

THE FALSE SENTIMENT OF THE "I"

How could exist in us the authentic sentiment of our Being, when the "I's" are feeling and thinking instead of us?

The most grave of all this tragedy is that one thinks that is thinking, feels that is feeling, when in reality is other the one that in a determinate moment thinks in our martyred brain and feels in our sore heart.

We will talk about the sentiment of oneself. It is worthwhile to reflect about the sentiment of ourselves, it is convenient to understand profoundly what is the false sentiment of the "I."

We all have always in the bottom of our heart the sentiment of ourselves, but it is convenient to know if this sentiment is correct or mistaken; it is necessary understand what the sentiment of the "I" is.

First of all it is urgent understand that the people would be ready to leave the alcohol, the theatre, the smoking, the parties, etc., except their own sufferings. People adore their own pains, their sufferings; they would more easily renounce to a moment of happiness instead of their own sufferings.

However, it seems paradoxical that everybody speaks against the sufferings, that complain about their pains, but when in truth it is necessary to leave them, in no way they would be disposed to do so.

Certainly, we have several alive photographs of ourselves: photographs of when we were 18 years old, photographs of when we were teenagers, of when we were men of 21 years of age, photographs of when we were of 28 or 30 years of age, etc., etc., etc.

Each one of those psychological photographs is related with an entire group of sufferings, that is clear, and we enjoy examining those photographs, we feel pleasure telling to the others the sufferings of each age, the pains of the times that we have passed, etc.

There is an exotic taste, bohemian, we would say, when we speak about our pains, when we say that we are people of experience, when we tell our adventures as teenagers, how we had to work in order to earn one's livelihood: the most painful time of our life, when we were in the life trying to find the cents in order to survive, how many pains!, how many sufferings!; with all of that we feel pleasure.

When we are telling this type of narrations, we are truly enthusiasts bohemians; instead of feel delight with the alcohol, with the smoke, we feel delight with the history, with what we have said, with what have happened to us, with what it was said to us, with the way of life that we had, etc., etc., etc. It is a kind of very exotic bohemia, that we like; in any way it seems that we are disposed to leave our own sufferings.

They are, the narcotic that everybody like, the delight that we like, and if the life has been more irregular, it seems that we feel more exotic, more bohemians; something absurd, of course.

But observe that every event is related with a sentiment. A sentiment of the "I," of the myself: we feel that we are, we feel that we exist... In these moments you are seated here listening, and I am speaking to you: you feel that you are feeling, you have here, in the heart, the sentiment of yourselves. But are you sure that sentiment is correct? Of course, you are sure of that!

The case is that sentiment, that you have in this moment: the sentiment of been alive, the sentiment of being and living, would it be the real sentiment?, would it be a false sentiment? It is convenient to be a bit reflective about all of these facts.

When we were somewhere, perhaps in the bars, or in the cabarets, did we have sentiment? Yes, it is obvious that we had! And would that sentiment be the correct? Each age is related with a sentiment, because one is the sentiment when one is 18 years of age and another when one is 25 years old; other is the sentiment of the 30, and another of the 35, and an elder, undoubtedly will have his own sentiment.

Which one of them would be the correct? The sentiment of ourselves is something tremendous, because one feels that feels, feels that exists, feels that is living, feels that is, that has a heart, and say: "I," "I," and "I," because the "I's" are many. Which one of them will be the exact? Reflect about it; think that it is worthwhile to try to comprehend this point.

If one disintegrate any "I," suppose the "I" of the resentment with somebody, one is happy because has attained its disintegration; but if the very sentiment remains, it means that there is something wrong in the work. Simply, this indicates that "I" that we thought had disintegrated, it had not been disintegrated, because the sentiment of the "I" remains.

If we forgive somebody, and even more: if we cancel the pain that person has provoked, and if we continue with the same sentiment, this indicates that we have not cancel that grievance, or that bad remembrance, or that bad action that somebody made to us; the "I" of the resentment continue alive.

We are touching a very delicate point, because all of us are in the work on ourselves. How many times we have believed, for example, that we have disintegrated an "I" of vengeance, but the sentiment that we had remains; then this indicates that we did not attain the disintegration of that "I," that is obvious!

In us there are as many sentiments as psychic aggregates or "I's" we have inside. If we have 10.000 psychic aggregates, undoubtedly we will have 10.000 sentiments of ourselves; each "I" has its own sentiment. So, a rule that we have to follow in the work on ourselves, is the sentiment itself.

