

The Level of Being

The level of Being and the life it attracts, the marvellous ladder, the vertical and the horizontal, Being and knowing, and how one passes to a superior level, in his own words from all fifty-two books

184 PASSAGES · 7 BOOKS · 44 PRACTICES · 18 LECTURES · 14 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 carries that book and the paragraph it came from. Where he was speaking rather than writing, it also carries the name of the lecture, with the place and year where the volume records them.

"each one's level of the Being attracts his own life." And so *"a man is what his life is." "On this extraordinary Vertical, on this Marvelous Ladder, it is clear that we can find all the Levels of Being." "the different levels of the Being are discontinuous."*

"To know one must first be." "Being and knowing are different, completely different"

"In order to pass to a superior Level of Being, it is necessary to cease being what one is."

What is in it

| a practice — something to do, framed and labelled

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THE MAP

Five parts: the level of Being, the ladder, the vertical and the horizontal, Being and knowing, and the passing to a superior level

Tap a part to go to it.



What is our Level of Being

PART ONE · 65 PASSAGES · 9 PRACTICES



The different rungs of a ladder

PART TWO · 43 PASSAGES · 4 PRACTICES



The Horizontal and the Vertical

PART THREE · 31 PASSAGES · 13 PRACTICES



Being and knowing

PART FOUR · 28 PASSAGES · 5 PRACTICES



To pass to a superior Level of Being

PART FIVE · 17 PASSAGES · 13 PRACTICES

Part One – What is our Level of Being

15 PASSAGES

1 What is important is the way of being of each person

His chapter on the level of Being opens with the old questions of who we are and where we are going. The intellectual animal, he says, not only ignores but ignores that he ignores, and schooling, titles and money leave him as weak and unhappy as before. History shows the same cruelty on every page, so time has not made us better. What counts is the way of being of each person, since the populace is only the individual extended, and it cannot change unless he does.

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

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Why are we living?

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Unquestionably, the poor 'intellectual animal' mistakenly called man, not only ignores, but furthermore ignores that he ignores.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

The worst of it is the strange and difficult situation in which we find ourselves; we ignore the secret of all our tragedies and yet we are convinced that we know it all.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Just send a "rational mammal" to the middle of the Sahara desert, one of those who claim to be influential in life; leave him there, far away from any oasis, and observe from an airplane what occurs.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Facts will speak for themselves: the "intellectual humanoid," though he boasts that he is powerful and believes he is a real human being, turns out to be frightfully weak. The "rational animal" is one hundred percent stupid; he thinks the best of himself, he thinks he can develop his potential via kindergarten, good manners, elementary and secondary schools, diplomas, universities, the prestige of daddy, etc.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Unfortunately, in spite of so much education, good manners, titles, and money, we know very well that any stomachache saddens us and that deep down we continue being unhappy and miserable.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

The populace, then, is the extension of the individual; it is impossible to change people and populace if the individual does not change himself.

Treatise of Revolutionary Psychology, 1975

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

Treatise of Revolutionary Psychology, 1975

07

This present century with its magnificence, wars, prostitution, world-wide sodomy, sexual degeneration, drugs, alcohol, exorbitant cruelty, extreme perversion, monstrosity etc., is the mirror in which we must see ourselves; there does not exist a good enough reason to boast of having reached a superior stage of development.

Treatise of Revolutionary Psychology, 1975

07

To think that time means progress is absurd; unfortunately, the "learned ignoramuses" continue to be bottled up in the "Dogma of Evolution..."

Treatise of Revolutionary Psychology, 1975

07

In all the somber pages of "dark history" we find the same atrocious cruelties, ambitions, wars, etc.

Treatise of Revolutionary Psychology, 1975

07

Nevertheless, our "super-civilized" contemporaries are still convinced that what we hear about war is secondary, a fleeting accident that has nothing to do with their so boasted "modern civilization."

Treatise of Revolutionary Psychology, 1975

07

Indeed, what is important is the way of being of each person. Some subjects will be drunkards; others will be abstemious, some honest and others shameless; there is everything in life.

Treatise of Revolutionary Psychology, 1975

07

The populace is the sum of all individuals. The populace is what the individual is; it is the government, etc....

Treatise of Revolutionary Psychology, 1975

07

The populace, then, is the extension of the individual; it is impossible to change people and populace if the individual does not change himself.

Treatise of Revolutionary Psychology, 1975

20 PASSAGES · 2 PRACTICES

II There are different Levels of Being

Just as there are social levels, there are levels of Being, and whatever a person is inside attracts the circumstances he lives in: the lustful attract lascivious dramas, the drunkard the tavern. Frustrated people want to turn the page yet repeat the same errors for as long as anger, envy, pride and the rest remain in them. The exterior is the reflection of the interior, so when someone changes radically within, his circumstances change too. A later chapter of the same book calls our internal life the magnet of external events.

Nobody can deny the fact that there are different social levels. There are churchgoing people, people in brothels, farmers businessmen, etc.

Treatise of Revolutionary Psychology, 1975

In a like manner, there are different Levels of Being. Whatever we are internally, munificent or mean, generous or miserly, violent or peaceful chaste or lustful, attracts the various circumstances of life.

Treatise of Revolutionary Psychology, 1975

07

The lustful person will always attract scenes, dramas and even lascivious tragedies in which he will become involved.

Treatise of Revolutionary Psychology, 1975

07

A drunkard will always attract drunkards and will always be seen in bars or taverns; this is obvious...

Treatise of Revolutionary Psychology, 1975

07

What will the usurer attract? The selfish one? How many problems? Jail? Misfortunes? Nonetheless, frustrated people, tired of suffering, want to change, to turn the page of their history...

Treatise of Revolutionary Psychology, 1975

07

Wretched people! They want to change and they do not know how; they do not know the methods; they are stuck in a blind alley.

Treatise of Revolutionary Psychology, 1975

07

What happened to them yesterday happens to them today, and will happen to them again tomorrow; they always repeat the same errors and not even cannon shots will make them learn the lessons of life.

Treatise of Revolutionary Psychology, 1975

07

All things repeat themselves in their life; they say the same things, do the same things and complain about the same things.

Treatise of Revolutionary Psychology, 1975

07

This boring repetition of dramas, comedies and tragedies, will continue as long as we carry in our interior all the undesirable elements of anger, covetousness, lust, envy; pride, laziness, gluttony, etc.

Treatise of Revolutionary Psychology, 1975

07

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

Treatise of Revolutionary Psychology, 1975

The external is merely the reflection of the internal. Therefore, whosoever changes internally originates a new order of things.

Treatise of Revolutionary Psychology, 1975

The repetition of all our miseries, scenes, misfortunes, and mishaps will last as long as the Level of our Being does not radically change.

Treatise of Revolutionary Psychology, 1975

07

All things, all circumstances that occur outside ourselves, on the stage of this world, are exclusively the reflection of what we carry within.

Treatise of Revolutionary Psychology, 1975

07

With good reason then, we can solemnly declare that the "exterior is the reflection of the interior."

Treatise of Revolutionary Psychology, 1975

07

When someone changes internally and if that change is radical, then circumstances, life and the external also change.

Treatise of Revolutionary Psychology, 1975

07

Unquestionably wrong internal states can be corrected with correct procedures.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

Since our internal life is the magnet, which attracts external events, we need with a maximum and unavoidable urgency to eliminate erroneous psychological states from our psyche.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

The correction of mistaken psychological states is indispensable when one wants to fundamentally alter the nature of certain undesirable events.

