

The Great Rebellion

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III Happiness

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

The Great Rebellion, 1975 · Chapter III

If one manages to finish with the "Myself", with "My Getting Drunk", with "My Vices", with "My Affections" which are so painful in my heart, with those worries that are ravaging my brains and making me ill, etc, etc; clearly, then, that which is timeless comes, that which is beyond the body, affections and the mind, that which is truly unk nown to the understanding and is called: HAPPINESS!. Unquestionably, while the consciousness remains bottled in the "MYSELF", in the "SELF", it can in no way know real happiness.

The Great Rebellion, 1975 · Chapter III

IV Freedom

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

The Great Rebellion, 1975 · Chapter IV

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

The Great Rebellion, 1975 · Chapter IV

07

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

The Great Rebellion, 1975 · Chapter IV

07

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

The Great Rebellion, 1975 · Chapter IV

07

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

The Great Rebellion, 1975 · Chapter IV

07

Whatever concept of freedom is not Freedom. The opinions we may hold about Freedom are very far from being Reality. The ideas we may form on the subject of Freedom have nothing to do with genuine Freedom. Freedom is something

we have to experience in a direct way and this is only possible by psychologically dying, by dissolving the "I", by ending the myself forever.

The Great Rebellion, 1975 · Chapter IV

07

It is better to see ourselves as we really are, to carefully watch all these shackles of slavery that keep us imprisoned. Auto-knowing ourselves, auto-seeing what we interiorly are, we will discover the door of authentic Freedom.

The Great Rebellion, 1975 · Chapter IV

V The Law of the Pendulum

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

The Great Rebellion, 1975 · Chapter V

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

The Great Rebellion, 1975 · Chapter V

07

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

The Great Rebellion, 1975 · Chapter V

07

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

The Great Rebellion, 1975 · Chapter V

07

Neither spiritual tendencies nor their materialist opponents can ever lead us to the truth. Truth is something that must be directly experienced, just as when we stick a finger into fire and it burns, or when we take in water and choke. The centre of the pendulum is within ourselves, and it is there where we must directly discover and experience the real, the truth. We need to directly auto-explore ourselves in order to auto-discover and profoundly know ourselves.

The Great Rebellion, 1975 · Chapter V

07

Truth comes only by eliminating error. Only by disintegrating the Self, my mistakes, my prejudices and fears, my passions and desires, beliefs and fornications, all types of intellectual obstinacy and of self-sufficiency, does the experience of the real come to us. The truth has nothing to do with what has or

has not been said, nor with what has or has not been written. It only comes to us when the myself has died.

The Great Rebellion, 1975 · Chapter V

07

The mind cannot seek the truth because it does not know it. The mind cannot recognise the truth because it has never known it. The truth comes spontaneously to us when we have eliminated all those undesirable elements which constitute the myself, the self. As long as the consciousness remains bottled in the self, it will be unable to experience that which is real, that which lies beyond the body, affections and the mind, that which is the truth. When the myself is reduced to cosmic dust, the consciousness is liberated, it finally wakes up and directly experiences the truth.

The Great Rebellion, 1975 · Chapter V

VI Concept and Reality

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

The Great Rebellion, 1975 · Chapter VI

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

The Great Rebellion, 1975 · Chapter VI

07

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

The Great Rebellion, 1975 · Chapter VI

07

Two types of science exist: the first one is nothing else than just that compost heap of subjective theories which are so abundant. The second one is the pure science of the great enlightened ones, the objective science of the Being. Undoubtedly, it is not possible to penetrate the amphitheatre of cosmic science without having first died in ourselves. We need to disintegrate all those undesirable elements that we carry within and which jointly constitute the oneself, the "I" of psychology.

The Great Rebellion, 1975 · Chapter VI

07

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

The Great Rebellion, 1975 · Chapter VI

07

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

The Great Rebellion, 1975 · Chapter VI

VII The Dialectic of the Consciousness

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

The Great Rebellion, 1975 · Chapter VII

Without question, we need to always return to the original starting point and re-evaluate the basis of the psychological work, if we truly yearn for a radical change. To love the esoteric work is indispensable when a complete inner transformation is really wanted. As long as we do not love the psychological work which leads to change, the reevaluation of principles is absolutely impossible. It would be absurd to suppose that we could be interested in the work if in fact we have not come to love it.

The Great Rebellion, 1975 · Chapter VII

07

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

The Great Rebellion, 1975 · Chapter VII

07

When we come into this world we all have in the existence a three per cent of consciousness and a ninety-seven per cent which can be distributed among subconsciousness, infraconsciousness and unconsciousness. The three per cent of awake consciousness can be increased as we work upon ourselves. It is not possible to increase consciousness by exclusively physical or mechanical procedures.

The Great Rebellion, 1975 · Chapter VII

07

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

The Great Rebellion, 1975 · Chapter VII

07

The small percentage of consciousness which humanity possesses, instead of being increased is usually futilely wasted in life. It is obvious that by identifying with all the events of our existence, we uselessly waste the energy of the consciousness.

The Great Rebellion, 1975 · Chapter VII

07

We should see life as a film, without ever identifying with any comedy, drama or tragedy, thus we would save conscious energy.

The Great Rebellion, 1975 · Chapter VII

07

A blind person cannot perceive physical solar light either, however, it does exist in itself. We need to open ourselves for the light of the consciousness to penetrate the terrible darkness of the myself, of the oneself.