Intellectually we could have annihilated the "I" of the egoism, but could perhaps continue existing that sentiment of "first me," "second me" and "third me"? Let us be sincere with ourselves, and if that sentiment remains, it is because the "I" of the egoism still exists. So, today I have invited you to comprehend the sentiment itself.

It takes a lot of work to make people to take the decision to understand the necessity to disintegrate the Ego, but it take more work to make them to understand what the sentiment is, that normally is so thine, so subtle. Anyway, in this work on ourselves, my dear friends, there are three lines that we have to understand:

First. The work on ourselves, with the intension to disintegrate the psychic aggregates that we carry inside, alive personification of our errors.

Second. The work with the others, we have to learn to relate ourselves correctly with the others, and

Third. To love the work, to work by the work itself.

If a person, for example, says that is working, and believes that is working on himself, but it does not appear a change in that person: if the mistaken sentiment of the "I" continue, if his relation with the others is same, then this is demonstrating that he has not changed, and if he has not changed, so is not working on himself correctly, that is obvious!

We need to change, but if after some time of work the sentiment of the "I" remains same, if the behaviour is the same, could be possible to think that we have changed? In truth no, and the reason of these studies is to change.

The change has to be radical, because even our identity has to be lost to ourselves. One day, for example, George will want to see John: but that person already does not exists, he is lost to himself, that is clear. One day George will say: What happened with him. John already does not exists, has disappeared to George...

So, in truth, even the very identity has to be lost to ourselves; we have to become absolutely different. I know here, among the students; I know of some whose names I do not mention, that have been studying with me from many years ago, and I see them same than before, they have not changed, have the same behaviour, make the same mistakes; as 20 years ago, today they make the same mistakes.

This indicates that there is not change, that there is nothing new in them. How are they? As they were 20 years ago, or 10 or 50 years ago. Change? Nothing! Then, what are they doing here?

They are losing the time in miserable form, is not it? Because the objective of our studies is to change psychologically, to become different beings; but if we continue been the

same, if the person XX is same than 10 years ago, then he have not changed nor is doing anything; is losing his time in a miserable form, that is obvious!

So I invite all of you to reflection on it. Do you want to change or not? If you will always be the same, then what are these people doing? Why are they reunited here, what for? It is necessary to be more reflective.

A guide to follow on the "I" sentiment: the sentiment of the "I" is always mistaken, never correct. We have to distinguish among the sentiment of the "I" and the sentiment of the Being. The Being is the Being, and the reason of his existence is the Being itself. The sentiment of the Being is always correct, but the sentiment of the "I" is, a mistaken sentiment, a false sentiment.

Why do the students enjoy their psychological photographs of 20, 30, 50 years ago? What happens with them? Each psychological photography shares different sentiments. Yes: the sentiment of the teenager that get drunk, the sentiment of the young man of 20 that is with the girlfriend, or in the ways of perversion, etc., which one of those sentiments is the correct?, the one that we had when we were young men of 18, or the one that we have today at the age of 50 or 60?

Which one is the correct?, if no one of those sentiments is correct, if all of them are false? False is the sentiment of the young man of 20 that believes that because of his handsome face will be able to dominate the world, false is the sentiment of the young man of 18 that feels that have all the world ahead and that the girlfriends are fallen in love for him... All of that is false!

Which one of those sentiments is the real one? Only the Consciousness can give a real sentiment; do not forget that between the Consciousness and the Being there is not so much distance.

Three are the aspects of life: the Being (Sat in sanskrit), the Consciousness (the Chit) and the Happiness (Ananda). But the Real Consciousness of the Being, that is not so far from the Being itself, is trapped among that multiplicity of psychic aggregates that personify our errors, and that we carry inside of us.

Only the Consciousness can give us a correct sentiment; that sentiment would seem to be cruel to the others, because the others are trapped in the false sentiments that do not have any relation with the authentic sentiment of the Being.

The sentiment of the Objective Real Consciousness is what really counts; but, in order for us to have that authentic sentiment of the Real Objective Consciousness, first of all we need to disintegrate the psychic aggregates.

According with the disintegration of the different aggregates, alive personification of our defect, the voice of the Consciousness will become more and more strong, the sentiment of the Being, that is to say, of the Consciousness, will be felt more and more in intuitive

form, and in proportion as we are feeling the Consciousness, we will realise that the false sentiment of the "I" lead us to the error.

