

Divina Ciência Team

Course in Self-knowledge

&

Inner Change

For free distribution.

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Introduction

Before we start the course itself we would like firstly to welcome you and say a few words about this course.

If you have been interested to follow this course it is with no doubt because something within you, in a way or another, is telling you that you need to change, that you need to know something new that makes you meet a new and surprising reality.

Exaggeration? Surely not, my dear friend.

As a matter of fact there is another reality that will bring an entirely new path for your life, surely very different from the one we have learned to know and accept since the beginning, only to be born, grow up, fight for living, to reproduce, grow old and die.

As you will see, going through the course, there will be some subjects that at first sight will seem slightly strangers. This is perfectly comprehensible, mainly when we consider the fact that we have not been educated for this type of knowledge and that, for a long time, we have been taught exactly to accept its opposite.

You can probate by yourself all that is taught in this course. Many people did and continue to do this, because what you will learn will be useful for your whole life.

But it is necessary to practice continuously all that will be taught. Don't think that you'll be able to probe something or get results only by reading texts and piling up a lot of information. The theory without practice is good for nothing.

After these initial words we wish that you appreciate and get the maximum from this brief course, which is no more than an entrance door for this new reality, but is a door that needs to be crossed.

Regards from
Divina Ciência team

LESSON 1

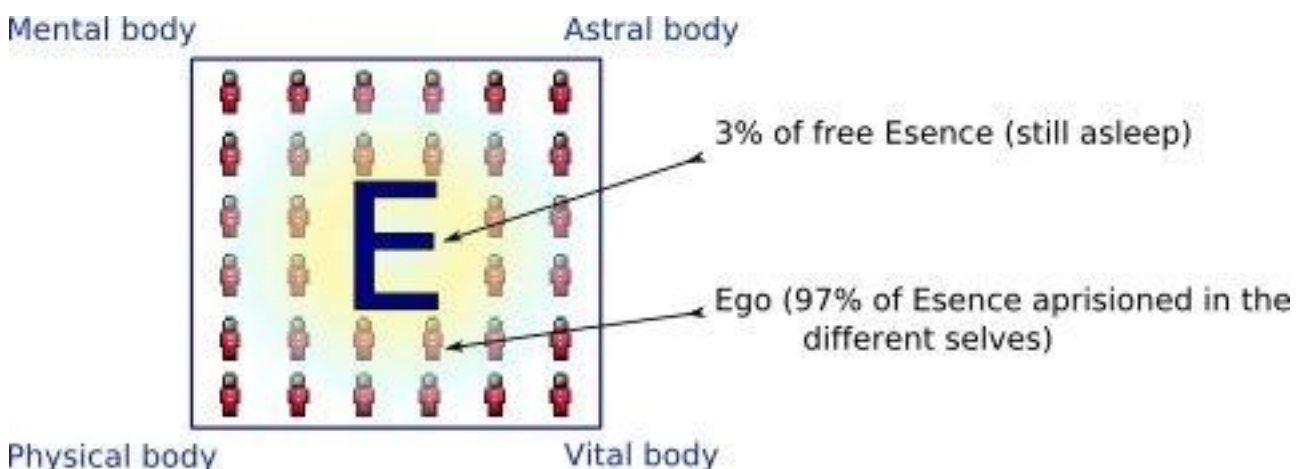
What dies in us and what doesn't die

We are much more than what we can see and physically touch.

The human being anatomy goes beyond the mere physical part, and this fact was not ignored by the ancient and wise forms of Egyptian, Chinese, Indian medicine, among others.

For a clear understanding of the subjects of the course, we'll talk in this first lesson about the bodies or vehicles that are part of the human being set, as well as its psychological constitution.

The following graphic shows to us precisely this:



Physical Body is our flesh and bones and is the vehicle with which we express ourselves in the physical world. This body is subject to time, e.g., it deteriorates with the time until arrives the day when its biological functions cease with its metabolism.

It is the physical death of this vehicle.

Vital Body is the fourth dimensional section of the physical body, or in a way, it is a correspondent closely linked to the physical body that does not belong to our well known three-dimensional world; it belongs to the fourth dimension.

The vital body is also known as aura, etheric body or in the East Lingan Sarira. It is this body that gives vitality and heat to the physical body.

When the vital body starts its deterioration, for it is also subject to time, the physical body surely goes the same way. By the death of the physical body the vital body also disintegrates.

Astral Body is the vehicle with which we express ourselves in the astral world or the world of the dreams.

This vehicle is not subject to time and doesn't die neither disintegrate when the physical death occurs.

This body is linked to the physical body by the silver cord, also known by cord of the life and, in the East, Antakarana. It is an energy yarn that is only broken at the moment of the physical death.

With the astral body we can act consciously out of the physical body and visit several places in the astral world. It is what is known as astral journey, astral projection, lucid dream, etc., what, by the way, will be treated with details in this course.

Mental Body is the vehicle with which we express ourselves in the mental world, which is also in the fifth dimension, for this reason, as the astral body it doesn't die nor disintegrate when the physical death occurs. The mental body is related to our thoughts and cerebral functionalisms.

We have mentioned above the vehicles or bodies we have.

We will see below what animate these vehicles, what we are internally.

Essence, conscience or soul is really what we have of the noblest. In the East Essence is also known as Budhata.

It is what we really are, but unfortunately it is so much asleep and imprisoned in our so many psychological defects (which we can also call "selves") that barely it can express itself.

The Essence is immortal.

In a newly born child the Essence expresses itself free from the psychological defects, what makes these children beautiful, innocents and lovely.

Unhappily, with the passing of years, the Essence turns back to be imprisoned in the "selves" and that spontaneous beauty starts to fade.

Ego is the set of all our psychological defects, also called "selves" or Self details. In spite of being of inhuman nature it is also what we are.

The imprisoned Essence rarely expresses itself, so what really actuates in us in almost the total time is the Self (Ego).

As the previous graphic shows, we have:

- 3% of free Essence (nevertheless asleep)
- 97% of an Essence imprisoned in different selves (Egos)

The selves are like different people living within us, each one with its will, opinions, desires, thoughts, etc. Each one of these "people" fights for superiority, to become the commander in chief of the human machine.

It would be as if the human machine should be like a ship with a crew of many people, all of them constantly fighting one another aiming to be the commander and pilots the ship.

There is nothing superior or divine in the ego, as many believe. Without any doubt the ego is the cause of our sufferings, unconsciousness and limitations.

The ego doesn't die when the physical death occurs. But happily it can be thrown out from ourselves by ourselves, in a conscious and voluntary way.

LESSON 2

Astral Projection I – first steps

In this lesson we will start to know and understand a phenomenon that is something natural in the human being and that always occurs with ourselves when we are asleep.

It is the astral projection, that is also known as astral journey or in another way lucid dreaming.

In spite of a person accept this or not, being conscious of this or not, the fact is that this phenomenon has been accompanied us since we were born.

The motive for us to study this subject is the fact that we can develop the ability of having the control over the astral projection.

What is the advantage of having control over the astral projection?

As we have seen in the previous lesson, we have an astral body and this body is the vehicle used for the manifestation of our psychological part in the astral world.

This means that if we have control over the astral projection we can actuate consciously in the astral world, a totally new world and that is governed by laws that are different from the ones we know in our physical world, where doesn't exist time, and that keeps many secrets about ourselves, about the several laws and forces that govern the Universe and over all the creation.

We may also say that all that exists in the physical world exists also in the astral one, but not all that exists in the astral exists in the physical.

To start we will see how and why occurs the unconscious astral projection process, that is what happens with almost the totality of people when they are asleep.

All human being necessarily needs to sleep, so that his (her) organism rests and be revitalized so to recover the energy that has been wasted in the normal day to day activities.

For this reason it is impossible a person stay sleepless for a long time. The physical body must be revitalized in order to continue to function.

A very common example of this is the case of people that, because of the physical body urgent need of revival, they sleep at the steering wheel of a vehicle suffering and causing harmful accidents.

The vital body is the responsible for the revival of the physical body. But in order to make the vital body perform its function is necessary to have the separation of the astral body.

So, when we are asleep, literally we leave the physical body "dressed" with the astral body.

The problem is that because we are with asleep conscience, we are not aware of this process, and for this reason for us all happens as if nothing really is happening.

When we come back to the physical body and awake, after has passed the time sufficient for the human organism to be revived, normally we remember only little bits of dreams.

It is evident that the clearness and intensity with which the remembrances are brought from the astral world may vary much from person to person.

Some people can remember many details and others can simply awake without remember absolutely nothing.

In this lesson we had an introduction about the astral projection.

In the next lesson about this subject we will go a little deeper and will learn how to get conscious astral experiences, to have consciousness that we are in the astral world and have control over our dream, what, in no doubt, raises our possibilities enormously.

LESSON 3

The seven centers of the human machine

In this lesson we'll talk a little more about the hidden anatomy, and we'll see something about the seven centers that control the human machine.

This subject is simple but very important, and it is fundamental to understand it and the following subjects and to put in practice the techniques of self-knowledge and interior changing.

Our body has determined control centers that are responsible for determined physical and psychological functions.

They are seven centers that control the human machine, two of them being superior centers and five are inferior.

The two superior centers, that are the superior emotional and the superior mental, are as if "disconnected" from the current and common human being, due to our so limited psychological and spiritual condition.

The human being has remarkable possibilities for an interior development, at the point of reaching a perfect order inside himself, with all the five centers perfectly balanced and harmoniously "connected" to the other two superior centers that already existed.

Such a being has total dominium over himself, is the lord of his psychological processes.

All human beings have the five inferior centers, they are indispensable to our existence.

Each centre works with the type of energy that corresponds to it and the excessive use of it, that we may call abuse, of any one of the centers exhausts one person, even provoking a collapse of his functions, what in present times is called stress.

These centers are the following:

- **Intellectual Centre:** located in the brain this centre works with mental energy, and is responsible for the reasoning and thinking processes. When a person, for example, is studying or reasoning in order to solve a problem, is utilizing the intellectual centre energy.
- **Motor Centre:** located in the top of the spinal column (base of skull), this centre controls our movements. For this reason an injury in the spinal column, mainly near at or in the first vertebra, may seriously damage the control of the body movements. When we do a lot of physical effort we are abusing this centre.

- **Emotional Centre:** it is the only control centre that is formed by two points that are located one in the heart and the other in the solar plexus (navel region), and this centre works with the emotional energy.
Maybe you have already noted that in face of some events in our life, sometimes, we feel an exquisite sensation in the heart or a kind of fear. Note that these sensations are perceivable exactly in the points that form the emotional centre.
- **Instinctive Centre:** this centre is located in the last vertebra of the spinal column, and controls the human being natural instincts like the surviving instinct, maternal instinct, sexual instinct, etc.
- **Sexual Centre:** located in the sexual organs it works with the sexual energy, that is the most powerful of all energies.

Unfortunately due to our already known psychological defects, also known as ego, these centers do not work correctly, what causes the bad physical and psychological performance of the human machine. As a consequence this brings all kinds of sicknesses.

The ego actuates in these centers at each second, misusing the energy of these centers, wearing out and controlling the human machine.

The most unbelievable of all is that nobody even suspects of what is occurring within oneself, in his or her own physical and psychological inner world. He or she only suffers the consequences without knowing the causes.

But from now on this is beginning to change.

How can we probate the psychological defects action on us?

There is within us a sense that is atrophied by disuse. It is the **Self-observation**.

With this sense we can perceive the psychological defects action on each centre, and, as we perceive this, we can eliminate them through what we call **Psychological death**.

The subjects Self-observation and Psychological death will be explained in the next lessons of this course, and they are indispensable for the self knowledge and the inner changing.

LESSON 4

The sense of Self-observation

In this lesson we will learn about a precious sense that we all possess, but unfortunately, because its total ignorance and consequent disuse is atrophied.

But happily as we are reusing this sense, it goes on development again and it is as we are gradually opening a window in ourselves, that has been kept closed for a long time and now it allows that a little bit of light comes in and illuminates our inner world, so we start to see little by little all that exists there.

The more we exercise this sense more the window opens and consequently more light comes in, and by this way we see more and more the things that were hidden until that time and that we didn't suspect that would exist.

This sense is called self-observation and understanding this theme is basic and fundamental. We cannot know ourselves thoroughly without utilizing the self-observation sense.

But, after all, what are we going to observe in us?

