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Self-knowledge Course



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Introduction

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

If you have been interested in this course it is because something inside yourself, in some way, is telling that you need to change, that you need to know something that makes you meet a new and surprising reality.

Exaggeration? Certainly not, my dear friend.

In fact, there is another reality that will give you a completely new sense for your life, very different from the one we have learned and accepted since we were a child: only to be born, growing up, fighting for living, to reproduce, growing old and dying.

As you will see through the course's lessons, there will be some issues that will seem slightly strange. This is perfectly comprehensible, especially when we consider that we have not been educated for this kind of knowledge and, for a long time, we have been taught exactly the opposite.

You can try 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 entire life.

However, it is necessary to practice continuously all that will be taught. Don't think that you'll be able to try something or get results only by reading texts and storing a lot of information. The theory is useless without the practice.

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.

Best regards.

Divina Ciencia team.

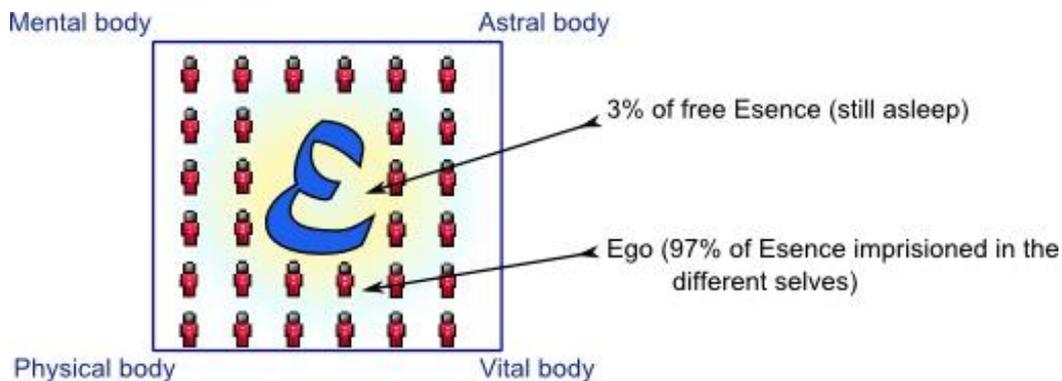
1 – What we really are

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

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

We will talk in this first lesson about the bodies or vehicles that are part of the human being constitution and about its psychological aspects as well.

The following graphic shows us a representation of the human being constitution:



Physical Body is the vehicle with which we express ourselves in this physical, three-dimensional world. This body is subject to time; it deteriorates as time passes until someday its biological functions ceases. It is the physical death of this vehicle.

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

The vital body is also known as aura or etheric body. It is this body that gives vitality to the physical body.

When the vital body starts to deteriorate because it is also subject to time, the physical body follows to the same way. When the death of the physical body occurs, 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, doesn't die or disintegrates when the physical death occurs.

This body is linked to the physical body by the so-called silver cord; also known by cord of the life. It is an energy thread that only breaks 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 dreaming etc. This issue will be addressed in detail in this course.

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

We have mentioned above the vehicles or bodies we have. Let's see what control these vehicles, what we are inside.

Essence, conscience, or soul is what the most noble we have. In the East the Essence is also known as Budhata.

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

The Essence is immortal.

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

Unfortunately, the Essence turns back to be imprisoned in the "selves" over time, and that spontaneous beauty starts to fade.

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

As the imprisoned Essence rarely expresses itself, what is on the control of our bodies and our actions is the Ego at most of the time. And that is really bad as we will see along the course.

As the previous graphic shows, we have:

- 3% of free Essence (nevertheless asleep)
- 97% of an Essence imprisoned in the Ego.

The selves are like different people living inside us, each one with its own interests, opinions, desires, thoughts etc. Each one of these "people" constantly fights for superiority, to become the commander of the human machine.

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

The ego doesn't die when the physical death occurs. Happily, as we will see, it can be eliminated from us, by ourselves, in a conscious and voluntary way.

2 – Astral projection or lucid dreaming

On this lesson we will start to know and understand a natural phenomenon in human beings that always takes place when we fall asleep.

This phenomenon is the astral projection, also known as astral journey or even lucid dreaming.

In spite of accepting this idea, the fact is that we have experienced this phenomenon since we were born.

The reason to study this subject is that we can develop the ability of controlling the astral projection.

As we have seen in the previous lesson, we have an astral body, and this body is the vehicle for the manifestation of our consciousness or Essence in the astral world.

This means that if we can control the astral projection we can act consciously in the astral world, an entirely new world where the time doesn't exist and that keeps many secrets about ourselves, about the world, about the life, about the Universe and all the creation.

We also can say that all that exist in the physical world also exist in the astral world (at least in some way), but not the opposite. This statement includes the people.

By the way, could a person exist in the astral world and not in the physical?

The answer is yes. As we saw in the previous lesson, neither the Essence nor the astral body dies when the physical body dies. Thus, what we really are, the Essence continues to exist in the astral world.

But unfortunately, the ego too.

For this reason, the Essence continues to be imprisoned by the ego, stays unconscious, dreaming like a sleepwalker, having no idea what is happening. Just like before.

To start we will see how the unconscious astral projection process occurs.

Always when we fall asleep, we (the Essence) leave the physical body "dressed" in the astral body.

Due to our asleep conscience, we cannot perceive this process, and all happen as if nothing really had happening.

When we return to the physical body (what always happen by the way) and awake, we normally remember only some parts of the dreams.

The clearness and the intensity of the remembrances that 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 anything.

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

In the next lesson about this subject, we will go a little deeper and start learning how to get conscious astral experiences, being aware when we are in the astral world and controlling our dreams.

3 – The human machine

On this lesson we will talk a little more about the hidden anatomy of the human being and see something about the seven centers that control the human machine.

This subject is simple but very important, because it is fundamental to understand the next lessons and to practice the techniques that will be taught.

Our body has some control centers that are responsible for specific physical and psychological functions. There are seven centers that control the human machine: two are superior centers and five are inferior.

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

The human being has extraordinary possibilities of self-development and can reach a perfect order inside him making all the five centers of the human machine perfectly balanced and harmoniously "connected" to the other two superior centers.

Such a being has total self-control; is the lord of his psychological processes.

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

Each center works with your own type of energy and its excessive use (what we could call abuse) exhausts one person and can cause a collapse of his functions. This is what's generally known as stress.

The five centers are the following:

Intellectual Center: located in the brain this center works with mental energy and is responsible for the reasoning and thinking processes. For example, when a person is studying or reasoning to solve a problem is using the energy of the intellectual center.

Motor Center: located in the top of the spinal column this center controls our movements. For this reason, an injury in the spinal column may seriously affect the control of the body movements. When we do a lot of physical effort, we are abusing this center.

Emotional Center: it is the only control center that has two points: one in the heart and the other in the solar plexus (navel region). This center works with the emotional energy.