Treatise of Revolutionary Psychology, 1975

07

They would like to change their life, to come out of the misfortune they are having; yet unfortunately, they do not work upon themselves.

Treatise of Revolutionary Psychology, 1975

07

People do not want to realize that their internal life attracts external circumstances. Therefore, if the external circumstances are painful, it is because of their absurd internal states.

Treatise of Revolutionary Psychology, 1975

07

The external is merely the reflection of the internal. Therefore, whosoever changes internally originates a new order of things.

Treatise of Revolutionary Psychology, 1975

14 PASSAGES · 4 PRACTICES

III The level of the Being attracts our own life

Here he tells, three times over, of the squatters who took the empty land behind his house in Mexico: their fights, their drinking, the police cars that began to visit. Their trouble, he says, was not poverty but their level of Being. If one of them came to respect himself, leaving theft, adultery, envy and laziness, he would change his level, find other company and see his economic and social life change with it.

Not long ago, since 1974, I have been observing a group of people who invaded a private estate ground. Here in Mexico, such people receive the strange name of "Parachutists." They are neighbors from the rural colony of Churubusco; they are very close to my home and that is why I have been able to study them closely.

Treatise of Revolutionary Psychology, 1975

To be poor will certainly never be a crime; however, their serious problem does not lie in poverty but rather in their Level of Being.

Treatise of Revolutionary Psychology, 1975

07

They fight amongst themselves daily, get drunk, insult each other, become the murderers of their own companions who share their misfortunes, and live in filthy huts where hatred reigns instead of love.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

Many times I have pondered on the fact that if any one of them would eliminate from his interior hatred, anger, lust, slander, drunkenness, cruelty, egoism, calumny, envy, conceit, pride etc., he would please other people, and by the simple Law of Psychology Affinities, he would associate with more refined and spiritual people. These new relationships would definitely bring about an economical and social change.

Treatise of Revolutionary Psychology, 1975

07

This would be the way out of the "pigsty" the "filthy sewer" for this individual... Therefore, if we really want a radical change, the first thing we must understand is that each one of us (whether black or white, yellow or brunette, ignorant or erudite, etc.), is at one "Level of Being" or another.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

What is our Level of Being? Have you ever reflected upon this? It would be impossible to pass into another level if we ignore the level in which we presently are.

Treatise of Revolutionary Psychology, 1975

07

We need a complete well-being. We all suffer, we have bitterness in life, we want to change. In any case, I think –and you will agree– that complete well-being is the result of self-respect. This would seem rather strange to an economist, to a philosopher, etc. What would self-respect have to do with an economic question, or with problems related to the labor force, to capital, etc.? I am going to tell you the following: the level of the Being attracts our own life.

The Fifth Gospel ·The Two Types of Metaphysical Crystallizations ·*Thud Chamber – Mexico City – 1975*

When a citizen respects himself, he changes the level of the Being, this is logical.

The Fifth Gospel

We used to live in a very beautiful house in Mexico City. Behind that house, there was a large piece of land that was empty. One day, a group of "squatters" –as we call them– invaded that land. Soon they built their cardboard huts and settled there.

The Fifth Gospel ·The Two Types of Metaphysical Crystallizations ·*Thud Chamber – Mexico City – 1975*

07

Unquestionably, they became something dirty within that beautiful neighborhood. I do not want to value them as less, but really, if their cardboard huts had been clean, I would not at all object to them. Unfortunately, there was a awful dirtiness among those people.

The Fifth Gospel ·IDENTITY, Values and Image ·*Public Conference – July 1977*

07

I carefully observed, from the roof of the house, the lives of those people: they insulted each other, they hurt each other, they got drunk, they did not respect themselves, they did not respect their fellow men either. Their life was horrifying with its misery and abominations. If before the police patrols were not seen around there, later they were always visiting the neighborhood; if before, that neighborhood was peaceful, later it became a hell. Thus I could clearly see that the level of the Being attracts our own life; that is obvious.

The Fifth Gospel ·IDENTITY, Values and Image ·*Public Conference – July 1977*

07

A PRACTICE

Let us suppose that one of those inhabitants decided overnight to respect himself and to respect others. He would obviously change!

The Fifth Gospel ·IDENTITY, Values and Image ·*Public Conference – July 1977*

07

A PRACTICE

What is meant by respecting oneself? To leave delinquency, not to steal, not to fornicate, not to commit adultery, not to envy the well-being of one's fellow man; to be humble, simple; to abandon laziness, to become an active, clean, decent person, etc.

The Fifth Gospel ·IDENTITY, Values and Image ·*Public Conference – July 1977*

07

When a citizen respects himself, he changes the level of the Being, this is logical. And while changing the level of the Being, unquestionably, he would attract new circumstances, because he would relate to more decent people, to different people and, possibly, this change of relations would provoke an economic and social change in his existence.

The Fifth Gospel ·IDENTITY, Values and Image ·*Public Conference – July 1977*

07

This is how what I am saying would be fulfilled, that complete self-respect provokes social and economic well-being.

The Fifth Gospel ·IDENTITY, Values and Image ·*Public Conference – July 1977*

16 PASSAGES · 3 PRACTICES

IV A man is what his life is

In the lecture on the verticality of existence he returns to one sentence again and again: a man is what his life is. A cow brought into a perfumed bedroom turns it into a stable, and a beggar set in Buckingham Palace ends there alone and begging, because each one's level of Being attracts its own life. Winning the lottery would change nothing. Those who write asking him to solve their marriages and lawsuits carry the root of those problems inside themselves.

A PRACTICE

A man is what his life is. If a man does not change his life, he wastes his time miserably. One cannot change his life if he does not work on his own life. It is only possible to change when we dissolve all those "I's" that we carry within, all those other persons that live within ourselves. If we proceed like this, we will see how the Law of Recurrence will finish for us.

THE FIFTH GOSPEL ·THE REALITY AND FANTASY OF OUR PSYCHOLOGY ·*Public Lecture – 1976*

On the vertical path are the different levels of the Being. When one begins to work upon himself in order to eliminate this or that psychological defect, undoubtedly, he enters, in fact and in his own right, a superior level of the Being. We have been told, and with great truth, that each one's level of the Being attracts his own life. A man is what his life is.

THE FIFTH GOSPEL ·THE VERTICALITY OF EXISTENCE ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

Observe a cow in the middle of the stable: its own level of the Being attracts its own life. If we take a cow out of the stable and bring her to our bedroom, if we put a servant for her there, we brush her very well, we cover her with talcum powder, we perfume her, she will not cease to be a cow for that reason. She will continue with her cow habits, she will then make a stable out of our beautiful bedroom. She will not change, because each one's level of the Being attracts his own life.

THE FIFTH GOSPEL ·THE VERTICALITY OF EXISTENCE ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

If we take a ragged beggar out of the crowds and take him to Buckingham Palace to live there beside Queen Elizabeth, in the beginning he will be attended by many servants, he will be regarded as a fine gentleman. But his level of the Being will attract his own life. Soon the servants will find habits in this beggar which are very different from those of the palace. They will see that he is greedy, they will see that he holds onto money in a terrible way, that he never spends a cent even to help a friend; they will notice his irritability, they will notice his unscrupulousness, they will notice his gossiping; he will take revenge on enemies, etc., and finally, a moment will come when he will see himself alone in the Buckingham Palace itself.

