

The Law of Opposites

The law of the opposites: everything is and is not at the same time; the light and its fatal shadows; the heavens and their antithesis below; the battle of the antitheses in the mind; the synthesis that reconciles them; and the path beyond good and evil, in his own words, from all fifty-two books

177 PASSAGES · 35 BOOKS · 30 PRACTICES · 12 LECTURES · 24 SECTIONS · 6 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from (and, where he was speaking rather than writing, the name of the lecture with the place and the year the volume records for it), so anything on this page can be found again in the source.

The first part is the law itself. *"…the Law of Antithesis is coexistent with any crude natural process"* And in a lecture: *"…everything is and is not at the same time; every truth is a half-true, every truth is half wrong; the extremities touch."*

The second part is the light and its shadow. *"Every White Soul has a Black Double, a contrary Soul that antagonizes and fights." "The initiatory colleges of Egypt, Greece, India, China, Mexico, Yucatan, Peru, Troy, Rome, Carthage, Chaldea etc., etc., had their dangerous antipodes, their fatal antitheses, tenebrous schools of black magic, fatal shadows of the light."*

The third part goes down, to the spheres below: *"The abyss is the antithesis of the "AIN SOPH." The abyss is the fatal shadow of the Ain Soph." "…the nine infernal circles are always the negative antithetical aspect of the spheres of the Moon, Mercury, Venus, the Sun, Mars, Jupiter, Saturn, Uranus and Neptune."*

The fourth part is the mind. *"The foundation of the 'I' is the dualism of the mind. The 'I' is sustained by the battle of the opposites." "Antithetical concepts convert the mind into a battle camp."*

The fifth part is the way through. *"…between the thesis and the antithesis there is always a synthesis that coordinates and reconciles the opposites." "The problems of thesis and antithesis are resolved with the synthesis, which is the wise management of the positive and negative forces."*

The last part is beyond them both. *"It is necessary to know good from evil and evil from good, and to pass beyond good and evil." "Evil is dangerous, good is also dangerous; the terrifying path is beyond good and evil, is terribly cruel."*

What is in it

| a practice: something to do, framed and labelled

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THE MAP

Six parts: the law, the light and its shadow, the spheres below, the battle in the mind, the synthesis, and beyond good and evil

Tap a part to go to it. Below, the light and the shadow it casts, and the third that joins the two; each caption is his own words and the title of the section it opens.

The law of the opposites
PART ONE · 15 PASSAGES · 0 PRACTICES

Fatal shadows of the light
PART TWO · 27 PASSAGES · 0 PRACTICES

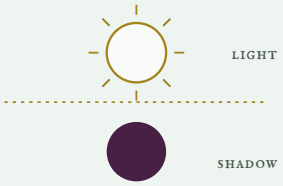
The negative antithetical aspect of the spheres
PART THREE · 19 PASSAGES · 0 PRACTICES

The battle of the opposites
PART FOUR · 47 PASSAGES · 4 PRACTICES

Only by means of the synthesis
PART FIVE · 51 PASSAGES · 23 PRACTICES

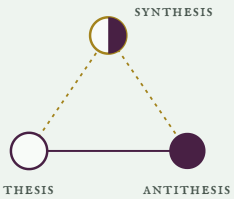
Beyond good and evil
PART SIX · 18 PASSAGES · 3 PRACTICES

THE LIGHT AND ITS SHADOW



The limit of light is darkness

THE THIRD THAT JOINS THEM



Knowing how to always find the synthesis

Part One – The law of the opposites

6 passages

1 Everything is and is not at the same time

Asked by a disciple how to stand between white and black, he names the law of the opposites: everything is and is not, every truth is half true, the extremes touch. The way out of this relativity is the creation of the Solar Man, who alone leaves the battle of the antitheses and the powers of good and evil.

Disciple: Excuse me, Master, [...] therefore there is a duality before which intellectualism hits me by saying that one must not be in the white nor in the black, but be the central point of the two.

The Fifth Gospel ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976*

Master: Well, then it seems that you have forgotten the four arithmetic operations of reasoning: affirmation, negation, discussion, solution. So one must not forget those four operations of arithmetics.

The Fifth Gospel ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976*

07

As for the law of the opposites, everything is and is not at the same time; every truth is a half-true, every truth is half wrong; the extremities touch. Do you not see that we are inside the world of relativity of Einstein?

The Fifth Gospel ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976*

> ***Only the Solar Man manages to go beyond the battle of the antitheses. Only the Solar Man really liberates himself.***
>
> The Fifth Gospel

Now, if you want to get out of this world of relativity of Einstein, undoubtedly, you will need to create the Solar Man within yourself. If you create the Solar Man within yourself, unquestionably, you escape from that dualism which lives in incessant antithesis; you go beyond good and evil, you liberate yourself from the powers of good and evil.

The Fifth Gospel ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976*

07

But only the Solar Man manages to liberate himself from the powers of good and evil. Only the Solar Man manages to go beyond the battle of the antitheses. Only the Solar Man really liberates himself.

The Fifth Gospel ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976*

07

Only the Solar Man can liberate himself really from this entire battle of the antitheses; only the Solar Man liberates himself from the pair of opposites of philosophy; only the Solar Man truly arrives at the experience of what is real and lives in what is real; not before. With pure reasonings, you can be sure that you will not achieve it; the most you will achieve is to ruin your mind and your brain; that is all.

The Fifth Gospel ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976*

9 PASSAGES

II The Law of Antithesis is coexistent with any crude natural process

Day and night, construction and destruction, birth and death: the Law of Antithesis runs through every process of Nature, and the wheel of the tenth Arcanum holds the two serpents in combat. Death and conception are shown as extremes that meet, and decrepitude as the antithesis that annuls every path of fecundation.

In Arcanum number 10 we find the Wheel of Destiny, the cosmogenic wheel of Ezekiel. Within this wheel we find the battle of the opposites, Hermanubis on the right, Typhon on the left. This is the wheel of ages, it is the Wheel of Fortune, of Reincarnation and of Karma; the terrible Wheel of Retribution – above the Wheel is the mystery of the Sphinx. In the Wheel of Antithesis the two Serpents are in mutual combat. Within this Wheel is enclosed the whole secret of the Tree of Knowledge. The four rivers of Paradise flow from a single source. One of these flows through the dense forest of the sun, watering the Philosophical Earth of the gold of light. The other, tenebrous and murky, circulates through the kingdom of the abyss. Light and Darkness; White Magic and Black, are in mutual combat. Eros and Anteros, Cain and Abel live within us in intense struggle, until, discovering the mystery of the Sphinx, we take up the Flaming Sword. We then liberate ourselves from the wheel of ages.

Tarot and Kabalah, 1978

By means of this Arcanum the Matrix is made, is modelled, where images take form. Arcanum 2 is the Thesis expounding the Antithesis. It is the Fount which accumulates the waters of the Spring. It is the dual manifestation of the Unity. Upon dividing, the Unity gives origin to receptive, productive femininity in all nature.

Tarot and Kabalah, 1978

07

Obviously it is urgent to emphasize the transcendental idea that the Law of Antithesis is coexistent with any crude natural process. This concept of content is absolutely, unimpeachable, unassailable and irrefutable.

The Mystery of the Golden Blossom, 1971

07

Specific examples: day and night, light and darkness, construction and destruction, increase and decrease, birth and death, etc...

The Mystery of the Golden Blossom, 1971

The extremes touch each other. Death and conception are intimately united.

Esoteric Treatise of Hermetic Astrology, 1967

The exclusion of any of these two aforementioned Laws - EVOLUTION and INVOLUTION - would give rise to static, quiescent, radical paralysis of natural mechanisms.

The Mystery of the Golden Blossom, 1971

07

Because the energy of death is so strong, it destroys the human organism totally. It is a current of such high voltage, that it inevitably destroys the organism when it travels through it. As a flash of lightening can tear a tree apart, so the ray of death reduces the human body to ashes. It is the only type of energy that the body cannot resist. This ray connects death with conception. The two extremes meet. When the essence is detached from the old body on the terrible impact of the ray of death, a tremendous electrical tension is produced on a key note, the axiomatic result of which is the movement and combination of the determining GENES of the future physical body. This is how the fine constituents of a fertilised egg are arranged in the corresponding order, having electrical tension and the key note of death for a basis.

The Book of the Dead, 1965

07

The Moon carries away and brings the deceased. The extremes touch each other. Death and conception are intimately united. The path of life is formed by the tracks of the hooves of the Horse of Death.

