

A Treatise on

**REVOLUTIONARY
PSYCHOLOGY**

SAMAEL AUN WEOR

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Original book title: “Tratado de Psicología Revolucionaria” by Samael Aun Weor.

This book was translated from Spanish into English by Edith Pritchard.

Printed in Australia by The Gnostic Movement Inc.

First Edition 1989.

Second Edition 1994.

Third Edition 1998.

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Publisher’s Note

The terms ‘death’, ‘revolution’, etc., all refer to an inner psychological action on oneself only.

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Translator’s Note

The masculine form used in this book refers to either sex.

Should a clarification on a possible contradiction or misinterpretation be needed, please have someone refer to the original text in Spanish.

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TREATISE OF REVOLUTIONARY PSYCHOLOGY

TO OUR READERS

It will be worth your while studying my books “The Great Rebellion” and “Revolutionary Psychology”...

I have questioned many brothers, I have asked them, “Well brothers, have you studied my book ‘The Great Rebellion’?” They replied, “Yes, I have, I read it quickly”... “Alright, but did you study it?” “Well, study it, no; we read it at a thousand miles an hour”... This left me horrified. So many years had passed before I could write the book ‘The Great Rebellion’ or ‘Revolutionary Psychology’ and they read it in a couple of hours and already know it!

They constantly approach me to tell me: “Well, I would like to work upon myself, I would like to dissolve the ego, but I would like you to teach me”... But, what an abnormal psyche these terrestrials have. They ask me to teach them how to dissolve the ego, after having read my book ‘Revolutionary Psychology’! But, how is that? If in that book I have given all the instructions and now they ask me to teach them! What is this? Their intellectual centre is completely ruined!

In Atlantis, or in Lemuria, no one studied in that way. A Lemurian, for example, considered letters as sacred and used an alphabet which contained 300 consonants and 51 vowels. Letters were sacred in Lemuria and nobody accepted a paragraph of any sacred book without having previously become conscious of such paragraph. They spent whole days in meditation, then they were conscious of what they were studying.

When you read “at a thousand miles an hour” from cover to cover and say “I have read it”, “I already know it” you totally ruin your intellectual centre. You should not study this way. You should not move forward to go to another paragraph if you haven’t become conscious of the previous one (we need to know what we are taking to our intellectual centre)...

In this way, dear friends, do not damage your intellectual centre, nor ruin your emotional centre. Any emotion must firstly go through the filter of understanding before the emotional centre can do anything. We must become conscious of all our perceptions, of everything that we study, or of everything that reaches us.

If you carefully study my books ‘Revolutionary Psychology’ and ‘The Great Rebellion’, and you put that knowledge into practice, I can tell you in the name of truth that you will manage to go through the “Buddhist Annihilation”. Then you will establish within you, in your psyche, a normal psychology; you will get in tune with all those three-brained Beings of the Cosmos, and you will be able to directly experience for yourselves THAT which does not belong to time, THAT which is beyond the body, the feelings and the mind.

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PREFACE

'Revolutionary psychology in motion' is radically different from anything known by this name until now.

Undoubtedly, without the worry of being mistaken, we can say that in the course of preceding centuries, since the profound night of all ages, psychology has never fallen so low as in this actual age of *rebels without a cause* and rock stars.

To make matters worse, the retarded and reactionary psychology of these modern times has regrettably lost its sense of existence and every direct contact with its true origin.

In these times of sexual degeneration and total deterioration of the mind, it is not only impossible to accurately define the term "psychology", but also the fundamental subjects of psychology are truly unknown.

Those who wrongly suppose that psychology is the latest contemporary science are truly confused, because psychology is a very ancient science which originated in the ancient schools of Archaic Mysteries.

For the snob, the cunning ultramodern type and the retarded it is impossible to define that which is known as psychology, because it is obvious that except in this contemporary age, psychology has never existed under its own name. For certain reasons it was always suspected of having subversive tendencies, of a political or religious character. This is why it was forced to disguise itself with numerous trappings.

Since ancient times, in the different scenes of the theatre of life, psychology has always played its role, intelligently disguised by the trappings of philosophy.

Since the terrifying night of all centuries there have been forms of Yoga on the banks of the Ganges, in the sacred India of the Vedas, which deep down come to be pure Experimental Psychology of great quality.

The seven types of Yoga have always been described as methods, procedures or philosophical systems.

In the Arab world, the sacred teachings of the Sufis, partly metaphysical and partly religious, are truly of a completely psychological nature.

In old Europe, rotten through and through with so many wars; racial, religious and political prejudices, etc., psychology disguised itself with the trappings of philosophy in order to go unnoticed right up until the end of the last century.

Philosophy, despite all its divisions and subdivisions such as Logic, the Theory of Knowledge, Ethics, Aesthetics, etc., is in itself, without a doubt, the clear self reflection, the mystical cognition of the Being, and the cognitive functioning of the awakened consciousness.

The error of many philosophical schools consists of considering psychology as something inferior to philosophy, as something solely related to the lower and even trivial aspects of human nature.

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A comparative study of religions allows us to come to the logical conclusion that the science of psychology has always been closely associated with all religious principles.

Any study of comparative religions will demonstrate to us that within the most orthodox sacred literature of various countries and different periods, there are marvellous treasures of psychological science.

In depth investigations into the field of Gnosticism allows us to find that marvellous compilation by several Gnostic authors, dating from the first periods of Christianity, known under the title of "*Philokalia*". Nowadays it is still used in the Eastern Church, particularly for the instruction of monks.

Undoubtedly, and without any fear of falling into deceit, we can emphatically affirm that the "*Philokalia*" is essentially pure Experimental Psychology.

In the ancient schools of Mysteries of Greece, Egypt, Rome, India, Persia, Mexico, Peru, Assyria, Chaldea, etc., psychology has always been related to philosophy, to real objective art, science and religion.

In ancient times psychology intelligently hid itself behind the graceful forms of sacred dancers or behind the enigma of strange hieroglyphics, beautiful sculptures, poetry, tragedy and even behind the delightful music of temples.

Before science, philosophy, the arts and religion parted to live independently, psychology reigned sovereignly in all the ancient schools of Mysteries.

When the Initiatic schools closed their doors, due to the *Kali-Yuga* or *Dark Age* in which we still live, psychology survived within the symbols of several Esoteric and pseudo-esoteric schools of the modern world, and especially within Gnostic Esotericism.

Profound analysis and in depth investigations allow us to understand very clearly that the different systems and psychological doctrines which have existed in the past, and which exist today, can be divided into two categories :

Firstly : Doctrines which are just as the many intellectuals suppose them to be. Modern Psychology in fact belongs to this category.

Secondly : Doctrines which study mankind from the point of view of the Revolution Of Consciousness.

The latter are truly the original and most ancient Doctrines. Only they allow us to understand the living origins of, psychology and its profound meaning.

When we have all fully understood in every level of the mind how important it is to study mankind from this new point of view of the Revolution Of Consciousness, we will then understand that Psychology is the study of the principles, laws and facts intimately related to the radical and definite transformation of the individual.

It is imperative that school, college and university teachers fully understand the critical hour in which we are living, and the catastrophic state of psychological disorientation in which the new generation finds itself.

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It is necessary to guide the *new generation* along the path of the Revolution Of Consciousness, and this can only be possible through the Revolutionary Psychology Of Fundamental Education.

Samael Aun Weor

Excerpt from *Fundamental Education*

CHAPTER 1.

THE LEVEL OF BEING

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

Unquestionably, the poor "*Intellectual Animal*" wrongly called man not only knows not, but moreover, he doesn't even know that he knows not...

Worst of all is the very difficult and strange situation which we find ourselves in. Though ignorant of the secrets of all our tragedies, we are convinced that we know everything...

Let's take a "*Rational Mammal*", a person who in life prides himself on being influential, to the middle of the Sahara desert, leave him there far from any oasis, and then observe from an aircraft what happens...

The facts will speak for themselves. Although the "*Intellectual Humanoid*" presumes that he is strong and believes that he is very manly, deep down he is frightfully weak...

The "*Rational Animal*" is one hundred percent a fool; he thinks the best of himself and believes that he can develop wonderfully in life by means of nursery, primary and secondary compulsory school, higher education, university, good manners or his father's prestige, etc...

Unfortunately, we know all too well that even a stomach ache makes us sad, and that behind so much learning, good manners and money, deep down we continue to be unhappy and miserable...

It is enough to read world history to learn that we are the same old barbarians of long ago, and that instead of improving we have become worse...

This twentieth century with all its spectacles, wars, prostitution, world-wide sodomy, sexual degeneration, drugs, alcohol, outrageous cruelty and extreme perversion, monstrosity, etc., is a mirror in which we should look at ourselves. There is no real reason to boast of having reached a higher stage of development...

It is absurd to think that time means progress, but unfortunately the "*Learned Ignoramuses*" remain bottled up in the dogma of evolution...

Throughout the black pages of "dark history" we always find the same horrifying cruelties, ambitions, wars, etc...

Nevertheless, our "super-civilised" contemporaries are still convinced that the business of war is something secondary, a passing accident which has nothing to do with their so called "modern civilisation".

Certainly it is the way each person is which is important; some people are drunkards, others are abstainers, some are honest, others are shameless. It takes all sorts to make a world...

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The masses are the sum total of the individuals. The way the individual is, the masses are and the Government is, etc...

The masses are then an the extension of the individual. The transformation of the masses, the people is impossible if the individual, each person, does not transform himself...

No-one can deny that there are different social levels; there are people from the church and from brothels, from business and from the country, etc...

In the same way, there are different *Levels of Being*. Depending on what we are internally (lavish or stingy, generous or mean, violent or passive, chaste or lustful), we attract different circumstances in life...

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

A drunkard will obviously attract other drunkards and will always be found inside pubs and bars, that is obvious...

What will the racketeer attract? The selfish? How many problems? Imprisonments? Misfortunes?

Nevertheless, embittered people tired of suffering want to change and turn over a new leaf...

Poor people! They want to change and do not know how to, they do not know the procedure, they are up a blind alley...

What happened to them yesterday will happen to them today, and will happen to them tomorrow. They always repeat the same mistakes, they never learn their lesson, not even with a gun pointed at them.

Everything repeats in their lives. They say the same things, they do the same things and regret the same things...

This boring repetition of dramas, comedies and tragedies will continue as long as we carry within us the undesirable elements of anger, covetousness, lust, envy, pride, sloth and gluttony, etc...

What is the level of our morality? Or better said, what is our *Level of Being*?

As long as our *Level of Being* does not radically change, all our miseries, unpleasant scenes, setbacks and misfortunes will continue to repeat...

Everything, every circumstance which happens outside ourselves in the scenario of this world, is exclusively a reflection of what we carry within.

With just reason we can solemnly assert that "The exterior is the reflection of the interior".

When someone changes internally and such a change is radical, then the exterior, circumstances and life, changes as well.

TREATISE OF REVOLUTIONARY PSYCHOLOGY

In this time (1974), I have been observing a group of people who invaded someone else's territory. Here in Mexico we give them the curious name of "Parachutists".

They are neighbours of the Churubusco rural colony which is very near to my house. That is the reason why I have studied them very closely...

Poverty can never be a crime. However, the gravity of the problem does not lie there, but in their *Level of Being*...

Daily they fight amongst themselves, they get drunk, insult one another, become murderers of their own companions in misfortune and certainly live in filthy huts, where instead of love there is hatred...

I have often thought that were any of those people to remove hatred, anger, lust, drunkenness, slander, cruelty, selfishness, calumny, self esteem, pride, etc. from within, by the simple "Law of Psychological Affinities" they would be more likeable to other people and would mix with more cultivated and spiritual people. These new relationships would be crucial for a social and financial change...

This would be the means by which these people could leave behind the "pig sty" and "the filthy sewer"...

Therefore, if we really want a radical change, we must firstly understand that each of us (whether white, black, yellow, olive; ignorant or educated, etc.) is at a certain *'Level of Being'*.

What is our *Level of Being*? Have you ever reflected upon this? It would be impossible to move to another level if we are ignorant about the state in which we find ourselves.

THE WONDERFUL STAIRCASE

We have to long for a true change in order to come out of this boring routine, from this merely mechanical, tiresome life...

Firstly, we must fully understand that each of us is at a certain *Level of Being*; whether bourgeois or proletarian, well-off or middle-class, rich or poor.

The *Level of Being* of a drunkard is completely different to that of a teetotaler, and that of a prostitute to that of a virgin. This is irrefutable and indisputable...

At this point in our chapter we lose nothing by imagining a staircase with many steps extending vertically upwards...

Unquestionably, we will find ourselves on one of these steps. On the steps below we will find people “worse” than us, and on the steps above, people “better” than ourselves...

In this extraordinary Vertical, this *Wonderful Staircase*, it is clear that we can find all *Levels of Being*... each person is different and no-one can refute this...

We are undoubtedly not talking about beautiful or ugly faces; nor is it a question of age. There are young and old, elders who are close to death and new-born babies...

This question of time and age, of being born, growing, developing, getting married, having children, growing old and dying, is exclusive to the Horizontal...

On this “*Wonderful Staircase*”, on the Vertical, the concept of time is not applicable. Only *Levels of Being* can be found on the steps of this staircase...

The mechanical hopes that people have are useless; they believe that things will improve with time. Our grandfathers and great-grandfathers thought in the same way. Facts, however, have proved the contrary...

It is the *Level of Being* which matters, and this is the Vertical. We find ourselves on one of the steps but we can go up to another step...

The “*Wonderful Staircase*” we are talking about refers to the different *Levels of Being*, and certainly has nothing to do with a linear time scale...

From instant to instant a higher *Level of Being* is immediately above us...

It is not found in any remote horizontal future, but in the here and now, within us, in the Vertical...

Evidently, anyone can understand that the two lines—Horizontal and Vertical—are found in our psychological interior from moment to moment in the form of a cross...

TREATISE OF REVOLUTIONARY PSYCHOLOGY

The personality develops along the Horizontal line of life. It is born and dies within its linear time. It is perishable, there is no tomorrow for the personality of a dead person. It is not the *Being*...

The *Levels of Being*, and the *Being* itself, do not belong to time. They have nothing to do with the Horizontal line, they are found within us now, in the Vertical...

It would obviously be absurd to look for our own *Being* outside ourselves...

It is therefore necessary to establish the following: in the physical external world, titles, degrees and promotions etc. will in no way bring about the authentic exaltation, revaluation of the *Being*, the move to a superior step in the *Levels of the Being*...

THE PSYCHOLOGICAL REBELLION

It is necessary to remind our readers that there is a mathematical point within us...

Unquestionably, that point is never found in the past or in the future...

Whoever wants to discover this mysterious point must look for it in the here and now within himself, exactly at this instant, not a second sooner nor a second later...

The Vertical and Horizontal posts of the Holy Cross are found at this point...

Therefore, from instant to instant we find ourselves faced with two paths : Horizontal and Vertical...

It is evident that the Horizontal is very “pretentious”. Along it go people who “keep up with the Jones’s”, who “jump on the bandwagon”, who “follow the herd”...

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

When we remember ourselves, work on ourselves, and do not identify with all of life’s problems and sorrows, we are in fact going along the Vertical path...

Certainly, it is never an easy task to eliminate negative emotions, to stop identifying with our way of life, with problems of all kinds, business, debts, payments by instalments, mortgages; telephone, water and electricity bills, etc.

The unemployed, those who for some reason have lost their jobs, evidently suffer for lack of money. It is in fact terribly difficult for them to forget their situation, to stop worrying and identifying with their own problems.

