

## THE LAW OF THE PENDULUM

We will begin our lecture of tonight. Certainly, humanity lives in the battle of the opposites, among the crude fight of the opposites. Sometimes we are very happy; other times we are depressed, sad. We have epochs of progress, of well being -according with the law of Karma- we also have critical times, in the economic and social field, etc.

There are times when we become optimistic people and times that we fell pessimists. It has always been seen that after epochs of happiness, it comes a depressive and painful period of time, etc. No one can ignore that we are always subjected to many alternatives in the practical field of life. Normally, after the epochs that we call "happiest," it follow epochs of anguish. It is the Law of the Pendulum what really governs our life.

You have sees the pendulum of a clock: in a moment it descends, by the right side, and then ascends by the left. That Law of the Pendulum, also governs the countries -there is not doubt about it-. In the epochs in which Egypt flourished at the border of Nile, the Jewish people were nomads in the desert.

Much more later when the Egyptian people declined, the Hebrew people raised victoriously; that is the Law of Pendulum. A triumphant Rome, sustained on the shoulders of many countries, falls -with the Law of the Pendulum- and those countries ascends victoriously.

For example, the Soviet Union, became terribly passionate with the materialist dialectic, but now the pendulum is starting to change, is passing to the other side, and as a result of it, the materialist dialectic is been practically out-of-the-way, does not have any value already. Today, the major production of parapsychology comes from the Soviet Union. It is already verified that the Soviet union is producing most of the material related with the parapsychology: the occultism is used in the clinics, the parapsychology is in all the hospitals, etc. At this rhythm, the Soviet Union will be at the opposite side of the materialism, it will become absolutely mystic and spiritual. It is already in that path and many mystic paladins are standing out in that country.

The dialect of Karl Marx? It has been placed in a corner, practically is falling in the hole of the forgetfulness in order to give pass to the parapsychology and after to the scientific esotericism, to the occultism, to Yoga, etc., because the pendulum is changing, it is passing to the other side: from the thesis to the antithesis.

All the human beings depend of the Law of the Pendulum, that is obvious.

We have good friends and we comprehend them, obviously we will preserve their friendship; it would be absurd to demand to our friends not to be subjected to the Law of Pendulum.

It should not surprise us when one friend with whom we have always had good relations, suddenly changes his mood in front of us. In those cases it is better to do a respectful

salute and to get out, so the friend can have time to cool down, and we should not feel bad because that friend one day showed a stern face to us; we have to comprehend him, because there is not human being who is not subjected to the Law of Pendulum.

So, it is worth to be reflective. This law becomes very evident specially in the natives of Gemini: from May 21 to June 21. The Geminis have a double personality. As friends are extraordinary, wonderful, they even reach the sacrifice for the friends, but when the personality changes, then are the opposite and everybody get disconcerted.

Well, this an example of the Law of Pendulum. I do not want to say that they are centred exclusively in that aspect of the Law of Pendulum, no, they just show it in more manifest form, they help us to see how this law really is.

Those that know the natives of Gemini, know how to manage them. When appears their negative or fatal personality, we do not put any resistance and we wait peacefully the moment when the nice personality will come appear again.

All of this is really interesting; but it happens that the Law of Pendulum not only can be demonstrated because of the natives of Gemini, we also can observe it in our organism. There exists a diastole and systole in the heart, in other words, the Law of Pendulum. The word "diastole" comes from a Greek word that means "to reorganize," "to prepare," "to accumulate," etc. "Systole," means "contraction," "impulse," "direction."

During the diastole, the hearts receives the blood, but it also organizes and prepares itself, etc., until it contracts itself and projects the blood into the entire organism. That projection is important, because of that projection we exists. But what I quite realize, is the fact that people understand that there is a diastole and a systole, but do not understand that between the diastole and the systole, there exists a third position: the preparation, the ordering, the accumulation of vital principles, etc.

It can be said that the interval between the diastole and the systole is very short... I accept that, are just thousandths of second. For us that interval is really short, but to the marvellous world of the infinitely small, for the extraordinary world of the microscope, that time is enough to generate real prodigies.

People live completely enslaved by the Law of Pendulum: as soon they ascend with absolute happiness, singing victory, as they go to the other extreme, depress, pessimistic, anguished, desperate. It seems that life becomes complicated because of the law of Pendulum.