The Great Rebellion, 1975 · Chapter VII

07

It would be impossible however, for the light of consciousness to penetrate within the darkness of the self, should we not previously use the marvellous sense of psychological auto-observation. We need to make way for light to illuminate the tenebrous depths of the "I" of psychology. We would never auto-observe ourselves if we did not have an interest in changing, and such interest is possible only when we truly love the esoteric teachings.

The Great Rebellion, 1975 · Chapter VII

07

Awake consciousness allows us to experience reality directly.

The Great Rebellion, 1975 · Chapter VII

07

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

The Great Rebellion, 1975 · Chapter VII

x The Psychological "I"

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

The Great Rebellion, 1975 · Chapter X

We need to know ourselves directly without the depressing process of option. In no way would this be possible, if we did not auto-observe ourselves in action from instant to instant, from moment to moment. It is not a matter of seeing ourselves through some theory or through simple intellective speculation. What is interesting is to see ourselves directly; only thus will we be able to reach true knowledge of ourselves.

The Great Rebellion, 1975 · Chapter X

07

Although it might seem incredible, we are mistaken about ourselves. Many things we believe we have, we do not have, and many things we believe we do not have, we have.

The Great Rebellion, 1975 · Chapter X

07

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

The Great Rebellion, 1975 · Chapter X

07

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

The Great Rebellion, 1975 · Chapter X

07

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

not a single one as learned ignoramuses always suppose. To deny the doctrine of the many is to foolishly ignore oneself because, in fact it would be the height of absurdity to ignore the many contradictions each one of us has. I am going to read a newspaper, says the "I" of the intellect; to hell with such reading, exclaims the "I" of movement, I prefer to go for a ride on my bike. Forget it, shouts a third one in there, I'd rather eat, I'm hungry. If we could see ourselves completely in a mirror, the way we really are, we would discover for ourselves directly the doctrine of the many.

The Great Rebellion, 1975 · Chapter X

07

The "I" which today makes a vow of eternal love for gnosis, is later on displaced by another "I" which has nothing to do with the pledge; then the fellow withdraws. The "I" which today swears eternal love to a woman, is later on displaced by another one which has nothing to do with that oath, then the fellow falls in love with another woman and the house of cards collapses. The intellectual animal mistakenly called man is like a house full of many people. Amongst the many "I"s there is no order or any concordance at all, they all quarrel with each other and dispute for supremacy. When any of them gains control of the capital centres of the organic machine, feels itself the only one, the master, but it is finally overthrown.

The Great Rebellion, 1975 · Chapter X

07

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

The Great Rebellion, 1975 · Chapter X

07

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

XI Darkness

I constantly receive letters and books of all kinds; as usual their senders ask me about this or that school, about this or that book, I limit myself to answer the following: Please, give up mental idleness; you should not be concerned with other people's life, disintegrate the animal "I" of curiosity, you should not be concerned with other people's school, become serious, know yourself, study yourself, observe yourself, etc, etc, etc. Really, what is important is to know ourselves profoundly in all the levels of the mind. Darkness is unconsciousness; light is consciousness; we must allow light to penetrate our own darkness; obviously light has power to defeat darkness. Unfortunately, people are self-incarcerated in the fetid and filthy environment of their own mind, adoring their beloved Ego.

The Great Rebellion, 1975 · Chapter XI

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

The Great Rebellion, 1975 · Chapter XI

07

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

The Great Rebellion, 1975 · Chapter XI

07

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

The Great Rebellion, 1975 · Chapter XI

07

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

The Great Rebellion, 1975 · Chapter XI

07

Unquestionably, light and consciousness are two aspects of the same; where there is light there is consciousness. Unconsciousness is darkness and the latter exists in our interior.

The Great Rebellion, 1975 · Chapter XI

07

Only through psychological auto-observation do we allow light to penetrate our own darkness.

The Great Rebellion, 1975 · Chapter XI

XII The Three Minds

The first one we can and should call Sensual Mind, to the second one we will give the name of Intermediate Mind. We will call the third one Inner Mind.
The Great Rebellion, 1975 · Chapter XII

Inner Mind is fundamental for direct experience of truth.
The Great Rebellion, 1975 · Chapter XII

07

To open the Inner Mind would be the suitable thing to do, in order to get out of the world of doubts and of ignorance. This means that only by opening the Inner Mind is genuine faith born in the human being.
The Great Rebellion, 1975 · Chapter XII

07

He who has opened the Inner Mind remembers his previous lifes, knows the mysteries of life and death, not because of what he has or has not read, not because of what somebody has or has not said, not because of what is or is not believed, but because of terribly real, direct, personal experience.
The Great Rebellion, 1975 · Chapter XII

07

It would not be possible to open the Inner Mind if we did not learn to think psychologically. Unquestionably, when somebody starts to observe himself, it is a sign that he has begun to think psychologically.
The Great Rebellion, 1975 · Chapter XII

07

As long as one does not admit the reality of one's own psychology and the possibility of fundamentally changing it, undoubtedly, one does not feel the need of psychological auto-observation.
The Great Rebellion, 1975 · Chapter XII

07

When one accepts the doctrine of the many and comprehends the need to eliminate the different "I"s which one carries in one's psyche, with the purpose

of liberating the consciousness, the essence, undoubtedly, in fact and in one's right, one initiates psychological auto-observation.

The Great Rebellion, 1975 · Chapter XII

07

Obviously, the elimination of the undesirable elements that we carry within, originates the opening of the Inner Mind. All this means that such opening is something which is accomplished gradually, as we disintegrate the undesirable elements that we carry in our psyche. Whoever may have eliminated the undesirable elements from within in a hundred per cent, obviously, will have also opened his inner mind in a hundred per cent. A person like this will have the absolute faith. Now you will comprehend the words of the Christ when he said: "Even with faith as small as a mustard seed you can move mountains".