Maybe you have already noticed that when we are going through some events in our lives, sometimes we feel a strange sensation in the heart, a kind of fear or something like that. Note that these sensations are perceivable exactly in the points of the emotional center.

Instinctive Center: this center is in the bottom of the spinal column and controls the human being natural instincts, like the surviving instinct, maternal instinct etc.

Sexual Center: located in the sexual organs it works with the sexual energy. The sexual energy is the most powerful of all energies. It is the only energy that has the power of creation.

Unfortunately, due to our already known psychological defects, these centers do not work correctly and causes bad physical and psychological performance of the human machine. As a consequence, this can bring all kinds of deceases.

The ego acts in these centers at every moment, misusing the energy, wearing out it and controlling the human machine.

The most unbelievable is that no one suspects what is going on inside oneself. People just suffer the consequences without knowing the causes.

But from now on this situation will start to change.

How can we perceive the action of the ego on these centers?

There is within us a sense that is atrophied because has not been used. It is the Self-observation.

With this sense we can perceive the psychological defects acting on each center and, more important, eliminate those psychological defects from us through what we call Psychological death.

The Self-observation and Psychological death will be explained in the next lessons. They are indispensable to know and change our inner world.

4 – The self-observation

On this lesson we will learn about a precious sense that all we have but, unfortunately, is atrophied by disuse.

However, as we start using this sense, it will be developed gradually and opening a “window” in ourselves. A window that has been closed for a long time and now it will allow light to enter and illuminate our inner world.

The more we exercise this sense, the more the window opens and consequently more light comes in. Then we can see more and more the things that were hidden so far.

This sense is called self-observation and understanding this subject is extremely important. We cannot know ourselves thoroughly without the self-observation.

But in short, 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 five centers studied in the previous lesson.

As we'll see in this lesson, in these centers, at every time something is happening without our knowledge or consent.

How do we 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.

It is not necessary to stop what we are doing when we do the self-observation.

Practicing the self-observation, you will see that this sense allows us to see and feel what happens inside us and, at the same time, paying total attention to the external world and to what we are doing.

As we have seen in the previous lesson, the psychological defects act in the human machine centers feeding themselves with the energy of these centers and causing physical and psychological disturbances.

When we say act means that psychological defects cause, depending on the center and the nature of the psychological defect, specific types of thoughts or feelings, sometimes painful enough to cause a deep distress.

In the following are some examples of what we can observe in each one of the five human machine centers:

Intellectual Center: morbid and negative thoughts about yourself or other people, like anger, lust, envy, greed, dishonesty, treason, theft, slander etc.

Another issue is that in most of the time we think about the things we did or the things we are going to do, what we have seen in the television, what we should have said or what are we going to say to so-and-so etc. In short, a succession of thoughts without control and normally related to the past or to the future.

It is important try focusing on the present moment, in just what we are doing. For this reason, in this course we'll learn how to improve concentration.

Motor Center: in this center what we can observe are movements that we make automatically. A classic example is when we are driving a car and at the same time we are thinking in many other things, continuing to change gears, accelerating, stopping etc.

Again, it is important try focusing on what we are doing.

Emotional Center: negative emotions of all kinds like anger, fear (it does not matter of what kind), envy, anguish, anxiety, impatience, attachment to the things and persons, exaggerated feelings etc.

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

The most common kind of abuse is related to the survival instinct that, among other things, tells us that we need food to survive.

In this case the psychological defects act making the person eating more food than necessary. It is the well-known gluttony defect.

Sexual Center: abuse of sexual energies, which the ego spends foolishly watching pictures and scenes of pornographic or immoral nature, morbid thoughts, dishonest conversation etc. The abuse of the sexual energies can quickly lead to impotence.

More than one psychological defect can act in a situation. For example, when someone says something we don't like.

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

We may be even more involved with the situation and make gestures or to get into a fight.

Notice in this example that the ego controlled the entire human machine as if it was a puppet, starting by controlling the emotional center, then the intellectual and finally the motor center.

If we are in self-observation, we'll see this sort of thing happening all the time.

When we start practicing the self-observation, we usually can do it very little, maybe a few times a day. It varies from person to person and depends on how atrophied the sense of self-observation is.

However, by practicing, the time of self-observation will increase gradually.

And when we are in self-observation and perceive a psychological defect, what do we do to eliminate it?

We'll apply the psychological death, a technique that allows us to eliminate each psychological defect we perceive through the self-observation.

We'll learn about this subject in the following lessons.

5 – Relaxation technique

On this lesson we will learn a relaxation technique.

Besides the benefits of the relaxation itself, such as counteract the physical and mental effects of the stress, this technique will be very useful for us when we start practicing other techniques that will be taught in this course, like for the meditation for example.

When we practice the relaxation, 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 had not a physical body.

The technique we will learn now is called “The blue light technique”. It is very simple and effective at the same time.

This technique requires that we combine both concentration and imagination, as described below:

First lay down in a comfortable position in a place you can relax and not be disturbed.

Next, close your eyes and start imagining, that is, visualize with the mind’s eye, your body laid down from the feet to the head.

Do it slowly, see the details, try to keep the focus on the practice.

Now start imagining a heavenly blue light filling your 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 that this light only covers your body, but also imagine that it fills all your body as if it was empty.

Make the previous steps without hurry and imagining the whole process as best as you can, feeling the body relaxing when the blue light passes through it.

At the end the body will be totally filled by the blue light and relaxed as well.

You may have some difficulty keeping the focus. It is due to the lack of control we have over ourselves, in this case over the intellectual center.

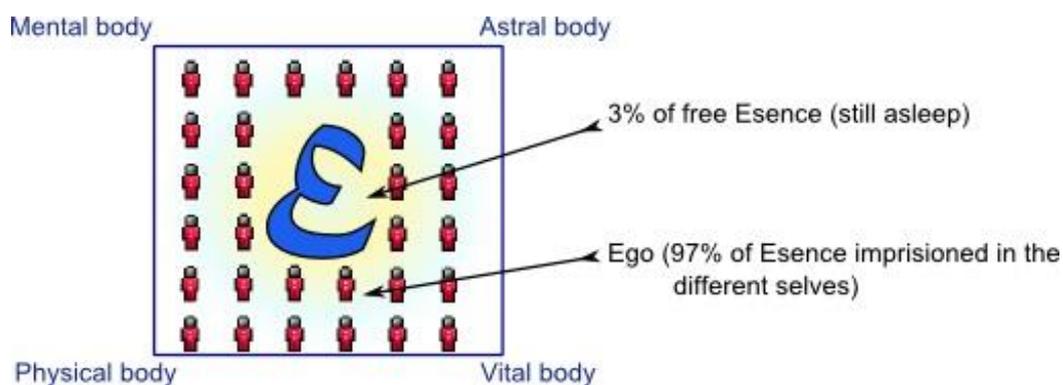
But don’t worry. The more you practice the technique the more your concentration will be improved.

6 – The Psychological Death

In this lesson we will learn about the main subject of the whole course.

