

# THE LAW OF THE PENDULUM

*Lecture by Samael Aun Weor*

Certainly, humanity lives in the battle of the opposites, among the crude fight of the opposites. Sometimes we are very happy; other times we are depressed, sad. We have epochs of progress, of well being – according with the law of Karma – we also have critical times, in the economic and social field, etc. There are times when we become optimistic people and times that we fell into pessimism. It has always been seen that, after epochs of happiness, comes a depressive and painful period of time, etc.

No one can ignore that we are always subjected to many alternations in the practical field of life. Normally, after the epochs that we call the "happiest," follow epochs of anguish. It is the Law of the Pendulum, which really governs our life.

You have seen the pendulum of a clock: in a moment it descends, on the right side, and then ascends on the left. The Law of the Pendulum also governs the countries – there is no doubt about it. In the epochs in which Egypt flourished at the border of the Nile, the Jewish people were nomads in the desert. Much later, when the Egyptian people declined, the Hebrew people were raised up victoriously; that is the Law of the Pendulum. A triumphant Rome, sustained on the shoulders of many countries, falls – with the Law of the Pendulum – and those countries ascend victoriously.

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

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

All human beings depend of the Law of the Pendulum; that is obvious. We have good friends, and if we comprehend them, obviously we will preserve the friendship; it would be absurd to demand that our friends not to be subjected to the Law of the Pendulum. It should not surprise us when one friend with whom we have always had good relations

suddenly changes his mood in front of us. In those cases it is better to do a respectful salute and to get out, so the friend can have time to cool down, and we should not feel bad because that friend one day showed a stern face to us. We have to comprehend him, because there is no human being who is free of the Law of the Pendulum.

So, it is worth being reflective. This law becomes especially evident in the natives of Gemini, those born between May 21 and June 21. The Geminis have a double personality. As friends they are extraordinary, wonderful, they can even sacrifice for their friends, but when the personality changes, then they are the opposite and everybody is disconcerted. Well, this is an example of the Law of the Pendulum. I do not want to say that they are centered exclusively in that aspect of the Law of the Pendulum, no, they just show it in a more manifest form; they help us to see how this law really is.

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

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

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

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

People live completely enslaved by the Law of the Pendulum: as soon they ascend with absolute happiness, singing victory, then they go to the other extreme, depressed, pessimistic, anguished, desperate.

It seems that life becomes complicated because of the Law of the Pendulum. The highs and lows of money, of finances, the times of marvelous harmony between the relatives,

the times of conflicts and problems, are processed according with the Law of the Pendulum.

The Law of the Pendulum is one hundred percent mechanical.

The Law of the Pendulum is in our mind, in our heart and in the motor- instinctive-sexual centers. It is obvious that in each center exists the Law of the Pendulum.

In the mind, this law is perfectly perceptible in the fights of the antithesis, in the contradictory opinions, etc.

In the heart, this law exists in the antithetic emotions, in the states of anguish and happiness, optimism and depression.

In the motor-instinctive-sexual center, it is manifested through habits, customs, movements. We crease our brow when we are depressed or serious, or we smile happily when we are under the impulse of the motor center, etc. We jump filled with happiness because of good news, then our calves tremble in a moment of imminent danger: this is all thesis and antithesis of the motor center, the Law of the Pendulum in the motor center.

Conclusion: we are slaves of a mechanical law. If somebody claps their hand on our shoulders, we smile; if somebody gives us a slap in the face, we answer with another one; if somebody says a word of compliment, we feel happy, but if somebody hurt us with an aggressive word, we feel terribly offended.

So, we are small machines subjected to the Law of the Pendulum. Anybody can do with us what he wants. Does somebody want to see us happy? Give us some claps on the shoulder and some compliments and we will be very happy. Does somebody want to see us angry? Tell us some words that could hurt our self-esteem, or any hard word and they will also see us offended and angry.