Esoteric Treatise of Hermetic Astrology, 1967

07

How difficult is the path that devours millions of zoosperms for one single fecundation…! Fecundation and expiration are opposites…

For the Few, 1980

07

The result: the antithesis annuls this path with the force of decrepitude, the force of time, the fecund Decrepit One…

For the Few, 1980

Part Two – Fatal shadows of the light

9 PASSAGES

1 The limit of light is darkness

Next to every temple of light stands a temple of darkness, and the darkness is densest where the light shines most. The Grail of Montserrat and the witches' chamber of Salamanca, and the ancient initiatory colleges with their black antipodes, are the examples given.

Next to every temple of Light is a Temple of Darkness. There where the light shines more, the darkness by contrast changes appearance, becomes denser.

THE PERFECT MATRIMONY, 1966

The Knights of the White Grail must inevitably fight against the Knights of the Black Grail.

THE PERFECT MATRIMONY, 1966

07

The Chamber of the witches situated in Salamanca in Spain is the fatal antithesis of the Temple of Montserrat.

THE PERFECT MATRIMONY, 1966

07

Let us study this curious analogy of opposites. The Temple of the White Grail is a splendid monastery of the Great Light. The Temple of Salamanca is a splendid monastery of Darkness.

THE PERFECT MATRIMONY, 1966

The law of contrasts is found written with characters of fire in the great book of Nature. It is obvious that the limit of light is darkness.

PARSIFAL UNVEILED, 1970

The Monastery of Montserrat has two floors. The chamber of witch craft also has two floors. The Temple of Montserrat is encircled by beautiful and sweet gardens. The chamber of witchcraft is also encircled by romantic gardens, where every flower exudes a halitus of death.

THE PERFECT MATRIMONY, 1966

07

When the dark age arrived, the initiatory colleges were closed. This was fatality. From then on the great black lodges that were born during the archaic darkness of ancient times, in fact became more active. The limit of light is darkness. Next to every temple of light there is another of darkness, and where the light shines more clearly, the darkness becomes more dense.

THE PERFECT MATRIMONY, 1966

07

The initiatory colleges of Egypt, Greece, India, China, Mexico, Yucatan, Peru, Troy, Rome, Carthage, Chaldea etc., etc., had their dangerous antipodes, their fatal antitheses, tenebrous schools of black magic, fatal shadows of the light.

The Perfect Matrimony, *1966*

07

The law of contrasts is found written with characters of fire in the great book of Nature. It is obvious that the limit of light is darkness. Thus, the shadow of any Sanctuary of Glory is always a tenebrous den.

Parsifal Unveiled, 1970

07

Hence, in no way is it strange that also around there, upon the meridian slope of the same mountains which looks towards the Arabian Spain, the enchanted castle of the Necromancer Klingsor is found...

Parsifal Unveiled, 1970

7 PASSAGES

II Every White Soul has a Black Double

Each soul has a Double that resembles it in body and tendency yet works against it, as Devadatta faced Buddha and Lilith faces Anael. The Twin Soul and the opposed Lodges are presented as the analogy of opposites in human form.

Every human being has a double, an opposite, who lives within the infraconsciousness of Nature. In front of Buddha, we find his brother and enemy Devadatta, the King of hell. In front of Anael, the Angel of Love, we find Lilith, the antithesis of love.

Endocrinology & Criminology, 1957

Every person has a "human double" incarnated in him or her. That double is exactly alike in physiognomy, attitudes, manners, in certain capacities, etc. With this we are not referring to the Esoteric Double or the Astral Double. We are talking about another different type of "personality": a Twin Soul, an Antithesis. Said Soul is the "Double: That Double possesses the same physical features; we say that the person is exactly an ANTITHESIS.

Logos, Mantram, Theurgy, 1959

07

Jahve is a fallen Angel who is extremely perverse. Jahve is the genius of evil. Christ is the chief of the Great White Lodge, and Jahve, his antithesis is the chief of the Great Black Lodge. The Powers of Light and Darkness live in eternal struggle, and the roots of this struggle are in the sex. The semen is the battleground. In the semen the Angels and demons fight to the death. The backbone of the great conflict between Angels and demons is sex. The problem is there. The root of all White and Black doctrines is there. Christ has his plan of action. Jahve has his. The chosen follow Christ. The great majority of human beings fanatically follow Jahve. Nevertheless, all of them hide behind the Cross.

The Perfect Matrimony, 1966

The Doubles are similar in everything, but they are antithetical.

The Perfect Matrimony, 1966

In the Astral Cross, columns of Angels and demons fight each other. Facing each angel is a demon.

The Perfect Matrimony, 1966

07

Every human being has his Double. We have here one of the mysteries of the Twin Souls. The Lamas say that Devadatta was the brother and rival of Buddha. He is the King of the Inferno.

The Perfect Matrimony, 1966

07

In everything, the Doubles resemble one another. The Doubles are analogous, they have the same tendencies, but with the differences of the Analogies of Opposites. Facing a White Astrologer is a Black Astrologer. If a Master teaches White Sexual Magic, his double will teach black sexual magic. The Doubles are similar in everything, but they are antithetical.

The Perfect Matrimony, *1966*

07

The physiognomy and body of the doubles are similar because they are twins. This is one of the great mysteries of occultism. Every White Soul has a Black Double, a contrary Soul that antagonizes and fights. Love and Anti-Love fights each other. Anael is the Angel of Love. Lilith is its Tenebrous Double. Lilith represents Anti-Love. In ancient times, the great theurgist lamblichus invoked these two Genii, and then from a river came two children; Love and Anti-Love, Eros and Anti-Eros, Anael and Lilith. The multitudes that witnessed the miracle of lamblichus prostrated themselves before the great theurgist. The disciple of the stony path that leads to Nirvana is filled with ecstasy when he has the privilege of contemplating Anael, the Angel of Love. Anael appears before his callers, those who know how to invoke him. Anael is a beautiful Child of the Dawn. In the presence of the Angel of Love we feel ourselves return to the lost innocence of Eden. Anael's hair appears as a golden cascade falling over his alabaster shoulders. The face of the Angel of Love has the rosy color of the dawn. Anael dresses with a white tunic and is of indescribable beauty. Anael is the Angel of music and of Love, the Angel of beauty and of tenderness, the delightful Cupid of the enamored, and the ecstasy of all adoration. Lilith, the rival brother of Anael, is his fatal antithesis. He is a terribly malign child. He is the infernal Angel of all great amorous deceptions. He is a monarch of the Atomic Infernos of Man.

The Perfect Matrimony, *1966*

5 PASSAGES

III Hatred is the antithesis of the most magnificent thing

Here the law of contrary analogies is used as an instrument of research. Reasoning from love as the most magnificent thing on earth, the narrator finds hatred as its counterpole, and the same law shows positive states of projection facing the negative ones.

The wise Law of Contrary Analogies invites us to comprehend that if 13 subjective and negative states exist during a Hypnotic state for the Projection of the Double, likewise, another 13 Objective and Positive States also exist during a healthy and Natural Projection of the Double.

The Solar Bodies, 1968

Ah! I said, I understand. The most monstrous thing has to be, in accordance with the law of the opposite analogies, the counterpole of the most magnificent thing.

The Mystery of the Golden Blossom, 1971

> *The most monstrous thing has to be, in accordance with the law of the opposite analogies, the counterpole of the most magnificent thing.*
>
> The Mystery of the Golden Blossom, 1971

Fine! But what is the most magnificent thing that exists on the sorrowful face of this afflicted world?

The Mystery of the Golden Blossom, 1971

07

Then, it clearly came to mind; the Mountain of Skulls, bitter Golgotha and the great Kabir Jesus dying on a cross for Love of all sad humanity.

The Mystery of the Golden Blossom, 1971

07

Then I exclaimed: Love is the most magnificent thing that exists on earth! Eureka! Eureka! Eureka! Now I have discovered the secret. Hatred is the antithesis of the most magnificent thing.

The Mystery of the Golden Blossom, 1971

6 passages

IV Wisdom revealed in the opposites of light and darkness

Lucifer is set out as the antithesis and living shadow of the Logos, and Python as the radical antithesis of the serpent of light. Adonai's shadow as Satan's glory, and the two armies of Michael and of Satan, carry the same law of the contraries from the heavens to the abyss.

It is clear and evident that Lucifer is the antithesis of the Creator Demiurge, its living shadow projected into the profound depths of microcosm man.

The Three Mountains, 1972

They who rashly curse Lucifer, speak ill of the Cosmic Reflection of the Logos; anathematise the Living God manifested in matter and renounce the always incomprehensible wisdom revealed in the opposites of light and darkness; semblance, similarity: sun and shadow, day and night. Law of opposites...

Tarot and Kabalah, 1978

07

I now invite the whole audience to listen tome and all the Gnostic Movement in general to an in-depth reflection on the antithesis...it is unquestionable that the horrible serpent, Python, is the negative and fatal opposite, the shadow, shall we say, the radical antithesis, of the serpent of light.