The Great Rebellion, 1975 · Chapter XII

XIII Work-Memory

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

The Great Rebellion, 1975 · Chapter XIII

Undoubtedly, when somebody starts to auto-observe himself, that is an unmistakable sign that he has accepted the tremendous reality of his own psychology. It is clear that nobody would try to auto-observe himself, had he not found a fundamental reason before. Obviously, someone who initiates auto-observation becomes a fellow very different from others, in fact indicates the possibility of a change.

The Great Rebellion, 1975 · Chapter XIII

07

Changing is something fundamental, but it is impossible if we do not initiate psychological auto-observation. It is necessary to start to see oneself with the purpose of auto-knowing oneself, because really the rational humanoid does not know himself. When one discovers a psychological defect, one has in fact made a great step because this will allow one to study and even radically eliminate it.

The Great Rebellion, 1975 · Chapter XIII

07

Certainly, our psychological defects are innumerable, even if we had a thousand tongues for speaking and a steel palate, we would not manage to enumerate them all entirely. What is serious in all this is that we do not actually measure the dreadful realism of any defect; we always look at it vainly without paying due attention to it; we see it as something unimportant. When we accept the doctrine of the many and understand the harsh realism of the seven demons which Jesus drove out of Mary Magdalene's body, ostensibly, our way of thinking in respect of psychological defects undergoes a fundamental change. It is not unconvenient to state emphatically that the doctrine of the many is a hundred per cent of Tibetan and Gnostic origin.

The Great Rebellion, 1975 · Chapter XIII

07

Each psychological defect is a different person existing within ourselves here and now. The seven demons that the Great Master Jesus the Christ threw out from the body of Mary Magdalene, are the seven deadly sins: Anger, Covetousness, Lust, Envy, Pride, Sloth, Gluttony.

The Great Rebellion, 1975 · Chapter XIII

07

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

The Great Rebellion, 1975 · Chapter XIII

07

One is filled with wonder when one discovers order in the work related to the elimination of the multiple psychic aggregates which personify our errors. What is interesting in all this, is that such order in the elimination of defects is accomplished in a gradual way and processes itself according to the dialectic of consciousness.

The Great Rebellion, 1975 · Chapter XIII

07

Facts are gradually demonstrating to us that the psychological ordering in the work of elimination of defects is established by our own deep inner being. We must clarify that a radical difference exists between the Ego and the Being. The "I" would never be able to establish order in psychological matters, because it is in itself the result of disorder. Only the Being has power to establish order in our psyche. The Being is the Being. The reson for the Being to be is the same Being.

The Great Rebellion, 1975 · Chapter XIII

07

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

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

The Great Rebellion, 1975 · Chapter XIII

07

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

The Great Rebellion, 1975 · Chapter XIII

07

However, the sense of psychological auto-observation is something more profound, it goes beyond simple parapsychological enunciations, it allows us intimate autoobservation and full verification of the terrible subjective realism our diverse aggregates. The successive ordering of the different parts of the work related to this so serious matter of elimination of psychic aggregates, allows us to infer a "work-memory" which is very interesting and even very useful in the matter of inner development. Although it is true that this work-memory can give us different psychological photographs of the diverse stages of past life, all these photographs put together would bring to our imagination a vivid and even repugnant image of what we were before initiating the radically psycho-transforming work. There is no doubt that we would never want to go back to that horrifying figure, vivid representation of what we were. From this point, such photograph would be useful as a means of confrontation between a transformed present and a regressive, stale, clumsy and unfortunate past. Work-memory is always written with successive psychological events registered by the centre of psychological auto-observation.

The Great Rebellion, 1975 · Chapter XIII

07

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

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

The Great Rebellion, 1975 · Chapter XIII

XIV Creative Comprehension

Knowledge and Being must balance each other, in order to establish in our psyche the flame of comprehension. When the knowledge is greater than the being, it originates intellectual confusion of all kinds.

The Great Rebellion, 1975 · Chapter XIV

In the field of practical life, it is advisable to auto-observe with the purpose of autodiscovering ourselves. Practical life is precisely the psychological gymnasium through which we can discover ourselves. In state of perception-alert, novelty-alert, we will be able to directly verify that the hidden defects appear spontaneously. It is clear that a defect which has been discovered, must be consciously worked on with the purpose of separating it from our pysche. Above all we must not identify with any defect-"I", if we really want to eliminate it. If we were standing on a board and we wanted to put it against the wall, this would not be possible if we continued standing on the board. Obviously, we must start by separating the board from ourselves, withdrawing from it and then lifting it up with our hands and putting it against the wall. Similarly, we must not identify with any psychic aggregate, if we truly want to separate it from our psyche. When one identifies with this or that "I", one in fact fortifies it instead of disintegrating it. Let us suppose that an "I" of lust takes possession of the rolls which we have in the intellectual centre, to project scenes of lechery and sexual morbidity on the screen of the mind; undoubtedly, that lustful "I" will strenghten itself tremendously if we identify with such passionary scenes. However, if instead of identifying with such entity, we separate it from our psyche considering it as an intruding demon, obviously, creative comprehension will have come out intimately within ourselves. Later on, we could have the luxury of analytically judging such aggregate with the purpose of making ourselves fully conscious of it. What is serious about people consists precisely in identification and that is regrettable. If people knew the doctrine of the many, if they truly understood that not even their own life belongs to them, then they would not make the mistake of identification. Scenes of anger, of jealousy, etc, are useful in the field of practical life when we are in constant psychological auto-observation.

