

The Law of the Pendulum

The swing from one extreme to the other that moves nations, the heart and the mind, the Moon that swings the Earth's machine, and the way out into the centre of the circle, in his own words, from all fifty-two books

223 PASSAGES · 22 BOOKS · 60 PRACTICES · 8 LECTURES · 18 SECTIONS · 5 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.

He begins with a clock. *"It is interesting to have in the house a clock with a pendulum"*, he says, for checking the time and for reflecting. *"Everything has its ebb and flow, its rise and fall"*: the first part is the law in nature, in the heart and in history, where the swing raises empires and brings them down.

It is not a figure of speech. *"the Law of Pendulum is one hundred percent mechanistic"*, and it works in the mind, the heart and the body alike, so that *"we are small machines subject to the Law of Pendulum; anyone can do with us as they please"* The second part is the pendulum in us, and the Moon that swings the whole machine of organic life.

The third part is the swing of the mind: concepts of the right and the left that go out of date like fashion, opinions set against opinions, objections, and reason dividing the mind between antitheses. *"Truth is found at the centre of the pendulum"* And *"As long as one objects, one is subject to the Law of Pendulum."*

Then the way out. *"One liberates oneself from the Law of Pendulum when one places oneself in the Law of the Circle."* The fourth part is his lecture's teaching of the centre, the magic circle and the Tao. The fifth gathers the same teaching from the other books: *"The centre of the pendulum is within ourselves"*, and *"We need to free ourselves of the tyranny of the opposites."*

What is in it

| a practice: something to do, framed and labelled

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THE MAP

Five parts: the ebb and flow, the machine, the battle of the antitheses, the circle, and the way out

Tap a part to go to it. Below, the pendulum at its two extremes with the centre between them, and the circle with its centre; each caption is his own words and the title of the section it opens.

Everything has its ebb and flow
PART ONE · 32 PASSAGES · 0 PRACTICES

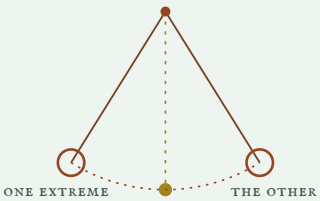
We are small machines
PART TWO · 31 PASSAGES · 2 PRACTICES

The battle of the antitheses
PART THREE · 59 PASSAGES · 6 PRACTICES

The law of the circle
PART FOUR · 50 PASSAGES · 29 PRACTICES

Free of the tyranny of the opposites
PART FIVE · 51 PASSAGES · 23 PRACTICES

TO AND FRO



Truth is found at the centre of the pendulum

THE CIRCLE



When one lives in the center of the circle

Part One – Everything has its ebb and flow

12 PASSAGES

1 Everything has its ebb and flow

He asks us to keep a clock with a pendulum in the house and reflect on it, because its movement is profoundly significant. He teaches that everything has its ebb and flow, its rise and fall, and that everything oscillates, evolves and involves, from the pulse of divine respiration to the cosmic days and nights.

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

The Great Rebellion, 1975

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

The Great Rebellion, 1975

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

The Great Rebellion, 1975

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

The Great Rebellion, 1975

Everything Evolves and Involutes, ascends and descends, comes and goes, fluxes and refluxes; a systole and diastole exists in everything, in accordance with the Law of the Pendulum.

Esoteric Treatise of Hermetic Astrology, 1967

Remember clearly that there exist cosmic days and nights; everything fluxes and refluxes, comes and goes, rises and falls, grows and decreases.

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

Everything flows and ebbs;
everything comes and goes; everything
pulses and pulses again with this
rhythm of divine respiration.

Igneous Rose, 1954

178. Everything comes and goes, emerges and reemerges, ascends and descends.

Igneous Rose, 1954

❧

59. Everything flows and ebbs; everything comes and goes; everything pulses and pulses again with this rhythm of divine respiration.

Igneous Rose, 1954

❧

All this flux and reflux of life resounds in entire nature with the Chinese gong. At the arrival of the cosmic night, all the sparks, converted into flames, return to their fathers, and their fathers return to the unmanitested Logos to submerge themselves into the limitless bliss of the Absolute, where neither tears nor pain exist; where we are all "one", where we are all "The Godly", the "innominate", "that", "that", "that".

Zodiacal Course, 1951

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This flux and reflux of life is solidly confirmed in the "Vedas", which are the most ancient sacred Script. This is the ancient law of the pendulum.

Zodiacal Course, 1951

❧

40. The Will of Music sustains the flux and reflux of life and moves the pendulum of the infinite existences during the whole of the MAHANVANTARA.

Christ Will, 1959

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These wise postulations demonstrate that the mass of all of the universes is eternal and immutable. matter disappears here in order to reappear there as in a type of flux and reflux, activity and repose, day and night.

Runic Magic, 1969

8 passages

II Every life has its systole and diastole

He shows the same law in the heart, which contracts and expands without pause, and in every natural process: day and night, birth and death, good and evil. He points out a third position between diastole and systole, a moment of preparation and accumulation that most people do not see.

The heart is a shallow muscle about the size of the fist, that looks more or less like a pear. The heart contracts, expands, and relaxes incessantly. this is the ebb and tide of the grand ocean of life. Every life has its systole and diastole. Everything pulses and repulses in the infinitely small, as well as in the infinitely grand. "As above, so below." This is the law of the grand life.

Endocrinology & Criminology, 1957

But the Law of Pendulum is not only demonstrated by the Gemini natives, we can also demonstrate it in our organism. There is a diastole and a systole in the heart, that is, the Law of Pendulum. "Diastole" comes from a certain Greek word that means to reorganize, to prepare, to accumulate, etc. "Systole", according to certain Greek words, means contraction, impulse, direction.

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During the diastole, the heart opens to receive the blood, but it also organizes, prepares, etc., until it takes a new initiative: it then contracts and launches the blood to the entire organism. This launching is important, it is the systole.

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What I do realize completely is that people comprehend that there is a diastole and a systole, but they do not understand that between the diastole and the systole there is a third position: that of preparation, organization, accumulation of vital potencies, etc.