Through the self-observation we'll see and feel what is going on in the human machine centers, in the five inferior centers that we have studied in the previous lesson.

And, as we'll see in this lesson, in these centers, at every time something is occurring, and for the most part without our knowledge and even without our approval.

And how to do the self-observation?

There is no a technique to do the self-observation.

Simply, knowing which are the human machine centers (intellectual – motor – emotional – instinctive – sexual), we will have to observe them, lead our attention to these centers.

For this it is not necessary to stop we are doing, be it at home, at work or in any other place where we are.

Practicing the self-observation you will see that this sense allow us to see and to feel extraordinarily what happens within us and, at the same time, have total attention in the external world and to what we are doing.

Actually, as the practice will show you, one succeeds in obtain more attention and concentration in what we are doing when we are self-observing.

Now that we are with our attention directed to our centers, we should observe what is going on there, be it thoughts or feelings.

As we have seen in the previous lesson, the psychological defects actuate in the human machine centers, feeding themselves with the energy of these centers, and causing a lot of physical and psychological evil deeds.

When we say actuate, this signifies that they provoke, depending on the centre and the nature of the psychological defect, certain types of thoughts, feelings, etc., sometimes terribly bitter and painful the sufficient to cause a deep distress.

As example we give below a list of what we can observe as more common in each one of the five human machine centers:

Intellectual Center: morbid and negative thoughts, about yourself and about the other people, like wrath, lust, envy, greed, dishonesty, treason, theft, evil talk, etc.

We should also observe how rapidly the thoughts change. During the most part of time we think about the things we did or the things we are going to do, what we have seen in television, what we should have said or what are we going to say to so-and-so, after all a succession of thoughts without control and normally linked to the past or to the future.

All this confusion of mental thoughts and images are also caused by the psychological defects and mental images that are also caused by psychological defects and may to wear out a person.

Motor Center: basically in this centre what we can observe are movements mechanically made, automatically, without any attention on them.

A classic example is when we drive a car and at the same time we are thinking in many other things and, meanwhile, we continue to change gears, accelerate, stop, etc., all this done in an automatic way.

Now we may ask: Why a person crosses a red signal without to account for and causes an accident? Why a person crosses the street without to account for a car that is coming to his direction and is knocked down?

These things only happen because the people are not aware of their movements, of their motor centre. We need to strive in order to do the movements with care.

Emotional Center: negative emotions of all kind like hate (though subtly disguised), the envy, the fear (it does not matter of what), the anguish, the anxiety, the impatience, the fondness to things and persons, worries, exaggerated feelings, etc.

Just one only psychological defect may actuate, for example, firstly in the emotional center and after in the intellectual centre and following in the motor center.

For example, when somebody says something that we don't like.

We get angry (emotional centre) and immediately we think to react or stay thinking of a lot of things that we should have said, done, etc. (intellectual center).

We may be still more identified with the situation and make gestures or even fight.

Observe in this example that all the human machine has been controlled by the ego as if it was a marionette, starting to control firstly the emotional center, after the intellectual and finally the motor centre.

If we are in self-observation we'll see that this happens at every moment.

Instinctive Center: in this centre what we observe is the exaggeration or abuse of some natural instincts.

Let us see for example the maternal instinct, that causes naturally that a mother takes care of her son's survival. The abuse of this instinct should be expressed in the form of a overprotection on the part of the mother, causing that she cares and is exaggeratedly concerned about her son, even when he is at a sufficient age to take care of himself.

More common is the abuse of the survival instinct, that among other things, tells us that we should be fed to survive.

In this case the psychological defects actuate in making that the person eats in excess, eating more than what is necessary to survive. It is the well known gluttony defect.

Sexual Centre: abuse of sexual energies. The creator sex energy is infinitely the most powerful that we have and that the ego uses up foolishly seeing pictures, scenes, advertisings, explicitly or implicitly pornographic or immoral, morbid thoughts, dishonest chats, etc. The abuse of the sexual energies may lead rapidly to impotence.

In the beginning we succeed very little in self-observe ourselves, may be only a few times a day. This varies from person to person, it depends on how much atrophied is this precious sense.

But, with practice this self-observation time is increasing gradually and we proceed to self knowing ourselves more and more, throwing more light in our interior and seeing as we really are internally.

And when we are in self-observation and we see the actuation of some detail, what to do to eliminate it?

During this course we learn, as already mentioned in the previous lesson, the technique of the psychological death, through which we can eliminate each psychological defect that we see actuating within us.

For this reason from now on practice a lot of self-observation, exercise and develop this sense because your inner change depends on it.

LESSON 5

Relaxation Technique

In this lesson we will learn the importance of making the body relax, the benefits that will produce this practice and its importance for the practice of astral projection and meditation techniques, that will be seen in the next lessons of the course.

Papers in the psychology field revealed that a person that practices regularly some relax technique has a very great possibility to avoid stress provoked diseases, to better deal with anxiety, and have a better interpersonal relationship, etc.

When we practice relax our objective is to "forget" our body, that is, keep it so relaxed and without tensions in such a way that it would be as if it was not there, as if in that moment we should not have a physical body. Besides the benefits for the health that we have already seen, relax will be the first step of the techniques we will learn for the astral projection and for the meditation.

Because of this, start now to practice the relax technique that we'll give below in order to become accustomed.

If it is possible practice at least one time a day at the best suitable occasion.

The more you practice, the better will be.

The technique we will learn in order to do relax is very simple at efficient at the same time, and we call it "The blue light technique".

In order to practice it we will use our combined concentration and imagination, in the way it is described below:

- First we should lay down in a comfortable position in a way that we need no more to move, choosing a silent, quiet and well ventilated place. Normally the sleeping room is the best.
- Now we close the eyes, concentrate and start to imagine, that is, visualize with the mind, all our body that is laid down, from the feet to the head, in the best way that we can.
- After we'll start to imagine a heavenly light filling our body, starting in the toes, filling the whole foot, the ankle, the calves and so on till the top of the head. Don't imagine only this light only coating your body, but better imagine that it fills all your body as if it was void. Don't imagine only this light only coating your body, but better imagine that it fills all your body as if it was void.

- Make the previous step without hurry and imagining in the best possible way this whole process, feeling the relax of each muscle where the blue light passes through.
- At the end of the practice the body will be totally taken by the blue light, as well totally relaxed. If you feel necessary repeat all steps one more time.

You may have some difficulty to concentrate and keep the image in the mind. This is reflex of our lack of control over ourselves, in this case over the intellectual center.

But with practice this will be enhanced and, besides, in the course we'll have a lesson that will deal exclusively on the theme of concentration and how to develop it.

LESSON 6

The Psychological Death

In the previous lessons we learned about our interior constitution and about the psychological defects, and also as these defects actuate in the human machine centers.

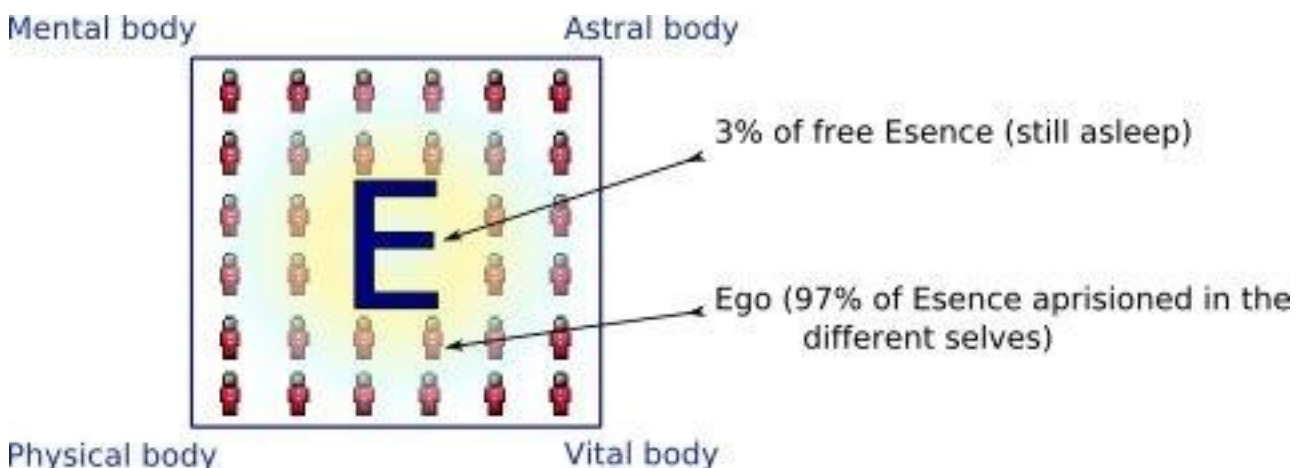
We learned also that we can see and feel these defects acting through the self-observation sense.

In this lesson we will learn the main subject of the whole course, as it corresponds to the main step for all the people that really want to change internally, that aim to transform themselves in better persons, eliminating from their interior the undesirable psychological elements that are responsible for our limitations, unconsciousness and sufferings.

This subject is the psychological death, also known as mystical death.

Let us remind now some points already studied and that are fundamental for the understanding of this subject.

Let us see below the graphic that shows our interior constitution:



What is important for us to know clearly for this lesson are the concepts of Essence and Ego.

So, let us see:

The ego

The ego is the sum of our many psychological defects which live in our inner world, and that were created and continue to be unconsciously fed by ourselves.

These defects feed themselves with the energies of the human machine centers. Each one of these defects is also called by self or detail of ego.

There is nothing divine or superior in the ego, it is really the cause of our suffering, unconsciousness, mistakes, vices, etc.

In ancient Egypt the ego was known as the Seth's red demons, which Osiris should fight.

In the Bhagavad-Gita the ego is symbolized as the relatives with which Arjuna should engage in terrible combats.

In the mythology the ego is, among other symbolisms, represented by Medusa, causative of all type of suffering to men and that is beheaded by the sword of Perseus.

In the Bible we can recognize the ego in the passage which the great Master Jesus asks the name of the demon inside the possessed Gerasen man, and gets the answer:

"My name is Legion, for we are many." (Mark - 5,1-20).

Also the ego is exposed in the so called Seven Deadly Sins: lust, wrath, envy, greed, gluttony, sloth and pride.

While we keep in our interior this inhumane nature, we will be limited creatures, unconscious, sufferers and victims of the circumstances.

If the human beings don't carry within themselves the ego, the world would be a true paradise.

The Essence

Our consciousness is a divine particle, that we may call Essence.

As wrote Victor Hugo:

"Listen to your consciousness before you act, because the consciousness is God present in the man".

The Essence is what of most noble that we take inside and it is immortal.

As we are eliminating the details of the ego we are strengthening this consciousness or soul, since each self keeps imprisoned a fraction of our Essence.

Consider each self as a bottle that keeps a little of our consciousness imprisoned. When we break the bottle that part of the consciousness that was imprisoned is returned.

This is the way we are really replacing internally, little by little our many psychological defects by noble and beautiful virtues.

The Divine Mother

There is also in ourselves another divine particle that we call Divine Mother. In the ancient cultures she was always known and venerated.

The chaste Greek Diane, the Egyptian Isis, the Aztec Tonantzin, the Hindu Shakti, the Stella Maris of the medieval alchemists, the Mary – the Christians' Our Lady, etc, are the other names assigned to the Divine Mother within the symbolism of each culture and epoch.

Like our physical mother, she takes care of her son or daughter and is individual. Each human being has his.

We should always ask her help, her comfort and her protection.

She never abandons the suppliant son, since he has a straight behavior. Her main mission in us is exactly the elimination of the ego, of each psychological defect that we find through self-observation. It is with her help that we are psychologically dying, eliminating the psychological defects.

The Psychological Death

The work of the psychological death is very old and has always been taught to mankind by several Masters or Avatars who came to instruct it, showing to it the means to put an end to its own sufferings and limitations.

Jesus Christ (the most exalted of them all), Buddha, Quetzalcoatl (The Aztec Christ), Hermes Trismegistus in Egypt, Krishna among others.

Each of them taught the same doctrine, although adapted to his time, with its own words and symbols.

Unfortunately when the Master leaves, men, manipulated by their own egos, start to distort the doctrine and little by little the principal is lost or is hidden by the mankind.