This subject is the psychological death, which is intended to eliminate the undesirable psychological defects that are responsible for our limitations, unconsciousness and sufferings.

Let's take a look in the graphic bellow that shows our inner constitution:



It is important to know at this point the concepts of Essence and Ego.

The ego

The ego is the sum of our many psychological defects, which were created and continue to be 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 the 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 whom Arjuna should engage in terrible combats.

In the mythology the ego is, among other symbolisms, represented by Medusa, who petrifies whoever sees her 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 man, and gets the answer:

“My name is Legion, for we are many.” (Mark - 5,1-10).

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

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

If the human beings had not 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 we have and it is immortal.

As we eliminate the ego, we strength the consciousness because 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 fraction of our consciousness is released.

This is the way which we can replace, 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 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 in the symbolism of each culture and time.

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

We should always ask her help, her comfort, and her protection. She never abandons the suppliant son since he has a right behavior.

Her main mission is helping us in the elimination of the ego, of each psychological defect that we can perceive through the self-observation.

The Psychological Death

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

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

Each of them taught the same doctrine, although adapted to their time and place, with their 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 main teachings are lost or hidden from mankind.

How to do the psychological death

First, we must be in self-observation, that is, paying attention to our feelings, thoughts etc.

Thus, when we perceive that a psychological defect is acting in one of the human machine centers, we mentally ask our Divine Mother to eliminate the defect, to disintegrate it.

The defect is then eliminated immediately, and we recover a fraction of the consciousness that was imprisoned by that defect.

It is really very simple.

We must ask from the heart, as when a son asks something urgent to his mother. His mother then 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 and acts continuously, we should ask again for its elimination.

This happens (very often by the way) when a defect is very strong, when it has been fed for a long time.

However, applying the psychological death every time the defect acts, 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 taking from the ground the necessary nutrients for its survival, and for this it depends entirely on its roots, since they are the part of the tree that effectively take the nutrients from the earth.

Now let's consider the ego as a tree that depends totally on the little details or selves (that we may compare to the roots of a tree), since they are the ones that take the 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, the ego will gradually lose its strength, starving and dying, such as it would happen with a tree if we cut its roots.

The opposite is also true, that is, if we allow the selves to act all the time in the human machine centers the ego will become stronger.

This is what has happened to us so far.

We will learn more about the psychological defects in the next lessons and understand why we have some attitudes and behaviors that really cause harm to ourselves and to the others.

But the way to eliminate any psychological defect will be always the psychological death.

For this reason, you should start practicing now what we have learned in this lesson.

7 – Lucid dream (or lucid dreaming)

On the lesson 2, we learned a little bit about the phenomenon of the astral projection, about the dreams and about the astral world.

Continuing our study on the astral projection, we will learn in this lesson a technique to awake the consciousness in the astral world, that is, awakening the consciousness when we are already sleeping and dreaming, becoming aware that we are in the astral world and so controlling our astral experience.

You may know this kind of technique as lucid dream or lucid dreaming. Some consider astral projection only when someone leaves the physical body consciously before fall asleep (which we also learn in this course).

However, for us that doesn't make any difference. What is important is to be conscious in the astral world instead of only dreaming as a sleepwalker.

The little jump technique.

The technique of the little jump is a discipline that we practice in our routine. This discipline is the following:

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

Then, when we see something that seems a little strange, unusual or different (a person with extravagant clothes, a different building, an uncommon object etc.), that is, anything or any situation a little bit different we should ask ourselves “Am I now in the physical world or in the astral one?”, and then make a little jump with the intention of floating in the environment.

The idea here is to execute this technique many times during the day in order to repeat it automatically (make the question and jump) when we are dreaming and see some of the stranger things of the astral world.

If you don't float it obvious that you are in the physical world, but if you float this means that until that moment you were dreaming and now you are conscious in the astral world.

The more you do this during the day the better; it will be easier to awake in the astral.

The ideal is always to make the little jump, but it may not be possible in certain situations or places, such as in the workplace, near other people etc.

In these situations, after we see something that we consider a little strange and ask ourselves if we are in the physical or in the astral world, we can do another thing: pull on a finger of the hand with the intention of stretching it.

This also works because when we pull on the finger in the astral world it stretches as if it was made of rubber and, by seeing this, we awake in the astral world.

It is very important to do this technique really doubting if we are in the physical or in the astral world, otherwise all will happen as if you were in the physical world, that is, you will not float, or your finger will not stretch when you'll be in the astral world.

We transcribe below a passage from the book “Yes there is hell, yes there is devil, yes there is karma”, by V.M Samael Aun Weor, that illustrates the subject of this lesson:

“On one night of so many, I entered through the doors of a marvelous mansion. Silently, I passed through the beautiful garden, until I arrived at an ostentatious living room. Moved by an inner impulse, I moved a little further on and daringly entered the office of an attorney.

Seated at the desk, I found a lady of average height, with gray hair, a pale face, thin lips and a Roman nose. It was that lady of respectable appearance and medium height. Her body was not very thin but was not too fat either. Her look could be described as melancholic and serene.

With a sweet and quiet voice, the lady invited me to sit in front of the desk. In those moments something unheard of happens; I see on the desk two glass butterflies that had life of their own, they moved their wings, breathed, saw etc.

The situation certainly seemed to me too exotic and strange. Two glass butterflies and with life of their own?

Accustomed as I was to divide my attention in three parts, firstly, I did not forget myself; secondly, I did not identify myself with those glass butterflies; thirdly, I carefully observed the place.

On contemplating such glass animal, I told myself: this cannot be a phenomenon of the physical world because in the three-dimensional region of Euclid I have never known of glass butterflies with life of their own. Unquestionably, this can be a phenomenon of the astral world.

I then looked around me and ask myself the following questions: Why am I here? Why have I come here? What am I doing here?

Addressing the lady, I then talked to her in the following manner: “Madam, excuse me a minute while I go out to the garden, and I will soon return”. The lady assented with a nod, and I abandoned that office for a moment.

Once outside in the garden, I jumped with the intention of floating in the surrounding environment; great was my astonishment when I verified for myself that I was outside of my physical body. Then I understood that I was in the astral world.

In such moments I remembered that it had been quite some time ago, several hours, that I had abandoned my physical body and the former, unquestionably, was now to be found resting in the bed.

Once the unique proof was made I returned to the office where the lady waited for me. Then I wanted to convince her that I was outside the physical body; “Lady”, I said, “you and I are outside of the physical body; I want you to remember that quite a few hours you lay down to sleep in your bed and now find yourself here conversing with me, outside the physical body, since it is known that when the body sleeps the conscience, the Essence, unfortunately stuck within the ego wanders outside of the physical body”.

Once these words were said, the lady looked at me with somnambulist eyes, but she did not understand. I understood that such a lady had an asleep consciousness. Not wanting to insist anymore I bade her farewell and abandoned the place.

Then I headed for California, with the purpose of carrying out certain important investigations”.