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> *...between the diastole and the systole there is a third position: that of preparation, organization, accumulation of vital potencies*
>
> The Fifth Gospel

We could be told that the intermediate step between the diastole and the systole is very brief; I would accept it! It is a question of thousandths of a second, it is too fleeting for us. But for that

marvellous world of the infinitely small, for that extraordinary world of the microcosmos, it is enough to realize prodigies.

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Looking at things from this angle, it seems to me that we should orient ourselves with this matter of diastole, systole and their organizational synthesis; this is obvious.

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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. 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

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The three qualities of nature. Before this universe existed, only Akash and Prana existed. These are the three qualities of Satwa, Rayas and Tamas. Harmony, emotion and inertia lived in total equilibrium, but when this equilibrium was lost, then came the movement of the great balance of Nature, the flux and reflux, good and evil, hatred and love, etc. It was then that the human Inner-Beings became a member of this great university of nature; and here we involuted and evolved, and if we want to become free of nature, we must transcend the three qualities of nature called harmony, emotion and inertia.

Zodiacal Course, 1951

12 PASSAGES

III The pendular movement raises Empires and makes them fall

He teaches that history moves by the Law of the Pendulum. Egypt rose while the Hebrews wandered, then fell as Israel rose, and Rome rose and fell in its turn. He shows nations swinging from religion to materialism and back, as in Russia in his day, and foretells a new spirituality in China when the pendulum returns.

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

The Great Rebellion, 1975

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

The Great Rebellion, 1975

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You have seen the pendulum of a clock: as soon as it ascends to the right it hastens to ascend to the left. That Law of Pendulum also governs nations, there is no doubt about it.

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For example, in the times when Egypt flourished on the banks of the Nile, the Jewish people were nomads in the desert. Much later, when the Egyptians declined, the Hebrews rose victoriously. It is the Law of Pendulum.

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A triumphant Rome is sustained upon the shoulders of many people, but later it falls with the Law of the Pendulum, and those people who sustained Rome previously ascended victoriously.

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The Soviet Union became terribly passionate about materialistic dialectics, but now the pendulum starts to change, it passes to the other side and as a result, the materialistic dialectics is or has already been practically discarded, it does not have any value anymore. Nowadays, we owe the greatest production we have in matters of parapsychology to the Soviet Union.

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That Law of Pendulum also governs nations, there is no doubt about it.

The Fifth Gospel

It has already been proven, according to data, that the Soviet Union is producing the greatest quantity of material related to parapsychology. Hypnosis is used in clinics, parapsychology in all hospitals, etc. And at the pace that the Soviet Union is going, within a short time it will have passed exactly to the opposite side of materialism, it will become absolutely mystical and spiritual. It is already leading that way, many mystical paladins are excelling in Russia.

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What about the dialectics of Karl Marx? It has been discarded, it is practically falling in the pit of oblivion to leave its place to parapsychology and later to scientific esotericism, to occultism, to yoga, etc., because the pendulum is changing, it passes to the other side, from thesis to antithesis.

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Really and truly, that which concerned Quetzalcoatl so much was not the heavenly bodies, it was Mankind. Obviously, human beings are submitted to the Law of the Pendulum; when today we desire something, really and truly, tomorrow we disdain it.

For the Few, 1980

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Our minds and hearts are submitted to the Law of the Pendulum. The very Nations move in accordance with the Law of the Pendulum.

For the Few, 1980

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Nations that in other Ages were profoundly religious became materialistic upon the changing of the pendulum, upon it being situated on the opposite side. Upon the return of the pendulum to its original beginning state, they became religious again. This is the case of present day Russia. The greatest productivity of Parapsychology comes from Russia according to the calculations that have been made, and which indicate that spirituality is beginning to sprout in Russia. So it will happen some day in China as well; the words of Quetzalcoatl will be fulfilled.

For the Few, 1980

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When the Pendulum returns to its original starting point, a new spirituality will be maintained among the Chinese, and then their history will change.

For the Few, 1980

Part Two — We are small machines

9 PASSAGES

1 The Moon, which is the pendulum of this planet Earth

He compares the Earth to a clock whose pendulum is the Moon: its oscillation makes the whole mechanism of organic life move, the tides, the growth of plants, the life of animals and people. He concludes that humanity is one hundred percent lunar and mechanical, and that we must create a psychological moon within ourselves to stop being so.

If we compare the Earth with a clock, then we would say that the Moon is its Pendulum, and if we compare it with a Ship, then we would say that the Moon is its ballast. Wherever the motive-power energy is applied to any given mechanism, any type of weight is indispensable in order to soften and accentuate its animating force and to also impede its whole to be precipitated into space.

The Solar Bodies, 1968

Indeed, the Moon is like the weight of the pendulum of a clock. The mechanism of the clock is the organic life on Planet Earth. The whole mechanism enters into movement thanks to the oscillation of the weight (the Moon).

The Solar Bodies, 1968

Everything that happens in this valley of tears is due to the Lunar Influence. All of the multiple processes of organic life are lunar.

The Solar Bodies, 1968

There is a grave problem: the Moon tends towards materialism, all terrestrial mechanicity is controlled by the Moon. All life on Earth, the whole terrestrial mechanism is controlled by the Moon. The whole of that me chanical life which we live is of a lunar type.

Tarot and Kabalah, 1978

> *It is necessary to create a psychological moon within ourselves. Only like that could we stop being mechanistic.*
>
> The Fifth Gospel

The Moon, like the pendular weight of a huge clock, makes the terrestrial mechanism move. The growth of plants, animals, the ovulation of woman, the ebb and flow of the seas, the high and low tides etc., depend upon the Moon. Due to this fact, that life is so mechanical, if one really does want to triumph, one must take advantage of the waxing Moon in one's activities; and also the full Moon. If the waning Moon is used, we fail. The new Moon is very difficult, it has no force.

Tarot and Kabalah, 1978

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It is a great weight, like the pendulum of a clock. Just as the weight or pendulum of a clock makes the clock work, likewise does the pendulum or weight – so to speak– which is the Moon, make this entire Nature work, this entire Earth.