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

If I want you to be happy, it would be enough to say some sweet things, to adulate you. If I want you to be displeased with me, I simply offend you and then you knit your brow; you no longer see me with "sweet eyes" as you are doing in this moment, but in an angry way. But if I want to see you happy again, I can tell you some sweet words and once again you are happy, looking at me with sweet eyes. Conclusion: you are to me like an instrument, with which I can play melodies; sweet ones, aggressive ones, romantics, etc.

Therefore, where is the individuality of the people? Well, they do not have it; they are not owner of their own psychological processes.

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

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

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

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

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

There are times when we become passionate for one plate of the balance and other times when we do the same with the other side. There are times when we go to one extreme of the pendulum and other times when we go to the other side, and this is the reason why we do not have peace.

Our relations are really bad, conflictive. After every epoch of peace, there comes an epoch of war. We are victims of the Law of the Pendulum, which is something painful. That is the reason behind the fight of the classes, the conflicts between the capital and the workers, etc.

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

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

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

Everything has two faces: the positive and the negative. This esoteric sign indicates this fact; let us project it on the floor. Observe on the floor its shadow. What do you think? The devil. However, it is an esoteric sign, but its shadow obviously has the face of a devil. Everything is double in life, there is nothing that is without duality.

When one becomes accustomed to see things from the center of the magic circle, everything changes and one frees oneself from the Law of the Pendulum.

On a certain occasion, when I had the physical body that was known as Thomas á Kempis, I wrote in a book entitled, "The Imitation of Christ," the following phrase:

Thou art none the holier if thou art praised, nor the viler if thou art reproached. Thou art what thou art; and thou canst not be better than God pronounceth thee to be.

That is clear, everything has a double face: praise and vituperation, triumph and defeat.

When one becomes accustomed to see everything, every circumstance, in an integral form, with its two faces, one avoids many disillusion, frustrations and deceptions.

If you have a friendship, a friend, you have to understand that your friend is not perfect, that he has his psychic aggregates, and that at any moment he can pass from being a friend to being an enemy – and moreover, that it is something normal. Therefore, on the day that something like this happens, you do not pass through any disillusion.

I remember when I began the Gnostic Movement. The followers were constituted of three or four people, and in truth I put all my heart into those people, fighting to help them: helping them to perform astral travels, meditation, the study of Gnosis, etc. I

formed a small group, and I expected anything except to see someone leave the group, because I was committed to them, I had formed that small group with much love.

Of course, when one of the members of the group retired, I felt as if someone had stuck a poniard in my heart. I said, "But I have been fighting so much for that friend, I wanted him to follow the Path; I have not done anything bad to him, so why this treason?" He went to another school. I had never thought that someone who was receiving the teachings would go to another school. However, I decided to keep working stoically.

The group became bigger and the day arrived in which there were many people. In those days, it was said to me in the superior worlds that the Gnostic Movement was like a train in movement and that some passengers get off at one station and others get on; that in another station some get off and others get on. The conclusion was that Gnosis is a train in movement and I am the conductor who is driving the train. So I should not feel concerned. I understood it in that manner, and really, later, I verified it. Since then, I have become stoic. I also saw that when one retired, ten arrived. "Well," I said, "there is no reason to be concerned."

Since that epoch, after great suffering because one retired, I learned that very rare is the one that goes to the final station. And that cost me a great deal of pain. Does a brother retire today? Then I say, "Good luck!" I am no longer the one that feels a terrible anguish and desperation for that brother; those times have already passed. Does one retire? Then there arrive ten, twenty others... So, when there are so many people, we do not have to fight to get them; that is clear!

All of us are subjected to the Law of the Pendulum: the ones that today feel enthusiasm for Gnosis, tomorrow are disillusioned. That is normal. Everybody lives within that mechanism.

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

I am exactly in the center of the magical circle, in order to see what is happening in the circle: each circumstance, every person, every situation with its two faces, positive and negative.