Those who suffer and those who weep, those who have been betrayed, who have been badly repaid in life, who have received no gratitude and have been victims of calumny or fraud really forget themselves, their real Intimate Being, and completely identify with their moral tragedy...

The work on oneself is a fundamental characteristic of the Vertical Path. No one could walk along the path of the *Great Rebellion* if they had never worked on themselves...

The Work we are referring to is of a psychological nature. It deals with a certain transformation of the present moment in which we find ourselves. We need to learn to live from instant to instant...

For example, a person who despairs about an emotional, financial or political problem has obviously forgotten himself...

If that person stops for a moment and observes the situation, tries to remember himself, and then makes the effort to understand his attitude...

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If he reflects a little and thinks that everything passes by, that life is an illusion, is short-lived, and that death reduces all the vanities of the world to ashes...

If he understands that his problem, deep down, is only a “will-o-the-wisp”, a flare up which soon dies down, he will suddenly see to his surprise that everything has changed...

The transformation of mechanical reactions is possible through logical confrontation and *Intimate Self-reflection of the Being*...

It is evident that people react mechanically to life’s different circumstances...

Poor people! They usually become victims. When someone flatters them they smile, when humiliated they suffer. They insult when insulted, when hurt they hurt, they are never free. Their fellow men have the power to drive them from happiness to sadness and from hope to despair.

Each of these people go along the Horizontal path, resembling a musical instrument on which their fellow men play any tune they like...

Those who learn to transform their mechanical reactions are in fact taking the “Vertical Path”.

This represents a fundamental change in the *Level of Being*, the extraordinary result of the “*Psychological Rebellion*”.

THE ESSENCE

What makes every new-born baby beautiful and adorable is its *Essence*, and this in itself is its true reality...

The normal development of the *Essence* in every infant is very residual and incipient...

The human body grows and develops according to the biological laws of the species. However, such possibilities are in themselves very limited for the *Essence* ...

Unquestionably, the *Essence* can only develop to a very small degree by itself, and without help.

Frankly speaking, and in plain language, we must say that the spontaneous and natural growth of the *Essence* is only possible during the first three, four or five years of age; that is to say, in the first stage of life...

People think that the growth and development of the *Essence* is always achieved in a continuous way according to the mechanics of evolution, but Universal Gnosticism clearly teaches that it does not happen this way...

For the *Essence* to experience further growth, something very special must happen, something new must be done...

I refer emphatically to the work on oneself. It is only through a conscious work on oneself, and voluntary suffering, that the development of the *Essence* is possible...

We must understand that the work I am referring to has nothing to do with any profession such as banking, carpentry, masonry, railway maintenance or office work...

This work is for every person who has developed his personality, and is about something psychological...

We all know that within us we have that which is called THE EGO, THE SELF, THE MYSELF...

Unfortunately, the *Essence* is bottled up and buried inside the EGO; this is regrettable...

What is urgent and cannot be postponed or delayed, is the dissolving of the psychological SELF and the disintegration of its undesirable elements. This is what working on oneself means.

We would never be able to liberate the *Essence* without previously disintegrating the psychological SELF...

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Religion, the Buddha, Wisdom, the particles of sorrow of our *Father* who is in Heaven are found in the *Essence*, and all the information we need for the INTIMATE SELF-REALISATION OF THE BEING.

No-one can destroy the psychological Ego without having previously eliminated the inhuman elements within themselves...

We need to reduce to ashes the monstrous cruelty of this day and age; the envy which has unfortunately become the secret motivation for action, the unbearable greed which has made our lives so bitter, the disgusting slander, the calumny which results in so many tragedies, the drunkenness, the filthy lust which smells rotten, etc...

As all these abominations are being reduced to cosmic dust, the *Essence*, as well as becoming emancipated, will grow and develop harmoniously...

Unquestionably, when the psychological SELF dies, the *Essence* shines within us...

The liberated *Essence* gives us an intimate beauty, and from that beauty emanates perfect happiness and true love...

The *Essence* has multiple perfect senses and extraordinary natural powers...

When we “die to ourselves”, when we dissolve the psychological SELF, we enjoy the precious senses and powers of the *Essence*.

ACCUSING ONESELF

The *Essence* which each of us carries within comes from above, from heaven, from the stars...

Unquestionably, this marvellous *Essence* comes from the musical note “LA” (The Milky Way, the Galaxy in which we live).

The precious *Essence* goes through the musical note “SOH” (The Sun), and then from the note “FA” (The Planetary Zone) it enters this world and penetrates into our own interior.

Our parents have created a suitable body to receive this *Essence* which comes from the stars...

By working intensively upon ourselves, and sacrificing ourselves for our fellow men, we shall return victoriously to the deep bosom of Urania...

We are living in this world for a reason, for something, for some special purpose...

Obviously, within us there is a lot we must see, study and understand, if we are really eager to know something about ourselves, about our own life...

The existence of someone who dies without knowing the reason for his life is tragic.

Each of us must discover for ourselves the purpose of our own lives, that which keeps us imprisoned in the jail of sorrow...

Obviously, within each of us there is something that embitters our lives, which we need to firmly fight against...

There is no need to continue suffering misfortune. We cannot postpone reducing to cosmic dust, that which makes us so weak and unhappy.

It is useless to pamper ourselves with titles, honours, diplomas, money, meaningless subjective rationalism and well known virtues, etc...

We should never forget that the hypocrisy and the silly vanities of our false personality make us awkward, stale, retarded, reactionary people incapable of seeing *the new*...

Death has several meanings, positive as well as negative. Let's consider this magnificent observation by The Great KABIR Jesus, The Christ: “Let the dead bury their own dead”. Although many people are alive, they are in fact dead to any possible work upon themselves, hence to any intimate transformation.

These people are bottled up in their dogmas and beliefs, people petrified by the many memories of many yesterdays, individuals full of ancestral prejudices, slaves to what people may say of them, horribly lukewarm, indifferent, and often “know-alls”, convinced that they know the truth because they were told so, etc...

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Those people do not want to understand that this world is a “*Psychological Gymnasium*” through which it is possible to annihilate that secret ugliness which we all carry within...

If those poor people understood the regrettable state in which they find themselves, they would tremble in horror...

However, such people always think the best of themselves; they boast about their virtues and feel perfect, kind, useful, noble, charitable, intelligent, reliable in their duties, etc.

Practical life, when considered as a school through which to learn, is splendid; but to take it as an end in itself is clearly absurd.

Those who take life itself just as it is lived daily, have not understood the need to work upon themselves in order to achieve a “Radical Transformation”.

Unfortunately, people live mechanically. They have never heard anything about the Inner Work...

Change is necessary, but people do not know how to change; they suffer a great deal and do not even know why...

Having money is not everything. The lives of many rich people are usually truly tragic...

LIFE

In the field of practical life we always discover surprising contrasts. Wealthy people, with magnificent homes and many friends, often suffer terribly...

Humble proletarians of pickaxe and shovel and middle class people can often live completely happy lives.

Many multimillionaires suffer from sexual impotence, and many rich women shed bitter tears over their husband's infidelity...

The rich of this world are like vultures in golden cages, in this day and age they cannot live without "bodyguards"...

Statesmen drag along chains, they are never free. For wherever they go, they are surrounded by heavily armed people...

Let's study this situation more closely. We need to know what life is. Each person is free to think whatever they like...

Say what you may, it is certain that no-one knows anything; life is a problem which no-one understands...

Whenever people want to freely tell us their life history, they mention events, names, surnames, dates etc., and feel satisfaction in relating all this...

These poor people are unaware that their stories are incomplete, because events, names and dates are only the external aspect of the film, and the internal aspect is missing...

It is urgent for us to know the different "*States of Consciousness*". A certain psychic state corresponds to every event.

States are internal, *events* are external; external events are not everything...

It should be understood that by inner *states* we mean good and bad moods, worries, depression, superstition, fear, suspicion, mercy, self-consideration, self-affection, states of happiness and joy, etc.

Unquestionably, inner *states* can correspond exactly to external events or can originate from them, or they may not bear any relation to them...

In any case, *states* and *events* are different. Events do not always correspond exactly to the related states.

The inner *state* during a pleasant event may not correspond to the event.

The inner *states* during an unpleasant event may not correspond to the event.

TREATISE OF REVOLUTIONARY PSYCHOLOGY

When *events* which were awaited for a long time actually arrived, we felt that something was missing...

Certainly, the corresponding inner state which should have combined with the external event was missing...

It is often an unexpected event which gives us the best moments...

INNER STATES

Correctly combining inner *states* and external *events* is knowing how to live intelligently.

Any *event* intelligently lived requires its specific, corresponding inner *state*...

Unfortunately, however, when people review their lives, they think that life in itself consists exclusively of external *events*...

Poor people! They think that if this or that *event* had not happened, their lives would have been better...

They suppose that luck was on their side, but that they lost the opportunity of being happy...

They regret what they have lost, weep over what they have rejected, and groan recalling former set-backs and calamities...

They do not want to realise that vegetating is not living, and that the capacity of consciously existing depends exclusively on the quality of the inner *states* of the soul...

It is certainly of no importance how beautiful the external *events* of life are; if, at such moments, we are not in the appropriate inner *state*, the best *events* may appear monotonous, tiring or simply boring to us...

Someone is anxiously waiting for a wedding celebration which is an event, but it can happen that the person is so preoccupied at the precise moment of the *event* that he does not really enjoy it at all, and everything becomes so dry and cold—a protocol...

Experience has taught us that not everybody who attends a banquet or a dance truly enjoys themselves...

The best entertainments never lack a bored person and the most delightful music makes some people happy and others cry...

Those who know how to consciously combine the external event with the suitable inner *state* are very rare...

It is a pity that people do not know how to live consciously; they weep when they should laugh and laugh when they should cry...

Control is a different matter. A wise person can be very happy but never full of mad frenzy, sad but never desperate or depressed... calm in the midst of violence, abstemious at an orgy, and chaste in the midst of lust, etc...

Melancholic and pessimistic people think only of the bad side of life, and really have no desire to live...

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Everyday we see people who are not only unhappy themselves, but who also make the lives of other people bitter, which is even worse...

These kinds of people would not change even if they went from party to party every day. The psychological illness is within them... The intimate *states* of such people are definitely perverse...

However, these people would describe themselves as just, saints, virtuous, noble, helpful, martyrs, etc., etc., etc...

They are people who consider themselves too much, people who love themselves a great deal...

Individuals full of self-pity, who are always looking for ways of avoiding their own responsibilities...

These kind of people are obviously accustomed to inferior emotions, and consequently create subhuman psychic elements everyday.

Unfortunate *events*, set-backs, poverty, debts, problems, etc. belong exclusively to those people who do not know how to live...

Anyone can cultivate a rich intellectual background, but those who have learned how to live properly are few...

When we want to separate the external *events* from the inner *states* of consciousness, we clearly show our inability to live life with dignity...

Those who learn to consciously combine the external *events* with the inner *states* walk along the path of success...

WRONG STATES

Unquestionably, when rigorously observing the Myself we cannot postpone, nor can we defer, making a complete logical differentiation between the external *events* of practical life, and the intimate *states* of Consciousness.

We urgently need to know where we stand at a given moment, in relation to the intimate *states* of Consciousness, as well as in relation to the specific nature of the external event which is happening to us.

Life in itself is a series of events which occur throughout time and space...

Someone said, "Life is a chain of martyrdoms which man carries entangled in the soul..."

Everyone is free to think what he likes. I think that the short-lived pleasure of a fleeting instant is always followed by disenchantment and bitterness...

Each *event* has its own characteristic special flavour, and it is incontrovertible and irrefutable that there are different sorts of inner *states*...

Certainly, the inner work upon oneself is emphatically related to the diverse psychological *states* of Consciousness...

No-one can deny that we carry many errors within us and that wrong inner *states* exist...

If we truly want to change, we need to radically modify those wrong *states* of Consciousness with utmost urgency and without deferment.

The absolute modification of the wrong *states* gives rise to a complete transformation in the field of our practical lives...

When we seriously work on the wrong inner *states*, life's unpleasant *events* obviously cannot hurt us so easily any more...

We are talking about something which is only possible to understand by living it out, really feeling it in the field of action itself.

He who does not work on himself is always a victim of circumstances. He is like wretched wood, floating on the stormy waters of the ocean...

Events are incessantly changing with their multiple combinations; they come one after another like waves, they are influences...

There are certainly good and bad events, some are better or worse than others...

It is possible to modify certain *events*, to alter results, to change situations, etc. All certainly lie within a number of possibilities.

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However, there are situations which in fact cannot be altered. In these latter cases they have to be consciously accepted, although some may turn out to be very dangerous and even painful...

Unquestionably, the pain disappears when we do not identify with the problem which has arisen...

We should consider life to be a consecutive series of inner *states*. An authentic history of our life in particular is made up of all these *states*...

When we review the totality of our own existence, we can directly verify for ourselves that many unpleasant situations were possible due to wrong inner *states*...

Although Alexander the Great was a temperamental person by nature, it was his pride that made him give himself up to excesses, which then caused his death...

Francis I died as a result of suicide and dirty abominable adultery still well remembered in history...

When Marat was assassinated by a perverse nun, he was dying full of haughtiness and envy, thinking himself to be absolutely just...

Unquestionably, the ladies of the Deer's Park totally exhausted the vitality of the dreadful fornicator Louis XV.

Many are the people who die of ambition, anger or jealousy. Psychologists know this only too well...

When our will is irrevocably drawn towards an absurd tendency, we become candidates for the grave...

Othello became a murderer because of jealousy, and the jails are full of sincerely mistaken people...

PERSONAL EVENTS

The full, intimate self-observation of the Myself cannot be postponed when it is a question of discovering the wrong psychological *states*.

Unquestionably, the wrong inner *state* can be put right by correct means.

Since inner life is a magnet which attracts external *events*, we need to eliminate the wrong psychological *states* from our psyche with utmost, pressing urgency.

It is essential to correct wrong psychological *states* when we want to fundamentally alter the nature of certain undesirable events.

It is possible to alter our relationship with particular *events* if we eliminate certain absurd psychological *states* from within.

Destructive exterior situations can become inoffensive, and even constructive, through the intelligent correction of erroneous inner *states*.

We can change the nature of the unpleasant *events* which happen to us when we intimately purify ourselves.

Those who never correct absurd psychological *states*, believing themselves to be strong, become victims of circumstance.

It is vital to put our untidy inner house in order when we desire to change the course of our unfortunate existence.

People complain about everything; they suffer, weep and protest, and would like to change their lives and get out of the misfortune in which they find themselves, but unfortunately they do not work upon themselves.

People do not want to realise that our inner life attracts external circumstances, and if they are painful it is due to absurd inner *states*.

The exterior is only the reflection of the interior; those who change within bring about a new order of things.

The external *events* will never be as important as the way in which we react to them.

Did you keep calm in front of a person who just insulted you? Did you gracefully receive the unpleasant remarks of your fellow men?

How did you react to the infidelity of the one you love? Did you let yourself get carried away by the poison of jealousy? Did you kill? Are you in prison?

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Hospitals, cemeteries or graveyards and prisons are full of sincerely mistaken people who reacted in an absurd way to external *events*.

The best weapon a man can use in life is a correct psychological *state*.

One can disarm a furious person and unmask traitors by the appropriate inner *state*.

Wrong inner *states* turn us into defenceless victims of human perversity.

Learn to face the most unpleasant events of practical life with the appropriate inner attitude...

Do not identify yourself with any *event*. Remember that everything passes; learn to see life as a film, and you will receive the benefits...

Do not forget that unimportant *events* could lead you to misfortune if you do not eliminate the wrong inner *states* from your psyche.

Every external *event* unquestionably needs the appropriate approach—that is, the precise psychological *state*.