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

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For all these reasons, we are seeing that humanity is completely lunar. And if we observe the pendulum of a clock, we see that it is one hundred percent mechanical and that it governs the entire mechanics of the clock. Likewise the Moon, which is the pendulum of this planet Earth, mechanically governs the entire planet and governs us. So human beings, the entire humanity, is one hundred percent lunar.

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

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The Moon, of course, is gaining more and more force in us. Observe how humanity behaves. If we see a pendulum in its movement to the right and to the left, we will be able to notice how the entire machinery of the clock behaves. Likewise, if we look at the Moon, which is the pendulum of this planet Earth, we will observe how the entire Earth-organism behaves.

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

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All of us, together with all the creatures that live on the surface of the Earth and which constitute the organic world, are the machinery of this great organism called Earth. The pendulum that makes this complicated organism move is the Moon. Humanity, assuming that principle, is completely mechanistic and each day it becomes more and more mechanistic, that is obvious. It is necessary to create a psychological moon within ourselves. Only like that could we stop being mechanistic.

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

9 PASSAGES

II It is the Law of Pendulum that really governs our life

He teaches that every period of joy is followed by a painful one, and that our emotions, thoughts and desires swing between hope and despair, optimism and pessimism, triumph and failure. The law is one hundred percent mechanical and works in each centre: the battle of the antitheses in the mind, opposing emotions in the heart, legs that jump for joy or shake before danger.

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.

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It has always been seen that every period of joy, of contentment, is followed by a depressive, painful period, etc. No one can ignore that we are always subject to many alternatives in the practical terrain of life. Usually, the times we call happy are followed by distressing times. It is the Law of Pendulum that really governs our life.

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

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

All people, in their relations or inter-relations, live completely enslaved by the Law of Pendulum. As soon as they ascend with brimming joy, singing victory, they shift to the other side: depressed, pessimistic, distressed, desperate. Life seems to get complicated in accordance with the Law of Pendulum. The ups and downs of money, the highs and lows of finances, the periods of marvellous harmony between relatives, the times of conflicts and problems, inevitably, they all follow each other in accordance with that Law of Pendulum.

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Joy lies at one extreme of the pendulum, sorrow lies at the other one.

The Great Rebellion, 1975

In our way of seeing things, we can assure, in an emphatic way, that the Law of Pendulum is one hundred percent mechanistic. We have that Law of Pendulum in our mind, in our heart and also in the motor-instinctive-sexual center. It is obvious that in each center there is the Law of Pendulum.

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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.

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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

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

So, my dear friends, we must learn to live intelligently, consciously, this is obvious. Unfortunately, the entire humanity is subject to the Law of Pendulum. We see how the mind switches from one side to the other. That is fatal!

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13 PASSAGES · 2 PRACTICES

III We are small machines subject to the Law of Pendulum

He shows the pendulum in friendship, including the double personality of the Gemini natives, and in students who are enthusiastic about Gnosis today and disillusioned tomorrow. A pat on the back makes us smile and a hard word makes us angry, so anyone can play on us like an instrument. He ends by asking whether there is a way to escape this mechanical law, and says there must be.

All human beings depend on the Law of Pendulum, this is obvious. We have good friends and, if we know how to understand them, it is clear that we will be able to keep their friendship; it would be absurd to demand our friends never to be subject to the Law of Pendulum.

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A PRACTICE

It must never surprise us that a friend with whom we have always had good relations, from one day to the next, comes to us frowning, angry, ill-tempered and grouchy, saying hard words to us etc. In those cases, one has to respectfully take his leave and withdraw so that the friend has time to vent; and for the fact that he has a long face one day, we must not get disheartened; on the contrary, we try to understand him because there is no human being who is not subjected to the Law of Pendulum.

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Thus, it is worth being reflective. I understand that this Law of Pendulum is very evident, especially among the Gemini natives –from May 21st, to June 21s'–. Geminis have –it is said– a double personality. As friends they are extraordinary, marvellous, they even sacrifice for their friendships; but when the personality changes, then they are the opposite and everybody remains bewildered.

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Well, this is, precisely, one example of what the Law of Pendulum is. It does not mean that they are the only ones unique in this matter of the Law of Pendulum, no, we do not go that far; but they do at least specify it, they highlight it, they serve as a yardstick, they demonstrate, in reality and in truth, what that law is.

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A PRACTICE

Those of us who know Gemini natives know how to handle them. When their fatal or negative personality manifests, we do not put up any resistance, but peacefully wait until the nice personality comes into action again. All of this turns out to be interesting.

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Everybody is subject to the Law of Pendulum. Those who today are enthusiastic about Gnosis, are disillusioned tomorrow. That is normal, we all live inside those mechanics.

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Obviously, there has to be some system that enable us to evade that Law, or to simply control it.

The Fifth Gospel

Conclusion: we are slaves of mechanics. If somebody gives us a pat on the back, we smile calmly; if somebody gives us a slap, we respond with another; if somebody tells us a word of praise, we feel happy; but if somebody hurts us with an aggressive word, we feel terribly offended. In short, we are small machines subject to the Law of Pendulum; anyone can do with us as they please.

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They want to see us happy? They give us a few pats on the shoulder and some flattering words in the ear, and we would be content. They want to see us full of anger? They tell us a word that hurts our "I" of self-love; they tell us any hard word and they will also see us offended, angry.

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Thus, the psyche of each one of us is, in reality and in truth, subject to what others want. We are not –this is sad to say– the owners of our own psychological processes; anyone can control our psychological processes; we are true puppets that anyone can control.

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If I want you to be content here, it is enough for me to butter you up, to praise you; and I get you to feel happy. If I want you to be upset with me, I start to offend you and then you frown; you no longer look at me with sweet eyes as you are looking at me now, in this moment, but in an angry way, with pistol-barrel eyes. But if I want to see you content again, I tell you again some sweet little words and you are content again, and you look at me sweetly again. Conclusion: you have turned into an instrument upon which I can play whatever melodies I want, whether it is sweet, solemn, aggressive or romantic.

