

IMAGINATION AND FANTASY

Obviously, it is convenient to make a clear differentiation between imagination directed voluntarily and mechanical imagination. Undoubtedly, directed imagination is Conscious Imagination; for the wise, to imagine is to see.

Conscious Imagination is the translucent in which the firmament, the Mysteries of Life and Death, the Being, are reflected.

Mechanical imagination is different. It is formed by the residues of the memory, it is the fantasy. It is necessary to investigate it profoundly.

People with their fantasy, with their mechanical imagination, do not see themselves such as they really are, but in accordance with their own forms of fantasy.

There are several forms of fantasy, one of them consists in not seeing oneself as one really is. Few are those that have the courage to see themselves, in their crude reality.

I am absolutely certain that those present here have never seen themselves such as they are: mechanical imagination deceives you by making you confuse one thing with another, you see yourselves with forms that do not coincide with reality.

If I would truly tell each of you, what your different psychological characteristics are, I am quite sure that you would feel hurt. It is clear that you have a mistaken concept about yourselves, that you have never seen yourselves, that your form of fantasy prevents you from seeing yourselves as you really are.

Talking in an allegoric and pleasant form, I will try to make a psychological exploration in gross manner, without citing names or last names, using symbolic names, so each one can understand.

What could we say, for example, about Cicero? What a great man, who would deny it, eloquent, quite lapidary. Are we sure that he is totally benevolent? Let us reflect about it, if we would mention the gravity of his fantasy, he would feel hurt, if we pointed at him, he would protest violently. He never murdered Popea! That work was to Nero, however, because of him Popea had a broken heart. He would not in any way feel really alluded, he has always felt being a good-natured person. Well, that is his fantastical characteristic (to see himself through the prism of an extraordinary benevolence), that is obvious.

And what would we say, for example, of he who, yearning for the light of the spirit fails in its foundation? Is it not said that Icarus flew into the sky with wax wing, they melted, so he fell into the abyss? However, he does not think about himself in this form, he believes that he has loyalty to the cause, he is sure that he walks on the correct path, that he is a man like no other. So, keeping this in mind, what would remain of Icarus after falling into the Avernus? Is it not say that Ganimides ascended to Olympus? However, Ganimides can also be thrown to the bottom of the precipice.

The disciple, we will call him Justinian as a symbol. How many times has he justified himself? He is convinced that all goes very well, perhaps recently he has improved something, but does he not protest at determinate moments? Did he not protest in the Altar of the Sacrifice? But the unvanquished feels secure he has never protested, that he has always worked in favour of the Great Cause, without failure.

In the name of the truth, although it may seem to you a bit hard to believe, rare are those that have seen themselves as they really are.

Aristotle, all the time with his philosophy, convinced that he has a formidable wisdom (he has not said this but he has felt it). His wife... He is magnificent like no other, he has made her suffer but he lives convinced that he has never done anything incorrect, he is sure of being magnificent, benevolent, sweet, etc.

In the name of the truth I could say you that there is only one person that has seen himself such as he really is, just one among all of you. All the others have a fantastic image of themselves; their mechanical imagination make to see themselves, not as they are but as apparently are. Therefore, my dear brothers, I invite you to reflection. Think if you have ever seen yourselves as you really are.

Historians, for example, what have they written? Just fantasies. What do they say about Nero? That he was an homosexual and that he even got married with another man. What is the origin of that information? Are they sure about that?

In name of truth, I must say that I was reincarnated in the era of Nero and he was nothing of a homosexual. I saw him many times passing through the gates of ancient Rome, sitting on his berth on the shoulders of his slaves. He was a man of ample forehead and robust herculean body. Historians do not say so, they emphasize the idea of an abominable poet. Instead of being surrounded by homosexuals, I always saw him with his women. I lived in Nero's era and I give testimony of that. Historians have falsified the truth about that man.

Do they not accuse Marie Antoinette of being a prostitute, an adulter, etc.? Nobody ignores that it was made into a huge scandal the part about her necklace, jewel that she had given with the intention of helping. But to say that she was unfaithful to Louis XVI, is far from the truth.