The Great Rebellion, 1975 · Chapter XIV

07

Then we realize that neither our thoughts, nor our wishes or our actions belong to us. Unquestionably, multiple "I"s intervene like ill-omened intruders, to put thoughts in our mind, emotions in our heart and actions of any kind in our motor centre.

The Great Rebellion, 1975 · Chapter XIV

07

The worst of all this is that instead of fighting to become independent from all those secret tyrans, we make the mistake of invigorating them which is what happens when we identify. Any scene in the street, any drama in the family, any silly fight between a couple, is due undoubtedly to this or that "I", and this is something which we must never ignore. Practical life is the psychological mirror on which we can see ourselves just as we are. But above all we must comprehend the need to see ourselves, the need to radically change, only in this way will we want to really observe ourselves. He who is content with the state in which he lives, the dunce, the retardatary, the negligent, will never feel the desire to see himself, he will love himself too much and in no way will he be willing to revise his behaviour and his way of being. We will clearly say that various "I"s which we need to comprehend intervene in some comedies, dramas and tragedies of practical life. "I"s of lust, anger, self-esteem, jealousy, etc, are at work in whatever scene of passionary jealousy. Each of those "I"s should be analytically judged later on, separately in order to wholly comprehend them with the evident purpose of totally disintegrating them. Comprehension is very flexible, this is why we need to go ever deeper each time; what we understood in some way today, we will understand better tomorrow. Having looked at things from this point of view, we can verify by ourselves how useful the diverse circumstances of life are when we truly use them as a mirror for autodiscovery. In no way would we ever try to state that the dramas, comedies and tragedies of practical life are always beautiful and perfect, such statement would be a crazy one. Nevertheless, no matter how absurd the diverse circumstances of life may be, they are marvellous as a psychological gymnasium.

The Great Rebellion, 1975 · Chapter XIV

07

The work related to the dissolution of the diverse elements which constitute the myself, is terribly difficult. Crime also hides among the cadences of verse. In the delightful perfume of temples, crime also hides. At times, crime becomes so refined that it is confused with sanctity and so cruel that it gets to look like sweetness. Crime dresses itself up in a judge's gown, a Master's robes, a beggar's clothes, a distinguished gentleman's suit and even the Christ's tunic. Comprehension is fundamental, but it is not all in the work of dissolution of the psychic aggregates, as we shall see in the following chapter.

The Great Rebellion, 1975 · Chapter XIV

07

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

The Great Rebellion, 1975 · Chapter XIV

XV The Kundalini

It is not superfluous to emphatically clarify that Mother-God, REA, CYBELES, ADONIA or whatever we wish to call her, is a variant of our own individual Being here and now. Specifying, we will say that each of us has his own particular, individual, Divine Mother. There are as many Mothers in heaven as creatures on earth.

The Great Rebellion, 1975 · Chapter XV

The mind by itself cannot radically alter any psychological defect.

The Great Rebellion, 1975 · Chapter XV

07

The mind can mark in a name on any defect, move it from one level on to another one, hide it from the same mind or from other people, excuse it, etc, but never eliminate it. Comprehension is a fundamental part, but this is not all, it is necessary to eliminate. A defect which has been observed must be analysed and wholly comprehended, before proceeding to its elimination.

The Great Rebellion, 1975 · Chapter XV

07

We need a power superior to the mind, a power capable of atomically disintegrating any defect-"I" which we have previously discovered and profoundly judged. Fortunately, such power is deeply underlying beyond the body, affections and the mind, although it has its concrete exponents in the bone of the coccygeal centre, as we have already explained in previous paragraphs of this chapter.

The Great Rebellion, 1975 · Chapter XV

07

After having wholly comprehended any defect-"I", we must submerge ourselves in profound meditation, begging, praying, asking our own individual particular Divine Mother to disintegrate the previously comprehended defect-"I". This is the precise technique required for the elimination of the undesirable elements which we carry within. The Divine Mother Kundalini has power to reduce to ashes any subjective, inhuman psychic aggregate.

The Great Rebellion, 1975 · Chapter XV

07

Without this didactic, without this procedure, every effort for the dissolution of the Ego is fruitless, useless, absurd.

The Great Rebellion, 1975 · Chapter XV

XVI Intellectual Norms

The intellectual paltriness of rancid minds is such that it even allows itself to demand demonstrations about that which is the real, about that which is not of the mind. People of the rickety and intolerant understanding, do not want to understand that the experience of the real only comes in the absence of the ego. Unquestionably, in no way would it be possible to directly recognize the mysteries of life and death as long as the inner mind has not opened within ourselves. It is not excessive to repeat in this chapter that only the superlative consciousness of the Being can know the truth.

The Great Rebellion, 1975 · Chapter XVI

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

The Great Rebellion, 1975 · Chapter XVI

07

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

The Great Rebellion, 1975 · Chapter XVI

XVII The Knife of Consciousness

Some psychologists symbolically represent the consciousness as a knife very capable to separate us from that which we have stuck on and is extracting strength from us. Such psychologists believe that the only way to escape from the power of this or that "I", is to observe it every time more clearly with the purpose of comprehending it in order to become conscious of it. Those people believe that thus one eventually separates from this or that "I", even if only by the thickness of a knife's edge. In this way, they say, the "I" separated by the consciousness resembles a cut off plant. Making ourselves conscious of any "I", according to them, means separating it from our psyche and condemning it to death. Unquestionably, such concept, apparently very convincing, fails in practice. The "I" which has been cut off from our personality by means of the knife of consciousness, thrown out of home as a black sheep, continues in the psychological space, becomes a tempting demon, insists on coming back home, does not resign itself so easily, in no way does it want to eat the bitter bread of banishment, it seeks an opportunity and at the slightest drop of guard accommodates again within our psyche. What is most serious is that within the banished "I", there is always a percentage of essence, of consciousness.