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For example, you go out to the street; you are quite content as long as there is nothing that displeases you. Perhaps you are driving your car and there comes a madman, one of those who drive around the city, and he overtakes you on the right and crosses your path. This offends you terribly. If you do not protest at that moment with words, at least you protest with the horn, but you will not refrain from protesting. That is, the one in the car who overtook you, who bothered you, who annoyed you, made you change totally. If you were content, you became filled with anger; then the one in the other car had more power over you, as he could control your psyche and you could not.

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Do you see the Law of Pendulum here? Well, would there be some way for one to escape this terrible mechanical Law of Pendulum? Do you think that there is some way of escaping? If there was not, we would be condemned to live a mechanical life per saecula saecolorum, Amen...

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Obviously, there has to be some system that enable us to evade that Law, or to simply control it.

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Part Three – The battle of the antitheses

12 PASSAGES

I Concepts of the extreme right or the extreme left of the pendulum

He places the religions and spiritual schools at one side of the pendulum and the materialist schools at the other, and shows the fanatic of either side passing to the opposite extreme after a disappointment or a moment of terror. Theories of the right and the left go out of fashion like clothes, and each system has an opponent built with equal logic. The Gnostics stand apart from both antitheses.

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

The Great Rebellion, 1975

Due to any unusual incident, perhaps a metaphysical or transcendental event or a moment of indescribable terror, a materialistic and atheistic fanatic can shift to the opposite extreme of the pendulum's motions and become an unbearably religious reactionary. Example: a priest defeated by the polemics of an esotericist, in desperation became incredulous and materialistic.

The Great Rebellion, 1975

We knew the case of a sceptical, atheistic woman who, because of a conclusive and definite metaphysical event, became a magnificent exponent of practical esotericism. In the name of truth we must declare that the true and absolute materialistic atheist is a sham, is nonexistent.

The Great Rebellion, 1975

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

The Great Rebellion, 1975

We would never pass judgement against the people of Israel, we are only making a declaration against certain elite double-dealers who pursue undisclosed ambitions. Whilst poisoning the people with Materialistic Dialectics, they secretly practice Moses' religion. Materialism and Spiritualism with all their resulting theories, prejudices and preconceptions are processed in the mind, in accordance with the Law of the Pendulum and are fashionable according to custom and time. Spirit and matter are highly debatable, thorny concepts which no one understands.

The Great Rebellion, 1975

What is matter? Is it cotton? Iron? Flesh? Starch? Stone? Copper? A cloud or what? Saying that all is matter would be as empirical and absurd as asserting that the whole human organism is a liver or a heart, or a kidney. Obviously, one thing is one thing and another thing is another thing, each organ is different and each substance is distinct. Then, which of all these substances can be the matter they so much talk about? Many people play with the pendulum's concepts. However, concepts are not in fact reality.

The Great Rebellion, 1975

We, the Gnostics, separate ourselves from the antithetical struggle that exists between Metaphysics and Dialectic Materialism.

Endocrinology & Criminology, 1957

Theories go out of fashion with time and the passing of years and we find that what we learned at school is useful for nothing afterwards; in conclusion: nobody knows anything. Concepts of the extreme right or the extreme left of the pendulum go out of date like women's fashion. All those concepts are processes of the mind, things that take place on the surface of the understanding, nonsense, vanities of the intellect. To any psychological discipline, another discipline is opposed, any logically structured psychological process is opposed by another one similiar to it and, at the end of the day, what?

The Great Rebellion, 1975

But the scribes, who are intellectuals of the epoch, those who form the cultural aspect will say: "That man is mad". Itso happens that the intellectuals wish to organise everything on a basis of reasoning. Any human is able to develop through the most strict logical processes of his encephalous brain a materialistic theory or equally, a spiritual theory and in one like the other, as much in the thesis as the antithesis, the logic is truly admirable.

Tarot and Kabalah, 1978

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*

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*

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

We, the Gnostics, separate ourselves from the two antitheses of ignorance, and we integrally study the human being and the Great Nature.

Endocrinology & Criminology, 1957

17 PASSAGES · 3 PRACTICES

II Truth is found at the centre of the pendulum

He teaches that truth is not found among the swings of theories and beliefs, nor in any opinion or concept of it, but at the centre of the pendulum. That centre is within ourselves, and there the truth must be experienced directly, as a finger in the fire is burned. It comes when the undesirable elements that make up the myself have been eliminated.

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

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

THE GREAT REBELLION, 1975

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

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

THE GREAT REBELLION, 1975

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

THE GREAT REBELLION, 1975

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

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

THE GREAT REBELLION, 1975

A PRACTICE

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.

The Great Rebellion, 1975

The centre of the pendulum is within ourselves, and it is there where we must directly discover and experience the real, the truth.

The Great Rebellion, 1975

A PRACTICE

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

The Great Rebellion, 1975

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

The Great Rebellion, 1975

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

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.

The Great Rebellion, 1975

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

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

The Great Rebellion, 1975

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

The Great Rebellion, 1975

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

The Great Rebellion, 1975

A PRACTICE

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

The Great Rebellion, 1975

14 PASSAGES · 3 PRACTICES

III As long as one objects, one is subject to the Law of Pendulum

He teaches that an opinion is a concept voiced with the fear that another may be true, and that the personality lives in the world of opposing opinions. Objection is the same law: tell me so and I will tell you. He tells how a Deity in Hod heard his objections with reverence and left without answering, and shows how objecting to a task or a person strengthens anger, pride and hatred.

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*

A PRACTICE

So, I think –I am thinking out loud here– that when one does not know something, it is preferable to remain silent rather than express an opinion which is the product of ignorance. One gives an opinion because one is ignorant; if not, one would not give an opinion. One conveys a concept with the fear that another may be true. You see that dualism of the mind, that terrible Law of Pendulum: one opinion opposes another.