The highs and lows of the money, of the finances, the times of marvellous harmony between the relatives, the times of conflicts and problems, are processed according with the Law of pendulum.

The Law of Pendulum is mechanical in one hundred per cent. The Law of Pendulum is in our mind, in our heart and in the motor-instinctive-sexual centers. It is obvious that in

each center exists the Law of Pendulum. In the mind, this law is perfectly perceptible in the fights of the antithesis, in the contradictory opinions, etc. In the heart with the antithetic emotions, with the states of anguish and happiness, the optimism and depression. In the motor-instinctive-sexual center, is manifested through the habits, the customs, the movements: we knit the brown when we are depressed or serious, or we smile happiest when we are under the impulse of the motor center, etc.

We jump plenty of happiness because of a good news, or our calf tremble in a moment of imminent danger: thesis and antithesis of the motor center, the Law of Pendulum in the motor center.

Conclusion: we are slaves of a mechanical. If somebody clap hands in our shoulders, we smile; if somebody give us a slap in the face, we answer with another one; if somebody say a word of compliment, we fell happy, but if somebody hurt us with an aggressive word, we feel terribly offended.

So, we are small machines subjected to the Law of Pendulum, anybody can do with us what he wants. Does somebody want to see us happy? Give us some slaps in the shoulders and some compliments and we will be very happy. Does somebody wants to see us with anger? Say us some words that could hurt our self-esteem, or any hard word and they will also see us offended and angers.

So the psyche of each one of us is subjected to the will of the others. We are not -and it is sad to say it- owners of our psychologic processes; anybody can manage our psychological processes, we are true puppets that anybody can manage.

If I want you to be happy, it would be enough to say some sweet things, to adulate you. If I want you to be displeased with me, I offend you and the everybody knit the brown, you no longer see me with "sweet eyes" as you are doing in this moment but in anger form.

But if I want to see you happy again, I say you some sweet words and once again you are happy looking at me with sweet eyes. Conclusion: you are to me like an instrument in where I can play melodies, sweets ones, aggressive ones, romantics, etc. Therefore, where is the individuality of the people? Well, they do not have it, they are not owner of their own psychological processes.

When one does not own his psychological processes, one cannot say that possess individuality.

For example, you go to the street; you walk very happy meanwhile do not see something that could bother you. Perhaps you are driving your car and suddenly comes a crazy, one of those that are in the city and pass you car by the right side of it and crosses your way. This offends you terribly. You do not protest verbally in that moment, you do it with the horn. So the person who was in the car that crossed your way made you change completely. If you were happy, after you became anger; so the one of the car could manage you psyche.

Do you see now the Law of Pendulum? Well, does exist a manner to escape from the terrible mechanic of the Law of Pendulum? Do you think that could be a way to escape from it? If would not exist, we were condemned to live a mechanical life "per secula seculorum, amen..." Obviously must exist a system that can let us avoid that law or to manage it. It really exists: we have to learn to become comprehensive, to learn to see the things in the life as really are.

Obviously, everything in life has two faces. Any surface indicates the existence of an opposite face. The obverse of a medal, suggest the existence of a reverse. Everything has two faces; darkness are the opposite of light. In the supra sensible worlds, one can verify that besides a Temple of Light, always exists a tenebrous temple.

But, why we make the mistake of feeling happy before something positive and protesting before something negative, if they are the two faces of the same thing? I think that the most serious error in us is not to know how to see the two faces of any thing or circumstance, etc. We always see one face, we identify ourselves with it and smile; but when it comes the antithesis of it, we protest, we thunder and lightning; in truth we do not want to cooperate with the unavoidable and that is our error.

There are times that we become passionate for one plate of the balance and other times that we do the same with the other side; there are times that we go to one extreme of the pendulum and another times that we go to the other side, and this is the reason of why we do not have peace, our relations are really bad, conflictive. After every epoch of peace it comes an epoch of war. We are victims of the Law of Pendulum which is something painful. That is the reason of the existence of the fight of the classes, the conflicts among the capital and the workers, etc.

If we could see the two faces of anything, everything would be different; but we have a lack of comprehension. If we want to see the two faces of everything, it is necessary to live not inside of the Law of Pendulum, but within a closed circle, a magical circle.

