

THE DOMINION OF THE MIND

(THE SECOND JEWEL OF THE YELLOW DRAGON)

It is clear that it is up to us to be continually emancipating ourselves more and more from the mind. The mind is a dungeon, a prison in which we are all prisoners. We need to escape from this prison if we really want to know what liberty is, that liberty which is not of time, that liberty which is not of the mind.

Before all, we have to consider the mind as something which is not of the Being. People, unfortunately very identified with the mind, say: "I am thinking!" and they feel they are the mind.

There are schools that dedicate themselves to strengthening the mind. They offer correspondence courses, teach the unfolding of mental force, etc., however, all of that is absurd. It is not the fortifying of the bars on the prison we are in that is needed, but, rather to destroy them in order to know true liberty, which as I said, is not of time.

While ever we are in a prison of the intellect, we will not be capable of enjoying true liberty.

The mind herself is a very painful prison, no one has ever been happy with the mind. To date I have not met one man who can be happy with the mind. The mind makes all creatures wretched, they are unhappy. The most joyful moments we have had in all our lives have always been in the absence of the mind, there has been an instant, yes, but one we can never forget in our life; in that second we have known that which is happiness, but it has only lasted a second. The mind does not know what happiness is, she is a prison!

We have to learn to dominate the mind, not somebody else's, but our own, if we wish to be independent of her.

It becomes indispensable to learn to look at the mind as something that we must dominate, as something that, so to say, we must tame. We remember that the Divine Jesus entered Jerusalem on a donkey on Palm Sunday, this donkey is the mind that we have to conquer. We must mount the donkey, not be mounted by him. Unfortunately, people are victims of the mind since they have not mounted the donkey. The mind is an excessively stubborn donkey, which has to be dominated if we really want to mount him.

During meditation we must talk with the mind. If some doubt arises, we need to carry out a dissection of that doubt. When a doubt has been properly studied, when one has done the dissection, not allowing any trace to remain in the memory, it disappears. But, when a doubt persists, when we have to combat it incessantly, conflict forms. All doubt is an obstacle to meditation. But it is not rejection of doubt with which we are going to eliminate them, it is by using the dissection on them to see what it is that obscures the real.

Any doubt which persists in the mind becomes an obstacle for meditation. Thus, we have to analyze, to tear apart, to reduce the doubt to dust, not combat it, rather open it with the scalpel of self-criticism, making a rigorous, implacable dissection. Only thus do we come to discover what it is that is not of importance in the doubt, what in the doubt is real and what is unreal.

Thus, at times, doubts serve to clarify concepts. When we eliminate a doubt through rigorous analysis, when we make the dissection, we discover some truth; from which comes something very profound, more sapience, more wisdom.

Wisdom is elaborated upon the base of direct experience, on ones own experience, on the base of profound meditation. There are times, I repeat, when we need to talk with the mind, because many times, when we want the mind to be quiet, when we want the mind to be in silence, she persists with her foolishness, with her useless prattle, in the struggle of the antitheses. Thus, it is necessary to interrogate the mind, saying: "O.K.! What do you want, mind? So answer me!" If the meditation is profound, there may arise in us some representation; in that representation, in that figure, in that image, is the answer. Thus we must speak with the mind and make her see the reality of things, until we make her see her answer is wrong; to make her realise that her preoccupations are useless and the motives for them are useless. And, in the end, the mind is quiet, in silence. More, if we notice that illumination does not yet appear, that nonetheless, this chaotic state persists in us, incoherent confusion with her struggle and incessant chatter, then we must begin anew to call the mind to order, asking her: "What is it that you want? What is it that you are seeking? Why don't you leave me in peace? You have to speak clearly and talk with the mind as from outside a foreign body, because she certainly is a foreign body, as she is not of the Being. You have to treat her like a foreign body, to reproach, to reprimand her.

The students of advanced Zen, practice the Judo, but their Psychological Judo was not comprehended by the tourists when they arrive in Japan. Watching, for example, the monks practising Judo, fighting with one another, appears to be merely physical exercise, nothing more. When they are practising Judo, really they place almost no importance on the physical body, their battle is really to dominate their own mind. The Judo in which each one is engaged, is against their own mind. In this manner psychological Judo aims to dominate the mind, to treat her scientifically, technically, with the object of dominating her.