If one is in the center and sees how everything passes around oneself, not taking part in the positive or negative aspect of anything, one avoids many disillusionings and sufferings.

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

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

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

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

But in order to learn that horrible lesson, I had to suffer terribly. The first times it was as if someone was sticking a poniard in my heart. Afterward, it seemed that I got a "callous" in my heart. So I will not do the same as Madam Blavatsky, because I am seeing the two faces of everything; I am in a third position, in the position in where the heart is preparing itself for the coming systole.

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

The Tao is the esoteric Gnostic work. The Tao is the secret path. The Tao is something very intimate. The Tao is the Being.

When one lives in the center of the circle, one does not take part in that mechanical game of the Law of the Pendulum. One is not subjected to the alternatives of anguish and happiness, triumph and failure, happiness and pain, optimism and pessimism, etc.

Obviously, one is not liberated from the Law of the Pendulum, but – I repeat – it is necessary to learn to see everything with its two faces, positive and negative, and to not become identified with either of them, because both are illusory.

Everything passes in life. Everything passes.

Within the world that could be called "intellectual," there always exists a certain aversion to opinions, because I understand that an opinion is just the intellectual exteriorization of



a concept, with the fear that another opinion might be the truth. This naturally indicates ignorance. This is serious, and there are the antitheses.

I still do not understand why a certain sacred Pythoness said to Socrates that "There is something between wisdom and ignorance," and "that something is opinion." (Editor: See Plato, Symposium, 201e-203a) Sincerely, even if that Pythoness was very sacred, I do not accept her thesis, because opinion comes from the personality and not from the Being.

In reality, the personality leads the human beings to the submerged devolution in the infernal worlds. The personality, as I said to you on another occasion, has many things: it is artificial, it is formed by the customs that were taught to us, with the false education that we received in schools and colleges, and it does not have any relation with the different parts of the Being. That personality is artificial because it takes us away from our own profound Inner Being. Obviously, it leads us along a mistaken path that goes to the devolution in the submerged mineral kingdom.

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

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

Socrates also asked the pythoness (Diotima was the name of the pythoness of Delphi) about love. Socrates says that love is beautiful, ineffable, subtle. The pythoness answered that love itself is not beautiful. Socrates, ashamed, answered, "It is not beautiful? Then is it ugly?"

The pythoness says to him, "Do you only see the ugliness, as if it were that ugliness is all that exists? Do not you realize that between beauty and ugliness there is something different, something distinct? Love itself is not beautiful nor ugly; it is just different and that is all..."

Socrates, who was a wise man, kept silence.



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

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

**Answer:** Let us see...

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

**Answer:** So we have received two answers. But it is necessary to differentiate between beauty and love. For this reason your answer is not very complete. Let us see... you.

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

**Answer:** The answer is very interesting. Let see... you.

**Question:** Love is ineffable, because it is not something intellectual. It is an emotion that, we could say, is sublime.

**Answer:** That answer is more transcendental.

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

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

**Answer:** Well, let see the last of the answers.

**Question:** I think that as we perceive everything from the viewpoint of our human personality, everything is relative, we are victims of circumstances, so love escapes from our field. Love really belongs to the Being, not to the human personality.

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

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

**Answer:** As a matter of fact, the Pythoness of Delphi practically insinuated one truth: Love is far beyond beauty and ugliness. Does beauty come from love? That is another thing. For example, when the ego is dissolved, what remains in us is the inner beauty, and from that beauty comes love.

So, love itself is far beyond the concepts that exist about ugliness and beauty. It cannot be defined, because if it is defined, it is disfigured. Did the Pythoness have reason or no? Yes, she had: love is beyond the concepts of ugliness and beauty, even though beauty comes from love. Where true love exists, there also exists inner beauty; that is obvious.