8 – Gregarious behavior

On this lesson we'll see an ego facet that leads us to have mistaken attitudes, which can harm ourselves and other people as well.

This facet is called gregarious conduct, and it is well explained below in the excerpt from the book “The Revolution of the Dialectic”, by V.M. Samael Aun Weor.

“Gregarious behavior is the tendency that the human machine has to mix with others, without distinction and without control of any type. Let us see what one does when in a group or in multitudes.

I am sure that very few persons would dare to go out into the street to throw stones at someone. However, when in a group, they do so. Someone can slip into a public demonstration and on being fired up with enthusiasm, ends up joining the masses in throwing stones, although later he will ask himself, why did I do it?

When in a group, the human being behaves very differently. He does things that he would never do when alone. What is this due to? It is due to negative impressions to which he opens the doors, and he ends up doing things that he would never do alone.

When one opens the doors to negative impressions, he not only alters the order of the emotional center which is in the heart, but he also makes it negative. One opens his doors, for example, to a negative emotion that a person brings full of anger because someone hurt him. Then, we end up aligning ourselves with that person, against the other who hurt him and also full of anger, without playing any role in the matter.

Let us suppose that one opens the doors to the negative impressions of a drunkard, one ends up accepting a drink, then two, three, ten. In conclusion, one ends up a drunkard too.

Let us suppose that one opens the doors to the negative impressions of a person of the opposite sex, one ends up most probably fornicating and committing all types of transgressions.

If we open the doors to the negative impressions of a drug addict, we end up maybe smoking marijuana or consuming some type of drug. As a conclusion, failure will come.

In this manner human beings infect each other within negative atmospheres.

Thieves make other persons into thieves. Murderers infect someone else. Drug addicts infect other people, and drug addicts, thieves, usurers, murderers etc. multiply. Why? Because we commit the error of always opening our doors to negative emotions and that is never right.

Let us select our emotions.

If someone brings us positive emotions of light, of beauty, of harmony, of happiness, of love, of perfection, let us open the doors of our heart to him. But if someone brings us negative emotions of hate, violence, jealousy, of drugs, alcohol, of fornication and adultery, why should we open the doors of our heart? Let us close them! Close the doors to negative emotions.

When one reflects on gregarious conduct, one can modify it perfectly and make something better of your life.”

As we have seen above the human being has inside the tendency of having gregarious behavior.

This is due to our unconsciousness that makes us accept things automatically, without think about it and even without considering the consequences that may come.

Good character people end up making serious mistakes because they accept unconsciously the suggestions and emotions proceeding from other people or group of people.

For this reason, we must pay attention to any type of emotion and suggestion that are brought to us.

Don't accept nothing without analyze if it will contribute with something positive and moral to your life.

9 – The level of the Being

“What is the real objective of our existence? We are here for what? 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?

Truly, my 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, other the vertical. They form a cross within us, here and now, neither even a second further nor a second behind.

We need to clarify 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 Real Being; in this vertical are the esoteric 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 about what we are? Who of you feels happy, in the most complete sense of the word?"

The above was transcribed from the book "Treatise of the Revolutionary Psychology", by Samael Aun Weor, to clarify the theme of this lesson – the Level of the Being.

As we have seen in the text, we have in our psychological world two lines that cross each other continuously. The horizontal one 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 interesting 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, offers 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 higher steps correspond to higher levels of the Being. And, correspondingly, the lower steps correspond to the lower levels of the Being.

The people are at various levels of the Being, and the people with the same level of the Being tend to attract themselves by affinity and establish relations between each other.

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 the Being consequently will relate with more decent people than those that he has been related.

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

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

In fact, if we want to create new conditions in our existence, if we want to make changes in our life, we have to change necessarily our level of the Being.

Otherwise, we will continue to be only victims of the circumstances and of the events that are awaiting us in the horizontal line.

It is very important to understand that without changing our level of the Being we cannot govern anything in the course of our existence. The facts simply happen according to the mechanical laws of the nature, 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 change our level of the Being?

By practicing the self-observation and the psychological death.

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

Here it becomes clear the great philosophical dilemma: "To be or not to be."

What we want to make of ourselves and of our life? Are we going to change our level of the Being or not?

In any decision that we make in our life, there are fundamentally only two alternatives:

To be or not to be.

Before each situation ask yourself:

Should I act like this or in a way that raises my level of the Being?

Should I give powers to the ego or strengthen the Essence?

Remember that these little decisions in our daily life make all the difference.

10 – Anger management

On this lesson we will learn about the anger management, that is, how to control the anger, how to manage this terrible feeling and have self-control. Furthermore, we will learn how to eliminate the causes of the anger from ourselves, what is the most important.

We need to understand that the anger is a very common type of psychological defect, which is very easy to detect through the self-observation. However, the anger is one of the most contributors to psychological, physical and social sufferings.

First, let's take a look at the following excerpt from the book "The Revolution of the Dialectic", by Samael Aun Weor:

"Anger annihilates the capacity to think and resolve the problems it originates. Obviously, anger is a negative emotion.

Two negative emotions of anger that confront each other do not achieve peace or creative comprehension.

Unquestionably, when we project anger onto another human being, a crumbling of our image is always produced, and this is never convenient in the world of the interrelations.

The diverse processes of anger lead the human being towards horrible social, economic and psychological failures. It is clear that one's health is also affected by anger.

There exist certain foolish persons who enjoy anger since it gives them a certain air of superiority. In these cases, anger is combined with pride.

Anger is also usually combined with conceit and even with self-sufficiency. Kindness is a much more crushing force than anger.

An angry argument is nothing but excitement lacking conviction. On confronting anger, we should decide, we should choose the type of emotion that is most convenient to us.

Whoever lets himself be controlled by anger destroys his own image. The man who has complete self-control will always be on top.

Frustration, fear, doubt and guilt originate the processes of anger. Frustration, fear, doubt and guilt cause anger. Whoever liberates himself from these four negative emotions will dominate the world. To accept negative passions is something that goes against self-respect.

Anger is of crazy persons; it serves no purpose. It leads us to violence. The goal of violence is to lead us to violence and the latter produces more violence.”

Pay close attention to the anger because it comes many times and in different ways and produces extremely negative effects.

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

Nothing justifies that we get angry, filled with hate etc.

The ideal, the usual feeling should be to manage the anger in all situations, to keep self-control in all circumstances, whether bad or even disastrous. Unfortunately, that is not truly possible while we keep the anger inside us.

In order to manage the anger, to have self-control we must eliminate the cause of the anger: the “self”, the psychological defect. As we eliminate the anger it will be growing inside us, at the same proportion, the virtues of serenity, love, compassion etc.

Below there are some common situations in which the defect of anger manifests itself:

- Having arguments at home or at work.
- Disagreeable and unavoidable situations. Accidents of any kind.
- Facts that generate frustration, like when we are expecting something that doesn't happen.

The anger can, alone, to ruin completely a person's life. It may also include the people who live with that person.

Do not allow this in your life. You already know what to do to avoid it.