Practice

First is fundamental to be in self-observation, taking heed in our emotions, feelings, thoughts, etc. When we sense the actuation of one psychological defect in one of the human machine centers, we mentally ask our Divine Mother that she eliminate this defect, that she disintegrate it.

The detail is so eliminated immediately and we recover the parcel of the consciousness that was imprisoned.

It is really very simple.

Each person makes the petition he thinks is the better, from the heart, but in a strong way, as when a son asks something urgent to his mother. His mother readily attends.

Each one has his own words, but an example is:

"My mother, eliminate this defect, disintegrate it!"

If the same type of defect insists in actuate continuously we should ask again its elimination.

This may occur when a defect is very strong, when it has been fed through time.

Nevertheless using the psychological death technique every time that the defect actuates, it will be losing its strength until finally die.

We can make an analogy between the ego and a tree.

A tree develops and keep itself alive and strong withdrawing from the earth the necessary nutrients for its survival, and for this it depends totally from its roots, since they are the part of the tree that effectively withdraw from the earth the nutrients.

Now let us consider the ego as a tree that depends totally of the little details or selves (that we may compare to the roots of the tree), since they are the ones that withdraw the sufficient energy from the human machine centers and this way keeps the ego alive.

If we cut the ego roots, that are the psychological defects, through the psychological death, consequently the ego will gradually loose its strength, starving and dying, such as it would happen with a tree if we cut its roots.

The contrary also may occur, that is, if with allow the details actuate all the time in the human machine centers, the ego will become more and more strong and grown up. This is what unfortunately has occurred until this moment with us.

Through the course we will know also the new facets of the psychological defects, and understand why so many times we take some attitudes and behaviors that really cause harm to ourselves.

Anyway the way to eliminate any psychological defect will be always the psychological death, for this reason try to put into practice what we have learned in this lesson.

LESSON 7

Astral Projection II – the little leap technique

In the nr.2 lesson we saw what is the astral projection phenomenon, we talked a little about the dreams, about the astral world and also how to have more intense remembrances of our astral experiences.

Continuing our study on astral projection, we will learn in this lesson a technique to awake the consciousness in the astral world that is, when we are sleeping and dreaming, we awake of the dream and are aware that we are in the astral world a, from that part on, make our first conscience experiences in astral.

The technique we will learn is the little leap technique, a simple and efficient way to awake the consciousness in astral.

This awakening the conscience being already in astral is called by many of lucid dream.

Some consider astral projection only when someone leaves in astral from the physical body consciously, what we learn also in this course.

Nevertheless for us this doesn't make any difference, as what is important is to be aware in astral, no matter if he left aware from the body or if he awakened consciousness when he was already in astral.

The technique of the little leap is truly a discipline that we incorporate in our day to day.

And this discipline is the following:

In our day to day we should be attentive to what surrounds us, persons, objects, places, etc. In the astral world there are many things and phenomena that do not exist in the physical world like flying objects, odd beings, unknown creatures and infinity of other things.

Then in our day to day when we see something that seem to us a little strange or different (a person with extravagant clothes, a different construction, an uncommon object, at last anything or any situation that be a little different) we should ask ourselves "*Am I now in the physical world or in the astral?*" , and then make a little leap with the intention to fluctuate.

If you don't fluctuate is obvious that will be in the physical, but if fluctuate this means that until that moment you were dreaming and that now you are aware in the astral world.

The more you make this during the day is better, because it will be easier to awake in astral, because to be accustomed to this discipline here in the physical world when see in the astral something of the many strange things that exist there will do the same thing, that is, you will question yourself, make

a little leap and fluctuate, then will be aware in astral.

The ideal is always to make the little leap, but it may occur situations in which this is not possible, for example in the work location, near other people, etc.

In these situations, after we see something that we consider a little strange and we question ourselves if we are in the physical or in the astral, we may do another thing instead of the little leap: pull up a finger of the hand with the intention to extend it.

This also functions because when we pull out the finger in the astral it really will extend as if it was rubber and then we are aware that we are in the astral.

An important detail about this technique is to do it *really doubting if we are in the physical or in the astral*, because we only will be sure about this when we make the little leap or pull the finger.

After all who grants that even now you are not only dreaming that you are reading this text??

If you don't make the little leap or pull the finger in order to be sure may be you awake in a few moments and regret for not have used the technique to awake in the astral.

And when we awake in the astral, what will we do or where are we going?

Of course we have a definite objective to practice these astral projection techniques: to discover what is hidden about ourselves and about many other mysteries.

Nevertheless we are still "learning how to walk" on this subject of astral projection and by now we will make only a few experiences. Being conscious in astral you may experience to leap very high or even try to fly. You may also try to cross through walls and see what happens.

We'll see in other lessons of the course a much more important objective for the astral projection than the above suggested experiences.

We transcribe below a passage of the book "Yes there is hell, yes there is devil, yes there is karma", written by V.M Samael Aun Weor, that well illustrates the theme of this lesson:

"One of many nights, I entered through the gates of a wonderful mansion.

Silent, I crossed a beautiful garden until reach in a magnificent room. Moved by an interior impulse, I went a little further and boldly entered in a lawyer's office.

Before the buffet I found seated a lady of regular stature, white head, pale face, fine lip and Roman nose. That lady was of respectable appearance and medium stature. Her body was not too slim, but neither fat in excess. Her look seemed more melancholic and serene.

With a sweet and pleasant voice, the lady invited me to sit before the desk.

At those moments something unusual happens: I see, over the desk, two glass butterflies that had

their own life, they moved their wings, they breathed, looked, etc., etc., etc. Of course the case seemed to me excessively peculiar and rare. Two glassy butterflies and with their own life? As I was used to divide the attention in three parts, first: I didn't forget of myself; second: I didn't identify myself with those glassy butterflies; third: I observed carefully the place.

Looking at those glassy animals, I said to myself:

This cannot be a physical world phenomenon, for in the Euclid's three dimensional region I'd never met glassy butterflies with life. Incontrovertibly, this may be an astral world phenomenon.

Soon I looked around me and asked the following questions:

Why am I in this place? Why have I come here? What am I doing here?

Addressing to the lady, I spoke to her this way:

My lady, please let me go out to the garden for a moment and soon I'll be back.

The lady nodded and I left that office for a while.

Already out in the garden, I made an extended little leap with the intention to float in the surrounding environment. Great was my astonishment when I verified by myself that really I was out of my physical body. Then I understood that I was in astral.

At those moments I remembered that it was a long time, many hours that I have abandoned my physical body and that this body was now incontrovertibly lying in its bed.

The unique confirmation was made; I came back to the office, where the lady was awaiting me.

So I tried to convince her that she was out of the physical body:

Milady, I told her, you and I are out of the physical body. I want you to remember that many hours ago you laid down out of your physical body, for it is known that when the body sleeps, the Consciousness, the Essence, unfortunately put between the ego, goes out of the bodily vehicle.

When these words were said, the lady looked at me with somnambulistic eyes, did not understand me. I understood that that lady had her Conscience asleep. I did not want to insist no more, I bid farewell to her and left the place.

After this I went to California, with the objective to make some important investigations."

LESSON 8

Gregarious Behavior

In this lesson we'll see one of the ego facets that, if we are not attentive, leads us to have a behavior and attitudes that make that we commit mistakes and even to hurt other people and ourselves. This behavior is called gregarious conduct, and is well explained in the below excerpt extracted from the book "The Revolution of the Dialectic", whose authorship is of V.M. Samael Aun Weor.

Let us see:

"Gregarious conduct is the tendency that has the human machine of being mixed with others without distinction and without any kind of control. Let us see what one does when we are in the group or among the multitude.

I'm quite sure that a very few people would dare to go out in the street and throw stones at somebody.

Nevertheless, in the group they do it. Somebody may infiltrate in a public manifestation and stay exalted by the excitement.

He finally will end throwing stones together with the multitude even if afterwards he will ask himself why he did it.

The human being behaves in a different way when in a group and makes things that never would do alone. Is this due to what?

It is due to the negative impressions to which he opened the doors. So, he ends up by doing what he would never do alone.

When someone opens the doors to negative impressions, not only he alters the order of the emotional center, which is in the heart, but also turns it to negative.

When someone opens his doors, for example, to the negative impressions of one person that comes full of wrath, because someone caused him some damage, ends up by joining to that person against the maker of the damage and will fill himself with anger too without having nothing to do with the matter.

Let us suppose that someone opens the doors to negative impressions of a drunk and ends up by accepting a glass of drink.

Following takes two, three... ten. Concluding becomes drunk too.

Let us suppose that someone opens the doors to negative impressions of a person of the opposite

sex. Probably will end up fornicating and committing all types of transgressions.

If we open the doors to the negative impressions of a drug addict, may be we will end up by smoking marijuana or consuming some type of narcotic.

As a conclusion, failure will come.

This is the way the human beings contaminate one another within negative environments.

Thieves turn other people thieves. Murderers always contaminate somebody.

The addicted contaminate others and multiply the addicts, the thieves, the money-lenders, the murderers, etc.

Why?

Because they commit the mistake of always opening the doors to negative emotions. This is not right.

Let us select our emotions.

If someone brings to us positive emotions of light, of beauty, of harmony, of joy, of perfection, of love let us open to them the doors of our heart.

But if someone will bring to us negative emotions of hate, violence, jealousy, drugs, alcohol, fornication or adultery, why should we open to him the doors of our heart?

Let us shut them! Let us close the doors to negative emotions!

When someone considers about the gregarious conduct, he may perfectly change it and makes something better of his life."

As we have seen in the excerpt above, the human being has within himself the tendency to have a gregarious conduct.

This is due to our unconsciousness and mechanicity, that makes us to accept things automatically, without analyze them and even without consider about the consequences that may come.

Good character people end by committing serious mistakes due to the fact of having accepted even unconsciously, the suggestions and emotions proceeding from another person or group of persons.

Let us see some common examples of gregarious conduct:

- When a person comes to us and starts to say wickedness about another person who we know too, like a fellow worker for example, and if we are not attentive we also start to say bad things about this person, even if until that moment we have had nothing against him or her.

- The case of a person who lives in an environment where there exist many criminals, and this person stays in this environment opening doors to all negative suggestions and impressions and ends up also becoming a criminal. The innumerable prisons that exist show to us exactly this, for they are much more a school for criminals than rehabilitation centers.
- Other common case is the behavior of many rooters in soccer stadiums, where in groups, they entangle in all types of negative attitude, like acts of violence, drug consumption, vandalisms, etc.
- The media, specially television, has contributed a lot to motivate the gregarious conduct, for in many occasions it promotes through shows, films and soap operas the distortion of moral values, making banal behaviors formerly considered abominable, like the violence, the adultery, dishonesty, the crime, etc.

For this reason we must stay very attentive to every type of emotion and suggestion that are brought to us.

Don't accept nothing without analyze before if this will contribute with something positive and moral in your life.

LESSON 9

The level of Being

"What is the real objective of our existence? For what are we here? Why?"

This is something that we have to elucidate with meridian clarity; this is something we should weigh, analyze, and calmly judge.

We live, in the world, with what objective? We suffer the unspeakable for what?

We strive to get this that is called bread, garment and shelter and, after all, what?

Where are all our efforts?

Live for living, work for living and immediately die is, by chance, something wonderful?

Verily, friends, it is necessary to understand the meaning of our existence, the meaning of living.

There are two lines in the life: one of them we could call horizontal, the other, vertical.

They form a cross within ourselves, here and now, neither even a second further, nor a second behind.

We need to objectivate a little these two lines.

The horizontal starts with the birth and ends with the death; before each cradle there is the perspective of a tomb, all that is born shall die.

In the horizontal is the whole process of be born, grow up, reproduce, getting old and soon die.

In the horizontal are the vain pleasures of the life: liquors, fornications, adulteries, etc.

In the horizontal is the fight for the daily bread, the fight for not die, for exist under the sunlight.

In the horizontal are all those inner sufferings of the practical life, of the home, of the street, of the office, etc. Nothing wonderful the horizontal line can offer to us.

But, there exists other line totally different; I want to mention, with emphasis, to the vertical one. This vertical is interesting.

In it we find the different levels of the Being; in it are the transcendental powers and transcendences of the Inner; in this vertical are the esoterical powers, the powers that divinize, the Revolution of the Consciousness, etc.

With the powers of the vertical we can decisively influence over the horizontal aspects of the practical life; we can change totally our own destiny, make something different of our life, something distinct and turn to be something totally distinct of what we were, of what we are, of what we have known in this bitter existence.