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

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ISIS is one of the autonomous parts of our own Being though derived, she is the igneous Serpent of our magical powers, the KUNDALINI. Ostensibly, only "ISIS" has absolute power to disintegrate any "I"; this is irrefutable, indisputable, incontrovertible.

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Therefore, it is urgent not to confuse the "KUNDALINI" with the "KUNDARTIGUATOR".

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

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Those who make the mistake of attributing to the ascending serpent all the descending serpent's devious and sinister characteristics, definitively fail in the work on themselves. The bad consequences of the "ABOMINABLE ORGAN KUNDARTIGUATOR", can only be annihilated with the "KUNDALINI". It is not excessive to clarify that such evil consequences are crystallized in the PLURALIZED "I" of the revolutionary psychology.

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

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

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XVIII The Psychological Country

Unquestionably, just as the External Country in which we live exists, so the psychological country also exists within ourselves. People never ignore the town or region where they live, unfortunately, it happens that they do not know the psychological place where they are located. At a given instant, anybody knows in which district or housing estate he finds himself, but it does not happen the same in the psychological field, normally people do not even remotely suspect the place to where they have got in their psychological country. Just as in the physical world districts exist of decent and educated people, so it also happens in the psychological region of each one of us; there is no doubt that very elegant and beautiful districts exist. Just as in the physical world there are districts or areas with most dangerous alleyways full of assailants, so the same also happens in the psychological region in our interior. It all depends on the sort of people accompanying us, if we have drunkards as friends we will end up at the pub, and if they are gay dogs we will end up at the brothel. Within our psychological country each one of us has his companions, his "I"S which will take one to where they must according to their psychological characteristics. A virtuous and honourable woman, splendid wife, of exemplary conduct, living in a beautiful mansion in the physical world, could be located at dens of prostitution in her psychological country due to her lustful "I"S.

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

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But they are saints, and if they have not yet discovered those frightening things in their psyche, when they discover them, they will use cilices upon their flesh,

they will fast, possibly flog themselves, and will plead with their divine mother KUNDALINI to eliminate from their psyche those bad companions which have got them into those dark dens in their own psychological country.

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

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By opposition, the essence can retrace its steps, return to the original starting point, go back to the stars, but first it must free itself from its bad companions who have it put in the slums of perdition. When Francis of Assisi and Anthony of Padua, distinguished christified masters, discovered within themselves the "I"s of perdition, they suffered indescribably and there is no doubt that, by means of conscious work and voluntary suffering, they achieved to reduce to cosmic dust the whole of the inhuman elements which were living within the m. Unquestionably, those Saints Christified themselves and returned to the original starting point after having suffered a lot. First of all, it is urgent, unpostponable, that the magnetic centre which is abnormally established in our false personality, is transferred to the essence, thus the complete man will be able to initiate his journey from the personality up to the stars, ascending in a progressive, didactic way, degree after degree up the mountain of the BEING.

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As long as the centre of gravity continues to be established in our illusory personality we will live in the most abominable psychological dens, though in practical life we might be splendid citizens. Each person has a magnetic centre which characterizes him; the businessman has the magnetic centre of business and because of this he develops in markets and attracts that which has an affinity, customers and merchants. The man of science has the magnetic centre of science in his personality and subsequently attracts to himself all the things of science, books, laboratories, etc. The esoterist has in himself the magnetic centre of

esoterism and, as this kind of centre becomes different from the matters of personality, undoubtedly, for this reason transference occurs. When the magnetic centre becomes established in the consciousness, in the essence, then the return of man to the stars begins.

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XIX Drugs

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

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Just as an external life exists, so an internal life also exists. The external man is not everything, psychological unfoldment teaches us the reality of the inner man. The external man has his way of being, is something with multiple attitudes and typical reactions in life, a puppet moved by invisible strings. The inner man is the genuine BEING, processes himself in other laws which are very different, and could never be turned into a robot. The external man does not do a thing without being securely protected, he feels badly rewarded, feels sorry for himself, self-esteems himself too much, if he is a soldier he aspires to be a general, if a factory worker he protests when not promoted, he wants his merits to be duly acknowledged, etc. No one could reach SECOND birth, be reborn as written in the Gospel of the Lord, as long as he continues living with the psychology of the ordinary inferior man.

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

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07

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

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It is ostensible that the mind which is enriched by so many merits, condecorations and medals, distinguished social virtues and complicated

academic theories, is not poor in spirit and therefore, would never be able to enter the kingdom of heaven. The treasure of faith becomes unpostponable in order to enter the Kingdom. As long as the psychological unfoldment has not occurred in each of us, FAITH is something more than impossible. FAITH is the pure knowledge, the direct experimental wisdom.

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

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

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A drug addict's extraperceptions have their particular root in the abominable organ KUNDARTIGUATOR (the tempting serpent in Eden). The consciousness bottled among the multiple elements which constitute the Ego, processes itself by virtue of its own bottling. So the egotistical consciousness comes to be in a comatose state, with hallucinations very similar to those of any subject under the influence of this or that drug.