THE DIFFERENT SELVES

The *Rational Mammal* mistakenly called man does not really possess a defined individuality.

It is unquestionably the lack of psychological unity in the humanoid that is the cause of many difficulties and bitterness.

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

However, in no way is the humanoid's inner life a psychological unity.

What is most grave is the absence of psychological organisation within the intimate depths of each individual, despite what the diverse pseudo-esoteric and pseudo-occultist schools may say.

There is certainly no harmonious work as a whole in people's inner life in such conditions.

The humanoid, with respect to his own inner state, is a psychological multiplicity, a sum of "Selves".

The learned ignoramuses of this sinister age worship and deify the "Self"; they place it upon Altars, they call it the "Alter Ego", the "Higher Self", the "Divine Self", etc...

The "know-all's" of this dark age in which we live, do not want to realise that the "Higher Self" and the "Lower Self" are two sections of the same "Pluralised Ego"...

The humanoid certainly does not have a "permanent Self", but a multitude of different subhuman and absurd "Selves".

The poor *intellectual animal* mistakenly called man is like a house in disorder where, instead of having one master, there are many servants who always want to be in charge and do what they like...

The biggest error of pseudo-esotericism and cheap pseudo-occultism is supposing that people possess or have an "immutable, permanent Self", without a beginning or an end...

If those who think this way could awaken consciousness at least for one instant, they could clearly prove for themselves that the rational humanoid is never the same for long...

From the psychological point of view the *intellectual mammal* is constantly changing...

To think that a person called Louis is always Louis is like a bad joke...

This person who is called Louis has many other "Selves", other egos within him which express themselves through his personality at different moments. Although Louis does not like greed, another "Self" within him—let's say Peter—likes greediness, and so on...

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No-one is continuously the same person. In fact, we do not need to be very wise to be fully aware of the countless changes and contradictions of each individual...

To assume that someone possesses an “immutable and permanent Self” is, of course, equivalent to an unfair demand upon our neighbours and upon ourselves...

Many people, many “Selves”, live within each person and any conscious, awakened person can verify it for themselves in a direct way...

THE BELOVED EGO

As 'superior' and 'inferior' are two sections of the same thing, it is worth establishing that, as a natural consequence of this, the "HIGHER SELF" and "LOWER SELF" are two aspects of the same sinister and pluralised EGO.

The so-called "DIVINE SELF" or "HIGHER SELF", "ALTER EGO" or something along this line, is certainly a trick of the "Myself"; a form of SELF DECEIT.

When the EGO wants to continue here and in the after-life, it deceives itself with a false concept of a Divine Immortal SELF...

Not one of us has a SELF which is true, permanent, immutable, everlasting, ineffable, etc...

In truth, not one of us has a real and genuine *Unity of Being*; unfortunately we do not even possess a legitimate individuality.

Although the Ego continues beyond the grave, it does however have a beginning and an end.

The Ego, the SELF, is never something individual, unitary, integral. The SELF is obviously the "SELVES".

In Oriental Tibet, the "SELVES" are called "PSYCHIC ADJUNCTS" or simply "*values*", be they positive or negative.

If we think of every Self as a different person, then we can emphatically state the following : "Within each person who lives in the world there are many people."

Unquestionably, very many different people live within each of us, some better and others worse...

Each of these Selves, each of these people, struggles for supremacy, they want to be exclusive and to control the intellectual brain or emotional and motor centres whenever possible, until another displaces it...

The Doctrine of the many Selves was taught by true clairvoyants, by authentic Illuminati in Oriental Tibet...

Each of our psychological defects is personified by this or that Self. As we have thousands and even millions of defects, many *people* evidently live within us.

In questions of Psychology we have been able to prove clearly that people who are paranoid, self-worshipping and mythomaniacal, would never give up the cult of their beloved Ego.

Unquestionably, such people mortally hate the doctrine of the many Selves.

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When we truly want to know ourselves, we must observe ourselves and try to know the different Selves which are within our personality.

If any of our readers still do not understand the doctrine of the many Selves, it is solely due to their lack of practice in matters of self-observation.

As we practice inner self-observation, we gradually discover for ourselves many people, many Selves who live within our own personality.

Those who deny the doctrine of the many Selves, who want to worship the Divine Self, have undoubtedly never seriously observed themselves. Now, talking in Socratic style, we would say that not only do those people know not, but they know not that they know not.

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

As long as someone carries on considering himself to be one, it is clear that any inner change will be more than impossible.

RADICAL CHANGE

As long as a man continues with the error of believing himself to be one, unique, individual, a *radical change* is evidently something more than impossible.

The fact that the Esoteric work starts with a rigorous observation of oneself shows us that a multiplicity of psychological factors, Selves or undesirable elements urgently need to be eradicated, removed from within.

Unquestionably, it is in no way possible to eliminate unknown errors, it is urgent that we previously observe the things we want to remove from our psyche.

This type of work is not external, but internal. Anybody who thinks that good behaviour or a superficial external ethical system can lead them to success, is in fact totally mistaken.

The concrete and definite fact that the intimate work starts with the attention concentrated on the full observation of oneself, sufficiently demonstrates that this demands a very special personal effort from each of us.

Frankly speaking and in plain language we can emphatically assert the following : no human being can do this work for us.

Any change within our psyche is not possible without the direct observation of the whole conjunction of subjective factors which we carry within.

The acceptance of the multiplicity of mistakes, ruling out the need to study and directly observe them, is in fact an evasiveness or an escape, a running away from ourselves, a form of self-deceit.

It is only by making rigorous efforts to observe ourselves judiciously, without excuses of any kind, that we can really prove that we are not "one" but "many".

Admitting the plurality of the SELF and proving it through rigorous observation are two different things.

Someone can accept the doctrine of the many Selves without ever having proven it. The latter is only possible by carefully observing ourselves.

Avoiding the work of intimate observation and looking for ways out are, unmistakable signs of degeneration.

As long as a man maintains the illusion of always being one and the same person, he cannot change, and obviously the aim of this Work is precisely to achieve a gradual change in our inner life.

Radical transformation is a definite possibility but is normally lost when we do not work upon ourselves.

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The initial point of a radical change remains hidden as long as a man continues to think of himself as one.

Those who reject the doctrine of the many Selves clearly show that they have never seriously observed themselves.

The strict observation of ourselves, without excuses of any kind, allows us to prove for ourselves the harsh reality that we are not “one” but “many”.

The world of subjective opinions and diverse pseudo-esoteric and pseudo-occultist theories always serve as escape routes from ourselves...

The illusion that we are always one and the same person unquestionably serves as a pitfall for self-observation...

Someone may say, “I know that I am not one but many, Gnosis taught me that”. Such an affirmation, without having the full living experience of this doctrinal aspect, although it may be sincere, would obviously be something merely external and superficial.

It is fundamental that we prove, experience and understand it. Only then is it possible to consciously work towards achieving a *radical change*.

Affirmation is one thing, understanding is another. When someone says, “I understand that I am not one but many”, and his understanding is true and not merely the insubstantial wordiness of an ambiguous chattering, this indicates, marks and shows full proof of the doctrine of the many Selves.

Knowledge and understanding are different. The former belongs to the mind, and the latter to the heart.

The mere knowledge of the doctrine of the many Selves is useless. Unfortunately, in this day and age in which we live knowledge has far surpassed understanding, because the poor *intellectual animal*, wrongly called man, has only developed knowledge, regrettably forgetting about the corresponding side of the Being.

To know and to understand the doctrine of the many Selves is fundamental for any true *radical change*.

When a man starts to observe himself carefully from the angle that he is not one but many, he has obviously begun a serious work upon his inner nature.

THE OBSERVER AND THE OBSERVED

It is quite clear and not difficult to understand that when someone begins to seriously observe himself from the point of view that he is not one but many, he really starts working upon all that he carries within.

The following psychological defects : *mythomania* (delusions of grandeur, believing oneself to be a God); *self-worship* (believing in a permanent SELF, worshipping any type of alter ego); and *paranoia* (being a know all, self sufficiency, conceit, believing oneself to be infallible, mystical pride, not being able to see other people's point of view), are an impediment, an obstacle and a stumbling block for the work of intimate self-observation.

When we continue with the absurd conviction that we are one, that we possess a permanent SELF, serious work upon ourselves is absolutely impossible.

Those who always believe they are one will never be able to separate themselves from their own undesirable elements. They will consider every thought, feeling, desire, emotion, passion, defect, etc... to be different and unchangeable functions of their own nature, and they will even justify themselves in front of others by saying that these personal defects are of a hereditary nature...

Those who accept the doctrine of the many Selves understand through observation that every desire, thought, action, passion, etc., corresponds to this or that well-defined, different Self...

Any athlete of intimate self-observation works very seriously within himself, and makes efforts to separate from his psyche the diverse undesirable elements he has within...

If we truly and very sincerely start observing ourselves internally, we divide ourselves into two: we become both the Observer and the Observed.

If such a division did not take place we would clearly never make a step forward along the wonderful path of *self-knowledge*.

How can we observe ourselves if we make the mistake of not wanting to divide ourselves into both the Observer and the Observed?

If such a division does not take place, we will obviously never make a step forward along the path of *self-knowledge*.

When this division doesn't occur, we undoubtedly continue to identify ourselves with all the processes of the pluralised Self...

Those who identify themselves with the many processes of the pluralised Self are always victims of circumstance.

How can those who do not know themselves alter their circumstances? How can those who have never inwardly observed themselves, know themselves? In what way could someone

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observe himself if he had not previously divided himself into both the Observer and the Observed?

Now then, no-one can begin to radically change whilst he is incapable of saying, “This desire is an animal Self that I must eliminate”, “This selfish thought is another Self tormenting me which I need to disintegrate”, “This feeling which is breaking my heart is an intrusive Self which I need to reduce to cosmic dust”, etc.

Naturally, this is impossible for someone who has never divided himself into both the Observer and the Observed.

Those who take all their psychological processes as a function of a unique, individual and permanent Self, are so identified with all their mistakes, they have them so attached to themselves, that they have lost the capacity of separating them from their psyche.

Obviously, people like these can never radically change; they are condemned to the most total failure.

NEGATIVE THOUGHTS

Thinking profoundly and with full attention is something unusual in this involutive and decadent age.

Diverse thoughts arise from the intellectual centre which come not from a permanent Self, as the *learned ignoramuses* foolishly suppose, but from the different Selves within each of us.

When a man is thinking, he firmly believes that he himself is thinking, and that he is thinking for himself.

The poor *intellectual mammal* does not want to realise that the multiplicity of thoughts crossing his mind have their origins in the several Selves that we have within.

This means that we are not true thinking individuals, we really do not yet have an individual mind.

However, each of these different Selves that we have within us, use our intellectual centre to think whenever they can.

It would therefore be absurd to identify ourselves with any particular negative or harmful thought, thinking that it is our own.

This or that negative thought is obviously coming from any of the Selves which at that certain moment has abusively used our intellectual centre.

There are different types of negative thoughts: suspicion, distrust, ill-will towards other people, passionate jealousy, religious jealousy, political jealousy, jealousy of friends or relatives, greed, lust, vengeance, anger, pride, envy, hatred, resentment, theft, adultery, laziness, gluttony, etc...

In fact, there are so many psychological defects within us, that even if we had a steel palate and a thousand tongues with which to speak, we would not be able to enumerate them fully.

As a consequence of the above mentioned, it is crazy to identify ourselves with negative thoughts.

As it is not possible to have an effect without a cause, we would solemnly assert that a negative thought can never exist by itself or be generated spontaneously...

Evidently, there is a link between the thinker and the thought; every negative thought has its origin in a different thinker.

Within each of us there are as many negative thinkers as thoughts of the same kind.

Having looked into the question from the angle of pluralised "Thinkers and Thoughts", it follows that each of the Selves that we have in our psyche is certainly a different thinker.

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Unquestionably, there are too many thinkers within each of us. However, each of them, although only a part, at a certain moment believe they are the whole...

Mythomaniacs, self-worshippers, narcissists and paranoiacs, will never accept the thesis of the “*Pluralised Thinkers*”, because they love themselves too much, they feel that they are the “King of the Jungle” or the “big shot”...

How can such abnormal people accept the idea of not possessing an individual, ingenious, wonderful mind? ...

Nevertheless, such know-alls think the best of themselves, and they even wear Aristophanes Tunic to show their wisdom and humility...

An ancient legend has it that Aristophanes, wanting to show his wisdom and humility, wore an old tunic full of patches and holes, and held a baton of philosophy in his right hand and went along the streets of Athens...

It is said that when Socrates saw him coming he exclaimed with a great voice, “Oh Aristophanes, your vanity can be seen through the holes in your clothing!”

Those who do not always live in an alert state of perception, alert to novelty, aware of what they are thinking, will easily identify themselves with any negative thought.

As a result of this, they regrettably strengthen the power of the sinister “negative Self”, the corresponding author of the thought in question.

The more we identify ourselves with a negative thought, the more we become slaves of the corresponding Self characterised by it.

With regards to Gnosis, the *Secret Path*, the Work upon ourselves, our particular temptations are found precisely in the Selves which hate Gnosis, the Esoteric Work, because they are aware that their existence within our psyche is mortally threatened by Gnosis and by the Work.

Those quarrelsome and “negative Selves” easily take possession of certain mental stuff stored in our Intellectual centre, and certainly give rise to a succession of harmful and damaging mental currents.

If we accept those thoughts, those “negative Selves” which at a given moment control our intellectual centre, we will be incapable of freeing ourselves from their outcome.

We should never forget that every negative Self “deceives itself”, “is deceitful”; in conclusion, it lies.

Each time we feel a sudden loss of strength, when an aspirant gets disillusioned with Gnosis, with the Esoteric Work, when he loses enthusiasm and abandons the best way, it is obvious that he has been deceived by some negative Self.

The “negative Self of jealousy” deceives those who love each other and destroys their happiness.

SAMAEL AUN WEOR

The “negative Self of mystical pride” deceives the devotees of the path, and they, feeling themselves to be wise, loathe or betray the Master...

A negative Self appeals to our personal experience, to our memories, to our best longings and to our sincerity, and through a rigorous selection of all these, presents something in a false light, something that fascinates... and then failure comes...

Nevertheless, when we discover a Self in action, and have learned to live in an alert state, then such a deceit becomes impossible...

INDIVIDUALITY

To think of oneself as “one” is certainly a bad joke, but unfortunately this vain illusion exists within each of us.

Regrettably, we always think the best of ourselves. It never occurs to us that we do not even have true individuality.

Worst of all, we even give ourselves the false luxury of supposing that each of us enjoys full consciousness, and our own will.

Poor us! How stupid we are! Without a doubt, ignorance is the worst misfortune.

Within each of us there are many thousands of different individuals, distinct characters, Selves or people, quarrelling amongst themselves, fighting for supremacy, and they have no order nor concordance.

If we were conscious and woke up from our many dreams and fantasies, how different life would be...

To make matters worse, negative emotions, self-consideration and self-esteem fascinate us, hypnotise us. They never allow us to remember ourselves, to see ourselves the way we are...

We believe we have the one will when in reality we possess many different wills (each Self has its own will).

The tragic comedy of all this inner multiplicity is frightening. The different inner wills clash with each other, live in continuous struggle, and they act in different directions.

If we had true individuality, if we had unity instead of a multiplicity, we would also have continuity of purpose, awakened consciousness and our own individual will.

To change is right, but we should start by being sincere with ourselves.

We need to make a psychological inventory of ourselves in order to know what we have plenty of and what is missing in us.

It is possible to obtain Individuality. However, if we think that we already have it then such a possibility will disappear.

