

## THE LAW OF DESTINY AND ACCIDENT

It is reasonable to talk about destiny when one agrees on the significance of the world destiny. On this base we would probably not have problems when talking about the law of destiny.

The problems surges when we talk about the law of accident. The accidental is what introduces itself in a determined trajectory, breaking that which is foreseen. Destiny can be foreseen, but not the accident.

In this sense, it seems more reasonable to talk about the Law of Destiny rather than the Law of Accident. The accidental is related with hazard and in some measure, it is subjected to provision. Hazard is determined in some way, but for now we shall call it probabilistic.

Hazard can be previewed from a major system, but never by an element that pertains to the system where the accidental erupts.

Mental form has to do with both laws; basically the problem would be reduced to geometry. In this way we would say that destiny has to do with the straight line and accident with the curved that would be cutting it.

The probability of the straight line is minimal, being the curved line the more probable trajectory.

From our point of view the straight line does not exist; in other words, there is no destiny. Everything would be subjected in this way, to curved laws of accident.

All non-vital phenomena, regarding organisms, follow a curve that advances in its movement, growth, reproduces or expands itself, and dies, be it a caterpillar, a average or superior human being, ideas, systems, etc.

Seen from inside the civilizations, its deviation are interpreted as qualities. We, subjected to historial accidents, do not explain to ourselves the deviations because we are included within the ambit.

To be able to foresee the accidents, it is necessary to get out of the system and out of the mental suppositions to which a civilization submits us.

### DISTANCE HAS TO BE TAKEN

Accident is what is natural, destiny erupts breaking the accident. Destiny surges when the accidental determinations are broken.

The processes are referred to the internal times of the human being. The human machine has its own time and also the centers have their own particular one, each one being different from the others.

We recognize minimal cycles in the time of a subject.

The day is divided into four times of six hours each.

In this way there would be optimum hours for motion, for the intellectual work, hours for sleeping and hours of semi-sleep. Those are the four periods of the day that correspond to the law of cycles. Each one of these periods or cycles are divided in two hemi-cycles, one positive and another negative. These hemi-cycles of 3 hours are the minimal recognizable time of changes in the functional state of a human being.

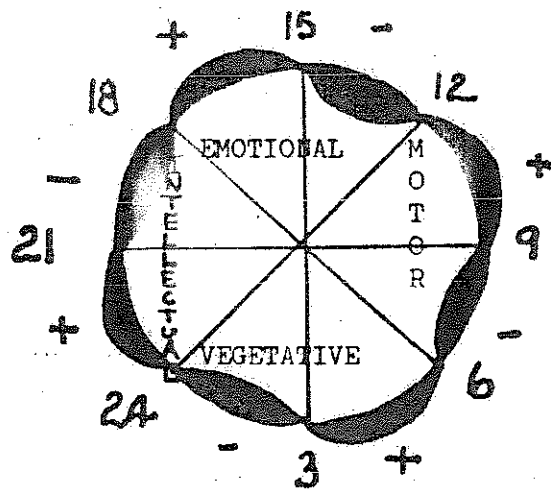
Thus, we recognize a cycle of six hours (from 0-6 hours), optimum for the regeneration of the vegetative function, with its two hemi-cycles of three hours, from 0-3- (negative) and from 3-6+ (positive)

If we consider the fourth function as part of the vegetative, the negative hours of the vegetative would correspond as optimum for its work.

A cycle of six hours (from 6-12 hours) for the motor work with its corresponding hemi-cycles: - From 6-9 and + From 9-12.

A cycle of six hours of predominantly emotional action (from 12-18 hours). The first three being - and the following three +.

And finally, six optimum hours for the intellect (from 18-24 hours), also divided into three - and three + hours.



Aside from all this are the habits formed by repetition, custom, etc.

It is understood that the moments of major production for the respective functions will be obtained in the corresponding positive hemi-cycles.

There are also cycles of days, months, years. When we talk about cycles we are referring to the repetition of events.

The cycles of days are of 3,7,14,28 and 57.

Those of 28 days correspond with the lunar month and those of 57 with 2 lunar months.

There is another great cycle of 12 years and an even major one of 78 years that coincides with the vital cycle of humans (ideal).

To what are these cycles attributed to? To what are these internal movements in humans attributed to?

We know that in the interior of a system, the bodies that integrate it, influence themselves reciprocally in their constant change and movement.

