

## THE KNOWLEDGE OF ONESELF

We are going to talk a bit about spiritual restlessness, but the first thing we need is creative comprehension.

In life, it is fundamental to know oneself. Where do we come from? Where are we going to? What is the objective of existence? Why do we live? What do we live for? The phrase at the entrance of the temple of Delphi which read "Nosce Te Ipsum" (and which means "Man, know yourself and you will know the universe and its Gods") is axiomatic.

To know oneself is fundamental. Everybody thinks they know themselves when in actual fact they do not. Therefore it is necessary to reach the full knowledge of oneself. This can be done with incessant self-observation. We need to see ourselves as we really are.

Unfortunately people easily admit they have a physical body but it is very hard to make them understand their own psychology, to accept it as something real. They accept the existence of their physical bodies because they can see them but with their own psychology is a bit different.

Certainly, because they cannot see their own psyches, to touch it, for them it is something vague which they cannot understand. When a person starts observing himself it is an unmistakable signal that he has the intention of wanting to change himself. It indicates he is becoming different to the rest.

It is from the different events of life from which we can get the necessary psychical material for the awakening of the consciousness.

In relation with people: being at home, in the street, in the country, at school, in the factory, etc., our hidden defects spring up spontaneously and if we are alert and on guard like the lookout in time of war, then we are able to see them. A discovered defect must be entirely comprehended in all levels of the mind. Let us say we were in a scene of anger, we would have to understand everything that has happened. Let us suppose we have had a small disagreement, perhaps in a shop where we have asked for something and the assistant has brought us the wrong thing. Then we react in a slightly irritated manner and said: "Sir, I asked you for one thing and you brought me something else. Don't you realize I'm in a hurry and I can't waste my time?" There is a small quarrel, a small displeasure and it is obvious we need to comprehend what has happened.

When we arrive at home we must immediately concentrate on what has happened and if we look further into the motives behind why we reacted in such a manner, cursing the assistant, we discover our self-importance, this is to say we believed ourselves to be very important. Obviously we have had conceit, pride, irritability. There we have impatience. There we have several defects. Impatience is a defect, conceit is another; self-importance, which is to feel oneself as being a very important person is another defect; pride, which is seeing oneself as a very great despising the assistant that was serving us is another defect. All of these defects have made us react in an inharmonious way.

So now, we have discovered various psychological "I's" which we have to work with through comprehension.

We have to deeply study the psychological "I" of conceit. It will have to be totally understood. It will have to be analyzed. We will have to deeply understand the psychological "I" of self-importance, impatience and anger. What the psychological "I" of anger is, and so on. Here we have a group of "I's" that has to be analyzed, studied and understood separately. We have to accept the fact that there is a group of psychological "I's" hidden behind this insignificant event. We have to study every "I" separately because the Essence, the consciousness, is bottled up within each one of them.

Therefore the "I's" have to be disintegrated, annihilated and reduced into cosmic dust.

In order to disintegrate them, we will have to concentrate on reaching our Divine Mother Kundalini, to pray and to beg her to reduce these defects into dust; but first of all we have to have comprehended the defect we are working with.

Let us start with anger. After understanding it we beg our Divine Mother to eliminate it, later we look at the "I" of impatience and again after comprehending it we beg our Divine Mother to eliminate the defect. Then we look and comprehend our "I" of self-importance and beg her to eliminate that error.

Why do we feel ourselves important if we are no more than miserable worms of the earth? In what do we base our self-importance? If we look closely we will see that there is no basis for our self-importance because we are nothing, everyone of us is just a vile worm of the earth. What are we before the infinite? Before the galaxy in which we live? Before all those worlds that inhabit our endless universe? Why do we feel ourselves self-important?

Therefore by analyzing everyone of our defects in this way, they are going to be completely understood. Every defect we are working with has to be eliminated by the help of our Divine Mother Kundalini.

In an external scene, several "I's" take part. Let us look at another example; one of jealousy perhaps. In a scene of jealousy it is unquestionable that there appear several "I's" also. If a man finds his wife talking closely to another man and he feels they are becoming too close, how will he feel? He will feel jealousy and create an unwanted scene. It is clear if we observe what has happened we will see that there were several "I's" taking part, e.g.: jealousy, anger, self-esteem, various "I's": The "I" of self-esteem felt hurt, the "I" of jealousy became active, also the "I's" of anger.