We will evidently never fight to achieve something if we think we already have it. Fantasy makes us believe that we possess individuality and there are even schools in the world which teach this.

It is urgent that we fight against fantasy, which makes us appear as though we are this or that, when in reality we are wretched, shameless and perverse.

We think we are men, when truly we are only *intellectual mammals* without Individuality.

Mythomaniacs believe they are Gods, Mahatmas, etc, without even suspecting that they do not even have an individual mind or conscious will.

Self-worshippers worship their beloved Ego so much that they would never accept the idea of the multiplicity of Egos within them.

Paranoiacs with all their characteristic pride would not even read this book...

It is indispensable that we fight to the death against the fantasies about ourselves, if we do not want to become victims of artificial emotions and false experiences, which besides putting us in ridiculous situations, stop any possibility of inner development.

The *intellectual animal* is hypnotised by his fantasy, he dreams that he is a lion or an eagle, when in reality he is no more than a vile worm of the mud of the Earth.

A mythomaniac would never accept the above mentioned affirmations, he obviously feels like an Arch-Hierophant regardless of what other people might say, and without suspecting that fantasy is merely nothing, "nothing but fantasy".

Fantasy is a real power that acts universally upon mankind. It keeps the intellectual humanoid in a state of sleep, making him believe that he is already a man with true individuality, will, awakened consciousness, his own mind, etc...

When we think that we are one, we cannot move from where we are within ourselves; we remain stagnant, and we ultimately degenerate and involute.

Each of us finds ourselves at a certain psychological stage, and we will not be able to come out from there unless we directly discover all those people or Selves living within us.

It is clear that through intimate self-observation we can see those people who live in our psyche, whom we need to eliminate in order to achieve radical transformation.

This perception, this self-observation fundamentally changes all the wrong concepts we have about ourselves, and as a result we can prove the concrete fact that we do not possess true Individuality.

Whilst we do not observe ourselves we will live under the illusion that we are one, and as a consequence our lives will be wrong.

It is not possible to have a correct relationship with the people around us, as long as an inner change does not take place in depths of our psyche.

Any intimate change demands the previous elimination of the Selves we have within.

In no way can we eliminate these Selves if we do not observe them in our interior.

Those who feel themselves to be one, who think the best of themselves, will never accept the Doctrine of the Many, nor wish to observe the Selves. Consequently, any possibility of a change becomes impossible for them.

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Change is not possible without elimination. However, if those who feel they already possess Individuality actually saw the need for elimination, they would not really know what must be eliminated.

However, we should never forget that anybody who believes he is one, in a state of self-deception believes that he knows what he must eliminate. However, in truth he even knows not that he knows not. He is a “learned ignoramus”.

We need to become “de-egotised” to become “Individuals”, but it is impossible for anyone who thinks that he possesses individuality to become de-egotised.

Individuality is one hundred percent sacred. Everyone believes they have it, but those who actually do have it are rare.

How can we eliminate the Selves if we believe that we have a unique Self?

Certainly, only he who has never observed himself seriously thinks he has one unique Self.

However, we have to be clear about this teaching, because there is the psychological danger of confusing authentic Individuality with the concept of a kind of “Higher Self” or something similar.

Sacred Individuality is far beyond any form of Self; it is what it is, what it always was and what it always will be.

Legitimate Individuality is the *Being*, and the reason for the Being of the *Being* is the *Being* itself.

We should distinguish between the *Being* and the Self. Those who confuse the Self with the *Being* have certainly never seriously observed themselves.

As long as the *Essence*, the Consciousness remains bottled up inside the entirety of Selves that we carry within, a *radical change* will be more than impossible.

THE BOOK OF LIFE

A person is what his life is. That which continues beyond death is life. This is the meaning of the book of life which is opened with death.

Looking at this question strictly from the psychological point of view, any day of our life is in reality a small replica of life as a whole.

From all this we can infer the following : if a man does not work upon himself today, he will never change.

When we affirm that we wish to work upon ourselves and do not work today, leaving it for tomorrow, such an affirmation is a simple project and nothing else, because today is the replica of our whole life.

There is a common saying somewhere which says, “Do not leave for tomorrow what can be done today”.

If someone says, “I shall work upon myself tomorrow”, he will never work upon himself, because there will always be a tomorrow.

This is similar to a notice that some traders have in their shops : *“I DO NOT SELL ON CREDIT TODAY, BUT I WILL TOMORROW”*.

When someone who is in need comes to the shop looking for credit and comes across the terrible notice, he may return the next day, but will still find the same unfortunate notice.

This, in psychology, is what is called “*the illness of tomorrow*”. As long as a man keeps saying “tomorrow”, he will never change.

We need to work upon ourselves with maximum urgency, without postponing it and not to dream lazily about the future or about an extraordinary opportunity.

Those who say “First I shall do this or that and then I shall work”, will never work upon themselves. They are the inhabitants of the earth mentioned in the Holy Scriptures.

I knew a powerful landowner who said : “First I need to round off my land, and then I shall work upon myself”.

When I went to visit him on his death bed, I asked him the following question : “Do you still want to round off your land?”

“I really regret having wasted time”, he answered. A few days later, he died, after having acknowledged his error.

That man had a lot of land but wanted to take possession of neighbouring lands, to “round off” in order to have his country estate bordered by four roads.

TREATISE OF REVOLUTIONARY PSYCHOLOGY

“Each day has enough trouble of its own”, The Great KABIR Jesus said. Let us observe ourselves this very day, as a day which always recurs as a miniature of our whole life.

When a man starts working upon himself today, when he observes his dislikes and sorrows, he is on the road to success.

It would not be possible to eliminate something which we do not know. We must firstly observe our errors.

We not only need to know our day, but also our relationship with it. There is a certain ordinary day that each person experiences directly, with the exception of unusual and unwanted events.

It is interesting to observe the daily recurrence, the repetition of words and events for each person, etc.

This repetition or recurrence of events and words is worth studying; it leads us to *self-knowledge*.

MECHANICAL CREATURES

By no means can we deny the *Law of Recurrence* which is taking place at every moment in our lives.

Certainly, in every day of our existence there are repetitions of events, *states* of consciousness, words, desires, thoughts, volitions, etc.

It is obvious that when we do not observe ourselves, we cannot see this unceasing daily repetition.

Evidently, anyone who feels no interest in observing himself also does not have the desire to work towards a true radical transformation.

To make matters worse, there are people who want to transform themselves without working upon themselves.

We do not deny the fact that each of us has the right to real happiness of the spirit, but it is also true that such happiness will be more than impossible if we do not work upon ourselves.

Anyone can change intimately when he truly manages to modify his reactions to the diverse events which happen daily.

However, we will not be able to modify our way of reacting to the facts of practical life if we do not work upon ourselves seriously.

We need to change our way of thinking, to be less negligent, to become more serious, and to take life in a different way, in its real and practical sense.

Yet if we continue the way we are, behaving the same way every day, repeating the same mistakes with the same negligence, any possibility of a change will in fact be eliminated.

If we truly wish to know ourselves, we must start observing our own behaviour towards the events of any day of our life.

We do not mean to say by this that we should not observe ourselves every day, we only wish to affirm that we must start observing on one first day.

There must be a beginning to everything, and to start observing our behaviour any day of our life is a good start.

Observing our mechanical reactions to all those small details of our behaviour in the bedroom, at home, in the dining room, in the house, in the street, at work, etc., in what we say, feel and think, is certainly the best way.

TREATISE OF REVOLUTIONARY PSYCHOLOGY

What is important is to see later on, how and in which way we can change those reactions. If, however, we think that we are good people, and we never behave unconsciously and wrongly, we will never change.

First of all we need to understand that we are machine-people, simple puppets controlled by secret agents, hidden Selves.

Many people live within our persona, we are never identical. At times, a mean person shows within us; at other times an irritable one; at some other time a splendid and kind person; later a shocking or slanderous person; after a while a saint; then a deceitful person, etc.

We have all sorts of people within each of us, all kinds of Selves. Our personality is only a marionette, a talking puppet, something mechanical.

Let us start by behaving consciously during a small part of the day. We need to stop being simple machines for at least a few brief minutes daily, and this will decisively influence our existence.

When we observe ourselves and do not do what this or that Self wants, it is clear that we have begun to stop being machines.

If for a single moment we are conscious enough to stop being machines and we do it voluntarily, it usually radically modifies many unpleasant circumstances.

Unfortunately, we live a mechanical, routine and absurd daily life. We repeat events, our habits are the same ones, we never wanted to change them; they are the mechanical rail-track along which the train of our miserable existence moves; nevertheless, we think the best of ourselves...

“Mythomaniacs” abound everywhere, those who believe that they are Gods; mechanical and ordinary creatures, people from the mud of the earth, wretched puppets moved by diverse Selves. These kind of people will not work upon themselves...

THE SUPER-SUBSTANTIAL BREAD

If we carefully observe any day in our life, we will clearly see that we do not know how to live consciously.

Our life seems to be a train in motion, moving along a railway track of mechanical and inflexible habits of an empty and superficial existence.

Curiously, it never occurs to us to modify these habits; it seems that we are never tired of always repeating the same thing.

These habits have petrified us. However, we think we are free. We are frightfully *ugly* but we believe we are *Apollo*...

We are mechanical people, and this is sufficient reason for us to be lacking in true feeling about what we are doing in life.

Daily we move along the old track of antiquated and absurd habits, and in this way we clearly do not have a true life. Instead of living, we vegetate miserably, and we do not receive new impressions.

If a person started his day consciously, that day would obviously be very different from other days.

When someone takes the totality of his life as the very day that he is living, and does not leave what can be done today until tomorrow, he truly comes to know the meaning of working upon himself.

Never will a day lack importance. If we truly wish to transform ourselves radically, we must see, observe and understand ourselves every day.

However, people do not want to see themselves. Some, having a longing to work upon themselves, justify their negligence with phrases such as, "Office work does not allow me to work upon myself". Such empty, absurd and nonsensical words serve only to justify their indolence, laziness and lack of love for the *Great Cause*.

People like this, although having much spiritual uneasiness, will obviously never change.

It is urgent it cannot be postponed nor put off that we observe ourselves. Intimate self-observation is fundamental to any true *change*.

What is your psychological state when you get up in the morning? What is your state of mind over breakfast? Have you been impatient with the waiter? With your wife? Why were you impatient? What always upsets you? etc.

Although smoking or eating less is not a complete change, it does indicate a step forward. We know only too well that vice and gluttony are inhuman and bestial.

TREATISE OF REVOLUTIONARY PSYCHOLOGY

It is not good that someone dedicated to the Secret Path is excessively fat, with a large stomach, far from the harmonious structure of perfection; this indicates gluttony, greed and even laziness.

Daily life, a profession, a job, although vital for existence, is the *sleep* of the consciousness.

Knowing that life is a dream does not mean that we have understood it. Understanding comes with self-observation and intensive work upon ourselves.

To be able to work upon ourselves, it is indispensable that we work upon our daily life today, and then we will understand the meaning of the phrase in the Lord's Prayer, "Give us our daily bread".

The word "daily" in Greek means the "Super-substantial Bread" or "The Bread from Above".

Gnosis gives us that Bread of Life, both in the sense of ideas and strength, which allows us to disintegrate psychological errors.

Each time we reduce this or that Self to cosmic dust, we gain in psychological experience; we eat the "Bread of Wisdom" and receive new knowledge.

Gnosis offers us the "*Super-substantial Bread*", the "Bread of Wisdom" and shows us precisely the new life that begins in ourselves, within us in the here and now.

Well now, no-one can alter his life or change anything related to the mechanical reactions of existence unless he relies on the help of new ideas and receives Divine assistance.

Gnosis gives these new ideas and teaches the "Modus Operandi" through which we can be assisted by forces superior to the mind.

We need to prepare the inferior centres of our organism to receive the ideas and strength which come from the superior centres.

Nothing is worthless in the work upon ourselves. Any thought, however insignificant it may be, deserves to be observed. Any negative emotion, reaction, etc. must be observed.

THE GOOD HOUSEHOLDER

It is certainly very difficult, but necessary, for us to move away from the disastrous effects of living in these sinister times, otherwise life will devour us.

Any work upon ourselves with the purpose of achieving psychic and spiritual development is always related to *isolation*—which must be correctly understood—because the influences of life just as we always live under make it impossible to develop anything, apart from the personality.

In no manner do we try to oppose the development of the personality. This is obviously necessary for our existence. However, it is certainly something merely artificial, it is not the true or the *real* in us.

If the poor *intellectual mammal* wrongly called man does not isolate himself, but identifies with all the events of practical life, and squanders his energies in negative emotions, personal self-consideration and empty, vain, insubstantial wordiness of ambiguous chattering, then nothing edifying and no real element can be developed within him, apart from that which belongs to the mechanical world.

Certainly, anyone who truly wishes to achieve the development of the *Essence* within himself must become hermetically sealed. This refers to something intimate, which is closely related to *silence*.

This phrase comes from ancient times when a doctrine was secretly taught about the inner development of mankind, linked to the name of Hermes.

If someone wants something real to grow within him, he must clearly avoid the escape of his psychic energy.

When someone has these escapes of energy and is not *isolated* within his intimacy, he will unquestionably be unable to achieve the development of something real within his psyche.

Everyday life wants relentlessly to devour us; we must fight against daily life and learn to swim against the current...

This Work goes against life and is about something very different to everyday living. Nevertheless, we must practise it from instant to instant. I am referring to the *Revolution of Consciousness*.

Evidently, if our attitude towards daily life is fundamentally wrong and we believe that everything must go well for us, just for the sake of it, we are going to be disappointed.

People want things to go well “just for the sake of it”, because everything must go according to their plans. Harsh reality is different, however. Whether we like it or not, as long as we do not change within, we will always be victims of circumstance.

TREATISE OF REVOLUTIONARY PSYCHOLOGY

Many sentimental stupidities about life are said and written, but this *Treatise of Revolutionary Psychology* is different.

This doctrine gets to the with concrete, clear and definite facts. It emphatically affirms that the “*Intellectual Animal*” wrongly called man is a mechanical, unconscious and dormant biped.

A “*Good Householder*” will never accept Revolutionary Psychology. He fulfils his duties as a father, husband, etc. and because of that he thinks highly of himself. However, he only serves nature’s purpose and that is all.

On the other hand, there is also the “*Good Householder*” who swims against the current, and does not want to be devoured by life. However, these people are rare in this world, and they are never abundant.

When we think in accordance with the ideas of this *Treatise on Revolutionary Psychology*, we obtain a correct vision of life.

THE TWO WORLDS

To observe and to observe ourselves are two completely different things, but nonetheless both need attention.

With observation, our attention is directed outwards towards the external world through the windows of the senses.

With self-observation, the attention is directed inwardly, and for this the senses of external perception are useless. This is sufficient reason for the beginner to find the observation of his intimate psychological processes difficult.

In official science, the practical starting point is the observable. The starting point for the work upon ourselves is self-observation, the self-observable.

Unquestionably, the two starting points mentioned above take us in completely different directions.

A person can grow old burying himself in the intransigent dogmas of official science, studying external phenomena, observing cells, atoms, molecules, suns, stars, comets, etc., without experiencing any radical change within.

The kind of knowledge which transforms a person inwardly can never be obtained through external observation.

The true knowledge which can really bring about a fundamental inner change within us, is based upon the direct self-observation of oneself.

It is urgent that we tell our Gnostic students that they should observe themselves, and how they should observe themselves and the reasons for it.

Observation is a way to modify the world's mechanical conditions. Inner self-observation is the way to intimate change.