The vertical is, therefore, wonderful, revolutionary by nature; nevertheless it is necessary to have a bit of restlessness.

Before everything, I ask myself and ask the others:

Are we, by chance, glad with what we are? Who of you feels happy, in the most complete sense of the word? "

The above has been transcribed the foreword of the book "Treatise of the Revolutionary Psychology", by Samael Aun Weor, with the objective for us to understand the theme of this lesson – the Level of the Being.

As we have seen in the above text, we have in our psychological world two lines that cross each other continuously, one of them, the horizontal, represents the time of duration of our life contained between our birth and our death.

It is evident that between the birth and the death are all the events and facts of the quotidian that happened and that are going to happen in our life.

There is nothing really very interesting or right related to the horizontal line, and the only certainty we can have related to this line is that it has a beginning and an end.

But the other line, the vertical one, offer to us infinite possibilities, because is the line where are the levels of the Being.

In the vertical line are the virtues, the inner change, the wisdom, the powers and the faculties of the Being, and is totally independent of the horizontal line.

We may compare the vertical line to a ladder, in which the more elevated steps correspond also to more elevated levels of the Being. And, correspondingly, the lower steps correspond to the lower levels of the Being.

In the life the people are in varied levels of the Being, and the people with the same level of the Being tend to attract themselves by affinity and relate themselves among them.

For this reason an abstemious person does not have affinity with a group of drunk; or an honest woman doesn't mix with whores, or an honest man does not have friends that are criminals.

Other important fact related to the levels of the Being is that if a person enhances his level of Being consequently will be related with more decent people than those that he was related previously.

This is due to the fact that the affinities change when changes the level of the Being, and this person that changed his level of Being will loose the affinities that had with his relationship circle, and now will feel affinities with people that are in the same level of Being in which he is.

This change of relationships may generate an economic and social change in the life of this person.

In fact, if we want to generate new conditions in our existence, if they want to provoke a change in our life, we have to change necessarily our level of the Being.

On the contrary we will continue to be only victims of the circumstances and of the events that await us in the horizontal line.

The more incredible that it may look, without changing our level of the Being, we cannot manipulate nothing in the course of our existence, the facts simply happen to us accordingly to nature mechanical laws, which are related to the horizontal line.

After all that has been explained about the levels of the Being, still remains a fundamental question: How to do to raise our level of the Being?

Through the psychological death, by the elimination of psychological defects.

The more defects we eliminate higher will be our level of the Being, and so more intense will be the changes that we'll provoke also in our existence.

Here it becomes clear then the great philosophical dilemma: "*To be or not to be, that's the question.*" What we want to make of ourselves and of our life? Are we going to change our level of the Being or not?

The more difficult that it may be to take a decision, there are only two alternatives: To be or not to be.

Before each situation ask yourself:

Will I do this way or in a way that raises my level of the Being?

Will I give powers to the ego or will I strengthen the Essence?

Remember that these little decisions are exactly those that make all the difference.

LESSON 10

The terrible defect of the Anger

The objective of this lesson is to put emphasis in one type of psychological defect very common, that is easy to be detected actuating in the human machine centers and that, nevertheless, is one of the biggest causative of psychological, physical and social sufferings and problems.

Let us see the following text withdrawn from the book "The Revolution of the Dialectic", by Samael Aun Weor:

"The anger annihilates the capability of thinking and of solve the problems that originate it. Obviously, the anger is a negative emotion. The facing of two anger negative emotions doesn't get peace nor creative understanding.

Unquestionably, always when we project the anger to other human being, brings forth the downfall of our own image and this is never convenient in the inter-relationship world.

The several anger processes lead the human being to terrible social, economic and psychological failures.

It is very clear that the health is also affected by anger.

There are some foolish people that take advantage of the anger, since it gives to them a certain look of superiority. In these cases the anger combines with arrogance.

Anger also is used to combine with presumption and even with self-sufficiency. Kindness is a more crushing power than the anger.

A choleric discussion is no more than an excitement lacking conviction.

At confronting the anger, we should solve ourselves, we should decide ourselves, for the type of emotion that is better for us.

Kindness and comprehension are better than anger. Kindness and comprehension are permanent emotions, since they can overcome the anger.

The one who consent to be controlled by anger destroys his own image. The man who has a complete self control, will be always at the top.

The frustration, the fear, the doubt and the guilt originate the anger processes. Frustration, fear, doubt and guiltiness produce anger.

The one who sets free of this four negative emotions will dominate the world. To accept negative passions is something that goes against the self-respect.

*The anger belongs to the insane. It is no good because leads to violence.
The aim of anger is to take us to violence and this last raises more violence."*

Be especially attentive to this defect, for it manifests many times and at varied forms, and its effects are extremely negatives.

The way to eliminate it is the same for any psychological defect: self-observation the psychological death.

Nothing justifies that we get nervous, brave, with hate, etc., be it for any kind of motive.

The ideal would be to face with serenity any fact or event, even if this is disagreeable or disastrous.

As we are eliminating the anger defect it will be growing within us, at the same proportion, the virtue of serenity. As we are eliminating the defect of hate it will be growing within us the virtue of love.

The defect of anger feeds of many details and manifest itself in various situations.

Some more common situations in which the anger defect manifests itself are:

- Discussions at home or in the work, even in subtle ways.
- Disagreeable and unavoidable situations. Accidents of any kind, like break an appreciated object.
- Facts that generate frustration, as when we are expecting something that doesn't happen.

The defect of anger, alone, can completely bring misfortune to one person's life.

And more, can bring misfortune also to the life of all around, as for example it happens unhappily in terrible cases of domestic violence.

Do not allow by any way that this defect influences negatively your life. You already know how to do to avoid this.

"Blessed are the meek, for they shall inherit the earth."

Jesus Christ (Matthews – 5,5)

LESSON 11

Concentration - How to develop it

In this lesson we will learn about the importance of concentration, how to develop it and how this will help in our studies and even in our daily life.

During the course we learned some techniques that, to be executed, need concentration and imagination. They are the cases of relax and meditation techniques.

Having the capability of concentration is fundamental to get good results in the practices that we are learning in the course.

But after all, what is exactly concentration?

Concentration is the capability of have only one thought in the mind, is to have the attention turned to one only point.

We are concentrated when we have only one objective, or one unique mental image.

If for example, we are trying to imagine something and in our mind is passing a succession of thoughts, voices and images, then we are not concentrated in nothing.

And how to do to develop concentration?

In order to develop concentration we need to discipline ourselves for this, that is, to adopt some habits in our day to day that contribute to train the concentration.

By this way, when we do a practice of relax, meditation or astral projection, it will be very easy to concentrate ourselves because in our day to day we were accustomed to do all with concentration.

Besides, have the habit of doing everything with concentration will help us too in the performing of day-to-day tasks, be it at home, in the work, etc.

Discipline

Following we will see some simple hints, that if implanted in our day-to-day will help us to develop the capability of concentration:

- Firstly it must be very clear that we can do only one thing at each time, and when we are doing one activity should have all our attention turned only to it.
This may seem obvious, but the most common is that a person does a determined activity and is thinking on the next one that will need to do after.

- Dedicate the time that is necessary to conclude one determined activity that you are doing and, only after concluded it, pass to the next activity, and so successively until the end of the day.
- Make your movements with concentration. We are much accustomed to make the activities in a mechanical way, that is, making determined movements without paying attention, and thinking in other things that are not related with what we are doing.
Very common situations where this occurs is when we are taking a bath, brushing our teeth, driving a car, etc.
- It is clear that when we try to concentrate in something our mind will try to deviate to other thoughts, since it has never been subject to a discipline. When this occurs we should bring our attention immediately to where we were concentrated, as much times as necessary.
- If the thoughts are insisting too much to perturb the concentration we can also apply the psychological death to them, for each of these thoughts is one ego, one psychological defect and, therefore, should be eliminated.

Following this discipline you surely will develop a lot your capability of concentration.

But don't forget that you only will get results with practice and continuity.

LESSON 12

The inner chatter and the psychological song

In this lesson we will see how manifest two more facets of the ego in ourselves, which in the main part of the times may happen like a normal behavior of the human being, but truly are two more ways of the ego feed from our energy and keep alive, beside to be extremely harmful in many aspects of our life.

The inner chatter

The so called inner chatter, like the name suggests, is the succession of chats, talks, acts, etc., that occur in our inner world in the form of thoughts when somebody does or speak to us something that we don't like.

In this case, although we don't say anything verbal, in our interior we are speaking horrible things to this person, cursing her, humiliating, etc., etc.

For example:

Let us suppose that we work in an office and, doing any task, we commit a determined mistake. Then our chief calls us to his room and politely rebukes us for the mistake.

This may be sufficient for us in our interior to be scraping alive this chief, humiliating him and saying to him terrible words, even if when we hear his rebuke, externally, we only excuse for the mistake and we left calmly his room.

And why this occurs?

Because, due to the ego, our emotional life is founded on self-sympathy. This signifies that we only sympathize with ourselves, with our dear ego; and we feel antipathy and even hate to those that do not sympathize with us.

The major problem is that this inner chatter causes a lot of suffering and psychological wear out to the person that stays in this condition, for it takes too much energy and accompany it all the time.

Beside this, it may also bring problems in the sphere of social relationships too. A person that feeds this inner chatter is like a bomb that may explode one day.

Are well know many cases of persons that were apparently calm and quiet and, from the night to the day, were capable of commit terrible acts of violence.

So, what to do in relation to this?

Well, we already saw that the inner chatter is due to self-sympathy, that it is no more than one of

those psychological defects. Soon the only solution really effective to solve this is to apply the psychological death.

So, when we feel that disagreeable feeling that occurs when someone says or does something that we don't like, we should immediately apply the psychological death.

We should also apply the psychological death when appear in our mind the thoughts of hate, of say or do something to a person with whom we don't sympathize.

Besides, we should also adopt a new mental attitude in relation to this.

We need to learn to see someone else's point of view, as to know to place us in the place of other people.

In the example that has been given, analyzing the case from the point of view of the chief, he acted correctly because his function is exactly to coordinate the tasks in the office.

Besides, if we put ourselves in his place probably we would do the same thing, since the chief, like us, has his responsibilities and needs to perform them before his superiors.

The psychological song

The psychological song is like the inner chatter, for is also is processed in the form of dialogs and words in our psychological world, and also cause suffering and wear out to us.

But the psychological song has other foundations that originates and frequently is manifested externally (verbally).

The psychological song is related to our self-concern, that happens especially when we identify with ourselves.

Self-concern means feel sorry with oneself, is to think that always we behave well with all people and that they don't recognize this, they don't valorize us the way we think we should be valorized, they are ungrateful, they don't return the favors we did, they owe something to us, etc., etc.

Summing up: inside us we consider ourselves as fine people that, in some way, we are always victims of the injustices and wickedness of the other people and of the society.

A very common way of self concern is to worry with what other people may think about us; maybe they think that we are not honest, sincere, straight, just people, etc.

Normally a person that is identified with itself, identified with its self concern, tends to exteriorize his feelings.

Then it is when appear those persons that always repeat the same conversation (the same psychological song), in which they revive past facts where they think they were unjustified by other

people, that rendered a lot of favors to so-and-so which didn't give its due value, that worked a lot in his job and his boss doesn't pay what he really deserves, that helped much to so-and-so and received only ingratitude, etc.

This type of person repeats always the same psychological song every time that meets someone ready to hear and, at his understanding, to comprehend him.

With such a person is practically impossible to have a conversation, for the dialog always returns to the same point, to the same subject.

If a person lives constantly suffering for what is owed to her, for what have been done to her, for the bitterness that caused to her, nothing can grow up in her inner part.

These people feel normally a big interior sadness, a sensation of monotony, a deep annoyance, inner tiredness and frustration.

It's a very sad situation.

But, like the self-sympathy, the self-concern is also a psychological defect that may and should be eliminated through the psychological death.

For this reason, be attentive to feelings, thoughts, and behaviors similar to those that we saw about the psychological song.

LESSON 13

The awakening of consciousness

In this lesson we will talk about the awakening of the consciousness, which together with the subjects of self-knowledge and of inner change, comes to be one of the main topics of the course.