Any event or happening, any scene must serve us as a basis for self-discovering. In any event we come to realize that inside ourselves we have many "I's". For this reason we have to be alert and on guard at all times like the lookout in time of war.

There is an urgent need to be in a constant state of alert perception and alert newness. If we do not proceed in this way the consciousness will continue to be bottled up within all these psychic aggregates or defects we have in our interior, and we will never be able to awake consciousness.

We have to understand that we are asleep. If people were awoken they would see, feel and touch the realities of the superior worlds. If people were awoken they would remember they past lives, they would see the earth as it really is because at the moment you are not seen how it really is at all.

The people of Lemuria used to see the world as it really is. They knew that the world has nine dimensions. Let us say seven fundamentals. They used to see the world in its multi-dimensional form. In the fire they used to perceive the salamanders or creatures of fire; in the water they perceived the undines or creatures of water; in the air they used to perceive sylphs and inside the element earth they used to perceive gnomes. They would lift up their eyes towards the infinite they could perceive other planetary humanities.

The planets of space were visible to them in a distinct way as they could see the aura of the planet plus its planetary genii.

However, when the human consciousness was bottled up within all those "I's" or psychic aggregates that form the "I self", "Myself", the Ego, then the consciousness fell asleep. Now it process itself according its own condition.

In the time of Lemuria any person could see at last half of an Holtapamnas. An Holtapamnas is equivalent to five and a half million tonalities of colours.

When the consciousness became bottled up within the Ego, the senses degenerated. In Atlantis they could only perceive one third of the colours and now we only perceive the seven colours of the solar spectrum and a few tonalities.

The people of Lemuria were different. For them mountains had a high spiritual life, for them rivers were the body of Gods, the whole earth was perceived by them in a different manner. They were a different kind of people.

Now unfortunately, humanity has involuted atrociously. Now man is in a state of senility. If we do not care about discovering ourselves, to know ourselves better, we will carry on with a sleeping consciousness bottled up within all these "I's" we carry inside.

Psychologists normally believe we have only one "I". In Gnosis we think differently. In Gnosis we know that anger is an "I", greed is another "I", lust, envy, pride, gluttony are "I's", etc.

Virgil the poet of Mantua and author of Eneida said: "Even having thousand tongues and one iron roof of the mouth we still would never be able to completely number them!"

There are so many! Where are we going to discover them? It is only in practical everyday life that it is possible to discover ourselves.

Any scene or happening in the street is sufficient to see how many "I's" entered into activity. When any "I" comes into action it is necessary to comprehend and eliminate it. Only in this way is it possible to liberate the consciousness and attain the awakening.

The most important thing for us is to attain the awakening because while we carry on as we are asleep, what can we know about the Mysteries of Life and Death?, about the true and reality? In order to know the Mysteries of Life and Death it is imperative for one to awake. It is only possible to awake if we really want to, but it is impossible to awake if the consciousness carries on bottled up within all these "I's".

We live within a very complicated mechanism. Life has become a hundred per cent mechanical. The Law of Recurrence exists, everything is repeated. We can compare life to a wheel that is incessantly spinning, things that happen periodically, happen again and again. As a matter of fact, there is never a final solution to the problems one has in life. Everybody has problems and in reality there is never a final solution.

If there was a final solution to the problems in life it would mean that life would not be life but instead death, therefore a final solution is not known. When the wheel of life spins, always the same things happen in a more or less similar way, but never do we reach a final solution. It is impossible to stop the repetition of events.

Therefore the only thing we need to know is how to react towards the different circumstances of life. If we always react in the same way; if we are always violent; if we are always lustful; if we are always greedy in front of the different events of life that repeat themselves over and over again in every existence, we shall never change.

The events you are living today you have already lived in a past existence. It mean to say, if you are seated listening to me now, in a past existence you were seated and listening to me also. Perhaps it was not here in this house but somewhere in the city. It is to say the wheel of life is always spinning and events of life are always the same. It is impossible to stop the events repetition, all we can do is to change our attitude towards the events of life.

