

TRANSCENDENTAL PSYCHOLOGY

(From The Book Of The School)

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CONSEQUENCES OF THE STUDIES AND WORKS OF OPERATIVE

We are going to quickly look at some of the consequences that derive from the studies and operative works. Up to now operative works have included relaxation, catharsis and transferences.

From these studies and works, at least three types of consequences are derived: 1) practical, immediate consequences; 2) those which are related to a better comprehension of one's own process; and 3) those related to the comprehension of processes of individuals and groups, in other words, phenomena which we could call individual and collective psychology.

The immediate practical consequences of the studies and operative works are related to what we call normalization of the consciousness and particularly normalization of vigil.

It is clear that this point is of maximum interest to us. That person who is suffering embodies the possibility of modifying his condition and has to understand that the possibility of modification does not arise from the illusory projection of that suffering. This is a false way and is certainly the most frequent one, the one which makes a person suffering surmise that by modifying the form of suffering, or by replacing objects, he could then displace the suffering itself.

It is necessary to know that suffering can be surpassed without disguising it infinitely or substituting it with provisory compensations. It is necessary to know that the surpassing of suffering is, above all, a work of comprehension. This seems quite difficult. He who suffers profoundly is not in a condition to comprehend. That person prefers internal registers of provisory distension but from that very moment he enchains himself again to suffering.

In that way, the search for pleasure, for example, responds to the register of distension which is longed for, but the search itself is painful and if pleasure is achieved, it is temporary. Thus, the process initiated again and usually it is reinforced.

In this trap of imagination the human being suffers and searches imperiously and possessively for that which will put an end to suffering. The search produces suffering and the result produces suffering.

In this vicious cycle, how can the healing of suffering arise? Such healing cannot arise if we do not stop at least momentarily, those painful registers.

If we can diminish those registers, we can comprehend and we can advance. This is the practical immediate objective of what we call operative works.

We need to walk the road which will elevate us from comprehension to comprehension, and to which corresponds the healing of suffering as register which is alive and not as a theoretical scheme of those loose realities.

We call those live registers normalization of consciousness or normalization of vigil. We speak of normalization not because we believe it is normal and everyday in the human being. What is normal in the human being is suffering, alteration, withdrawal, and the lack of a center in his experiences. That is what is normal and ordinary.

In daily life the mind has been forced, has been distorted; daily it has been altered. Therefore, when we speak of normalizing, we do not refer to what we see everyday in the world, but to the normal register of the mind when it is not formed. Normalization refers to the normal work of the mind, for which it is prepared. What happens everyday is not normal, but forced and painful. This is the point.

Then, our works tend to reestablish the normal functioning of the mind for which it is prepared. The operative tends to reestablish this normal functioning and not magically or immediately surpass suffering. Certainly, it is the most important step in the comprehension of the problem, and so, in this way the healing of suffering begins with it.

The only way of attacking suffering is to comprehend it. This comprehension requires study and internal work. It is imperative that we realize the necessity of study and internal work.

Therefore, the operative allows us to lower altering tensions, to displace altering fixations, to normalize the consciousness. This work gives comprehension and allows us to go directly to the surpassing of suffering. Nobody who starts from an irregular state of consciousness can correctly attack the problem of suffering.

The second consequence of the operative study and work is that it allows for a better comprehension of one's own process. This process which initiates the healing of suffering goes beyond itself in terms of the possibilities of amplification and development of the consciousness. The mind is also prepared for this possibility, but the suffering is an impediment. Nobody can amplify and develop the consciousness with a background of suffering. It is not possible. Any miraculous proposal in this field is illusory.

We will talk about and experiment with the registers of amplification of the consciousness; but we will see that the difficulties are always linked to suffering or to possession (which is suffering and generates suffering).

The third consequence of the operative study and work deals with the comprehension of collective phenomena (not only of individuals but of groups of individuals). This phenomenon shows the strong tensions and climates generated by that destructive suffering which clearly is opposed to the development of the mind, or, it may be said to life itself.

Let us speak of certain important aspects revealed in the operative work which are useful to illustrate the theme.

There are constant registers which are valid for all human beings. This is an interesting point.

The characteristics of the space of representation in semi-sleep are valid for all human beings. The roads or internal states of semi-sleep and sleep are also valid. Certain places, certain beings that are found in those levels of sleep and semi-sleep are also valid.

The characteristics of the space of representation in semi-sleep and sleep basically are related to this phenomenon of obscurity and clarity, according to the level in the space of representation.

Logically, the basis of this representation is the body. Then, in those levels of sleep and semi-sleep, as the phenomena are placed in the lower part of that space of representation, the space generally becomes obscured, confused, diffuse. In the higher levels of that space of representation we always find phenomena that are luminous and clear.

Although the representation is internal, as it ascends and approaches the zone of the eyes the clarity increases; and as our subject moves away from the zone of the eyes, obscurity increases.

If in this same moment we make an internal register of our space of representation and we begin to descend through that space, we find that as we do so, the screen darkens as if we were approaching more visceral zones, lower zones. On the contrary, as we ascend towards the eye, the screen becomes lighter.

Not only by the associations that exist between the high zones and natural phenomena (examples: the sun is in the heights light comes from above; darkness is below, in basements we do not see anything) nor through associations linked to external registers of the natural world do such phenomena of variation of luminosity occur in the space of representation. No; it simply happens where greater heights correspond to visions that are similar to the apparatus that perceives light.

What happens is that these things often coincide. Why shouldn't they if the eye is prepared to see the light and the light is basically in the highest zones? The physical structure has been articulated according to these natural conditions. Therefore, it is not a matter of chance that the eye perceives levels of height, responds to the inflexible logic of the events themselves. This is valid for all human consciousness and has extraordinary implications.

The fact that the luminous phenomena are placed in the higher zones of that space does not imply that the beings who appear in that space are luminous. Neither does it imply that the beings who appear in the dark spaces are dark beings. If that happened, we could not see the dark beings in the darkness.

You must have noticed that persons with white skin but dressed in black were found in the depths, in the darkneses, And it was not strange for you to find in the heights black persons dressed in white although you probably have not seen them. This has its importance and its consequences.

In certain conditions of tension and of climates (all of them affected by the register of the phenomena of the external world these registers are very intense. In moments in which certain economic political and social crisis are accentuated, the individual and the collective register certain types of internal climates and tensions. In those moments the consciousness tends to alter

certain phenomena of representation placing phenomena of internal tension in the low and dark regions since they can be projected upon the world. Thus in epochs of disequilibrium we find that black is associated to black people for example and white is associated to salvation and white people.

These strange projective phenomena are not the only ones related to economic, political or social situations. These situations also generate a type of tensions and cenesthetic registers from which numerous phenomena are projected upon the world.

We must carefully appreciate these phenomena because they have enormous consequences. We must understand that we find obscurity in the space of representation as we descend and clarity as we ascend. This is valid for all human beings, as far as space is valid. However it is not valid that the people who appear in the high and luminous zones have specific racial or morphological characteristics. This is very important because of what has happened in history, how the obscure, the amorphous, the diffuse the suspicious, the demonical have been associated with certain aspects supposedly corresponding to the low zones.

This does not have a considerable immediate importance, but it is useful to explain some interesting phenomena.

The roads, aside from the problem of the space of representation, or internal states in the levels of semi-sleep and sleep, are located in the internal space from whose background one believes one see the phenomena, as are all phenomena produced at the level of semi-sleep and sleep. This background encompasses the phenomena.

More simply, the space of representation in vigil admits a background in which the observer is located. The phenomena appear to the subject to be in the external space. Even if the subject closes his eyes, he can distinguish external space outside his eyes and internal space inside them. He is able to distinguish between spaces because of their structure. In vigil both the internal and external spaces are seen from a place even behind the distinction of those spaces.

This does not happen in semi-sleep and sleep. The phenomena are not placed in a space that distinguishes between the internal and the external. Instead they are placed in a space which is seen not from a single background point, but from many different points at the same time. This is also valid for all human consciousnesses.

The places, the landscapes that are placed there also have the characteristic of being seen within those spaces of representation from encompassing, non-focused points. This is valid because of the structure of the human consciousness.

There are some places and some beings who are important to us because they represent general categories in all human beings. When we speak of these spaces of representation which are modified according to the levels of consciousness, when we speak of the high luminosity of that space of the low darkness of that space, when we speak of these roads, landscapes and beings, understand that we are not speaking of the collective unconsciousness. We are speaking precisely of phenomena related to the eyes or the viscera, and as we will see, of the translations of these

visceral phenomena or phenomena of the memory. These phenomena activate internal registers related to the body, not with an ethereal entity that floats around through the spaces and could be called collect unconsciousness.

Let us see some of these interesting points concerned with the places and correspondences with those places. There are places of the chaotic, diffuse life, places of subterranean fires, aquatic places; there are open surfaces, great heights, superior rooms in which certain phenomena are placed, phenomena of images that depend on those places. In those luminous heights appear beings or phenomena which have to do with luminosity and the force or things like that. In the low kingdoms there are the phenomena that correspond to the chaotic, diffuse, amorphous, undefined.

When ascending in the space of representation in the levels of semi-sleep or sleep, we find a high, luminous zone in which light appears, sometimes dependent on an object. There it is an object that gives light or a person who gives light, something that provides light or is linked to light.

In those high spaces of representation, but still in the level of semi-sleep or sleep, these luminous phenomena are dependent on certain images. They are not independent; they depend on images.

But beyond that in the limits of the space of representation, phenomena of light arise. Sometimes phenomena of the force arise whose images do not depend on objects. This image of the pure independent light is not associated with determined representations, but appears simply as that strong flash, that strong light that invades the whole high space of representation. Moreover, this light has the peculiar characteristic of extending its influence over the whole space of representation even when one begins to descend in it.

This light also has the peculiar characteristic of illuminating the space of representation as if it were now seen from the outside. Certainly it is the same space of representation expanded. It is now working with previous registers in which it sees the space of representation as though it were included in something else. This is always observed in the limits of space of representation.

Let us not go so far, let us see it here. You can place an object in your screen right now. When you see that object you see it at a certain height of the space of representation. If you see the limits of the space of representation, you have to be concerned not with objects but with your own body because the limits of the space of representation roughly coincide with your own body. But you can also expand the space of representation and see or feel or experience the body as if it were included in that space. You get the peculiar sensation that even the space of representation is seen from outside. That is not possible. You are seeing the space of representation with a limit you have placed, which could be your own form, but you do not see the space of representation. You see an image of it. You have expanded the space of representation. It is illusory to believe that the space of representation is different from the vision of it which has now surpassed those limits. Rather, we have expanded the limits of the space of representation. We have an image of the memory which we keep and see from outside. We are the same; nothing special has happened.

But now, returning to our previous steps, we observe this: the light which had the peculiar

characteristic of illuminating the high regions of that space and of also illuminating everything while descending, now also has the peculiar characteristic of even illuminating the high regions of the space and of also illuminating the limits of the space of representation since it is seen from outside by a new space.

Then, for a naive observer, this light would be inside and outside at the same time. This is not the way it is. The light is always within the space of representation. But the space of representation has expanded.

Nevertheless, not only when working with this light in the illumination of the different abodes, but also when working with this light in the surroundings of the space of representation, the level of consciousness has modified. Normally, the subject who was working with this light in a level of sleep or semi-sleep is thrown strongly into vigil or even beyond, with certain later consequences of perceptual organization which are interesting to us.

This independent light does not coincide with the light we might imagine. Imagine a light. It may be a fairly weak light. It may be a stronger light which may or may not correspond to some radiant lighthouse you may have seen. It may correspond to a weak lantern, but it is a totally dependent light. It depends on objects which are being represented or it depends on images brought from the memory. The luminous image which we represent is totally dependent; it depends on our operations and we have to force ourselves to maintain it. This light comes and goes with the fluctuations of our attention. It is a light which is very dependent on an object and it is a light which is very dependent on the operations of our thought, on the capacity for concentration, etc. We sustain it.

That other light of which we spoke, that light proper to the high spaces and corresponding to very special states is experienced as being independent from the operations of the psychism. We need not make any efforts to maintain it. It exists. It is highlighted in its representation. It does not coincide with that weak lantern or with that lighthouse. It has different qualities. Sometimes it is extremely obedient to the directions one wants to give it.

If you imagine that other dependent light, you can move it from point to point but only with a lot of difficulties. And if it illuminates something, it does it thanks to internal fiction or imagination.

The independence of the other light is very notable. Understand that this light responds to psychological mechanisms. Do not believe that this independent light is a in itself or is separated from the consciousness. It is a matter of a very peculiar level of representation where these images arise and become independent from the habitual mechanicity of the representation.