Let us study, initially, the following text of Samael Aun Weor:

All mankind lives in a deep sleep

“Every human being can come near to the experience of reality. Every human being has the right to live the great existences of the spirit, to know the reigns and nations of the molecular and electronic regions.

Every aspirant has the right to learn at the Master’s feet, to enter through the magnificent doors of the Temples of the Greatest Mysteries, to talk to the brilliant children of the dawn of creation’s Maha-Manvantara face to face.

Nevertheless, one has to start with the awakening of the consciousness.

It’s impossible to be awake in the Superior Worlds if here in this cellular, physical, material world, the aspirant is asleep. The one who wants to awaken the consciousness in the internal worlds, should awake here and now, in this dense world.

If the aspirant did not awake consciousness here in this physical world, let alone in the higher worlds. Who awakens consciousness here and now, awakens in all parts. Who awakens consciousness here in this physical world, in fact and by appropriate right, stays awakened in the Higher Worlds.

The first thing that one needs to awaken the consciousness is to know that one is asleep.

This thing of understand that we are asleep is something very difficult, because normally all people are absolutely convinced that they are awake.

When a man understands that he is asleep, then starts the process of self-awakening.

We are saying something that nobody accepts. If to any intellectual man should be said that he is asleep, you may be sure that he could feel offended.

People are fully convinced that they are awake.

People work asleep, dreaming... drive cars asleep, dreaming... marry asleep, live asleep, dreaming... and nevertheless, are totally convinced that are awake.

Who wants to awake consciousness here and now, should start by understand the three subconscious

factors called: identification, fascination and dream.

Every type of identification produces fascination and dream.

We are walking in a street and suddenly we meet with the mobs that are going to protest for something before the palace of Mr. President.

If we are not in a state of alertness (self-observation) we identify ourselves with the parade, mix with the multitude, we fascinate and following comes the dream: shout, throw stones, makes things that in other circumstances would not do, nor even for a million dollars.

To forget himself is a mistake of incalculable consequences. Identify with something is the culmination of stupidity for the result comes to be the fascination and dream.

It is impossible for someone to awaken consciousness if he allows himself to fascinate, if he falls in the dream. "

We have already seen in previous lessons that our psychological constitution in general is:

- 3% of free Essence, but asleep.
- 97% of asleep Essence imprisoned in the psychological defects.

This signifies that we have absolutely nothing of awakened consciousness, that we live asleep all the time. But we may ask:

How can I be asleep if now I'm reading this text, if I can operate the computer, make the domestic tasks, etc?

Firstly we must understand the big differences between awakened consciousness and asleep consciousness.

The first big difference is that an awakened person is self-conscious, that is, is aware of all his inner processes. This signifies that he stays continuously in self-observation.

When a person awakens consciousness, he awakens here in the physical world and also in other nature dimensions, like for example in the astral world.

For this reason a person with awakened consciousness doesn't need to practice techniques to project in astral, he naturally projects at the moment he wants, feels how occurs the whole process of astral projection and has total control over him in any dimension.

A person with awakened consciousness is able to remember without effort all his previous existences, as well as also know his own destiny. And much more.

And a person of asleep consciousness, what happens to him?

Let's make an analogy related to what we have seen in above paragraphs.

A person with asleep consciousness is not self-conscious, this signifies that he cannot or have difficulty to stay in self-observation.

A person that did not awake from the consciousness sleep is asleep here and in all nature dimensions.

We have the example of the astral projection, that we need to utilize determined techniques in order to be conscious in the astral world, where in the most part of the time we are asleep, simply dreaming.

And if we are asleep and dreaming in the astral world is because we are asleep and dreaming here in the physical world too.

For this reason it is not worthless that we commit a lot of mistakes, since we do all things with asleep consciousness.

The more asleep the consciousness is, the more liable to commit mistakes we are.

The more asleep the mankind is in general, the more we will see acts of violence, wars, barbarities, etc.

If the human beings had at least a little of consciousness awakened the wars would be totally impossible.

Truly only the practice can really show to us and make understand these differences.

It is also important take on account that nature doesn't make jumps, and that the process of awakening of consciousness is slow and gradual, but requires continuous effort for this.

And how to do to awaken the consciousness?

Practicing what we have learned till now, especially the self-observation and the psychological death, and also what we'll learn in the next lesson: the meditation.

The psychological death and the meditation are the definite ways for the awakening of the consciousness.

LESSON 14

The Meditation

In this lesson we will learn in a very simple and objective way how to practice the meditation and what are the enormous benefits that we may get practicing it regularly.

In the previous lesson we saw something about what is the awakening of the consciousness and the big differences that exist between have the awakened consciousness and the asleep one.

We saw also that the effective ways for the awakening of the consciousness are the practice of the psychological death and the meditation.

Here is then the main objective of practicing the meditation: to awake our consciousness, what by itself makes us people completely different of what we are, with different capabilities, objectives and perceptions.

The practice of meditation goes back to very old times and is represented in all great religions of the world such as Buddhism, Hinduism, Christianity, Sufism, Judaism, Taoism, etc.

Also the modern psychology has studied and certified that are many the benefits of the practice of meditation.

The practice of the meditation

Now we are going to learn how to practice the meditation.

Firstly we should choose a silent, aired and clean place. The sleeping room is the ideal.

After we should accommodate in a comfortable position, in which it is possible to stay for a certain time without moving.

We may seat with crossed legs at eastern style or lay down with belly up, extended legs and the feet united.

After this we should make the relaxation of the whole body, and for this we'll use the technique that we saw in the first lessons of this course.

Now, we'll choose one of the methods described below and start to practice the meditation itself.

Practicing the meditation understand that your only objective should be to quiet the mind, stop your agitation and the succession of thoughts that normally occurs.

When one reaches the absolute quietness of the mind, that is, the total absence of thoughts is that we experience the Illuminator Void, the mystical ecstasy, the free of the soul.

The more we practice the meditation more the mind is quieting, and closer we will be of reaching the

Illuminator Void.

Don't worry to know how it should be the Illuminator Void or anything of the type. Concentrate only in the technique of meditation that you are doing.

Your objective should be only to quiet the mind, nothing else.

The mind is like a wild animal that needs to be tamed to obey.

This is symbolized in the biblical passage in which the great master Jesus enters in Jerusalem mounted over a donkey.

If we want to enter in heavenly Jerusalem, in the higher dimensions of nature, we should mount, tame and control the donkey, which is the mind.

The koans

Koan is an enigmatic expression which has the goal of proposing a problem to the mind, a problem that it can not solve.

By this way we cause the mind to be tired looking for an answer that it cannot find, as the answer to a koan is beyond the mind, in a higher level.

As long as the mind is getting tired it is also quieting until be in complete silence.

This is the objective of the koan: silence the mind and at the same time attract slightly the sleep.

When we sleep with the mind in silence is that we live the mystical experience.

One may choose one of the koans to practice the meditation:

"Who is the one that is in the midst of ten thousand things?"

"If everything be reduced to unity, to what is reduced the unity?"

We may also use another koan, concentrating and imagining the following situation:

There is a deep abysm and in the margin of it there is a big planted tree. This tree has a long branch that grew up in such a way that its point is projected many meters over the abysm.

Now we imagine that at the point of this branch is tied a rope and on the other end of the rope are you, with hands and feet firmly tied in such a way that is impossible to release them, and only grasping the rope with your teeth.

Then ask your mind:

"How can I do to go out alive of this situation without any kind of help?"

Then what we do is to throw this question to the mind and order that it answer.

The mind, it is clear, will tend not to obey, to bring wrong answers (for it doesn't know the answer for a koan) or deviate to other thoughts.

For this reason we should insist that it obey and bring the answer to the koan.

If the mind insists in deviate to other thoughts be imperative with it saying mentally:

Out! This is not what I am looking for!

Then return to concentrate waiting for the mind's answer.

Remember: any answer brought by the mind will be wrong, for it can never know something that is beyond the feelings and the mind.

Each person should practice the meditation (or any other practice) respecting its limits, that is, start practicing by a little time and gradually raising the practice time.

If force the concentration for a long time at the beginning, it may occur some headaches or even dizziness.

It is important that we practice these techniques with continuity, preferably all days, as is by this way that one gets results.

LESSON 15

Alcoholism and Drugs Addiction

In this lesson we will learn about the danger and the hidden damages that make the consumption of alcohol and narcotic substances.

We'll see also that any type of addiction may be radically cured. When we say radically heal we are referring to eliminate the psychological causes of the addiction, what is very different of only, as normally occurs, to restrain the addiction, what leaves the person vulnerable to recurrences.

The Addiction

Any type of addiction is due to our psychological defects, our selves.

These selves keep themselves alive and feed every time that we surrender to the addiction, be it smoking a cigarette, drinking alcohol or utilizing some other type of narcotic or hallucinogenic substance.

Although it is not dealt here specifically, other addictions like gambling, prostitution, tobacco, etc., have the same origin, effect and solution.

The most serious is that whenever it is fed the ego goes stronger and with this has more control power over the addicted, actuating inside his psyche and over his organism, forcing this poor person to come back to fall in the addiction and so back to feed this defect.

It is easy to conclude that this will become a "snow ball"; a problem that initially was small transforms itself in something totally out of control.

For this reason is that people become addicted only by experiencing little quantities at the beginning, for they believe that can give up the addiction as soon as they want.

This is a big mistake, for even those little quantities the psychological defect is already created and fed and, very slowly, goes strengthening and wrapping its victim until to have the control over this person.

When the person is aware of the problem the addiction is already very strong.

The Alcohol.

The alcohol addiction brings terrible consequences to the addicted. Beside the known evil deeds that are from cirrhosis to hallucination and madness, the alcohol is also harmful to the spiritual part, since it has the power to revive the psychological defects that had been already eliminated through the psychological death.

The most dangerous is that the alcohol is dealt as something sociable, always present in meetings,

parties, commemorations and even within the homes, without distinction of social or cultural class. Every where the alcohol addiction infiltrates very subtly.

With this we see every year the surveys showing that the average age for a teenager to drink the first sip of alcohol is earlier and earlier.

Next we transcribe some extracts of the book "The Mystery of the Golden Blossom" written by V.M Samael Aun Weor :

"It results clearly and also manifests that alcohol tends to eliminate the ability to think independently, as it fatally stimulates the fantasy, to judge serenely and it also debilitates enormously the ethical sense and the individual freedom.

The dictators of all times and the tyrants don't ignore that it's easier to govern and slave drunken people than abstemious people.

It is also well known that in a state of intoxication you can make someone accept any suggestion and carry out deeds that are contrary to their sense of decency and morality. The influence of alcohol on crime is notorious, so much so that it is unnecessary to stress the fact."

The Drugs

The drug problem is another calamity afflicts humanity, specially the youth.

Huge sums of money were invested, but neither the governments nor the science are able to find a solution for the problem that day by day becomes more serious and affects all different classes of society.

Only through the way we will learn in this lesson we will be able to solve this problem in a radical and definite way.

The addiction problem is internal and psychological and must be battled in this field.

The drug effects are as devastating as the alcohol ones, although their damages are felt much earlier.

How to get rid of addiction?

Fortunately within the human being there's a hidden force that can eradicate any type of addiction.

As you might be guessing, if addiction is due to psychological defects the means to eliminate it is by psychological death.

Besides psychological dependency which the addiction withstands, another trouble eradicating drugs, alcohol, cigarettes etc., lies within it's chemical dependency, since the organism of an addicted gets used to functioning with such substances.

Shown below is an example which can be used in practice:

Let's suppose that a given person is used to taking 20 cups of any alcoholic beverage per day.

This person should learn some discipline. In a given week, this person should have a max. of 19 cups instead of the 20, and every time he feels the need or even thinks about having additional drinks he will be applying psychological death.

The following week this person will reduce the drinks to 18 daily and then again every time he feels the need to have more psychological death will have been achieved.

Consequently, week after week until this person is not consuming any alcohol at all.

By following such discipline this person will not only cease drinking but also will not feel the need nor desire to drink.

In order to achieve this discipline, a person needs to have the willingness to overcome the addiction and follow through immediately and continuously.

This way he will overcome the addiction no matter how strong it may be.

LESSON 16

Sophisms of Distraction

Here we will learn that most of the time we behave incorrectly but we think (or wanting to) that we are acting correctly.

We name this state of being self misleading, sophisms, and because of our unconsciousness they affect our lives and the process of wakening our conscious side and also can lead us to being misled and affecting negatively people around us.