If we learn not to react towards any impact coming from the external world and learn to be calm and serene, then it will happen that we will be capable to avoid the results that events produce in us.

In order for you to better understand my words I am going to narrate an event of which I wrote about in my book *The Mystery of the Golden Blooming*.

In that existence my name was Juan Conrado, the Third Great Lord of the province of Granada in ancient Spain. It was in the same time as Torquemada, the inquisitor was committing disasters in the whole of Europe. He used to burn people alive at the stake.

I came to Torquemada in order to ask him about a Christian punishment for someone. There was this Earl who used to constantly mock me with his words and at that time I was a fallen Boddhisatwa and I was certainly by no means a tame sheep. The Ego was very alive. I had fame of being a great swordsman at that time but I wanted to avoid another duel, not because of fear but because I was tired of duels as I had so many.

I came before the doors of the Palace of Inquisition very early in the morning. I was greeted at the palace doors by a blue monk who said to me: "What a miracle seeing you here Lord Marquee." "Thank you very much. -I said- I came along here in order to ask for hearing with the Lord Inquisitor, Monseigneur Tomas de Torquemada..." "Impossible, -he said- today Monseigneur is too busy but nevertheless I will try to arrange a hearing for you." "Thank you very much Reverence." I said.

Then instantly the blue monk disappeared and I waited for him to return. When he came back he said: "A hearing has been arranged for you Lord Marquee. You can come in."

I walked in and crossed a patio and two big halls which were both in total darkness. Then at last I reached a third hall. This hall was lit up by a lamp which was over a table and before the table was seated Tomas de Torquemada, the great Inquisitor, a cruel being. On his chest he was wearing a big cross and he was in an apparent state of holiness with his hands on his chest.

We greeted one another with all the courtesy of ancient times then he said: "Please, sit down Lord Marquee and please tell me what is the reason of your visit." I said: "I have come along here to ask about a Christian punishment for a certain Earl of so and so, who has made me the focal point of his satirical behaviour. He mocks me and I do not want to duel any more." "Oh, do not worry about him, -he answered- we have had many complains about this little Earl. We are going to arrest him and bring him here to the Inquisitional House and we are going to take him to the tower of martyrdom and then we are going to put his feet in red charcoal and make him suffer. We will also lift up his fingernails and we will melt lead onto his fingers. We will torture him and the take him to the public square and burn him on the stake."

Well, I was not really thinking about going that far. I was only going to ask him about a Christian punishment. Of course I was perplexed listening Torquemada speak in this way with his hands on his chest in such a holy position. It caused me horror. I could not avoid feeling displeased and I said: "You are a perverse I only came here to ask you about a Christian punishment. I didn't come to ask you to burn someone on the stake and torture him."

Then I said many other harsh words and Torquemada called his personal guards. He rang a bell and suddenly some armed men came. The Inquisitor got up and said: "Catch him." "One moment gentlemen, -I said- remember the rules of knighthood."

In that time the rules of knighthood were very well respected all over the world.

"Give me a sword and I'll fight everyone of you."

A gentleman gave me a sword then took a step backwards and said: "On guard!"  
"I'm always on guard!" I answered, and then we became locked in battle.

That gentleman was very good with the sword and I was no tame sheep either. The duel was very hard, I had to use my best shots in order to leave victoriously but the other gentlemen who were watching the fight realized that their friend was headed straight towards the grave and so, of course they all came at me at once and attacked me.

I defended myself as well as I could. I jumped over tables and used furniture for a shield. I tried marvels in order to survive but the moment came when my right arm tired and I could not use the sword to its fullest advantage any more. Then I said: "You have won. You have outnumbered me. That wasn't very gentleman of you all. If you want my sword then take it."

Then the Inquisitor ordered: "To the stake." It was not very difficult for them to burn me alive. They tied me up to an iron stake and set fire to the dry wood that was all around and in seconds I was consumed by the flames. I felt great pain while watching my physical body being burned. I felt this great pain being transformed into happiness. I understood that far beyond pain there is happiness. The human pain has a limit, I felt a wonderful rain falling on my head and at the same time alleviating me.