But in some conditions of work, as in operative, I do not know if all of you have seen it but some of you have, this strange light with those peculiar characteristics arises. The light acts independently from the subject's images. It moves voluntarily in the space of representation. It propagates its light apparently outside one's own space of representation. It illuminates what is around it. It is registered as if outside the body, but in reality we have expanded that space. With the work with this light the level of consciousness is modified, and sometimes one is triggered out of the level of sleep and semi-sleep. This is registerable.

The study of this must be carefully made because it strongly tempts us to make considerations about the reality of independence of this light, when it is really a kind of psychological independence which is not the same thing. Of course the only real thing we can speak about is what is psychologically real. But we do not confuse this with what is objectively real, external, although provisionally we speak of an external and internal world.

We are interested in fixing some universal characteristics of the human consciousness about the configuration and luminosity of the space of representation. We should also point out these universal characteristics of the roads of the internal states and the presence of plants, animals and objects corresponding to places. This also appears to be common to the whole species, although different cultures have partly modified the adornment, clothing and other characteristics of these objects.

A subject who is hallucinating from the continuous action of alcohol or a subject who suffers "delirium tremens" makes cenesthetic translations of the visceral levels strongly affected by the alcohol appear in his space of representation. The subject always translates these affected levels as spiders, serpents and similar things with such force that they appear to be external to the subject. Those who suffer that illness frequently have the same type of hallucination. This is not a phenomenon of the collective unconsciousness but one of the corporal zones strongly affected by that type of toxin. Other types of toxins affect other points of the body. The translation that corresponds to them is also of certain beings that are projected upon the world as hallucinations. To each toxin, we could make a scale, correspond hallucinatory animals and beings.

This is known by all the peoples who have worked with certain toxins in their ceremonies and rituals. To varying degrees, all of these peoples have used these substances because they induce the subject to apparently make external contact with these strange beings. Many peoples gladly ingested toxins because outside they found certain characters who gave them indications, for example. Sometimes they found terrible phenomena when there was a struggle among the externally projected translations of different viscera. The phenomena were surely quite strange. Those who were to take the toxins were conveniently prepared in order to control the relationship with these hallucinatory beings. They went through a long process so that they would know what to do when these beings irrupted in the own "exterior."

These beings that appear in the "outside" of oneself have a very ancient form. They are the old friends that have accompanied the human consciousness since human consciousness was structured in the body that carries it. Since ancient times we find the old feminine image, projected externally in some ceremonies by the ingestion of a toxin corresponding to the translation of internal impulses of viscera similar to the present ones.

This old friend with her seductive but terrible charge, this old ambivalent friend whose image we find recorded in ancient altars, whose representations we find sculpted in distant cultures, this image which is adorned with the clothes and attributes of an epoch, this same image irrupts today, decorated with the attributes of our time.

The ancient Astarte or the ancient Arthemis appears today in the hallucinating configuration

disguised as an astronaut. This is because this image of the ancient Lilith who follows man from his origin until today, corresponds to his physical form. Sometimes she is manifested as translation of certain tensions, kindly and humbly fulfilling the function of carrying these tensions which become images towards a discharge.

Those phenomena which appear as ancient enemies of man are always humble servants of the internal representation, and they have a precise function. It is as if in reality they had been asked to fulfill that function of taking and transporting tensions towards a discharge.

Why does this seductive woman appear to the human male in certain conditions of tension? Because of the form of his sexual apparatus.

In the levels of sleep and semi-sleep our subject registers a greater vascularization, a greater circulation of the blood, a determined tickling sensation in the zone of his sex. He registers heat, he register irritation. What will that subject associate if it is not fires, dancing figures sometimes surrounded by pointed objects? Why choose a woman and not a door, for example? Sometimes he chooses a door, but the normal thing is that he chooses a woman because she is strongly associated to the discharge of those tensions. It is the level of association of images that corresponds.

In the transference works we have seen that precisely when those zones of sex are strongly tensed such images arise almost as if by reflex. The jaw is not usually tensed, although later those systems of tension may appear.

Sometimes these discharges happen involuntarily while the subject sleeps. This is because the image fulfilled its function of taking the tensions to the exterior. But when there is a strong internal opposition to the discharge, then the image arises and is pursued but it eludes the pursuit, or at the moment that the discharge could be produced, defenders arise who prevent the fulfillment of the discharge.

This characteristic of continuous escape of this image, strongly affects the consciousness of the dreamer. This content becomes strongly suggestive and pressing, even in later levels of semi-sleep and vigil. In conditions of altered consciousness this image that put pressure from those visceral obscurities, is manifested from the vigilic consciousness as a fleeting reverie. Sometimes it is manifested as a diffuse perception, producing an illusion with some perceptual basis. And in some cases, it even takes on its own characteristics. Then it can be seen, though fleetingly, in the exterior as if it were coming from external perception. This happens in some cases of alteration.

And why doesn't this Lilith appear for women? Why does her pair appear, Abraxas or whatever his ancient name was? She might appear but accompanied by other things. Why does a masculine entity appear if it is a woman? It must have something to do with her body, and not with the collective unconsciousness or with the existence of a masculine soul and a feminine soul. This is very strange. Because either this soul has physical characteristics in which case it is not a soul, or this soul is spiritual and does not have physical characteristics such as sex. Let us agree so we can know whether we are talking about the soul, the collective unconsciousness, which has

nothing to do with the body, or the body, which has to do with sex which makes evident the form of this masculine image for women.

This Abraxas does not appear as a precise subject, but as a shadow. It has somewhat diffuse, generalized characteristics, and it reflects in large measure what happens with feminine sexuality in its system of internal impulses. Sometimes some of the characteristics of this shadow can be visualized. Discharges of tensions and modifications of the internal process are produced when this shadow acquires precise characteristics.

Here again is the ancient shadow that has accompanied humanity ever since its origin. Surely, this shadow accompanies the body. Sometimes this shadow becomes apparently independent of the body and operates in a peculiar way. It is not abnormal that sometimes women experience the presence of this shadow around them and receive its strong impression in certain conditions of alteration of the consciousness.

These beings are usually placed close to landscapes containing fires that are sometimes weak and sometimes very intense, in the depths of volcanoes, in asphyxiating places, sometimes in very warm places. Often they are associated with the demoniacal, with the seductive, always related to traps and deceptions. These images also motivate certain choices that both men and women make concerning external images to the extent that they coincide with that internal register of their own Lilith or their own Abraxas. This operates in the vigilic consciousness, as all these contents operate in the so called vigilic choices. When the subject chooses something in the external world, he feels more liking for one thing than for another. He chooses depending on the registers and the internal coincidence with these translations of internal tensions.

The choices that the subject makes in the world are also worthy of being considered in the light of a profound psychology. If the tensions are similar for a human group, the choices in the external world are also common; there is agreement in the choice. A large human group can agree on a certain value because the tensions in which that group lives are similar. This is valid not only for the individual but for every human being.

Sometimes there are guardians of those fires. Sometimes there are demons. In all peoples we find demons. The demons may be decorated in different ways but those ancient demons, just as those ancient angels, are in all peoples. Some did not manage to express them in external images and then we cannot say much about them.

But these guardians of the fire and these demons are there whether they are adorned with horns or dressed in different ways. There they are, dancing in the fires.

The subject also represents himself in his space and he may also represent the guide if he is included in this type of operation. In the case of operative, the subject who sees himself in that space walks around and sometimes the guide accompanies him. In his dreams or in semi-sleep sometimes the subject is also accompanied by some kind of guide. It might be his old teacher, his father, some wise man who can conduct him, someone who protects him. This is also at the base of the representation and is a universal characteristic.

We place ourselves in that mechanism which is already prepared in the internal representation. We occupy the place of this guide. We make him appear conducting the processes, for which the psychism itself is prepared. The psychism itself has translations of impulses in which these guides appear and we just occupy their place because things are already prepared in that way.

You must have read the legends of different peoples and you must have learned about this matter of the guides who appear in dreams, in religion, etc. Well, that is where we introduce ourselves in our operative. It is from there that we can handle the directions of the transference process. This is possible, and the agreement between guide and subject can be achieved gently, without problems. It is possible precisely because the system of representation is prepared for it. In higher regions appear the traditionally called guardians of the threshold. These guardians fulfill functions of intermediaries and advisors. In previous days you read two different cases which had not influenced each other at all because they were very different operations with different people who were not in the same micro-climate.

In one case there appeared a man in the heights, dressed in a certain way, preventing the passage of the subject and making him see that higher above was an old man who was the one who controlled the situation, who was the important person in this matter. The old man could not be reached and the guardian of the threshold gave explanation to the subject. He told him he was not in conditions to reach the old man in question. Moreover, he gave a coin to our subject (if you remember one of the examples). Our subject took the coin, knew that in this coin was the secret, and looking into the coin he saw the image of Lilith. In this sense the guardian of the threshold gave our subject a lot of comprehension and revealed to him his problem (precisely with that type of representation) and the dimension that problem had in his system of representation.

The situation of the guardian of the threshold and the sort of primitive television screen in the coin makes us wonder what was the mnemonic source, or the source of tension for that image of the coin to be configured. And our friend told us that at the time when he was doing the transference he had a microphone very close to his face since this transference was being recorded. The microphone was polished, was more or less brilliant and without doubt gave the raw material which would later appear as a coin in which those representations surged.

This would be fine and that external element which produced at least one type of image (the image of the coin) can be traced. But in the other case we have a girl, as I said, who has worked outside this situation and who is not influenced by this micro climate, and while walking in her process meets a shoemaker. This shoemaker has the function of "guardian of the threshold". He advises her not to go to certain places, explains to her that she is not in condition to do it, explains her a number of things and also gives her a coin. When looking at the coin she finds the image of the shoemaker. Little strange games reveries play.

But the interesting thing of this case is that on this occasion the girl did not have any microphone close to her. Therefore, she could not have configured that image due to that external stimulus. Nor do we believe that guardians who are sometimes related to coins are also related to microphones.

We read many ancient stories where someone tries to enter someplace and cannot do it unless he

gives coins to the guardian. This can be traced in collective mythology. It is related to a form of payment or exchange. Although in this case (in the first case) the image could have effectively been reinforced by the external perception of the microphone, it greatly coincided and contributed to reinforce the image.

We not only find the guardian of the threshold, but also the circulating coins. We find this which impedes the entrance but at the same time gives advise to and clarifies for the subject determined aspects of his internal process.

Such beings exist and have existed since ancient times as representations of internal impulses which are common to every human being. Above this impediment which is also an advisor, we find other functions formalized as beings, such as the old man or guardian of light. Now they are not the guardians of internal subterranean fires but the guardians of the light. when certain thresholds are passed through, when one passes towards certain interior ambits, one finds this light guarded by that old man. But this light is a representation of a minor quality. This light is one which is sometimes taken, which propagates itself, irradiates, etc., but it is a light which is dependent upon situations and objects. It is different from the light we spoke about at the beginning of our presentation, the light which is independent of objects.

We are interested in the nature of this lights and its function in the psychism. We are interested in studying this light in the measure that it corresponds to some internal cenesthetic register of the body and of some zone of the nervous system. This light mobilizes itself and gives an internal register and is formalized as light. This zone of the nervous system is not clear yet but surely there exists a generating point of this light which appears translated in these oeneric productions.

Anyway, this is of some interest because of the modifications that it produces in the illumination of the space of representation and also because of this curious property of mobility from point to point and the curious ability to make high levels of consciousness irrupt when one is experiencing that phenomenon. These high levels of consciousness are not experienced in sleep and semi-sleep. This is contradictory. It cannot happen.

What happens is that contact with that light has been observed frequently by many of us and also by people of other epochs. There are some who have spoken of the luminous pearl, of the crystallization of the light, of the cold light with many properties, and there are even some who have tried to explain the internal world as a fall of light. All this descriptive primitivism speaks of a register in which we are interested in the measure that it produces that ascent in level of consciousness when later in vigil.

The first registers we have of this ascent in level of consciousness are the ones of a different perceptual organization of the objects which the subject now perceives.

We want to say that our friend has worked with this internal light, the light has appeared, has made its displacements and movements, and now he is in vigil. He is taken out of the transferential state and he is in vigil. Now, quickly and for a few minutes he observes that the space is configured differently. He observes that objects have more relief, brilliance, difference and precision among them. He observes that different perceptual structurings can be managed, as

though looking in one way things were organized in that way, and looking in another way things were organized in that other way.

This is interesting and is normally produced after having experienced this famous light. The perceptual re-structuring takes place when one is in vigil. It lasts a few minutes; the state is not maintained.

For us this is not a symptom of a high level of consciousness. For us this is a symptom that the eye has been precisely the one that has been most affected by these internal operations. It is with the eyes that we see the external world and the eyes have been modified by that internal work. The accommodation of the eye has suffered variations and the eye begins to structure things in a very particular way.