Yes, There Is a Hell, a Devil and Karma, 1973

Adonai's shadow is Satan's glory and the Lord's stool is Satan's throne.

The Secret Doctrine of Anahuac, 1974

The antithesis of Lucifer or the superior aspect of the same, is the Solar Logos, the Cosmic Christ.

Yes, There Is a Hell, a Devil and Karma, 1973

07

Adonai's shadow is Satan's glory and the Lord's stool is Satan's throne.

The Secret Doctrine of Anahuac, 1974

07

Countenance, resemblance, similitude, sun and shadow, day and night, the law of the contraries—two are the armies of the Logos or Demiurge Architect of the Universe: the warring hosts of Michael in the sublime expansions of heaven, and the legions of Satan in the

abyss of the manifested world. Clearly, these are the unmanifested and the manifested, the virginal one and the one fallen into animal generation.

The Mayan Mysteries, 1977

Part Three – The negative antithetical aspect of the spheres

1 The abyss is the fatal shadow of the Ain Soph

Each height has its depth: the abyss is the shadow of the Ain Soph and a twelfth Sephirah, and the Klipoth stand against the lotus of a thousand petals. By the law of contrasts the infradimensions lie below as the superior dimensions lie above, and the heart of the earth holds both the seat of Satan and the temple of its genie.

The antithesis of these Klipoth is a super-divine atom which is related with the church of Laodicea or the lotus of one thousand petals.

The Aquarian Message, 1960

The abyss is the antithesis of the "AIN SOPH." The abyss is the fatal shadow of the Ain Soph.

The Aquarian Message, 1960

07

The Elohim live in Eden; yet, the terrible and perverse Lucifers live in the Abyss. The innocent elementals of fire, air, water and earth exist in Eden; yet, the demons exist in the Abyss. Behold here the pair of opposites of philosophy.

Christic Aztec Magic, 1973

07

This is the center of earth's heart, where we find the maximum density and gravity, the fundamental seat of Satan, the inferno. Where the light shines most clearly, there also is the darkness densest: this is the law of the analogies of opposites. In the center of the earth's heart are both the seat of Satan and the temple of the genie of earth, the symbol of infinity, and angels and demons in eternal battle.

The Buddha's Necklace, 1967

07

The abyss is terribly painful. The horrible antithesis of Ain Soph is the abyss, the Kliphos of the Kabalah. The Kliphos are atomic and tenebrous, of the lunar path.

Tarot and Kabalah, 1978

Where the light shines most clearly, there also is the darkness densest: this is the law of the analogies of opposites.

The Buddha's Necklace, 1967

There are in reality twelve Sephiroth which can be spoken of Ain Soph is the eleventh, and its tenebrous antithesis, the abyss, is Sephiroth number twelve.

Tarot and Kabalah, 1978

07

Ostensibly, above this world of three dimensions (length, width and height), various superior dimensions exist; obviously, in accordance with the law of contrasts, various infradimensions of a submerged mineral type exist below this three-dimensional zone. It is indubitable that the quoted hells of a Dantestic type correspond to these infradimensions.

Yes, There Is a Hell, a Devil and Karma, 1973

07

Since the Sun is the source of all life and the marvelous agent that sustains all existence according to the eternal common cosmic "Trogoautoegocratic" Law, obviously, we come to really find the fatal and negative antithesis of all of this in the antithetical solar aspect of the fourth submerged terrestrial zone.

Yes, There Is a Hell, a Devil and Karma, 1973

07

Moving on to the antithetical sphere of Uranus in the abysmal depths of the planet Earth, by the law of contrasts and the law of analogy of the opposites and of simple correspondence, the horrifying Cacus should also be destroyed.

Yes, There Is a Hell, a Devil and Karma, 1973

07

You see then, ladies and gentlemen, these luminous and tenebrous antithetical aspects, in which manner they correspond and in which manner they develop...

Yes, There Is a Hell, a Devil and Karma, 1973

07

Answer: Friends, it is urgent to comprehend that in the superior dimensions of nature, submerged beneath the epidermis of the Earth, there exists by the law of antithesis, a ninth circle of glory, where the Initiates of the Universal White Fraternity can see, traced in a concrete manner, the sign of the infinite, the holy eight, set in a horizontal manner. Whoever has studied esoteric Kabbalah knows very well the inner significance of this magical figure.

Yes, There Is a Hell, a Devil and Karma, 1973

8 passages

11 The Jupiterian splendors have their opposites

In questions and answers on Jupiter, the nine infernal circles are described as the negative antithetical aspect of the planetary spheres, just as each person in sunlight casts a shadow. Antitheses are to be sought only between the luminous and the obscure aspects of one sphere, since the tenebrous corresponds with the tenebrous.

What would be the antithesis of generosity? Egotism, usury, embezzlement, that is obvious.

Yes, There Is a Hell, a Devil and Karma, 1973

In this manner, every religious antithesis, every Jupiterian contrast, has to be inevitably found in the sixth infernal circle beneath the epidermis of the Earth.

Yes, There Is a Hell, a Devil and Karma, 1973

07

Question: You tell us that the sixth submerged region of Jupiter is the antithesis of the planet Jupiter that orbits around the Sun. I observe, Master, when you spoke of other Dantestic circles that you did not refer to them as the antithesis of the planets to which they correspond. Would you like to clarify this for us ?

Yes, There Is a Hell, a Devil and Karma, 1973

07

Answer: Sir, gentlemen, ladies, obviously, the nine infernal circles are always the negative antithetical aspect of the spheres of the Moon, Mercury, Venus, the Sun, Mars, Jupiter, Saturn, Uranus and Neptune. I believe that I have already said something in past lectures about this subject and that we have already described the relationship existing between those worlds and the nine zones, which are submerged below the epidermis of our planet Earth. Finding a similarity to all of this, you will see that every person under the sunlight, projects his shadow everywhere; you will find something similar with each of these nine worlds of the solar system and their corresponding shadows or obscure, tenebrous zones within the entrails of the planet in which we live, do you understand? Question: Master, could you tell us if the submerged zone of the planet Jupiter is inhabited?

Yes, There Is a Hell, a Devil and Karma, 1973

In this manner, every religious antithesis, every Jupiterian contrast, has to be inevitably found in the sixth infernal circle beneath the epidermis of the Earth.

Yes, There Is a Hell, a Devil and Karma, 1973

Answer: Distinguished lady, allow me to inform you and to inform all the persons who are listening to me, that in the natural infradimensions of the submerged mineral kingdom of the planet Jupiter, exist terribly perverse demons, involuting creatures, people who are on their way towards the second death. I clarify, I am not t about the heaven of Jupiter; I limit myself exclusively to mention the submerged mineral kingdom of that planet. Question: Can we consider that in spite of the fact that there are terribly malignant involuting beings in the infernos of Jupiter, that said infernos are antithetical to the infernos of the sixth Dantestic circle of the planet Earth?

Yes, There Is a Hell, a Devil and Karma, 1973

07

Answer: Friends, the tenebrous corresponds with the tenebrous; no antithesis whatsoever exists between the Jupiterian infernos and the sixth Dantestic circle submerged below the geological cortex of our world Earth.

Yes, There Is a Hell, a Devil and Karma, 1973

07

We should look for antitheses exclusively between the luminous and obscure aspects of Jupiter.

Yes, There Is a Hell, a Devil and Karma, 1973

07

Indubitably, the Jupiterian splendors have their opposites, their shadows, not only in the entrails of that radiant planet, but also below the cortex of our afflicted world. Question: Master, could you tell us what are the materials or elements which make up that tenebrous zone of the sixth submerged dimension of our planetary organism?

Yes, There Is a Hell, a Devil and Karma, 1973

Part Four – The battle of the opposites

5 PASSAGES · 1 PRACTICE

1 All thinking is founded on the battle of the opposites

Thinking, the 'I' and the problems of life all rest on the opposites: to call someone tall is to say that he is not short. Life swings between victory and defeat, like and dislike, pleasure and pain, and a problem, being a mental form with two poles, is better dissolved than solved.

"Why can I not see it?" "Because you have egotistical ideas." "Will I be able to see it, Master?" "As long as you have a dualistic vision and you say 'I cannot' and so on, your eyes will be blinded by that relative vision." "When there is neither I nor you, then can it be seen?" "When there is neither I nor you, who wants to see?" The foundation of the 'I' is the dualism of the mind. The 'I' is sustained by the battle of the opposites. All thinking is founded on the battle of the opposites. If we say so and so is tall, we are really saying he is not short. If we say that we are entering, we are really saying that we are not exiting. If we say that we are happy, with that we affirm that we are not sad, etc.