It does not matter how intense human pain is, it always has an end. I walked a step and realized I could keep walking. I left the place walking slowly and what had just happened was I had disincarnated; the physical body died on the stake.

Today, if appears an event like that I am sure I will not go to be burned or executed. Why? Because if I have no "I's" of anger or impatience I would listen to the inquisitor patiently. I would understand the state he is in, I would keep silent and have no reaction and as a result nothing would happen, that is obvious! I should have left the place completely calm.

So then, problems are obviously created by the Ego. If in that occasion I would have not reacted in such a way against the "Holy Council" as it was called, against the Inquisition, I would not have died on the stake as I did. I would have given my farewell and left without any problem.

There would only be one point to work out and that would be to advise the Earl that he would be arrested and burned alive at the stake. It could have been my fault, but no! I should have had the valour to inform him even if he would have been angry at me, and also I could of saved his life. Perhaps he would have been grateful. The fact is, such a stupid event would never have happened if the Ego had been disintegrated. Unfortunately I had a very developed Ego and these are the problems that the Ego creates.

When one have no Ego no such problems arise. It would happen that when these events repeat themselves, such problem would be avoided. The reality is that events repeat themselves constantly. What we have to do is modify our attitude towards events. If one's attitude is negative, one will create bad problems.

We must change our attitude towards existence but one cannot do this unless one eliminates those prejudicial elements that one carries in his psyche.

Let us look at some psychological defects. Anger, for instance, how many problems does this aggregate creates; lust also and jealousy; how miserable does jealousy makes us feel. Envy, how many inconvenient states it creates. The diverse circumstances of life are repeated with or without us but they are repeated.

The important thing is that one must change his attitude to the diverse circumstances of life. It is said that we must deeply know ourselves. If we know ourselves, we can discover our errors and if we discover our errors we can eliminate them and if we eliminate them we can awake our consciousness and if we awake our consciousness we shall come to know the Mysteries of Life and Death.

We would experience the Truth, that which does not belong to time. While we carry on with our consciousness bottled up within the Ego it is obvious we will never know anything of the Mysteries of Life and Death. We will never experience reality but instead live in ignorance. Therefore it is imperative for us to realize in ourselves the quote from Tales of Miletus: "Nosce Te Ipsum." Man, know yourself and you will know the universe and its Gods.

All laws of nature are within ourselves and if we do not discover them within ourselves we will never discover them outside ourselves. Therefore the universe is within ourselves. Man is contained in the universe and the universe is contained in man. If we do not discover the universe within ourselves it is obvious that we will never discover it outside ourselves.

There are extraordinary possibilities in all of us but firstly we have to start by living the quote Nosce Te Ipsum.

The false personality is for instance, an obstacle in finding true happiness. Every human being has a false personality which is formed by conceit, vanity, pride, fear, egotism, anger, self-importance, self-sentimentalism, etc.

The false personality is indeed problematic, because it is ruled by all kinds of psychological "I's". While one possess the false personality one cannot experience true happiness. How could one experience it? If one want to be happy, (and all of us have the right to happiness) one have to start by eliminating his false personality, but in order to eliminate the false personality one have to eliminate all these "I's", then everything changes.

When we create in our consciousness a continual center of gravity then comes an extraordinary state of happiness, but while there exists the false personality, happiness is not possible. We have to consider all these things if we really want to attain true happiness one day.

Unquestionably, the most important thing in practical life is precisely to crystallize in the human personality that which is called Soul. This means all the powers, strength, virtues and faculties of the Being. If one eliminate the defect or "I" of anger, in its place will be crystallized the virtue of serenity; if one eliminate the defect of egotism, in its place will crystallize the marvellous virtue of altruism; if one eliminate the defect of lust, in its place will crystallize the extraordinary virtue of chastity; if one eliminate the intimate nature of hatred, in its place will crystallize love; if one eliminate from his personality the defect of envy, in its place will crystallize the joy of anothers' well being, and so on.