As a consequence or corollary of all this, we can and must emphatically assert that there are two types of knowledge: internal and external. Unless we have a magnetic centre within us which can distinguish the qualities of these types of knowledge, the mixture of planes or orders of ideas can lead us into confusion.

Sublime pseudo-esoteric doctrines with strong scientific backgrounds belong to the observable. However, they are accepted by many aspirants as inner knowledge.

We find ourselves then faced with two worlds: external and internal. The former is perceived through the senses of external perception. The latter can only be perceived through the *sense* of inner self-observation.

TREATISE OF REVOLUTIONARY PSYCHOLOGY

Thoughts, ideas, emotions, desires, hopes, disappointments, etc., are internal. They are invisible to the common, ordinary senses, but nevertheless they are more real to us than the dining room table or the settee in the drawing room.

Certainly we live more in our inner world than in the outer world. This is irrefutable and unassailable.

In our inner worlds, our secret world, we love, desire, suspect, bless, curse, hope, suffer, enjoy, are deceived, rewarded, etc.

Unquestionably, both the internal and the external worlds are experimentally verifiable. The outer world is the observable. The inner world is the self-observable in oneself and within oneself, in the here and now.

He who truly wishes to know the “internal world” of the planet Earth, or of the Solar System, or the Galaxy in which we live, must first know his intimate world, his personal inner life, his own “inner worlds”. “Man, know thyself and you will know the Universe and the Gods.”

The more we explore this “inner world” called the “Myself”, the more we will understand that we live simultaneously in two worlds, in two realities, in two environments: the external and the internal.

Just as it is essential for us to learn to walk in the “external world”, that is, we learn not to fall off a cliff, to avoid getting lost in the city streets, to select our friends and not to mix with perverse people, or drink poison, etc.; in the same way, through the psychological work upon ourselves we learn to walk in the “inner world”, which can be explored through the observation of ourselves.

In fact, the *sense* of self-observation is atrophied in the decadent human race of this sinister time in which we live.

As we persevere with observing ourselves, the *sense* of intimate self-observation will progressively develop.

THE OBSERVATION OF ONESELF

The intimate observation of oneself is the practical way to achieve a radical transformation.

Knowing and observing are different. Many people confuse the observation of oneself with knowing. We know that we are sitting on a chair in a drawing room, but that does not mean that we are observing the chair.

We know that at a given moment we find ourselves in a negative state, perhaps with a problem, worried about a particular matter, or in a state of anxiety or uncertainty, etc., but that does not mean we are observing it.

Do we feel antipathy towards anyone? Do you dislike anyone in particular? Why? You may say that you know this person... Please! Observe him, to know is never to observe, do not confuse knowing with observing...

The observation of oneself is one hundred percent active and is a way of changing ourselves, while knowing which is passive it isn't.

Knowing is certainly not an act which involves attention. The attention directed within oneself towards what is happening in our interior, is positive and active...

In the case of a person who feels antipathy, just for the sake of it, or because he feels like it, but often without reason, he becomes aware of a multitude of thoughts accumulating in his mind, a group of disorderly voices talking and shouting within. We are aware of what they are saying, of the unpleasant emotions emerging from within, and the unpleasant flavour that all these leave in our psyche, etc...

Obviously, in such a state we also realise that internally we are treating this person, towards whom we feel antipathy, very badly.

Unquestionably, however, to see all this we need to intentionally direct our attention inwardly—but not a passive attention.

This dynamic attention really comes from the side of the observer, while thoughts and emotions belong to the side of the observed.

All this makes us understand that knowing is something completely passive and mechanical, in obvious contrast with the observation of ourselves which is a conscious act.

We are not trying to say that the mechanical observation of ourselves does not exist, but this type of observation has nothing to do with the psychological self-observation which we are referring to.

Thinking and observing are also very different. Anyone can give himself the luxury of thinking whatever he likes about himself, but this does not mean that he is really observing himself.

TREATISE OF REVOLUTIONARY PSYCHOLOGY

We need to see the different Selves in action, to discover them in our psyche, to understand that within each of them exist a percentage of our consciousness, and to repent for having created them, etc.

Then we will exclaim, “But what is this SELF doing? What is it saying? What does it want? Why does it torment me with its lust? With its anger?”, etc.

Then we will see within us the whole train of thoughts, emotions, desires, passions, private comedies, personal dramas, made-up lies, speeches, excuses, morbidities, beds of pleasure, pictures of lust, etc.

Often, before sleeping, at the precise moment of transition between wakefulness and sleep, we feel many different voices talking to each other within our own mind. They are the different Selves, which at such a time must break any connection with the many centres of our organic machine, to submerge themselves later in the molecular world, the fifth dimension.

THE CHATTER

It is urgent and pressing that we observe the *inner chatter* and the precise place from which it comes.

The wrong *inner-chatter* is unquestionably the “Cause of Causes” of the many inharmonious and unpleasant psychic states in the present and also in the future.

Obviously, that vain, insubstantial wordiness of an ambiguous chatter and in general any harmful, damaging and absurd talk manifested in the outer world, has its origin in the wrong inner conversation.

It is known that in Gnosis there is an esoteric practice of *inner silence*. Our disciples of the “Third Chamber” know this.

It is not superfluous to say with full clarity that the *inner silence* must specifically refer to something very precise and definite.

When the process of thinking is intentionally exhausted during profound inner meditation we achieve *inner silence*. But this is not what we want to explain in this chapter.

Neither is our intention to explain in these paragraphs how to “empty the mind” or to “make it blank” to really achieve *inner silence*.

Practising the *inner silence* to which we are referring does not mean stopping anything penetrating our mind either.

In fact we are now talking about a very different type of *inner silence*, not about something vague and general...

We want to practise the *inner silence* in relation to something which is already in our mind: a person, our private matters, or somebody else's, what we were told, what someone did, etc., but without touching it with our inner tongue, without an inner speech...

Learning to remain silent not only with the external tongue, but also with the secret inner tongue is extraordinary and wonderful.

Many remain silent externally, but with their inner tongue they slaughter their neighbours alive. The venomous and malicious *inner chatter* produces inner confusion.

If we observe the wrong *inner chatter* we will see that it is made up of half truths, or of truths related to each other in a more or less incorrect way, or something that was added or omitted.

Unfortunately, our emotional life is based exclusively upon “self-affection”.

TREATISE OF REVOLUTIONARY PSYCHOLOGY

To make so much infamy worse, we only get on well with ourselves, with our “beloved Ego”, and we feel antipathy, even hatred, towards those who do not take to us.

We love ourselves too much, we are one hundred percent narcissistic, this is irrefutable and indisputable.

As long as we continue to be bottled up in our “self-affection”, any development of the *Being* is more than impossible.

We need to learn to see other people’s point of view. It is urgent to know how to put ourselves in other people’s positions.

“In everything, do unto others what you would have them do unto you”. (Matthew 7:12).

What really counts in these studies is the way in which people behave inwardly and invisibly towards one another.

Unfortunately, although we are very polite and even sincere at times, without a doubt, inwardly and invisibly we treat one another very badly.

Seemingly very kind people drag their fellow men daily to their secret *cave* within themselves to do what they like to them (vexations, taunts and derisions, etc.).

THE WORLD OF RELATIONSHIPS

The world of relationships has three very different aspects which need an accurate clarification.

Firstly, we are related to the planetary body, meaning the physical body.

Secondly, we live on the planet Earth, and as a logical consequence we are related to the external world, and to all matters that are of concern to us : relatives, business, money, jobs' matters, professions, politics, etc...

Thirdly, man's relationship to himself. To the majority of people this type of relationship is of very little importance.

Unfortunately, people are only interested in the first two types of relationships, looking at the third one with absolute indifference.

Food, health, money and business are really the main worries of the "*intellectual animal*" mistakenly called "man".

Well now, it is evident that both the physical body and the matters of the world are external to ourselves.

The planetary body (the physical body) is sometimes ill, sometimes sound, and so on.

We always believe that we have some knowledge of our physical body. However, in reality, not even the best scientists in the world know much about the body of flesh and bones.

Without a doubt, due to the huge and complicated organisation of the physical body, it is certainly beyond our understanding.

Regarding the second type of relationship, we are always victims of circumstance. It is regrettable that we have not yet learned to consciously give rise to circumstances.

There are many people incapable of adapting themselves to anything or to anyone, or of having a real success in life.

Thinking of ourselves from the angle of Gnostic Esoteric Work, it is urgent that we find out which of these three types of relationships we are failing in.

It could be the fact that we are wrongly related to our physical body, and as a consequence of that we are ill.

It could be that we are badly related to the outside world, and as a result we have conflicts, financial and social problems, etc...

TREATISE OF REVOLUTIONARY PSYCHOLOGY

Perhaps we are badly related to ourselves, and consequently we suffer a great deal from a lack of inner enlightenment.

Obviously, if the table lamp in our bedroom is not connected to the electrical power, our bedroom will be in darkness.

Those who suffer from a lack of inner enlightenment must connect their mind to the superior centres of their *Being*.

Unquestionably, we need to establish correct relationships not only with our planetary body (physical body) and the external world, but also with each of the parts of our own *Being*.

Pessimistic sick people, tired of many doctors and medicines, do not wish to cure themselves. The optimistic patients struggle to live.

In the casino of Monte Carlo there have been many millionaires who committed suicide after losing their fortune by gambling. Millions of poor mothers work to support their children.

Countless are the number of depressed aspirants who have renounced the Esoteric Work upon themselves because they lacked psychic powers and intimate enlightenment. Those who know how to take advantage of adversities are few.

At times of rigorous temptation, depression and desolation, we must appeal to the *intimate* remembrance of ourselves.

Deep down within each of us is the Aztec TONANZIN, STELLA MARIS, the Egyptian ISIS, Mother Goddess, waiting for us, to cure our broken hearts.

When we give ourselves the shock of “*self-remembrance*”, it really produces a miraculous change in every function of the body, so that the cells receive a different type of food.

THE PSYCHOLOGICAL SONG

The time has come to very seriously reflect on that which is called “inner consideration”.

There is no doubt about the disastrous aspect of “inner self-consideration”. This, besides hypnotising our consciousness, makes us lose a great deal of energy.

If we did not make the mistake of identifying with ourselves so much, inner self-consideration would be more than impossible.

When we identify with ourselves, we love ourselves too much, we feel pity for ourselves, we consider ourselves, we think that we have always been good to so and so, to the wife, children etc. and that no-one has appreciated it etc. In short, we think that we are saints and others are wicked and rascals.

One of the most common forms of intimate self-consideration is the worry of what others might think of us; maybe they think we are not honest, sincere, truthful, brave etc.

The curious thing about this is that we are regrettably ignorant of the enormous loss of energy that these kinds of worries bring about.

Many of the hostile attitudes towards certain people who have done no harm to us are precisely due to those kinds of worries originating from intimate self-consideration.

In these circumstances, loving ourselves too much, considering ourselves in this way, it is clear that the Self, or better said the Selves, instead of being extinguished, fortify themselves horrifically.

Being identified with ourselves, we take great pity on our situation, and even want to settle scores.

This is how we think that Tom, Dick and Harry, our godfather, our godmother, our neighbours, our boss, our friends, etc. have not returned our well-known kindness. Bottled up in this we become unbearable and boring to everyone.

It is practically impossible to talk with a person like this, because it is certain that any conversation will end up on the book of his good deeds and his so called suffering.

It is written in the Gnostic Esoteric Work that psychic development is only possible through the forgiveness of others.

If from instant to instant, from moment to moment, someone lives suffering for what people owe him, for what they have done to him, and for all the suffering they caused him, always with the same *song*, nothing can grow within him.

TREATISE OF REVOLUTIONARY PSYCHOLOGY

The Lord's Prayer says, "Forgive us our trespasses, as we forgive those who trespass against us."

The feeling that someone owes us something, the pain for the harm that others caused us, etc., stops the inner progress of the soul.

Jesus the Great Kabir said : "Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. I tell you truthfully, you will not get out until you have paid the last quadrant" (Matthew 5:25-26).

We are owed and we owe. If we demand payment up to the last denarii, then we should first pay up to the last quadrant.

This is "Talion's Law", "an eye for an eye and a tooth for a tooth", the absurd "vicious circle".

The excuses, the apologies and humiliation we demand from others for the harm they have caused us, will also be demanded from us even though we consider ourselves to be "mild lambs".

It is absurd to put ourselves under unnecessary laws, it is better to put ourselves under new influences.

The Law of Mercy is a higher influence than the law of the violent man: "An eye for an eye and a tooth for a tooth".

It is urgent, indispensable and pressing that we put ourselves intelligently under the wonderful influence of the Gnostic Esoteric Work; forgetting that people owe us and eliminating any form of self-consideration from our psyche.

We should never bear feelings of retaliation, resentment, negative emotions, anxieties for the harm that others cause us, violence, envy, that unceasing recalling of debts, etc.

Gnosis is destined for those sincere aspirants who truly wish to work and change.

If we observe people we can directly prove that each person has his own *song*.

Each of us sings our own psychological *song*. I would like to refer emphatically to the question of psychological accounts. The feeling that people owe us, moaning about it, considering ourselves, etc.

Sometimes people "sing their *song*, just for the sake of it" without being encouraged, without being inspired and on other occasions after a few glasses of wine...

We say that our boring *song* must be eliminated, because it inwardly incapacitates us, it steals a lot of energy from us.

In questions of Revolutionary Psychology, if someone *sings* too well—we are not referring to a beautiful voice or to physical singing—he certainly cannot go further than himself, he will stay in the past...

SAMAEL AUN WEOR

A person who is crippled by his sad songs cannot change his *Level of Being*, he cannot go beyond what he is.

In order to move forward to a *Superior Level of the Being* it is essential to stop being what we are, it is necessary not to be what we are.

If we continue being what we are, we will never be able to move to a *Superior Level of Being*.

Unusual things happen in the scene of practical life. Very often a person makes friends with someone else just because it is easier for him to sing his *song*.

Unfortunately, that kind of relationship ends when the singer is asked to keep quiet, to change his song, to change his record and to talk about something else, etc.

Then, the resentful singer goes on to find a new friend, someone who is prepared to listen to him for an indefinite time.

The singer demands understanding, someone who understands him, as if it was easy to understand others.

It is essential to understand ourselves in order to understand another person. Unfortunately, the good singer believes that he understands himself.

Many are the disappointed singers who sing their *song* of not being understood, and dream of a wonderful world where they are the central figure.

However, not all the singers are public, there are also reserved ones. They do not sing their *songs* directly, but they sing them secretly.

They are the people who have worked a great deal, who have suffered a lot, and who feel cheated; they think that life owes them all the things which they were incapable to get.

They usually feel an inner sadness, a sensation of monotony, a terrifying boredom and an inner tiredness or frustration around which thoughts gather.

Secret songs unquestionably close the entrance to the path of the Intimate Self-Realisation of the Being.

Unfortunately, these secret inner *songs* pass unnoticed to ourselves unless we intentionally observe them.

Obviously, any observation of ourselves allows the light to penetrate within us, into our intimate depths.

No inner change could take place in our psyche unless it is taken into the light of the observation of ourselves.

It is essential to observe ourselves when alone, as well as when we are with other people.

When we are alone, very different Selves, very different thoughts, negative emotions, etc. appear.

TREATISE OF REVOLUTIONARY PSYCHOLOGY

When alone, we are not always in good company. It is almost normal and very natural to be in bad company when we are in complete solitude. The most negative and dangerous Selves come up when we are alone.

If we want to radically transform ourselves, we need to sacrifice our own sufferings.

We often express our sufferings through articulate and inarticulate *songs*.

RETURN AND RECURRENCE

A man is what his life is. If a man does not modify anything within himself, if he does not radically transform his life, if he does not work upon himself, he is pitifully wasting his time.