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

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

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

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XX Restlessness

This psychological apathy, this coldness which is frightful, has two bases: firstly the most tremendous ignorance, secondly the most absolute absence of spiritual restlessness. A contact is missing, an electric shock, nobody gave it in the shop, nor in what was believed to be serious, least of all in the pleasures of bed. Should somebody be capable of giving the cold imbecile or the superficial young woman the electrical touch of the moment, the heart's spark, some strange reminiscence, something which is in fact intimate, then perhaps everything would be different. Yet something displaces the tiny secret voice, the first hunch, the intimate yearning; possibly some trifle, the beautiful hat in some shopwindow, the delicious sweet in a restaurant, an encounter with a friend which later holds no importance for us, etc. Nonsense, trifles which while not being transcendental, in a given instant they do have the power to extinguish that first spiritual restlessness, the insignificant spark of light, the hunch which disturbed us for a moment without us knowing why. If those who today are living corpses, cold noctambules in the club or simply sellers of umbrellas at the store on high street, had not suffocated the first intimate restlessness, they would be spiritual luminaires at this moment, adepts of the light, genuine men in the most complete sense of the word.

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

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

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

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

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

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XXI Meditation

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

The Great Rebellion, 1975 · Chapter XXI

Meditation is fundamental when we sincerely want such change. In no way do we wish insignificant, superficial, vain meditation. We need to become serious and leave aside so many trifles that abound there, in the cheap pseudo-occultism and pseudo-esotericism. We must be able to be serious, we must be able to change if we really and truly do not want to fail in the esoterical work. He who cannot meditate, he who is superficial, the ignorant, will never be able to dissolve the Ego; he will always be impotent driftwood in the tumultuous sea of life. A defect that has been discovered in the field of practical life must be deeply comprehended by means of the technique of meditation. The didactic material for meditation is found precisely in the different events or circumstances of practical life; this is incontrovertible.

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

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

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

The Great Rebellion, 1975 · Chapter XXI

07

It is necessary to make a full distinction between that which is work-flavour and lifeflavour. In any case, for us to feel work-flavour within ourselves, it is

required the total inversion of the attitude that is normally taken on the circumstances of existence.

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Nobody could enjoy work-flavour as long as he made the mistake of identifying with the diverse events. Certainly, identification prevents us from proper psychological appraisal of events. When one identifies with an event, one can in no way extract from it the useful elements for auto-discovery and inner growth of the consciousness. The esotericist labourer who returns to identification after losing his guard, feels lifeflavour again instead of work-flavour. This indicates that the psychological attitude, which had been inverted before, has come back to its state of identification.

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Any unpleasant circumstance must be reconstructed by means of conscious imagination through the technique of meditation. Reconstruction of any scene allows us to verify for ourselves and in a direct way, the intervention of various "I"s that participate in it. Examples: a scene of love-related jealousy; "I"s of anger, of jealousy and even of hatred intervene in it. Comprehending each of these "I"s, each of these factors, involves in fact profound reflection, concentration, meditation.

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

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Regrettably, destroying within ourselves the tendency to blame others is a very difficult task. In the name of truth, we have to say that only we are to blame for the diverse unpleasant circumstances of life.

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The different pleasant or unpleasant events exist with us or without us, and continuously are mechanically repeated. Taking this principle as a basis, no problem can have a final solution. Problems are of life, and if there were a final solution, life would not be life but death. So, there can be a modification of circumstances and problems, but they will never stop to be repeated and they will never have a final solution. Life is a wheel that turns mechanically with all the pleasant and unpleasant circumstances; it is always recurrent.

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We cannot halt the wheel, good and bad circumstances are always processed mechanically; we can only change our attitude to life's events. As we learn to extract the material for meditation from the very circumstances of life, we will start auto-discovering ourselves. In any pleasant or unpleasant circumstance of life, diverse "I"s exist that must be wholly comprehended with the technique of meditation. This means that any group of "I"s intervening in any of the dramas, comedies or tragedies of practical life, after having been wholly comprehended, will have to be eliminated by means of the power of the Divine Mother Kundalini. As we make use of the sense of psychological observation, the later will also start to develop wonderfully. Then we will be able to perceive the "I"s during the work of meditation. It is interesting to inwardly perceive the "I"s, not only before them having been worked upon, but also during all the work.

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

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XXII Return and Recurrence

A man is what his life is; if a man does not work upon his own life, he is miserably wasting his time. Only by eliminating the undesirable elements which we carry in our interior, can we make a masterpiece of our life.

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

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Re-entry exists, return exists; when we come back to this world, we project the same film, the same life, on the gambling table of existence. We can establish the thesis of successive existences; but not of successive lifes, because the film is the same. The human being has a three per cent of free essence and a ninety-seven per cent of essence bottled among the "I"s.

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We are mathematical points in space, which serve as vehicles for specific sums of values. These values which serve as the basis for the Law of Recurrence, always exist within the human personality of each one of us. Everything happens again just as it happened, plus the result or consequence of our former actions. Since many "I"s from former lifes exist within each of us, we can emphatically state that each of them is a different person. This invites us to understand that large numbers of people with different commitments, live within each of us. A true den of thieves exists within a thief's personality; a real club of murderers exists within a murderer's personality; a house of call exists within a lecher's personality; a full brothel exists within a prostitute's personality, etc. Each one of those persons which we carry within our own personality, has his problems and his commitments.