He will have to beg the servants even to bring him a plate to eat because they will no longer want to attend him, they will abandon him; and inside the Buckingham Palace itself, although he dresses in the best way possible, he will continue to be what he is, a beggar! The level of the Being of each one attracts their own life. A man is what his life is.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

Many people worry about having huge amounts of money; they say: "If I won the lottery, how different my existence would be! With an extraordinary Christmas [lottery], it would change radically." But that is false, completely false, because the level of the Being attracts one's own life. A man –I repeat– is what his life is.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

A PRACTICE

It is recommended that we reflect on all these matters. It is not by obtaining huge amounts of money that we are going to change our very existence, no! What we need is to pass to a superior level of the Being.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

Let us situate ourselves, for a moment, in one of those strange places of the city, in one of those lost cities, in one of those lands where the associated "squatters" set up collective, infra-human existences, so that we can better see the matter of the level of the Being.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

I remember seeing a group of "squatters" living in one of those lands: they were fighting each other daily, getting drunk, hurting each other, killing each other, and that colony, which once lived peaceful, had to go through unprecedented surprises. Every day, police patrols were making their sirens sound around there; screams of pain, hatred, anger, etc. were heard, and those wretched people continued as always, suffering terribly. Obviously, their level of the Being attracted their own life.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

It is not by obtaining huge amounts of money that we are going to change our very existence, no! What we need is to pass to a superior level of the Being.

The Fifth Gospel

A PRACTICE

If, for a moment, someone, one of those, had reflected even for an instant, if he had intended to study himself, if he had discovered his psychological defects, and boldly got on the revolutionary vertical path of psychology, obviously, he would have been able to eliminate some defects: maybe anger, possibly hatred, selfishness, the gossiping, etc. Conclusion: he would change the level of Being, and by changing the level of the Being, he would undoubtedly refine his own habits. Then he could no longer get along with those people around him; those people would not get along with him either. It would be necessary to make new friendships and, simply, by law of psychological affinities, he would enter into new friendships.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

All in all, upon changing the level of the Being, his life would change. Possibly, these new friendships would bring him new opportunities. By means of interrelation, he would change the economic aspect of his own existence, he would get a different job, he would improve remarkably. So, the level of the Being of each one attracts his own life, and a man is what his life is.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

On the vertical path we have the possibility to change our own level of the Being. If we do so, if we eliminate our psychological defects from ourselves, the result will be extraordinary, because when we change our own level of the Being, our whole life will also change. When one changes radically, everything around him also changes.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

These annoying circumstances of existence, the not-so-pleasant circumstances of life are nothing but mere projections of what happens inside us. If we change within ourselves,

external circumstances will change as well. But if we do not change internally, the external circumstances will not change either. Mister Immanuel Kant, the philosopher of Konigsberg, has already said: 'The exterior is the interior". In other words, we will clarify by saying: "The exterior is nothing more than the reflection of what we are internally".

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

If we are angry people, if we hate, if we are jealous, envious, perverse, our surrounding circumstances will be perverse, fatal, sinister; they could even be published in the tabloid press. If we are decent people, if we live in harmony with the infinite, if we breathe peace, if we radiate love, joy, contentment, the circumstances that will emanate from us will be beautiful; we will have beautiful relationships, there will be harmony with everyone around us.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

There are many who write to me, telling me about their problems. The woman says: "My husband went off with another woman"; the husband: "The wife no longer wants to live with him because she left with another man, what should he do, how will he solve the problem, that they owe him and they do not want to pay him, that they filed a lawsuit against him and how will he solve this now, to help him to solve the lawsuit, etc."

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

Each case, usually, turns out to be complicated, difficult. Everyone wants their problems solved, everyone longs to live in peace, to have an extraordinary harmony amidst happiness, without problems. But those who write to me like this do not want to realize that within themselves they carry the root of all problems; that these problems are nothing more than projections from their interior; that the problems are surging from within their interior, because a man is what his life is and nothing more than that: what his life is. If he does not change his own level of the Being, if he does not change his inner life, nothing will change. The exterior is nothing more than the projection of the interior. The time has come to understand this.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

They want happiness, but where are they going to get it from? They do not want to admit that they have within themselves the causes of everything that occurs to them. Yes, each one has the causes of his sufferings within himself, and as long as the causes are not dissolved, the sufferings will not dissolve either. Every effect has its cause, every cause provokes its effect.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

Part Two – The different rungs of a ladder

18 PASSAGES · 1 PRACTICE

I On the rungs of such a scale we can only find Levels of Being

The second chapter asks the reader to picture a ladder rising vertically, with people worse than us on the lower rungs and better on the higher. Birth, marriage and ageing belong to the horizontal line of time, while the rungs of this ladder are levels of Being only, and a higher level stands directly above us here and now. Titles and promotions cannot lift anyone a single rung. A few later answers add that the levels run up to a summit and that by simple logic seven types of people must be accepted.

A PRACTICE

We must long for a real change; we must get out of this boring routine, out of this purely mechanical and wearied life.

Treatise of Revolutionary Psychology, 1975

What we must first clearly understand is that each one of us is at one Level of Being or another.

Treatise of Revolutionary Psychology, 1975

07

The Level of Being of the drunkard is different from that of the abstemious, and the Level of Being of the prostitute is different from that of the virgin. What we are stating here is indisputable, irrefutable.

Treatise of Revolutionary Psychology, 1975

07

Advancing on the theme of this chapter, it is not irrelevant if we imagine the numerous rungs of a ladder, which extends itself upwards, vertically.

Treatise of Revolutionary Psychology, 1975

07

Unquestionably, we find ourselves on any one of these rungs. On the lower rungs will be people worse than us, and on the higher rungs persons better than us will be found. On this extraordinary Vertical, on this Marvelous Ladder, it is clear that we can find all the Levels of Being. Each person is different; this is something that no one can dispute. Undoubtedly, we are not talking about pretty or ugly if nor is it a question of age. There are young and old people, old persons about to die as well as newborns.

Treatise of Revolutionary Psychology, 1975

07

The subject matter of time and of years; that matter of being born, of maturing, developing, marrying, reproducing and aging is exclusively of the Horizontal.

Treatise of Revolutionary Psychology, 1975

07

On the “Marvelous Ladder,” on the Vertical, the concept of time does not fit in. On the rungs of such a scale we can only find Levels of Being.

Treatise of Revolutionary Psychology, 1975

07

The mechanical hope of people serves no purpose. They think that with time things will get better. Our grandfather and great grandfathers thought that way; however, facts have arrived to precisely demonstrate the opposite of this.

Treatise of Revolutionary Psychology, 1975

07

What counts is the Level of Being, and this is Vertical. We are on a rung, but we can climb to another rung.

Treatise of Revolutionary Psychology, 1975

A higher Level of Being is directly above us from moment to moment. It is not in any remote horizontal future but here and now within our own selves, on the Vertical.

Treatise of Revolutionary Psychology, 1975

The "Marvelous Ladder" of which we are talking about and which concerns the different Levels of Being certainly has nothing to do with linear time.