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

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

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

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

Afterwards, everything passes around; one sees everything passing around the circle (the consciousness of each one), as the different events with their double faces also pass, etc.: triumphs and failures, successes and failures.

Everything has two faces and being in the center one conciliates the opposites.

One no longer fears an economical failure. One at that point could not commit suicide because he has lost his fortune, as many players at the casino of Monte Carlo have done.

One no longer suffers because of the treason of friends. One becomes invulnerable to pleasure and pain.

Observe how extraordinary and marvelous this is! But if we do not learn to live exactly within the circle, if we are not exactly located in the Tao – the central point of the magical circle – we will remain in the same state: exposed to the tragic and changing Law of the Pendulum, which is completely mechanical, one hundred percent.

So my dear friends, we have to learn to live intelligently, consciously; that is obvious.

Unfortunately, the entire humanity is subjected to the Law of the Pendulum. The mind itself goes from one extreme to another. That is fatal! I have seen that there is not one person who is free of the objections. Somebody comes and says something; what is the first thing that happens? One objects, one reacts with a particular objection! It is the Law of the Pendulum: "Tell me something and I will also say something." "You put me down and I will do the same." Conclusion: pain. It would be better not to do so, because that is terrible! Why we have to react with objections, friends?

An interesting case comes to my memory in these moments. Many, many years ago, in the Astral World, in Hod, in the Sephirah Hod, I invoked a deity, an Angel or Elohim – however you want to call him – or Deva. He said something to me and immediately I objected. In a vulgar way, I would say that I refuted him. I also expected that the deity was going to discuss this with me, but that did not happen. That deity listened to me with infinite respect and profound veneration. I adduced many concepts, and when I finished – and I was thinking that he was going to rebut – with great astonishment I saw that he did this sign, inclined reverently, turned his back, and went away.

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

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

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

It is better for everyone to say what they want to say and for us to not reply with objections, because everyone is free to say what he wants. But one lives reacting with objections: we give them to the interlocutor and to oneself also.

Of course, this does not mean that agree and disagree do not exist; it is obvious that they exist. Let us suppose that any one of us has to clean up a pigsty – I think that would not be a very agreeable work. We would have the right to feel that it is not very pleasant, but it is something very different to object, to begin protesting, "What filthiness, my God; I never believed that one day I could fall that low in life! Woe is me, how unfortunate I am, etc., etc., etc., cleaning this pigsty!" Well, with that, the only thing that one gets is the complete fortification of the "I's" of anger, self-esteem, pride, etc.

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

What could one do in the case that one does not like a person? We have to know ourselves, in order to see why we do not like that person. It happens that the person shows some of the defects that we have. One has the "I" of the self-esteem, and when somebody shows some of those inner defects, obviously we do not like that person. So, instead of objecting to that person – protesting, fighting – it would be better to self-explore ourselves in order to know the psychic element that we carry inside which originates that antipathy. Let us think that if we discover that element and dissolve it, the antipathy ends.

But if instead of investigating ourselves we object, protest, "thunder" and "lightning" against that person, we strengthen the ego, the "I"; that is indubitable.

Undoubtedly, we are always objecting in the world of the intellect. This produces an intellectual division: the mind is divided between thesis and antithesis. It is transformed into a place of fights that destroy the brain.

Observe how those that call themselves "intellectuals" are full of strange manias: some of them wear their hair in a disorderly fashion, they scrape the body frightfully, etc. and do fifty thousand funny things. Of course, that is the product of a mind more or less deteriorated, destroyed by the battle of the antitheses.

If to any concept we put an objection, our mind ends up fighting with itself. As a

consequence of that come illnesses of the brain, psychological abnormalities, depressive states of mind, nervousness that destroy very delicate organs, such as the liver, heart, pancreas, spleen, etc.

But if we learn not to put objections, and realize that everyone can think what they want, that everyone can say what they want, then those battles within the intellect will end and to replace them arrives a true peace.