We submitted her to a test in the superior worlds and she was found quite chaste, with the right to wear the white tunic. I saw her passing heroically through Paris; she did not owe anything, she had nothing to fear about. She gave her life for France, her real value has never been appreciated.

Many things have been written in history, it is deformed, it is not worth studying it; about the only thing worth are the dates. And not always, because how absurd would be to accept the year 1.325 plus and more as the year of foundation of the Anahuac Empire, to

later disappear in the year 1.500 approximately under the boots of Hernan Cortez and his henchmen.

Do you believe that in two centuries it could be possible to build a powerful civilization, if to build a single pyramid there were needed entire generations? Do you believe that a powerful civilization like that, was built in two centuries?

In that form historians adulterate, falsified the dates; that is why in the matters of history we have to work with a lot of care.

You have to differentiate the Mechanical Memory from the Memory of the Gnostic Work. Mechanical Memory takes you to erroneous conclusions.

Are you sure you remember your live such as it really was? I am not asking you about your past existences, but about your present one.

Impossible, there are things that appear distorted in mechanical memory. If we were born in a middle class house and lived in a clean, tidy house, provided with food, clothing and shelter, and we had seen some money, it could have been that with the passing of time and years, we can keep in the memory something distorted.

As children, a few dollars seem like millions to us, some small pine trees in the garden or close to our window can seem colossal to us. And because our body was small, it would not be strange if once we become adults we say, "As a child I used to live in such place, my house was magnificently adorned, it had great walls, decorated ceilings, what a beautiful table, how much money" (an infantile, mechanical and absurd remembrance).

Therefore, the only real memory is the Work Memory. If by means of retrospective exercise, we would want to remember part of it, we would see that this middle class house was not the palace we once thought it was, but a simple home of a sincere and laborious father. Those fabulous amounts of money were small amounts to pay the rent and buy food.

Mechanical Memory is more or less false. Let us take the case of the famous psychological tests. If a group of you goes for a trip to Yucatan and sees the same monuments and stones, upon returning each of you will tell a different version. What does this prove? That mechanical memory is unreliable.

You have verified this many times: you have told something to a friend of yours who, in turn, has told it to another, but, he added more things and took away something else; it is already not the same story, he has distorted it. Later the other person in his turn tells it to another and the story is more and more distorted, in the long run, not even you can recognize it. It has become so distorted that there is no relation between what you had said and the final version.

Thus is mechanical memory, it is useless because in mechanical memory there exists fantasy. Mechanical memory and fantasy are very much associated.

So, how can we then control fantasy? There is but one way to control it: by means of a Work-Memory. Mechanical memory makes us see our life as it is not, as it was not. Through the work, we carve out our own life and come to discover it just as it really is. Then, what does this mean? That with the memory we store after having worked, it is possible to control fantasy, to eliminate it. And eliminate it radically.

It is convenient, thus, to eliminate that mechanical imagination, because it does not permit us in any way to achieve an esoteric progress. Let us observe the lady who gets ready in front of the mirror, who applies heavy eye shadow, lines her eyebrows, adds eyelashes, she stains her lips with a red colour. Look at her dressed in the latest style, how she looks at herself before the mirror, convinced she is very beautiful. If we were to say to her that she is frightfully ugly we will mortally hurt her vanity. She has a terrible fantasy, her form of fantasy makes her see herself as she is not; makes her see herself as an extraordinary beautiful woman.

Then, each one of us has a mistaken concept of himself, totally mistaken, and that is terrible. One can feel like a genius, capable of dominating the world, that one has a sparkling intellectuality, and be convinced of one's capacities. However, if one could see oneself as really is, one would comprehend that what one has in his personality is not his own, that his ideas are not his own because one read them in such or other book, that one is full of terrible moral lacks. But few are those who have the courage to nude themselves, to see themselves as they really are.

Each one projects a form of his fantasy on himself, and it is in this way how one has never ever seen oneself. And that is terrible, horrible.

Well, thinking out loud, to share with you, we will say that, as long as one does not dissolve one's forms of fantasy, one will remain very far from the Being. Just as we disintegrate all forms of fantasy, the Being will appear more and more in oneself.