Treatise of Revolutionary Psychology, 1975

07

A higher Level of Being is directly above us from moment to moment. It is not in any remote horizontal future but here and now within our own selves, on the Vertical.

Treatise of Revolutionary Psychology, 1975

07

It is ostensible and anyone can understand that the two lines, Horizontal and Vertical, intersect from moment to moment in our psychological interior and form a Cross.

Treatise of Revolutionary Psychology, 1975

07

The personality develops and unfolds on the Horizontal Line of Life. The personality is born and dies with its linear time; it is mortal. A "tomorrow" does not exist for the personality of the dead person. The personality is not the Being.

Treatise of Revolutionary Psychology, 1975

07

The Levels of Being are not of time. Since the Being himself is not of time, He has nothing to do with the Horizontal Line. He is found within our own selves, now, on the Vertical.

Treatise of Revolutionary Psychology, 1975

07

It would be absurd, obviously to look for our own Being outside of ourselves. Therefore, it is not irrelevant to establish the following as a corollary: titles, ranks, promotions etc. in the external physical world cannot in any way originate authentic exaltation, reevaluation of the Being, or a move to a higher rung in the Levels of Being.

Treatise of Revolutionary Psychology, 1975

07

The psychological unfoldment of man allows us to see the harsh realism of a superior level within each of us as something evident.

The Great Rebellion, 1975

07

Master: Well, Jacob's ladder is related rather to the merely initiatory issue, with the seven fundamental steps. And as for the levels of the Being, that is different: it is related to the vertical and there are many levels of Being until being able to reach the summit.

The Fifth Gospel · The Seven Minds and the Seven Truths · *Third Chamber – Mexico City – July 13, 1977*

07

When we analyze all these aspects of the mind, by simple logical deduction, we have to accept the different levels of the Being. There will be people who will understand these ideas and there will be people who have never understood them and will never understand them. It is clear that on the path of existence we find everything. We could never deny that there are seven levels of the Being, that there are seven types of people, seven types of men –using the word "man" in the first four cases, in a merely conventional way and not to hurt susceptibilities–. Just as there are the intellectual, emotional, motor, instinctive and sexual centers, likewise there are different classes of men. Some will have their center of gravity in the instinct; others will have it set in the motor center; others, in the emotional, and some more in the mind, etc.

The Fifth Gospel · The Objective Reason of the Solar Man

9 PASSAGES

II In each level of the Being exist specific bitterness, specific sufferings

Addressing his students in The Destruction of Our Lunar Inheritance, he says almost everyone stands at a very inferior level, and that within each person's Ray of Creation there are levels above and below. Each level has its own bitterness and sufferings, and while we stay on it the same difficulties return. Every step upward makes a person a little more independent of the forces of the Moon. Where the lecture's own text is missing, the version printed in The Revolution of the Dialectic carries it.

We have to recognize with complete clarity that almost all human beings are at a very inferior level of the Being.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

First of all, let us think a little, let us reflect for an instant on ourselves. We have emerged from a Particular Ray of Creation, each one of us has his Particular Ray of Creation, and in that Ray, to which we belong, there are different levels of the Being.

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07

Some are at levels that are extremely inferior; others, at slightly higher levels. Because one is the level of the drunkard and another is the level of the esotericist or occultist; one is the level of the intellectual and another is the level of the emotional person; one is the level of the dignified, modest woman, and another is the level of the woman who is undignified, immodest. There are different levels of the Being.

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Do not forget –and I repeat it again– that in that Ray to which we belong, there are different levels of the Being. If we are going to stay our entire life at one level of the Being, then, what is it that we are doing?

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> *Do we want to avoid difficulties? We have no other solution but to move on to a superior level of the Being.*
>
> The Revolution of the Dialectic

In each level of the Being exist specific bitterness, specific sufferings, that is obvious. Everyone complains that he suffers, that he has problems, of the state he is in and of his struggles.

Therefore, I ask one thing, does the intellectual animal concern himself with moving on to a superior level of the Being?

The Revolution of the Dialectic

07

Obviously, as long as we are in the level of the Being in which we are, all the adverse circumstances that we already know and all the bitterness in which we, are will have to be repeated again. Over and over again, identical difficulties will surge.

The Revolution of the Dialectic

07

Beneath us, beneath each one of us, there are different levels of the Being; above us there are different steps. At the level at which we are, there are problems; the struggles, we already know them, the difficulties are the same, nothing changes as long as we are at this level at which we are: time and again, identical difficulties will arise.

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Do we want to change? Do we want to no longer have the problems which afflict us, the economic, political, social, spiritual, family, lustful problems, etc.? Do we want to avoid difficulties? We have no other solution but to move on to a superior level of the Being. Each time that we take a step towards a superior level of the Being, we become independent of the executing forces of the loose cathexis.

The Revolution of the Dialectic

07

Each time we take a step toward a superior level of the Being, we become a little more independent from the forces of the Moon, which we carry –as I have already told you– in the flesh, in the blood, and in the bones, and in the Spirit and in the soul and in everything, because we are children of the Moon, unfortunately.

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4 PASSAGES · 2 PRACTICES

III For each particular characteristic trait there is always a well-defined event

Each person has a psychological characteristic trait, made of many small ones, and a set of circumstances belongs to it: lust brings its scenes, greed its prisons and lawyers. Those circumstances repeat until the trait is eliminated. To climb from one step to the next, he says, one must first know that trait.

And I have to tell you, my dear brothers, that for each particular characteristic trait there is always a well-defined event, a well-defined circumstance. Is a man lustful? Observe then his life, and there will always be circumstances of lust in his life accompanied by given problems. Is another one a drunkard? Is that his characteristic trait? Observe his life. Is that person greedy? Well, that is his characteristic trait, and around him there will be prisons, there will be economic problems, lawyers, fights, etc. For every particular psychological trait there is always a circumstance or a series of well-defined circumstances that repeat always and always and always.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

A PRACTICE

We need to know our PCPT if we want to move on to a superior level of the Being and eliminate from ourselves the undesirable elements which constitute the psychological trait.

The Revolution of the Dialectic

07

Master: That is unquestionable, and each one has his own psychological characteristic trait, which is a sum of small characteristic traits as well. But I say: certain circumstances correspond to the psychological trait that each one of us has, and as long as one does not eliminate from oneself that original psychological characteristic trait, represented by multiple "I's" or psychic aggregates, he will always go through the same circumstances time and again, because the same circumstances always correspond to each level of the Being; they repeat time and again.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

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A PRACTICE

On the other hand, if one moves one step higher, to another level of the Being, circumstances change immediately, totally. But to go from one step to another in the level of the Being, we need, first of all, to know the psychological characteristic trait that we have, which is nothing but a sum of different original characteristic aggregates. Let us see, brother...

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

IV The different levels of the Being are discontinuous

Nature is discontinuous, and so are the levels of Being, which is why the dogma of evolution only stalls those who wait for time to perfect them. A ladder's rungs are separate, and each has its own activities; to rise, one must leap and leave behind what mattered on the rung below, as he did with his own work of decades before. The jump is revolutionary, neither evolutive nor involutive, and it leads up to the levels of the Being in God. Being full of oneself he places among the inferior levels.

Now, there is a concrete fact in life, and it is the discontinuity of Nature; that is obvious. All phenomena are discontinuous. Thus, the different levels of the Being are discontinuous. This means that, by means of evolution, we would never reach perfection. The dogma of evolution is of no use, except to stall us.