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

❧

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*

❧

> *Socrates says that love is beautiful, ineffable, sublime. The fortune-teller replies that, strictly speaking, it is not beautiful. Socrates, astonished, answers her: "Perhaps it is not beautiful? Then, is it ugly?" The fortune-teller tells him: "You can only see the ugly, as if nothing else existed? Can you not conceive that between beautiful and ugly there is something different, something distinct? Love is neither beautiful nor ugly; it is different and that is all." Socrates, as he was a sage, had to remain silent.*

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

❧

I have seen that there is no one, in reality and in truth, who is not subject to that matter of objections. Someone comes up to us and says something, some sentences. What is the first thing that occurs to us? To object, to make this or that objection. It is the Law of Pendulum:

"Tell me so I will tell you", "You knock me down and I knock you down after." Conclusion: pain, bitterness. That is terrible! Why do we have to make objections, brothers?

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

❧

In this moment, an interesting case comes to my mind. A long time ago, many many years ago, while in the astral world –in Hod, in the Sephiroth of Hod, penetrated into that sephiroth–, I had to invoke a Deity, an Angel or Elohim – whatever you want to call it–, or Deva. That Deity told me something and I immediately objected and brought up the antithesis; in a very vulgar manner, I would say, I had refuted him.

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

❧

I expected that Deity to also discuss with me, but it did not happen like that. That Be-ness listened to me with infinite respect and profound veneration. I put forward many many concepts and when I concluded –I thought he was going to say something to rebut me–, with great surprise I saw that he made this sign [he joined his hands over his chest], bowed reverently, turned his back and left.

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

We must, simply, listen to the person that is speaking, with respect.

The Fifth Gospel

He gave me a good lesson, an extraordinary lesson: he did not make any objection. Obviously, that Deity had gone beyond objections. There is no doubt that objections belong to the Law of Pendulum. As long as one objects, one is subject to the Law of Pendulum.

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

❧

A PRACTICE

Everyone has the right to express his opinions, his concepts, everyone is free to say what he wants. We must, simply, listen to the person that is speaking, with respect. Finished speaking? We withdraw.

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

A PRACTICE

The best is for everyone to say what they have to say and not make objections; each one is simply free to say what he wants. But one always lives by making objections: one makes them to the speaker and also makes them to oneself. Clearly, this does not mean that there is no pleasure or displeasure, it is obvious that there is.

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

Let us suppose that any of us is made to clean a pigsty, where pigs live: I believe that this would not be very pleasant work.

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

We would have the right to not find it very pleasant, but one thing is that we do not find that work pleasant and another very different thing is that we make objections, that we start to protest: "What is this filth? My God, I never thought that I would fall so low! Woe to me, poor me, cleaning a pigsty! What have I ended up!" Well, with that, the only thing that one achieves is to completely strengthen the "I's" of anger, self-love, pride, etc.

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

Also, there is the case of a person who, in principle, we don't like: "It is that I don't like him one bit!" But one thing is that we dislike the person, in principle, and another thing is that we make objections, protesting against that person: "But it is that I don't like that person one bit, that person is a problem" and looking for subterfuges to point at that person, to tag her.

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

With objections, the only thing we achieve is to multiply the antipathy within us, to strengthen the "I" of hate, to strengthen the "I" of selfishness, the "I" of violence, of pride, etc.

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

16 passages

IV Reasoning divides the mind between the battle of antithesis

He teaches that reasoning, choosing and comparing divide the mind between antithetical concepts and turn it into a battlefield. A divided mind cannot comprehend the truth or what is new, cannot serve the Being, and wears out its own powers. Ideas associate with ideas and the battle of the opposites goes on, even after moments of 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

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

35. Reasoning divides the mind between the battle of antithesis.

Igneous Rose, 1954

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

Igneous Rose, 1954

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

Igneous Rose, 1954

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

Igneous Rose, 1954

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

We must learn to think with the heart and to feel with the head.

Igneous Rose, 1954

13. A mind divided by the depressing process of the option cannot serve as an instrument for the INTIMATE.

Christ Will, 1959

❧

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

❧

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

Fundamental Education, 1970

❧

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

Fundamental Education, 1970

❧

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

Christ Consciousness, 1952

❧

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

❧

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. The Bodhisattva of the Avatar Ashiata Shiemash suffered the unutterable, and fasting for forty days, mortifying himself horribly, sunk in profound inner meditation, he achieved the disassociation of the mental mechanics and his mind remained solemnly still and in imposing silence.

The Revolution of the Dialectic

❧

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*

⊙ Part Four – The law of the circle

17 PASSAGES · 11 PRACTICES

1 To live, not inside the Law of Pendulum, but inside a closed circle

He teaches that everything has two sides, like a coin, and that our error is to rejoice at one side and protest at the other. He asks us to imagine a magic circle through which all the pairs of opposites pass, and to watch the procession from its centre without taking sides. Whoever sees every event and every person with both sides is spared many disappointments.

A PRACTICE

There really is. We have to become comprehensive, reflective, to learn how to see the things in life as they are. Obviously, anything in life has two sides. Any surface indicates to us the existence of an opposite side, this is unquestionable. The obverse of a coin suggests to us there is a reverse to it. Everything has two sides; darkness is the opposite of light. In the supra-sensitive worlds, I could evidence that there is always a tenebrous temple beside a temple of light, that is clear.

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

A PRACTICE

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*

There are times when we get passionate about one plate of the scale and at other times, about the other. There are times when we go to one extreme of the Pendulum and there are times when we go to the other extreme, and for this reason, there is no peace within us, our relationships are dreadful, conflictive. Each period of peace is followed by one of war and each period of war is followed by one of peace. We are victims of the Law of Pendulum and that is painful. That is precisely due to the storm of all the exclu-sivism, the fight of the classes, the conflicts between the capitalist and the workers, etc.

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

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*

A PRACTICE

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*

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*

That is certain because everything is dual in life. This face of laughter is followed by another fatal face: that of supreme pain and crying. The cries of joy, etc., are followed by cries of supreme pain.

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

Everything has two sides: positive and negative, this is obvious. This esoteric sign, for example, illustrates it. But you see it here, reflected on the floor. Observe the shadow on the floor, what do you see? The devil, that is clear, and nevertheless, it is the sign of esotericism; but its shadow, obviously, has the face of the Devil. Everything is dual in life, there is nothing which is not dual.

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

When one gets accustomed to seeing things from the center of a magic circle, everything changes, he liberates himself from the Law of Pendulum.