Let us imagine a circle around us, a magical circle. Around that circle are passing all the opposites pairs of philosophy: the thesis and antithesis, the agreeable and disagreeable circumstances, the epochs of success and failure, the optimism and the pessimism, what the people call the good and the evil, etc. Around that magic circle we can see a very interesting parade; we discover that after a great happiness there come depressive, anguished, painful states.

You have seen that in life there are moments when everybody laugh, when all the family is happy; when one see that in the family, one can be sure that a suffering is coming to that family. That is for sure because everything is dual in life. After the laugh comes its antithesis, the supreme pain and crying.

Everything has two faces: the positive and the negative. This esoteric sign indicates this fact; let us reflect it on the floor. Observe on the floor its shadow. What do you think?

The devil, and however, it is an esoteric sign, but its shadow obviously has the face of a devil. Everything is double in life, there is nothing that could not be double.

When one becomes use to see the things from the center of the magic circle, everything change and one freed oneself from the Law of Pendulum. In certain occasion, I had the physical body that was known as Thomas of Kempis, I wrote in a book titled "The Imitation of Christ," the following phrase: "I am not more because I am praised, nor less because I am vituperated, because I always be what I am." That is clear, everything has a double face: the praise and the vituperate, the triumph and defeat.

When one get use to see everything, every circumstance in an integral form, with its two faces, one avoid many disillusion, frustrations and deceptions.

If one have a friendship, a friend, one has to understand that that friend is not perfect, that he has his psychic aggregates, that at anytime he can pass from being a friend to become an enemy -besides, that is something normal-. Therefore, the day that something like that happens, one does not pass through any disillusion.

I remember when I begun with the Gnostic Movement. Three or four person were the followers and in truth I had put all my heart in that people, fighting for helping them: helping them to do astral travels, meditation, the study of Gnosis, etc.

I could form a small group; I could have expected anything except to see someone getting out of the group, because I was committed to that group, I had formed that small group with much love. Of course, when one of the members of the group retired, I felt as somebody had stuck a poniard in the heart. I said: "but if I have been fighting so much for that friend, if I wanted him to follow the Path; I have not done nothing bad to him, then why he treasons me?" He went to another school.

I never thought that somebody who was receiving the teachings, could go to another school. However, I decided to keep working stoically. The group became bigger and the day arrived in which there were many people. In those days, it was said to me in the superior worlds that the Gnostic Movement was like a train in movement and that some passengers get off in one station and other get on in another; that in one some get off and in the other get on.

Conclusion: Gnosis was a train in movement and I was the machinist that was conducting the train. So I should not felt concerned. I understood it in that manner and really, later I could verify it. Since then on I became stoical. I also saw that one retired and ten arrived. "Well -I said-, then there is not reason to be concerned."

Since that epoch, after a great suffering because one retired, I learned that very rare is the one that goes to the final station. And that cost me a big deal of pain. Does today a brother retire? Good luck! I am no longer the one that used to feel a terrible anguished and desperation for the brother; those times have already passed. Does one retire? Arrive

ten, twenty... So, when there is so much people, we do not have to fight to get them; that is clear!

All of us are subjected to the Law of Pendulum: the ones that today feel enthusiasm for Gnosis, to morrow are disillusioned. That is normal, everybody live within that mechanic.

Therefore I learned to see the two faces in each person. Does somebody become member of Gnosis? I help him, but I am absolutely sure that that person will not be with us all his life, that that person will not reach the final station.

I am exactly in the center of the magical circle, in order to see what is happening in the circle: each circumstance, every person, every situation with its two faces, positive and negative. If one is in the center and see how everything pass around oneself, not taking part of the positive or negative aspect of everything, one avoid many disillusionings and sufferings.

The most serious error in life is to want to see only one face in anything. It is serious because everything is double and when the negative part comes, one feels as seven poniards were been stuck in the heart.

It is necessary to learn to live my friends, if one wants to go further. If you only see one face and do not see the antithesis, the other fatal face, you will have to pass through many disillusionings, through many sufferings; you end up sick and finally die.

The poor Blavatsky for example, was killed. Who killed her? All of her calumniators, detractors, secret enemies and friends -or those that call themselves friends-. They killed her; not with pistols or knives; no, no, no: they spoke badly about her, calumniated her publicly, betrayed her, etc., etc., etc. Conclusion: the poor died, full of sufferings...