When one searches deeper into what life is, into what the world is, one discovers that one frankly has not seen the world as it truly is. One has seen it through one's forms of fantasy, nothing more than that.

Mechanical imagination. How serious it is! Dreams of fantasy. Sometimes the fantasies' dreamer remains silent, other times he talks about them and some other times he wants to bring them to reality.

Obviously, the third case is serious because when a dreamer wants to bring them to practical life, he does terrible craziness; as it happens that his dreams do not match with real life, he ends up doing craziness.

The quiet dreamer wastes much vital energy but he is not dangerous, he who speaks about his dreams (fantastic dreams), is capable to infect the psyche of the others. The third one, the one who wants to bring his dreams to reality, is totally out of his mind, is crazy, that is obvious.

Well, continuing with this lecture, we can see clearly that mechanical imagination or fantasy, keeps us very far away from reality, from the Being, and that is truly lamentable.

People wander the streets dreaming, they go in their fantasies, they work dreaming, they marry themselves dreaming, they live life dreaming in the world of the unreal, they never see themselves ever, they always see a form of their own fantasy... To take away that form of fantasy from somebody is terribly difficult.

Naturally, there are various forms of fantasy; so thus, each one of us has his own "Fantasy-I", a fantasy-person that does not coincide with reality. Your fantasy-person has existed from the beginning and will exist tomorrow, now you are convinced that this fantasy-person is real and it results that it is not, that is very serious.

I repeat, how can we control fantasy? There is but one way to control it: the Work Memory, to be sincere with ourselves, work to eliminate the undesirable elements that we have within.

As we eliminate them, we will discover that there is an order in the work. Who is the one who comes to establish that order in the esoteric work? The Being is the one. He permits us eliminate fantasy from ourselves. But it is necessary to have great courage in order for one to be able to break the "Fantasy-I", the fantasy-person for a moment.

There are very rare instants in life in which one achieves seeing one's own ridiculousness, moments in which one achieves perceiving one's "Fantasy-I", one's fantasy-person. When this happens, there exists a very deep moral pain, but afterwards, dream comes once more, and one searches for a way to straighten everything up, and at last, one consoles oneself in fifty thousand ways, forgets the incident and the world remains "in peace," as always.

You are here listening while I am speaking; I am sure that our brother Arce is convinced that he is him, so he says "I am Arce." For example, "I am a business man." "My nature is such and such a form." Who could say to Arce that he is not Arce? Who could say to him that he is not a businessman? Who would dare to say it to him? And perhaps, could he believe it? Could he perhaps accept that he is not Arce, that he is not a business man, that he is not what he believes he is? I am sure that even he would not believe it.

*** What would you say?

** Venerable, in front of you there are not doubts.

*** But what if someone here challenges that "Fantasy-I" of yourself saying that you are not who you say that you are. Perhaps you would say me "whatever you say master, I agree." But who knows, if face to face with that person you will think different: "Well, that is your concept, I am Arce and I am as I am." That is obvious, because you have always known yourself, is that not true? The one that you believe you are does not exist, it is a fantasy.

It is hard to accept what I am saying to you, it is frightfully difficult but later on when you explore yourself psychologically, you will find out that you had a wrong concept about yourself. This is what happens with those that are here, they have never seen themselves. They have always seen a form of fantasy about themselves. Each one here has an "Fantasy-I", a fantasy-person which is not real.

It is worth it to be sincere with ourselves. The idea is to self know ourselves if we really want the Being to manifest within us, if it is that we truly yearn reality and nothing else but reality, without an atom of fantasy.

We need to be sincere and to have the courage to dismember ourselves, to destroy that fantasy-person that does not exist.

People do not know it exists, but one knows it does. Of course, one needs to use the scalpel of self-criticism, if not, to do a profound self-criticism would be impossible. If we proceed in this way, we will achieve destroying the "Fantasy-I", we will achieve braking it into pieces, reduce it to ashes, to cosmic dust.