Death is the return to the very beginning of one's life, with the possibility of repeating it again.

In pseudo-esoteric and pseudo-occultist literature, much has been said about the subject of successive lives. It is better to deal with successive existences.

Everyone's life with all its periods of time is always the same, repeating itself from existence to existence throughout countless centuries.

Unquestionably, we continue in the offspring of our descendants. This is something which is already proven.

The life of each of us in particular is a living film which we take with us to eternity when we die.

Each of us takes our film with us and returns with it to project it again upon the screen of a new existence.

The repetition of dramas, comedies and tragedies is an established fundamental principle of the law of *Recurrence*.

The same circumstances are always repeated in every new existence. The actors of those constantly repeated scenes are those people who live within us, the Selves.

If we disintegrate those *actors*, those Selves which give rise to the constantly repeated scenes of our life, then the repetition of such circumstances will be more than impossible.

Obviously, there cannot be scenes without actors, this is unassailable and irrefutable.

This is how we can free ourselves from the *Law of Return and Recurrence*. This is how we can truly free ourselves.

Obviously, each of these characters (Selves) which we carry within repeats the same role from existence to existence. If we disintegrate them, then the actor dies and the role is concluded.

Seriously reflecting on the *Law of Recurrence* or the repetition of events in each *return*, we discover through intimate self-observation the secret motivations of this matter.

If we had a love affair in a past existence at the age of twenty five (25), without a doubt the Self with such a commitment will look for the lady of his dreams at the age of twenty five (25) in his new existence.

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If the lady in question was only fifteen (15) years old, the Self of that affair will look for her beloved in her new existence at just the same age.

It is clear to understand that the two Selves, hers as well as his, will look for each other telepathically, and reunite again in order to repeat the same love affair of their past existence.

Two enemies who fought to the death with each other in a past existence will look for one another again in the new existence, to repeat the tragedy at the corresponding age.

If two people had a quarrel over possessions at the age of forty (40) in their past existence, they will look for each other telepathically at the same age in their new existence, to repeat the same thing.

It is irrefutable that many *people* live within each of us, loaded with commitments.

A thief has a “den” of thieves within him, with several delinquent commitments. The murderer carries a “gang” of murderers within him, and the lustful carries a “brothel” within his psyche.

Gravest of all is that the intellect knows nothing about the existence of such people or Selves within oneself, nor about the commitments which are going to be fatally fulfilled.

All these commitments of the Selves which dwell within us are carried out beneath our reasoning.

They are facts which we are ignorant of; things happen to us, events which are processed in our subconscious and in our unconscious.

It has been rightly said that everything happens to us, just as when it rains, or when it thunders.

We really have the illusion that we are doing things; however, we do nothing. Things happen to us; this is fatal, mechanical...

Our personality is only an instrument for the different people (Selves), through which each of these people (Selves) carry out their commitments.

Many things happen beneath our capacity of cognition. Unfortunately, we do not know what goes on beneath our poor reasoning.

We believe that we are wise men, when in reality, we do not even know that we know not. We are wretched wood dragged along by the rough waves on the ocean of existence.

To come out of this misfortune, from this unconsciousness and from such a regrettable state in which we find ourselves, is only possible by *dying* to ourselves...

How can we *awaken* if we do not previously *die* to ourselves? Only with *death* does the new come. If the seed does not die, the plant is not born.

He who truly awakens acquires, for that reason, full objectivity of his consciousness, the authentic enlightenment and happiness...

A CHILD'S SELF AWARENESS

We have been told very wisely that we have “NINETY-SEVEN PERCENT OF SUB-CONSCIOUSNESS AND THREE PERCENT OF CONSCIOUSNESS”.

Speaking frankly and in plain language it can be said that ninety-seven percent of the *Essence* we carry within us is bottled up, smothered, trapped within each of the Selves, which together constitute the “Myself”.

Obviously, the *Essence* or Consciousness bottled up within each Self expresses itself according to its own conditioning.

Any disintegrated Self liberates a certain percentage of Consciousness. The emancipation or liberation of the *Essence* or Consciousness would be impossible without the disintegration of each Self.

The greater the quantity of disintegrated Selves, the more Self Awareness we have. The smaller the quantity of disintegrated Selves, the lower the percentage of awakened Consciousness.

The *awakening* of Consciousness is only possible by dissolving the SELF, by dying to ourselves in the here and now.

Unquestionably, the *Essence* or Consciousness is *asleep* and in a subconscious state, as long as it is smothered inside each of the Selves we carry within.

It is urgent to transform the subconscious into the conscious, and this is only possible by eliminating the Selves, by dying to ourselves.

It is impossible to *awaken* without previously having died to ourselves. Those who intend to awaken first and then die, do not possess a real experience of what they are saying. They boldly walk along the path of error.

New-born babies are wonderful, they enjoy full Self Awareness, they are totally awakened.

The *Essence* which is reincorporated within the body of the new-born child gives the child its beauty.

We don't mean to say that one hundred percent of the *Essence* or Consciousness is reincorporated within the new-born child, but just the free three percent which is not normally bottled up inside the Selves.

Nevertheless, this percentage of free *Essence* reincorporated within the organism of new-born babies gives them full Self Awareness, lucidity, etc.

Adults look at new-born babies with pity, thinking that the child is not conscious, but they are regrettably mistaken.

The new-born baby sees an adult as he really is: unconscious, cruel and perverse, etc.

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The new-born baby's Selves come and go around the cradle, and would like to enter into the new body. However, due to the fact that the new-born baby has not yet fabricated its personality, every attempt of the Selves to enter the new body is more than impossible.

Sometimes, children get frightened by these phantoms or Selves which come near the cradle, so they scream and cry. Grown-ups however, do not understand this and suppose that the child is ill, hungry or thirsty. Such is the grown-up's unconsciousness.

As the new personality is being formed, the Selves which come from former existence's penetrate the new body, little by little.

When all the Selves have already incorporated themselves, we appear in the world with that horrible inner ugliness which characterises us. We then walk everywhere like sleep walkers, always unconscious and always perverse.

When we die three things go to the grave: 1) The physical body. 2) The organic vital fund. 3) The personality.

The vital fund, like a phantom, gradually disintegrates in front of the grave whilst the physical body is disintegrating.

The personality is subconscious or infra-conscious, and goes in and out of the grave whenever it likes. It is happy when the mourners take flowers and loves its relatives. It dissolves very slowly until it is turned into cosmic dust.

That which continues beyond the grave is the EGO, the pluralised SELF, the myself, a mass of devils within which the *Essence*, the Consciousness, is bottled up, and which in its time and hour, returns and reincorporates itself.

It is regrettable that as the new child's personality is fabricated, the Selves also reincorporate themselves.

A TAX-COLLECTOR AND A PHARISEE

When reflecting a little upon the diverse circumstances of life, it is worth seriously understanding the basis upon which we rest.

One person rests upon his position, another upon his money, this one upon his prestige, that one upon his past, that other one upon this or that title, etc.

What is most curious is that all of us, be we rich or poor, need others and live from others, even though we are inflated with pride and vanity.

Let's think for a moment about what could be taken away from us. What would be our fate in a revolution of blood and alcohol? What would turn out to be the basis upon which we rest? Alas, we think that we are strong but we are frightfully weak!

The Self which feels itself to be the basis upon which we rest must be dissolved if we really long for genuine bliss.

This Self underestimates people and feels superior to the whole world, more perfect in every thing, richer, more intelligent, more expert in life, etc.

It is appropriate now to mention that parable of Jesus the great *Kabir*, about the two men praying. This was told to some people who considered themselves just and who scorned others.

Jesus the Christ said: "Two men went up to the Temple to pray, one a Pharisee and the other a Tax-collector. The Pharisee stood up and prayed to himself 'God, I thank you that I am not like all other men, robbers, evil doers, adulterers or even like this tax-collector. I fast twice a week and give a tenth of all I get'. But the tax-collector stood at a distance. He would not even look up to Heaven, but beat his breast and said 'God have mercy upon me, a sinner'. I tell you that this man went home justified, rather than the other. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted"(Luke 17:10-14).

It is absolutely impossible to begin to realise our own nothingness and wretchedness as long as the concept of "being more" exists within us. For instance: I am more just than he is, wiser than that one, more virtuous than that other one, richer and more expert in life, more chaste, more responsible in my duties, etc.

It is impossible to go through the eye of a needle as long as we are "rich", while the complex of "being more" exists within us.

"It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God."

That business about my school being the best and my neighbours being useless, that business about my religion being the only true one and others being false and perverse, that business about 'so and so's' wife being abominable while mine is a Saint, that business about my friend Robert being a drunkard but I am a sensible man and a teetotaller, etc...is what makes us feel

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rich. This is the reason why we are all the “*Camels*” of the biblical parable in relation to Esoteric Work.

It is urgent for us to observe ourselves from moment to moment with the purpose of clearly knowing the foundation upon which we rest.

When someone discovers what offends him most at a given time, the trouble he was given because of such and such a thing, then he discovers the basis upon which he rests psychologically.

According to the Christian Gospel, those bases are “the sand on which the man’s house was built”.

It is necessary to carefully record how and when we have scorned others, feeling superior to others perhaps due to a title, social status, acquired experience or money, etc.

It is grave to feel rich, to feel superior to so and so for any reason. People like this cannot enter the Kingdom of Heaven.

It is good to discover when we feel flattered, or when our vanity is satisfied; this comes to demonstrate to us the foundations upon which we support ourselves.

This kind of observation, however, must not be mere theory. We must be practical, and carefully and directly observe ourselves from instant to instant.

When someone begins to understand his own wretchedness and nothingness, when he abandons his delusions of grandeur, when he discovers the foolishness of so many titles, honours and groundless superiority over his fellow-men, it is an unmistakable sign that he has begun to change.

A person cannot change if he clings to what is called “my house”, “my money”, “my properties”, “my job”, “my virtues”, “my intellectual capacity”, “my artistic capacities”, “my knowledge”, “my prestige”, etc.

This clinging to “my” or “mine” is more than sufficient to stop us from recognising our own nothingness and inner wretchedness.

One is shocked at a fire or at the scene of a shipwreck, when people in desperation often hold on to things that make you laugh, things without importance.

Poor people! They feel themselves in those things, they rest on nonsense, they become attached to that which does not have even the least importance.

Feeling ourselves through external things, basing ourselves upon them, is equivalent to being in a state of absolute unconsciousness.

The feeling of “*The Deity*” (*The Real Being*) is only possible by dissolving all those Selves that we carry within. Before then such a feeling is more than impossible.

Unfortunately, worshippers of the Self do not accept this. They think they are Gods and that they possess those “Glorious Bodies” which Paul of Tarsus spoke of. They suppose that the Self is divine, and nobody can get such absurdities out of their heads.

You do not know what to do with such people. You explain to them but they do not understand. They are always clinging to the sand upon which they build their houses, always trapped in their dogmas, in their caprices and in their nonsense.

If those people were to seriously observe themselves, they could verify for themselves the Doctrine of the Many Selves. They could discover within themselves all the multiplicity of people or Selves that live within us.

How can a real feeling of our true “*Being*” exist within us, when those Selves are feeling and thinking for us?

Gravest of all in this tragedy is that we think that we are thinking, and feel that we are feeling, when in reality it is someone else who at a given time is thinking with our tormented mind and feeling with our broken heart.

How unfortunate we are! How many times do we think we are in love, but what in fact happens is that someone else within us, full of lust, uses the centre of the heart.

We are wretched, confusing animal passion with love! However, it is someone else within us, within our personality, who goes through such confusion.

Each of us thinks that we would never pronounce those words spoken by the Pharisee in the biblical parable : “God, I thank you that I am not like other men”, etc.

However, although it may seem incredible, we act in this way every day. The butcher says, “I am not like other butchers who sell bad quality meat and who exploit people”.

A fabric salesman says in the shop, “I am not like other businessmen who fiddle the client when measuring the fabric and who have become rich”.

The milkman says, “I am not like other milkmen who water the milk down. I like to be honest”.

A housewife on a visit makes the following comment : “I am not like that other woman who goes around with other men—thank God I am a decent person and am faithful to my husband”.

In conclusion—others are evil, unjust, adulterers, thieves and perverse, but each of us is a mild lamb like a little chocolate saint, good enough to have in a church, like a golden child.

How stupid we are! We often think that we never do the foolish and perverse things which we see others doing. For this reason we come to the conclusion that we are splendid people. Unfortunately, however, we do not see the foolish and mean things that we do.

There are strange moments in life when the mind rests without any kind of worries. When our mind is quiet, when our mind is in silence, then the new arrives.

In those instances, it is possible to see the basis, the foundations upon which we rest.

Having our mind in a state of profound inner rest, we can prove for ourselves the harsh reality of the sand of life upon which we built our house. (See Matthew 7:24-29, the parable which talks about the two foundations.)

THE WILL

The “*Great Work*” is, before all, the creation of man by himself, by means of conscious work and voluntary suffering.

The “*Great Work*” is the inner conquest of ourselves, of our true freedom in God.

It is of the utmost urgency and is imperative that we disintegrate all those Selves living within us if we really want a perfect emancipation of the Will.

Nicholas Flamel and Raymond Lulio, both poor, liberated their will and realised countless amazing psychological prodigies.

Agrippa never went beyond the first part of the “*Great Work*”. He died painfully struggling for the disintegration of his Selves so that he would be able to possess himself and fix his independence.

The perfect emancipation of the will assures the wise man of absolute authority over fire, air, water and earth.

For many students of contemporary psychology, the statement we made in the above paragraphs related to the supreme power of the emancipated will may seem exaggerated. However, the Bible tells of the wonders of Moses.

According to Filon, Moses was an Initiate in the land of the Pharaohs on the banks of the river Nile. He was a priest of Osiris, the pharaoh’s cousin, and educated among the columns of *Isis*, the Divine Mother, and of *Osiris*, our Father who is in secret.

Moses was a descendent of the Patriarch Abraham, the great Chaldean Magician, and of the very respectable Isaac.

Moses, the man who liberated the electric power of the Will, possessed the gift of performing wonders, known by Deity and humans alike. This is how it is written.

Everything that the Holy Scriptures say about this Hebrew leader is certainly extraordinary and wonderful.

Moses changed his stick into a serpent, and transformed one of his hands into the hand of a leper, and then restored life to it.

The sign of the burning bush clearly explains his power. People who understand this kneel and prostrate themselves.

Moses used a Magic Wand, the emblem of real power, the priestly power of an Initiate of the Great Mysteries of life and death.

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In front of the Pharaoh, Moses turned the Waters of the Nile into blood; the fish died, the sacred river was infected, the Egyptians could not drink its water and the irrigators of the Nile poured blood into the fields.

Moses did more, he caused millions of disproportionate, gigantic and monstrous frogs to come out of the river and invade the houses. He then made these horrible frogs disappear with a gesture, indicating a free and supreme Will.

However, as the pharaoh did not set the Israelites free, Moses performed new wonders. He covered the land with dirt, giving rise to a cloud of disgusting and filthy gnats, which he then gave himself the luxury of removing.

He caused a terrible plague to break out, and all the herds died except for those belonging to the Jews.

The Holy Scriptures say that he took soot from a kiln and threw it into the air, and it fell over the Egyptians causing pustules and ulcers.

Lifting up his Magic Wand, Moses caused a severe hail storm which mercilessly destroyed and killed. He then made the flaming lightning flash and terrifying thunder rumble and a shocking rain fall. Afterwards, with a gesture, he returned calmness.

The pharaoh nevertheless continued to be inflexible. Moses made an awesome strike of his magic wand and by enchantment brought about clouds of locusts, and then came darkness. With another strike of his Wand he returned everything to its original order.