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I know many pseudo-esotericists and pseudo-occultists, honest people, with a good heart, bottled up in the dogma of evolution, who wait for time to perfect them; and thousands and millions of years pass and they never perfect themselves. Why? Because they do not try to change the level of the Being, they always remain on the same step. Then, it is necessary to go beyond the dogma of evolution and for us to enter the revolutionary path, the path of the Revolution of the Consciousness.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

°7

How could we move on to a superior level of the Being if we were not revolutionary? Let us observe the different rungs of a ladder, they are discontinuous, similarly, the different levels of the Being are like that.

The Revolution of the Dialectic

°7

To each level of the Being belong a specific number of activities. When one moves to a higher level of the Being, one has to take a leap and abandon all the activities one had in the inferior level of the Being.

The Revolution of the Dialectic

°7

Those times of my life still come to mind, some thirty, forty or fifty years ago; they were transcended. Why? Because I moved onto superior levels of the Being, and my activities from that time –which then were of the utmost importance to me– were suspended, cut, because on superior steps there are other activities which are completely different.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

°7

If one moves to a superior level of the Being, one has to leave behind many things which are presently important to us, which belong to the level in which we are.

The Revolution of the Dialectic

When one moves to a higher level of the Being, one has to take a leap and abandon all the activities one had in the inferior level of the Being.

The Revolution of the Dialectic

This includes a jump, and that jump is revolutionary, rebellious. It is never of an evolutive type, it is always revolutionary, rebellious. It is not evolutive, it is not involutive either. It is revolutionary, rebellious.

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And like that, going up the different levels of the Being, we will reach the most elevated level of the Being, or the most elevated levels of the Being in God.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

07

God himself is intelligence, he is the Intelligence of intelligence. He is not the spiritual light, he is the Light of spiritual light. He is the Flame of the flame, the Truth of the truth. Reaching that experience of the Real of the real requires to move to superior levels of the Being, and this is only possible through incessant revolutions, constant revolutions.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

07

The transition to another level of the Being includes, therefore, a leap and that leap is rebellious, it is never of an evolving type, it is always revolutionary, dialectic. There are men, busybodies, who feel they are like a god; this type of individuals are megalomaniacs of the worst kind, of the worst taste. The one who feels he is a sage because he has some pseudo-esoteric teachings in his mind and thinks that he is already a great initiate, has fallen into megalomania he is full of himself.

The Revolution of the Dialectic

07

Each of us is nothing but a vile worm of the mud of the earth; when I speak in this manner, I begin with myself. To be full of oneself, to have false images of oneself, fantasies of oneself, is to be in inferior levels of the Being.

07

A PRACTICE

One is identified with oneself thinking that one is going to have a lot of money, a beautiful, latest model car or that one's fiancée loves him, that one is a great man or that one is a sage. There are many forms of becoming identified with oneself One has to begin by not becoming identified with oneself, and then, not becoming identified with things outside.

The Revolution of the Dialectic

Part Three – The Horizontal and the Vertical

20 PASSAGES · 9 PRACTICES

I The path of intelligent rebels, of revolutionaries

The chapter on psychological rebellion places a point within us, here and now, where the horizontal and vertical lines of the Holy Cross meet. At every moment we stand before the two paths. Whoever remembers himself, does not identify with his problems and learns to transform mechanical reactions has entered the vertical, which is the path of rebels and a real change in the level of Being.

It is not irrelevant to remind our readers that a mathematical point exists within ourselves. Unquestionably such a point is never found either in the past or in the future.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

Whosoever wants to discover that mysterious point must look for it here and now within oneself at this exact moment, not a second earlier, not a second later.

Treatise of Revolutionary Psychology, 1975

07

The two horizontal and vertical lines of the Holy Cross intersect at this point. Thus, we find ourselves from moment to moment before two paths: the Horizontal and the Vertical.

Treatise of Revolutionary Psychology, 1975

07

It is evident that the Vertical is different; it is the path of intelligent rebels, of revolutionaries.

Treatise of Revolutionary Psychology, 1975

07

It is apparent that the Horizontal path is too base; my buddy and every body travel it, by those who are juvenile and those who are senile.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

When one remembers oneself and works upon oneself, when one does not become identified with all the problems and sorrows of life, it is a fact that one is traveling along the Vertical path.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

07

The unemployed ones, those who have lost their position or job for one reason or another, evidently suffer because of lack of money and for them to forget their situation and not worry or identify themselves with their own problem becomes tremendously difficult. Those who suffer and those who cry, those who have been victims of some betrayal or injustice, victims of ingratitude, calumny, fraud, really do forget themselves; they forget their Inner Being; they identify themselves totally with their moral tragedy.

Treatise of Revolutionary Psychology, 1975

07

The work on oneself is the fundamental characteristic of the Vertical path.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

Nobody treads upon the path of the Great Rebellion if he never works on himself. The work to which we are referring is of a psychological nature. This work deals with a certain transformation of the moment in which we find ourselves.

Treatise of Revolutionary Psychology, 1975

Whosoever learns how to transform mechanical reactions is in fact entering onto the Vertical path.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

We need to learn to live from moment to moment.

Treatise of Revolutionary Psychology, 1975

07

For example, a person who is desperate about some sentimental, economical or political problems has obviously forgotten his Inner Self.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

If such a person would stop for a moment, observe the situation, try to remember his Inner Self and then try to understand the reason for this attitude...

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

If he would reflect a little and think that everything passes away, that life is fleeting, illusory, and that death reduces all the vanities of the world to ashes...

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

If he would understand that his problem in reality is nothing more than a worthless flame and soon dies, he would suddenly see with great surprise that everything has changed. It is possible to transform mechanical reactions through logical confrontation and the Intimate Auto-Reflection of the Being.

Treatise of Revolutionary Psychology, 1975

07

It is evident that people react mechanically when faced with the diverse circumstances of life.

Treatise of Revolutionary Psychology, 1975

07

Wretched people, they usually become the victims. When flattered, they smile, when humiliated, they suffer. They insult if insulted, they hurt if they are hurt; they are never free; their fellowmen have the power to drive them from happiness to sadness, from hope to despair.

Treatise of Revolutionary Psychology, 1975

07

Each of these persons traveling along the Horizontal path is similar to a musical instrument on which each of his fellowmen can play the tune he wishes to.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

Whosoever learns how to transform mechanical reactions is in fact entering onto the Vertical path.

Treatise of Revolutionary Psychology, 1975

07

This represents a fundamental change in the "Level of Being," an extraordinary result of the "Psychological Rebellion."

Treatise of Revolutionary Psychology, 1975

11 The vertical is, then, wonderful, revolutionary by nature

On the horizontal line lie birth, growth, reproduction, old age and death, the struggle for bread and the vain pleasures; on the vertical lie the levels of Being and the powers of the Intimate. The forces of the vertical can change one's own destiny. Anyone who asks who am I and where am I going has entered that line, and he urges his hearers to take it within themselves now.

The horizontal begins with birth and ends with death. Before every cradle, there is the prospect of a sepulcher; everything that is born must die. On the horizontal are the processes of being born, growing, reproducing, aging and then dying; on the horizontal are the vain pleasures of life: liquors, fornications, adulteries, etc.; on the horizontal is the struggle for daily bread, the struggle not to die, to exist under the light of the sun; on the horizontal are all those innermost sufferings of practical life, of the home, of the street, of the office, etc. Nothing wonderful can be offered to us by the horizontal line.