But this is extraordinarily delicate, because in the life, all of us have suffered a lot, that is obvious, and we also have gone through the mistaken way, that is clear, and in all the aspects of our life, in each instant, we have felt here, in the heart, something, something, something whose name is sentiment.

We have always taken that something as the voice of our Consciousness, we have taken that something as the sentiment of oneself, as the real sentiment, and we have obeyed that sentiment, as the only thing that can lead us through the straight path, etc. But, unfortunately, we have been mistaken, my dear friends; the proof of our mistake is that much later we have had other sentiments absolutely different, totally different, and much more later we have also had other sentiments, absolutely different.

Then, which one of them is the real? So, we have been victims of a self-deceit; we have always confused the sentiment of the "I" with the sentiment of the Being, we have always been led by the self-deceit, and here cannot be exceptions.

I even walked through the mistaken way when I believed that the sentiment of the "I" was the sentiment of the Being. There are not exceptions: each one of us has been a victim of the self-deceit! To reach the real sentiment, to attain the precise sentiment, is something tremendous; that precise sentiment belongs to the Superlative Consciousness of the Being.

We have to walk through the path of the Intelligence's Aristocracy and Nobleness of Spirit, and according we walk through that very hard path of the self-knowledge and self-observation of ourselves from moment to moment, we will learn to feel correctly, we will learn to know the authentic sentiment of the Superlative Consciousness of the Being.

What really counts for all of us is the Being, and the sentiment plays a great role in the Being's field. How many times we had believed that we were doing well in the path of the life, led by the alive sentiment of one authentic reality, and happened that then we were doing worst than before, because it was the false sentiment of the "I" the one that was leading us?

There are people that are unable to detach themselves from the false sentiment of the "I;" they have a number of photographs of themselves that would not leave for anything in the world, not even for all the treasures of the world; they feel pleasure with their pains, and to renounce to them would be worst than the dead.

People live complaining and enjoy their complains, but they would never leave their pains. What I am saying is terrible but is the truth!

Because of a false sentiment of the "I" we can lose the entire existence; that is to say, it pass the 30 and the 40 and the 50 and the 60, and we arrive at the 80, if we arrive,

because many die before the 80. That false sentiment of the "I," that false concept to be more clear, that false sentiment of the "I" has completely inclosed us among the Ego, and finally we die not having done one step forwards.

Normally the people, do not receive the direct experiences of the Consciousness when they face the different events of the life. No: they have a number of terrible pre concepts and prejudgments in the mind!; any new situation produces the immediate appear of some prejudgment or pre concept.

What happens is that the experiences of life arrive indirectly to the Consciousness; because of the multiplicity of prejudgments and mistaken and contradictory sentiments that we carry inside, the experiences never reach the Consciousness and as a consequence of it, we remain asleep during the entire life.

Let us observe a neurasthenic old man, for example, of 80 years of age, backward in the thought, trapped among some dogma. He has a totally mistaken sentiment of himself; when something reaches him, it does not touch his Consciousness: all what touch him, goes to his mind, and this mind because is full of prejudgments, customs, mechanical habits, etc., it reacts according with its own condition; then it reacts violently, cowardly, etc., etc., etc.

Observe an old man of 80 years of age and how he reacts: one already know him, he always has the same reactions. Why? Because everything arrives to his mind, do not touch his Consciousness; it arrives to the mind, and then the mind translates the information in its own way.

The mind judges everything as its accustomed, as its believes is truth, and the false sentiment of the "I" support the erroneous way of thinking. Conclusion: he that has a false sentiment of the "I" loses his existence in a miserable form.

It is necessary to arrive to the correct sentiment, but this one belong to the Consciousness. No one could attain that correct sentiment if before does not disintegrate the psychological aggregates. According one disintegrates the psychic aggregates, the correct sentiment becomes more evident, and when the destruction is total, then also the correct sentiment is total.

Normally, the correct sentiment of oneself is in fight against the false sentiment of the "I." The correct sentiment of the Consciousness, is much more beyond than any code of ethic, much more beyond than any moral code established by a religion, etc.

Normally, the moral concepts established by the different religions, at the bottom, are false. As the human Consciousness is so asleep, it happens that men have invented different pedagogic, social, ethic, educative and moral systems, so we could walk through the straight way, but all of that is useless.