I frankly say, please excuse me but I will not give that satisfaction to the brothers of the Movement. In each brother I see two faces. One brother that today is with us, a brother that study the doctrine, I help and love him, but the day that he retires, to me that is normal; rather, I am surprise when somebody last so much.

But in order to learn that horrible lection, I had to suffer terribly. The first times it was as if somebody was sticking a poniard in the heart, after, it seems that I got a "callus" in the heart. So I will not do the same that Blavatsky did, because I am seeing the two faces of everything; I am in a third position, in the position in where the heart is preparing itself for the coming systole.

The heart is in a state of alert, absorbing -in its depths- preparing, organizing, to later compress itself and to project the blood to the organism. I believe that is much better to stay in the center of the magical circle than in the extremes of the pendulum. That center - in the Orient, in China- is called Tao.

Tao is the esoteric Gnostic work, Tao is the secret path, Tao is something very intimate, Tao is the Being. When one lives in the center of the circle, one does not take part of that mechanical game of the Law of Pendulum, it is not subjected to the alternatives of anguish and happiness, triumph and failure, happiness and pain, optimism and pessimism, etc.

Obviously, one is not liberated from the Law of Pendulum, but -I repeat- it is necessary to learn to see everything with its two faces: positive and negative and not to become identify with any one of them, because both are illusory. Everything pass, in life everything pass.

Within the world that could be called "intellectual," it always exists a certain aversion to the opinions, because I understand that an opinion, it is just the intellective exteriorization of a concept, with the fear that other opinion might be the true. This naturally indicates ignorance -this is serious, and there are the antithesis-.

I still do not understand why certain sacred pythoness said to Socrates that "there was something between the wisdom and the ignorance," and "that something was the opinion." Sincerely, even if that pythoness could be very sacred, I do not accept her thesis, because the opinion, comes from the personality and not from the Being.

In reality, the personality lead the human beings to the submerged involution in the infernos worlds. The personality, as I said to you in another occasion, has many things, it is artificial, it is formed by the customs that were taught to us, with the false education that we received in the schools and colleges, and it does not have any relation with the different parts of the Being. That personality is artificial because it take us away from our own Profound Inner Being, obviously, it lead us through a mistaken path that goes to the involution in the submerged mineral kingdom.

So, I think -I am thinking in aloud voice- that when one does not know something, it is better to keep quiet instead to give an opinion, because the opinion is the product of the ignorance. Some opine because ignorance, otherwise one would not opine. One gives a concept, with fear that another could be the true, observe that dualism of the mind; the fight is terrible: one opinion brings another one.

In reality the personality gravitates around the Law of Pendulum, lives in the world of the different opinions, of the opposite concepts, in the fight of the antithesis. So, the personality knows nothing and the opinion is a product of ignorance. If we analyze the personality (that is the originator of the opinion), the result of this analysis will show that the opinion is product of the ignorance. So, what the pythoness said to Socrates, it seems to be mistaken.

Socrates also asked to the pythoness -Divinus was the name of the pythoness of Delphus- about love. Socrates says that love is beautiful, ineffable, subtle. The pythoness answered that love itself is not beautiful. Socrates ashamed answer: "is not beautiful? Then is it ugly? The pythoness says to him: "Do you only see the ugliness, as it were that ugliness

is all what exist? Do not you realize that between beauty and ugliness there is something different, something distinct? Love itself is not beautiful nor ugly; it is just different and that is all..." Socrates who was a wise man, kept silence.

I am thinking in aloud voice, I would like to invite you to reflect about it. How have you seen the love? However, not in the form that you has been told that it is, but in the way that you have felt it: beautiful or ugly? Can some of you give me an answer? Who would like to answer it?

\*\* Master, when one is in love, is beautiful and if one receives love from the beloved being, then is two times more beautiful.

\*\*\* Let see...

\*\* I have always related beauty with love and the ugliness with the antithesis of love. Are two psychological aspects that our grand mothers in the childhood developed on us: when they were talking about the fairies, they were good and beautiful and the ogres, because they were bad, were also ugly. So, I believe that the love is beyond those principles.

