



Introduction to Self-Knowledge

“Man, know yourself and you
will know the universe...”

Version 2

Introduction to Self-Knowledge

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Introduction to Self-Knowledge

Version 2

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INTRODUCTION

Man, know yourself and you will know the universe and the Gods.

There are no impossible enterprises, only people incapable of carrying them out.

No one does what they don't know how to do.

No one makes wooden furniture without having previously trained in carpentry techniques.

In the same way, no one can know themselves without first having trained in the techniques of Self-knowledge.

Therefore, the undertaking of Self-knowledge becomes possible and accessible to all those people who have been trained in the techniques of Self-knowledge.

Let's look at the basic techniques of Self-knowledge: Analysis, Retrospection, Concentration, Meditation.

Analysis: ability that allows us to evaluate what is useful and what is not useful for a purpose, an undertaking, a job, etc.

Retrospection: ability that helps us review and understand our own life, our qualities and defects, our limitations and possibilities.

Concentration: ability that allows us to know anything that interests us about ourselves.

Meditation: ability that allows us to know the reason for the existence of all things.

Our idea of Self-knowledge is based on our own capacity for learning. That is, on the art of learning to know how our person works, that human being that we are with all our hopes and sorrows, fears and challenges, successes and failures.

Samael Aun Weor, in his book "The Revolution of the Dialectic", makes a reflective introduction that draws and guides each seeker of themselves:



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“Our position is absolutely independent. The Revolution of the Dialectic has no other weapon than intelligence and no other system than that of wisdom.”

In this sense, we can say that our approach for any person interested in Self-knowledge is to offer Self-knowledge techniques that anyone can use according to their own interest.

We firmly believe that all human beings, under normal conditions, have an infinite potential for development.

Samael Aun Weor tells us: *“All the laws of nature exist within us and if we do not discover them within ourselves, we will never discover them outside of ourselves.”*
“Man is contained in the universe and the universe is contained in man.”

People often doubt that Greek maxim engraved at the entrance to the great temple of Apollo, in the Oracle of Delphi: *“Man, know yourself and you will know the universe and the Gods.”*

We do not consider it possible that through Self-knowledge we can know the universe. Nevertheless, it is completely believable and acceptable to us that the human being of today has improved his living conditions, based on knowledge and observation of the world in which we live.

Why not believe that just as knowledge and observation have been the source of solutions to improve our living conditions, Self-knowledge and Self-observation are also the source of solutions to improve our human condition?

What do we understand by the human condition? We said at the beginning that every human being has an infinite potential for development. These possibilities are in a potential state. If we activate them, we transform the current human being into a better human being. This is what we refer to as the human condition.

What do we understand as a better human being? A human being with a higher percentage of intelligence, will, initiative, creativity, etc.

The survival instinct that we currently possess is also possessed by all living creatures in the animal kingdom. For this reason, all living beings seek to live life in the best way that they understand it.

However, to practice Self-knowledge we need all those possibilities that are found in a potential state and that are beyond the survival instinct.

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Why did the ancient Greeks believe that if a human being knew themselves, they could also know the universe? Exactly because of these already mentioned qualities in a potential state, that by being activated make us better human beings than we are. That is, with a higher percentage of intelligence, will, initiative, creativity, etc.

It is also important and timely to highlight here that Self-knowledge is a highly demanding study since its cultivation and development are based on the practice, interest, and responsibility of each interested person.

Self-knowledge is the study and development of ourselves by ourselves. No one, absolutely no one, can do this work for us.

The amount of knowledge we have about the world around us always depends on the knowledge we have about ourselves. Every human being, under normal conditions, knows what he knows and what he doesn't know, what is and what is not. That is to say, all human beings, to a greater or lesser extent, possess by nature the qualities of discernment and learning, among many others. Therefore, we are able to learn everything we set our mind to.

Samael Aun Weor proposes Self-Knowledge, through the knowledge of the manifestation of the three primary forces of the universe: **positive, negative and neutral**.

"When we intend to carry out a particular action, be it the annihilation of an ego, the dominion of sex, a particular task or a defined program, we must observe and calculate the force of resistance, for by nature the world and its mechanics must cause resistance and such resistance is equal.

The bigger the enterprise, the greater the resistance will be. If we learn to measure resistance, we will be able to develop the enterprise successfully. Therein lies the ability of the genius, of the enlightened one."

Every action has its counteraction. Every undertaking has its counter-undertaking. Our purpose of knowing ourselves is positive. However, all the difficulties that we face in knowing ourselves can be included within the context of the negative force, the counter-purpose which opposes our purpose.

Here the neutral force would be in our effort to observe and calculate the opposing or negative force.

If when observing and calculating the opposing or negative force, we do so with mathematical precision, then we will know how to overcome it to successfully achieve our purpose.