The text below taken from the book "The Revolution of the Dialectic", from V.M Samael Aun Weor, shows us in a very good way what sophisms are:

"Sophisms are the false reasonings which induce us to err and which are gestated by the ego in the forty- nine levels of the subconscious.

The subconscious is the sepulcher of the past upon which burns the fatuous flame of thought and in which the sophisms of distraction are gestated; the latter lead the intellectual animal to fascination, and thereby, to the sleep of consciousness.

What is kept within the sepulcher is rottenness and bones of the dead, but the sepulchral stone is very beautiful and on it fatally burns the flame of the intellect.

If we want to dissolve the "I", we have to uncover the subconscious sepulcher and exhume all the bones and rottenness of the past.

The sepulcher is very beautiful outside, but within, it is filthy and abominable; we need to become gravediggers.

To insult another person, to hurt his intimate feelings, to humiliate him, is something that is very easy when it is done supposedly to correct him for his own good. This is how irate people think those who while believing that they do not hate, hate without knowing that they hate.

Many are the people who struggle in life to be rich.

They work, save and strive for excellence in everything, but the secret trigger of all their activities is secret envy, which is ignored, which does not come out to the surface, which remains hidden in the sepulcher of the subconscious.

It is difficult to find in life someone who does not envy the beautiful house, the brand new car, the intelligence of the leader, the beautiful suit, the good social position, the magnificent fortune, etc.

Almost always, the best efforts of citizens have envy as their secret trigger.

Many are the persons who enjoy a good appetite and despise gluttony, but they always eat more than normal.

Many are the people who watch their spouse in an exaggerated manner, but they despise jealousy.

Many are the students of certain pseudo-esoteric and pseudo-occultist schools who despise the things of this world and who do not work at all because everything is vanity, but they are jealous about their virtues and never accept anyone classifying them as lazy.

Many are those who hate flattery and praise, but they have no inconvenience in humiliating with their modesty, the poor poet who composed a verse for them with the only purpose of obtaining a coin to buy bread.

Many are the judges who know how to fulfill their duty, but also, many are the judges who with the virtue of duty have assassinated others.

Numerous were the heads that fell at the guillotine of the French Revolution.

All executioners fulfill their duty and already, millions are the innocent victims of executioners. No executioner feels guilty; they all fulfill their duty...

Prisons are full of innocent people, but the judges do not feel guilty because they are fulfilling their duty.

Full of anger, the father or mother whip and beat their small children, but they do not feel remorse because supposedly, they are fulfilling their duty and they would accept everything except being classified as cruel.

It is only with a still and silent mind, submerged in deep meditation, that we will be able to extract from within the sepulcher of the subconscious all the secret rottenness which we carry within. It is nothing pleasant to see the dark sepulcher with all the bones and rottenness of the past.

Let us not say my "I" has envy, hatred, jealousy, anger, lust, etc., it is best to not divide ourselves, it is better to say: I have envy, hatred, jealousy, anger, lust, etc.

When we study the sacred books of India, we become enthusiastic thinking on the supreme Brahatman and in the union of Atman with Brahatman.

However, as long as a psychological "I" with its sophisms of distraction exists, we will be unable to achieve the bliss of uniting ourselves with the Universal Spirit of Life.

Once the "I" is dead, the Universal Spirit of Life is in us like the flame in the lamp."

As seen above, sophisms of distraction are generated by our psychological defects, by ego with the purpose of keeping our conscious asleep and so going strong feeding out from our mistakes. The ego knows when a person begins to know yourself and get acquainted that he has been a puppet on the hands of psychological defects. He is fatally wounded because it's the beginning of the end of it's kingdom.

That is why we can be absolutely sure that the ego will do everything possible to try and delude that person. It will use everything in hand to deviate the person from the path of the conscious awakening and keep him fascinated and busy with frivolous everyday stuff.

LESSON 17

Astral Projection III – mantras and concentration

On this lesson we'll go back to studying astral projection, and will learn new techniques in which we will use the means given by the mantras and also concentration in one object.

The techniques require the user to have a good concentration skill so it's very important that you be disciplining and training yourself using for instance what we learned on the concentration lesson.

In case you are not yet doing this, you will probably experience some difficulty applying the techniques shown.

It's never late to start though.

Mantras

A mantra is a gathering of sounds which we can pronounce (vowels, syllable or words) verbally or mentally and that by having a specific vibration will produce a desired effect.

The following mantras have as an effect the astral projection:

FARAON – pronounced in two parts, like this:

FFFFFFAAAAAAAAAAAAAAAAAA....RRRRRRRAAAAAAAAAAOOOOOONNNNN

LARAS – pronounced in two parts, like this:

LLLLLAAAAAAAAAAAAAAAA...RRRRRRRRRRRAAAAAAAAAASSSSSS

TAIRÊRÊRÊRÊRÊ – pronounced in one parts, like this:

TAAIIIII...RÊ RÊ RÊ RÊ RÊ RÊ RÊ RÊ RÊ

EGIPTO – pronounced in two parts, like this:

**EEEEEEEEEEEEEEEEEEEEEE...GGGGGGIIIIIIIIIIIIIIIIIIII P
TTTTTTTTTTTTOOOOOOOOOOOOOOOOOOOOOOO**

In order to do this we should lie down in a comfortable position, relax the body and then start to pronounce the mantras with lots of concentration, with nothing else in mind.

The mantras could be done sometimes verbally and then mentally, repeating indefinitely until falling asleep lightly and reaching the astral projection.

Concentrate only on pronounce the mantra, feel yourself wrapped in the sound of the mantra. When a thought arise simply no pay attention to it and return your concentration to the mantra.

It's very important don't turn this practice in a simple mechanical repetition of the mantra.

Note on this technique the goal differs from the "jump" technique.

Within the techniques here presented the goal is not to fall asleep unconsciously and then wake on an astral plan (even though it is possible) but to install and consciously monitor the process of astral projection, perceive the astral body leaving the physical body.

That's what's so interesting about these techniques we're learning now, because the user can, done the astral projection, figure out a lot of items.

For example being able to see the physical body lying in bed, floating across the bedroom through walls and other stuff which will be figured out alone and that's what matters.

As we are now going to monitor the astral projection it is normal to realize some symptoms and happenings during the projection, as some "needles and pins" throughout the body, physical body paralyzing and strong vibrations.

All these are perfectly natural and when feeling them just keep with the mantras until they're out of the body.

Concentration in the heart

Another efficient method which is used to get out to the astral is to use heart concentration.

The preliminary steps are the same as the previous technique, in other words, lie down at a comfortable position and let the body relax.

After that the user should concentrate and imagine his heart.

Try to truly see your heart, how it beats, how it looks externally, it's color, texture and so on...

Don't worry if you don't know how a heart really is technically; just imagine it the way you think it is.

With time you will really see the aspects of this organ ("wise man that imagines sees").

After visualizing the heart externally, go deep with your imagination into the heart and see how it works internally (the way you think it does).

When you're satisfied with your internal investigation, go deeper and visualize its cells. After that go even deeper and see only one cell. Imagine the inner nucleus of this cell.

Do this concentration with no hurry and the best way possible. Try to fall asleep doing this.

By using this technique we'll feel the same symptoms showed on the mantras techniques.

Here too, you should ignore these symptoms and continue with meditation until leaving to the astral plan.

Important tips.

- **It's necessary to practice the techniques highly concentrated.** If that is a problem to you we recommend redoing lesson about concentration and applying it on your everyday routine. Don't worry you will get that out of the way with practice.
- It's fundamental that you practice self-observation and psychological death during the day, because that way you will get more and more lucidity during astral experiences besides all the other benefits.
- All the techniques described within this lesson lead the user to astral projection, although heart concentration is more objective which means faster and better results. We recommend special attention to this technique.
- It's known that by practicing such techniques during early morning, after sleeping a few hours, it's easier to achieve an astral projection, because besides having the physical body more relaxed (which will lead to a superficial stage of sleep), the atmosphere is also more calm and silent. This doesn't mean, however, you can't practice during day time, especially if you have a calm and silent place to practice and concentrate.
- Choose the technique that better suits you (mantra or concentration) and practice it regularly. Try not to change techniques constantly because it will prevent you from achieving any kind of results.

You can be certain that by following the practices shown you will achieve the desired results.

Many people by using the techniques mentioned above have been able to and continue to experience the reality and benefits of the astral projection.

All you need is true willingness, practice and continuity.

During our last lesson astral projection we will learn how to go to certain places in an astral state of mind, and we will learn to search for true wisdom in very special places.

LESSON 18

Past Lives and Present Happenings

During this lesson we will be studying two mechanical laws of nature which are responsible for reliving former existences, facts, actions and meeting same people again, etc.

These laws are directly related to facts of our existence in the past and the present.

These are the laws of return and recurrence.

Below we will review a chapter of the book "Treatise of Revolutionary Psychology" written by Samael Aun Weor, which provides us with a detailed explanation of these laws and what needs to be done in order to transcend them.

"A person is what his life is.

Therefore, if he does not modify anything within himself, if he does not radically transform his life, if he does not work on himself, he is miserably wasting his time.

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

Much has been stated in pseudo-esoteric and pseudo-occultist literature about the subject of successive lives.

Yet, it is better to be concerned about successive existences.

The life of each one of us with all its seasons is always the same. Life repeats itself from existence to existence throughout innumerable centuries. Unquestionably, we continue in the seed of our descendants. This is something which has already been demonstrated.

The life of each one of us is individual. Life is a living movie that we carry along with us to eternity when we die.

Each one of us takes his movie with him and brings it back to project it once again on the screen of a new existence.

The repetition of dramas, comedies and tragedies is a fundamental axiom of the Law of Recurrence. The same circumstances always repeat themselves in each new existence.

The actors of such scenes, which are always repeated, are those people who live in our interior, our "Selves".

If we disintegrate those actors, those "I's who originate the ever-repeating scenes of our lives, then the repetition of such circumstances would become something more than impossible.

Obviously, there cannot be any scenes without actors. This is irrefutable, indisputable. This is how we

can liberate ourselves from the Laws of Return and Recurrence. This is how we can truly free ourselves.

Obviously, each one of the characters ("I's") that we carry in our interior repeats, existence after existence, its same role.

Therefore, if we disintegrate that "I" if the actor dies, the role concludes.

By reflecting seriously through inner self-observation on this subject matter, we discover the secret springs of the Law of Recurrence or repetition of scenes in each return.

If in the past existence at the age of twenty-five years of age a man had a love affair, it is indubitable that in his new existence, the "I" of such a commitment will seek the lady of his dreams at the age of twenty-five again.

If the lady in question was only fifteen years old then, in her new existence, the "I" of that affair will seek her beloved one at the exact age again.

It is easy to comprehend that the two "I's," both his and hers, seek each other telepathically and meet once again in order to repeat the same love affair of their former existence.

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

If two persons had a fight over real estate at the age of forty years in the past existence, they will find each other telepathically at the same age in order to repeat the same thing.

Thus, inside each one of us live many people full of commitments. This is irrefutable. A thief carries within a "den" of thieves each with different criminal commitments.

A murderer carries within himself a "club" of murderers, and the lustful one carries a "whore house" in his psyche.

The critical thing about this subject is that the intellect ignores the existence of such people or "I's" within oneself and of such commitments that are fatally fulfilled.

All those commitments of the "I's" which abide within us are happening regardless of our reasoning.

These are commitments that we ignore, things that happen to us, events that are processed in the sub-consciousness and unconsciousness.

This is why we have been rightfully told that everything happens to us just as when it rains and thunders.

Indeed, we have the illusion of doing; yet, we do nothing. Things happen to us. This is fatal, mechanical.

Our personality is merely the instrument of different people, "I's." Each one of those persons ("I's") fulfills its commitments through the personality.

Many things happen underneath our cognitive capacity. Unfortunately, we ignore what happens underneath our wretched reasoning.

We believe that we are wise when, indeed, we do not even know that we do not know. We are miserable logs dragged by the boisterous waves of the sea of existence.

To emerge from within this misfortune, from within this unconsciousness, from within such an unfortunate state in which we find ourselves, is only possible by dying within ourselves...

How could we awaken without first dying? What is new arrives only with death! If the seed does not die, the plant does not sprout.

The one who truly awakens attains, as an outcome, full objectivity of his or her consciousness, authentic enlightenment happiness."