The Fifth Gospel

A PRACTICE

When one gets accustomed to seeing things from the center of a magic circle, everything changes, he liberates himself from the Law of Pendulum.

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

On a certain occasion, I had the physical body of Thomas a Kempis. I wrote, in a book called The Imitation of Christ, the following sentence: "I am not more because they praise me, nor less because they reproach me, because I always am what I am." That is clear, everything has double sides: praise and reproach, triumph and defeat, everything has two sides.

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

A PRACTICE

When one is accustomed to seeing any circumstance, anything, any event, in a whole, uni-total way, with its two sides, then he avoids many disappointments in life, many frustrations, many deceptions, etc.

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

A PRACTICE

If one is dealing with a friendship, with a friend, one must understand that the friend is not perfect, that he has his psychic aggregates, that in any moment he can go from friend to enemy – which is normal– and the day when that really happens, the day when that event takes place, one will not go through any disappointment, one has prepared for it; this is obvious.

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

A PRACTICE

I learned then to see the two sides in each person. Has someone joined Gnosis? I help him and all, but I am absolutely sure that this someone is not going to stay with us for their entire life, that this someone is not going to reach the final station. As I know it in advance, I am prepared for it.

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

A PRACTICE

I have placed myself exactly in the center of the magic circle to see everything that is passing in the circle, every circumstance, every person, every incident, every event with its two sides, positive and negative. If one places oneself in the center and sees everything around him passing without taking sides with the positive part or the negative part of each thing, he spares himself many disappointments, many sufferings.

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

The most serious error in life is wanting to see nothing more than one side of any matter: one side of a friendship, one side of a circumstance, one side of any object, one side of an event; this is serious because everything is dual. When the negative part comes, then one feels as if seven daggers were driven through his heart.

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

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*

A PRACTICE

Frankly, I regret it a lot, but I am not going to give that pleasure to all the little brothers of the Movement. I see two sides in each little brother. One brother who is with us today, who studies our doctrine, I appreciate him, I love him, but the day when he leaves, for me it is normal that he leaves; I get rather surprised when somebody stays too long.

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

13 PASSAGES · 6 PRACTICES

II When one lives in the center of the circle

He names the centre of the magic circle the Tao, the Secret Path, the Being, and compares it to the third position of the heart before its systole. From there one reconciles the opposites by means of the synthesis, does not identify with either side, and becomes invulnerable to pleasure and pain, because everything passes. He calls this living in the Law of the Circle.

A PRACTICE

So, what happened to Madam Blavatsky is not going to happen to me because I am looking at the two sides of any matter. I am, yes, in a third position, in the position in which the heart is when it prepares for its systole. It is in a state of alertness, absorbing in its depths, preparing, organizing, to then gather itself, compress and project the blood into the entire organism; that third aspect is very nice.

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

A PRACTICE

I think it is better for one to live in the center of a magic circle than on the extremes of the pendulum. That center, in the East, in China specifically, is called Tao.

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

Tao is the esoteric-Gnostic work, Tao is the Secret Path, Tao is INRI, Tao is the Being. When one lives in the center of the circle, then he is not inside that little mechanical game of the Law of Pendulum; he is not subject to those alternatives of anguish and joy, triumph and failure, joy and pain, optimism and pessimism, etc., no; he has liberated himself from the Law of Pendulum, this is obvious.

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

A PRACTICE

But –I repeat– one has to learn how to see each thing with its two faces, positive and negative, and to not identify with one or the other, because both are fleeting, everything passes; everything in life passes.

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

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*

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

One liberates oneself from the Law of Pendulum when one places oneself in the Law of the Circle.

The Fifth Gospel

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.

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

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.

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

A PRACTICE

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.

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

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.

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

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.

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

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.

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

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*

20 PASSAGES · 12 PRACTICES

III You have to end with that matter of objections

He teaches that instead of objecting to someone we dislike, we should look for the element in ourselves that causes the antipathy and dissolve it. Objections divide the mind, damage the brain and feed the very defects we are trying to eliminate. He admits it is very hard to stop objecting, and gives the mantra GATE, which Amitabha gave to a monk for this purpose.

A PRACTICE

What to do in the case of a person who is not pleasant to us? In fact, we all must know ourselves, know why that person is not pleasant to us. It could happen that the person is displaying some of the defects that we have.

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

A PRACTICE

One has the "I" of self-love within, and if someone displays some of those inner defects, obviously, we do not like that person. So, instead of us making objections against that person, protesting, arguing, we [should] rather explore ourselves to know what is that psychic element which we carry inside us and which causes that antipathy.

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

A PRACTICE

Certainly, if we discover that element and we dissolve it, the antipathy will cease to exist. But if we, instead of investigating ourselves, we make objections, we protest, we roar, we thunder against that person, we will strengthen the Ego, the "I"; that is indubitable.

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

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.

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

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.

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

A PRACTICE

But if we learn not to make objections, –let everyone think as they please, let everyone say what they want–, those struggles within the intellect will end and true peace will come instead.

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

The mind of the poor people is arguing all the time; it argues with itself frightfully, and that leads us on a very dangerous path: a path of illnesses of the brain, illnesses throughout the organism; destruction of the mind: many cells are uselessly burnt.

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

A PRACTICE

To live in holy peace, without making any objections; let everyone say what he wants and think what he wants. We must not make objections, and that way we will move forward as we should, consciously. We must learn how to live. Unfortunately, we do not know how to live, we are within the Law of Pendulum. Now that we do, I recognize here, talking to you, that it is not easy not to make objections.

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

We get out of here, we take our car; suddenly, further on, somebody overtakes us on the right, crosses our path. Well, if we do not say anything, at least we blow the horn as a sign of protest, even if it is just blowing the horn, but we do protest. Someone says something to us in a moment in which we are off-guard and surely, we protest, we make objections.

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

A PRACTICE

It is very difficult, frightfully difficult to not make objections. In the Eastern world, this has been profoundly reflected upon; also, in the Western world. I think that there are times when there is a need to resort to a power that is superior to ours, if we want to liberate ourselves from that matter of objections.