THE FIFTH GOSPEL ·THE VERTICALITY OF EXISTENCE ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

But there is a totally different line. I want to refer in an emphatic way to the vertical –as I already said before, horizontal and vertical make a cross–. But this vertical is interesting. On this vertical line are the different levels of the Being; on this vertical are the transcendental and transcendent powers of the Intimate; on this vertical are the esoteric powers, the powers that divinize, the revolution of Consciousness, etc.

THE FIFTH GOSPEL ·THE VERTICALITY OF EXISTENCE ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

With the forces of the vertical, we can decisively influence the horizontal aspects of practical life, we can totally change our own destiny, make our life something different, something distinct, become something totally different from what we have been, from what we are, from what we have known in this bitter existence.

THE FIFTH GOSPEL ·THE VERTICALITY OF EXISTENCE ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

The vertical is, then, wonderful, revolutionary by nature, but some concerns are needed. First of all, I ask myself and everyone here: Are we perhaps happy with what we are? Which of you is truly happy in the most complete sense of the word? Which one of you feels blissful?

THE FIFTH GOSPEL ·THE VERTICALITY OF EXISTENCE ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

A PRACTICE

When one who walks on the horizontal remembers himself, his own Being, when he asks himself "who am I?", "where do I come from?", "where am I going?", "what is the purpose of existence?", he undoubtedly enters the vertical path which is the path of revolution, the path that leads to the superman.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

So, it is urgent to enter the vertical path that we carry within ourselves, here and now.

The Fifth Gospel

The laws of the Earth could never bring us peace; the laws of the Earth could never bring us the authentic happiness that transforms radically; the laws of the Earth could never bring us freedom. So, it is urgent to enter the vertical path that we carry within ourselves, here and now. The time of the great revolution, of the psychological revolution, of the revolution in motion, of the revolution that has to lead us toward the superman has arrived.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

A PRACTICE

Gnostic brothers gathered here, I invite you to reflect on the superman. I invite you to think about the total change, I invite you to enter that revolutionary vertical path that will inevitably lead you toward the Final Liberation.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

A PRACTICE

On the vertical path there is the revolution of the Consciousness. When one admits that one has a psychology of his own, he undoubtedly begins to work upon himself. Then it is obvious that he enters the vertical path.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

In any case, as long as one does not dissolve the Ego, neither does one have the right to enter those ineffable regions of which the ancient religions spoke. As long as one has not dissolved the "I", as long as one has not elevated himself on the vertical line, where the different levels of the Being are, he will not have the right for his superlative and transcendental Consciousness to enter the molecular paradises either. Those who truly try to achieve authentic happiness, will have to begin by entering the vertical path.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

A PRACTICE

The time of great decisions has come, the time has come in which we must get onto the path of the revolution in progress, on the narrow, strait and difficult path that leads to the light, on the revolutionary vertical path, on the path of the Revolution of the Consciousness, on the path that leads to the super-man.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

Master: It can be said that you have raised a very serious problem. There are two lines in life: the horizontal and the vertical. On the horizontal line, we find every "Tom, Dick and Harry", "every man Jack". To be born, to grow, to develop, to reproduce, to age and to die. On the vertical, only go the revolutionaries, the rebels, only those who truly want to become men, then supermen; those who are by no means satisfied with the state they are in, who want to be something distinct, different.

The Fifth Gospel · The Need to Develop the Inner Mind · *Interview – Mexico City – 1975*

Part Four — Being and knowing

16 PASSAGES · 2 PRACTICES

I Being and knowing are different, completely different

Being and knowing, he says in the lecture on their integration, are completely different things. Knowledge can be great in someone whose morals are very low, and while knowledge is called true or false, the Being is called good or bad. Each person takes in what is taught according to his level of Being, and only by uniting the two does true comprehension come, which is what allows work toward higher levels.

It would take a lot of patience, right? We would have to awaken in him the desire to be better; only then could the Gnostic knowledge, wisdom, cognizance, be imparted to him.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

So, Being and knowing are different. Someone can have a lot of wisdom: can know, for example, how to manufacture automobiles; can know medicine, jurisprudence, or could have really studied in diverse pseudo-esoteric, pseudo-occultist kind of schools, and possess great erudition. That is knowing.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

But it could happen that this person has very low morals. I have known individuals affiliated to these or those pseudo-esoteric, pseudo-occultist kind of organizations, with very low ethics or morals, extremely low.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

So, Being and knowing are different, completely different; and this is something that we must try to comprehend thoroughly.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

Unquestionably, what is most important for us, the Gnostics, is the Being. What is the use of possessing great erudition if we have not developed the inner Being and we possess horrifying defects? That would be useless, right?

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

Someone who has studied many pseudo-esoteric works and who, nevertheless, is capable of stealing, is capable of fornicating, of adultery. Obviously, he may know a lot of yoga, he may have read a lot of theosophy, what good is that? What is most important is the Being.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

Now, Being and knowing are very relative. There are different degrees of knowing. There are people who may know more than others, for example, in matters of medicine; there are technicians who know more about automobiles than others; there are astronomers who are more learned than others; that is very relative.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

And as for the Being, it is also very relative: some have the Being more developed than others. There is no doubt that the Being of a saint is more developed than that of a wicked one. There are different levels of the Being; so then, that too is relative.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

What is the use of possessing great erudition if we have not developed the inner Being and we possess horrifying defects?

The Fifth Gospel

However, Being and knowing –as I said– are distinct. Of someone who has knowledge in matters of cosmography, we would say that what he knows is true or is false; of someone who has great knowledge of geography, we could say that his knowledge is accurate or wrong. But in matters of the Being, there is no room for true and false, wrong or accurate, but of good or bad: "So-and-so is a good man", 'John Doe is a bad man". And if he is very erudite and very sapient, but he is a bad individual, it is said of him that he is a bad person; but if he is a good individual, it is said that he is a good person. So, that is different; the terms to designate the Being or to designate knowledge are different.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

In Gnosis, a very special balance is needed. It is necessary, in order to enter these studies and these works in which we are, to have reached the level that is called "the good householder".

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

A PRACTICE

Well, what we want is to achieve the unity of life, to integrate ourselves, to become sacred individuals, and that is possible by working upon ourselves, eliminating our own psychological mistakes. If we succeed, we become sacred individuals.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

The difference between one person and another person is in the various levels of the Being. The closer one is to the sacred individuality, the more he will be exalted, naturally; the further one is from his own sacred individuality, he will possess a lower level of the Being.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

I am sure that the knowledge that we are imparting here, in this room, to the brothers, will not be assimilated by all in an absolutely equal way: each one will assimilate it according to the level of the Being in which they are. Some will understand more, others less; it is impossible that everyone understands or assimilates it in an equal manner.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

So, my dear brothers, as time is rushing by, and as it is the worst executioner that we have, we will conclude by saying that only by uniting the Being and the knowing, one reaches true comprehension, and that only with true comprehension can we work upon ourselves to pass to other more elevated levels of the Being.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

A PRACTICE

We need to become integral, unitotal, and that is only possible by climbing the various steps that form the levels of the Being. When listening to this conference, do not forget the need to first of all be balanced people, not lunatics nor bad householders.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

The intellectual animal will have to increase his level of the Being, because the lower his level of the Being, the more difficult it will be for him to grasp Gnosis.