Therefore we must understand the necessity of eliminating all the subjective elements from our psyche in order to crystallize in our human person this which is called Soul. It means cosmic powers, virtues, etc.

Nevertheless, I shall say that intellect is not everything. The intellect is only useful when it is under the service of the spirit; but not everything is intellect. Unquestionably we have to suffer great emotional crisis if we really want to crystallize Soul in ourselves. If the water does not boil at hundred degrees it does not crystallizes what has to be crystallized, it does not eliminate what to be eliminated.

Therefore, if we do not previously suffer great emotional crisis we will not crystallize in ourselves this which is called Soul. When the Soul completely crystallizes in ourselves, our physical body is also converted into Soul.

Jesus of Nazareth, the Great Kabir talked about this clearly: "In your patience possess ye your souls." Luke 21:19. People do not possess their Souls, their souls possess them. The soul of every person suffers carrying with itself an overwhelming burden (the person). To possess Soul is something very different. It has been written: "In your patience possess ye your souls."

There are "I's" very difficult to eliminate, terrible defects, "I's" that are in relation with the Law of Karma. When one reach this point it seems like one is not progressing and in fact it really happens, but with infinite patience we can at last eliminate those "I's".

Patience and serenity are extraordinary faculties or wonderful virtues needed to go onward on this path of Radical Transformation.

In my book The Three Mountains I talk precisely about patience and serenity.

One day while in a monastery a group of brethren and myself were impatiently waiting for the abbot. The hours passed by and the abbot, also the high priest, still had not



arrived. Amongst the brethren were some quite honourable Masters but they also were walking up and down the hallway preoccupied and very impatient.

However thought, I was serene and calm and was waiting patiently. I was very surprised at my brothers' impatient attitude. Finally after several hours the abbot arrived and while talking to everybody he pointed at me and said: "You need two virtues that this brother has. Please tell the others what these two virtues are." I then stood and said: "We need to be patient and serene."

The others were amazed. Then the Master brought me an orange which symbolizes hope and as he approved of me, I was allowed to enter the Second Mountain which is the Mountain of Resurrection.

The brethren were not proved to enter. I was later called to another monastery to sign some papers and this I did. While I was there I received certain esoteric instructions and I was accepted to further the studies at the Second Mountain, but those other fellows are unfortunately still fighting to attain patience and serenity.

Hopefully you can now see how important it is to be patient and serene. For this reason when one is working on the dissolution of an "I" and one cannot dissolve it because it is a difficult one; it could be an "I" that is related with the Karma, the only thing one can do is to multiply patience and serenity till one triumphs.

Many people are impatient, they want to eliminate certain "I's" right now, immediately without paying the necessary price and this is absurd. In the work on oneself there is the necessity of multiplying patience and serenity till the infinite. He who has no patience, he who does not know how to be serene fails in the esoteric path.

Observe yourselves in practical life. Are you patient? Observe yourselves. Do you know how to remain serene in the precise moment? If you do not have these two virtues, you have to work to attain them. How? By eliminating the psychological "I's" of impatience and lack of serenity.

Anger; the "I's" of anger are those that does not allow serenity. In the long run, what are we looking for in this work? To change! But to change totally!, because as we are now, we are constantly suffering and bringing bitterness to ourselves.

Anybody can make us suffer just by touching on a vulnerable spot in the heart. If someone says to us a harsh word we suffer; if someone taps us on the shoulder and speaks sweet words to us, we rejoice. We are so weak! We have no control over our own psychological process. Anyone can control our psyche. Do you want to see a person feeling anger? Say to him some harsh words and he will feel anger and if you want to see him happy tap him on the shoulder and say a few sweet words and he will instantly be happy. Isn't it easy!

Anybody can play with another's psyche. How weak are the human creatures!

We must attain a change in order to eliminate all our weaknesses. We must even lose our own personal identity. It means that the change must be radical and complete. Our personal identity, let us say I am so and so, must be eliminated from oneself; and then one day we will find that we have no personal identity. If it means to become different, obviously personal identity has to be lost. We need to convert ourselves into different creatures; happy creatures and we have the right to happiness.