Objective: discover the Being which dwells in our depths, the "Fantasy-I" eclipses the Being, it maintains one so fascinated with what is not real, that one is unable to discover one's own Being, the Being who exists in the depths of oneself.

Do not forget, my dear brothers, that the kingdom of the heavens is within us, and it has different levels, and, that and that the highest level in the kingdom of the earth does not reach the feet of the smallest who live in the heavens.

But, how to exit the distinct levels of the earth, to at least enter the lowest level of the kingdom of the heavens? By walking from the kingdom of the earth to the first stage of the kingdom of the heavens within us. The kingdom of the earth has distinct levels, some higher, others most refined; but the most refined level in earth is not the kingdom of the heavens.

To move from the highest step of the kingdom of the earth to the lowest step of the kingdom of the heavens, one needs a radical change, a transformation, one needs to reborn from water and spirit, one needs to unfold in two: earthly personality and Psychological Man, the Inner Man.

How can this unfolding in two be produced? A worldly inner man placed in a common level of humanity and while the other has to be placed in an upper octave within oneself.

Indeed, how can the separation of those two types of men be truly produced in us? Do you believe this would be possible if we continue with this fanciful personality we believe is real and is not? As long as one is convinced that the form one is seeing is the true one, the separation of the internal man from the outer one will not be possible. It will not be possible, thus, to penetrate the first step of the kingdom of the heavens.

Obviously, fantasy is the one which has the world submerged in the state of unconsciousness it is in. As long as fantasy exists, Consciousness will continue to sleep: we must destroy fantasy.

Instead of fantasy, we must have the conscious, directed imagination within ourselves. Fantasy is mechanical imagination. Instead of fantasy, we must have the work memory.

So, he who practices the retrospective exercise to revise his life, finishes off with mechanical memory in himself and establishes the conscious memory, work memory. So, with the retrospective exercise, we can remember our pasts lives, and we can end fantasy.

The Work Memory and Conscious Imagination will permit us to go very far in the path of self-discovery.

Until here with my words, if any of you has any question to ask, you can do so with the most absolute liberty.

** Master, which could be the best exercises to develop Conscious Imagination?

*** As conscious imagination is directed imagination, thus, indubitably, we must learn to direct imagination. For example: we relax our body and later focus our attention upon the process of birth and death of all thing. Through this exercise, conscious imagination will be developed.

Let us imagine a rose seed, for example, how it germinates, how the stem grows, how its branches, stems, leaves, and flowers sprout from it. Later, let us think of the opposite process, the involutive process: how the petals droop, how leaves fall, and, at last, the rose bush is turned into a bunch of dry branches. It is a wonderful exercise with which we can achieve the development of imagination in a positive way.

How can we eliminate fantasy in ourselves? Simply by dissolving, first of all, the "Fantasy-I". We must start by seeing ourselves as we are, not as we apparently are or as we believe we are; it is difficult to see oneself such as one is. One normally sees oneself as one is not, as one believes oneself to be, according to one's own fantasy. That is where one must begin to break from one's fantasy.

When one has seen oneself as one truly is, in the most crude realism, one suffers a terrible disappointment, a horrible disappointment. If one finishes with mechanical memory

and establishes the work memory, one eliminates fantasy, because in mechanical memory there is fantasy.

I already told you of the case of the history of our historians: it is pure fantasy. Were the historians present, by chance, in the French revolution? Did they meet Charles V of Spain, Phillip the Handsome? No, they write based on versions desfigured by time, products of fantasy.

If we, instead of mechanical memory, which is pure fantasy, establish the work memory, if we work over ourselves dissolving the undesirable elements we carry within, we would obviously continue acquiring conscious memory, work memory.

This conscious memory or work memory is marvellous, and, applying it to universal history, it will permit us to study the different things, the crude reality of the French revolution, of Marie Antoinette, or of any page in general history.

Conscious memory, thus applied over ourselves, takes us very far; applied on the universe, it permits us to know through the Akashic Archives of Nature. Thus, in so much one is eliminating all one's fantasy, conscious imagination will make itself more more and more active.

INVERENCIAL PEACE

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