The Fifth Gospel · Existential Richness of Sacrifice · *Interview – Mexico City – 1976*

12 PASSAGES · 3 PRACTICES

11 Knowledge and Being must balance each other

He teaches that Being and knowing should grow in parallel and balanced, and when knowledge outruns Being the result is intellectual confusion, or, in his words, a scoundrel of the intellect. A figure from arithmetic gives the differential mean: the union of the two is comprehension. That balance is reached through meditation, and in the end only by dissolving the I.

When the Sacred Fire opens the frontal chakra, which is the Church of Philadelphia with its two marvelous petals and its immeasurable brilliance, then we can see clairvoyantly. People are accustomed to live theorizing and swearing to things that they have never seen. It is necessary to awaken clairvoyance to see the great internal realities. The frontal chakra is the throne of the mind. When study and clairvoyance advance in a balanced and harmonious form, then we enter the temple of true wisdom. Many affirm what they have read, repeating borrowed enlightenment. This class of people believe that they know, but have never seen that which they have read. They are repeating like parrots; that is all. These people do not know any thing. They are ignorant people. They are erudite ignoramuses. To know one must first be. Clairvoyance is the eye of the Being. Being and knowing should advance in a parallel and balanced manner. Those who have read a great deal of occultism feel that they are wise. If these poor people have not seen what they have read, one can be quite sure they know absolutely nothing. There are seers of all types in the world. The true clairvoyant never goes about saying so. Every student of occultism when he experiences the first clairvoyant visions has the tendency to tell the whole world. Then others laugh at him, and since the vibrations of these people are negative, finally the novice ends up losing the balance of the mind. Clairvoyance without initiation leads students into error and even to the crime of calumny, abuse, and sometimes even to homicide. Some one who has flashes of clairvoyance sees for example his wife in astral committing adultery with a friend. If the seer does not have initiation, and if he is jealous, he could then assassinate his wife or his friend, although the unfortunate one may be a saint, or his friend may be true and loyal. One must take into account that in the astral the human being is Legion, and each pluralized "I" repeats actions committed in previous lives. The Great Masters of the White Lodge have been calumniated by seers. Every Master has a double exactly the same as him. If the Master preaches chastity, his double preaches fornication, if a Master does good works, his double does bad. He is exactly his antithesis. In all these things we can only trust those clairvoyants who have reached the Fifth Initiation of Major Mysteries. Furthermore, we should keep in mind that before the Fifth Initiation of Major Mysteries the human being does not have his Christified vehicles at his disposal to serve as the temple of his Internal God. Neither the Soul nor the Christ can enter people who do not have the vehicles in order.

THE PERFECT MATRIMONY, 1966

07

Knowledge and Being must balance each other, in order to establish in our psyche the flame of comprehension.

The Great Rebellion, 1975

07

When the knowledge is greater than the being, it originates intellectual confusion of all kinds.

The Great Rebellion, 1975

07

We need to attain the mathematical equilibrium between the Being and Knowledge: 20 + 20 = 40; 40 – 20 = 20.

The Revolution of the Dialectic

07

If we add, for example, 20 plus 20, it would give us 40, would it not? 20 is one quantity; 40 is the result of the sum of 20 plus 20; it would be another quantity. There exists a differential mean between these two quantities which would undoubtedly be 20. Because if we divide 40 by 2, it gives us 20, which is a differential mean. Well, 20 plus 20 is 40 and the differential mean is 20.

The Fifth Gospel ·Didactic Synopsis of Mystical Death

07

A PRACTICE

What do I want to say with this? Simply that there must be a full union of the Being with knowing. And when I say "knowing", it is about some defect of a psychological type, let us suppose it is adultery. We could not know if we do not enter into in-depth meditation. It is obvious that if we manage to become conscious of the defect in itself, the Being and the knowing will have been united.

The Fifth Gospel ·Didactic Synopsis of Mystical Death

When the Being is greater than knowing, from there arises, as Gurdjieff said, a stupid saint. When knowing is greater than the Being, from there it arises, I say, a scoundrel of the intellect.

The Fifth Gospel

Good, and from the result of the union of the Being with knowing, the differential mean results, that is, the exact mathematical quantity: the person has attained comprehension.

The Fifth Gospel ·Joining the Being and the Knowing ·*Interview – Mexico City – 1977*

07

Master: It is one thing to talk and another to listen. If we do not know how to listen, we will not have true knowledge. Knowing how to listen requires being alert and vigilant, to be conscious. There also needs to be a complete balance between knowing and comprehending, or between the knowledge and the Being. But it is one thing to listen and another thing to talk. Educating the word is advisable, I am not saying that it is not, but it is indispensable to know how to listen. That is what we are mainly referring to tonight: the science of listening. Any other words, brothers?

The Fifth Gospel ·The Metaphysical Value of Knowing How to Listen

07

Master: Creative comprehension develops on the basis of pure discernment. There cannot be comprehension if one does not establish a perfect balance between the Being and knowing. When the Being is greater than knowing, from there arises, as Gurdjieff said, a stupid saint. When knowing is greater than the Being, from there it arises, I say, a scoundrel of the intellect. The world is currently governed by scoundrels. Hence the chaotic state in which humanity finds itself.

The Fifth Gospel ·Psychological Foundations of the False Personality ·*Third Chamber – Mexico City*

07

A PRACTICE

Establishing the balance between the Being and knowing is indispensable. One establishes this balance between the Being and knowing on the basis of meditation. If we study, for example, a biblical verse and we use nothing but the formative center, the intellective center, for the study, obviously, we are doing badly, we are destroying that center.

The Fifth Gospel ·Psychological Foundations of the False Personality ·*Third Chamber – Mexico City*

07

A PRACTICE

But if we study this biblical verse and then we absorb ourselves in profound meditation with the purpose of becoming conscious, by enlightenment, of the deep meaning of that verse, then an exchange between the Being and knowing is created. Knowing merges into the Being and the Being merges into knowing, and from that integral fusion the living flame of comprehension arises. Let's see, brother, another question?

The Fifth Gospel ·Psychological Foundations of the False Personality ·*Third Chamber – Mexico City*

07

Master: With the utmost pleasure I will answer this. I remember that in ancient times, for example, Paul of Tarsus formed many churches without so many courses, only receiving the word of the Holy Spirit. Nevertheless, that man consecrated many bishops and founded churches throughout Italy and many thousands of people listened to his word and entered Gnosis, because then Gnosis was taught in its virginal and pure form. I consider, then, that one has to balance the Being and the knowing, but this balance, in truth, cannot be done artificially. Only through the Buddhist Annihilation, that is, by dissolving the "I" of psychology, the balance between the Being and the knowing becomes possible.

The Fifth Gospel · Transcendental Exhortation Addressed to the Missionaries

Part Five – To pass to a superior Level of Being

II PASSAGES · 7 PRACTICES

I It is necessary to cease being what one is

Someone held back by his own sad songs cannot change his level of Being; to pass to a higher one it is necessary to stop being what one is. Across several lectures he names the means: eliminate the infrahuman elements carried in the psyche, understand oneself completely, and die in oneself from moment to moment. Disintegrating the psychic aggregates, he writes in Pistis Sophia Unveiled, establishes us in the superior levels of our own Being here and now.