If we do not make an effort, how can we change? The most important thing is not to identify ourselves with external circumstances. Life is like a movie that in fact has a beginning and an end. Different scenes are constantly passing through the screen of the mind. The most serious error within us is to identify ourselves with these scenes. Why? Simply because they pass. They are just scenes of a great movie and in the end they always pass.

Fortunately, in my life I have accepted as a motto not to identify myself with the different circumstances of life. It comes to my mind cases from my childhood where my earthly parents got divorced and it affected all my brothers with great suffering.

Our father forbade us from visiting our earthly mother. Nevertheless we were not so ungrateful as to forget her. I used to always escape from my house with a younger brother who would always follow me. We would have a short visit, then return back home but my little brother suffered a lot because when we returned he would be very tired and I would have to carry him on my back. While crying he said, "when we get home Dad is going to whip us." I would say back, "why do you cry? Remember that everything passes." When we got home as expected, our father would be waiting for us and also very angry and then he would whip us. Then we would go to our room to sleep and while we lay in bed I would say to my brother, "you see it has already passed, because everything passes... everything passes." One day our father heard me when I said to my brother "everything passes... everything passes..." and of course my father who used to be very wrathful got again his terrible whip and came into our room and said "now then, everything passes does it... you rascals!" and then he spanked us once more.

My father then, felt calm and satisfied. Then seeing that he had left us I would whisper to my brother: "You see, also this has already passed."

I never identify myself with such scenes. I kept this as a motto in life, not to identify myself with external circumstances, events or happenings in life because I knew that such happenings, such scenes pass.

One worry because has a big problem and one cannot see a way to work it out, later it passes and then a new scene arises completely different, so then, why is one worried? It was going to happen so why should one worry?

When one identify with the different events of life, one make many mistakes. If one identify oneself with a drink that a drunken friend offers, one finishes up drunk; if one

identify oneself with a person of the opposite sex then one finish up fornicating; if one identify oneself with an insulter's words then one finish up insulting back.

Do you think that it is right, that one should identify oneself with scenes of weeping sentimentalism where everybody is crying bitterly? Finally one finish up crying too. Do you think that this is correct that anyone can make us cry?

What I am saying to you is very important if you really want to discover yourselves. I say it is indispensable because if one identify oneself with a scene it means one have forgotten oneself; therefore one have forgotten about the work one is doing and then one is foolishly wasting his time. People forget themselves, they forget their deep Internal Being and for that reason they identify with external circumstances.

People are asleep because they are identified with the different circumstances that surround them and everybody has his own Psychological Song as I say in my book Revolutionary Psychology.

For instance, one meet someone who says: "In life I did this and that, I was a rich man, I had money but it was stolen. I was swindled and that 'so and so' was the one who swindled me." It is his Psychological Song. Then years later one find the same person singing the same song; twenty years later one meets him again and he sings his same song again. He will remain identified with this event for the rest of his life. In such circumstances, how is one going to dissolve the Ego? In what way? Because one what is doing is strengthening the "I's" instead of dissolving them.

If one identify oneself with a fight one finish up throwing punches. It comes to my mind the case of a boxer defending his title in the U.S.A. in the end all the spectators finished up fighting amongst themselves... all crazy and boxers. Observe in yourselves what identification is. I have seen a lady watching a movie where all the actors were crying, well it is clear they were acting but the lady who was watching the film finished up crying too with frightful anguish.

You can see what identification is. What this poor lady has done is identify herself with the movie. She built herself up to believe she was the heroine. She created a new psychological "I" and this new "I" has stolen a part of her consciousness. In this way if this person was asleep, now she is more asleep. Why? Because of the identification! This is obvious.

In this moment it comes to my mind an unusual case. A certain occasion I went to a cinema many years ago. The movie was very romantic. There was a couple of lovers kissing, etc. Well, I was very interested watching the couple in love. What a pose...! What words...! What a sight...! What things...!

I was amazed watching them. Finally the movie ended and I went home. That night I ended up in the World of the Mind; there I found the same woman who was in the movie and she was very pretty. I sat with her at a table to have a drink; then came the sweet

words very similar with the dialogue of the movie. I did not fornicate with her or nothing like that, but there was no lack of kisses, hugs, strokes, of tender things and fifty thousand things like that.