“Blessed are the meek, for they shall inherit the earth.”

Jesus Christ (Matthews – 5,5)

11 – How to improve concentration

On this lesson we will learn about the importance of concentration, how to concentrate on things we want and how to develop this ability in our daily life.

In the preceding lessons we have learned some techniques that require concentration and imagination to be performed. They are the cases of relax and meditation techniques.

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

But after all, what exactly is concentration?

Concentration, in the context of this course, is the ability of having only one thought in mind or, in other words, leading the attention to only a single point in mind, a single image, sound etc.

We are concentrated when we have only one object a single mental image.

If, for example, we are trying to imagine something and have a lot of thoughts in our mind (voices, images, sounds) then we are not concentrated. Our attention is dispersed.

So, what should we do to develop concentration?

In order to develop concentration, we need to discipline ourselves for that purpose.

By doing this, when we are going to do some practice (e.g., the meditation) it will be easier because we were accustomed to do all with concentration in our daily life.

Following we will see some simple hints that help us to develop the ability of concentration:

- Firstly, it must be very clear that we can do only one thing at a time, and when we are doing that activity we should have all our attention focused on it. That may seem obvious, but in general a person does an activity while is thinking on the next one or in something else.

- Dedicate the necessary time to accomplish the activity you are doing. After finished then go to the next activity, and so successively until the end of the day.

- Pay attention to your movements. We are much accustomed to do activities in an automatic way, that is, doing movements without proper attention and thinking in other things that are not related to what we are doing. Some examples are when we are taking a bath, brushing our teeth, driving a car etc.

- When we try to concentrate in something our mind tends to bring other thoughts, since it was never subject to a discipline. When this happens, we should discipline our mind leading our attention immediately to where we were focused on, as much times as necessary.

- If the mind persists disturbing the concentration bringing thoughts, we can also apply the psychological death to those thoughts, since each of them is a manifestation of a psychological defect and, therefore, can be eliminated.

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

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

12 – The inner talk and the psychological song

On this lesson we will see other two aspects of how the ego manifests in ourselves, and that can be extremely harmful to our life.

The inner talk.

The so-called inner talk, like the name suggests, is the sequence 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 verbally, inside us we are speaking horrible things to that person, cursing her, humiliating etc.

Let us suppose that we work at an office and, doing some daily tasks, we made a mistake. Then our boss politely tells us about the mistake, to be more careful next time etc.

That event may be enough to, inside us, humiliating that man, saying terrible things etc.

Why that happens?

Because, due to the ego, our emotional life is based on the self-sympathy. This means that we sympathize only with ourselves, with our much beloved ego; and we feel antipathy and even hatred for those who do not sympathize with us.

The main problem is that this inner talk causes a lot of suffering and psychological stress to the person who is in this condition, since it takes too much energy, and it is with the person all the time.

Besides, it may also bring problems in the social relationships. A person that feeds this inner talk is like a bomb ready to explode anytime.

We already know that the inner talk is due to self-sympathy, which is just one more of the psychological defects we have. Thus, the only really effective solution is to apply the psychological death.

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

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

The psychological song.

The psychological song is much like the inner talk, since it is also processed in the form of dialogs and words in our psychological world, and also cause suffering and stress.

But the psychological song has other origins and is manifested externally as speech.

The psychological song is related to the self-consideration that happens especially when we identify with ourselves.

Self-consideration means feel sorry for us. It is believed that we always do good things to other people and that they don't recognize it, that they are ungrateful or owe something to us etc.

Like the self-sympathy, the self-consideration is also a psychological defect that should be eliminated through the psychological death.

13 – The awakening of the consciousness

Let us study 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 own 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. "

So, what should we do to awaken the consciousness?

To practice 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 definitive means for the awakening of the consciousness.

14 –Meditation technique

On this lesson we will learn a simple technique for meditation, but quite effective.

In the previous lesson we saw something about what the awakening of the consciousness is and that the effective ways to do that are the practice of the meditation and the psychological death.

Thus, here is the main purpose of the meditation: to awake our consciousness, what by itself makes us people completely different of what we are, with different capabilities, objectives and perceptions.

Meditation technique.

Now we are going to learn how to practice the meditation. On this technique for meditation, we will use the koans.

Firstly, we should choose a silent place. Usually, the bedroom is the chosen one.

Next, we should be in a comfortable position which allows us to remain without moving.

We may seat with crossed legs at eastern style or lay down with fully extended legs.

Then we should relax the whole body. Use the technique that we saw in the first lessons of this course.

It is important to understand that when practicing the meditation your only goal should be to silence the mind, to stop the agitation of the thoughts that normally happens.

When we reach the absolute quietness of the mind, that is, the total absence of thoughts is when 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 achieving the Illuminator Void.

Don't worry about knowing how should be the Illuminator Void or anything like that.

Focus only on the technique of meditation you are doing. During the meditation your goal must be only silent the mind, nothing else.

The Koans.

A koan is an enigmatic question which has the goal of proposing a problem to the mind, a problem that it cannot solve.

By doing this, the mind will be tired of looking for an answer that it cannot find, once 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.

That is the goal of the koan: silence the mind and at the same time attract sleep slightly.

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

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

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

"If everything can be reduced to a unit, to what is reduced the unit?"

Next, we throw this question to the mind and demand it bring us the answer.

The mind, initially, does not obey; it insists in bringing wrong answers (since it never knows the answer for a koan) or all kinds of other thoughts.

For this reason, we should insist to the mind that it bring us the right answer for the koan, being imperative and saying mentally:

Out! This is not what I am looking for!

Then we return to focus waiting for the mind's answer.

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

One should practice this technique of meditation (or any other practice) respecting its limits, that is, start practicing for a short time and gradually increasing this time.

15 – Alcoholism and drugs addiction

In this lesson we will learn about the dangers and the hidden damages due to alcoholism and drugs addiction.

We will see also that any type of addiction can be totally cured. Totally cured, in this case, means to eliminate the psychological causes of the addiction, what is far different of only suppressing addiction, what makes recovering addicts vulnerable to relapse.

The addiction.

Any kind of addiction is due to our psychological defects, also called selves.

These selves survive by feeding on when we surrender to the addiction, whether it be drinking, smoking or using some other type of drug.

Although are not approached in this lesson, other kinds of addictions like gambling, prostitution etc. have the same causes, effects and solution.

The most serious issue is that whenever a psychological defect is fed it strengthens. In this case more strength means more control over the addict, more power to force him to come back to the addiction.

It is easy to conclude that it will become a snowball; a problem that was apparently small turns in something totally out of control.

The alcoholism.

The alcoholism brings terrible consequences to the addict. Beside the known damages for the health, from cirrhosis to liver cancer, the alcohol is also harmful to spiritual and social health.

The most dangerous is that the alcohol has been always considered as something sociable, always present in meetings, events, parties, celebrations and even within our homes, without distinction of social class.

For everywhere the alcohol addiction infiltrates subtly.