There is an ethic, that belongs to the Consciousness, but this ethic would be seen as immoral for the sanctimonious people of the different religious organizations. There is a book, the Book of the Paravidyas in the Oriental Tibet, with one ethic that would not match with any cult, because it belongs to the Consciousness.

I am not talking against any religious form; only against some forms, or against, some, we would say, rusted structures among the Consciousness, the mind and the heart is today bottled up, and other caducous and degenerated structures of false conventional moral; against all of that I am talking about.

In these studies the main idea it is not just to follow or to live according with some petrified forms of moral; what we have to do is to develop the capacity of comprehension. We need to judge ourselves constantly, with the intension to know what we have and what we need.

If we want to walk through the straight path we have to realize that we have so much to eliminate and to attain, but the mistaken sentiment of the "I" do not allow to many to advance through the liberation's path: always the mistaken sentiment of the "I" is confused with the sentiment of the Being.

All of us can fail as a consequence of the false sentiment of the "I" in this present existence if we do not open the eyes.

The Being is what really counts, but it is very deep, very profoundly. Really, the Being in himself is the Inner Monad, let us remember Leibnitz and his famous Monad. The Monad in himself is what we could call Neshamah in Hebrew, that is to say, Atman- Buddhi... Atman.

Who is Atman? The Intimus, the Being; the book "Atomic Gods" says something about him. "Before the false dawn could appear on the earth, those that survived the hurricane and the storm worshipped the Intimus, and the Heralds of the Aurora appeared to them." Neshamah is Atman-Buddhi, the Monad cited by Leibnitz in his "Monadic Philosophy." Atman is the Intimus, Buddhi is the Spiritual Soul, the Superlative Consciousness of the Being; both, integrated, is the Monad, that is obvious.

The Monad, has unfolded itself in the Human Soul, the Superior Manas of the Orientalists; that Human Soul in the beginning is completely germinal, but from it, by unfolding, has appeared the Essence, that is the only thing that intellectual animals have incarnated; that Essence is trapped among the different psychic aggregates that we carry inside of us.

In Hebrew Neshamah is precisely Atman, Atman is his ineffable aspect. Buddhi is Ruach; in general, Atman-Buddhi is called Ruach. Netchi is the Human Soul or Causal Soul, from where it comes the Essence that everybody have inside; that part of Consciousness that we have inside, that Essence, has to be activated. Unfortunately is asleep, is trapped among the inhuman psychic aggregates that we carry inside.

It is necessary to understand that when one works on himself, enters in the path of the Consciousness Revolution, yearns to receive one day his psychic and spiritual principles, that is to say, yearns to become a Temple of the Inner Monad; because it is obvious that one developed Essence, unfolded, awakened, is fused, is completely integrated with the Human Soul in the Causal World; much more later it comes the best: the marriage, the integration of that Human Soul with the Monad; when that happens, the Master attain his total Self-Realization.

So, the Essence, has to be worked; we have to begin by liberate it, by freed it; the Essence is a fraction of the Human Soul in every creature and it is necessary to awake it because it is asleep among each one of the psychic aggregates that we carry inside.

That Essence has its own correct sentiment, that is different, absolutely different from the false sentiment of the "I;" that Essence, with its sentiment, emanates from the authentic Causal Soul or Cosmic Soul. So, the sentiment that the Essence has, is the same one of the Cosmic Soul, it is the same that exists in the Spiritual Soul, it is the same that exists in the Intimus or Atman.

When one enters in this path, discover that has penetrated in the Path of the Consciousness Revolution, and the Consciousness, and the Consciousness Revolution is something tremendous, because it comes accompanied with the Intellectual Revolution and the Physical revolution; the Consciousness Revolution comes with a number of extraordinary intellectual revolutions, and as a result of it, appears the physical revolution.

In the alchemy, for example, it is spoken about the Reincrudation of the physical body, about the Invulnerability and about the Mutation. It is obvious that he that has attained the total awakening, he that has attained the illumination can feed himself with the Tree of Life, and as a fact, his physical body, if he wants it, can become invulnerable, mutant, and that can only be attained through the Alchemist Reincrudation: one illuminated knows very well how the Reincrudation is attained. So, are three revolutions in one: the one of the Consciousness, that comes accompanied with the intellectual revolution and the other, the physical revolution.

The great adepts of the Consciousness, those that really attained the awakening, are illuminated; many of them are immortals. Let us remember Sanat Kumara, the Ancient of Days, the founder of the College of Initiates of the White Brotherhood, that brought his physical body to Earth from Venus.