The minds of the poor people are quarreling at all times. They dispute within themselves, and that leads along a very dangerous way, the way of brain illnesses, illnesses of the organs, to the destruction of the mind – many cells are burned uselessly.

It is necessary to live in holy peace, without objections; everyone can say what they want. We do not have to object, we have to walk as it has to be: consciously.

Unfortunately, we do not know how to live; we are in the Law of the Pendulum.

Now, talking with you, I recognize that it is not something easy, to not object. We go out, we are in our car, and suddenly someone crosses our way, etc.

Well, if we do not say anything, at least we protest with the horn.

Somebody says something in the moment that "we lost our guard" and for sure, we protest, we put objections. It is difficult, frightfully difficult, to not object.

In the Oriental world, this aspect has been profoundly reflected upon; also in the western world.

I believe that there are times when it is necessary to use a power that is superior to us, if we really want to free ourselves from objections.

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

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

GAAAAAAATEE, GAAAAAAATEE, GAAAAAAATEE.

Better to spell it: G-A-T-E. [\*as in Spanish language] I understand that this mantra allowed him to open the Eye of Dangma, and that is interesting. It is related with the profound inner illumination and with the Illuminating Void.

That help was necessary, because it is not easy to stop objections. One moment in which one lost one's guard and one is already objecting to everything: to life, money, inflation, the cold, the heat, etc., etc., etc. Many protest because of cold, others because of heat, because they do not have money, because they were bitten by a mosquito... They protest everything.

When one lives objecting, one prejudices oneself horribly, because what one has won with one hand in the dissolution of the ego, is destroyed with the other hand through our objections.

If one is fighting to not have anger, but if one is objecting, obviously the demon of anger comes and gets stronger.

One is doing a terrible fight in order to eliminate the demon of pride, but if one objects to the bad economic situation, to this and that, then one again fortifies that demon.

One is doing efforts to finish with the abominable lust, but if one in a determinate moment puts objections, "because the woman does not want to have sexual relations with me," or the woman says "because the man does not come after me," and fifty thousand other objections like those, then one strengthens the demon of lust.

So, if with one hand we are fighting for the elimination of the psychic aggregates and with the other hand we are strengthening them, we are just stagnant.

Therefore, if you in truth want to disintegrate the psychic aggregates, you have to finish with objections. If you do not do so, you will become stagnant; you will not progress in any way.

I want you to understand this, my dear friends, to comprehend this once and forever.

Well, until here has been the lecture. However, the door is open to the questions that the brothers want to ask. Let us see... Speak, brother...

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

**Answer:** One has the right to speak, because one is not dumb, nor has the tongue sewed down. But what is never convenient for our own good, is to put objections, to protest, to

"blow up," because it is warm, because it is cold, or simply to be displeased with everything. That leads us to failure. We need, I repeat, not to put objections.

One has to say what has to say: the truth and nothing else but the truth, and to give to the others the freedom to opine as they want, because each one is free to say what he wants.

If one does not do so, if at any moment one is objecting, one destroys the mind, his own brain, and generates many damages to oneself. One also strengthens the ego, instead of dissolving it.

Is there another question?

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

**Answer:** Those persons do realize that all in life has two faces, but unfortunately they do not locate themselves in the center of the circle, in the Tao... When one is in the Tao, one knows to see all things pass around oneself, around one's own Consciousness, all the events of life with their two faces, and one knows that they are ephemeral.

Obviously, then one does not identify with one face or the other: one conciliates the opposites through the synthesis. Let us take, for example, the case of someone that is in a great party, very happy. However, that person knows that after of any moment of happiness another of pain will come.

If that person is located in the center, in the Tao, then he conciliates the opposites within himself, in his own Being, in his own Consciousness and says, "I know that after every happiness comes a sadness, but nothing of this affects me, because everything is ephemeral: people pass away, things pass away, ideas pass away, everything passes... So, I can live that event as it has to be lived."

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