Samael Aun Weor also tells us:

"All the actions of our life must be the result of an equation and an exact formula so that the possibilities of the mind and the functionalisms of understanding can emerge."

"The transformation of automatic reactions is possible through logical confrontation and intimate self-reflection of the Being."

Example: We try to practice a retrospective exercise on our own life with the aim of knowing ourselves.

Result: not possible. Why? Because we have not yet mastered the technique of retrospection.

How can we master the technique of retrospection? First of all, to master the technique of retrospection, we first need to possess the technique of concentration. Because, with the technique of concentration, we gain mastery of our own mind. Having mastery of our own mind, mental retrospection is possible.

How can we develop the technique of concentration? By practicing specific exercises of concentration of Mental Attention.

Example: We put an object of concentration in front of us. This can be anything, for example, a piece of fruit, a glass of water, etc. The objective of the exercise is to learn to focus the interest of our Mental Attention on a single thing.

When we have already learned to master the concentration of Mental Attention, the retrospective exercise is a fact. This will allow us to see the movie of our life, exactly as we have lived it.

It is then that we can clearly see our defects and virtues, our limitations and possibilities.

Self-knowledge, without our own desire for improvement, would be impossible. By studying ourselves through the retrospective practice, we can see that as we discover who we are, we also better understand the world in which we live.

FIRST LESSON: THE FIVE CENTRES OF THE BODY AND CONCENTRATION

The 5 centres of the body:

- **Mental or intellectual centre**, located in the **brain**.
- **Emotional centre**, located in the **solar plexus** and in specific parts of the **nervous system**.
- **Motor centre or movement centre**, located at the **top of the spine**.
- **Instinctive centre**, located at the **base of the spine**.
- **Sexual centre**, located in the **sexual organs**.

The study, development and full knowledge of these five centres make us people with Self-knowledge.

Each of these five centres not only works at a specific speed but also has a set of actions and reactions specific to each centre.

In order to observe and study the functioning of the five centres of the body, we absolutely need the technique of concentration of Mental Attention.

Our Mental Attention is the unequivocal measure of our understanding. No one can increase their capacity for understanding if they do not increase their percentage of Mental Attention.

This means that no one can increase their percentage of intelligence, will, initiative, creativity, etc. if they do not increase their percentage of Mental Attention.

Every centre of our body, at its slowest level of operation, does so at the speed of light.

Our mind and our five senses, being conditioned by our survival instinct, only perceive forms and uses belonging to the physical or three-dimensional world, where we live and move, located in a band of perception below the speed of light.

Our physical world, even if we do not believe it, is not only a three-dimensional world but a multidimensional one.

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Our physical world is three-dimensional for 99.9% of humanity, as they are conditioned by their survival instinct. However, the real nature of our physical world is multidimensional.

In our five centres of the body, we find precious information stored about the functioning of our unconscious, subconscious and infra-conscious, which is vital for knowing ourselves, but unfortunately without the technique of concentration of Mental Attention we do not have any access to it. Therefore, we need to deepen our knowledge and mastery of this ability if we truly wish to penetrate the wonderful archives of our five centres of the body.

When we talk about the concentration of Mental Attention, we are talking with absolute certainty about the capacity of concentration of Mental Attention.

What do we mean by the ability to concentrate Mental Attention? The ability that allows us to focus our mental attention on one thing, on a specific objective.

Samael Aun Weor tells us in his book "The Mystery of the Golden Blossom":

"Full attention towards whatever we are interested in — natural and spontaneous, without artificialities — is truly perfect concentration..."

We have been able to observe through years of experience in teaching the concentration of Mental Attention, that when the state of concentration of Mental Attention is incipient or non-existent, the student is unable to focus any object of investigation on his Mental screen.

This fact is normally misinterpreted by the person interested in this study. They suppose that they are not good enough for these studies when it is simply that they have not yet developed the capacity for the concentration of Mental Attention. Every human being possesses this quality in a potential state.

How could we activate or develop our ability to concentrate Mental Attention? Just by exercising it. How could we know what degree of concentration of Mental Attention we possess? By testing it. Just like an athlete, we measure our performance in concentration.

Let's focus our Mental Attention on a clock, it can be our wristwatch or any other. Let's see how long we are able to keep our Mental Attention focused on the clock, without anything disturbing or distracting us.

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If we are able to remain focused on the clock for half an hour, without any other thought, thing or person being able to distract us from what we are doing, then we can say that we have a certain degree of concentration, with which we can begin to study ourselves, helped by the analysis and the retrospective exercise.

But, if on the contrary, we find that we do not have this level of concentration, then we will concentrate our interest on learning to concentrate.

For any student of Self-knowledge, the concentration of Mental Attention has the same importance as knowing how to read and write in a time like the one in which we live.