What gives us the indication of the presence of another type of level of consciousness is not the different perceptual organization. In certain illnesses the light is also seen outside and also objects that irradiate light. There are subjects who look at light bulbs and have registers that by observing them they are charging themselves with that light and that force. That happens in certain illnesses which are sometimes lasting and sometimes momentary. This is not a register of a high level of consciousness. This indicates to us that there is a different perceptual organization of vision. Perceptual organization is so modified during and after the ingestion of certain toxins.

This has made some primitive psychologists believe that with the ingestion of certain toxins, the doors of perception have been cleaned and the entrance to a more real world has been opened. Of course the objects are perceived in another way; they are more brilliant, clearer, seen in a more real way.

This does not reveal a high level of consciousness to us. This reveals a new form of perceptual structuring and not much more, even if it is suggestive.

What reveals a high level of consciousness for us? Given the characteristics we have noted regarding the levels, the presence of a high level of consciousness will be related with a better and greater functioning of the mechanisms of reversibility. It is not a matter that the objects are more brilliant, more highlighted. It is a matter that the attitude of the consciousness is more reversible. This is registered with greater effectiveness in the functioning of the mind and in the functioning of the objects and the references these objects have to one's own thinking.

It can be observed that when coming out of certain moments, of certain phenomena of the transference, of these works with internal light, there is a structuring which is different from the one of reversibility, and relations of another nature are established. The mind is registered as being more expanded, more comprehensive, and having a greater capacity. This is accompanied by that peculiar perceptual organization in which the objects are more brilliant and clear. However, this does not define a high level. What defines a high level is the structuring of reversibility and the ability for more complex linkages and relations of the consciousness. That is what defines a high level and not this flashy phenomenon of objects acquiring more relevant characteristics.

Moreover, these objects that acquire more relevant characteristics do not have that irrational and climatic charge that exists when objects are organized in that way due to pressure of internal alterations or toxins which could have disorganized the psychism in that moment. It is very useful to point this out because as usual, we could take the radish by the leaves and consider as primary what is absolutely secondary. Then, what defines a high level of consciousness is the different functioning of the mind more than the perceptual re-structuring which so coincides with it. But we find phenomena which are very different from the ones of alteration.

It is curious that by activation of some points of the nervous system about which you have some knowledge, a different work of the levels of consciousness is produced in that level of representation. Sometimes, after a good transference, we have bordered upon those high levels of consciousness in which the phenomenon of light has been present.

Surely the same internal situation has been described by mystics in history and numerous scholars and people who have dedicated themselves to internal work. They tell about these high levels of consciousness and in their description they include the phenomenon of light and sometimes the phenomenon of perceptual re-structuring. For us this is an interesting point.

This bordering on the high levels of consciousness is temporary and does not last very long. However, it is conceivable that these high levels of consciousness could function normally and there is something that prevents this functioning from being constant.

Third, (If you remember we are speaking of the consequences of the studies and operative works. First we considered the immediate practical consequences of this work. Second we considered the consequences with respect to the better comprehension of one's own process. And third, we will consider matters with respect to the comprehension of processes of individuals and groups, that is to say, phenomena of individual and collective psychology.)

The characteristics of the space of representation proper to sleep and semi-sleep sometimes irrupt and alter vigil in a way that is evident for the subject. Sometimes they alter it without an evident register for the subject.

We are saying that what now irrupts in vigil are characteristics proper to the space of representation which corresponds to other levels. Thus, the world is seen or is experienced not with strange objects that surge through pressure from other levels. We are saying that the world is seen or perceived within a space of representation which really corresponds to semi-sleep or to sleep.

A whole problem of space in the configuration of that world is now being seen in vigil. The way one perceives or sees this world that is articulated in vigil is very curious. The places and beings about which we have spoken before also irrupt in vigil, in the illusory configuration (or in a more violent way, hallucinatorily, as for example, in the case we mentioned of "delirium tremens"). They press upon vigil when there is a register of the situation that gives the sensation of liking, of dislike, impulses of possession or rejection. It can also orient towards those external objects, beings, entities, internal landscapes, which we call reveries, and particularly with the reverie nucleus, when they coincide with the registers proper to the levels of sleep and semi-sleep. These

external objects give us sensations of distension or tension, liking or rejection, in coincidence with the system of impulses and the translations that are operating in that moment.

What is situational, individual or collective produces vigiliic registers according to configurations of those internal places or beings.

Then, externally ones sees that social fashions are displaced, these allegorical systems of clothing. Fashions are displaced from epoch to epoch. People dress in another way. It is clear, this responds to pressures of the market, economic requirements, we have to invent new models. There are many requirements and a lot of propaganda, but if there is no register, that doesn't work. And it is because of this that they are concerned with finding the adequate register: for it to work. That is why they set their experts to looking for the adequate register. They carry on a propaganda that goes adequately with the register. And if not, that fashion or that style fails.

We see that these fashions are displaced. Epochal themes and styles are also displaced. Now there is a dislike for those houses with towers or those closed houses. Now there is a liking for open spaces and big windows, etc. Of course there are external requirements which cannot be avoided. In very cold countries with little light, we cannot have big windows. This is common sense. But the adhesion to a style, the adhesion to an epochal taste, the adhesion to an epochal fashion and all that and its displacement, corresponds to the systems of registers of tensions of individuals or entire peoples.

In such a way that the study of the displacement of these fashions, of these styles, of these architectural forms, of these new images that surge in literature, in art in general and all that, enables us to understand what is happening internally with the displacement of these registers in the individual and collective mind. Then you will understand the meaning this apparently external study has which sometimes has been suggest for monographic production, etc. You will understand that it could be of interest for comprehending displacement of those internal registers in the individual or collective psychism.

If this were simply a displacement of fashions or epochal themes, of artistic or cultural styles, it would be of no major interest. But it happens that lifestyles are also displaced, and the registers of what could be happiness for an epoch are also displaced.

Then this is of greater interest and importance, because the register of what people think makes the human being happy is displaced. And this register of happiness mobilizes with intensity, this register mobilizes with force. It is quite different to the displacement of fashions or literary styles.

The register of happiness already compromises the functioning of the individual and the functioning of human groups.

If economic, social and political motivations start mechanisms of tension, someone starts those tensions, these tensions start the internal register. No one here is saying the external tensions are not related. Yes, it is thanks to external tensions that all this happens. What happens is that the translations of these impulses are not a reflection of external conditions; not at all. They are

something very different to simple reflections of what happens outside.

What happens outside is that different forms of tension are generated or that the machinery obtains different registers of tension in front of certain phenomena. These impulses are translated, producing systems of ideation and of image that the subject registers. This makes the subject go in one direction or move away from that direction, not exactly reflection, but by, another much more complicated thing of translation and modification of impulse.

These tensions start the internal register which corresponds to special ways of perceptual and representative configuration, even of the space of representation. And besides, they activate determined internal landscapes or beings that sometimes become present in vigil or pressure with transformisms which are allegorical.

Then a whole epoch looks for an external landscape that responds to that internal landscape of refuge. A whole epoch looks for present isolation, in front of urban tensions, for example. And so on, in the search for their landscapes.

A whole epoch also looks for its Lilith or Abraxas, or looks for its "guardian" of the threshold" or its guardians or those who command, or those who have light in their hands. Because the corporal impulses that correspond to such tensions produce the internal translations which, according to their intensity, erupt in vigil in an evident or occult way, but fatally end up determining conduct, since that is precisely the function of the image: to determine conducts.

If that were simply a problem of the world being translated, nothing happens, subjectivity is maintained. But since the generation of those images moves conducts, this could be interesting. Because those conducts can be in accordance with the processes of intelligence and the processes of life; or they can provoke real catastrophes in the external world if they are incorrect translations of external stimuli.

When an external situation mobilizes internal registers, tension for example, and this tension is translated in the level of image corresponding to a given corporal zone, the system of image can be registered in vigil as secondary reveries or not registered. But anyway, this is what determines the valuation of external events. It must not be thought that one values things as good or bad because of a system of values of a determined external moral, but because of the internal registers of distension or tension, or contradiction which they generate in the one who observes the world.

According to what we have explained for many years, reveries are, without a doubt, what determine conducts and values. Such reveries are translations of internal cenesthesia, which at the same time are compared to the external sensorial contribution in a given situation.

It is not strange then, that the internal landscape or character dominates an individual or collective psychism in a given moment according to the force of the impulse that nourishes it, and during the time the fixation of the impulse remains.

There are individuals and sometimes human groups that are guided by an internal landscape or a

character of internal being. Although this being is not seen, this being will appear in his flag and it will be an animal with certain characteristics, for example. And behind this flag will be conducts and it will be a factor of collective cohesion. This lasts for a long time because the internal impulse that gives life to these phenomena can be prolonged. Sometimes the individual or collective psychism can remain fixed in those landscapes and beings, even when the external motivating impulse has disappeared. Anyway, it has remained in the memory, related to numerous evoking cenesthetic registers that become present when the external tensions loosen those mechanisms.

In another way, those images are calmed down. Those images are not manifested, everything is calm. External impulses motivate internal images that in turn translate those images and stir them up so that conducts appear that sometimes erupt in the world in a reasonable way and sometimes in a not so reasonable way.

Then, that psychic instance is not surpassed when this phenomenon is fixed. That is factor of contradiction and suffering, individual or collective.

On the contrary, when an instance is resolved, there is usually the register of a new landscape or new beings which are the indicators of the continuation of the process, in the same way it happens in on a small scale and in laboratory in the transference processes we know. There we speak of reaccommodation of charges and of modification of the valuation of those landscapes and those internal characters, and of the modification of those climates which are re-distributed over other objects and then we see an increase in perspective, in point of view, in internal comprehension, in the integration of those contents.

Then a new stage has been born and just now the previous one can be visualized without the climatic charge that before prevented that vision but mobilized conducts. And then it is as if one comes out of a dream of things that one believed, of the previous life. Sometimes whole peoples come out of a dream and sometimes individuals. And then they consider their whole previous stage as totally inadequate because they have been moved in that way by their oneiric or semi-oneiric registers.

All this must be comprehended in order to know finally that the valuations and the motivations of conduct cannot solve the problem of suffering. Suffering cannot be solved because a different valuation of the events is done. Suffering cannot be solved because a different valuation of the events is done. The problem of suffering can be modified when modifying the mental attitude. This mental attitude has to be totally different than the habitual one launched towards the valuations of the world. This mental attitude has nothing to do with valuations of things. This mental attitude has to do with the register of the possessive or non-possessive activities in front of the world and in front of things. And this has nothing to do with giving one or another valuation to the objectal world. This has to do with the attitude of possession or with the attitude of non-possession. And nothing to do with valuations, whose root we understand and we understand it as illusory.

In this totally different mental attitude there is nothing that has to be imposed; in this attitude there is nothing to defend because there is no fear and because there is no suffering.

This attitude does not arise miraculously, but it develops and grows thanks only to internal work.

EVALUATION OF TRANSFERENTIAL WORK--AUTOTRANSFERENCES

When working with the operative, we await determined results; and it is clear that there can be totally illusory results, or unclear results. Sometimes an obscure register is obtained, and other times a clearer register is obtained.

How can one measure the results in an effective way? The best measure of the results of a good transferential process is when one has confronted a deep problem, and through this transferential means, one has been able to surpass this basic problem. Our best registers for determining whether we have dealt with one of these vital problems are through our conduct. Otherwise, many things might be experienced without any significant transformation having occurred.

Therefore, we have a good guideline, not from looking at the conduct of others, but rather at our own conduct--the best reference that one can have for seeing the effectiveness of a good transferential process. That this has been achieved is noticeable from changes of conduct with respect to those problems one wished to modify.

If these were a basic problem of the subject upon which his general behavioural structuring depended, then a great change indeed would be produced in the general conduct of the subject.

We know that these processes are not a question of twenty-four hours. Many times, when working with these techniques, a great displacement is produced; a real transference has occurred. This happens suddenly, not because of the enormous effectiveness of the transference itself, but rather because that person's particular moment of process has prepared him excellently for this type of work, and so this transference coincides with that moment of process and accelerates it.

Thus, the transference does not have great virtues in itself. When a sudden change is produced due to a transference from such a short process, it is because the subject in question has accumulated much in the way of preparation, a process which only needs a small push for such a change to be produced. In this sense, the transference has also achieved its objective, and from this point of view, it has its virtues.

Normally, such sudden transformations are the exception and not of those sudden and, in general, the transferential process is not a brief work. It requires a series of works; it requires a gradual comprehension of these phenomena; it requires that these contents be integrated. And in this sense, the best register we have of the change that is operating is, as we said before, the modification of conduct that one can observe in oneself, above all with respect to those problems he was confronting. And if it were a basic problem, his conduct should also be basically modified.

This may sometimes produce some small maladjustment with the world. It is clear that if the

system of roles is modified, a codified conduct recorded for a long time will be modified and it is also evident that some maladjustments in the roles, in the system of relations will be produced.