Christmas Messages, 1952-66

The problems of life are nothing but mental forms with two poles: one positive and the other negative. Problems are sustained by the mind and are created by the mind. When we stop thinking about a problem, the latter inevitably ends. Happiness and sadness, pleasure and pain, good and evil, victory and defeat, constitute the battle of the opposites on which the 'I' is founded. The entire miserable life that we live goes from one opposite to another: victory, defeat; like, dislike; pleasure, pain; failure, success; this, that, etc.

Christmas Messages, 1952-66

Happiness and sadness, pleasure and pain, good and evil, victory and defeat, constitute the battle of the opposites on which the 'I' is founded.

Christmas Messages, 1952-66

Intellectual dualism such as pleasure and pain, praise and slander, triumph and defeat, wealth and misery constitute the painful mechanism of the mind.

Runic Magic, 1969

07

► Let us start our sermon of tonight. Certainly, humanity lives amidst the battle of the antithesis, amidst the bloody fight of the opposites: sometimes, we find ourselves very joyful, content; other times, we are depressed, sad. We have periods of progress, of well-being – some more than others, according to the Law of Karma–. We also have critical periods economically,

socially, etc. There are times when we are optimistic regarding life, and there are times when we feel pessimistic.

The Fifth Gospel ·Chaotic Consciousness and Intelligent Consciousness ·*Public Lecture – Torreón, Coahuila, Mexico*

07

A PRACTICE

When one is presented with a problem in life: one should not try to solve it, it is better to dissolve it. In fact, a problem is a mental form with two poles: positive and negative. This form floats in the mind with its battle of polar antithesis and it is obvious that it will create worries and sufferings within us.

The Fifth Gospel ·The Ephemeral Mechanisms of the Mind ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

5 PASSAGES

II Certain dualisms in each center

Each centre of the human machine carries its own dualism: affirmation and negation in the intellect, pleasant and unpleasant in feeling and sensation, attraction and repulsion in sex. What is suppressed in the everyday mind reappears, by the same law, in the subconscious.

When I try to reunite all of the fragments of my mind into one thing there is dualism. Dualism exists when my mind is a slave of the good and the bad, of the cold and the hot, of what is big and what is small, of what is agreeable and disagreeable, of yes and no, etc. There is also dualism when we divide ourselves between superior 'I' and inferior 'I' and we aspire for the superior 'I' to control us during meditation.

Christmas Messages, 1952-66

Therefore and in accordance with the law of opposites, the instinctive energies or impulse that were suppressed within the everyday mind eventually emerged in the subconscious to a greater or lesser degree depending on their intensity.

The Mystery of the Golden Blossom, 1971

> *The entire work of the Intellectual Center is divided into two parts: Affirmation and Negation, Yes and No, Thesis and Antithesis.*
>
> Esoteric Treatise of Hermetic Astrology, 1967

The entire work of the Intellectual Center is divided into two parts: Affirmation and Negation, Yes and No, Thesis and Antithesis.

Esoteric Treatise of Hermetic Astrology, 1967

07

The same struggle between pleasant and unpleasant exists in the Instinctive Center; pleasant sensations, unpleasant sensations and all of those sensations are related with the five senses: sight, hearing, smell, taste and touch.

Esoteric Treatise of Hermetic Astrology, 1967

07

The specific functions of each center indicate, point to certain dualisms in each center, as the dualism of the mind with its incessant battle of antithesis dividing thoughts; the dualism of emotions splitting them into pleasant and unpleasant emotions; the dualism of instinctual sensations splitting them into pleasure and pain; the dualism of sexuality splitting them into

attraction and repulsion of sex, etc. Without a doubt, each one of the five centers is, at the same time, positive and negative.

The Solar Bodies, 1968

III Antithetical concepts convert the mind into a battle camp

Reasoning works by choosing between antithetical concepts, and so divides the understanding and makes it useless to the Being. The cost is counted in occult powers destroyed, inner images hidden, and a mind unable to grasp the new or to know peace.

The reasoning person believes that he can attain the truth through the struggle of antithesis, but this only divides the mind and incapacitates it to comprehend the truth. The intuitive person only knows how to listen to the voice of the silence. Thus, within his serene mind, the eternal truths of life are reflected with splendid beauty.

The Revolution of Beelzebub, 1950

The mind of the intuitive one serenely and silently flows very far away from the black struggle of antithesis and from the storm of exclusivity.

The Revolution of Beelzebub, 1950

07

Reason does nothing but divide the mind between the struggles of the antithesis. The decisions of reason are daughters of ignorance and always bring pain.

Zodiacal Course, 1951

07

36. Antithetical concepts convert the mind into a battle camp.

Igneous Rose, 1954

07

37. The battle between concepts of antithesis causes the understanding to be divided, and converts it into a useless instrument.

Igneous Rose, 1954

A mind divided by the battle of opposites is not capable of comprehending that which is new; it is petrified, solidified.

Fundamental Education, 1970

44. The process of option divides the mind into a battle of antithesis.

Igneous Rose, 1954

07

138. When the process of selection divides the mind between the battle of antithesis, then the internal images are hidden like stars behind the stormy clouds of reasoning. 139. We must learn

to think with the heart and to feel with the head.

Igneous Rose, 1954

07

Reasoning is based on opinions, on the struggle of antithetical concepts, on the process of conceptual choice, etc. A mind divided by the struggle of reasonings, is a useless instrument for the Being, for the Inner-Self.

The Greater Mysteries, 1956

07

A mind divided by the battle of opposites is not capable of comprehending that which is new; it is petrified, solidified.

Fundamental Education, 1970

07

The battling between antitheses destroys occult powers. This battling of reasonings damages the mind's powers.

Christ Consciousness, 1952

07

Well, this has an interesting aspect, but –I repeat– upon returning to practical life, people are once again in that incessant battle of the antithesis, in that horrible fight of the opposites, characteristic of the dualism of the understanding. There is no peace in such a mind. In a mind that is not integral, unitotal, there can be no peace; in a mind that is not strictly receptive and non-projecting, there can be no peace or continuous enlightenment.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

7 passages

IV In the thesis as well as the antithesis

Logic serves the thesis and the antithesis equally, so that the spiritualist and the materialist can each build an admirable theory, and Gnostics stand apart from that quarrel. A synthesis reached by discussion is still only a concept; the dialectic of consciousness is offered as the direct way to reality.

Energy is equal to mass by the velocity of the light to the square. We, the Gnostics, separate ourselves from the antithetical struggle that exists between Metaphysics and Dialectic Materialism. These are the two antitheses of ignorance, the two antitheses of error.

Endocrinology & Criminology, 1957

In the world there exist many theories, of a spiritualistic type or of a materialistic type and the reason of the intellective humanoids is good for everything; it can create spiritual theories as well as materialistic theories.

Yes, There Is a Hell, a Devil and Karma, 1973

07

The rational homunculi can elaborate within their cerebral encephalus, through the most severe logical processes, a materialistic theory as well as a spiritualistic theory and in one as well as the other, in the thesis as well as the antithesis, the logic, in its depths, is really admirable.

Yes, There Is a Hell, a Devil and Karma, 1973

From thesis we can pass onto
antithesis and through discussion
reach synthesis, but the latter remains
in itself an intellectual concept which
in no way can coincide with reality.

The Great Rebellion, 1975

Unquestionably, reason with all its logical processes as a faculty of investigation, has a beginning and an end; it is too narrow and limited, since as we have said, it serves everything, it is good for everything, for the thesis as well as for the antithesis. Ostensibly the processes of logical cerebration are not in themselves convincing, because of the concrete fact that with them one can elaborate any spiritualist or materialist thesis, both demonstrating the same logical vigor, plausible certainly for any reasoning humanoid.

Yes, There Is a Hell, a Devil and Karma, 1973

07

Unfortunately, the intellectual animal mistakenly called man, fascinated by the formulative power of dialectical logic, has forgotten about the dialectic of consciousness. Unquestionably,

the power to formulate logical concepts is basically terribly poor. From thesis we can pass onto antithesis and through discussion reach synthesis, but the latter remains in itself an intellectual concept which in no way can coincide with reality. The Dialectic of Consciousness is more direct, permitting us to experience the reality of any phenomenon in itself and by itself.

The Great Rebellion, 1975

07

Reason can devise marvels. If we listen to two men arguing, one spiritualist and another materialist, the spiritualist can present any doctrine with a wonderful, extraordinary logic, and the materialist, by antithesis, by opposition, can also create a beautiful, analytical, logical, perfect theory. So, what? Which of those two theories, both logical, both structured with basis in a reasoning dialectic, is the truth?