That Great Master, having passed far beyond any necessity to live in this world, has stayed in this world in order to help those that walk through the hard path that leads to the final liberation; Sanat Kumara can if he wants submerge himself in the Ocean of the Great Law, but he has renounced to all of that in order to stay with us, and he is with us, for love to us, in the path that we are following.

We need to relate ourselves in correct form with our fellow men. If we work on ourselves, we have to raise the torch in order to illuminate the path to others, to show the path, and that is what the Gnostic Missionaries are doing: to show to the others the path of the liberation.

In the Orient it is spoken clearly about two kind of beings that follow this path: the first ones are called Saravakas and the seconds Buddhas Pratyekas; obviously, they are ascetics and know that the false sentiment of the "I" lead us to the failure; they have worked intensely on themselves; some of them have even annihilated the Ego, but they do not anything for their fellow men.

Those Buddhas Pratyekas and Saravakas obviously enjoy certain illumination and some happiness, but they have never become authentic Boddhisattwas in the most strict sense of the word.

There are two classes of Boddhisattwas; those that have the Boddhisita within themselves and those that do not have it. What do we understand by Boddhisita or Boddhisito? Based in the different renunciations and the experiences in the worlds, renouncing to any grade of happiness, they have worked for the humanity. They have the Existential Bodies of pure gold, because that is the Boddhisita: the Superior Existential Bodies of the Being with the wisdom of the experience originated through the successive eternities. The Boddhisita of a Buddha is a Boddhisattwa properly prepared, that can do efficiently all the works that the Inner Buddha wants him to do.

Do you believe that the Boddhisattwa that have not developed himself in the alive field of the Boddhisita, could really progress in the works that has to do? Obviously not, because it is not properly prepared.

So, Boddhisita is all those experiences, all those acquired knowledge through the ages; the vehicles of pure gold, the evident wisdom of the universe. Obviously, the Boddhisattwa that has the Boddhisito, works through the different Mahamanvantaras, and finally becomes an Omniscient Being.

The omniscience is something that has to be attained, because in no way it could be received as a gift; it is the product of different cosmic manifestations and incessant renunciations. The Boddhisattwa that have within himself the Boddhisito, that is to say, all that sum of experiences, all those knowledge, bodies of gold, etc., never would let himself to be leaded by the false sentiment of the "I."

But this false sentiment of the "I" can be frightfully refined; there are individuals that have attained many spiritual refinements and however are still victims of the false sentiment of the "I." To understand this is basic, fundamental in the Great Work.

All of us have the right to attain illumination but we should not covet it neither; instead to covet it, we have to worry for the disintegration of the psychic aggregates that we carry inside; to keep guard on that false sentiment of the "I," to annihilate it, because it can

block use, can lead us to the self-deceit, can make us to think that we are walking very well, it can make us to believe that is the voice of the Consciousness, when in reality is the voice of the Ego.

I want you to understand clearly that one day you will have to create the Boddhisito on yourselves, that is to say, to elaborate that experience, to elaborate that knowledge that brings the work on oneself; with that knowledge, with that experience, you will not fail.

According you eliminate those psychic aggregates that give to you that false sentiment of the "I," you will be eating the bread of the wisdom, the super substantial bread that comes from the high, because each time that one disintegrates one psychic aggregate, liberates a percentage of Consciousness, and as a fact obtain one virtue, a new knowledge, something extraordinary.

Talking about virtues, I have to say you that he that is not able to appraise the precious stones, could not know the value of the virtues neither. The values of these virtues is precious, but it is not possible to attain any virtue if before we do not disintegrate the antithetic defect.

For example, we could not attain the virtue of chastity if we do not disintegrate the defect of lust; we cannot attain the virtue of meekness if we do not eliminate from ourselves the defect of the resentment; we could not attain the virtue of the altruism if we do not eliminate the defect of egoism.

What really counts is to understand the necessity to disintegrate the defects; only in this form will born in us the precious stones of the virtues. Anyway, the objective of this lecture has been to catch the attention about the false sentiment of the "I;" you will have to learn to feel the Consciousness, to have a correct sentiment of the Superior Consciousness of the Being; that Superior Consciousness that emanates or comes originally from Atman the Ineffable, that is to say, the Intimus, the Being.

So my dear brothers, until here our lecture. If somebody wants to ask a question in relation with the theme, can do it with entire liberty.