In any case, since things are better now, the adjustment to new roles and to new situations would not be very difficult. This is simply logical.

In such a way, we do not see the transference as an extraordinary system that can resolve all problems. No way. But we do observe that it is a method which can help to dis-entangle internal phenomena that have been working in the process of the subject.

It is very unusual for such a modification to be produced in a session of transference. Rather, this is generally produced in post-transferential moments. It is primarily an internal register rather than a register of external conduct. We have studied these post-transferential processes in their moments and the subject has sufficient registers to know if such modifications have been produced or not, since they considerably affect the systems of thought, the systems of images, of semi-sleep, of sleep and even of vigil. Therefore, there are subjective or internal registers. The most significant register that there has been a real transference is a change in conduct, rather than subjective processes.

Let us make a few more considerations, to frame our theme.

The register of light, as a case of free energy due to the work of an internal process that has provoked unblockings or reaccommodations of internal charges is, for us, a phenomenon of interest. In this case, transferences are not attempting so much to resolve a problem; rather they are performing an exploratory function of certain activities of the psychism. These transferences have another interest. They are of the same interest for us as that which, in its moment, we have commented about as disciplines and other types of works, in which we are not concerned with producing unblockings or loosening of problems and all that, but on the contrary, these interesting modifications have already been produced, and then we are trying to launch processes to a level of activities of the consciousness which could be important.

This phenomenon of light, the light we commented about yesterday, is on occasions accompanied by the amplification of the consciousness, and sometimes, when returning to vigil, it is accompanied by phenomenon of perceptual reorganization.

In any case, those phenomena are not extraordinarily important indicators. The most important indicators are the ones proper to the post-transferential stage or the ones of re-elaboration and integration of contents.

Even when we are speaking of these transferences which tend toward the production of luminous phenomena and all its peculiarities, even when we speak of those transferences which tend to produce phenomena of provisory amplification of the consciousness, even when we speak of that, for us this post-transferential elaboration and reorganization of the consciousness in a new perspective and in new levels of comprehension about one's own processes is of greater interest. This post-transferential process is much more evolutionary and much more interesting for us than such things as a provisory phenomenon of a flash of a new level of consciousness.

For us, then, the laboration and the integration of these contents is much more interesting, and surely this allows gentler ascents which are certainly more interesting for the general process of the mind.

There are also techniques that end in the register of the light, with the consequences noted with respect to the transferential process. They are the techniques called disciplines, which do not require a guide since one follows an orderly process which has been learned previously. And this is the condition of that type of work.

The steps are learned almost mechanically. Those steps are memorized as if one studied something, so that we can replace someone who guides by this recording one has made of the steps to follow.

This process counts on a number of steps in which one advances as indicators are obtained. That is, registers which indicate that a step has been effectively accomplished. It is recorded conveniently: theoretically, we know which registers correspond to each step, and we begin to work with this, trying step by step to obtain the register which corresponds to the discipline we are dealing with.

Then, to work without a guide in these auto-transferential processes called disciplines, it is necessary to understand the whole process they propose, to strongly record the sequences from the first step to the last, and only then to begin to work in such a way that we advance only when the indicators of each stage have been recognized.

These auto-transferences are extremely complex and labyrinthical and require special conditions of life for their exercise.

In some cultures, systems of prayers with precise sequences of images also accomplished this object of auto-transference in their moment. These were practiced particularly in monastic orders or in sanghas¹ since the form of life proposed by these centers of internal work were the most adequate for those auto-transferential processes.

In such a way, under those special conditions of life, adapted to the system of life of those epochs, they worked with types of auto-transferences. Perhaps without much deep knowledge of what was happening, but without a doubt, with these repeated systems of prayers and the more or less orderly sequences of images, some investigators of these processes and a number of mystics could also make interesting registers with respect to internal transformations of some importance, with respect to phenomena of light, amplification of the consciousness, etc.

This is simply to illustrate the works in which we are engaged and also to help us to remember that other peoples of different epochs have worked with this in their own way. In the same way we today continue working with catharsis. Two friends get together and tell each other stories, although they do it somewhat spontaneously and without much knowledge of what happens, anyway it is done. People have also worked in auto transference without greater knowledge, but

¹ Buddhist Monastic Community

they have worked and obtained interesting registers. And there has been work in these sorts of disciplines which is long, complicated, and difficult, yet adequate to a system of life which is not the present one, of course.

Concerning disciplines, there is enough information for another brief auto-transferential form which is repeated periodically which we know as work with the force. It is a brief and repeated auto-transferential form. It is an interesting form because it is adequate to the present style of life and because the post-transferential process is gentle and periodic.

On the other hand, its techniques are of great simplicity. It is not the same to work with it knowing what it is about as working with it without knowledge of what one is doing. It is an interesting technique.

The greatest difficulty in the auto-transferential processes is that without a guide, resistances are difficult to overcome because when a resistance appears in the auto-transferential process, the subject tries to avoid the resistance, which prevents him from continuing his process. In reality he should do the opposite. That is one of the greatest difficulties that exists in these auto transferences.

We have always noticed the indicators of resistance, and have tried to overcome them. In the auto-transferential processes, when they arise, one tries to avoid them. Here we encounter one of the first difficulties. These resistances are difficult to overcome, even more so if the technical knowledge, the knowledge of what is happening, is not adequate.

Therefore, one could be in that work for a long time, yet confuse indicators: for example, in an illusory process. This last is valid, above all, for what we call disciplines; more than for these auto-transferential works with the force and all that.

To center the theme, we recommend theoretic knowledge of these auto-transferential matters. Yes, it is an interesting theme, it is interesting to know it, to see what these works propose, and to understand what their possibilities are. We recommend theoretical knowledge of this but not its sustained practice, because of all the difficulties it implies.

As to the work with the force, it seems to us of great utility and easy practice, above all if it is done periodically and with permanence. And when we speak of periodicity, we are speaking of those brief, weekly works, etc.

In such a way that surround the problem of transference and in general of the operative, we think that what has been said is sufficient and we can be with other matters.

DEATH

Let us pass on to problems of register.

If someone asks a child what happens in death, the child will probably respond like this: "One falls asleep." If one asks the child if he likes to sleep when he is tired, the child will say he does.

Then is he is asked whether he likes to die when he is tired, the child will say no. So he will explain that dying is like sleeping, repeating things he is told. But surely, he is not very convinced that it is the same thing. If he were, he would surely say yes, that it is interesting to die when one is tired. Normally children do not say that.

We find another child and we ask him what happens when one dies, and he says, "One goes to heaven." And what is there in heaven? "Well, in heaven everything is fine and one can play and do this and the other." Then we ask him if he is interested in dying and he says that he is not. Then we ask him why not and he gets a little confused, and says that when someone dies the others cry.

We find another child and we ask him what happens when one dies, and he says, "Well, one is buried." Then one asks whether he is interested in dying and he says, "No way."

We find another child and we ask him what happens when one dies, and this child says, like the first one, that one falls asleep. We ask him whether it is interesting to fall asleep and he says no. We ask him why and he says, because he cannot play anymore.

Now we find a grown-up. We ask him what happens when one dies and he says that death has no meaning. And we ask him why it does not make any sense and he tells us that, "Why, then, do all the things one does if in the end one is going to die?" We ask him if he asks himself about the meaning of the things one does when one thinks he is going to die. He says, he does because non-existence is what makes evident the fact that what happens in existence has no meaning.

We ask him if he has the same problems when thinking that before being born he did not exist. He says no, that he has not thought of that. We tell him that before being born he did not exist, to think about that and see if that brings him problems concerning the meaning of life. He thinks a little about before he was born, about when he did not exist, and he tells us that that is not much of a problem; that in reality the problem appears when he will stop existing.

Then we reflect with him and we tell him, "Well, then it is not the problem of non-existence that is so terrible, because otherwise, one should have similar registers when thinking that one did not exist before; the same type of registers as when thinking that later on one will not exist."¹ And he says that in reality it is not a problem of non-existence. We ask him what is the problem then. It is a problem of the absurd, that things do not have meaning. Well, where do we register the lack of meaning, we ask him. He does not understand what we are saying very well; he says it is a confusing thing. But in any case, if he thinks much about it, he experiences not only emotional commotions but also physical commotions.

We take another grown-up (grown-ups are very metaphysical) and we ask him what happens when someone dies and he says, "Everything ends." For whom does everything end, we ask him. "For me, I die." "Aha, and when one lives, what happens?" "When one lives, there are things, there are persons." "What happens with the other things and persons one does not see?" "Well, for oneself they do not exist." "What happens then when one goes to sleep?" we ask him. And he tells us that the things one sees stop existing. "But how", we say, "If you are sleeping beside your couple, which is your most important emotional link". So you fall asleep and your couple stops existing, you go to another world, what is this?" "Sure", he comments, "In reality that is what happens; I start seeing other types of things." "But you do not worry too much about going to sleep." "No, because later I will wake up."

So, the problem is somewhat mixed up with sleeping, waking up, with reconnecting again.

We ask him what he experiences when he thinks about death and he tells us that he experiences asphyxiation. Then we tell him that he must have a lung problem. He says that he does not, that his lungs have always been fine, but that he experiences asphyxiation.

And then, going from child to child and from grown-up to grown-up we find a great disparity of response. These responses are confused. Normally these responses are general and diffused. They are not at all precise. In such a way that around the idea of death we do not find the characteristics proper to correct thinking. We find characteristics of climatized thinking. Therefore those ideas are questionable. And they are questionable because they are not configured in the same way as ideas which are expressed well.

What happens then with this problem of death which worries people so much? What does one think? That to die is to disconnect oneself? If it were a simple cessation of functioning, there would not be much of a problem. But death is always painted positively in the sense of its existence. Nobody says death does not exist. Everybody says the contrary, that death exists. And we have to see how death gets nearer, how one's death. We have to see how this dark figure which in different peoples has had different representations, has some type of existence which involves us. One dies in the arms of death, for example; death cuts the thread of life.

Ideas of death are full of allegorizations. Some physiologist would say all this is too limbic, this matter of death, and it is not exactly in the plane of ideas.

Sure, one should do some structuring, some superstructure to give reasons for this. But it seems the problem is somewhere else.

How do some describe the fact of someone dying? Some say (especially when it is published in a newspaper) that "he gave his last breath", for example, as if something came out of his mouth. Others say "exanimous", that is, without a soul.

Some worry about what happens with the breath that goes, and others who are more materialistic worry about what remains. Then they speak of "The remains" which will be buried in such and such circumstances. And they speak about the body as if it were "remains", that is, what is left, what is left after the interesting part has been extracted.

And we find very strange situations. Let us go for example to a funeral. There is someone who is emotionally linked to the remains, especially when there are a number of people, and he begins to read something. (That will depend on the cultural group; there are peoples who like this better than others. Well among those who like this situations take place.) Then the person in charge of the matter arrives, he pulls out a paper, it is interesting, we have to use this as a reference, because otherwise we will not understand the registers-and he begins to speak and one does not know to whom he is speaking. Maybe he is speaking to people there present and that is fine. He takes advantage of the circumstances and he gives a lesson about life and similar things.

If he was speaking to those present, this thing could be quite pedagogical, but it happens that in those speeches they speak to the remains. Then they say: "You, who in life have been such and such a

thing". Then one thinks, who is he talking to, to the remains or to what was? And that is the contradictory situation the one who speaks experiences. Because sometimes he says: "We know you are in the glory", or "your immortality..." and sometimes he tells him: "You have left us forever", and we do not know how to locate the listener.

Notice that the treatment of the theme generates contradiction. Haven't you seen that people laugh about death? The normal thing is for death to generate sadness and we are not supposed to laugh about death. Why does death generate sadness? Why do we experience an internal contradiction when we laugh about death? Well normally because death is associated with relatives or people to whom we are affectively linked. Then, laughing about death is a little like laughing about what happened to those relatives and that is not good.

But it happens that we are not speaking about those relatives. We are speaking of death and what happens with that fact and that event, in such a way that we should not have problems with this which is quite picturesque.

Let us return to our initial theme. There is the person with the papers. He speaks a little to the public; that is fine, it is pedagogic, it is instructive. He speaks a little to that which is in some place, we do not know very well where that place is, but it is in some place. And finally he speaks to the remains. And then, in this matter of undefined places, of defined relatives and precise remains, he makes his elaborations.

There are others, they are materialists and then they are not going to speak to that one who is listening to us, because nobody is listening to us, because there is no soul. But then he addresses himself to the remains, this one who does not believe in the soul, and he explains that his memory will continue illuminating us and we will follow the path that he opened in his life in such an exemplary way. And then we do not understand anything.

When we are in situations like that, we experience a sort of dream, and we come out of those situations as if we were coming out of a dream. The registers which are experienced in those situations are totally rarefied registers.

Death is a serious thing, it seems. It is said that one's life is configured in the last moment. It is said that the life of a person can only be judged when he dies, and not before, as if he had just been passing by. It seems that the interest is placed on when the operation ends.

