Conference 29 from Phase A.

CONF. 29

THE LAW OF THE PENDULUM

It is interesting to have a wall clock at home, not only to know the time but also to reflect a little.

Without the pendulum the clock does not work; the movement of the pendulum is profoundly significant.

In ancient times the Dogma of Evolution did not exist; then the sages understood that historical processes always unfold in accordance with the Law of the Pendulum.

Everything flows and ebbs, rises and falls, grows and diminishes, comes and goes in accordance with this marvelous Law.

There is nothing strange in everything oscillating, in everything being subject to the to-and-fro of time, in everything evolving and involving.

At one extreme of the pendulum is joy, at the other pain; all our emotions, thoughts, yearnings, desires, oscillate in accordance with the Law of the Pendulum.

Activity *Pleasure* *Splendor* *Spiritualism*

Critical Point *Understanding* *Passivity* *Pain*

Decadence *Materialism*

Hope and despair, pessimism and optimism, passion and pain, triumph and failure, gain and loss, certainly correspond to the two extremes of the pendular movement.

Egypt arose with all its might and dominion on the banks of the sacred river, but when the pendulum went to the other side, when it rose at the opposite extreme, the land of the pharaohs fell and Jerusalem arose, the beloved city of the Prophets.

Israel fell when the pendulum changed position, and the Roman Empire arose at the other extreme.

The pendular movement raises up and sinks empires; it makes powerful civilizations arise and then destroys them, etc.

We can place at the right extreme of the pendulum the various pseudo-esoteric and pseudo-occultist schools, religions and sects.

We can place at the left extreme of the pendular movement all the schools of a materialist, Marxist, atheist, skeptical type, etc. Antithesis of the pendular movement, changeable, subject to incessant permutation.

The religious fanatic, because of any unusual happening or disappointment, can go to the other extreme of the pendulum and become an atheist, a materialist, a skeptic.

The materialist, atheist fanatic, because of any unusual fact, perhaps a transcendental metaphysical happening, a moment of unspeakable terror, can be taken to the opposite extreme of the pendular movement and be turned into an unbearable religious reactionary.

Examples: A priest defeated in a debate by an esotericist became, in despair, an unbeliever and a materialist.

We knew the case of an atheist and unbelieving lady who, owing to a conclusive and definitive metaphysical fact, became a magnificent exponent of practical esotericism.

In the name of truth, we must declare that the true and absolute materialist atheist is a farce; he does not exist.

Before the proximity of an inevitable death, before an instant of unspeakable terror, the enemies of the eternal, the materialists and unbelievers, pass instantly to the other extreme of the pendulum and end up praying, weeping and crying out with infinite faith and enormous devotion.

Karl Marx himself, author of Dialectical Materialism, was a Jewish religious fanatic, and after his death they gave him the funeral honors of a great rabbi.

Karl Marx elaborated his Materialist Dialectic with a single purpose: "To create a weapon to destroy all the religions of the world by means of skepticism".

It is the typical case of religious jealousy carried to the extreme; Marx could in no way accept the existence of other religions and preferred to destroy them by means of his Dialectic.

Karl Marx fulfilled one of the Protocols of Zion, which says textually: "It does not matter that we fill the world with materialism and repugnant atheism; the day on which we triumph, we will teach the religion of Moses duly codified and in dialectical form, and we will not permit any other religion in the world".

It is very interesting that in the Soviet Union the religions are persecuted and the people are taught materialist dialectic, while in the synagogues the Talmud, the Bible and the religion are studied and they work freely without any problem at all.

The masters of the Russian government are religious fanatics of the Law of Moses, but they poison the people with that farce of Dialectical Materialism.

We would never pronounce ourselves against the people of Israel; we are only declaring against a certain double-dealing elite which, pursuing unavowable ends, poisons the people with the Materialist Dialectic while in secret it practices the religion of Moses.

Materialism and Spiritualism, with all their train of theories, prejudices and preconceptions of every kind, are processed in the mind in accordance with the Law of the Pendulum and change in fashion in accordance with the times and customs.