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

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

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The "I" which at the age of twenty-five fought another man in the pub or in the bar, will wait in the new existence until the new age of twenty-five to seek his opponent and repeat the tragedy. The "I"s of both fellows seek one another by means of telepathic waves and then rendezvous again with each other to mechanically repeat the same. Really, these are the mechanics of the Law of Recurrence; this is the tragedy of life. The diverse characters meet again across thousands of years to re-enact the same dramas, comedies and tragedies. Human personality is nothing else than a machine in the service of those "I"s with so many commitments. What is the worst about this question, is that all these commitments of the people whom we carry within, are fulfilled without our understanding previously having any information. In this sense, our human personality resembles a cart pulled by multiple horses. There are lifes of most exact repetition, recurrent existences which are never modified. In no way could the comedies, dramas and tragedies of life be repeated on the screen of existence, if the actors did not exist. The actors of all these scenes are the "I"s which we carry within and which come from former existences.

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If we disintegrate the "I"s of anger, the tragic scenes of violence inevitably come to an end. If we reduce the secret agents of covetousness to cosmic dust, its problems will totally finish. If we annihilate the "I"s of lust, the scenes of brothel and of sexual morbosity will all finish. If we reduce the secret characters of envy to ashes, its events will radically conclude. If we slay the "I"s of pride, of vanity, of conceit, of self-importance, the ridiculous scenes of these defects will draw to a close for lack of actors. If we eliminate from our psyche the factors of sloth,

inertia and laziness, the horrifying scenes of this kind of defects cannot be repeated because of lack of actors. If we pulverize the sickening "I"s of gluttony, of greed for food, then feasting, drunkeness, etc, will come to an end for lack of actors. Since these multiple "I"s are lamentably processed at the different levels of the Being, it is necessary to know their causes, their origin and the christic procedures which eventually will have to lead us to the death of the myself and to final liberation. To study the intimate Christ, to study christic esoterism, is basic when it is a matter of provoking a radical, definitive change within ourselves; this is what we will study in the following chapters.

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XXIII The Intimate Christ

The Great KABIR Jesus also had to perform the same Drama publicly in the Holy Land. Even if Christ is born a thousand times in Bethlehem, it is of no use at all if he is not born in our heart too. Even if he had died and risen from the dead on the third day, that is of no use if he does not die and resurrect in ourselves too.

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

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The Intimate Christ must eliminate from our Psychological Nature the very same causes of error; the CAUSES–"I"S. The dissolution of the causes of the EGO, would not be possible while the Intimate Christ has not been born within ourselves.

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

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XXIV Christic Work

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

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Then the Intimate Christ takes charge of all our mental, emotional, motor, instinctive and sexual processes. Unquestionably, the intimate Christ is our deep inner saviour. Perfect as he is, getting into us he would look imperfect; though chaste he would seem not to be so; being just it would seem as if he was not.

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The Initiate must learn to live dangerously; thus it is written; Alchemists know this. The Initiate must travel with firmness the Path of the Razor's Edge; there are terrifying abysses on both sides of the difficult trail.

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On the difficult path of dissolution of the Ego, there are complex paths which have their roots precisely in the real path. Obviously, from the trail of the Razor's Edge many trails part which lead to nowhere; some of them take us to the abyss and to despair. There are trails which could turn us into majesties of some of the Universe's zones, but which in no way would take us back to the bosom of the Eternal Common Cosmic Father. There are fascinating paths, of a most holy appearance, ineffable, unfortunately, they can only lead us to submerged involution in the hell-worlds.

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

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Conventional morals are useful for nothing; morals are slave of custom, time and place. What was moral in times past is now immoral; what was moral in the Middle Ages can be immoral in these modern times. What is moral in one country is immoral in another country, etc. In the work of dissolution of the Ego, it happens that sometimes when we think that we are doing very well, we are actually doing very badly.

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

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

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

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It is written: God helps those who help themselves. It is also written: Help yourself and I will help you. When it is a matter of dissolving undesirable psychic aggregates, it is fundamental to implore the Divine Mother Kundalini, however, the Intimate Christ in the utmost depths of the myself, wisely operates according to his own responsiblities which he takes upon his shoulders.

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XXV The Difficult Path

Unquestionably, a dark side of ourselves exists that we do not know or do not accept; we must take the light of consciousness to that tenebrous side of ourselves.

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The whole object of our Gnostic studies is to make the knowledge about ourselves become more conscious. When one has many things within oneself that one neither knows nor accepts, then such things frighteningly complicate one's life and truly provoke all sorts of situations that could be avoided by means of knowing oneself. The worst in all this is that we project that unknown, unconscious side of ourselves onto other people and then we see it in them. For example, we see them as if they were liars, unfaithful, mean, etc, in relation to that which we carry within ourselves. About this particular point, Gnosis says that we live in a very small part of ourselves. This means that our consciousness extends to only a very reduced part of ourselves. The idea of the Gnostic esoteric work is that of clearly widening our own consciousness. Undoubtedly, as long as we are not well related to ourselves, we will not be well related to others either, and the result will be all sorts of conflicts.

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It is indispensable to get to be more conscious towards ourselves, by means of direct observation of ourselves. A general Gnostic rule in Gnostic esoterical work is that when we do not get on with somebody, we can be sure that this is the very same thing against which we must work on ourselves.

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That which we so much criticize in others, is something which lies in the dark side of ourselves and which we neither know nor want to recognize. When we are in such condition, the dark side of ourselves is very big, but when the light of observation of ourselves illuminates that dark side, the consciousness increases by means of the knowledge of ourselves.