Very strange things happen with death, but in any case, they are not very vigiliic things

And when ideologies surge that deal with death, the superstructures around death begin. We always have the impression, the internal register that although they are ideologies, they are strongly taken by climates which do not correspond to a precise ideology.

What happens with us and death? In reality, nothing much happens, but we should attend to some registers.

In this previous explanation that he gave us, our friend spoke precisely of the matter of death. They are coincidences. And he said he had strong registers in which he saw himself dead, in which he saw another person dead. Strong registers, strong physical registers? When one is afraid to die what registers does one have? One does not have metaphysical registers. One has very physic registers.

Something happens with death because it provokes in oneself physical registers.

You must have had the opportunity of seeing some person who enters the morgue, for example, and when seeing some remains he does not make ideological considerations, but rather, faints for example. Others do not faint but they say that they get dizzy as if they lost the sensation of the floor, of being supported. So, this is quite physical.

Have you seen animals and their behaviour towards their peers? Haven't you seen, for example, the remains of a cat and another live cat crying the whole night and sending its vibrations as if it were keeping vigil, as we would say in Latin America. Have you seen the preoccupation of some animals for the remains of another? Have you seen how, in the country, horses get scared when they see another dead animal?

It seems that this vision of the problem mobilizes strong instinctive registers. And this mobilization of strong instinctive registers is not a very vigilic activity, we would say. It seems important to study the problem of death from the point of view of registers, leaving superstructures for another occasion.

When one imagines oneself dead, one can do it seeing one's own figure, for example. There one is dead, there are one's remains. Well, there one is still. And if one is still, one does not have to worry about what happens around oneself. Nevertheless there are persons who keep on worrying about what happens around them, they are alive and they are dead. For example, they think that certain types of funerals or cremations are better than others. For example, they are worried about being cremated which is more hygienic than being buried. But why worry whether it is more hygienic or not if one is not present to see those operations? They say, thinking a little, that it is because of relatives, so that the relatives do not have to be concerned with this.

There are some who are worried about how they will appear. When they think of themselves dead, they try to make the thing more or less decorative. Sure, not for themselves but for the image they are going to present. People who are very concerned with their own "I" and of their own exteriorization. Very well.

Sometimes one thinks that when one dies others will be very worried. Certainly the register of other peoples suffering provokes a register in oneself. If one sees a person suffer, this suffering also provokes in oneself the register of suffering. This is reasonable, this is comprehensible. And it is so comprehensible that when one imagines oneself dead, images of pain and suffering in other persons surge, and when that image is represented, then one experiences suffering for what happens to others. This is also reasonable.

But it is not so reasonable that one experiences suffering because of seeing oneself dead. *If one is asked what happens when one dies, you are going to say, well one doesn't feel anything, and if one doesn't feel anything why worry? A rarefied sensation remains anyway. It's that one does not believe very much in that of not feeling anything, here in this is some of the problem.*² Have you tried to imagine yourselves not dead, but in any situation without feeling anything? There are difficulties in the representation. One imagines oneself in a place or doing things or feeling something, and one does not imagine oneself without feeling anything.

This psychological fact of the register of oneself is that which poses a serious difficulty in this matter

² Hand Written Note

of imagining oneself dead, and imagining oneself without feeling anything. In a way that there is a certain difficulty of psychological configuration in not feeling anything and this gives strange registers which are not well understood. And then one is dead, one does not feel anything, but it happens that one does feel something and one is worried about seeing oneself dead without feeling anything. The climate becomes rarefied; there are difficulties in the register.

We are not ascertaining whether the dead register, or not, that is not the problem. The problem is in what happens to oneself with what one believes one registers in death. Let us see it even closer.

There are some who explain it like this: If one's finger hurts badly, when something happens, if one has serious problems when one can lose something, dying must be serious because this matter can be amplified. There are those who have a fear of death, but because of the horror of pain. Very reasonable. How will one like to suffer that way when dying? is reasonable.

But it seems that the emphasis would not be so much on the suffering when dying, as on death itself or in the after death -let us not speak of transcendence, let us speak of that "after"? *That some do not know how to register well, and what is this is after.*³ Some children respond that one is buried. This is not agreeable. Does it seem agreeable to you to be buried?

Imagine yourselves inside a box. A lot of people make a hole, for example, or in cement there is a place. And there, besides putting themselves in a box they put themselves in the ground or in a concrete place and put dirt or concrete over themselves so that they cannot get out. Of course this responds to other necessities of social hygiene, but the image is somewhat like this. Besides putting themselves in a box they put dirt on top.

Imagine yourselves inside that box and with dirt on top. You do not see the dirt, you do not see the box, you see absolutely nothing. But what is the sensation that is provoked by that representation? The sensation is somewhat asphyxiating. Now imagine yourselves inside the box underground but face down. Can you do it? The situation becomes strange. For example, imagine yourselves inside the box, the relatives come and see you, but instead of being exposed you are lying face down. The situation is somewhat ridiculous. Now imagine yourselves buried underground but with your head down and your feet sticking up. The sensation you experience now is very different. Now imagine yourselves buried inside that box but with your head up and your feet down. The sensation you experience is again very different. *In such a way that according to having one type or another operation about your remains recorded and according to how you locate these operations in your space of representation (in one way or another) you are also going to experience different types of sensations.*⁴

The treatment of one's own remains is a sensitive issue and the image that exists surrounding the treatment of these remains provokes different registers, very different registers. Observe when a person is locked inside an elevator -it does not go up or down, he cannot leave, there is no one who hears him, he feels an extraordinary asphixis, not so much because of what could happen -surely this will be fixed in two minutes-but because of his imagination, because of images that quickly appear in spaces which seem to become smaller, the air appears become thinner, desperation increases. -It is this asphyxiating register that is strongly felt by those with respiratory problems. It is this strongly asphyxiating register that comes to us when we imagine ourselves buried underground.

³ Hand Written Note

⁴ Hand Written Note

Without a doubt there is a problem with breathing. And the problem with breathing is such that, it is precisely this problem with which death is defined. As we said before, "he exhaled his last breath, he stopped breathing, he remained inanimate, without a soul. We have quite serious registers of being without breath, when diving under water and lacking air, when being under a pillow and lacking air, when being inside an elevator and lacking air. In some way we have that register, sure we have it. And here, it seems the thing gets complicated.

But there are other types of registers, the register of the continuation of such a process. Now it happens that the gentleman is buried. He spends one day without air, several days without air and besides, there begin a group of operations that one does not even want to imagine, operations of the diffuse vitality. There something is moving, the subject dead but something is moving, is working, and that body is decomposing. What reasonable person would like his body to decompose? That is not at all agreeable, and it cannot be very agreeable that the person is buried and lacks air, the treatment that the body receives can't be very agreeable.

Imagine something exaggerated. For example, consider that society in which we live, bodies of people who die are treated in the following way; a person dies and then immediately his mouth is opened and a funnel is inserted and they pour ... If you begin to imagine this type of thing you will see that you will have even greater problems regarding death. If you hit with sticks the one who dies or begin to treat inconsiderately the body of he who in life was a certain person, if you begin to treat them in that way, you will like dying even less. Nevertheless, you have nothing to do with those registers, because those registers are not felt.

But the image works and imagining yourselves as feeling, this illusion of the imagination, brings you inexhaustible pain and suffering. After all it is not the fact of death in itself but because of the psychological difficulties in the representation, and because of the registers one believes one has of what happens to that body.

This has given place to innumerable forms of treating the remains. There is an extraordinary inventory regarding the treatment given to dead bodies.

Dying must be liked even less by those people of certain cultures in which, when dying, when they reach a certain age, they have to leave their tribes and remain still at the disposal of a bear, for example, so that the bear ends their life. You will realize that imagining such a situation for those who live in that culture is much more serious than for the others who, at least, have some consideration given to their remains. Because that register of being without air and all that of asphyxiation is also associated with an effectively painful and quite tragic situation. The register is amplified according to what will happen in those moments.

There are people who burn the bodies. There are people who bury the bodies. There are people, like some tibetans, who, once the subject is dead, take the body and put it on a rock and separate the viscera, piece by piece and distributes them to the birds which take those pieces of the remains. When the bones are properly prepared, beaten and reduced to powder, this powder is scattered in the wind. If one imagines such treatment with one's body one has problems.

Some who registered those problems worried about conserving their bodies. They worried about the perfumes, the oils, the embalming, and preservation of one's own body.

Others, according to the conditions of the place in which they live, place those bodies in the heights, covered in a tree, so that it decomposes, but is protected from the action of earthly animals. The bodies were placed there for the process of decomposition, but also so that they weren't touched by animals. In some ages there were punishments which consisted not only in liquidating the culprit .but also distributing his body to the dogs. This is the worst of offenses and the worst treatments which can be done with the remains.

According to the culture and according to the medium in which those cultures lived, it was decided not to place people on rocks because there were not many rocks, or not to place them in trees because there were not many trees. It was done as was possible; and what else could be done? Bury the people and protect them from those animals which in some way is an infamous situation, this one of the animals and the body and all that, and besides for protection, because in some way it was seen that leaving the bodies exposed provoked problems to the living from the point of view of social hygiene. And then these cultures treated their corpses by burying, because they did not have another way. Others who were richer in vegetation preferred to burn the bodies.

But see what happens now when you imagine a loved one dead. There is that loved one, you are assisting at the funeral, then they remove the body, you are left there but that loved one is not present anymore.

Where do you imagine that loved one? Sometimes you imagine him as if he were present, a fleeting image. But where do you imagine him in that suffering moment when you are feeling bad because of the death of that relative? You imagine him in the physical place where he is.

If the cemetery for example, were behind, you imagine him behind the space of representation. If the cemetery were in front you would imagine him in front. Where is the body of your relative? It is in the space of representation which corresponds to the location you have with respect to the place where the body is deposited. Yes? You locate the body of that relative in the space. How do you locate it? Maybe you locate him in a tomb. And what else? Normally you locate him at night. If you locate him during the day he has more company and if you locate him at night he is alone. That the body of your relative is alone and you are alive surrounded by people, having things to do. Leaving the dead body alone also generates problems, generates suffering. This is inevitable.

But you have this register. There it is, spatially located in a place with its asphyxia, its stories and its process of diffuse vitality, and here you are doing things, and trying to recompose the situation which in some way has been broken, isn't it true? You locate it in the space, you locate it in situation and you locate it with registers that in reality correspond to the vital activities. In no way do you locate it as it should be located, as nothing to do with that.

We do not even have to speak about those affectionate and very nice things. Once in a while you visit the place which is a somewhat allegoric demonstration of affection. But aside from being allegorical it has its strong allegorizing contents and the climates that correspond to it. Sometimes one says prayers or does some internal acts which refer to the body of the relative which is put in a precise location of the space.

Sometimes, if you are more dramatic, you imagine that body in that tomb, in the darkness of the night. If you are even more dramatic you imagine the whistling of the wind through the trees of the cemeteries, and if you are even more dramatic you can imagine a few more things. That this happens to a relative well and good. If it happens to you, it complicates things.

The experience of death in others is evidently shocking. And since by statistical reasons we see that some die and then others and others and one is left, sooner or later one will have to become part of this statistic. The inevitability of death creates problems. Thus, we are very concerned with the theme of death and we try to know well what it is about, up to a certain point. The rest imagination does for us.

Fear of death, the physical register of fear of death is an exclusive product of the imagination. It is an absolutely illusory elaboration of what happens in death.

There cannot be liberation of that register of death if one does not grasp, does not comprehend, and in some way, does not work with this illusion that exists with respect to death. That is to say, people register this illusion, make their elaboration, and have a corporal register. In no way do people consider the fact of death as illusory. Of course, people believe in death, but they do not believe in the physical sense of death but also in death with the registers that apparently accompany the dead. And that is illusory.

Thus, we, placed in that situation or placed thinking of such things, should comprehend quite well the illusory fact of death, as far as registers that are believed to have been had of such a phenomenon when such thing occurs.

Imagination about death, this imagining one's own death as register of activities, this imagining one's own death as something positive, not as something nonexistent, is the source of innumerable sufferings, and it is a phenomenon which becomes heavier as the subject gets older. This illusory register of death increases each time as an inexhaustible source of suffering.

Young people do not have much trouble with this; they think they will last a long time. People who begin to doubt their duration begin to create serious problems for themselves. You will notice that such a source of suffering is also a very serious factor of inhibition. No one thinks that when he dies he relaxes magnificently and releases all types of tensions. On the contrary, one imagines oneself contracted -it is true that there are phenomena know as "rigor mortis" that is, bodies get hard -but rather as tensing. This register of one's own tensions, this not wanting to let loose.

One does not want to let loose even a bread crumb, and much less one's own body. And sure, how does one imagine this? As a fight with death, as a system of tension in play.