The Fifth Gospel ·The Precariousness of the Human Psyche ·*lst International Meeting of Hermetic Culture – Guadalajara. Jalisco, Mexico – October 28. 1975*

07

If one carefully studies many modern writers, one could prove that they –and excuse the frankness– hardly have any ideas of their own, they limit themselves to transcribing, commenting, etc. There are authors who practically, make one feel as if they are shattering one's mind. They defend terrible things in some chapters, certain theories, and in the subsequent pages they vehemently destroy that which they have defended before and exhibit a very well documented antithesis. So, upon reading one of those books, what one does is to put the intellect to work without really reaping any kind of spiritual harvest. Basically, what one achieves is to increase the battle of the antithesis in the intellect, that is all.

The Fifth Gospel ·Beyond the Mind ·*Third Chamber – Mexico City – 1974*

7 PASSAGES

V The essence is always bottled up in the battle of the opposites

Taken from the Christmas Messages, these passages trace how the mechanical association of ideas and images keeps the essence enclosed in the opposites. When the battling ends and the mind is silent, the bottle breaks and the essence escapes into ecstasy and the experience of the Being.

When the mind is in a passive and receptive state, absolutely still and in silence, the essence or Buddhata is liberated from the mind and ecstasy arrives. The essence is always bottled up in the battle of the opposites, but when the battling ends and the silence is absolute, the essence remains free and the bottle broken into pieces.

Christmas Messages, 1952-66

The monks were unable to pass between those two opposites and the master broke the mirror into pieces. Ecstasy is impossible as long as the essence is bottled up in the opposites. In the times of Babylon, the Bodhisattva of the Most Holy Ashiata Shiemash, a great Avatar, came to the world. The Bodhisattva was not fallen and like every Bodhisattva, he had his Superior Existential Bodies of the Being properly developed.

Christmas Messages, 1952-66

07

There are two types of mechanical association which are the foundation of the opposites: a) Mechanical association by means of ideas, words, phrases, etc; b) Mechanical association by images forms, things, persons, etc.

Dissolving the I, 1964

Ecstasy is impossible as long as the essence is bottled up in the opposites.

Christmas Messages, 1952-66

An idea associates with another, a word with another, a phrase with another and the battle of the opposites follows. One person associates with another, the memory of someone comes to his mind, an image associates with another, a form with another and the battle of the opposites continues.

Christmas Messages, 1952-66

07

When one achieves the dissolution of the mental mechanics, then comes that which in the orient is called the breaking of the bag, eruption of the void; then there is a shout of joy because the essence (the Buddhata) has escaped from within the battle of the opposites and now participates in the communication of the Saints.

Christmas Messages, 1952-66

07

While the mind is embottled within the dualism, it is totally impossible to be integral. The essence of the mind (the Buddhata) is very precious, but unfortunately is it bottled in the battle of the antithesis.

Christmas Messages, 1952-66

07

When the essence of the mind escapes during meditation out of the bottle of the opposites, we can experience what is real, the Being, the Intimate.

Christmas Messages, 1952-66

VI When this tempest in the ocean of the mind ceases

The struggle of antithesis is named as the capital obstacle to the liberation of the Essence, which stays bottled in dualism even in the submerged levels of the mind. Every antithetical battle points to an unknown region of the atomic infernos, and that region has to be observed and known.

The Essence is engrossed within the tremendous battle of the opposites: heat and cold, like and dislike, yes and no, good and evil, pleasant and unpleasant.

Esoteric Treatise of Hermetic Astrology, 1967

The sole purpose of the mind is for the bitterness of our existence. Authentic, legitimate, real happiness is only possible when we emancipate ourselves from the intellect. However, we must recognize that an inconvenience exists, as well as a capital obstacle and impediment in order to acquire that longed for liberation of the Essence. I am referring to the tremendous struggle of antithesis.

Runic Magic, 1969

07

The Essence, the consciousness, even when of a Buddhic nature, disgracefully lives bottled up within the exaggerated intellectual dualism of the opposites 'yes and no', 'good and evil', 'high and low', 'mine and yours', 'like and dislike', 'pleasure and pain', etc.

Runic Magic, 1969

> *The awakening of the consciousness, of the Essence, of the soul or Buddhata is only possible by liberating, emancipating ourselves from the mental dualism, from the struggle of the antithesis, of the intellectual waves.*
>
> Runic Magic, 1969

By all means, it becomes luminous to deeply comprehend that when this tempest in the ocean of the mind ceases and the struggle between the opposites finishes, the Essence escapes and submerges itself within that which is the Reality.

Runic Magic, 1969

07

To reach, to obtain quietude and silence in the mere superficial intellectual level, or in some subconscious departments of the mind is not enough, because the Essence continues bottled up

within the submerged infraconscious and unconscious dualism. A blank mind is something extremely superficial, hollow and intellectual. What we need is serene reflection if what we truly want is to achieve the quietude and absolute silence of the mind.

Runic Magic, *1969*

07

The awakening of the consciousness, of the Essence, of the soul or Buddhata is only possible by liberating, emancipating ourselves from the mental dualism, from the struggle of the antithesis, of the intellectual waves.

Runic Magic, *1969*

07

A PRACTICE

Every antithetical battle, no matter how insignificant or unconscious it might be, indicates unknown obscure points in the atomic infernos of man. In order to achieve the absolute stillness and silence of the mind, it is indispensable to observe and to know those infrahuman aspects of oneself. It is only in the absence of the 'I' that it is possible to experience and live the Integral Revolution and the Revolution of the Dialectic. Blue Time or Rest Therapeutics has basic rules without which it would be impossible to emancipate ourselves from the mortifying shackles of the mind. These rules are: 1. — RELAXATION: It is indispensable to learn to relax the body for meditation; no muscle should remain in tension. It is urgent to provoke and graduate sleepiness at will. It is evident that the wise combination of sleepiness and meditation results in that which is called Illumination.

The Revolution of the Dialectic

5 PASSAGES · 2 PRACTICES

VII The illusion produced by the waves of the opposites

Kao Feng's struggle with a Hua Tou shows the mind split into opposing concepts while the Essence stays locked in intellectual dualism. Mental association feeds the whole battle of antitheses, and when the mental waves cease, the illusion of the opposites ceases with them.

A PRACTICE

By giving form to phrases, memories, images, ideas, desires, etc., mental associations constitute the fundamental cause of the incessant chattering of the mind and the entire battle of antitheses. If with comprehension we disassociate from the mind, if with comprehension we dissociate from all subconscious memories, if with comprehension we eliminate the subjective elements of our perceptions, then, it is clear that the mind remains quiet and silent: not only on the surface, but also in the deepest levels of the subconscious.

CHRISTMAS MESSAGES, 1952-66

Kao Feng decided to work with this HUA TOU However, he was unable to concentrate his mind on it due to the bifurcation of this phrase This HUA TOU divided his mind into many opinions and opposite concepts and Kao Feng suffered unbelievably He yearned with all of his heart and all of his soul to liberate himself from Mental Dualism It is impossible to experience the Reality as long as the Essence, the Buddhata, the Soul, continues bottled up within Intellectual Dualism.

THE SOLAR BODIES, 1968

Unfortunately, the only thing that the Luciferic Intellect does is torment us with the incessant battle of the opposites.

THE SOLAR BODIES, 1968

Opposing opinions, the struggle between opposite concepts and antithetic ideas correspond to the different illusory functions of the mind.

THE SOLAR BODIES, 1968

07

A PRACTICE

It is urgent to stop the mental contents (Chitta) from acquiring diverse forms (Vrittis) during Profound Inner Meditation. When our mental waves have ceased and our intellectual lake has become calm, then, the illusion produced by the waves of the opposites also ceases within us; thus, the experience of the Reality arrives.

The Solar Bodies, 1968

07

Unfortunately, the only thing that the Luciferic Intellect does is torment us with the incessant battle of the opposites. Kao Feng liberated himself from the mind and became a Turiya.

The Solar Bodies, 1968

Part Five – Only by means of the synthesis

8 PASSAGES · 7 PRACTICES

1 The mind must integrally flow without the battle of antithesis

Thought is to flow silently and whole, without the reasoning that divides it between opposite concepts, so that the mind becomes a flexible instrument of the Innermost. When the antithetic battle rises, the instruction is to throw it out with the will and turn to one's duties.

A PRACTICE

19. Rather than using reasoning and destroying the mental body with the battle of antithesis, it is better to work intensely for the benefit of the human species. 20. When reasoning attacks you, then defeat it with the whip of willpower.

IGNEOUS ROSE, 1954

A PRACTICE

21. When the antithetic battle of concepts wants to divide your mind, throw it out from you with the whip of willpower and occupy yourself with your duties in order not to leave the field open for useless reasoning.

IGNEOUS ROSE, 1954

07

A PRACTICE

61. The mind must integrally flow without the battle of antithesis. The mind must convert itself into a flexible and delicate instrument through which the majesty of the Innermost can be expressed.