Below there is a text from the book “The Mystery of the Golden Blossom” written by V.M Samael Aun Weor:

“It is manifestly clear that the alcohol tends to eliminate the capacity for independent thought and calm judgment since it fatally stimulates fantasy. It also shockingly debilitates ethical sense and individual liberty.

Dictators from the past, tyrants, were not unaware that it is easier to govern and enslave a nation of drinkers than that of abstainers.

It is also well known that with a state of intoxication you can make someone accept any suggestion and carry out deeds which 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 addiction.

The drugs problem is another calamity that afflicts mankind, especially 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 definitely solve this problem.

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

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

How to heal yourself from addiction?

Fortunately, inside the human being there is a hidden force that can eradicate any kind of addiction.

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

Besides the psychological dependency another problem on eradicating alcoholism and / or the drugs addiction is the chemical dependency, what basically means that a person has reached a level of dependency on the chemical substance such that the body cannot function without it being present.

Because of that, it may be really hard to leave the addiction and the following procedure is recommended:

Let us suppose that a person used to drink 20 glasses of alcohol per day.

That person should enforce some discipline. In a given week, this person should have a maximum amount of 19 instead of 20 glasses per day, and every time he feels the need for having additional drinks, he must apply the psychological death.

That is the main point: every time a person starts feeling or thinking about drinking (or using any kind of drug) he must apply the psychological death immediately.

If those feelings and thoughts persist (and it will – at least in the beginning) the psychological death must be applied again and again until overcome the psychological defect.

Thus, in the next week, that person should reduce the drinks to a maximum of 18 glasses per day. Next week reduces to 17 and so on, always applying the psychological death when needed.

By following such procedure, the person will not only stop drinking but also will not have any need or desire of alcohol.

That is how one can overcome the addiction, no matter how strong it can be.

16 – Sophism of distraction

Now we will learn that we act incorrectly but think otherwise in most situations in our life.

The text below from the book “The Revolution of the Dialectic”, from V.M Samael Aun Weor, explains when and why we do this:

“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.

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; but really, 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."

17 – Astral projection techniques

In this lesson we will study a bit more about the astral projection, this time learning new techniques in which the concentration plays a very important role.

Mantra technique.

A mantra is a set of sounds that we can pronounce (vowels, syllable or words) verbally or mentally, which vibrations will produce a desired effect.

The following mantras have as an effect the astral projection:

- FARAON – pronounced in three parts, like this:
 FFFFFFFAAAAAAAAAAAAAAAAA...RRRRRRRAAAAAAAAAA...OOOOOONNNNNN
- LARAS – pronounced in two parts, like this:
 LLLLLLAAAAAAAAAAAAAAAAA...RRRRRRRRRRRAAAAAAAAAA
- TAIRERERERERE – pronounced in a single part, like this:
 TAAAIIII RE RE RE RE RE RE RE RE
- EGIPTO – pronounced in two parts, like this:
 EEEEEEEEEEEEEEEEEEEEEEEEE...GGGGGGIIIIIIIIIIIIIIIIII P
 TTTTTTTTTTTOOOOOOOOOOOOOOOOOOOOOOOOOOO

In order to practice this, we should lie down in a comfortable position, relax the body and then start pronouncing the mantra.

When we start the practice, we can pronounce the mantra verbally a few times to get used to its sound, but after we should “pronounce” it mentally, repeating indefinitely until reach the astral projection.

When practicing you must be fully concentrated on pronouncing the mantra. You don’t have to worry about anything else. Thoughts or doubts of any kind must be discarded.

Just focus on pronounce the mantra until reach the astral projection. That’s all you need to do.

Avoid changing the mantra often. It doesn’t help. Choose a mantra that you feel is the easiest to pronounce and practice using it.

Concentration on the heart technique.

Another effective technique which is used to get the astral projection is the concentration on the heart.

The preliminary steps to practice are the same as we just saw above, that is, lie down at a comfortable position and relax the body.

After that you should concentrate and imagine your heart.

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

Don't be worried if you don't know how a heart really is, or beats etc. Just imagine it the way you think it is. With practice you will see the real appearance of this organ ("wise man that imagines sees").

When you were satisfied with your external investigation of the heart, go deeper with your imagination into the heart and see how it works internally (the way you think it does).

Next, go even deeper into the heart and see its cells. Next, focus on just a cell seeing its nucleus.

Make this practice slowly and in the best way you can. Don't rush to finish it.

As in the mantra technique, you must be fully concentrated in the practice. Don't worry about anything else. Just do it until reach the astral projection.

Important tips.

It is essential that you practice also self-observation and psychological death during the day, because that is how you will get more and more lucidity in your astral experiences.

All the techniques described in this lesson lead to the astral projection. However, the concentration on the heart is the most effective one, which means faster and better results. We recommend special attention to that technique.

It is known that by practicing such techniques during early morning, after sleeping a few hours, it is easier to achieve an astral projection, because the physical body is more rested. That doesn't mean however, you cannot practice before sleeping or even during the day.

You can be sure that doing the practices as described above you will achieve the expected results.

Many people by using the techniques mentioned above have been experienced the reality of the astral projection.

18 – Past lives and present events

On this lesson we will study two mechanical laws of nature which are directly related to our past lives and the events in this present existence.

These are the laws of Return and Recurrence.

Below we will see a chapter of the book “Treatise of Revolutionary Psychology” written by Samael Aun Weor, which give us an explanation of these laws and what needs to be done in order to transcend them.

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 within us, the Selves.

If we disintegrate those actors, those Selves which give rise to the constantly repeated scenes of our life, then the repetition of such circumstances will be more than impossible.

Obviously, each of these characters (Selves) which we carry within repeats the same role from existence to existence. If we disintegrate them, then the actor dies, and the role is concluded.

Seriously reflecting on the Law of Recurrence or the repetition of events in each return, we discover through intimate self-observation the secret motivations of this matter.

If we had a love affair in a past existence at the age of twenty-five, without a doubt the Self with such a commitment will look for the lady of his dreams at the age of twenty five in his new existence.

If the lady in question was only fifteen years old, the Self of that affair will look for her beloved in her new existence at just the same age.

It is clear to understand that the two Selves, hers as well as his, will look for each other telepathically, and reunite again in order to repeat the same love affair of their past existence.

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

If two people had a quarrel over possessions at the age of forty in their past existence, they will look for each other telepathically at the same age in their new existence, to repeat the same thing.

It is irrefutable that many people live within each of us, loaded with commitments.

A thief has a “den” of thieves within him, with several delinquent commitments. The murderer carries a “gang” of murderers within him, and the lustful carries a “brothel” within his psyche.

Gravest of all is that the intellect knows nothing about the existence of such people or Selves within oneself, or about the commitments which are going to be fatally fulfilled.

All these commitments of the Selves which dwell within us are carried out beneath our reasoning.

They are facts which we are ignorant of; things happen to us, events which are processed in our subconscious and in our unconscious.

It has been rightly said that everything happens to us, just as when it rains or when it thunders.