Here there is also another trap of the mind. Things that could be pleasurable, on occasion are colored with terrible contents. We have told on some occasion, a case that reveals many cases. The case is the following:

A youth, very mistreated since childhood, has registers of pain associated to registers of pleasure. Thus it was that when he ate a candy he immediately was spanked, for example. It was enough that he did something nice for him to immediately have the register of pain. Things got complicated with this youth, and clearly, the register he had of the world was a painful register, a register of defense, intense muscular tension. This was the register he had of the world, and even more, this register invaded the pleasurable situations, so that when he experienced a certain pleasure, he experienced it with tension. He arrived to such a state of tension, and being on the edge of disequilibrium, he tried to discharge sexual tensions for example. When he was going to discharge these tensions he experienced, he had the register that he was going to die. Certainly this produced a great contraction

and he left the situation with an increase in the register of inner tension.

He experienced the sensation that by dis-tensing his tensions he was going to die. This is to say, that he imaginarily experienced that the pleasurable discharge, was for him, no register; therefore no register meant death. Therefore, I register only that which is painful; if I stop registering the tension, then, no register; therefore I die. And in his fantasies, sex and death were totally linked.

We know of this case and of many others. But we also know real systems of ideas that have been imposed, which have associated sex with death. And also some twisted psychologists have worked with this association between pleasure and death., and after all one has nothing to do with the other. But there has been a lot of speculation on letting oneself loose or experiencing pleasure in all the fields, in the sense that it is sinful, and therefore, it brings one closer to death and not to life. Thus, in order to live, in another world, it is necessary to tense and to suffer. Imagine the situation that arises, without a doubt is very contradictory.

This youth, who did not adhere anyway to those spiritual currents, and who though being an atheist, also experienced this strong register that the pleasurable discharge represented death. And, so, to not die, so that his "I" would not disappear. And to not disintegrate and to not remain without register, it was necessary to remain contracted in front of such situations.

He had, naturally, enormous difficulties for any kind of cathartic work. Not even mentioning a transferential type of work; simply, he could not let himself go. Even though he knew that his mechanisms of defense were oppressing him and, such mechanisms might have been very adequate at the moment when he was punished, since it was the best he could do then, to fend himself and to tense up, those registers continued to exist in his biography.

And now then, in any situation, be it painful or pleasurable, he registers as tension, this which brings pain. Somehow, to provoke that discharge is to lose the "I" to lose the identity, Thus, the only register that one has of ones own life, is painful registers. And this of letting loose this painful register, is experienced contradictorily, as another type of suffering, the suffering of the loss of the integration, of the loss of the "I".

That one suffers because one is tense, is reasonable; but that one suffers because one dis-tenses, because one is going to lose the "I", this is a little strange. Our friend suffers because he is tense and suffers because if he distends he is going to lose his "I". In all cases he suffers and in all cases there is possessiveness.

And with death, which is at times identified with pleasure or at times is identified with suffering, there is always present the register of pain; there are also difficulties in the representation of oneself as not registering, but basically, and in the root of all that, the mechanism of tension is functioning, which we artificially graph saying: possessiveness.

DEATH (Continuation)

Yesterday we spoke of matters of operative from the point of view of results, and we were interested in pointing out that the results of a good work could be observed in the changes of conduct.

There exist other registers, not so external but more subjective, such as the ones given in those post-transferential processes in which the configuration of image takes a particular characteristic in the different levels.

We also spoke of a certain type of exploratory transferences of some phenomena such as the phenomenon of light. We said that even when in those types of transferences, curious phenomena of light occurred, the post-transferential elaboration was more interesting than the phenomenon itself, that flashy phenomenon of the surging of that light. We also spoke of some phenomena which can accompany that matter of light, such as a certain change in the level of consciousness and some other phenomena of perceptual organization which arise within the subject while in vigil. We said that this was not so interesting.

To close this matter of operative, we also spoke of a particular type of transferences which we call auto-transferences, and among which we included the disciplines, for example. We said that the disciplines did not require a guide, and that instead of this they were handled with certain steps and indicators. For that to happen, a complete previous recording of what that process would be was required.

On the other hand, we spoke of the work with the force, as a brief work that has to be repeated periodically, and very simple in its execution, different from the disciplines which were complicated and labyrinthine.

In the auto-transferential processes we pointed out some difficulties: that of lacking a guide who made us avoid resistances when they appeared. Surely, when avoiding resistances, one could be in an auto-transferential process but going out of them, since the most interesting thing in transference in general is to go to the resistances. Without the guide, not having these references, complications could arise. We saw then that the auto-transferential processes had their difficulty, but not because of that were they less interesting.

Then we went into a boring theme: the theme of death from the point of view of registers. This theme can be seen from different angles and we observe it from only one, following the sequences with which we have been studying all the other themes.

We spoke of some difficulties that existed in imagining one's own death. Some difficulties of a psychological order in which when imagining oneself as not registering any activity, a problem was produced. One imagines or re represents oneself in some place doing something and certainly registering something. When one imagines oneself, one sees oneself feeling things, perceiving things, doing things. It is enormously difficult to see oneself without feeling anything.

One can see oneself as in a photograph, in which case one does not manage to imagine oneself as dead but as photographed. But if one tries imagining oneself as dead, with that which accompanies it, one finds psychological difficulties. It is because of these psychological difficulties when imagining oneself as dead; one does not imagine oneself as not registering activities, rather one imagines oneself as dead and registering activities which are the activities of one's own consciousness, which elaborates that image which is also charged with activities.

This is a little like that which happens with emotional consciousness and any type of object. When the consciousness is hallucinating, is taken over by a certain internal state, one ends up attributing intentions to the objects themselves. This does not exist, but nevertheless the emotional consciousness registers it as real and believes that a pillar, for example, has special meaning and a special intention.

This type of hallucination which is not a visual hallucination but a cenesthetic one starts from images as do other perceptual phenomena. This is the same way that determined objects unloosen chains of images which are not only visual but also auditive; of taste, tactile, etc, as we have seen, and also of internal image, of cenesthetic image.

It is not strange then to register the activity of the intrabody, the internal activity; is not strange to register these cenesthetic images outside oneself, also. As happens with visual and auditive hallucinations, there are also hallucinations of the projection of another type of representation. Profound representation of cenesthetic type, which are, after all, those images which give us a register of the activities of one's own body, are that which seems to oneself that in the object is either good or bad. Those are the internal images; the ones which give these registers and mobilize activities.

In the case of emotional consciousness, objects are hallucinatory considered to have some meaning, or an activity and an intention that those objects do not have. From the point of view of the visual representation it is not a hallucinatory form, but one from the point of view of the cenesthetic representation. Then, all the forms of magical consciousness and all the forms of alteration of the consciousness have to do with these hallucinations and projection of internal images towards objects. The subject in question verifies that these objects have special intentions or special activities that do not correspond to the object, but to the intentions and act ties of the subject himself.

But this subject, instead of believing that they are his own activities believes that they are the activities of the objects. This is extremely interesting and makes us reconsider, as usual, that images are not only visual, but that each sense has its system of image and also that each has illusion and hallucinates.

These forms of hallucination of the internal registers and of the projection of these registers upon the world is what on occasions we have called magical consciousness, emotional consciousness, etc. What happens then when I see my own image in death in my visual representation? There is my image, and visually I can verify it, seeing myself still. But what happens with myself whom I see still in that image? It happens that I cannot imagine myself dead without the register of activities; but, on the contrary, I see hallucinatory that object which in this case is me from the point of view of the projection of those cenesthetic registers.

If things were correct I would see myself without registering any activity. Nevertheless, I feel commotion, I feel afraid. I have registers in this moment about what I am seeing there, because I believe that what I see has, in some way, a type of activity. When I think that someday I will be dead and still, I think that in some way I will register some type of activity, the type I am

registering now. That is not true; nevertheless it is what happens.

We spoke of a distinction which was interesting to make between fear of danger and the defense mechanisms of an animal nature (as any animal is afraid of danger). Here there is not much hallucination, not much illusion; here is an immediate register in which suffering does not have much to do with these things. It is rather from the order and genre of the pains of the psychological register, and quite different from the register of suffering.

Any reasonable person feels considerably frightened if someone threatens him or if he is about to fall off a precipice. This has nothing to do with suffering. This has nothing to do with matters of imagination etc., although you see that later that type of imaginary mechanisms are added. One imagines very little when there is great fear. It seems that the opposite happens. It seems that the mechanism of imagination is blocked and one has a register of what is threatening and mechanisms of escape are triggered off.

Then this is not what presents the greatest problem (fear of danger and the mechanisms of defense which it triggers off). No, this does not present major difficulties. This functions instantaneously and is left there. The problem is another; the problem of suffering with the imminence of danger has another nature. The problem of suffering in the proximity of death is of a different nature. This has nothing to do with reflex fear and the response to that reflex. They are phenomena of a different nature; not only phenomena of a different degree but of different quality, different mechanisms that are triggered off.

Fear in front of danger and flight in front of immediate danger do not present difficulties; on the contrary they are of a great help for one's own survival. Fortunately, such mechanisms exist. Fortunately, one can feel fright immediately when there is a threatening object nearby.

Perhaps we are speaking of something different in relation to suffering because of death, of what could happen to me, and similar things. It is not a matter of the simple animal mechanisms of defense.

Yesterday we observed some problems around death and the image of death, and of oneself without activity. We observed the function of the image and the imagination with respect to death. We briefly observed the problem of the death of others. We were trying to see how the illusion and the belief of death as continuation of registers was configured. We also briefly discussed some relations between tensions and the fear of death, we observed a case which illustrated to us about distension associated with death, when the one who distenses believes that

distensing is losing register. That was the case we gave yesterday to illustrate these complications; that tense person who related death with distension and therefore, could not distense himself.

There are many complications in this, according to biography, to recordings, etc.

Yesterday we considered this boring thing with respect to the remains of those who die, with respect to what leaves those remains, to the location of the bodies in space and all that.

Normally, human activities are identified with the body. Human activities are not usually identified with the functions of life. It gives the impression that life has to do with the body, but naturally, one does not distinguish much. In reality life is a function of the activities of the body. If these functions ceased, life would cease. But it happens that since there is not much distinction in this, the functions of the body cease and life, of course, ceases; but since the body is there and one normally identifies the body with life, although these activities have ceased, the body is present and it seems to oneself that something continues.

There is a serious error in comprehension when seeing the body as the same as life, because it is the functions of the body which trigger what we could call life; not the body. When this displacement is produced, when those functions cease, the situation becomes strange because it happens that this body which to do with life has stopped functioning, and then we say the body is dead. How this possible if the body is the one that has to do with life? The body is present but life is not. Here, the relation with this object and with those remains get complicated, because in any case life has to do with functions of the body. It is too abstract, people do not think like this; people think in the body and think that life is in the body.

In such a way that life is in the body, when one dies one exhales life. But surely, it happens that life associated to the body is one thing that later brings complications as in the case of death. It seems that life was rather a function of the activities of the body. Once that function ceases, the body has nothing to do with all this.

There is a case that is interesting because it is illustrative. This case will explain how, on occasions, suffering because of another's death stops when there is no spatial representation of the body of the other. In such cases, another type of suffering continues, a suffering for absence but not for representation of the absent in a place of space. Let us see how it functions.

The relative of a lady dies. This relative is much loved. This lady has the desire that this relative be buried in some place. But it happens that the relative has declared before dying that he wants to be cremated. Then with this contradiction, since it does not go with her beliefs, she goes to the place where these bodies are cremated. They take the body of this relative, they cremate him and at that moment this lady experiences great relief and declares that she registers a sort of liberation, a sort of silent comprehension of the phenomenon of death.

This liberating register, because of such an unusual situation as cremating someone has to do with the cessation of suffering for the death of the other when there is no spatial representation of the body. In such a way that when this body disappears and we cannot locate it anywhere, it cannot be represented. Having no place to imagine it, one cannot project hallucinatory upon this image our cenesthetic activities that generate that contradiction with that image.

Certainly some people continue having some strange customs, such as keeping the ashes of the one who died even though he has been cremated. Having those ashes gives a location in space for the remains of the one who was alive. Then we are back to more or less the same thing.

Now imagine the situation of a person who is cremated, who is burned quickly. With these

remains (ashes) we make operation so that the ashes cannot be located spatially; that is, the remains of the remains. Where is this dead person then? Where is that body of the remains of that body? They are nowhere; they cannot be localized. Why does one suffer then? One suffers for the absence of that loved one who now, a little like God, shines because of his absence. That is, is emphasized because he is not present. This gives us certain contradictions and suffering because we have our activities and our affective world articulated precisely with that being. Now this being is not present, and a sort of void is noticed in the emotional relation. This is not filled easily.

It is true that this sort of suffering in the absence of the other continues. And surely this will have its way of being thought and comprehended and incorporated as internal content.