In matters of revolutionary psychology, someone who sings too well (we are not referring to a beautiful voice or to physical singing) certainly cannot go beyond himself. He remains in the past...

Treatise of Revolutionary Psychology, 1975

A person impeded by sad songs cannot change his Level of Being. He cannot go beyond what he is.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

In order to pass to a superior Level of Being, it is necessary to cease being what one is. We need to not be what we are.

Treatise of Revolutionary Psychology, 1975

07

If we continue being what we are, we will never pass to a superior Level of Being. In the field of practical life, unusual things happen.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

When one wants freedom, when one wants Enlightenment, when one wants authentic wisdom, then the disintegration of the undesirable elements carried in the psyche becomes very urgent, and one has to put an end to the Myself. It is vital if one wants Final Liberation. The neophytes must change psychologically. Filling our heads with fifty thousand theories is of no use if we do not change intimately.

The Fifth Gospel ·Essence of the Gnostic Pedagogy ·*Lecture given to the brothers of El Salvador – Mexico City – 1975*

Only with death does the new come;
if the seed does not die, the plant is
not born.

The Fifth Gospel

A PRACTICE

One needs to move to a superior level of Being or to superior levels, but how could one move to superior levels of Being if one does not eliminate the infrahuman elements that one carries in one's psyche? To change is vital, but every radical change requires, first of all, the complete comprehension of what one is. If one does not set out to comprehend oneself, one cannot change.

The Fifth Gospel ·Essence of the Gnostic Pedagogy ·*Lecture given to the brothers of El Salvador – Mexico City – 1975*

07

A PRACTICE

So, let the instructors understand that we need methods of cleaning; we as instructors, need people to change. We need them to understand that we must also change. Therefore, if we eliminate the undesirable elements from our psyche, obviously, we change, we move to superior levels of the Being.

The Fifth Gospel ·Essence of the Gnostic Pedagogy ·*Lecture given to the brothers of El Salvador – Mexico City – 1975*

07

Master: I will answer to what the very distinguished young intellectual has asked. In the name of truth, I have to tell you the following: psychic aggregates are processed in seven levels; that is obvious. As we work on ourselves to disintegrate the psychic aggregates, obviously, we have to go to higher and higher levels of the Being.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

A PRACTICE

One needs to change. We would not be able to change if we did not eliminate the undesirable elements that we carry within. We need to move to a higher level of Being; even more, we need to ascend from level to level until we reach the highest part of all the levels of the Being, and this is only possible by dying in ourselves from instant to instant, from moment to moment. Only with death does the new come; if the seed does not die, the plant is not born.

The Fifth Gospel · The Wonders of Awakened Consciousness · *Public Lecture – 1975*

07

A PRACTICE

We need to work a lot, to dissolve those "I's" that we carry inside us in order to be able to change our own life, in order to awaken Consciousness, in order to reach Enlightenment, in order to truly experience that which is not of time, that which is the truth.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

A PRACTICE

By disintegrating such psychic aggregates, living personifications of our psychological defects, we will firmly establish ourselves in the heaven of our psychological country, which means, in the superior levels of our own Being, here and now.

Pistis Sophia Unveiled, 1983

6 PASSAGES · 6 PRACTICES

II Did you triumph over the day or did the day triumph over you

These are the questions he put to his audience at the close of a day: at what level of Being are you, did you triumph over the day or did it triumph over you, what defect did you eliminate today. Many ask him how to climb higher, and his answer is to eliminate certain defects. On the vertical path he asks for a psychological inventory of what one has and what one lacks.

A PRACTICE

You, my dear brothers, through these teachings and these conferences, have already received much esoteric learning. We have shown you how to become independent from the lunar forces, which are mechanistic, and how to acquire solar intelligence. I have told you that, by means of Fire, we can liberate ourselves from lunar mechanics; I have told you that, by means of Fire, we can become Solar Men. But, above all, I want us all to be honest here tonight. Have you already realized, by any chance, what your own level of the Being is, in which level of the Being you are? Are you conscious that you are hypnotized, that you are asleep?

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

A PRACTICE

For example: did you triumph over the day or did the day triumph over you? What did you do to-day, my dear brothers? What psychological defect did you eliminate? Are you sure that you have not identified today with some morbid thought, or with some greedy thought, or with pride, or with the insulter, or with some worry, with some debt, etc.? Are you sure of that? Did you triumph over the day or did the day triumph over you? What did you do to-day? Have you already realized at what level of the Being you are? Did you move to a superior level of the Being or did you remain where you were?

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

07

A PRACTICE

What did you do, what did you devote yourself to today, my dear brothers? Did the day triumph over you or did you triumph over the day? Do you think by any chance that it is possible to move to a superior level of the Being if we do not eliminate certain psychological defects? Or are you by any chance happy with that level of the Being at which you currently are?

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

When one knows himself profoundly,
he knows the Universe and the Gods.

The Fifth Gospel

A PRACTICE

Many complain; they say: “But, what can I do to get out of the state that I am in, how will I move to a superior level of the Being?” I am explaining to you that you have to eliminate certain defects, but you do not want to understand.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

07

A PRACTICE

When one knows himself profoundly, he knows the Universe and the Gods. On the vertical path, we decide to know ourselves first of all, because only by knowing ourselves can we know the others. On the vertical path, my dear brothers, we have to make a psychological inventory of ourselves to know how much we have and how much we lack.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

A PRACTICE

Here, gathered in this room, we must try to investigate a little, we must try to know ourselves. We must truly raise the issue of ourselves, put it on the table if we are really willing to work in order to change completely.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for the level of Being in every form he uses: *level of the Being* and *levels of Being*; *Being and knowing* and their balance; the ladder and its rungs, the vertical and the horizontal, and a superior or inferior level, each kept only where it stood beside the Being, the level or the revolution; the level that *attracts* our life; and changing the Being or one's life. His three chapters in the *Treatise of Revolutionary Psychology* and the lecture on the Being and the knowing were taken whole, with the paragraph either side of every hit. That returned **390 candidate paragraphs in 20 books.** Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 97.9% of the time and on the class 95.9%, and a third reader, who saw neither verdict, settled the 8 they did not. 201 were judged printable and **184 are printed here**; the rest are recorded with the reason each was set aside.

What was set aside. Most of it was another subject standing next to this one, or a false friend: the ladder of the thirty-two paths and Jacob's ladder, the vertical of the cross, the seven levels of the Being as its parts, and the laws of evolution and involution where the level was not the subject.

Most of it was spoken. 88 passages come from the two *Fifth Gospel* volumes, across 18 named lectures, and nearly all the rest is from the 1970s: the phrase *level of Being* stands in only eight books, and all but two of its paragraphs are from 1974 or later.

Nothing of his is changed, and the repairs are silent. One fault of the scan was mended, a word split at a line end. The record lists it.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 7 ranges run over more than one paragraph. 16 paragraphs were cut for standing twice, because *The Revolution of the Dialectic* reprints the lectures on the ladder and on self-respect nearly word for word.

56 passages also stand in a finished work, and every one is marked where it stands, most of them *Evolution, Involution, Revolution*, which took the ladder for its own subject. This booklet reprints them so that the whole teaching stands in one place.

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 44 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.