We really have the illusion that we are doing things; however, we do nothing. Things happen to us; this is fatal, mechanical...

Our personality is only an instrument for the different people (Selves), through which each of these people carry out their commitments.

Many things happen beneath our capacity of cognition. Unfortunately, we do not know what goes on beneath our poor reasoning.

We believe that we are wise men, when in reality, we do not even know that we are not. We are wretched wood dragged along by the rough waves on the ocean of existence.

To come out of this misfortune, from this unconsciousness and from such a regrettable state in which we find ourselves, is only possible by dying to ourselves...

How can we awaken if we do not previously die to ourselves? Only with death does the new come. If the seed does not die, the plant is not born.

He who truly awakens acquires, for that reason, full objectivity of his consciousness, the authentic enlightenment and happiness... ”

19 – Psychological slavery

On this lesson we will study the psychological slavery.

Let us see the following text extracted from the book “The Revolution of the Dialect”, by Samael Aun Weor, which explains this issue pretty well:

“Psychological slavery destroys interaction. 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 ‘Selves’, but they complain about the wife, children, brother, family, husband, boss etc. Those people demand conditions in order to dissolve the ‘Selves’, 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 ‘Selves’, we need to be free. The one who depends on the behavior of others will not be able to dissolve the ‘Selves’. 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 'Selves', had to create difficult situations for themselves.

In difficult situations we have formidable opportunities to study our internal and external impulses, our thoughts, feelings, 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 'Selves'. Interaction is a formidable school; the book of that school is made up of many chapters; the book of that school is the 'I'.

We need to be really free if we really want to dissolve the 'Selves'. 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 'Selves'.

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 only fears. The slave does not know what true love is.

The woman who fears her husband believes that she adores him when truly, she only fears 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: We are hit, and we hit back, we are insulted and we reply with insults.

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 what is called love.”

20 – Evolution and involution

On this lesson we will study the laws of evolution and involution. We can notice those laws in action in the human being since childhood, growing, developing, aging and when dying.

If we observe other beings we will find the same patterns, for instance in the plants.

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

However, we will see below that we can transcend those mechanical laws through the awakening of the conscious.

Before, for a better understanding, we will 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 embraces all the four 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 huge and beyond the human mind, but for now it's enough to understand the Absolute as the origin and the return point of all creation, something beyond good and evil and where true happiness and divine harmony reigns.

The Dimensions.

From the Absolute came all the dimensions or regions of nature. These dimensions are parallel worlds which coexist with each other without mixing.

There are seven dimensions or parallel worlds.

The examples of dimensions that are closer to our reality (or maybe is better to say perception skill) are the third dimension in which exists our physical world, and the fifth dimension in which exists the astral world that we have been talking about through the course.

The Real Being.

The Monadas leave the Absolute to be fully conscious of all the dimensions and of their own existence and divinity.

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

Each of us has our own Real Being or Father, who is our individual God or Master and that is what we really are.

“But when you pray, go into your private room, and, closing the door, pray to your Father, Who is in secret; and your Father, Who sees in secret, will reward you in the open.”

Jesus Christ (Matthews 6:6)

The Real Being sends his Essence (or soul) through the dimensions in order to do its duty: the work of Intimate Self-Realization of the Being.

We already saw that we are the Essence. The Essence is a part, a particle, of the Real Being.

Our Divine Mother is another part of our Real Being.

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

That’s why there’s something that we don’t see nor entirely understand but simply feel an insistent willingness to search for something superior.

It is the Real Being of each one that pushes your Essence to work, to search the knowledge to do the Self-Realization.

The big problem is that we forget all that because we have our conscious so asleep and so fascinated by the temporary and illusory things of this world that we don’t even know what our role in life is.

The result is that we create and feed the ego, which take us further and further away from our Father.

The consequence of that are pain, ignorance, misery and suffering. On the other hand, when we do our Father’s will, when we are close to Him, everything goes fine.

The evolutionary cycle.

Every Essence that comes to the physical world starts its 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 Essences, will need new instructors to lead them to Self-realization.

These instructors are now called Avatars, real masters of wisdom who already did or are very ahead in their own Self-realization work. They are the only ones able to teach us about the Self-realization.

Through the ages we can mention great Avatars like Jesus Christ, Krishna, Buddha, Quetzalcoatl, Hermes Trismegistus, Pythagoras among other.

These Avatars came to the physical world to teach the doctrine of Self-realization. Many people accepted but many don't want 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's why in every age was (and is) necessary that an Avatar comes to teach humanity.

However, an amount of 108 existences is given to each one of us to do our duty. That is symbolically represented on the 108 beads on Buda's necklace.

If we don't achieve the Self-realization within those 108 existences, we enter in the process of involution. Then we go to the opposite way. From the human kingdom and involution back until the mineral kingdom.

The involutinal cycle.

This process is necessary to destroy the ego we have been created and fed through our existences. It's a slow and painful process in the infra-dimensions of nature.

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

The infra-dimensions are symbolic described in the book “The Divine Comedy” by Dante Alighieri. The infra-dimensions are what are known as Hell.

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

The Devas examine the elemental so that they can place it again at the evolution process that will start, as we saw, from the mineral kingdom to the human kingdom.

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

Then the Essence will have 107 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 then retrieves its Essence, which will return unconsciously to the Absolute.

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

The problem is that we are very old, we have been passed through the evolution and involution process many times and we don't know how many existences we have yet to live.

Fortunately, we can destroy the ego, here and now, and escape from the involution process.

That is the very purpose of the psychological death, which is so essential for the Intimate Self-realization of the Being as we have seen in detail through this course.

So, what are we going to choose?

Destroy the ego voluntarily and go towards the Father and His wisdom, or enter into the involution process until the second death?

21 – The Revolution of the Consciousness

On this lesson we will learn about the three factors of Revolution of the Consciousness.

We have been learning so far the importance of the psychological death to truly change ourselves, our consciousness and, by consequence, our destiny. The psychological death is actually one of those three factors.

Revolution of the Consciousness means a radical change of consciousness provoked by us through effort and conscious self-work.

The Three Factors of Revolution of the Consciousness.

In order to achieve the Intimate Self-Realization of the Being, which is our purpose in life, we need to work evenly with the following factors:

1 – To die or the death of psychological defects.

It's the so-called psychological death which we have been studied in detail during the course. It must be clear that this factor of dying doesn't have any correlation with physical death or the death of the body. It's something strictly psychological and interior.

The psychological death is the first factor because it is essential and without it, we will not be capable of practicing the other factors effectively.

2- The Birth.

It is the conscious and intelligent manipulation of the sexual energy, known and studied covertly by the Greek, Egyptian, Chinese, Indian schools of initiation. Some terms that refer to the Birth are Alchemy, Supra-Sex or Sahaja Maithuna.

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

“Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit.”

Jesus Christ (John 3:5)

3 - Sacrifice for Humanity.

The Latin word for sacrifice is *sacrificium*, from *sacer* (sacred) and *facere* (to make).