LESSON 19

Psychological Slavery

We will begin this lesson by studying the following text, extracted from the book "The Revolution of the Dialect" by Samael Aun Weor.

"Psychological slavery destroys our conscious. Psychological dependence on someone is slavery. If our manner of thinking, feeling and acting depends on the manner of thinking, feeling and acting of those persons who interact with us, then we are enslaved.

We constantly receive letters from many people who are desirous of eliminating the 'I', but they complain about the wife, children, brother, family, husband, boss, etc. Those people demand conditions in order to dissolve the 'I'.

They want luxuries in order to annihilate the ego, they demand magnificent conduct from those with whom they interact.

The funniest thing of all of this is that those poor people seek different subterfuges, they want to flee, abandon their home, their job, etc., supposedly to realize themselves in depth.

Poor people..., their adored torments are their bosses, naturally. These people have not yet learned to be free, their conduct depends on the conduct of others.

If we want to follow the path of chastity and aspire that our wife first be chaste, then we are failures already.

If we want to cease being drunkards but we become embarrassed when we are offered a drink because of what others will say, or because our friends could become angry, then we will never cease to be drunkards.

If we want to cease being angry, irascible, irate, furious, but as a prior condition we demand that those who interact with us be sweet and serene and that they do nothing that bothers us, then yes we are failures because they are not saints and at any moment they will put an end to our good intentions.

If we want to dissolve the 'I', we need to be free.

The one who depends on the behavior of others will not be able to dissolve the 'I'. Our conduct should be our own and should not depend on anyone.

Our thoughts, feelings and actions should flow independently from the inside towards the outside.

The worst difficulties offer us the best opportunities.

In the past there existed many sages surrounded by all types of luxuries and without difficulties of any type.

Those sages, wanting to annihilate the 'I', had to create difficult situations for themselves.

In difficult situations we have formidable opportunities to study our internal and external impulses, our thoughts, sentiments, actions, our reactions, volitions, etc.

Interaction is a full-length mirror where we can see ourselves as we are and not as we apparently are. Interaction is a marvel; if we are properly attentive we can discover at each instant our most secret defects, they flourish, leap out when we least expect it.

We have known many persons who say: "I no longer have anger", and at the least provocation they thunder and flash like lightning.

Others say: "I no longer have jealousy", but one smile from the spouse to any good neighbor is enough for their faces to be green with jealousy.

People protest because of the difficulties that interaction offers them. They do not want to realize that those difficulties are providing them precisely the necessary opportunities for the dissolution of the 'I'.

Interaction is a formidable school, the book of that school is made up of many chapters, and the book of that school is the 'I'.

We need to be really free if we really want to dissolve the 'I'. The one who depends on the conduct of others is not free.

Only the one who becomes truly free knows what love is. The slave does not know what true love is.

If we are slaves of the thinking, feeling and doing of others, we will never know what love is.

Love is born in us when we put an end to psychological slavery.

We need to comprehend very profoundly, and in all the areas of the mind, that entire complicated mechanism of psychological slavery.

There are many forms of psychological slavery. It is necessary to study all those forms if we really want to dissolve the 'I'.

Psychological slavery exists not only internally but also externally. Intimate, secret, occult slavery exists which we do not even remotely suspect.

The slave believes that he loves, when in reality he is only fearing. The slave does not know what true love is.

The woman who fears her husband believes that she adores him when truly, she is only fearing him. The husband who fears his wife believes that he loves her when in reality what is happening is that he fears her.

He may fear that she may leave with someone else, or that her character may become sour, or that she may deny him sexually, etc.

The employee who fears the boss believes that he loves him, that he respects him, that he cares for his interests, etc.

No psychological slave knows what love is; psychological slavery is incompatible with love.

There are two types of conduct: the first is the one which comes from the outside to the inside and the second one is the one which goes from the inside to the outside.

The first is the result of psychological slavery and is produced by reaction: They catch us and so we catch, they insult us and we answer with aggression.

The second type of conduct is the best, that of one who is no longer a slave, that of one who no longer has anything to do with the thinking, feeling and doing of the others.

That type of conduct is independent; it is upright and just conduct.

If we are hit, we answer with blessings; if we are insulted, we keep silent.

If they want to get us drunk, we do not drink even when our friends become angry, etc.

Now our readers will comprehend why psychological freedom brings that which is called love."

This text speaks about some difficulties that we put in our own ways and that are a serious obstacle to the inner change.

1 - Having a behavior that depends on other's willing and not on our own principles.

Well, if we want change we have to follow our own principles, do what we find to be correct.

Although it's very common that a few people, who live near and that are not interested in changing, might get irritated when we stop being what we used to be.

They don't want us to change, they want us to continue to be what we were before, to come back and do the same things.

Us, as always, we should choose between the two much known options: to be or not to be?

2 - Running from hard times that come to our lives and that are important to the self-knowledge and the inner change.

This is probably one of the biggest obstacles to the inner change.

Obviously no one likes to go through unpleasant situations, although those are the times when we

discover our major defects, defects that we need to eliminate with urgency to elevate our level of the Being.

If we get used to running away from the hard times we will always be psychological slaves and won't be able to make our own true change.

When faced with unpleasant times we'll have to chose between fighting or simply running from ourselves.

Once again, there are only two options: to be or not to be?

And so wrote Nietzsche:

"The worst enemy you can find will always be you."

LESSON 20

Evolution and Involution

On this lesson we'll study the laws of evolution and involution which are two of many laws from nature's mechanisms which we're all under. We can notice results from this law within human kind since childhood, growing, developing, aging and when dying.

If we observe other beings we'll see that the same thing happens, for instance with plants.

After an evolution cycle always comes an involution cycle. That's the law.

Although, we'll see below that we can transcend those mechanical laws of nature with the awakening of the conscious.

Before, for a better understanding, we'll learn some new concepts about the dimensions of nature and about where we came from.

The Absolute

It's where all creation came from, worlds, beings and nature's laws that embrace all 4 kingdoms: mineral, vegetal, animal and human.

Those laws rule the evolution and involution processes of planets creation.

Every creation, world, galaxy, etc. comes from what we call Absolute.

It's not easy to understand something so vast and beyond the human mind, but for now it's enough to understand the Absolute as a point of origin and return of all creation, something that is beyond good and evil and where true happiness and divine harmony reigns.

The Dimensions

From the Absolute came all the dimensions or areas of nature. These dimensions are parallel worlds which penetrate without blending.

There are seven dimensions or parallel worlds.

The examples of dimensions that are more close to our reality (or maybe is better to say perception ability) are the third dimension in which exists our physical world, and the fifth dimension in which exist the astral world presented in this course already.

The Real Being

The Monads come from the Absolute to get acquaintance of the dimensions and of their own happiness.

That concept is called Intimate Self-Realization of the Being. Monad is the same as Being, the Real Being or the Father.

Each one of us has their Real Being or Father, who is our God or individual Master which is what we really are.

"But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you."

Jesus Christ (Matthews 6:6)

The Real Being sends his Essence or soul through the dimensions so that it does the work for which it stands; the work of Intimate Self-Realization of the Being.

We already saw that we are the Essence, we are one the parts from our Divine Being.

Our Divine Mother is another unfolding or part of our Real Being.

Our Real Being pushes us to get to the necessary knowledge for Self- Realization, to do our work and search for something superior.

That's why there's something that we don't see nor entirely understand but simply feel an almost irresistible will to search for something superior.

It's the Real Being of each one that pushes our Essence to work, to search this knowledge.

The problem is that we forget all this because we have our conscious asleep and fascinated by temporary and deluding things of this world and we don't do our Father's will.

The result is that we create and feed the ego and it keeps us further and further away from our Father.

The result is pain, ignorance, misery and suffering. On the other hand when we do our Father's will everything runs harmonically.

The Evolutional Cycle

Every Essence that comes to the physical world starts it's evolution by the mineral kingdom. Every mineral, rock, crystal, etc. is the physical body of an elemental.

Essence and elemental are synonyms but we use the term Essence for the soul that lies within Human kingdom and Elemental is used for the soul within the other kingdoms (mineral, vegetal and animal).

This elemental is instructed by superior beings, whose function is to lead these elementals wisely through kingdoms during the evolution process. These beings are called Devas of the nature.

When they get to the human kingdom, the elementals which we'll now call Essence, will again need new instructors to keep evolving on the way to self-realization.

The instructors are now called Avatars, real masters of wisdom who already did or are very ahead with the self-realization work, that's why they are the only ones able to teach us.

Through the times we can site great Avatars like Jesus Christ, Krishna, Buddha, Quetzalcoatl, Hermes Trismegistus, Pythagoras and others.

These Avatars came to the physical world to teach the doctrine of self-realization. A lot of people accepted. A lot more no longer wanted to do anything for themselves.

When a master leaves, the original doctrine is changed by men little by little and the wisdom gets lost. That is why in every period was (and is) necessary that an Avatar comes to teach humanity.

To every person, 108 existences are conceived for them to do their job. That is symbolically represented on the 108 beads on Buda's necklace.

If we don't achieve self-realization within those 108 existences, we enter the process of involution. We start to walk the opposite way. We go to Animal kingdom and involution back until the mineral kingdom.

The Involutional Cycle

This process is necessary so that the ego we created and fed can be destroyed at the infra-dimensions of nature. It's a slow and painful process.

The stronger the ego, the longer it will take to be disintegrated.

The infra-dimensions are symbolic described in the book "The Divine Comedy" by Dante Alighieri. The infra-dimensions are what we know as Hell.

When finishing the involution at the mineral kingdom the ego is destroyed. This is the second death mentioned in the Bible.

The Devas examine the elemental so they can place it again at the evolution process that will begin, as we saw, by the mineral kingdom and on to the human one.

That way the Wheel of Samsara completed a run. Or, in other words, an evolutive-involutive cycle has ended.

The Essence will have 108 more existences to do the work of self-knowledge.

But the wheel of Samsara spins 3000 times on each existence. After the last spin every door will be closed.

The Real Being will then retrieve its essence which will unconsciously return to the Absolute.

Concluding we have $108 \times 3000 = 324000$ existences to do our job.

The problem is that we are old, we go through evolution and involution process many times and we don't know how many more existences we have.

Fortunately we can destroy the ego here, now, and escape from the involution process. That's why the psychological death work exists, substantial for the Intimate self-realization of the Being as we saw in details on this course.

The choice is everyone's.

Let's destroy the ego voluntarily and move towards the Father and wisdom, or enter the involution process until the second death.

LESSON 21

The Revolution of the Consciousness

Until lesson 19, before the lesson about the Evolution and Involution, we had learned that our main goal was to know ourselves and through psychological death elevate the status of our Being and wake up our consciousness causing a big change within ourselves.

On the previous lesson, about the Evolution and Involution, we learned advanced topics like the different dimensions of nature, about the Real Being and about the will to live in this world – Intimate Self-Realization of the Being.

That all is to clear out that everything we learned so far about psychological death and elevation of the being comes out to be one of the three factors from the Revolution of the Consciousness, which is the topic of this lesson.

Revolution of the Consciousness means a radical change of consciousness provoked by our own selves through conscious work and effort.

The Three Factors of Revolution of the Consciousness

To obtain the Intimate Self-Realization of the Being is substantial to work evenly the three factors:

1 – To die or the death of psychological defects.

It's the so called psychological or mystic death which we studied in details during the course.

Let it be clear that this factor of dying doesn't have any correlation with physical death or the death of the body. It's something exclusively psychological and interior.

2- The Birth.

Corresponds to the intelligent manipulation of the sexual energy, known and studied on veiled form by the Greek, Egyptian, Chinese, Indian people, etc.

Some terms that refers to the Birth are Alchemy, Supra-Sex or Sahaja Maithuna.

That is an advanced issue that is not approached in this course. We just let this teaching of the great master:

"I tell you the truth, no one can enter the kingdom of God unless he is Born of water and the Spirit."
Jesus Christ (John 3:5)

3 - Sacrifice for Humanity.

The word sacrifice is the blend of sacred (sacra) and officious. It means a superior or divine work. The third factor of the Revolution of the Consciousness is the giving of the knowledge needed to achieve such revolution. In other words, the giving of the three Factors of the Revolution of the Consciousness to any person who wants to learn them with no discrimination of any species and without asking or waiting for something in return.