Unfortunately, occidentals see the shell of Judo, of course, as always, superficially and stupidly, taking Judo as self defense, and forgetting the principles of Zen and Chang and this has been truly lamentable. It is something very similar to what happened with the Tarot. You know that in the Tarot is contained all the Ancient Wisdom, you know that in the Tarot are all the Cosmic Laws of Nature.

For example, someone who speaks against Sexual Magic, is speaking against the Arcane IX of the Tarot, therefore he is given a horrible karma. Someone who speaks in favour of the Dogma of Evolution, is breaking the law of the Arcane No.X of the Tarot, and so on.

The Tarot is the "standard of measurement" for all. This I stated in my book titled: "The Mystery of the Golden Blooming," in which I concluded by saying that authors are free to write what they want, but new should not forget that the standard of measurement is the Tarot, the Book of Gold, if they want not to violate the cosmic Laws, and fall under Katancy, which is the superior karma.

After this small digression, I would like to say that the most sacred, most wise Tarot, has been turned into the game of poker, into the different games of cards with which people entertain themselves. People forgot their Laws, their principles. The sacred pools of the ancient Temples, of the Mystery Temples, have today been turned into swimming pools for bathers.

Bullfighting, the profound science, taurine science of the ancient Mysteries of Neptune in Atlantis, having lost its principles has today become the vulgar circus of the bulls. Thus it is not strange that Zen Chang Judo, which has the objective, precisely, of conquering ones own mind in each of its movements and presumptions, has degenerated, lost its principles in the occidental world, and has become nothing more than something profane, which today is only used for self defense.

Let us look at the psychological aspect of Judo. In the psychological Judo which teaches the Revolution of the Dialectic, one needs to dominate the mind, one requires the mind to learn obedience, one needs to strongly reproach her in order to achieve obedience.

This is not what Krishnamurti taught, neither has it been taught by the Zen, nor the Chang, this which I am teaching pertains to the Second Jewel of the Yellow Dragon, The Second Jewel of Wisdom. Within the First Jewel we may include Zen, but the Second Jewel is not explained in Zen, although it has the prolegomena in its psychological Judo.

The Second Jewel implies the discipline of the mind, dominating her, flogging her, reprimanding her. The mind is an intolerable donkey which has to be tamed!

Thus, during meditation we have to reckon with many factors if we want to reach quietness and silence of the mind. We need to study the disorder, because only thus are we able to establish order. We have to know what it is within us that is attentive, and what is inattentive.

Always when we enter in meditation, our mind is divided in two parts: that which pays attention, and that which does not pay attention. It is not in the attentive part that we need to place our attention, rather, precisely in that which is inattentive in us. When we come to comprehend profoundly that which is inattentive in us and study the procedures by which the inattention is changed to attention, we will have achieved quietness and silence of the mind. But we have to be judicious in meditation, examining ourselves, to know what it is that is inattentive in us. We need to make ourselves conscious of that which is inattentive in us.

When I said that we must dominate the mind, the one who must dominate her is the Essence, the Consciousness. Awakening Consciousness we have more power over the mind, and thus, we make ourselves conscious of that which is unconscious in us.

It is urgent and unpostponable to dominate the mind, talk with her, accuse her, scourge her with the whip of the will and make her obey. This didactic pertains to the Second Jewel of the Yellow Dragon.

My Real Being, Samael Aun Weor, was reincarnated in ancient China and I was called Chou Li. I was initiated into the Order of the Yellow Dragon and have orders to give the Seven Jewels of the Yellow Dragon to those who awaken Consciousness living the Revolution of the Dialectic and achieving integral Revolution.