Regarding suffering by the representation of that loved relative in some place in space, this suffering is not possible. That type of suffering is psychologically impossible if the body of the other has disappeared and cannot be located in the space of representation. There is no location of that body in the physical space. In such a way that maybe, by chance or by having those conditions at hand, some people were correct, psychologically speaking in hiding the remains, in making the remains disappear.

They complicated things because they kept the ashes of the remains; but any, there is a sort of successful conjecture, psychologically speaking, in the disappearance of the object that creates so many problems.

By saying this we are not insinuating anything. In reality we are not very concerned with the condition in which the remains remain. We are simply noting, from the point of view of the psychological register, is that when these remains disappear from the representation in this psychological space (which also refers to the space) there is no way to refer to them in a suffering way. On the contrary, there remains another type of suffering. This is the one of the absence because of the activities which are lacking with respect to other objects. Certainly, if all the other objects disappeared, there would be no reference. Then, there would be no suffering with respect to that which disappeared. Let us leave it at that.

There are other matters with respect to death which have to do with the possession of the other. Why does one suffer? For the loss of the other. What is said? We have lost a relative. What is said? We have lost a friend. What is said? That we do not have him. Without doubt, this refers to the phenomenon of possession in general.

When one thinks of the loss of oneself, the things gets complicated. How does one lose oneself? There are difficulties with this.

The possession of one's own image in the state of death takes us to the contradiction of the representation of that image, that contradiction in which we endow the image with a feeling which in reality it could not have.

Then this loss of oneself is a loss of the register of oneself, a not wanting to see the register of oneself. This creates the hallucination of the activity of one's body, even when the body is dead.

This desire to make one's own activity remain, this possessive desire of the image of oneself creates strong contradiction and strong problems.

Naturally, this also motivates another type of phenomena, the aspiration to survive. There are persons who want to survive, not embalmed (it seems that remains in another historical instance) but in the memory of others. There are persons who want to be remembered. How do they register that others remember them? One does not know how, but it is good to be remembered. There are rougher ones who want to survive through figurative representation, as in a statue in a park. One does not know how that statue registers what is happening, and much less how that statue has connection with oneself, if one is around somewhere; but there are those who aspire to survive through figurative representation. This is notable.

There are others, not so materialistic as those who want to be in a park, who want, for example, to continue living in some way so that other persons not only remember them but also think of them by making some type of operation, a type of prayer, for example. It is good that when we die, people pray to us and tell us something.

There are others who are more subtle, who do not want to be a statue in a park, who do not want to be recorded in the electrochemical currents of the cortex of others, as memory, for example. There are others who are not interest people praying to them, but who are interested in a certain type of abstract survival. Surely they are the more intellectual ones. They like, for example, survival through the special theories they have had. They would like, for example, that although they die, their doctrines or very special conceptions continue expanding. This abstract survival is, naturally, a form of contradiction and a form of suffering. This of doing numerous things so that the ideas or works continue in the world after death. There are people like that.

You will notice all things these persons must do, and the effort they put into their own ideas and theories so that they keep going in the world and survive in the ideas even after death. This brings problems. It seems to me that it is not a similar attitude to that of the one who dies thinking that ideas have no importance, but surely, we also think that these intellectuals are worried by abstract survival. The human mind is so strange. how could one survive in an idea? Hallucinated registers, it is clear. How agreeable it would be to disappear completely and have no register of anything; but surely, there is the problem of wanting to conserve such registers. Then there are those who worry so that their ideas prosper.

There are different forms of desire of survival, as eternal possession of one's own image, and different forms of desire to survive which generate strong contradiction and suffering.

It seems that that is enough about the problem of death.

SUFFERING

Let us speak a little about the problem of suffering and about possession in general.

One fears illness; one fears loneliness; one fears death.

A person could be healthy, could be not alone, and certainly could be alive. Nevertheless, he fears. That is, he imagines. Of course, besides imagining, one registers. That is, one has the sensation of that imagining. Certainly one also remembers some activities in oneself or in other persons which make one look closely at illness, loneliness and death.

Certainly these fears have to do with sensation, with memory, and with imagination, but also with something more. Besides having to do with these three ways of suffering, they have to do with that which moves suffering: possession.

Also, a person suffers with respect to things, be they things in general, be they persons, or be it himself.

Then one suffers when one does not have; one suffers because one does not have something, one thing that surely one wants to have and does not, this makes us suffer.

One suffers because of having something, for fear that that something that one has may be lost. So, it is in this way that even when one has something, one suffers.

One suffers, finally, because one does not achieve that which is searched for, that object which is wanted.

Therefore, always there are problems. One suffers because one does not have, one suffers from loss of what one has, and one suffers because one does not achieve that which is wanted.

Be it in the present, past or future, as you prefer to conjugate the verbs, there is always a problem with suffering in reference to having objects.

Naturally, when one has lost, one suffers because of the memory. When one is losing what one has, one suffers because of sensation, and, naturally, when one fears to lose what one has, one suffers because of the imagination.

We know that all of them work in a structure, but in these examples we are giving importance to the primary activity of each case.

So there are fear of death, illness and loneliness, and the suffering of no longer having, of losing or of not being able to have. In this system of objects and values, the human being is always debating with himself, and obtaining this data through the sensation, through the imagination, and through memory. But always, behind all this is a certain internal register which we call possession. Possession is behind all this that one does with one's consciousness, be it through imagination, through remembrance, through feelings.

We distinguish between possession and desire. We distinguish between need and desire. Need is something inevitable, and it is similar to the same animal-like register we have discovered in

other levels. Need is similar to sensation. Need in the case of fear, would not be similar to the psychological internal suffering, but rather to that sensation of fear in front of danger. There is no problem with need. There is no problem with the mechanism of fear. There is no problem with sensation, in this sense. They are at the service of the human being, so he can move and evolve. This is the utility of the mechanisms of fear in front of the threatening object, serving the human being so that he can move and achieve his most immediate needs to carry on with his life. Naturally, there is no great problem with this matter of need.

There is a problem, however, with desire, which is very similar to psychological fear, but in another level.

The desire is launched in the search of objects, as also need. When need is satisfied, the need stops its search. Also the desire can stop (even if it is imaginary), when the needs which give it impulse from the background cease. Then, the subject who has expressed a certain need, now no longer experiences desire. It seems that many times the desire disappears when the need is fulfilled.

There are desires that do not disappear, because there are objects which cannot be possessed; and so, the desire continues and continues, and the imagination continues creating problems. There are some moments when we register that the desire is stimulating the mind, and if this desire is suddenly satisfied, it disappears. This desire is fluctuating; it sometimes appears and other times it disappears.

And what underlies desire, and necessity? There is something which never disappears. Behind desire and necessity is possession. One may not experience desire now for a certain object because that object is there; one possesses that object physically. But of course, one can lose that object, and since that possibility always exists, the register of possession is always present.

It is enough to observe the behavior of a person who does not desire an object when someone threatens its possession. It happens that now the relation is with another person and he does not experience any desire to that person but he continues experiencing possessiveness for the person.

Possession is displaced and is not only referred to physical possessions; there are moral possessions, mental possessions, ideological possessions, gestic possessions, ritual possessions. There are all kinds of possessions and they always compromise me with objects. It is enough that something enters into the field of possession of those objects, for my possessiveness (which is always working) to be strongly activated. Desire can cease but possession cannot cease.

Desire does not have such corporal characteristics or physical characteristics as possession does. One can desire to obtain some spiritual things, very different than the physical register of wanting to possess something spiritual. Observe what happens in one's own body when one simply desires something, or when one possesses or when one desires to possess. Always the desire has to do with possession, which is its root.

Underlying desire, we find possession, and it has strong physical connotation and strong physical registers. This register of possession has to do with tension, and one knows one is desiring

something, because one registers a particular tension. The stronger this desire of possession is, the stronger is the tension.

Naturally, one grasps the objects, one grasps life, one grasps things; and one grasps with claws. In such a way that one does not let go of things and not letting go of things brings registers of tension.

Do you remember the old experiences of those ancients who worked in animal psychology? These ancients noticed a great difference between the monkey and man. One of the most notorious differences with respect to the treatment of objects was this: there was a monkey in its cage. Outside the cage was a banana. The monkey had a stick. Also, there was a chute between the cage and the banana; the monkey pulled the banana towards him. The banana fell in the chute and the monkey picked up the banana. But when the chute was in back of the banana, instead of between the banana and the cage, the monkey had problems. All the monkey had to do, instead of bringing the banana towards him, was to push away from himself, far from him. Through an act of losing, he would dispossess himself further from the banana, and it would fall through the chute. The monkey was never able to do this. The monkey always brought the banana closer to him and naturally, the banana never fell into the chute. There he was in his cage, trying to grasp the banana, and of course this was a big problem for him.

Surely, man among the other species (and this is big difference), has the ability to let loose; he has the ability to separate himself from things; he has the ability to dispossess himself. There is something in the structure of the mind, at the human level, something which is prepared so that this mind liberates itself from the objectal possession. This is already a great difference between the monkey and the human being. But it is clear that the stage of the human mind is still very young, and this act of dispossessing can be done with the banana but not with other things. If he does it with the banana it is because he has discovered the trick of pushing the banana away so that it comes back. This the trick of the boomerang.

Some primitive people throw an object which then kills their prey. If the object doesn't touch the prey, it comes back. If it kills the prey it could be as the object goes out, or when it comes back. Anyway, this sort of saving of energy made by the one who shoots, has also to do with the distancing of oneself.

The human mind is very young and is still very linked to possession. But according to what is seen these processes and in the advancement of the individual mind, one advances over all when the mind is able to dispossess itself. Then it happens that the mind does not register tension, and there is no physical register of tension. Then the muscles are not necessary with respect to the objects in the sense of possession.

There is an active desire and there is a satisfied desire, without doubt. But there is always a possession which acts the present.

There are some who mistakenly consider the register of tension as the meaning of life, and distension as the non-meaning. There are some who say things, such as this: If there is nothing

that gives me tension, if there are things, the doing of which would not bring me a result, if there is nothing I can have this register of, then nothing mobilizes me because nothing has meaning. And it seems that meaning, for that special configuration of the consciousness, has to do with tensions. It is a paradox because soon we will find that guy of the tensions looking for sense with an extraordinary nonsense, because he is living tensely and he cannot loosen up that tension. It is without doubt a trap of the mind.

The tension of possession, of the result, as apparent mobilizer of the register of meaning, is illusion.

If we examine closely the feeling that if I do not have tension, if I expect no result, then nothing has meaning, it is affirmed that meaning is placed not in what one does but in what is received by doing. If we examine this closely we will see that the meaning has nothing to do with the metaphysical speculations.

The meaning or the non-meaning in human activities has little to do with ideas. The so-called meaning and non-meaning have to do above all, with the investment of energy and the relation of that investment with what is obtained from that application.

Then examining this closely and making some experiments, we observe the following: a person is told that he is in a total non-meaning. "Do me the favor of opening the door." That person who is in the total non-meaning opens the door. Why shouldn't he open it? After all, he is in the non-meaning, and for him it is all the same whether he opens the door or not. Since he is in non-meaning, nothing moves him to open the door and nothing prevents him from opening the door. If there is non-meaning, there are no problems about moving or not moving.

Let us see it closer. Now we ask the one in the non-meaning not to open the door but to dedicate himself for 5 consecutive years to a very difficult investigation. And what will he answer? The answer is NO. How can he dedicate himself to such a difficult operation for five years if that has no meaning to him. Then, examining things more closely, we see that meaning or non-meaning have little to do with ideas, but with the investment of energy and the hope for the results. Surely, there is no problem in opening the door because there is not much effort. But instead of maintaining an effort repeatedly and during some years, and to believe, think and suppose that no result will be obtained, then logically, there will be no meaning in moving in that direction because the result is not in sight or because the result will not satisfy the expectations.

With the door then, there is no problem of meaning. But there is a problem of meaning with the expectation, with the receptions, with that which is expected from the subject.

Then meaning and non-meaning placed as the maximum category of the mobilization of human activities is false. It happens that many persons put above all activities, above all registers, this sort of slogan, this sort of hollow thing that is meaning and non-meaning. When one examines this closely one sees that such meaning and non-meaning do not exist, but a very different thing exists: the registers of tensions, the need for those tensions in order to mobilize activities, the distension that something provokes and the register of gratification because of that distension, the inversion of tense work to obtain a result. The result is not obtained and there is a loss of

energy. This is what we see. But we do not see meaning or non-meaning. We see a problem of energy, of work, of obtaining responses from the work invested. We see a problem of registers, of tensions, of pleasurable tensions, of impossibility in the tensions, of impossibility in the discharge of the tensions, and so on.

Meaning and non-meaning have little to do with registers; they are, together, a superstructural configuration, as are so many others.