TREATISE OF SEXUAL ALCHEMY, 1954

07

A PRACTICE

12. The Mind must liberate itself from the processes of reasoning that divides the mind in the battle of the antithesis.

CHRIST WILL, 1959

Thought must flow silently, serene and complete, without the battle of antithesis, without the process of reasoning which divides the mind between opposite concepts.

TAROT AND KABALAH, 1978

A PRACTICE

29. The Human Mind must learn to flow serenely in an integral way, without the painful process of reasoning, which divides it amongst the battling of the antithesis.

Christ Will, *1959*

07

A PRACTICE

The intellect feeds on external perceptions, since the external senses are the sources of information. That source of information is useless because the external senses are totally deficient. Microbes cannot be studied with a deficient microscope and the stars cannot be studied with a deficient telescope. We have to awaken all the 12 senses that we have. Thought should flow silently and integrally, without the battle of the antithesis that divides the mind between opposite concepts. A fragmented mind cannot serve as an instrument to the Inner-Self.

The Greater Mysteries, *1956*

07

A PRACTICE

The process of reasoning breaks the delicate membranes of the Mental Body. Thought must flow silently, serene and complete, without the battle of antithesis, without the process of reasoning which divides the mind between opposite concepts.

Tarot and Kabalah, *1978*

07

Erudite persons are not capable of listening to Revolutionary Psychology with a spontaneous mind, free of mental assumptions, theories, preconceptions, etc. They are not capable of opening themselves up to what is new with an integral mind, with a mind that is not divided by the battle of the antithesis.

The Revolution of the Dialectic

4 PASSAGES · 4 PRACTICES

II Action free of the opposites

The tyranny of the opposites is broken by living from instant to instant: eat when eating, dress when dressing, walk when walking. Such action is called intuitive and full, a state in which the 'I' is absent and something must break.

A PRACTICE

The entire miserable life that we live goes from one opposite to another: victory, defeat; like, dislike; pleasure, pain; failure, success; this and that, etc. We need to free ourselves of the tyranny of the opposites. This is only possible by learning to live from instant to instant, without abstractions of any type, without dreams, without fanntasies. Have you observed how the stones of the road are pale and pure after a torrential rain? One can only murmur an "Oh!" of admiration. We should comprehend that "Oh!" of things without deforming that divine exclamation with the battle of the opposites.

DISSOLVING THE I, 1964

A PRACTICE

This is precisely action free of the opposites: Do we eat, do we get dressed? Why make a problem of that? Why think of other things while we are eating and getting dressed? If you are eating, eat; if you are getting dressed, get dressed, and if you are walking on the street, walk, walk, walk, but do not think of something else. Do only what you are doing. Do not run away from facts, do not fill them with so many meanings, symbols, sermons and warnings. Live them without allegories, live them with a receptive mind, from instant to instant.

DISSOLVING THE I, 1964

Action, free of the battle of the opposites, is intuitive action, full action. Where there is plenitude, the 'I' is absent.

CHRISTMAS MESSAGES, 1952-66

A PRACTICE

Comprehend that I am talking to you about the path of action, free of the painful battle of the opposites. Action without distractions, without evasions, without fantasies, without abstractions of any kind. Change thy character, beloved, change it through intelligent action, free of the battle of the opposites. When the doors are closed to fantasy the organ of intuition is awakened.

Christmas Messages, 1952-66

07

A PRACTICE

Action, free of the battle of the opposites, is intuitive action, full action. Where there is plenitude, the 'I' is absent. Intuitive action leads us by the hand to the awakening of consciousness. Let us work and rest happily abandoning ourselves to the course of life. Let us exhaust the turbid and rotten waters of habitual thinking and in the emptiness will flow Gnosis and with it, the happiness of living. This intelligent action, free of the battle of the opposites, elevates us to a point in which something must break.

Christmas Messages, 1952-66

8 passages · 6 practices

III Knowing how to always find the synthesis

The method is to observe the struggle of the antitheses, take a thought, see its opposite, discuss the two and arrive at the synthesis, until the mind is quiet. Answering a disciple, he applies thesis, antithesis and synthesis to non-identification, and no virtue is won before its antithetic defect is disintegrated.

A PRACTICE

When we observe what is inattentive in us, we also see the struggle of the antitheses in the mind. It is at this point when we have to tear apart those antitheses to see what they have that is true. One should also dissect memories, emotions, desires and preoccupations which are ignored, which one does not know where they come from or why they come. When we wisely see that there is a need to call the "attention" of the mind, there is a critical point where one has gotten tired of the mind that does not want to obey in any manner, then there is no choice but to recriminate it, speak to it forcefully, deal with it face to face, as with a strange and inopportune subject. One has to lash it with the whip of willpower, recriminate it with harsh words until one makes it obey. One has to converse many times with the mind so that it will understand. If it does riot understand, then one has to severely call it to order.

The Revolution of the Dialectic

A PRACTICE

The dominion of the mind goes beyond the struggle of the opposites. In this manner, for example, a thought of hatred, an evil memory assaults us, well then one has to try to comprehend it, try to see its antithesis which is love. If there is love, why is there hatred? With what objective?

The Revolution of the Dialectic

07

A PRACTICE

If the memory of a tall person surges forth, one should see him short and this would be correct since in the the key is synthesis.

The Revolution of the Dialectic

07

A PRACTICE

Knowing how to always find the synthesis is beneficial because from the thesis one has to pass on to the antithesis but the truth is not found in the antithesis nor in the thesis. In the thesis and in the antithesis there is discussion and that is what is really wanted: affirmation, negation, discussion and solution. Affirmation of a bad thought, nega tion of the same through comprehension of the opposite, discussion: one has to discuss what is real from one and the other until one arrives at wisdom and leaves the mind quiet and in silence. This is how one should practice.

The Revolution of the Dialectic

Tall and short are two illusory phenomena of the mind. In this way one arrives at the synthesis and at the solution.

The Revolution of the Dialectic

A PRACTICE

All of this is part of conscious practices, of the observation of what is inattentive. But if we simply say: it is the memory of a tall person and we put a short person in front of it, period, it is not correct. What is correct would be saying tall and short (so ?), they are nothing but two aspects of the same thing, what matters is not what is tall or short but what there is of truth behind all of this. Tall and short are two illusory phenomena of the mind. In this way one arrives at the synthesis and at the solution.

The Revolution of the Dialectic

07

Disciple: Master, how would you explain the point of equilibrium between non-identification and falling into indifference?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

Master: Very well, but we must know that there is the thesis, the antithesis and the synthesis. The synthesis takes us to the solution of the problem that you have brought up. Unquestionably, if one becomes master of one's psychological processes, he can solve the most difficult problems. But when there is coercion in the mind, then he cannot solve problems.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

A PRACTICE

Regarding virtues, I have to tell you that the one who is not capable, for example, of appreciating precious gems, will neither know what the value of the virtues is. The value of the latter, in themselves, is precious, but it is not possible to acquire any virtue, if we do not first disintegrate the antithetic defect.

The Fifth Gospel · Gnostic Psychology of False Feelings · *Third Chamber – Mexico City – May 4. 1977*

8 PASSAGES · 2 PRACTICES

IV The two sides of the same thing

In the lecture on the pendular conduct of humanity, people swing between joy and depression, triumph and failure, in mind, heart and body, and personality lives among opposing opinions. The remedy proposed is to see both sides of every matter from within a magic circle through which all the pairs of opposites pass.

In the mind, it is perfectly defined by the battle of the antitheses, by conflicting opinions, etc. In the heart, by the antithetical emotions, by the states of anguish and happiness, of optimism and depression. In the motor-instinctive-sexual center it manifests in the habits, customs, movements: we frown, we are sullen when we are depressed; or we smile happily under the impulse of the motor center when we are very content, etc. We jump, we hop around full of joy due to good news, or our legs shake before an imminent danger; thesis and antithesis of the motor center, the Law of Pendulum in the motor center.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

But, why do we commit the error of rejoicing before something positive and protesting before something negative, if they are the two sides of the same thing? I think that our most serious error consists precisely, in not knowing how to look at the two sides of any thing or of any circumstance, etc. We always see some faces, we identify ourselves with them, we smile; but when we are confronted with their antithesis, we protest, we tear our clothes, we roar and thunder; we do not want, in truth, to cooperate with the inevitable and this is precisely our error.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

A PRACTICE

If we could see the two sides of each matter, everything would be really different. But unfortunately, we lack comprehension. If we want to see the two sides of each matter, it becomes necessary –to my way of understanding things– to live, not inside the Law of Pendulum, but inside a closed circle, a magic circle.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

Let us imagine a circle around us, a magic circle. Through that circle pass all the pairs of opposites of philosophy: thesis and antithesis, pleasant and unpleasant circumstances, periods of triumph and failure, optimism and pessimism, what they call “good” and what people call “bad”, etc.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

The more people laugh out loud, the bigger the tears and the worse the weeping.