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

To live in holy peace, without making any objections; let everyone say what he wants and think what he wants.

The Fifth Gospel

On a certain occasion, there was a Buddhist monk walking through the lands of the oriental world, in a frightful winter, filled with snow and ice and wild beasts –of course, this caused sufferings to the poor monk–. Naturally, he was protesting, he was making objections.

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

A PRACTICE

But the poor one was lucky. While in meditation, Amitabha appears before him –that is, Amitabha, in reality and in truth, is the inner God of Gautama Sakyamuni, Buddha– and he gave him a mantra so that he could remain strong and without making objections, something to help him to not protest all the time against himself, against the snow, against the ice, against the world.

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

A PRACTICE

That mantra is an instrument. I will vocalize it for you so that you record it in your memory and it also remains recorded here, on these tapes that you bring in your recorders: GAAAAAAAATEEEEE, GAAAAAAATEEEEE, GAAAAAAAATEEEEE...

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

A PRACTICE

Better to spell it out: G, A, T, E. This mantra, I have understood that it enabled that Buddhist monk, to open the eye of Dangma, and that is interesting. It is related to the profound inner Enlightenment and with the Illuminating Void.

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

There was a need for that help because it is not so easy to stop making objections. As soon as one drops his guard then he starts objecting to everything: to life, to money, to inflation, to the cold, to the heat, etc. Many protest because it is cold, they protest because it is hot, they protest because they do not have money, they protest because a mosquito bit them, they protest to everything.

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

When one, in reality and in truth, always makes objections, he damages himself horribly, because what he has gained on the one hand by dissolving the Ego, on the other hand he destroys it with the objections.

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

One is striving to not feel anger, but if he makes objections, then obviously, the demon of anger returns and gains strength. One is undertaking the terrible struggle to eliminate the demon of pride, but if he starts objecting to a bad situation, to this or to that, then he is strengthening that demon again. One is making efforts to end with the abominable lust, but if he starts making objections at any given moment: why the woman does not want to have sexual relations with him, or for the woman, why the man does not come after her, and fifty thousand objections of this kind, then the demon of lust is strengthened.

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

A PRACTICE

So, if we, on the one hand, are fighting to eliminate the psychic aggregates and on the other hand, we keep strengthening them, we simply stagnate. Thus, if you want, in reality and in truth, to disintegrate the psychic aggregates, you have to end with that matter of objections. If you do not behave that way, you inevitably stagnate, you will not progress at all. I want you to understand this, my worthy friends, to comprehend it once and for all.

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

A PRACTICE

Master: Everyone has the right to speak, because they are not mute, nor have they had their tongues stitched, but what is never appropriate, for our own good, is to make objections, to protest, to roar and thunder, because it is hot, because it is cold, to be displeased with everything. That leads us, naturally, to failure. We need –I repeat– to not make objections.

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

A PRACTICE

One must say what one has to say: the truth and nothing but the truth, and to leave others the freedom to express opinions as they please; everyone is free to say what they want. If one does not proceed like this, if he keeps making objections all the time, he destroys his mind, destroys his poor brain, causes a lot of damage to himself. Furthermore, he strengthens the Ego instead of dissolving it. Is there any other question?

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

Part Five – Free of the tyranny of the opposites

4 PASSAGES

1 The foundation of the 'I' is the dualism of the mind

He teaches that the "I" is a knot in the flow of existence, founded on the dualism of the mind and sustained by the battle of the opposites. A Zen dialogue shows that dualistic vision blinds the eyes. All thinking rests on pairs, tall and short, happy and sad, and every problem is a mental form with two poles. The same chapter follows in its reprint from Dissolving the I.

Enlightenment's worst enemy is the 'I'. It is necessary to know that the 'I' is a knot in the flow of existence, a fatal obstruction in the flow of Life free in its movement.

Christmas Messages, 1952-66

> *A master was asked "which is the way?" "What a magnificent mountain!" he said referring to the mountain where he had his haven. "I do not ask you about the mountain, instead I ask you about the path.""As long as you cannot go beyond the mountain, you will not be able to find the way," answered the master. Another monk asked the same question to that same master: "There it is, right before your eyes," the master answered him.*

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

"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

9 PASSAGES · 6 PRACTICES

II We need to free ourselves of the tyranny of the opposites

He teaches that we free ourselves of the opposites by living from instant to instant, without abstractions, dreams or fantasies. Zen masters answer that the Tao is ordinary life: when eating, eat; when dressing, dress. Intelligent action free of the battle of the opposites is full, intuitive action in which the "I" is absent. The same chapter follows in its reprint from Dissolving the I.

A PRACTICE

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 fantasies.

CHRISTMAS MESSAGES, 1952-66

A PRACTICE

Have you observed how the stones of the road are blanched and pure after a torrential rain? One can only exclaim an "Oh!" of admiration. We should comprehend that "Oh!" of things without deforming that divine exclamation with the battle of the opposites.

CHRISTMAS MESSAGES, 1952-66

> *Joshu asked the master Nansen: "What is the TAO?""Ordinary life," replied Nansen. "What does one do to live in accordance with it?" "If you try to live in accordance with it, it will flee from you; do not try to sing the song, let it sing itself. Does not the humble hiccup come by itself?"*

CHRISTMAS MESSAGES, 1952-66

> *They asked the master Bokujo: "We have to dress and cat daily. How could we escape from this?" The master replied: "We eat, we get dressed." "I do not comprehend," said the disciple. "Then get dressed and eat," said the master.*

CHRISTMAS MESSAGES, 1952-66

Action, free of the battle of the opposites, is intuitive action, full action.

CHRISTMAS MESSAGES, 1952-66

A PRACTICE

This is precisely action free of the opposites: Do we eat, do we get dressed? Why make a problem of it? Why think of other things while we are eating or getting dressed?

Christmas Messages, 1952-66

A PRACTICE

If you are eating, eat; if you are getting dressed, get dressed and if you are walking down 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 with a receptive mind from instant to instant.

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

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

A PRACTICE

Change your character, beloved disciples. Change it through intelligent action, free of the battle of the opposites.