\*\*\* So we have received two answers. But it is necessary to do a differentiation between beauty and love. For this reason your answer is not very complete. Let see... you.

\*\* I have the presentiment that love is beyond that two opposites, it transcends beauty and ugliness, it is much beyond of that.

\*\*\* The answer is very interesting. Let see... you.

\*\* The love is ineffable, because it is not something intellective; it is an emotion that we could say, is sublime.

\*\*\* That answer is more transcendental.

\*\* Master, I think that love cannot be defined; when one feels love, one cannot express it with words.

\*\* Master, I would say that for us is very hard to say if love is beautiful or ugly, because we do not know the love.

\*\*\* Well, let see the last of the answers.

\*\* I think that as we perceive everything from the view point of our human personality, everything is relative, we are victims of the circumstances, so love escapes from our field. The love really belong to the Being, not to the human personality.

\*\*\* We have listened to you. Who wants to say something else?



\*\* Love belongs to the Being; the only reason of its existence is the Being itself.

\*\*\* As a matter of fact, the pythoness of Delphus practically insinuated one truth: Love is much more beyond beauty and ugliness. Does beauty comes from love? That is another thing. For example, when the Ego is dissolved, what remains in us, is the inner beauty and from that beauty comes the love.

So, love itself is much more beyond the concepts that exists about ugliness and beauty. It can not be defined, because if it is defined, is disfigured. Does the pythoness had reason or not? Yes, she had: the love is beyond the concepts of ugliness and beauty, even though from the love comes the beauty. In where exists true love, there also exists the inner beauty, that is obvious.

So brothers, between the thesis and the antithesis there always is a synthesis that coordinates and reconciles the opposites. Let us see this. We know that there exists the great fight among the powers of the light and darkness. In the very sacred sperm, there exists a fight among the atomic powers of the light and darkness. In everything there exists that great fight; the legions of angels and demons fight to each other, in all the corners of the universe.

When one does not have the Philosopher's stone yet, one see as something impossible the reconciliation of the opposites light and darkness within oneself. But when one attains the Stone of the Serpent, by means of conscious works and voluntary sufferings, then -through this stone- one attain the reconciliation of the opposites in oneself.

And it is only through a third position, that is to say, through the Tao -in the center of the magical circle-, only through the synthesis, that we can reconcile the opposites within ourselves; that is obvious.

Therefore, it is necessary to learn to reconcile the opposites, it is necessary to freed ourselves from the Law of Pendulum and to live within the Law of the Circle. One freed oneself from the Law of Pendulum when one is the Law of the Circle, when one is in the Tao, when one is in the center of the magical circle.

Afterwards everything around pass; one sees as everything pass around the circle (the consciousness of each one), as the different events with its double face also pass, etc., the triumphs and the failures, the success and the fails.

Everything has two faces and one been in the center reconcile the opposites, one not longer fear an economical failure, one at that point could not kill oneself because has lost the fortune as many players of the Casino of Montecarlo has done; one not longer will suffer because of the treasons of the friends, one become invulnerable to the placer and pain.

Observe how extraordinary and marvellous is this! But if we do not learn to live exactly within the circle, if we are not exactly located in the Tao -central point of the magical

circle-, we will remain in the same state: exposed to the tragic and changing Law of Pendulum, that is completely mechanical in one hundred percent.

So my dear friends, we have to learn to live intelligently, consciously; that is obvious. Unfortunately, the entire humanity is subjected to the Law of Pendulum. The mind itself, goes from one extreme to another. That is fatal! I have seen that there is not one that is not subjected to the objections.

Somebody comes and says something. What is the first thing that happen? To object, to put a determined objection! It is the Law of Pendulum: "say me something and I will also say something," "you put me down and I will do the same." Conclusion: pain. It would be better not to do so because that is terrible! Why we have to put objections brothers? It comes in these moments to my memory, an interesting case.

Many, many years ago, been in the astral world, in Hod, in the Sephiroth Hod, I invoked a deity, an Angel or Elohim -however you want to call him- or Deva. He said something to me and immediately I objected that. In a vulgar form I would say that I refuted him.

I expected that the deity was going to discuss with me also, but that did not happen. That deity listened to me with infinite respect and profound veneration. I adduced many concepts and when I finished -and I was thinking that he was going to rebut- with great astonishment I saw that he did this sign, inclined reverently, turned his back and went away.