The Fifth Gospel

Around this magic circle we can see a very interesting procession. We will discover, for example, that all great joy is promptly followed by distressing, depressive, painful states. The more people laugh out loud, the bigger the tears and the worse the weeping. Observe. You will have seen that there have been moments in life when everyone laughs in the family, when everyone is overjoyed, when there is nothing but loud laughter and joy; that is a bad sign. When one sees that in a family, he can surely foretell, certain that he will not be wrong, that a great suffering is awaiting that family, when everyone will cry.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

A PRACTICE

You have to learn to live, my friends, you have to know how to live, if you want to get far. Because if you only see one side and nothing more, you do not see the antithesis, the other side, the fatal one, you have to go through many disappointments, through many disillusions, through many sufferings; you will end up ill and finally die.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

In this world which we could call “intellectual”, I always felt a certain aversion against opinions, because I have understood that an expressed opinion is nothing more than the intellectual exteriorization of a concept with the fear that another may be true. This, naturally, indicates utter ignorance; voicing an opinion that is in the antithesis.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

So, the personality lives and moves within the Law of Pendulum, it lives in the world of opposing opinions, of antithetical concepts, of the battle of antitheses. Then, the personality knows nothing and the opinion is the product of ignorance.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

12 PASSAGES · 3 PRACTICES

V Learn how to reconcile the opposites

The lecture continues with a disciple's view that love transcends beauty and ugliness, and the answer that a synthesis always reconciles thesis and antithesis. Placed in the Tao at the centre of the circle, one watches events pass with their two sides and becomes invulnerable to pleasure and pain.

Disciple: Well, I feel that love is beyond what that pair of opposites is; it transcends beauty and ugliness, it is beyond that.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

Was the fortune-teller right then, or not? Yes, she was: it is beyond the concepts of ugliness and beauty, even though beauty comes from love, it results from love. Where true love exists, inner beauty exists; this is obvious.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

So, brothers, between the thesis and the antithesis there is always a synthesis that coordinates and reconciles the opposites. Let us see this. We know that there is a great battle between the powers of light and the powers of darkness. In the sacred sperm itself, there is a fight between the atomic powers of light and the atomic powers of darkness. This great struggle exists in everything created; the columns of angels and demons are combating each other in all the corners of the universe.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

When one does not yet have the Philosopher's Stone, one sees as impossible the reconciliation of the opposites –light and darkness– within oneself. But when one has the Stone of the philosophers, the Stone of the Serpent –based on conscious works and voluntary sufferings–, then, by means of it, he manages to reconcile the opposites and reconcile them in himself, because he recognizes that everything in creation has two sides. Only by means of a third position, that is, only by means of Tao –in the center of the magic circle–, only by means of the synthesis, can we reconcile the opposites within ourselves, that is obvious.

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07

A PRACTICE

So, it becomes necessary that we learn how to reconcile the opposites; it becomes necessary that we liberate ourselves from the Law of Pendulum and that we live better within the Law of the Circle.

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07

One liberates oneself from the Law of Pendulum when one places oneself in the Law of the Circle. When one places oneself in the Tao, he is in the center of the magic circle; because then, everything passes around him; all around his Consciousness in a circle –one sees one's round Consciousness–, one sees how different events happen, with their two sides, with all their things, with their two positions, the circumstances, etc.; triumphs and defeats, success and failure.

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Everything has two sides, and one, located in the center, reconciles the opposites.

The Fifth Gospel

Everything has two sides, and one, located in the center, reconciles the opposites. One no longer fears economic failure, one is no longer capable of blowing up his brains because one has lost his fortune from one day to the next –like many of the gamblers at the Casino of Monte Carlo have done: they lose their fortune and commit suicide–; one will no longer suffer due to the betrayals of his friends, one becomes invulnerable to pleasure or pain.

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07

A PRACTICE

You see how extraordinary, how marvellous! But if we do not learn to live in the center of the circle, if we do not place ourselves exactly in the Tao –the central point of the magic circle–, we will continue as we are: exposed to the tragic and changing conditions with the Law of Pendulum, which is completely mechanical and one hundred percent painful.

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07

Within the world of the intellect, there is no doubt that we are always making objections. This produces intellectual division: the mind is divided between thesis and antithesis, it becomes a battlefield that destroys the brain. Observe how those people who call themselves intellectuals are full of strange manias: some leave their hair dishevelled, they scratch themselves frightfully, etc., they make fifty thousand antics; clearly, it is the result of a mind that is more or less deteriorated, destroyed by the battle of antitheses.

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07

If we object to every concept, our mind will end up arguing alone. As a consequence, illnesses come to the brain, psychological anomalies, depressive states of the mind, nervousness which destroys very delicate organs, like the liver, heart, pancreas, spleen, etc.

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07

Master: Of course. Those people realize, really, that everything in life has two sides, but unfortunately, they do not place themselves in the center of the circle, they do not place themselves in the Tao. When one is in the Tao, he sees around himself, around his own Consciousness inside himself, all the events of life with their two sides passing, and he knows that they are transient.

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07

A PRACTICE

Obviously, then one does not identify with either side, one reconciles the opposites by means of the synthesis. Let us take a look at the case of someone, who, for example, is at a great party, very happy, very joyful, but that person knows that each moment of joy is followed by one of pain. But if that person is located in the center, in the Tao, then he reconciles the opposites within himself, in his own Being, in his own Consciousness, and says: "I know that each joy is followed by sadness, but none of this affects me, because everything is transient, everything passes: the people pass, the things pass, the ideas pass, everything passes; it is normal. Therefore, I can live this event perfectly as it should be lived."

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

6 PASSAGES · 1 PRACTICE

VI The problems of thesis and antithesis are resolved with the synthesis

A third unites the two: Sulphur and Mercury by the sublimed Salt, light and darkness by the Philosopher's Stone, the Eternal Masculine and Feminine within the Monad. Duality is called Maya, and the return is to the unity of the Ain Soph.

Adam and Eve integrate within the Monad and its Kabbalistic value is 10, which reminds us of the IO, in other words, of the vowels iiiiiii ooooooo. The very sacred union of the Eternal Masculine with the Eternal Feminine, the integration of the opposites within the Essential and Divine Monad.

Esoteric Treatise of Hermetic Astrology, 1967

Light and shadow in a harmonious antithesis point out a complete dualism whose extraordinary synthesis is wisdom.

Yes, There Is a Hell, a Devil and Karma, 1973

07

Ostensibly, Xolotl-Lucifer-Prometheus is Quetzalcoatl' s double, and is the prince of light and darkness, having absolute power over the heavens, the earth and the infernos. The divine Daemon is the reflection of God within us, here and now, and can confer upon us the power, the wisdom and divine likeness. Eritris sicut dei, "Thou shalt be like gods." The Philosopher's Stone (Lucifer-Xolotl) lies in the depths of our own sexual organs, and has to reconcile the opposites — coincidentia oppositorum — or the enemy brothers. Thou shalt be like gods.

The Secret Doctrine of Anahuac, 1974

Light and shadow in a harmonious antithesis point out a complete dualism whose extraordinary synthesis is wisdom.

Yes, There Is a Hell, a Devil and Karma, 1973

The Sulphur and the Mercury open the doors of the distinct regions of the Universe. The Sulphur and the Mercury, although they are opposites, become conciliated by the virtue of the sublimed Salt.

Pistis Sophia Unveiled, 1983

07

The problems of thesis and antithesis are resolved with the synthesis, which is the wise management of the positive and negative forces. The Cross of Saint Andrew explains the work

to be performed in the ninth sphere with the sulfur and the mercury: the hard struggle in order to attain the elimination of all the psychological aggregates based on conscious works and voluntary sufferings.

The Mayan Mysteries, 1977

07

A PRACTICE

The ineffable gods of the Ain Soph are completely beyond our comprehension. The human mind is to the gods of the Ain Soph what the activities of the mineral kingdom are to us. In the Ain Soph only the unity of life reigns. This is supreme happiness. The universe is duality, Maya, suffering. We need to free ourselves from duality and return to the unity of life. It is urgent to pass beyond the painful manifestations of Maya. There is science with which we can rend the veil of Maya return to the Ain Soph. That science is Alchemy.

Esoteric Course of Kabbalah

5 passages

VII The Tality is the synthesis of those opposites

Relativity, which works with the mind of opposites, and the Illuminating Void form a pair of their own, and pain belongs to the battle between such pairs. The Tality is set beyond both as their synthesis.

Obviously, there exists a contraposition between the Theory of Relativity preached by Einstein, and the Illuminating Void. The relative, is relative. The machinery of relativity functions with the mind of opposites, with dualism.