Spirit and matter are two very debatable and thorny concepts that no one understands. The mind knows nothing about the spirit; it knows nothing about matter.

A concept is no more than that, a concept. Reality is not a concept, even though many concepts may be forged about reality.

The spirit is the Spirit (the Being), and it can only know itself. It is written: "The Being is the Being, and the reason for the Being to be is the Being itself".

The fanatics of the God of matter, the scientists of Dialectical Materialism, are empiricists and one hundred percent absurd. They speak about matter with a dazzling and stupid self-sufficiency, when in reality they know nothing about it.

What is matter? Which of these foolish scientists knows it? Much-vaunted matter is also a too debatable and rather thorny concept.

Which is matter?, cotton?, iron?, flesh?, starch?, a stone?, copper?, a cloud, or what? To say that everything is matter would be as empirical and absurd as to assert that the whole human organism is a liver or a heart or a kidney.

Obviously one thing is one thing and another thing is another thing; each organ is different and each substance is distinct. Then, which of all these substances is the much-vaunted matter?

Many people play with the concepts of the pendulum, but in reality concepts are not reality.

The mind only knows illusory forms of nature, but it knows nothing about the truth contained in such forms.

Theories go out of fashion with time and with the years, and what one learned in school turns out afterward to be of no use; conclusion: no one knows anything.

The concepts of the extreme right or of the extreme left of the pendulum pass like women's fashions; all these are processes of the mind, things that happen on the surface of the understanding, nonsense, vanities of the intellect.

To any psychological discipline another discipline is opposed; to any logically structured psychological process another similar one is opposed; and after all, what?

The Real, the Truth, is what interests us; but this is not a question of the pendulum; it is not found amid the to-and-fro of theories and beliefs.

The Truth is the unknown from instant to instant, from moment to moment.

The Truth is in the center of the pendulum, not on the extreme right and not on the extreme left either.

When Jesus was asked: What is the Truth?, he kept a profound silence. And when the Buddha was asked the same question, he turned his back and withdrew.

The Truth is not a question of opinions, nor of theories, nor of prejudices of the extreme right or of the extreme left.

The concept that the mind can forge about the truth is never the Truth. The idea that the understanding may have about the truth is never the Truth.

The opinion that we may have about the truth, however respectable it may be, is in no way the Truth.

Neither the spiritualist currents nor their materialist opponents can ever lead us to the truth.

The Truth is something that must be experienced in a direct way, as when one puts one's finger into the fire and is burned, or as when one swallows water and drowns.

The center of the pendulum is within ourselves, and it is there that we must discover and experience in a direct way the Real, the Truth.

We need to explore ourselves directly
in order to discover ourselves
and know ourselves profoundly.

The experience of the Truth only comes when we have eliminated the undesirable elements that as a whole constitute the Myself.

Only by eliminating error does the Truth come. Only by disintegrating the I Myself, my errors, my prejudices and fears, my passions and desires, beliefs and fornications, intellectual entrenchments and self-sufficiencies of every kind, does the experience of the Real come to us.

The Truth has nothing to do with what may have been said or left unsaid, with what may have been written or left unwritten; it only comes to us when the Myself has died.

The mind cannot seek the Truth because it does not know it. The mind cannot recognize the Truth because it has never known it. The Truth comes to us spontaneously when we have eliminated all the undesirable elements that constitute the Myself, the I Myself.

As long as the Consciousness continues bottled up in the I Myself, it will not be able to experience that which is the Real, that which is beyond the body, the affections and the mind, that which is the Truth.

When the Myself is reduced to cosmic dust, the Consciousness is liberated in order to awaken definitively and experience the Truth in a direct way.

With just reason the Great Kabir Jesus said: "Know the truth, and the truth shall make you free".

What use is it to a man to know fifty thousand theories if he has never experienced the Truth?

The intellectual system of any man is very respectable, but to any system another is opposed, and neither the one nor the other is the Truth.

It is better to explore ourselves in order to know ourselves and come one day to experience in a direct way the real, the Truth.

CONCEPT AND REALITY.

Who or what can guarantee that concept and reality turn out to be absolutely equal?