He gave me an extraordinary lection: he did not object anything. Obviously, that deity has passed much beyond the objections. Yes, it is indubitable that the objections belong to the Law of Pendulum. Meanwhile one still objects, is subjected to the Law of Pendulum.

Everybody has the right to give their opinions, everyone is free to say wherever he wants. We have to speak with respect. Did the person finish his talk? We go away...

Of course, some do not do so. Some will say "I do not go out, I have to give him a lection." There we have the stupid, intellectualoid pride. If we do not eliminate from ourselves the "I" of proudness, it is obvious that we will not attain the final liberation.

It is better that everyone could say what they want to say and not to put objections, because everyone is free to say what he wants. But one lives putting objections: it put them to the interlocutor and to oneself also.

Of course, this does not means that the agree and disagree do not exists; it is obvious that exists. Let us suppose that any one of us has to clean up a pigsty -I think that that could not be a very agreeable work-.

We would have the right to feel that that work is not very pleasant, but something very different is to put objections, to begin protesting: "What a dirtiness my God; I never

believed that one day I could fall that low in life! Woe is me, how unfortunate I am, etc., etc., etc., cleaning this pigsty!" Well, with that the only thing that one gets is to fortify completely the "I's" of anger, self-esteem, pride, etc.

It also exists the case of a person that we do not like at the beginning: "But it happens that that person displeases me...!" But one thing is that he displeases us in the beginning and another is to start putting objections, protesting against that person: "But it happens that I do not like that person, that person is a problem." With the objections the only thing that we get is to multiply the antipathy, to strengthen the "I" of hatred, the "I" of violence, of pride, etc.

What could one do in the case that one does not like a person? We have to know ourselves, in order to see why we do not like that person. It can happen that that person shows some of the defects that we have.

One has the "I" of the self-esteem, and when somebody shows some of those inner defects, obviously we do not like that person. So, instead of being putting objections on that person -protesting, fighting-, better would be to self-explore ourselves in order to know what is the psychic element that we carry inside that originates that antipathy. Let us think that if we discover that element and dissolve it, the antipathy finishes.

But if we instead of investigating ourselves put objections, protest, "thunder" and "lighting" against that person, we strengthen the Ego, the "I"; that is undubitable.

Undoubtedly, we are always putting objections in the world of the intellect. This produces an intellectual division: the mind is divided among thesis and antithesis, is transformed in a place of fights that destroys the brain. Observe how those that call themselves "intellectuals," are full of strange manias -some of them use the hair disorderly, scrape the body frightfully, etc. and do fifty thousand funny things-; of course, that is the product of a mind more or less deteriorated, destroyed by the fight of the antithesis.

If to any concept we put an objection, our mind ends up fighting alone. As a consequence of it, it comes the illnesses to the brain, the psychological abnormalities, the depressive states of the mind, the nervousness, that destroys very delicate organs, as the liver, heart, pancreas, spleen, etc. But if we learn not to put objections -that everyone can think what it wants, that everyone can say what it wants- those fights within the intellect will end up and in its replacement will come a true peace.

The minds of the poor people are quarrelling at any time: they dispute among themselves and that leads through a very dangerous way, the way of the brain illnesses, of the organs illnesses, destruction of the mind -many cells are burned uselessly-. It is necessary to live in holy peace, not putting objections; everyone can say what they want. We do not have to put objections, we have to walk as it has to be: consciously.

Unfortunately, we do not know how to live, we are into the Law of Pendulum. Now, talking with you, I have recognized that it is not something easy, not putting

objections. We get out, we are in our car, and suddenly someone crosses our way, etc. Well, if we do not say nothing, at list we protest wit the horn.

Somebody says something in the moment that "we left the guard" and for sure we protests, we put objections. It is difficult, frightfully difficult not to put objections. In the Oriental world, this aspect has been profoundly reflected; also in the western world. I believe that there are times when it is necessary to use a power that could be superior than us, if we really want to freed ourselves from the objections.

In certain occasion, one Buddhist monk was walking, in those lands of the oriental world, in a terrible winter, full of ice, snow and savage beasts, of course, all of this was painful to the poor monk, naturally he was protesting, putting his objections.