For the Few, 1980

48. The Tality is, unquestionably, also very far beyond the Illuminating Void. 49. The universal machinery of Relativity, and its opposite, the Illuminating Void, are merely opposites of that which is and, nevertheless, is not.

The Science of Meditation

In the battle of the antithesis there is pain, and this is not happiness.

The Fifth Gospel

50. The Tality is the synthesis of those opposites. It is that which exists beyond all possible existence.

The Science of Meditation

07

In the battle of the antithesis there is pain, and this is not happiness. If we want authentic happiness, we must get out of the mechanics of this relativity, take the great leap –I repeat– to fall into the bosom of the Illuminating Void.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

07

That is, the TALIDAD transcends these two opposites that I would call: mechanics of relativity and the Illuminating Void. The Illuminating Void is not the final word, it is the antechamber of the TALIDAD, that is, of the Great Reality.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

Part Six — Beyond good and evil

6 PASSAGES

I The terrifying path is beyond good and evil

The way to the Super-Man lies beyond good and evil, since there is virtue in the villain and evil in the virtuous, and any moral code can halt the march. The Initiate is warned that this path is frightfully difficult.

It is not so easy to reach SUPER-MAN. Undoubtedly, the path which leads to SUPERMAN, is beyond good and evil. Something is good when it suits us and bad when it does not. Crime also hides among the cadences of verse. There is much virtue in the villain and much evil in the virtuous person.

THE GREAT REBELLION, 1975

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

THE GREAT REBELLION, 1975

07

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.

THE GREAT REBELLION, 1975

> *SUPER-MAN knows the good in evil and the evil in good; grasps the sword of cosmic justice and is beyond good and evil.*
>
> THE GREAT REBELLION, 1975

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.

THE GREAT REBELLION, 1975

07

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

THE GREAT REBELLION, 1975

07

Unquestionably, the Path of the inner Self-realization of the Being is frightfully difficult. The Initiate must pass far beyond good and evil.

Pistis Sophia Unveiled, 1983

12 PASSAGES · 3 PRACTICES

II The goodness of evil and the evilness of good

To pass beyond good and evil one must first know the good in evil and the evil in good. Every virtue has its antithesis, as each Sephirah has its Qliphah; good is defined as what is in its place, and the Initiate acts from consciousness rather than from codes.

46. You have now passed beyond good and evil.
IGNEOUS ROSE, 1954

47. You now know the goodness of evil and the evilness of good.
IGNEOUS ROSE, 1954

07

11. The Lion of the Law knows good from evil and evil from good. Jn everything good there is something evil and in everything evil there is something good.
IGNEOUS ROSE, 1954

07

A PRACTICE

32. We must pass beyond good and evil. We must pass beyond intelligence, and even beyond the ineffable spheres of love.
IGNEOUS ROSE, 1954

07

The experience of Truth has been quite rare among humanity due to the concrete fact of mental imprisonment. People are imprisoned in the opposites—good and evil.
FUNDAMENTAL EDUCATION, 1970

07

A PRACTICE

It is necessary to know good from evil and evil from good, and to pass beyond good and evil.
PISTIS SOPHIA UNVEILED, 1983

Thus, there is much virtue in the wicked and much evil in the virtuous; there is good in the bad and bad in the good.

THE FIFTH GOSPEL

The same with all the virtues. Every virtue, however beautiful it may be, has its antithesis. Take for example, the virtue of tolerance. It is obvious that we must be tolerant with our fellow man, but tolerance in excess becomes complicity to crime. Someone comes, for example, to murder our relatives –a son, a brother– bandits who have raided the house. Our duty in that moment is to defend our son who is being attacked, to defend the innocent, to defend our brother; as heads of families, to know how to respond. If we, as tolerant people, say: "No, I will not raise my hand against anyone!", and say to the bandit who is murdering the son or who is raping the daughter: "I bless you, brother, I forgive you for all these crimes that you are committing. God bless you!" Would that be just? Look, here is tolerance taken to the maximum. It is obvious that he would become an accomplice to the crimes.

The Fifth Gospel · The Mind and Ethics of Resurrected Masters · *Third Chamber – Mexico City – December 31. 1975*

07

Thus, the Kabbalah tells us about the Sephiroth and their virtues. But it also tells us about the Qliphoth, which are none other than the adverse sephiroth, the antithesis of the virtues which are personified in the Sephiroth, the obverse of the medal.

The Fifth Gospel · The Mind and Ethics of Resurrected Masters · *Third Chamber – Mexico City – December 31. 1975*

07

There is a book in Tibet, about the way of action of the Initiates. We will call it "ethical", although that word no longer even satisfies, because there are so many ethical codes. But the truth is that which is beyond good and evil. Because in everything good there is something evil, and in everything evil there is something good. Do not forget that amidst the incense of prayer, crime is also hidden. Crime is dressed as a martyr, as an apostle, and even goes so far as to officiate in the most sacred temples. Thus, there is much virtue in the wicked and much evil in the virtuous; there is good in the bad and bad in the good.

The Fifth Gospel · The Mind and Ethics of Resurrected Masters · *Third Chamber – Mexico City – December 31. 1975*

07

In Tibet –I repeat– there is a very special book for the Initiates, a unique way of action. Many of the ways of acting of those Tibetan Initiates would surprise us, they do not fully fit within the ways of being that we have here, in the horizontal life. There is a saying "do not do good things that look bad, or bad ones that look good". Now, Tibetans do not allow their minds to be conditioned by such saying, they act in such a way that many would be surprised. The Initiates of Tibet do not act according to the codes that exist about good and evil, but according to the dictates of their own Consciousness, which is different.

The Fifth Gospel · The Mind and Ethics of Resurrected Masters · *Third Chamber – Mexico City – December 31. 1975*

07

A PRACTICE

In final synthesis, we have to fight against good and against evil, frankly. In final synthesis, we have to go beyond good and evil and take up the sword of Cosmic Justice.

The Fifth Gospel · Didactics for Buddhist Annihilation · *Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

07

After all, what is it that we call "good"? Let us become conscious of that which they call "good". Good is all that is in its place; bad, what is out of place. For example, that fire [of the candle] is there now, it is good, right? But how about that fire burning the curtains there or roasting you alive? How would you like that? Would you like the feeling of becoming lit torches? I don't think so. Well, now the water, there, in that glass, is fine; still in the kitchen, well, it is used to wash the dishes and the cups, or there in that little fountain, correct. But how about water flooding all the rooms? It would be bad, would it not?

The Fifth Gospel · Didactics for Buddhist Annihilation · *Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: the law of the opposites, of contrasts and of antithesis, the analogy of opposites, the opposites and the pairs of opposites, antithesis and the antithetical, the contraries and the opposite poles, dualism where it stands beside the opposites, *the extremes touch*, the light and its shadow, thesis and antithesis, *beyond good and evil*, and the opposites reconciled. *On the contrary* and *the opposite sex* were turned away. The paragraphs next to the strongest ones were offered too. That returned **605 candidate paragraphs in 42 books**. Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 94.0% of the time and on the class 87.6%, and a third reader, who saw neither verdict, settled the 36 they did not. The 33 paragraphs that open a sentence the readers had found running on were then read the same way. 220 were judged printable and **177 are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 128 stood next to a passage on the law but were about something else, 76 named the opposites only in passing, 35 belonged to a finished work, 25 were stories, ceremonies or history told for themselves, and 17 were a false friend. 101 more were judged and not printed.

Some of it he spoke. 42 passages come from the two *Fifth Gospel* volumes, across 12 named lectures, each cited by the name of the lecture with the place and the year where the volumes record them.

What was corrected, silently. The line-end breaks of the *Fifth Gospel*'s two narrow columns are closed up against the corpus rather than by guess. No word of his is changed.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 27 ranges run over more than one paragraph.

32 paragraphs were left out on purpose. Each restates, with nothing added, a passage printed here (*Dissolving the I* and *The Revolution of the Dialectic* reprint whole chapters of the Christmas Messages); the earlier or the complete copy is kept.

117 passages also stand in a finished work, and every one is marked where it stands. Most of them are in *The Law of the Pendulum*, *The Mind* and *The Science of Meditation*. The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked five ways. Every reader's note was proved to sit on the passage as it is actually printed. Every printed pair was compared as sequences, and the restatements that survived were read against both sources by eye. Every ragged edge was repaired or named. Every one of the 30 passages marked a practice was proved to carry its own instruction or was read for it by eye. And no passage stands on this page in the wrong language.

A work of The Laws, the family for the laws he says govern everything, the sleeping man included: recurrence, return, karma, the pendulum, evolution and involution, the three and the seven, entropy, the two poles, destiny, correspondence, and now the law that sets every thing against its contrary. It wears the family's sage ground and thick-and-thin border, in nightshade, the dark of the shadow the light casts.