The concept is one thing and reality is another, and there exists a tendency to overestimate our own concepts.

Reality equal to concept is something almost impossible; however, the mind, hypnotized by its own concept, always supposes that it and reality are equal.

To any psychological process correctly structured by means of an exact logic, another different one, strongly formed with similar or superior logic, is opposed; what then?

Two minds severely disciplined within iron-clad intellectual structures, arguing with each other, debating about this or that reality, each one believes in the exactness of its own concept and in the falseness of the other's concept; but which of them is right?, who could honestly give guarantees in either case?

In which of them do concept and reality turn out to be equal?

Unquestionably each head is a world, and in each and every one of us there exists a kind of pontifical and dictatorial dogmatism that wants to make us believe in the absolute equality of concept and reality.

However strong the structures of a line of reasoning may be, nothing can guarantee the absolute equality of concepts and reality.

Those who are self-enclosed within any intellectual logistic procedure always want to make the reality of phenomena coincide with the elaborated concepts, and this is no more than the result of reasoning hallucination.

To open oneself to the new is the difficult ease of the classic; unfortunately people want to discover, to see in every natural phenomenon, their own prejudices, concepts, preconceptions, opinions and theories; no one knows how to be receptive, to see the new with a clean and spontaneous mind.

That the phenomena speak to the sage would be the proper thing; unfortunately the sages of these times do not know how to see the phenomena; they only want to see in them the confirmation of all their preconceptions.

Although it may seem incredible, modern scientists know nothing about natural phenomena.

When we see in the phenomena of nature exclusively our own concepts, we are certainly not seeing the phenomena but the concepts.

However, the foolish scientists, hallucinated by their fascinating intellect, stupidly believe that each one of their concepts is absolutely equal to this or that observed phenomenon, when the reality is different.

We do not deny that our affirmations may be rejected by all those who are self-enclosed by this or that logistic procedure; unquestionably the pontifical and dogmatic condition of the intellect could in no way accept that this or that correctly elaborated concept does not coincide exactly with reality.

As soon as the mind, through the senses, observes this or that phenomenon, it hastens immediately to label it with this or that scientistic term, which unquestionably only comes to serve as a patch to cover up its own ignorance.

The mind does not truly know how to be receptive to the new, but it does know how to invent very complicated terms with which it tries to qualify, in a self-deceiving way, what it certainly does not know.

Speaking this time in a Socratic sense, we will say that the mind not only does not know, but, furthermore, does not know that it does not know.

The modern mind is terribly superficial; it has specialized in inventing terms made extremely difficult in order to cover up its own ignorance.

There exist two kinds of science: the first is no more than that rotting heap of subjective theories that abound out there. The second is the pure science of the great illuminated ones, the Objective Science of the Being.

Undoubtedly it would not be possible to penetrate into the amphitheater of cosmic science if we have not first died in ourselves.

We need to disintegrate all those undesirable elements that we carry in our interior and that, as a whole, constitute in themselves the I of Psychology.

As long as the Superlative Consciousness of the Being continues bottled up in the Myself, in my own concepts and subjective theories, it is absolutely impossible to know directly the crude reality of natural phenomena in themselves.

The key of the laboratory of nature is held in the right hand of the Angel of Death.

We can learn very little from the phenomenon of birth, but from death we will be able to learn everything.

The inviolate temple of pure science is found at the bottom of the black sepulcher. If the germ does not die, the plant is not born. Only with death does the new come.

When the Ego dies, the Consciousness awakens to see the reality of all the phenomena of nature such as they are in themselves and by themselves.

The Consciousness knows what it directly experiences for itself, the crude realism of life beyond the body, the affections and the mind.

Complementary Graphics.

An ascent is always followed by a descent of equal magnitude. The middle line is the Truth.

The Critical Point allows one to contemplate the two extremes in order to transcend them.

THE INNER PENDULUM.

To attain Understanding we must avoid polarizing ourselves in the Intellect or in Sex. Understanding is a faculty of the heart that allows the opposites to be reconciled.



End of Conference 29.