Thus, earth is impacted by the action of the other components of the system to which it pertains, and through earth, the human being.

In this way, the influences (or action of fields) act in a step by step manner of major over minor systems. Thus the phenomena of major systems act by harmonics in the centers of humans. Regarding this, the immediate material forces can modify humans, and inversely.

We reiterate that this interaction of forces, fields or influences (however we want to call them) is effected following an order, a scale.

The changes in the planetary relations explain the variations each three hours since these vary in that minimal period.

The action of the moon explains the variations observed each 14,28 and 57 days (lunar enneagram).

The action of the sun with its periodic explosions, the cycles of 12 years; and the passage of Halley's comet, the large cycles of 78 years.

How do we get to know our cycles? (explanation of the daily plotting by functions, observation or coincidences, etc.)

We'll see that each function has different times or rhythms.

Ideas oscillate less than emotions and these less than motricity.

The periods of 14,28 and 57 days use to be points of confluence of particular cycles. Thus, a total cycle is marked by the fall of all the curves (this has to be done experimentally to be proven.)

Without previous study and knowledge of ones own cycles we will see different, circumstantial explanations, that have nothing or very little to do with it. It is a false explanation without perspective.

If we study the problem, we'll see that the cycles are almost completely foreseeable.

When would the destiny start?

When the lines begin to stretch and the cycles break, little by little we are no longer subjected to the law of accident and we start having a destiny. When the curve of the cycle begins to rectify, things are no longer happening to oneself and one starts "to do".

Major cycles of our life are studied with the Horoscope machine. Every 12 years we replace even the more recondite atoms of our body, and the major recurrences start at a different level.

To explain this machine, it is necessary to find a point of support in our life. It has to be applied with absolute sureness and precision. A point in our life has to be found in which everything starts, in which a sequence is broken, in which one changes the route. With this it will be sufficient for us to observe the large cycles. In this way we can see, to feel the determinations to which we are subjected and which we now ignore.

Here the form is important for us, because the majority changes. Only the form endures. It is because of the study of the form that we comprehend this.

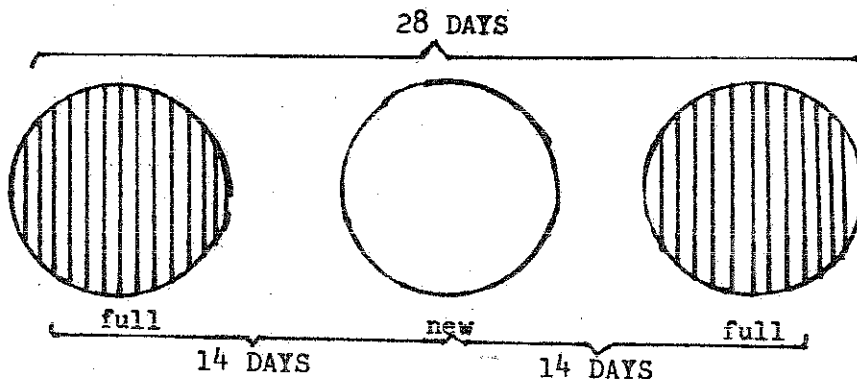
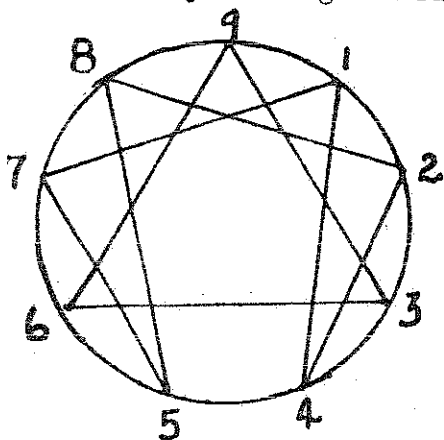
Different machines will have to be known: point, enneagram, horoscope, to know the cycles to which we are subjected and that have nothing to do with a possible destiny that one can forge.

These machines surge to make evident to us the subjection we have in respect to the law of accident.

We said that the cycles of 12 years are important because the whole structure of the body is renewed.

The minor cycles of 14 or 28 days mark the replacement of the toxins of the body. The daily cycles mark respiratory changes in the immediate nature.

Day and night mark influences over humans.