The end of this Biblical drama of the Old Testament is very well known. Jehovah intervened: he made all the firstborn children of the Egyptians die, and the Pharaoh had no choice but to let the Hebrews go.

Later, Moses used his magic wand to cleave the waters of the Red Sea and crossed it, dry, on foot.

When the Egyptian warriors hastened there in pursuit of the Israelites, Moses with a gesture made the waters flow back and swallow the persecutors.

Unquestionably, many pseudo-occultists reading all this would like to do the same, and have the same powers as Moses. However, this is impossible as long as the Will continues to be bottled up inside each and every one of those Selves that we carry within the different layers of our Psyche.

The *Essence*, trapped inside the Myself, is the genie of Aladdin's lamp, longing for freedom... Once the genie is freed, he can perform wonders.

The *Essence* is the "Will-Consciousness", unfortunately expressing itself according to our own conditioning.

When the will is liberated, it then mixes or fuses with the Universal Will and in this way becomes supreme.

The individual Will fused to the Universal Will can perform all the wonders of Moses.

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There are three types of action: A) Those corresponding to the Law of Accident. B) Those belonging to the Law of Recurrence, events always repeated in each existence. C) Actions intentionally determined by the Will-Consciousness.

Unquestionably, only people who have liberated their Will through the *death* of the “Myself” will be able to perform new actions that are born from their free Will.

Humanity’s common and ordinary actions are always the result of the Law of Recurrence or are mere products of mechanical accidents.

He who truly possesses free Will can bring about new circumstances. He who has his Will bottled up inside the “*pluralised Self*” is a victim of circumstance.

In all the biblical pages there are wonderful displays of high magic, clairvoyance, prophecy, wonders, transfigurations, resurrections of dead people, be it by breathing life into them, or by the laying on of hands, or by staring at the root of the nose, etc...

In the Bible there abounds the sacred oil, massage, the magnetic exchange, the application of a drop of saliva to a sick part of the body, the reading of other people’s thoughts, transportations, apparitions, words coming from heaven, etc. True wonders of a conscious, liberated and emancipated supreme Will.

Sorcerers? Enchanters? Black Magicians? They abound like weeds. However, they are not Saints or Prophets, nor adepts of the White Brotherhood.

No one can attain “Real Enlightenment”, nor exercise absolute Priesthood of the “Will-Consciousness”, if he hasn’t previously radically died to himself in the here and now.

Many people frequently write to us, complaining of not possessing enlightenment, asking for powers, demanding from us keys to become magicians, etc... However, they are never interested in observing themselves, in knowing themselves, in disintegrating those psychic-adjuncts, those Selves inside which the Will, the *Essence*, is bottled up.

Obviously people like this are condemned to failure. They are people who covet the faculties of saints, but in no way are they ready to die to themselves.

Eliminating errors is something magical, wonderful in itself, which implies a rigorous psychological observation of ourselves.

Exercising powers is possible when the wonderful power of the Will is radically liberated.

Unfortunately, because people have their Will bottled up inside each of the Selves, the Will is obviously divided into a multiplicity of wills, each expressing itself according to its own conditioning.

It is clear to understand that each of the Selves for this reason possesses its own particular unconscious will.

The countless wills bottled up inside the Selves frequently clash with each other, in this way making us impotent, weak, miserable, incapable and victims of circumstance.

DECAPITATION

As we work upon ourselves, we increasingly understand the need to radically eliminate those things from our inner nature which make us so abominable.

The worst of life's circumstances, the most critical events and the most difficult situations are always marvellous for intimate self-discovery.

At those critical moments and when we least expect it, our most secret Selves always come out. If we are on the alert, we will unquestionably discover them.

The quiet times in life are precisely the least favourable for working upon ourselves.

There are excessively complicated times in life when we have a strong tendency to easily identify with events and completely forget ourselves. In those instances we do foolish things which lead us nowhere. If we were on the alert at those very moments, instead of losing our heads, we would remember ourselves, we would discover to our amazement certain Selves, the existence of which we had least suspected.

The *sense* of intimate self-observation is atrophied in every human being. By working seriously upon ourselves and observing ourselves from moment to moment, such a *sense* will progressively develop.

As the *sense* of self-observation develops through continuous use, we will be increasingly capable of directly perceiving those Selves of which we never had any information in relation to their existence.

Before the *sense* of intimate self-observation, each of those Selves which dwell within us secretly takes on the shape of this or that figure related to the defect which it personifies. Without a doubt, the image of each of these Selves has a certain unmistakable psychological *flavour* through which we apprehend, capture and instinctively trap their intimate nature and the defects which characterise them.

At the beginning the esotericist does not know where to start; he feels the need to work upon himself, but is completely disorientated.

If we are on the alert and take advantage of critical moments, of the most unpleasant situations, the most adverse instances, we shall discover our prominent defects, Selves which we must urgently disintegrate.

Sometimes, we can start with anger, or self-esteem, or that unfortunate second of lust, etc.

It is above all necessary to take note of our daily psychological states if we truly long for a definite change.

Before we go to bed it is useful to examine the events which took place during the day, the embarrassing situations, the noisy laughter of Aristophanes and the subtle smile of Socrates.

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It could be that we have hurt someone with our laughter, perhaps we have made someone ill with a smile or with an out of place look.

We should remember that in pure Esotericism, good is everything which is in its place, and bad is everything which is out of place.

Water in its place is good, but if it floods the house it is out of place; it would cause damage, and would be bad and harmful.

Fire in the stove, in its place, besides being useful is good; out of place, burning the furniture in the sitting room, it would be bad and harmful.

Any virtue, however holy it may be, is good in its place, but out of place it is bad and harmful. We can harm others with virtues. It is essential to put virtues in their corresponding place.

What would you say of a Priest who was preaching the word of the Lord in a brothel? What would you say of a mild and tolerant man who blesses a gang of attackers trying to rape his wife and daughters? What would you say of this kind of tolerance taken to excess? What would you say of the charitable attitude of a man who, instead of taking food to his home, shares his money amongst mendicants of vice? What would be your opinion of a helpful man who, at a given time, lends a dagger to a murderer?

Remember, dear reader, that within the rhythm of verse, crime is also hidden. There is a lot of virtue in evil people and there is a lot of evil in virtuous people.

Although it seems incredible, crime is also hidden in the perfume of a prayer.

Crime disguises itself as a Saint, it uses the best virtues, and presents itself as a martyr, and even officiates in sacred temples.

As the sense of intimate self-observation develops within us with continuous use, we will be able to see all those Selves which serve as a basic foundation for our individual temperament, be it sanguine or nervous, choleric or phlegmatic.

Although you, dear reader, may not believe it, behind the temperament we possess the most execrable, diabolical creations are hidden, in the remote depths of our psyche.

To see such creations and observe such monstrosities of hell, within which our very consciousness is bottled up, is possible with the continuously progressive development of the *sense* of intimate self-observation.

As long as a man does not dissolve these creations of hell, these aberrations of himself, he will undoubtedly continue, deep down, in the most profound depths, to be something which should never have existed, a deformity, an abomination.

Gravest of all is that the abominable one is not aware of his own abominations, he believes that he is beautiful, just and he even complains about other people's lack of understanding. He bemoans his neighbour's ingratitude and says that nobody understands him. He weeps, saying that people owe him, that he has been badly paid, etc...

The *sense* of intimate self-observation enables us to prove directly for ourselves the secret work, through which we dissolve this or that Self (this or that psychological defect) at a given time, possibly discovered in difficult conditions and when we least expected it.

Has there ever been a time in your life when you have thought about the things that you consider pleasant and unpleasant? Have you ever reflected upon the secret motivation for an action? Why would you like to have a beautiful house? Why would you like to have the latest model of a car?... Why do you always want to follow the latest fashion? Why do you covet uncovetousness? What has offended you most at a given time? What flattered you most yesterday? Why did you feel superior to someone at a given moment? At what time did you feel superior to someone? Why did you boast, relating your successes? Could you not keep quiet when gossip was being spread about someone you know? Did you accept a glass of alcohol just to be polite? Although you do not usually smoke, did you accept a cigarette just because of your concept of education or of manhood? Are you sure that you were sincere in that conversation? When you justified yourself, when you flattered yourself, when you talked about your successes and related them, repeating what had you said before in front of others, did you understand that you were being vain?

The sense of intimate self-observation, besides allowing you to clearly see the Self which you are dissolving, will also allow you to see the remarkable and definite results of your inner work.

At the beginning, these creations of hell, these psychic aberrations which unfortunately characterise you, are more ugly and monstrous than the most horrifying beast living in the depths of the sea or in the deepest jungles of the Earth. As you progress in your work, you will prove through the *sense* of inner self-observation the outstanding fact that these abominations begin to lose volume and get smaller...

It is interesting to know that as such bestialities decrease in size, lose volume and grow smaller, they gain in beauty and slowly take the form of a child-like figure. They ultimately disintegrate and become cosmic dust; the bottled up *Essence* is then liberated, emancipated and awakens.

Without a doubt, the mind cannot fundamentally alter any psychological defect. Obviously, our understanding can give itself the luxury of labelling a defect with this or that name, justifying it, moving it from one level to another, etc., but it cannot by itself annihilate or disintegrate it.

We urgently need a flaming power superior to the mind, a power which by itself is capable of reducing any psychological defect to mere cosmic dust.

Fortunately, there is such a serpentine power within us, that wonderful fire which medieval alchemists baptised with the mysterious name of *Stella Maris*, the *Virgin of the Sea*, the *Azoe of Hermes' Science*, the *Tonanzin of the Aztec's Mexico*, that derivative of our own intimate *Being*. The *Mother Goddess* is always symbolised within us as the *Sacred Serpent of the Great Mysteries*.

If after having observed and deeply understood this or that psychological defect (this or that Self), we beg our own *Cosmic Mother*, because each of us has our own one, to disintegrate and reduce to cosmic dust this or that defect, that Self which is the reason for our inner work, you can be sure that it will lose volume and slowly turn into cosmic dust.

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All this naturally involves a successive in-depth work, always continuous, because no Self can ever be instantaneously disintegrated. The sense of intimate self-observation can see a progressive improvement in the work related to the abomination which we are truly interested in disintegrating.

Although it seems incredible, Stella Maris is the astral signature of human sexual potency.

Obviously, Stella Maris has the effective power to disintegrate the aberrations which we carry in our psychological interior.

The decapitation of John the Baptist is something which invites reflection. Any radical psychological change would be impossible unless we go through the *decapitation* first.

Our own derived Being, Tonanzin, Stella Maris, has electrical potency unknown to all mankind and lies latent, deep down in our psyche. Obviously, she has a power which allows her to decapitate any Self before its final disintegration.

Stella Maris is that philosopher's fire, and lies latent within all organic and inorganic matter.

Psychological impulses can provoke intensive action from such fire, and then *decapitation* becomes possible.

Some of the Selves are usually decapitated at the beginning of the work, others in the middle, and the last ones at the end. Stella Maris, as igneous sexual potency, is fully conscious of the work to be done, and carries out the *decapitation* at the correct moment and at the appropriate instant.

As long as the disintegration of all these psychological abominations, all lasciviousness and all the following curses: theft, envy, secret or open adultery, greed for money or psychic powers, etc... does not take place, then even when we think of ourselves as honourable people, trustworthy, sincere, polite, charitable, inwardly beautiful, etc., it is obvious that we will never be more than *whitened graves*, beautiful from the outside, but full of disgusting putrefaction from within.

Erudition through reading, pseudo-knowledge, being fully informed about Holy Scriptures be they from east or west, north or south, pseudo-occultism or pseudo-esotericism, the absolute certainty of being well documented, the fully convincing, intransigent sectarianism, etc. are useless because in reality, deep down, only that which we ignore exists : creations of hell, curses, monstrosities hidden behind a beautiful face or a venerable face, beneath the sacred vestments of a holy leader, etc.

We have to be sincere with ourselves and ask ourselves what it is that we want. If we have come to the Gnostic teaching because of mere curiosity, if in truth the *decapitation* is not what we want to go through, then we are deceiving ourselves, we are defending our own putrefactions, we are being hypocrites.

Among the most venerable schools of esoteric and occultist knowledge, there are sincerely mistaken people who truly want Self-Realisation, but who are not dedicated to the disintegration of their own inner abominations.

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There are many people who suppose that sanctification is possible through good intentions. Obviously, while we are not working intensively upon those Selves we carry within, they will continue to exist beneath a pious look and good behaviour.

The time has come to realise that we are wicked people disguised in tunics of holiness, wolves in sheep's clothing, cannibals dressed in gentlemen's suits, tyrants hidden behind the holy sign of the cross, etc.

However majestic we may appear to be within our temples, or within our halls of light and harmony, however calm and sweet we may appear to our neighbours, however reverent and humble we may seem, deep down in our psyche all the abominations of hell and monstrosities of war will continue to exist.

In Revolutionary Psychology the need for a Radical Transformation becomes evident to us, and this is only possible by declaring upon ourselves a merciless and cruel war to the death.

Certainly, all of us are worth nothing, each of us is the misfortune of the Earth, the execrable ones.

Fortunately, John the Baptist taught us the secret path : TO DIE TO OURSELVES THROUGH PSYCHOLOGICAL DECAPITATION.

THE PERMANENT CENTRE OF GRAVITY

If true individuality does not exist, then continuity of purpose is impossible.

If the psychological individual does not exist, if many people live within us and if there is no responsible individual, it would be absurd to ask that anyone should have a continuity of purpose.

We know well that many people live within a person, so a full sense of responsibility does not really exist within us.

What a particular Self asserts at a given time cannot have any seriousness, due to the concrete fact that another Self can assert exactly the contrary at another time.

Gravest of all is that many people believe that they possess a sense of moral responsibility and deceive themselves by saying that they are always the same.

There are people who, at a certain time in their existences, come to the Gnostic studies; they shine with the strength of eagerness, they become enthusiastic about the Esoteric Work and even swear to dedicate their entire existence to these matters.

Unquestionably, all the brothers of our Movement come to admire such enthusiasts.

One can only feel great happiness when listening to these types of people, so devout and definitely sincere.

However, the idyll does not last very long; any day due to this or that reason, just or unjust, simple or complicated, the person leaves Gnosis then abandons the Work, and to correct the wrong or trying to justify himself, he affiliates himself with another mystical organisation and thinks that he is now better off.

All these comings and goings, all these incessant changes of schools, sects and religions, are due to the multiplicity of Selves we have within, which fight amongst themselves for supremacy.

Since each Self has its own criteria, its own mind and its own ideas, this changing of opinions, this constant *flitting* to and fro from organisation to organisation, from ideal to ideal, etc. is only normal.

A person himself is only a machine which he sooner serves as a vehicle to one Self or another.

Some mystical Selves deceive themselves after abandoning a particular sect; they decide to believe they are Gods, shine like will-o-the-wisps and ultimately disappear.

There are people who look into the Esoteric Work for a moment, but then, as soon as another Self intervenes, they definitely abandon these studies and allow themselves to be consumed by life.

Obviously, if we do not fight against life, it will devour us, and the aspirants who truly do not allow themselves to be swallowed by life are rare.

As a whole multiplicity of Selves exist within us, a Permanent Centre of Gravity cannot exist.

It is only normal that not every individual intimately Self-Realises. We all know well that the Intimate Self-Realisation of the Being demands continuity of purpose. As it is very difficult to find someone who has a Permanent Centre of Gravity, it is not strange that the person who achieves profound intimate Self-Realisation is very rare.

It is normal for someone to become enthusiastic about the Esoteric Work and then to abandon it, but it is strange for someone not to abandon the Work and to achieve the aim.