But he was lucky, when he was fainting, in meditation appeared Amitaba, that is to say, the Inner God of Gautama, the Buddha Sakyamuni, and gave to him a mantra, so he could stay strong and not putting objections; something that could help him to not protest at any moment, against himself, against the snow, against the ice, against the world. That mantra is very useful; I will vocalize so you can keep it in your memory and recorder in the tapes that you have in the tape recorders:

GAAAAAAATEE, GAAAAAAATEE, GAAAAAAATEE.

Better to spell it: G-A-T-E. I understand that such mantra allowed him to open the Eye of Dagma and that is interesting. It is related with the profound inner illumination and with the Illuminator Void.

It was necessary that help, because it is not easy to stop putting objections. One moment in which one left the guard and already is putting objections to everything: to life, money, inflation, the cold, the worm, etc., etc., etc. Many protests because is cold, others because is worm, because they do not have money, because were pricked by a mosquito, they protests for everything.

When one lives doing objections, prejudice oneself horribly, because what one has won dissolving the Ego, in the other hand is destroyed with the objections. If one is fighting for not having anger, but if one is putting objections, obviously the demon of the anger comes and get stronger. One is doing a terrible fight in order to eliminate the demon of pride, but if one put objections to the bad economical situation, to this and that, then when again fortify that demon.

One is doing efforts to finish with the abominable lust, but if one in a determinate moment put objections, "because the woman does not want to have sexual relations with him," or the woman "because the man does not go after her" and fifty thousand more objections like that, then one if strengthen the demon of lust. So, if in one hand we are fighting for the elimination of the psychic aggregates and in the other hand we are strengthen them, we are just stagnant.

Therefore, if you in truth want to disintegrate the psychic aggregates, you have to finish with the ob-jec-tions. If you do not do so, you get stagnant, you will not progress in any way.

I want you to understand this my dear friends, to comprehend this once and forever. Well, until here the lecture. However, the door is open to the questions that the brothers would want to ask. Let see, speak, brother...

\*\* Master, it is said that "the silence is the eloquence of the wisdom." Many times it is said "it is so bad to keep silent, as to speak when it is necessary to be silent." And there are times that it is necessary to speak, perhaps in moment of defence, when one is been attacked, perhaps unjustly. I would like you to clarify this aspect.

\*\*\* One has the right to speak, because one is not dumb, nor does not have sewed the tongue. But what is never convenient for our own good, is to put objections, to protest, to "blow up," and because is worm, because is cold to be displeased with everything. That lead us to the failure. We need, I repeat, not to put objections.

One has to say what has to say: the truth and nothing else but the truth and to give to the others the freedom to opine as they want, because each one is free to say what he wants. If one does not do so, if at any moment is doing objections, one destroy the mind, his own brain and generates many damages to oneself. One also strengthen the Ego instead of dissolving it. Is there another question?

\*\* There are persons that live convinced that after a moment of happiness comes another of pain. That is to say, they program themselves in that sense, they do not put themselves within the protector circle. Obviously, that happens to them in an infallible and mathematical form. They do not enjoy the happy moment of the life because already are having the moment of sadness. I would like you to clarify it a bit more.

\*\*\* That persons really realize that all in the life has two faces, but unfortunately they do not locate themselves in the center of the circle, in the Tao... When one is in the Tao, knows that is seeing to pass around oneself, around his own Consciousness, all the events of life with their two faces, and know that are ephemeral.

Obviously, then one does not identify nor with one face neither the other: one reconciliates the opposites through the synthesis. Let us take for example the case of somebody that is in a great party, very happy. However, that person knows that after of any moment of happiness will come another of pain. If that person is located in the center, in the Tao, then he reconciliates the opposites within himself, in his own Being, in his own Consciousness and says: "I know that after every happiness it comes a sadness, but nothing of this affect me, because everything is ephemeral: "people pass, the things pass, the ideas pass, everything pass... So, I can live that event as it has to be lived."

A reflection like that, will allow him to stay in the event without any concern: he is conscious, knows that it is a ephemeral moment, he does not elude it, he understand it, knows its two faces. He just live consciously. When a person reflects in this form, he acts in the same form as the heart does when is in the diastole, is open and receives, accumulates, organizes, works, so later become active in the diastole...

## INVERENCIAL PEACE

Samael Aun Weor