The enneagram is a machine of interpretation of the lunar cycles (14, 28 and 57). There is a lunation each 28 days. The decreasing from full to new moon is not the same as the growth from new to full. The enneagram explains this.

There are two great systems of forces that pass over the planet Earth. For us everything in the Universe is explained by energetical transformations (falls of time). A plane is not explained by itself, but in relation, in structure.

In a certain way the Earth is a transformer of solar energy for the moon. The moon is nourished from solar energy transformed by the Earth. (The sun gives transformed energy to the Earth).

The sun gives energy, the big dispenser. The moon, the one that sucks energy, the thief. The vegetative action of the moon over the earth will be greater, the less it is equalibrated by the sun.

During the new moons, the moon and the sun pass at the same time. It is then that the lunar action is counter-acted by the sun and its negative action is minimal.

In its growing quarter the moon passes behind the sun (the sun goes faster than the moon) and it takes distance from the sun until reaching its fullness. Starting from that moment it will appear in the horizon earlier than the sun, and it begins to decrease because the sun begins to overtake it.

In this way, in the decreasing quarter, the moon passes first and the sun chases it. The conjunction marks the new moon.

The action of the moon provokes resonance in the plants, animals and people that are also transformers of solar energy.

The energy that the sun furnishes allows life on our planet.

The living bodies accumulate solar energy necessary for their transformations. This accumulated energy gets loose, escapes through different outlets (reverie, alienation, fugue, death).

The emotional assents have to do with the new moons and the falls with the full moons. Take into account the legends of the werewolves, lunatics, etc. If statistics were made in asylums, hospitals, about accidents, about births, etc., revealing concomitances would be obtained. Referring to this also remember, the sacrifices to the moon of some people, to the effect of paying tribute and leaving the area free of negative influences.

The solar cycles are explained by energetic overcharges that are produced every twelve years in the sun. Approximately every twelve years great solar explosions are produced that affect the biosphere of the Earth producing over-excitation, internal modifications, etc.

The planetary actions are very small compared with those of the sun and the moon over the earth, it is understood.

Given the distances sun-earth, even when the solar mass is much superior to that of the moon, this influence is of 2.5 X greater than that of the sun.

We would comprehend the precise rhythm of the machines if we consider the sun as dispenser of energy, the earth as transformer and the moon as sucker.

The solar explosions considerably work upon the accidents, chain crimes, collective psychosis, etc. It could be revealing to make a horoscope of historical cycles.

The great cycle of 78 years serves for the interpretation of the great historical cycles. Every 78 years changes in the relations of the solar system are produced by the passage of Halley's comet which revolutionizes it taking energy from one extreme to another. If we remember the dates of the appearance of gunpowder, dynamite and the atomic bomb we would find out that there is a distance of 78 years between them.

Leaving aside these cabalistic histories, lets go back to the laws that concern us.

How is it possible to liberate oneself from the law of accident?

It is evident that it will be impossible to liberate oneself if one does not know that one is subjected to it. And not only to know it, but to experimentally verify it in ones own life with graphs, annotations, etc. with all the documents of the case so that there are no doubts. Destiny begins when one learns to recognize the accidents. Lets keep present that in order to liberate oneself of one system of influences, one has to hook oneself up to another; on the contrary, it is difficult to get very far.

These new systems of influence are necessary to get out of the present determinism. They have to be known, one can support oneself with them, they are only transitions so that one is able to advance, liberating oneself of the determinations.

All this, it seems, has to do with the internal chemistry of the centers, with their valves of entrance and exit, nourishment and excretions, liquids, solids, gaseous and radiant foods. These nourishments are transformed by the human machine, passing to each time more elaborated states, less dense, until reaching a point where the reverie, the madness or the death is detained. This physical energy, transformed in this way, is absorbed by the moon and is the nourishment of the moon (lets remember the traditions and legends that tell us of the poets and the insane that "sing to the moon").

The daily reverie is a form of liberating energy that the human machine does not know how to take advantage of.

It is decisive to put an end to the reveries, with the constant divigating, that mental alienation that nourishes from the energy that is indispensable for the evolutionary process of the human machine.

On the contrary "one is eaten by the moon".

If we overcome this, eliminating that colossal escape of energy, the finer nourishments will be able to continue their ascent and nourish a certain hypothetical superior center.