Certainly, in the name of truth, we assert that the Sun is carrying out a laboratory experiment, very complicated and terribly difficult.

Within the *intellectual animal* wrongly called man there are seeds which, if suitably developed, can turn us into Solar Men.

However, it is not superfluous to clarify that it is not certain that those seeds will develop. They normally degenerate and are regrettably lost.

In any case, the above mentioned seeds which will turn us into Solar Men need an adequate environment, because it is well known that a seed in a barren environment does not sprout and is lost.

For the real seed of Man placed in our sexual glands to be able to sprout, continuity of purpose is needed as well as a normal physical body.

If the scientists continue to experiment with the glands of internal secretion, any possibility of development of the mentioned seeds could be lost.

Although it seems incredible, ants have already gone through a similar process in the remote archaic past of our Planet Earth.

One looks in amazement at the perfection of ant hills. There is no doubt that the established order in any ant-hill is formidable.

Those initiates who have awakened consciousness know by direct mystical experience that ants were a human race who created a very powerful socialist civilisation in times not even remotely suspected by the great historians of the world.

Then, the dictators from that family eliminated the various religious sects and free will, because all these reduced their power, and they needed to be totalitarians in the full sense of the word.

Under such conditions, with individual initiative and religious rights eliminated, the intellectual animal hurled itself onto the path of involution and degeneration.

TREATISE OF REVOLUTIONARY PSYCHOLOGY

To everything mentioned above they added scientific experiments, organ and gland transplants, hormone tests, etc... The result of this was a gradual decrease in size, and a morphological alteration of the human organism, until they ultimately turned into the ants as we now know.

All that civilisation, all those movements related to the established social order, became mechanical and were inherited from father to son. Today, we look in amazement at an ant-hill, but we can only regret their lack of intelligence.

If we do not work upon ourselves, we involute and degenerate in a frightful way.

Certainly, the experiment that the Sun is carrying out in nature's laboratory, besides being difficult, has given very few results.

Creating Solar Men is only possible when there is true co-operation in each of us.

Creating Solar Men is impossible if we do not first establish a Permanent Centre of Gravity within us.

How can we have continuity of purpose if we do not establish a Permanent Centre of Gravity within ourselves?

Any race created by the Sun certainly has no other objective in nature apart from serving the interests of this creation and the solar experiment.

If the sun fails in its experiment, it loses all interest in such a race, and in fact that race is condemned to destruction and involution.

Each of the races that have existed on the face of the Earth have served for the solar experiment. The sun has achieved a few successes from each race, and has harvested small groups of Solar Men.

When a race has given its fruits, it progressively disappears or perishes violently through great catastrophes.

The creation of Solar Men is possible when we fight to become independent of the lunar forces. There is no doubt that all those Selves we carry in our psyche are exclusively of a lunar type.

If we do not first establish a Permanent Centre of Gravity within us it will in no way be possible to liberate ourselves from the lunar forces.

How can we dissolve the totality of the pluralised Self if we do not have a continuity of purpose? How can we have a continuity of purpose without having firstly established a Permanent Centre of Gravity within our Psyche?

As our present race, instead of becoming independent of lunar forces, has lost all interest in the solar intelligence, it has unquestionably condemned itself to involution and degeneration.

It is impossible for a True Man to emerge by means of the evolutionary mechanism. We know well that evolution and its twin sister involution are only two laws which constitute the mechanical shaft of the whole of nature. We evolve up to a perfectly defined point, and then the involutory process comes; for every way up there is a way down and vice versa.

We are exclusively machines controlled by different Selves. We serve nature's economy, we do not have a definite individuality as many pseudo-esotericists and pseudo-occultists wrongly suppose.

We need to *change* with utmost urgency for Man's seeds to give their fruits.

Only by working upon ourselves with a true continuity of purpose and a full sense of moral responsibility, can we turn ourselves into Solar Men. This implies dedicating the whole of our existence to the Esoteric Work upon ourselves.

Those who have hopes of reaching the solar state through the mechanics of evolution are deceiving themselves, and in fact they condemn themselves to involutory degeneration.

We cannot give ourselves the luxury of versatility in the Esoteric Work. Those who have fickle ideas, those who work on their psyche today and tomorrow allow themselves to be consumed by life, those who look for excuses and justifications to abandon the Esoteric Work will degenerate and involute.

Some postpone the error, and leave everything until tomorrow while they improve their financial situation, without taking into account that the solar experiment is something very different from their personal criteria and their well known projects.

It is not so easy to turn ourselves into Solar Men when we have the moon within us (The Ego is lunar).

The Earth has two moons; the second one is called Lilith and is found a bit further on from the white moon.

Astronomers usually see Lilith like a lentil, because it is very small. It is the black moon.

The most sinister forces of the Ego reach the Earth from Lilith and produce subhuman and bestial psychological results.

The crimes in the press, the most monstrous murders in history, the most unsuspected crimes, etc... are due to the vibratory waves of Lilith.

The double lunar influence, represented in human beings by the Ego which we carry within, makes us true failures.

If we do not see the urgency of giving the whole of our existence to the Work upon ourselves, with the purpose of liberating ourselves from the double lunar forces, we will eventually be swallowed by the moon, gradually involuting and degenerating into certain states which could well be described as unconscious and subconscious.

Gravest of all is that we do not possess true individuality; if we had a Permanent Centre of Gravity we would truly and seriously work until we had achieved the *solar state*.

There are many excuses in these matters, so many evasions and many fascinating attractions, that in fact, usually for this reason, it becomes almost impossible to understand the urgency for the Esoteric Work.

TREATISE OF REVOLUTIONARY PSYCHOLOGY

However, both the small margin of free will which we have, and the Gnostic teaching directed towards practical work, could serve as a foundation for our noble purposes concerning the solar experiment.

The fickle mind does not understand what we are saying here—it reads this chapter and then forgets it. Afterwards another book arrives and then another, and finally we end up affiliating ourselves with any institution which can sell us a passport to heaven, which can talk to us in a more optimistic way, which can assure us of comfort in the afterlife.

This is the way that people are, mere marionettes controlled by invisible strings, mechanical puppets with fickle ideas and without continuity of purpose.

THE GNOSTIC ESOTERIC WORK

It is urgent to study Gnosis and to use the practical ideas we are giving in this book to seriously work upon ourselves.

However, we wouldn't be able to work upon ourselves with the intention of dissolving this or that Self without having previously observed it.

The observation of ourselves allows a beam of light to penetrate into our interior.

Any Self expresses itself in one way in the mind, in another in the heart, and yet in another way in the sexual centre.

We need to observe the Self which, at a given moment, we have caught. It is urgent that we see the Self in each of these three centres of our organism.

If in our relationships with other people we are on the alert and vigilant like a watchman at war, we will discover ourselves.

Do you remember when your vanity has been hurt? Your pride? What has upset you most during the day? Why you were upset? What was the secret cause? You should study these; observe your mind, your heart and your sexual centre.

Practical life is a marvellous school; in our relationships with others we can discover those Selves which we carry within.

Any trouble, any incident can lead us, through intimate self-observation, to the discovery of a Self, be it self-esteem, envy, jealousy, anger, greed, suspicion, calumny, lust, etc...

We need to know ourselves before we are able to know others. It is urgent to learn to see other people's points of view.

If we put ourselves in the place of others, we shall discover that within us we have more than enough of those psychological defects which we label others with.

It is indispensable to love our fellow-men, but we cannot love them unless we first learn to put ourselves in the other person's place in the Esoteric Work.

As long as we do not learn to put ourselves in the place of others, cruelty will continue to exist on the face of the Earth.

However, if we do not have the courage to see ourselves, how can we put ourselves in the place of others?

Why should we exclusively see the bad side of people?

TREATISE OF REVOLUTIONARY PSYCHOLOGY

Mechanical antipathy towards another person whom we meet for the first time shows us that we do not know how to put ourselves in our neighbour's place, that we do not love our fellow-men, and that our consciousness is far too *asleep*.

Do we feel antipathy towards a certain person? What is the reason? Maybe he drinks? Let's observe ourselves... are we sure of our virtue? Are we sure that we do not have the "Self" of drunkenness within us?

When we see a drunkard doing clownish things, it would be better to say, "That is me doing clownish things..."

Are you an honest and virtuous woman, and for that reason dislike a particular lady and feel antipathy towards her? Why? Are you very sure of yourself? Do you think that you do not have the Self of lust within you? Do you think that lady with the damaged reputation for her scandals and lust is perverse? Are you sure that you do not have the lustfulness and perversity which you see in that woman, within you?

It would be better if you intimately observed yourself, and during profound meditation put yourself in the place of that woman whom you detest.

It is urgent to value the Gnostic Esoteric Work. It is indispensable to understand and appreciate it if we truly long for radical change.

It is indispensable to know how to love our fellow-men, to study Gnosis and to spread this teaching to everyone, otherwise we will fall into selfishness.

If we dedicate ourselves to the Esoteric Work upon ourselves and we do not spread the teaching to others, our inner development becomes very difficult because of our lack of love for our fellow-men.

Whoever gives receives, and the more he gives the more he receives. However, he who gives nothing, even what he has will be taken from him. This is the Law.

PRAYER IN THE WORK

Observation, judgement and execution are the three basic factors of dissolution. Firstly, we observe; secondly, we judge; and thirdly, we execute.

Spies during a war are firstly observed, secondly judged, and thirdly executed.

In our relationships with others there is self-discovery and self-revelation. Those who give up living with their fellow-men also give up self-discovery.

An intimate actor, a psychic adjunct, a Self within us, is undoubtedly the cause of any incident in life, however small it may be.

Self-discovery is possible when we are in a state of alert perception and are alert to novelty.

A Self discovered red-handedly must be carefully observed in our brain, heart and sexual centre.

Any Self of lust can show itself in our heart as love, and in our mind as an ideal, but if we pay attention to the sexual centre, we feel a kind of unmistakable morbid excitement.

The judgement of any Self has to be definite. It needs to be put in the dock and mercilessly judged.

Any excuse, justification and consideration must be eliminated if we truly want to become conscious of the Self we are eager to extirpate from our psyche.

Execution is different. It would be impossible to execute any Self if we hadn't previously observed and judged it.

Prayer is fundamental in the psychological work for the dissolution. We need a power superior to the mind if we truly want to disintegrate this or that Self.

The mind alone could never disintegrate any Self. This is unassailable and irrefutable.

Praying is talking to God. We must appeal to the Mother Goddess intimately if we truly want to disintegrate our Selves. Anyone who does not love his Mother, an ungrateful child, will fail in the Work upon himself.

Each of us has our own particular, individual Divine Mother. She is herself part of our own *Being*, but is a derivative.

All the ancient people worshipped the "Mother Goddess" in the most profound depths of their *Being*. The feminine principle of the Eternal One is ISIS, MARY, TONANZIN, CIBELES, REHA, ADONIA, INSOBERTHA, etc...

TREATISE OF REVOLUTIONARY PSYCHOLOGY

As in the merely physical world we have a Father and a Mother, in the most profound depths of our *Being* we also have our Father who is in secret and our Divine Mother KUNDALINI.

There are as many Fathers in Heaven as there are people in the World. The Mother Goddess, in our own intimacy, is the female aspect of our Father who is in secret.

HE and SHE are certainly the two superior parts of our intimate *Being*. Without a doubt HE and SHE are our very *Real Being* beyond the Self of psychology.

HE unfolds himself into HER, and rules, guides and instructs. SHE eliminates the undesirable elements we carry within us, on the condition that we work continuously upon ourselves.

When we have radically died to ourselves, when all the undesirable elements have been eliminated, after a lot of conscious work and voluntary suffering, we will fuse and integrate with the "FATHER-MOTHER"; then we will be awesomely Divine Gods beyond good and evil.

Our own particular, individual Divine Mother, through her flaming powers, can reduce to cosmic dust any of those many Selves which have previously been observed and judged.

In no way is there a need for a special formula to pray to our inner Divine Mother. We must be very natural and simple when we address HER. A child who addresses his Mother never has special formulas, he says what comes from his heart and that is all.

No Self is instantly dissolved. Our Divine Mother must Work, and even suffer a great deal, before she can achieve the annihilation of any Self.

You should become introverted and address your prayer inwardly, looking for your Divine Lady within yourself, and you can talk to her with sincere supplications, begging her to disintegrate that Self which you have previously observed and judged.

As the sense of intimate self-observation develops, it will allow you to verify the progressive improvement of your work.

Understanding and discernment are fundamental. Nevertheless, we need something else if we really want to disintegrate the MYSELF.

The mind can give itself the luxury of labelling a defect, moving it from one department to another, showing it, hiding it, etc., but it can never fundamentally alter it.

A "*special power*" superior to the mind, a flaming power capable of reducing any defect to ashes is needed.

STELLA MARIS, our Divine Mother, has such a power; she can pulverise any psychological defect.

Our Divine Mother lives in our intimacy, beyond our body, the feelings and the mind. She in herself is an igneous power superior to the mind.

Our own particular, individual Cosmic Mother has wisdom, love and power. Absolute perfection exists within her.

Good intentions and the constant repetition of them are useless and lead nowhere.

It would be useless to repeat, “I won’t be lustful”. The Selves of lust will nevertheless continue to exist in the very depths of our psyche.

It would be useless to repeat daily, “I won’t be angry any more”. The Selves of anger will continue to exist within our psychological depths.

It would be useless to say daily, “I won’t be greedy any more”. The Selves of greed will continue to exist in the diverse layers of our psyche.

It would be useless to keep away from the world and to lock ourselves in a convent or to live in a cave. The Selves within us will continue to exist.

Some cave-dwelling anchorites, through rigorous discipline, reached the ecstasy of saints and were taken to heaven where they saw and heard things which human beings are not allowed to understand. Nevertheless, the Selves continued to exist within their interior.

Unquestionably the *Essence* can escape from the Self through rigorous discipline and enjoy ecstasy. However, after the bliss it goes back inside the Myself.

Those who have accustomed themselves to this ecstasy without having dissolved the Ego think that they have already achieved liberation. They deceive themselves, thinking that they are Masters, and even end up entering into submerged involution.

We will never pronounce against mystical bliss, against ecstasy and the soul’s happiness in the absence of the Ego.

We would only like to emphasise the need to dissolve the Selves in order to achieve the final liberation.

The *Essence* of any disciplined anchorite, accustomed to escaping the Self, repeats this exploit after the death of the physical body, enjoys ecstasy for a while, then returns to the inner bottle, the Ego, the Myself, like the Genie of Aladdin’s lamp.

Then, he has no other alternative but to go back into a new physical body, with the purpose of repeating his life in the realms of existence.

Many mystics who have disincarnated in the caves of the Himalayas in central Asia are now common, ordinary people in this world, although their followers still worship and venerate them.

Any attempt at Liberation, however magnificent it may be, is condemned to *failure* if it does not take into account the need to *dissolve* the Ego.

ABOUT THE AUTHOR

SAMAEL AUN WEOR was born on March 3, 1917 in Colombia. His great spiritual yearnings led him to extensively study and investigate the worlds great teachings, and based upon his own profound experiences he recast their key elements in a form appropriate for our times.

His doctrine remains in print in more than one hundred works, translated into different languages. These in turn are synthesised in five great works recommended by him for all those who truly wish to explore their own internal world through direct experience, going beyond the simple literal intellectual interpretation or theory.

RECOMMENDED BOOKS :

- *Treatise on Revolutionary Psychology*
- *The Great Rebellion*
- *The Three Mountains*
- *Yes there is a Hell, Yes there is a Devil, Yes there is Karma*
- *The Mystery of The Golden Blossom*