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Just as the moon has a dark side that is not seen, an unknown side, so it also happens with the Psychological Moon that we carry within. Obviously, such Psychological Moon is formed of the Ego, the "I", the Myself, the Oneself. In this Psychological Moon, we carry inhuman elements that are frightening, horrifying, and which we would in no way accept that we have.

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In this inner path, when we think we are doing very badly, it happens that we are doing very well.

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All moral codes are unnecessary in the inner path; a beautiful maxim or a nice moral precept can become a very serious obstacle for Intimate Auto-Realization of the Being. Fortunately, from the very depths of our Being, the Intimate Christ works intensively, suffers, weeps, disintegrates extremely dangerous elements that we carry within. The Christ is born as a child in the heart of man, but as he eliminates the undesirable elements that we carry within, he grows little by little until becoming a complete man.

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XXVI The Three Traitors

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

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In our psychological depths, the multiple psychic aggregates yell asking for the crucifixion of the inner lord. Unquestionably, each of us carries the three traitors in his psyche. Judas, the demon of desire; Pilate, the demon of the mind; Caiaphas, the demon of ill will. These three traitors crucify the Lord of Perfections, in the very depths of our soul. They are three specific types of fundamental inhuman elements in the cosmic drama.

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The Intimate Christ, though is not lustful, has to eliminate from himself the psychological elements of lust. The Intimate Christ, though in himself is peace and love, must eliminate from himself the undesirable elements of anger. The Intimate Christ, not being covetous, has to eliminate from himself the undesirable elements of covetousness. Though not being envious, the Intimate Christ has to eliminate from himself the psychic aggregates of envy. The Intimate Christ, though he is perfect humility, infinite modesty, absolute simplicity, must eliminate from himself the sickening elements of pride, of vanity, of conceit. The Intimate Christ, the word, the Creating Logos, always living in constant activity has to eliminate in our interior, in himself and by himself, the undesirable elements of inertia, of laziness, of stagnation. The Lord of Perfection, though being used to all the fastings, temperate, never a friend of drunkeness and great banqueting, has to eliminate from himself the abominable elements of gluttony.

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The three traitors mortally hate the Secret Christ and convey him to death within ourselves and in our own psychological space. Judas, the demon of desire, always changes the lord for thirty coins of silver, that is to say, for liquor,

money, fame, vanities, fornication, adultery, etc. Pilate, the demon of the mind, always washes his hands, always declares himself innocent, is never to blame, constantly justifies himself to himself and to others, he seeks excuses, means of evading his own responsibilities, etc. Caiaphas, the demon of ill will, unceasingly betrays the Lord within ourselves; the adorable Intimate one gives him the staff for him to lead his sheep to pasture, however, the cynical traitor turns the altar into a bed of pleasures, unceasingly fornicates, commits adultery, sells the sacraments, etc.

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XXVII Causes-"I"s

The multiple subjective elements which constitute the ego, have causal roots. The causes-"I"s are linked to the laws of Cause and Effect. Obviously, a cause without effect cannot exist, nor effect without cause; this is unquestionable, undoubtedly. Elimination of the diverse inhuman elements which we carry within, would be inconceivable if we did not eliminate the intrinsic causes of our psychological defects. Obviously, the causes-"I"s are intimately associated to specific karmic debts.

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Only most profound repentance and the respective negotiations with the Lords of Karma, can give us the joy of achieving disintegration of all those causal elements, which in one way or another can lead us to definitive elimination of the undesirable elements. The intrinsic causes of our errors, can certainly be eradicated from ourselves thanks to the Intimate Christ's efficient work.

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Obviously, causes-"I"s usually have frighteningly difficult complexities.

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Example: An esotericist student could be let down by his instructor and consequently such neophyte would become sceptical. In this particular case, the cause-"I" which originated such error, could only be disintegrated through supreme intimate regret and with very special esoterical negotiations.

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Within ourselves, the Intimate Christ intensively works eliminating by conscious work and voluntary suffering, all those secret causes of our errors.

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XXVIII Super-Man

The Sun has deposited the germs for man within the sexual glands of the intellectual animal. Obviously, such germs can either develop or be definitively lost.

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If we want that such germs develop, it becomes indispensable to cooperate with the effort which the Sun is making to create men. The authentic man must intensively work, with the evident purpose of eliminating from himself the undesirable elements which we carry within.

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

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

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

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Any moral code can detain us on the march towards SUPER-MAN. Attachment to these or those yesterdays, to these or those scenes, can halt us on the path which goes up to SUPER-MAN. Norms, procedures, no matter how wise they might be, if they are trapped inside this or that fanatism, in this or that prejudice, in this or that concept, can be an obstacle for us in the progress towards SUPER-MAN. SUPER-MAN knows the good in evil and the evil in good; grasps the sword of cosmic justice and is beyond good and evil.

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XXIX The Holy Grail

The Holy Grail emphatically allegorizes the female YONI, within this holy cup is the nectar of immortality, the Soma of the mystics, the supreme drink of the Holy Gods. The Red Christ drinks from the Holy Grail at the supreme hour of christification, thus it is written in the Gospel of the Lord.

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Transmutation of the creative energy is fundamental when one wants to drink from the Holy Vessel.

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Lift up your cup well on high and take care not to spill even a drop of the precious wine. Remember that our ensign-motto is thelema (will).

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Lunar coldness always produces involutions in time; it is necessary to drink from the sacred wine of light in the holy vessel of Alchemy.

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Those who spill the Vessel of Hermes during chemical copulation, in fact become infrahuman creatures of the underworld. All what we have written here, is fully documented in my book entitled "The Perfect Matrimony".

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