We have lots of examples from history. There are examples of several masters or Avatars who gave this knowledge to people at their time through preaching, writings, books, schools, etc. without ever asking for anything.

Charging for something that is universal, that is a divine legacy to all humans is an absurd without a reason.

There are several ways to sacrifice for humanity:

- Teaching this knowledge to people we live with on a daily basis and that show interest, but never forgetting that we should always respect everybody's free will.
- Taking and practicing these lessons, because that way we naturally serve as role models.
- Showing interested people where to find this knowledge, for example on this website (<http://english.divinaciencia.com>) or sharing the material available for downloading.

We can also conclude that the opposite of sacrifice for humanity is sacrifice humanity.

So we should never:

- Never, ever under no terms, charge or expect something for giving this knowledge.
- Receive these lessons and not practice. That will eventually, even if we try to disguise it, be noticed in the shapes of bad actions, bad examples and it will only discourage people.
- Hide the sources where we know people can get knowledge.
- Ingest, offer or sale alcoholic beverage and worse yet hallucinating substances or narcotics. We've seen the malefic results.

LESSON 22

Karma and Dharma laws

In this lesson we will learn about two superior laws which we are subject to, and for this reason is very important to understand how they work in order to know what to do to conduct our lives in accordance to the superior forces.

If we do good, the consequences will be good to us, however if we behave badly the consequences will be harmful.

There is no effect without a cause, nor cause without effect.

In the higher worlds there is a Court of Divine Justice to judge our actions, which we also call Divine Law, and it is made up of superior beings, masters of the awakened consciousness, whose function is to weigh our good and bad actions and then justly apply the sentence, which is the consequence of our actions.

The Court of Divine Justice

This Court is ruled by Anubis and his 42 judges.

In the pyramids of Egypt several illustrations of the Court of Divine Justice were found.

In these illustrations the regent Anubis is represented by a jackal-headed man and the 42 judges are symbolized by several animals.

The Divine Law is founded on justice and mercy. Justice without mercy is tyranny. Mercy without justice is tolerance, complacency with offence.

When our actions are weighed in a scale, if the good actions scale is heavier, it produces Dharma, which is a reward for the good actions we performed.

On the other hand, if the bad actions scale is heavier it gives us a Karma, that is, suffering, pain, adversities, etc.

Types of Karma

There are several types of Karma:

Individual: when applied to a specific person. For example, in the case of sickness.

(It is important to stress that not all suffering or bad circumstances are effects of a karma, because due to our unconsciousness we can directly cause our own suffering. Example: a person who crosses a

street without taking proper care can be run over).

Family: when applied in such a way that it affects a whole family. For example, if a family member is a drug addict. This causes suffering to everyone in the family.

Regional: when applied to a specific region. For example, droughts, floods or other weather adversities that occur in certain places.

National: this is a magnification of the regional karma. We have the example of some countries which are destroyed by war, dictatorships, misery, natural catastrophes, etc.

Global: when applied to all mankind. We have the example of world wars, and currently we can see the global economic problems, imminence of a nuclear war, large natural disasters, etc.

We could not forget to warn at this point that our planet (and the mankind as well) is passing through profound changes due the global karma.

Katancia: this is the most severe karma, which is applied to Masters, who in spite of their countless perfections, can make mistakes and consequently be penalized.

Kamaduro: the karma applied to serious errors, such as murders, ambushes, tortures, etc. This type of karma is not negotiable and when applied, goes irreversibly to the ultimate consequences.

Karmasaya: this karma is also not negotiable and is applied when a person commits adultery.

In the holy scriptures it is written that "every sin will be forgiven, except for those which are committed against the Holy Spirit", and this sin is adultery. But, what is considered adultery by Divine Justice?

In Divine Law, when two people are sexually joined they are married in the inner worlds (regardless whether they are married by physical laws or not).

Thus, if a person has more than one sexual partner in a determined period of time (less than a year), this person commits adultery and brings karma to him or herself.

Furthermore, when two people are sexually joined, by being married in the inner world, their karmas are joined and become common to both of them.

And if one of these two people has a sexual relation with a third person, the last one will have the accumulated karma of all three people.

Knowing this, we can have an idea of how critical the karmic situation of all humankind is.

The Business

As was said above, the foundations of Divine Law are justice and mercy. This means that, however hard our karma may be, we can pay it off with good actions and then we will have no more need to suffer.

"When an inferior law is transcended by a superior law, the superior law washes the inferior one."

"Do good works to pay off your debts. Fight the lion of the law with the scales."

"Whoever has means to pay, will pay and his business will prosper; whoever has no means to pay, will pay with pain."

If we put good works on one plate of the cosmic scales and bad works on the other one, it is obvious that the karma will depend on which scale plate is heavier.

We are all great debtors, whether by our acts in this life or in other past ones. For this reason, it is imperative that we change our daily behavior.

Instead of protesting if we are in trouble, we should make an effort to help others.

Instead of complaining when we get sick, we should give medication to people who can't afford it, take people to the doctor that can't go, etc.

Instead of complaining against people who slander us, we should learn to see things from others' viewpoint, and abandon once and for all every kind of slander, intrigue, complaining, etc.

Our karma can be forgiven if we eliminate the cause of our mistakes, of our anger, of our envy, of our pride, etc.

The cause of our errors and, therefore, of our suffering is the ego, our psychological defects. The ego makes us unhappy, perverse and miserable.

The world would be a paradise if people would root out from their lives these inhuman abominations.

As we eliminate our own defects, the karma related to each defect is forgiven as well. This is mercy.

We should never complain against our karmic situation, since this can only worsen it.

Karma is a medicine applied to us so that we can see our greatest defects (the cause of our suffering), and begin to eliminate them through psychological death.

LESSON 23

Astral Projection IV – Searching for the Objective Knowledge

Through the course we learned several techniques of astral projection, but until this moment our goal has been only to get out to or to be in the conscious astral and then realize by ourselves that there are other dimensions and that we have an astral body, etc.

Those proofs are really important because we no longer depend on those should I believe or not situation. By feeling and seeing with our own experience we know it is real.

On this lesson we'll see that there is a much more defined and important goal for astral projection, which is to search in the astral world for the authentic wisdom and which allows us to continue evolving towards self knowledge and spiritual evolution revealing lots of mysteries surrounding us, from different dimensions of nature and all creation.

That wisdom doesn't have limits; it's infinite and can't be found in books. Everything that the great Avatars teach publicly to humanity is exactly what to do in order to be able to achieve such wisdom.

We have also leaned through out this course about the fundamental steps, the means in which we can find a serious path to self wisdom and spiritual evolution.

But, after all, where do we find authentic wisdom? And who can teach us?

In the astral world we can find the Gnostic Church.

The Gnostic Church is a temple of beings of awaken conscience, beings who work with the Three Revolution Factors of Conscience that conduct their own spiritual revolutionary work, which also includes aiding humanity in the best way possible by instructing and teaching people who are in the search of true wisdom and spiritual evolution.

If you came through this lesson, then probably you are one of these people.

How to get to the Gnostic Church?

Here is where we applied what has been learnt through out this course.

Well, if the Gnostic Church only exists in the astral world, then it's evident that in order to get there, the first step is to be in astral body. We already know that we use the astral projection techniques for that.

Here it doesn't really matter if we get out of the conscious body by using the techniques of mantra and concentration or if we awaken our conscience already in the astral world with the technique of the jump.

What really matters is to be conscious in the astral world.

Once we have undergone that first stage, we can now get to the Gnostic Church.

But how can we, if we don't even know where we stand nor what direction to take?

What we need to do is to ask our Real being, to our Father who secretly exists, as soon as we become aware that we are conscious in the astral, so that he takes us to the Gnostic Church.

Just do that and He'll take you there.

For what has been exposed until now, we may think that all we need is to get out in the astral to be able to get to the Gnostic Church.

Not yet.

It's necessary to demonstrate that we are really interested and determined to get there.

Understand that this isn't a game for nosy people. We are dealing with a serious matter.

This is why the candidate needs to demonstrate with facts that he is really determined to receive the teachings directly from the Masters.

This requires serious work during the elimination of psychological defects and persistence during the astral projection.

What we learned here, if taken to practice, is enough to reach to the Gnostic Church.

We only have to choose what we want: to be or not to be?

It's normal in the beginning that the new candidate asks their Real Being to be taken to the Gnostic Church and nothing really happens.

Could eventually be shown and really taken to the Gnostic Church but would find nothing at the front door or a closed door.

All these experiences show that it is yet not the time, that we need more work in order to earn the entrance into the Gnostic Church.

Therefore these experiences already show good progress on this work.

Good work and nice experiences.

Final Notes

Hello dear friend.

Unfortunately few people get interested about the topics here discussed.

The reason is really very simple : the great majority only want to change if it happens in a comfortable way that doesn't come with work, and certainly this is not the idea on this course - because that's not possible anyhow - to achieve radical change if not with a lot of discipline and inner work.

People in general will choose to run the easy road, the road that leads to nowhere, unfortunately the outcome is to live an existence of delusion and no sense.

Few rare people will dare to take the hard road, swim against running water to achieve the inner change, the awakening of conscious and Intimate Self-Realization of the Being, which are the priceless reward for all this work.

"Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction and many enter through. But small is the gate and narrow the road that leads to life, and only a few find it."

Mathews, Chap. 7, Verse. 13 - 14

That's why we'd like to say congratulations to those who made it to the end of this self knowledge course.

Just for this reason you can consider yourself a differentiated person among others.

"So what now? Is this it? How to keep studying?"

These are common questions from people who completed all lessons. Obviously this course is only the basic, but is substantial to move on ahead.

Finished the course, the first step one who wants to really move on should take is practice intensively what was learned within lessons, especially psychological death and astral projection. One should become a specialist on those.

The second step is to go out in astral to the Gnostic Church to get, just like other people, the advanced lessons directly from the Masters who teach there.

Only through what was learned here could it be possible to achieve this.

There's no need for more theories. Now is time to practice.

It's important to have patience and perseverance for it's not easy to swim against the running water (especially when we're only learning to swim).

But if you made it this far there's no doubt you can go further. Just don't ever stop swimming.

Be careful not to get accommodated and accumulate only the theory on books and texts.

Unfortunately this is many people's mistake, by letting go of the practice, they end up taken by the running water.

Well, now it's up to you. But be sure that you will never be alone on this road.

Never forget your Divine Mother. Always ask for her help when you need.

Besides that lots of "Celestial Eyes" are praying and even cheering for you. Don't let them down.

Lots of strength and light on your way and may we all meet soon.

Loving hug.

Divina Ciência team.

Bibliography

This course is based on the gnostic knowledge or Gnosis (word of Greek origin that basically signifies upper knowledge), that is something as old as the humanity and that always existed in the diverse epochs and cultures of the history.

We can find the Gnosis in the philosophy and in the art of the Egyptian, Greek, Babylonian, Chinese, Indian, Mayan and Aztec civilizations, in the primitive Christians, etc.

In our contemporary epoch that knowledge was uncovered by Samael Aun Weor that wrote several books about the subject. The course is based in the main works of Samael Aun Weor and other gnostic works.

V.M Samael Aun Weor

Samael Aun Weor was born in Colombia, March on the 3rd of 1917. His great spiritual restlessness carried to do profound investigations in the fields of the Psychology, Anthropology, Science, practical Esoterism and primitive Christianity.

Besides of his very correct life, his doctrine was printed in more than a hundred works translated in different languages; teaching that synthesizes in five great books, by him recommended, for everyone that really wants to deepen in your interior world through the direct confirmation, and is a indispensable requisite for him *"Go beyond the crude literal interpretation, of intellectual character"*.

Books of reference to this course:

- The Mystery of the Golden Blossom(1971)
- The Three Mountains (1973)
- Yes there is hell Yes there is devil Yes there is karma (1974)
- The Great Rebellion (1975)
- Treatise of Revolutionary Psychology (1976)
- The Revolution of the Dialectic (1977)

V.M Rabolú

Was born in Colombia, October on 11 of 1926 and knew the Gnosis through Samael Aun Weor.
Gave continuity to the work of Samael Aun Weor in the diffusion of the gnostic teaching over all the Latin America, besides Canada, part of the Europe and United States.

Books of reference to this course:

- Orienting the disciple (1982)
- Gnostic Science (1991)
- Synthesis of the Three Mountains (1993)
- The Rebel Eagle (1994)