** Venerable Master, Does exists a relation between the sentiment and the sensations?

*** The sensations are sensations, and they are positive and negatives. Every sensation is the result of a radiation or external impression. For example, it comes to us a sensation of pain, because somebody has produced it with a word or just because we had a failure; then we have a sensation of pain... And a sensation of happiness when somebody is good with us or when we smell a delicious perfume.

However, the sensations are sensations, but the sentiment sticks in the heart, goes to the emotional center, and never should be confused with the authentic sentiment of the Being, of Atman, of the Monad, of the Essence, etc. Each "I" has it form of sentiment and normally that false sentiment of the "I" lead us to the failure.

Another question? Everybody can ask; I do not want no-one with doubts.

** Venerable Master: In each age that pass, do appear characteristic "I's" related with each age?

*** Certainly yes, according with the Law of Recurrence. Because if in the past existence, at the age of 30 we had a fight in the bar, the "I" of that fight remains in the depths of ourselves, waiting for the moment of the 30 years of age in order to appear once again.

When that age arrives, this defect will go then to find a bar with the intension to meet with the person with who it had the fight. The same thing will do the other defect and both will meet in the bar and will fight again. That is the Law of Recurrence.

If at the age of 25 we had a love affair, at the same age the "I" that was waiting in the depth, will go to the surface, will control the intellect, will control the heart, and will go in search of the beloved of its dreams. She will do the same, and both will meet in order to repeat the event.

So the human robot is programmed by the Law of Recurrence. However, the Being, the authentic Being, does not express himself through the intellectual animal; normally lives in the Milky Way, moves in the Milky Way. What acts in this world is the robot, programmed by the Law of Recurrence.

There exists the necessity to disintegrate the Ego and to awake the Consciousness in order to the Monad, Atman-Buddhi, the Ruach Elohim that as Moses said "moved upon the face of the waters" in the beginning of the world, the King-Sun, could naturally express himself inside of us, could come into manifestation, could impregnate our human person; only he can do it.

People believe that do and they do not do nothing; they act according with the Law of Recurrence, are programmed machines, that is it.

** Venerable Master: Was the Second World War a recurrence from the first one?

*** Always everything is repeated, according with the Law of Recurrence. The Second World War was just the repetition of the first one, and the third one will be just the repetition of the second.

** Master, could you explain us how it comes that one can believe that has eliminated one defect when in reality it does not?

*** Yes, it can happen that one believes that has eliminated a determined defect, but if the sentiment of that "I" continue in us, it means that it has not been eliminated. So, that is a way to know if we have eliminated a determined "I": that is a pattern that let us to know if we have eliminated a determined psychic aggregate.

** Master, how could you explain the fact that the Angel Adonai could have Karma?

*** Well, Adonai, "the son of the light and the happiness," does not have Karma. If he took some time in the elimination of some undesirable element, that is something that has already passed.

** Venerable master, I understand that the Adonai's Karma was because of the "remembrances of the Soul."

*** That is a conjecture; we have to follow the facts! At list I have not been informed about that; that is the crude reality! I understand that he has not Karma. Now he has physical body and lives in Europe; he is a marvellous adept, belongs to the Conscious Circle of the Solar Humanity, that works over the Superior Centers of the Being, he lives as one unknown person in Europe, in France.

** Master, besides Sanat Kumara, the Venerable Master, are there others Kumaras?

*** For Kumara it is understood all resurrect person, any person XX. If he resurrects becomes a Kumara. Obviously the Kumaras, as the Pisthis are the ones that helped to create, to give life to the physical human forme that we have.

It seem to me that the Aviswatas are more interesting than the Kumaras, they are the Solar Gods. Certainly, the Solar Gods that governed the Earth, the humanity of the first race, returned to the Sun; they came from the Sun and returned to it, and the future great sixth race we will have once again the visit of the Solar Gods.

They will come from the Sun, and will live among the humanity, they will establish the Sixth Root Race over the face of the Earth; they will govern the people, countries and languages, they rule among the twelve Zodiacal Constellations. Obviously the most important is Leo. The Sun has in Leo its throne.

The Solar Gods come periodically to the Earth, each time that appears a new race.

Well, but do not apart ourselves from the point that we have studied... We have to bring to the mind the necessity to study ourselves a little bit more, and to put attention to that sentiment of the "I." Until here my words.

INVERENCIAL PEACE

Samael Aun Weor