Before all, we must not identify with the mind if, in reality we want to extract the larger part of the Second Jewel, because if we feel that we are the mind, if I say "I am reasoning, I am thinking!," then I am affirming an absurdity, and am not in accord with the Doctrine of the Yellow Dragon, because the Being has no need of thinking, the Being Does not need to reason. The one who reasons is the mind. The Being is the Being, and the reason of being of the Being is the same Being. He is who he is, who he has always been, and always will be. The Being is the life which pulses in each atom, as in each sun. The one who thinks is not the Being, the one who reasons is not the Being. We have not incarnated all of the Being, but we have incarnated a part of the Being, which is the essence or Buddhata, that which is soul in us, the animic, the psychic material. It is necessary that this living Essence imposes herself on the mind.

What analyze in us are the "I's," because the "I's" are nothing more than conventions of the mind, mental forms which have to be disintegrated and reduced to cosmic dust.

We are studying something very special in these moments. We could take the case of someone who dissolves the "I's," eliminates them. We could also take the case of someone else who, besides eliminating the "I's," fabricates a Mental body. Obviously, one acquires mental individuality; nonetheless, one has to liberate oneself from the same Mental body, because this Mental body, as perfect as it be, also reasons, also thinks, and the most elevated form of thinking is not to think. When one thinks, one is not using the most elevated form of thinking.

The Being has no need to think. He has always been and always will be. Thus, in synthesis, we have to subjugate and interrogate the mind.

We do not need to conquer another's mind, because this is black magic. We do not need to dominate anyone's mind because this is poor quality witchcraft, what we need is to conquer our own mind, and dominate her.

During meditation, I repeat, there are two parts: that which is attentive, and that which is inattentive. We need to make ourselves conscious of that which is inattentive in us. To make ourselves conscious, we must be clear that the inattentive part has many factors:

doubt; there are many doubts, many are the doubts that exist within the human mind. From where do these doubts come? Take for example atheism, materialism, mysticism, if we take them apart, we find that there are many forms of skepticism, many forms of atheism, many forms of materialism. There are people who say they are atheist materialists, and despite the fact, they have a fear of, for example, witchcraft, of witches. They respect Nature, they know they see God in Nature, but after their fashion. When one talks with them about things spiritual or religious, they declare themselves atheistic materialists; Their atheism is no more than incipient.

There is another type of materialism and atheism: that of the marxist leninist type, incredulous skepticism. Deep down, this atheistic materialist seeks something, he wants to simply disappear, not exist, vanish completely, wants not to know anything of the divine Monad, he hates him. Obviously, proceeding thus, he disintegrates as he wishes, it is his pleasure, to cease to exist, to descend to the infernal worlds, toward the centre of gravity of the planet. That is his pleasure: self destruction. To perish, but in the end he continues, the Essence is liberated, returns to newevolutions, and passes through new involutions, returns time and again in different cycles of manifestation to fall into the same skepticism and materialism. In the end the result is achieved, what? When the day in which all the doors are definitely closed, when the three thousand cycles are exhausted, then the Essence is absorbed into the Monad, and then in time, enters into the Universal Spiritual Bosom of Life, but without mastery.

What does that Essence really want? What does he seek with his atheism? What is his longing? His desire is to reject mastery, deep down, this is what he wants. The result is of no value, and in the end he finishes as a divine spark, but without mastery.

There are many forms of skepticism. There are people who say they are catholic, apostolic and roman, and despite their claims, they are crudely materialist and atheist, but they go to mass on Sundays, receive communion and confession, this is another form of skepticism.

If we analyze all the present and future forms of skepticism and materialism, we discover that there is no single type of skepticism, nor one single materialism. The reality is that the forms of skepticism and materialism are myriad. Myriad simply because they are mental, things of the mind. That is to say, skepticism and materialism are of the mind, and not of the Being. When someone has gone beyond the mind, they have made themselves conscious of the truth that is not of time. Obviously, they can neither be materialist nor atheist.

He, who once has heard the Word, is beyond time, beyond the mind.

Atheism is of the mind, pertains to the mind that is like a fan. The forms of materialism and atheism are many and varied, resembling a great fan. That which is real is beyond the mind.

The atheist and the materialist are ignorant, have never heard the Word, have never known the Divine Word, have never entered into the current of sound.