Dissolving the I, 1964

14 PASSAGES · 14 PRACTICES

III The mind must integrally flow without the battle of antithesis

He teaches that thought must flow whole and serene, without the reasoning that divides it between opposite concepts. When the battle of concepts starts, one throws it out with willpower and turns to one's duties, or remembers the inner Being. He also teaches how to observe the antitheses in the mind, to meet a thought with its opposite, and to pass from thesis and antithesis to the synthesis until the mind is quiet.

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

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

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

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

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

A PRACTICE

As for the intellectual center itself, we have to ignore that process of reasoning and of antithesis. If we remember our own inner Being and we concentrate on our inner God, obviously, we forget all those intellectual processes, the mind remains suspended.

The Fifth Gospel ·Clarifications About the Psychological Work

When one is presented with a problem in life: one should not try to solve it, it is better to dissolve it.

The Fifth Gospel

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*

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

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

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

A PRACTICE

There surges forth, for example, the memory of a lustful act. Then one has to pass through the mind the sacred chalice and the sacred lance, one has to say: Why do I have to profane the sacred with my morbid thoughts?

The Revolution of the Dialectic

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

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

He teaches that the Essence lives bottled up in the dualism of the mind: yes and no, pleasure and pain, like and dislike. When the mind is still and the struggle of the opposites ends, the Essence escapes and experiences the Real. The awakening of consciousness is only possible by emancipating ourselves from mental dualism.

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

However, we should recognize that a major inconvenience for that aspired liberation of consciousness exists; I want to refer to the tremendous battle of the antithesis.

THE REVOLUTION OF THE DIALECTIC

❧

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

❧

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

❧

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

❧

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

❧

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

A PRACTICE

When the Mind is still, when the Mind is in silence, then the Essence remains free and the Experience of what is Real in the illuminating Void comes.

Esoteric Treatise of Hermetic Astrology, 1967

When the Mind is still, when the Mind is in silence, then the Essence remains free and the Experience of what is Real in the illuminating Void comes.

Esoteric Treatise of Hermetic Astrology, 1967

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

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

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

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

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*

❧

Any subconscious, infra conscious and unconscious submerged struggle is converted into a bondage for the liberation of the Essence (soul).

Runic Magic, *1969*

❧

The awakening of consciousness is only possible through liberation and emancipation from mental dualism, from the battle of the antitheses, from intellectual waves. Any subconscious, infraconscious or unconscious struggle becomes an impediment to the liberation of the essence.

The Revolution of the Dialectic

❧

Action free of mental dualism produces the awakening of consciousness.

Christmas Messages, *1952-66*

8 passages · 2 practices

v Only the Solar Man really liberates himself

He teaches that in the world of relativity everything is and is not at once, and that in the battle of the antithesis there is pain. Lunar reasoning cannot get out of this circle. Only the Solar Man, created within oneself, goes beyond good and evil and the pairs of opposites and lives in what is real.

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*

A PRACTICE

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*

❧

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*

❧

But if you think that on the basis of pure lunar reasoning you are going to achieve the experience of what is real, well no, you cannot; if you want to go beyond this vicious circle of your reasonings, you indispensably need to first create the man and then the Solar Man. First the man of the solar system, the planetary man, and then create within yourself the Solar Man.

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

If we want authentic happiness, we must escape from the mechanical Law of Relativity.

For the Few, 1980

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*

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

In the battle of the antithesis there is pain.

For the Few, 1980

A PRACTICE

If we want authentic happiness, we must escape from the mechanical Law of Relativity. Take the great leap, I repeat, in order to fall into the arms of the Father.

For the Few, 1980

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 *pendulum* in every occurrence, the law of the circle and the centre, the battle and struggle of the opposites and the antitheses, flux and reflux and ebb and flow, the extremes, objections, and the law of opposites. Everything after the pendulum itself was kept only where it stood beside the swing, the mind or the law, which dropped, among others, the magic circles of ceremonial magic, the Black Lodge as the "antithesis" of the White, and 151 ordinary objections. His five chapters on it were taken whole (*The Law of the Pendulum*, the lecture *The Pendular Conduct of Humanity*, and *The Battle of Opposites*, printed three times), and every paragraph next to a teaching one was offered too. That returned **661 candidate paragraphs in 39 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 97.4% of the time and on the class 89.3%, and a third reader, who saw neither verdict, settled the 17 they did not. 250 were judged printable and **223 are printed here**, 73 of them from his chapters and 13 found only by position. The rest are recorded with the reason each was set aside.

What was set aside. 131 were another subject, most of them from the wandering chapters. 47 were the Lodges, sexual polarity or ceremonial circles, 39 were the mind in general with no swing in it (which *The Mind* prints), 23 named the pendulum only in passing, 14 were headings, 13 were the ego in general, 11 were stories told for themselves, 11 a student's question without his answer, 9 the ordinary word, and 4 karma or recurrence, which have works of their own. 77 more were judged and not printed, most of them the reprinted chapter.

A good part of it he spoke. 107 passages come from the two *Fifth Gospel* volumes, across 8 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. Four words split by the scanner are closed up (*terrestrial*, *distinct*, *mental*, *without*). The *Fifth Gospel* editors' recording mark and two of their footnote numbers are taken out, and one of their footnotes, printed in the middle of his sentence about objections, is lifted so that his sentence reads through. The line-end breaks of the *Fifth Gospel*'s two narrow columns are closed up against the corpus rather than by guess.

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 28 ranges run over more than one paragraph.

23 paragraphs were cut for standing twice. *Dissolving the I* and *The Revolution of the Dialectic* reprint his chapter *The Battle of Opposites* from the *Christmas Messages*, and the earlier book is kept each time. Where he says a thing again in other words, the repetition is his own and stands.

81 passages also stand in a finished work, and every one is marked where it stands. Most of them are in *The Mind*, *Awakening*, *The Science of Meditation* and *Imagination, Inspiration, Intuition.* 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 60 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.

The fourth work of The Laws, the family for the laws he says the sleeping man lives under: recurrence, return, karma, and now the pendulum. It wears the family's sage ground and thick-and-thin border, in orchil.