Need is a strong mobilizer of human activities and it does not ask for the meaning of things. On the other hand, need is unable to configure meaning. One has a need and one acts because of that need. But need does not give meaning to things.

Meaning never really appears. It is always a ghost and a shadow; just as non-meaning, it sneaks in climatically, as every ghost does.

Need is a mobilizer of activity and this is not discussed but nevertheless, it is not a giver of meaning.

Seeing things in this way, if everything ends with death, and everything gives a person the sensation of non-meaning, how is it possible that many diverse activities are mobilized? If death frustrates all these activities and everything which is worked for will not be achieved, if everything one has will be lost, many things which are aspired to will not be fulfilled, how is it possible that human activities are mobilized? The human activities are mobilized by things which are different from meaning.

Not even death can paralyze human activities which are the reflection of the activities of life. Not even death can paralyze the activities of the mind. The mind gives meaning in other aspects. The mind is a giver of meaning when its register of the objects is not related to valuations of the objects but to evaluations of its own activity. This is complicated.

Let us say it like this: You know that there are different human productions. It is said that there are different human activities which do not respond to needs and that, nevertheless, people perform them. If people perform them it is because while doing something a tension is produced, and when doing something else a distension is produced and one thing produces pleasure and another thing displeasure. One thing produces suffering, etc. Then one sees that the human activities in reality are moved by the objects and that one simply registers those objects.

This is seeing the activities of the centers in the opposite way. The centers go outside in their release, they do not go from the world to the inside. We confuse the register with the activity.

It happens that there are different human productions which are actually done because the objects with which people operate are simply vehicles of discharge of tensions.

That is to say, there are persons who carry out activities not to expect something from the object, not because the object produces a certain type of pleasure. The object has nothing to do with this. These persons carry out activities in the world and they go towards the objects for a very different reason: when doing this they discharge their tensions and then the object does not have

value in itself, rather, it is a point of application of these persons' own energy. They apply themselves to objects without giving them value. That is at least one case.

There is another case in which activities are performed in the world because while doing this, great unity is being formed in the mental structure. Also in this case activities are performed in the world without the objects being important. Things are done in the world not to discharge tensions. In this case operations are being done in the world because it is a way of integrating one's own contents. This integration of internal contents and this continuous perspective of the different processes, use the world as a reference, but in this case the evaluation is not placed on the world.

Normally, values are placed in the objects. One believes, or many people believe that values are in things, that one thing is more valuable than another, that one thing is good and another is bad. Many people believe that values exist in things. In reality values are given by the mind.

Some people take this to the economic field and believe that values are related to scarcity, for example. Still they do not explain the suggestive value of certain metals that, although it is true that it is related to scarcity, is basically related to their shine, their texture, their internal resonance, their weight, their quality, more than to the value.

Then, values in objects, all this axiology of a theory of values on things, is illusory.

Returning to our problem of the mobilizations of activities in the world, we should not see things, it seems to me, so primarily, and believe that one moves if things produce certain tension, certain pleasure in oneself, if one thing is worthier than another. Yes, this can happen in some cases; but in other cases human activities are launched to the world as discharge of internal tensions, considering the world as application of one's own charges.

Moving in the world is a form in which the psychism opens its way. This psychism constructs the world in its image and likeness. It is the advancement of the consciousness and of the mind over the world, which carries out this activity without the object being considerably important.

What happens in the world, that the world is becoming each time more human, that the world increasingly reflects the activity of the human mind, reveals to us that the mind is the one that considers the world as its point of applications. It reveals to us that it is the mind which does not consider values as placed on objects, but rather is the one that puts values in the world, gives categories, establishes relations, amplifies its expansion.

The mind utilizes the world as its point of application. Many human activities are related primarily to the discharge of these tensions towards the world. However, in greater depth, many human activities are explained by the internal configuration that one's own mind makes when applying itself to the world.

PRESENTATION OF A REPORT ABOUT THE PARANORMAL

For more than ten years we have been concerned about certain behaviors of the psychism, some

of which seriously compromise the concept we have about our internal works.

During this time innumerable studies have been made although many of them have not been conveniently publicized.

Many of those studies related to important materials that are close to matters of a transcendental type. Starting from those studies, many hypotheses have been developed, and some registers have also been obtained regarding phenomena which were later explained rather ambiguously.

There are some themes such as the one about the double and the one about certain secondary energetical possibilities of the mind. These are themes of interest and will surely be considered more closely tomorrow in our last presentation.

These investigations have been much more numerous than what would be supposed at first glance. During this time we have also studied other possible phenomena which are now in fashion in the field of culture and in the field of general public opinion. These phenomena have been grouped under the name of "paranormal phenomena", they now appear to be studied by a type of parapsychology.

On our part, the studies in this field have been quite intense and have become more formal since one year ago. Surely they will be formalized even more starting from this moment.

Today we will examine these phenomena which have appeared with the force of fashion, and about which we have some opinion, some position which we will develop immediately.

In regards to what we call transcendental matters, or matters of the double (or whatever you want to call it), this will be spoken about tomorrow.

Today we will begin with a few contributions and considerations prepared by others who are in this same work.

FINAL CONSIDERATIONS

Today is our last presentation and we will try to round off themes instead of extending ourselves with one point in particular.

Let us begin by considering secondary aspects regarding our study and internal work.

One of these secondary aspects was seen yesterday, when one of our friends presented an expose on the state of the matter referred to as “paranormal phenomena”.

We listened to his report and we realized that the system does not have one acceptable proof of those phenomena. What today is called parapsychology is not sufficiently rigorous, and universities and centers of investigation have not defined their object of study. We also saw that test controls have been inadequate, that the existing bibliography is not serious, that on occasions there have been intentional distortions, and we saw that the scientific point of view which admits those phenomena is doubtful for us because it is not rigorous.

Yesterday we also said that we are not scientists and that our objective is not to practice science. Our objective is related to internal development and not to science. However, this does not mean that we cannot be rigorous and question everything which is not rigorous, although it comes from the field of science.

It is clear that when official psychology declares that science cannot explain certain phenomena, we say that the science is insufficient. However our knowledge allows us to comprehend numerous phenomena which apparently are extraordinary through the mechanisms of associative convergence, through translation and transformation of impulses and, in more gross cases through illusion and hallucination of both external and internal senses.

Science of the system is ignorant of all this and this explains the climatic declarations occasionally put forth.

Finally we saw that the fact that test controls in the hands of scientists do not guarantee anything. A scientist is not exempt from beliefs and personal climates and in obscure cases he may tilt the scale in favor of his own expectations.

When a great scientist studies these phenomena we ask ourselves why he is interested in that theme. We tend to doubt the scientific explanations he gives us with respect to his motivations.

Our friends follow closely information produced in the system and at the same time they continue and we expect that from now on they will continue with more force with their studies based on our concept of the mind and not based on the concept of the mind that science has.

Thus we have the sensation of having sufficiently covered that field.

Another secondary aspect in regards to our internal work is that which refers to the matter of the double. As in many other cases, we have also followed the proposals of the old Schools of Psychology and what we have said with respect to the double we cannot prove. And it cannot be demonstrated beyond the level of hypothesis.

If through power of our studies and works, our friends were to succeed in producing and controlling in a constant way -we repeat, in a constant way-and not haphazardly, those extraordinary phenomena, the old hypothesis about the double would surely be at the basis of those phenomena.

But since such a thing has not been proven by us it cannot be accepted except as a hypothesis of work. And that does not modify our concept at all, except in secondary aspects.

On the other hand: among our friends there are many who have a scientific background and develop scientific activities in the system. Moreover, that tendency is accentuated with the passage of time. This is worthy of being appreciated and encouraged. But with respect to internal work they do not consider themselves to be so scientific but, as all of us, are simple workers in favor of their personal development and hopefully, in favor of the development of all humanity. Then our position regarding certain so called "extraordinary" phenomena and with respect to the old hypothesis about the double, is clear.

Our position is also clear with respect to the adequacies of science and particularly of psychology in the field which is secondary for us.

Now let us pass on to matters of greater interest. They are the ones that refer to the problems of transcendence and the religious feeling.

There are those who believe that they can prove transcendence with the fact that some person died for an instant and came back to life telling strange things. That does not prove anything except that when vital functions cease or when vital functions start again, adjustments and maladjustments are produced that are not very different from the changes in levels of consciousness or, in some cases, similar to the ones which operate in some transferences when the phenomena of light occur.

Others have seen their own body from a distance when entering or coming out of profound anesthesia. There are some who have also suffered those phenomena with certain forced practices or in moments of great stress.

From where have they seen their body? "From outside", they say. And from where have they seen what sees? Certainly not from the body, because if they had seen what sees from the body, they would only have suffered a cenesthetic or visual hallucinated projection such as what happens in vigil. But since they have seen their own body from outside their body, they have suffered the same phenomena as in dreams, with the alteration of the case and referred to a real situation. For example: A man's body was on an operating table surrounded by doctors

and this was seen and heard by him from a certain distance, as are also heard and seen the phenomena with inhabitual registers, as when someone recovers from fainting.

There also exists a profound religious feeling in the human being, and it is so strong that it has even imposed itself upon the basic instincts of conservation, both of the individual and of the species. This feeling has expressed itself in different ways and has taken different objects.

However, such a tendency and such an impulse do not demonstrate the existence of god, but simply give us the register of that feeling.

There is no register of transcendence. There is no register of god. Maybe everything is transcendence and everything is god, and precisely because of that, there is no register.

Therefore, if someone tells us there is transcendence and god, we will say that is fine. If someone tells us there is no transcendence and no god, we will say that is fine.

In both cases we will say that is fine, not through proof but through belief. Such is the state of the matter and open attitude of the mind.

We observe the mind, where is it? Only in human intelligence? If that is so, what is the meaning of its appearance among natural things? And if the mind is not only in human intelligence, where does it come from and what is its extent? Where are the limits? Perhaps in individuals who appear to have limits, as separated from each other. Then, how can these individuals have a register of their mind?

Without a doubt the mind is more interesting than transcendence and god. In the things we are concerned with we observe that depending upon conditions we set in the work of the mind it expresses itself either with its greatest potential or in a limited way. Suffering is that which prevents the most profound expression of the mind.

Neither questions nor answers with respect to the matter of god and transcendence solve suffering. For this, we study the three paths of suffering and the possessive root of suffering. There is the solution.

The possessive root of suffering is not easy to remove, since possession is in everything. When this is comprehended one begins to look for non-possession, possessively.

He who wants not to possess is also trapped in the circle because of his suffering. And he who wants not to suffer, suffers precisely because of this. We study the three paths of suffering and its possessive root, but we do not try, not to possess, because this also produces suffering. We try to comprehend and to generate a new attitude. That new attitude is generated by internal registers and not outside object values.

Therefore, referring to internal registers which give birth to a new attitude; we do not worry about being possessive or getting rid of the possessiveness in ourselves, because that will come after a new attitude is generated or at the same time.

We study the three paths of suffering and its possessive root but we do not try not to possess, because this produces suffering. We try to comprehend and generate a new attitude based on registers of internal unity or contradiction and not based on registers of possession or non-possession.

We study the three paths of suffering and its possessive root and we generate a new liberating attitude, and by so doing, we obtain registers of internal unity.

And how do we produce those registers? Maybe by valuing objects in a special way? No, without a doubt.

I have here then synthesized the doctrine of the liberation of the mind.

If someone asks me what is most important, I will tell him:

You must comprehend the three paths of suffering which are sensation, memory and imagination. You must comprehend 'besides this the possessive root of suffering.

And if someone asks me what he must do besides comprehending, I will tell him:

"To against evolution of things is to go against oneself.

When you force something towards an end¹ you produce the contrary.

Do not oppose a great force, retreat until it weakens and then advance with resolution.

Things are well when they march in unison, not in isolation.

If day and night, summer and winter are well with you, you have surpassed the contradictions.

If you pursue pleasure you enchain yourself to suffering, but as long as you do not harm your health, enjoy without inhibition when the opportunity presents itself.

If you pursue an end you enchain yourself; if everything you do is realized as if it were an end in itself, you liberate yourself.

You will make your conflicts disappear when you understand them in their ultimate roots, not when you want to resolve them.

When you harm others you remain enchained; but if you do not harm anyone you can freely do whatever you want.

When you treat others as you would have them treat you, you liberate yourself.

It does not matter in which faction events have placed you; what does matter is for you to

understand you have not elected any faction.

Contradictory or unitive acts accumulate with in you; if you repeat your acts of internal unity, nothing can stop you.

And this is the doctrine and the precise proposal: study, investigate, meditate and comprehend progressively the three paths of suffering and its possessive root while you generate at every instant a new attitude according to these principles.

During this time we have been studying and operating in one level the three paths of suffering and its possessive root. But the proposal to investigate, meditate and comprehend progressively while we generate, instant after instant, a new liberating attitude of the mind still stands.