In the mind is where the atheism and materialism gestate. They are mental forms, illusory forms which have no reality. That which truly is real does not pertain to the mind, that which is certainly real, is beyond the mind.

Becoming independent of the mind is important in order to know the real; not to know it intellectually, but rather by experiencing the real and true.

By putting attention on that which is inattentive we may see different forms of skepticism, incredulity, doubt, etc., upon seeing some doubt, of whatever sort, we have to carve it up, dissect it, to see what the truth may be. Once we have carved it up totally, the doubt disappears without any trace, not leaving even the least sign.

When we observe that which is inattentive in us, we see also the struggle of the antitheses in the mind. It is then that we have to carve up these antitheses to see what the truth is. Also one will have to use the dissection on memories, emotions, desires and preoccupations of which one is ignorant, about which one knows neither their origin, nor why they come.

When judiciously we see there is necessity to call the attention of the mind, there is a critical point at which one becomes weary of the mind which does not want to be in any way obedient, then there remains nothing else than to accuse her, speak strongly with her, deal with her head on, face to face as a foreign and inopportune body.

One has to beat her with the whip of the will, accuse her with harsh words until you make her obey. One has to talk many times with the mind in order that she understands. If she does not understand, we have to call her to order severely.

Not identifying with the mind is indispensable. One has to scourge the mind, to subjugate her: if she continues to be awkward, then we have to return to scourging her. Thus, we go beyond the mind and approach the Truth. That which is certainly not of time.

When we achieve coming close to that which is not of time, we are able to experience an element that transforms us radically. There exists a certain transformatory element which is not of time, which can only be experienced when we go beyond the mind. We have to struggle intensely until we succeed in going beyond the mind in order to achieve the intimate self realisation of the Being.

Time and again we need to free ourselves of the mind and enter into the current of sound, the world of music, in the world where resounds the word of the Elohim, where Truth surely reigns.

While we remain bottled in the mind, what may we know of the truth? That which others say. But, what do we ourselves know? The important is not what others say, but rather

that which we experience for ourselves. Our problem lies in how we go beyond the mind. For that, we need knowledge, wisdom to emancipate us, and that is found in Gnosis.

When we believe that the mind is quiet, when we believe that she is in silence, and nevertheless, no divine experience comes to us, it is because the mind is neither quiet, nor in silence. In reality, she continues to struggle. Really she is chattering. Then, throughout the meditation, we have to confront her, talk with her, accuse and interrogate her about what she wants. Say to her: "Mind! but why are you not quiet? Why wont you leave me in peace?" The mind will give some answer, and we answer with another explanation to convince her, and if she refuses to be convinced, there is no other remedy other than to force her to yield by the use of recrimination and the whip of the will.

The dominion of the mind goes beyond the meditation of the opposites. Thus, if for example, if we are assaulted by a thought of hate, an evil memory, then we have to try to comprehend it, try to see its antithesis which is love. If there is love, then why this hate? For what reason?

There arises, for example a memory of a lustful act. Then we have to place in the mind the sacred chalice and the holy lance; say: "Why do you have to profane sacred things with my morbid thoughts?"

If there arises a memory of a tall person, he must be seen as small, and this would be correct, because in synthesis this is the key. To know to seek always the synthesis is beneficial because the thesis has to pass to the antithesis, but the truth is neither encountered in thesis or antithesis. In thesis and antithesis there is discussion and this is what really is desired: Affirmation, Negation, Discussion and Solution. Affirmation is a wrong thought, negation the same, by way of the comprehension of its opposite. Discussion: We have to discuss what it is that is real in one and the other, until we reach the knowledge and leave the mind quiet and in silence. This is how we must practice.

All this is part of conscious practice, of the observation of that which is inattentive. But if we say simply: this is a memory of a tall person, and we put before us a short one, and that is all, it is not correct. It would be correct to say: tall and short are nothing more two aspects of the same thing. That which is important is not the short or the tall, but rather, the truth behind all of it. Tall and short are two illusory phenomena of the mind. Thus, we arrive at the synthesis and the solution.