Our poets and lovers sing with their reveries to the moon which eat them. Autoconsciousness is the sworn enemy of the reverie, it is the opposite pole from the alienation, and what is perhaps more important, the only form of overcoming death. To escape from the law of accident signifies to begin eliminating the reveries, madness and death.

In the earth's creative process, one dies and another nourishes itself. The auto-consciousness leads to the activation of the superior center and in time this conducts the surpassing of the system of determinations in which it happens, transforms and sends out.

One arrives to auto-consciousness through auto-observation. The auto-consciousness leads to the formation of less dense bodies, structures that live on, by energetical accumulation.

This second body used to be called astral, soul, etc. It has to be understood that the possibility of this is theoretical and at the level of myth.

Death is necessary so that others nourish themselves, by the liberation of the accumulated and transformed solar energy. If this energy is utilized by the machine that elaborates it, death would'nt have any sense, any importance for other systems that serve themselves from the energy that is liberated in it.

These systems (that serve themselves) would, never the less, have a good supply because one case of "thievery" has little importance among millions of cases that do not take advantage of the energy that they elaborate.

With the law of accident surpassed, the destiny begins; surpassing the cycle of birth, growth, reproduction or expansion or death, one gets out of the curved line and into the straight one.

At a system level there is no escape from these cycles. The system does not admit the straight line. Only at the level of myth is the exit to the straight line possible.

The Greek tragedies are very revealing in this sense (remember Euripides, "from the closed roads, a God always finds an exit").

The myth appeals to the emotional center, it acts in a very precise way accomplishing specific functions.

All the religions are myths that are related with ideas of survival. When the systems do not complete the explanations, they are not sufficient, and it is then that we recur to the myth, to continue forward.

In this sense, an error was always committed when degrading the myths, saying that they refer to the degenerated or decadent forms of the systems. On the contrary, myths are the conclusions of the systems. These are preparatory, previous steps to arrive to the myths.

Working emotionally with the myth (we know that they appeal and mobilize powerful superior emotions), who knows what sort of chemistry is produced in oneself.

Certainly the myths felt profoundly by the people produced alchemical transformations in them. Who could say that the myths did not accomplish their function? (Never the less having a very technical auto-observation with levels of supports and resources, etc., always the internal tension would be missing, which impedes the conservation of the Work). This internal tension depends on a certain superior emotivity, of a very strong emotion. In a process of auto-consciousness, auto-observation is not enough; a strong emotion is necessary, and this can be supplied by means of the myth.

We see that the emotion is a double edged weapon; on one side it causes the identification with things which maintains us in daily reverie and on the other, it is the indispensable supplier of tension for the auto-observation.

The systems are nothing more than tricks of explanation, frameworks without life, forms of approximation and nothing else.

The myth appears to us as the blood of the systems of the earth, it is more profound than them, it overflows them.

Until now the emotional aspect of emotional adherence was always spoken of, but nothing was said of another aspect of the same phenomena, however at another level.

The disidentification with the external world is good, that critical and negative aspect of the emotional adherence can be eliminated.

But if we observe what happens with our poor observation we'll see that the basic defect is the lack of tension. Appealing only to cold techniques, the auto-observation will never have sufficient force nor profundity.

The function of the myth is just to supply that energetical charge need in the process of auto-consciousness.

We were taught to see the myths literally.

Rather we say that the myths are the conclusion of a process, the first dawn of reason.

Without emotional charge there are no superior intellectual works. These that see themselves as cold investigators are not such; because the energy that nourishes that effort comes from the emotion.

A human incapable of feeling profound emotion has no possibilities. One has no possibilities if one hasn't a minimum of internal poetry.

This cannot be understood nor arranged except at a profound poetical level. As seen, to talk about accident and destiny it was necessary to talk about laws and myths. We said that the accidental determinations are broken knowing ones own cycles and that it is necessary to apply an energetical charge that comes by way of the attention that is awakened by the emotion.

Someone mobilizes the myth.

Then destiny begins.

Knowledge is not enough to break the accidental determinations. With only knowledge we do not direct the energy. It is also necessary to want and to dare, to venture. The conscious work is necessary and also the adequate energy to maintain it, only then can we speak of destiny.

Only semi-gods and poets have destiny.

Knowing, wanting and daring, the cycles will be broken, and only by this can the accidents be surpassed, proceeding to the Destiny.

Translation: Sonoma County  
April 14, 1975