The third factor of the Revolution of the Consciousness is the giving of the knowledge needed to someone achieve such revolution. In other words, the giving of the three factors of Revolution of the Consciousness to any person who wants to learn them, without discrimination of any kind and without asking or waiting for something in return.

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

Charging for something that is universal and a divine legacy to mankind is an absurdity.

There are several ways to sacrifice for humanity:

- Teaching this knowledge to people that show interest, but never forgetting to respect the free will of others.
- Taking and practicing these lessons.
- Helping people to find this knowledge, for example on the website <http://www.divinaciencia.com/en> or sharing the files available for downloading.

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

So, we should never:

- Charge or expect something in return for giving this knowledge.
- Receive these teachings and not practice them. That will eventually, even if we try to disguise it, be noticed in the bad actions, bad examples and it will only discourage others to practice it.
- Consume, offer or sale alcohol or drugs. We already know how harmful they are for the humanity.

22 – Karma and Dharma laws

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

If we do good deeds, the consequences will be good for us. On the other hand, if we do bad deeds the consequences will be harmful.

There is no effect without a cause or cause without effect.

In the superior worlds there is the Court of Divine Justice to judge our actions, which we also call Divine Law. It consists of superior beings, masters of the awakened consciousness, whose purpose is to analyze our good and bad deeds and then 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's foundations are justice and mercy. Justice without mercy is tyranny. Mercy without justice is tolerance, is to be complacent with evil.

When our deeds are judged, if we have made more good than bad ones it produces Dharma, which is like a reward for our behavior in life.

On the other hand, if the bad deeds prevail the result is Karma, that is, suffering, pain, all kind of adversities etc.

Types of Karma.

There are several types of Karma:

Individual: when applied to a specific person. Example: in the case of a sickness. It is important to clarify that not all suffering or bad circumstances are effects of Karma, because due to our unconsciousness we can directly provoke 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, a family which has a drug or alcohol addicted. This can bring suffering to all the family.

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

National: it 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 nuclear war, large natural disasters etc.

We must alert at this point that the mankind is passing through a difficult process due the global karma.

It is urgent that we change ourselves or, in other words, practice the psychological death as much as we can right now. Otherwise, we will fall with all the mankind.

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 the most serious faults, such as murders, ambushes, tortures etc. This kind 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:

“And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven.”

Matthew 12:31

The blasphemy against the Holy Spirit is the sin of adultery.

But what is considered adultery by Divine Justice?

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

Thus, if a person has more than one sexual partner in a 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 serious the karmic situation of mankind is.

The Businesses.

As stated above, the foundations of Divine Law are justice and mercy. This means that we can pay off our debts with good deeds instead of paying it with sufferings.

"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."

We are all big debtors, whether by our deeds in the current existence or in the past ones. For this reason, it is imperative that we change ourselves immediately.

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 arrogance etc.

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

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

As we eliminate our own psychological defects, the karma related to those eliminated defects is forgiven. 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 biggest defects (the cause of our suffering) and then start eliminating them through psychological death.

23 – Searching for the objective knowledge

Through the course we have been learning how to practice the astral projection. On this lesson we will see what the main purpose of the astral projection is.

That purpose is to search for the objective knowledge in the astral world, that is, the authentic wisdom that will allow us to continue evolving towards self-knowledge and spiritual evolution, and in this path learning about 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 have been teaching publicly to mankind is exactly what to do in order to be able to achieve such wisdom.

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

In the astral world we can find the Wisdom Temple or Gnostic Church.

The Wisdom Temple is a place where beings of awakened conscience, beings who work with the three factors of Revolution of the Consciousness, which also includes aiding mankind 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 Wisdom Temple?

Here is where we apply what has been learning so far.

Well, if the Wisdom Temple only exists in the astral world, then the first step is to be conscious in the astral world. We already know that we use the astral projection techniques to do that.

It doesn't matter which technique we use. What really matters is to be conscious in the astral world.

Once we have passed that first stage, we can now get to the Wisdom Temple.

But how can we, if we don't even know where we really are or what direction to take?

What we need to do is to ask our Real Being, as soon as we become conscious in the astral world, that he takes us to the Wisdom Temple.

Just do that and He will take you there.

But it is necessary to show that we are really interested and determined to get there.

And we need to show that with facts that we are really determined to receive the teachings directly from the Masters.

This requires hard work in the elimination of psychological defects and persistence with the astral projection.

What was learned in these lessons, if taken to practice, is enough to reach the Wisdom Temple.

We only have to make our choice: to be or not to be?

It's normal in the beginning that we ask our Real Being to be taken to the Wisdom Temple and nothing happens.

We can eventually be really taken to the Wisdom Temple and find nothing but a closed door.

All these experiences show that it is not the time yet; that we need to work more in order to be allowed into the Wisdom Temple.

However, these experiences already show good progress on this work.

Good work and nice experiences.

Final message

Hello dear friend.

Unfortunately, just a few people get interested about the issues approached in this course.

The reason is quite simple: people don't really want to change themselves, especially if it requires some effort to accomplish.

People in general choose to go through the easy way; the way that leads to nowhere. Sadly, the result is to live an existence of delusion and no sense.

Just a few people will dare to take the hard way, swim against the current to achieve the awakening of conscious and the 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 it. But small is the gate and narrow the road that leads to life, and only a few find it.”

Matthew 7:13-14

That is why we would like to congratulate those who finished this course.

“So what now? Is this it? What should I do to keep studying?”

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

Once finished the course, the first step is start practicing intensively what was learned, especially psychological death and astral projection. One should become a specialist on those.

The second step is to go to the Wisdom Temple to get, just like other people, the advanced lessons directly from the Masters. We talk about that on the previous lesson.

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

It is important to have patience and perseverance because it is not easy to swim against the current (especially when we are starting learning to swim).

But if you made it this far you can go further. Just don't ever stop swimming.

Be careful. Do not to be satisfied with only theories, reading books and texts. This is the most common mistake made by people who do not practice. They end up taken by the current.

Well, now it's up to you. But you can 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 there are many "Celestial Eyes" praying and even cheering for you. Don't disappoint them.

We wish you all the strength and light on your way.

Divina Ciencia team.

Bibliography

This course is based on the Gnostic knowledge or Gnosis (a Greek word that basically means or refers to a superior knowledge).

The Gnosis is something as old as the humanity and that has always been present in the several epochs and cultures of the history.

We can find Gnostics elements 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, who wrote several books about the subject.

The course is based on the main books of Samael Aun Weor and other Gnostic works.

V.M Samael Aun Weor.

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

Besides of his correct life, his doctrine was printed in more than a hundred works translated in different languages; teaching that was summarized in five great books, by him recommended for everyone that really wants to deepen in your interior world through the direct experience and is an 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 on October 11, 1926, in Colombia and knew the Gnosis through Samael Aun Weor. He continued the work of Samael Aun Weor spreading the Gnostic teachings 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)