Inattention is formed by the subconscious, by the incoherent, by the quantity of memories which arise in the mind. by the memories of the past which assail us time and again, by the violence of the memory, etc.

The elements which constitute the subconscious, we have neither to accept nor reject; we have simply to make ourselves conscious of that which is inattentive. Remaining thus, the inattention pays attention in a natural and spontaneous way. The inattention stays attentive.

We have to make the normal life one continuous meditation. Meditation is not just that act of quietening the mind when we are at home or in the Lumisials, but also to embrace the flow of daily life, in order that the life is changed to fact in a constant meditation. Thus we really come to the truth.

The mind, in itself, is the Ego. But it is urgent to destroy the ego in order that the mental substance remains, with which the Mental body can be fabricated. But the mind always remains. The important is to liberate oneself from the mind, and feeling free of her, we have to learn to unfold ourselves in the World of the Pure Spirit without the mind, to know how to live in this current of sound which is beyond the mind, and is not of time.

In the mind, what exists is ignorance. Real Wisdom is not of the mind, it is beyond the mind. The mind is ignorant and because of this, falls into all sorts of grave errors.

How stubborn are those who make mental propaganda, those who promote mental powers, those who teach others to dominate the mind of their fellows, etc. The mind has never made anyone happy. Real happiness is far beyond the mind. One can not come to know happiness if he does not free himself from the mind.

Dreams are the property of the unconscious. When one awakens consciousness, dreams stop. Dreams are nothing more than projections of the mind. I remember vividly a certain instance that happened to me in the superior worlds: It was only an instant of carelessness. I saw how a dream left my mind. I was about to begin to dream, and reacted within the dream, which had escaped from me for a second, but as I became aware of the process, there quickly left me this petrified form which escaped from my own mind. How could it be that I was asleep? There I could have remained trapped in this mental form. When one is awake, one knows immediately, that in a moment of inattention, a dream may escape and leave one ensnared all night until daybreak.

The important thing is to awaken consciousness in order to stop dreaming, to stop thinking. This thought, which is cosmic material, is the mind. Even the Astral is nothing more than a crystallisation of mental material, and the physical world, also, is condensed mind. And so, the mind is material, and very coarse, be it in the physical state or the state called astral, manasic as the Hindus say. The mind is, in all ways coarse and material, whether in the astral or the physical.

The mind is physical or metaphysical material, but material. So, therefore, it can not make us joyful. In order to know authentic happiness, true Wisdom, we have to free ourselves of the mind and live in the world of the Being, this is the important thing.

We do not deny the creative power of the mind; it is clear that all which exists is mental condensation. But, what do we gain with this? Maybe the mind has given us happiness? We are able to make marvels with the mind, we create many things in life. The great inventions are condensed mind, but this sort of creation has not made us happy.

What we need is to be independent, to leave this material prison, because the mind is material. We have to free ourselves from the material, to live according to the spirit, as beings, as happy creatures beyond material. Material does not make anyone happy, material is always coarse, although it assumes beautiful forms.

If we are searching for authentic happiness, we won't find it in material, but rather in the spirit. We need to liberate ourselves from the mind. True happiness comes to us when we free ourselves of the prison of the mind. We do not deny that the mind may be the creator of things, of inventions, marvels and prodigies, but, does that give us happiness? Who amongst us is happy?

If the mind has not given us happiness, we have to leave the mind, search elsewhere, and obviously the place to search is in the world of the Spirit. But, what we need to know is how to break out of the mind, how to liberate ourselves from the mind; that is the object of these practices and studies that have been given in the Gnostic books, and in this treatise of the Revolution of the Dialectic.

In us there exists three percent of consciousness and ninety seven percent of subconsciousness. The consciousness we have must be directed at the unconscious or subconsciousness that we have, in order to reproach, and make it see that it has to become conscious. But there is a need that the conscious part reproach the subconscious. This directing of the conscious part toward the subconscious part, is a very important psychological exercise which one can practice at dawn, thus making the unconscious parts become little by little conscious.

INVERENCIAL PEACE

Samael Aun Weor