I am telling you a history of something that happened twenty years ago. It is not now because I do not go to cinemas any more but I used to go sometimes because I thought it was a sane entertainment. In conclusion the scene was not very good; a bit erotic.

Suddenly things changed and I descended from the World of the Mind to the Astral World. These are two different worlds. When I reached the Astral World, inside a big temple I could see a Master who was analyzing me. Of course I said to myself "I put my foot in it!" And I went backwards a few steps in order to see what could happen. Suddenly the Master sent me a paper that was given to me by the guardian of the temple. I read the paper and it said: "Get out immediately from this temple but with INRI" (with INRI means keeping the fire seeing that I had not properly fornicated).

I said to myself "of course it is grave." I left the place slowly, I crossed the central hall, but before I left the temple I knelt humbly asking for mercy, for a bit of pity for my insignificant person. I was in the middle of my prayer when suddenly the guardian came and said to me: "Mister, you have been ordered to leave the temple." This time in more intense way. When I said him that I wanted to speak with the Master he answered: "The Master is too busy, he is examining other effigies of the Mental World."

Then I realized that I has been talking to a mental effigy created by myself. I created this in the cinema. This effigy was alive in the Mental World, it was a woman exactly the same as the actress in the movie. My poor mind created it and now in the Worlds of the Mind I met face to face with the effigy.

The master carried on examining other effigies of other initiates, so I could not do anything but leave the temple, then I came back to my physical body.

During the following day I was very sad and regretted going to cinemas. "How could I have put my feet in it! I created a mental effigy." I was depressed waiting for the next night to see what would happen. I asked for a pardon fifty thousand million times to the Christ, the Intimate Christ because I said, He is the only one who can forgive me of my mistake.

The following night I asked with all my heart to repeat the trial. I felt myself capable of being victorious; no more tender things, no more stroking for that mental effigy and certainly they allowed me to repeat the trial.

I was taken in Mental body to the same place, to the same table. I found myself once again with the same lady, the actress I saw on the screen. The tenderness was about to happen but suddenly I remembered what had happened and I drew the flaming sword and I said: "You can't fool me, you are no more than a mental form created by my own mind." I used the sword, I broke this effigy to pieces, it became dust.

After that I was then called to the astral temple but this time I entered victoriously. They welcomed with music and much festivity. After that I received instructions, I was told not

to go to cinemas again because I would lose the sword. They delivered me in astral to show me exactly what cinemas are, they are full of mental effigies, the effigies left by spectators. Everything one watches on the screen specially when it is morbid, the same figures and forms are left by spectators. Spectators leave large quantities of mental forms in these grottos of Black Magic. It was said to me instead of going to cinemas I would do better to study my passed lives, which in fact is more useful than going to cinemas and of course I took notice of this information given to me and stopped going to cinemas.

What was this that impaired me? In fact it was that I identified myself with the movie. I was so interested and that lady was for me so beautiful that I felt myself to be quite a lady's man and not just on the screen but personally as well.

The result was a failure. I was twenty, let us say twenty-two years ago but I still remember this well.

One must never identify oneself with anything in life, circumstances or unpleasant events because everything passes. One has to take profit of circumstances to study oneself, to observe oneself.

Do you feel anger? Do you feel jealousy? Do you feel hatred? What do you feel in this moment?

This is the way to study the psychological "I's", knowing how not to identify oneself and taking profit from any event.

Do not forget that the worst calamities offer to oneself the best opportunities for self-discovering. When one identify oneself with unpleasant circumstances one commit mistakes and complicate his life.

Everybody is full of problems because they identify with events of which they are living in. If one does not identify oneself with anything and says: "Everything passes... Everything passes... This scene will pass..." and when one does not identify with it, one does not complicate his life.

People enjoy making matters in life complicated; if someone is hurt with a harsh word he reacts with violence and in this way everything turns out to be more difficult.

Let us take profit from the unpleasant circumstances of life for self-discovery. In this way we will know what sort of psychological defects we have.

Let us see life as a psychological gymnasium in order to discover ourselves.

## INVERENCIAL PEACE

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