For any student of Self-knowledge, the lack of this technique would put them in the same position as an illiterate person in front of a computer screen.

How could we use a computer if we don't know how to read and write? It is absolutely the same if we ask ourselves: how could we know ourselves without the concentration of Mental Attention?

People often get very confused at this point. Possessing respectable professional training accompanied by extensive cultural information cannot be but synonymous with admiration and recognition in a person. However, these qualities, even when they are brilliant and successful in our practical life, have nothing to do with the concentration of Mental Attention to which we are referring here.

A person's professional training and cultural information can be placed in the context of what we call a personality.

As for the concentration of Mental Attention, we can put it in the context of what we call qualities in a potential state.

If with our personality we are capable of improving our living conditions, with the concentration of Mental Attention we would be in a position to improve our human condition.

Let's try to explain the function of our personality and the concentration of Mental Attention by drawing an imaginary parallel to these functions.

Imagine we are a book. Our first and last name, ID number, place of work, home address, etc. is the cover of the book.

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Now let us imagine that when we open this book, we discover that it is written in a language that we do not know. This is the meaning of concentration of Mental Attention, since it would be the means or capacity that would allow us to read and understand the book that we are.

How could we activate or develop the quality of concentration of Mental Attention? Without a doubt, by exercising it.

Exercising it in the same way that we exercise the muscles of the body. Both the muscles of the body and the concentration of Mental Attention are part of the possibilities in a potential state that exist in every human being.

Let's look at some practical exercises of concentration of Mental Attention.

First exercise:

We sit comfortably on any seat or surface. Next, we try to feel ourselves sitting where we are. The goal is to perceive ourselves sitting where we are, not allowing any other thoughts to distract us from what we are doing.

Second Exercise:

Go for a walk in a park or wherever we like. The objective of the exercise is to perceive ourselves walking. To feel only what we are doing, preventing any other thoughts from distracting us.

Third exercise:

Listen to some music that we like. Then try to perceive ourselves listening to the music, preventing any other thought from distracting us.

Fourth Exercise:

Let's put any object in front of us as an object of concentration of Mental Attention through the sense of sight. We focus our sight on the object. Then, perceive ourselves seeing what we see, not allowing any other thoughts to distract us from what we are doing.

Fifth exercise:

We concentrate our Mental Attention on our breathing. Then let's prevent any other thought from distracting us from what we are doing.

We can start practising any of these exercises for ten minutes. At first, it will seem difficult to concentrate on what we are doing. However, with practice, we will gradually master them.

SECOND LESSON: CONCENTRATION

Samael Aun Weor, referring to this topic, tells us the following in his book "The Perfect Matrimony":

"The gnostic must first attain the ability to stop the course of his thoughts, the ability to not think. Only he who achieves this ability will be able to truly hear the voice of the silence. When the gnostic disciple attains the ability to not think, then he must learn to concentrate his thought on a single thing."

How could we stop the course of our thoughts, i.e., gain the ability to not think?

It is simple if we think in terms of energy. For example, a lamp turns on when we connect it to a power source, but if we disconnect it, it turns off.

Exactly the same thing happens with our mind. The power source of our mind is our Mental Attention. If we disconnect our mental attention from our mind, just like the lamp, it turns off.

So, the key to stopping the course of our thoughts is found in the mastery of our Mental Attention.

When we master the concentration of Mental Attention, logically we also master our own mind.

The concentration of Mental Attention has two fundamental aspects, which are: Self-Remembrance, which is the perceptive aspect of concentration, and Self-Observation, which is the projective aspect of concentration.

In this way, we can say that without the prior development of the perceptive aspect or Self-Remembrance, the projective aspect or Self-Observation would be impossible to practice.

For this reason, we will focus on the study and development of Self-Remembrance or the perceptive aspect of concentration at first, leaving the study and development of Self-Observation or the projective aspect of concentration for later.

We commented in our previous lesson how important it is for us to concentrate our Mental Attention since it allows us to focus on what we are interested in studying

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and knowing. Therefore, we need to continue advancing in the study and development of concentration.

What is the concentration of our Mental Attention? Why do we call it concentration of our Mental Attention?

The state of Attention is created from the union of will and imagination. A person can be attentive or inattentive. When a person is attentive, his will and imagination are united. When a person is inattentive, his will and imagination are separated.

Example: I can be walking or sitting. If I feel myself walking or sitting where I am, this means that my will (the impulse that moves my body) and imagination (my ability to perceive myself through the five senses) are united.

But if, on the contrary, when I walk I am thinking of other things as I walk, this means that my will is going one way and my imagination is going another. That is, I am inattentive. My will and my imagination are not united. In other words, my body is going one way and my mind is going another.

Samael Aun Weor, referring to this particular topic, tells us in his book "Tarot and Kabbalah" the following:

"You have to distinguish between the Intentional Imagination and the Mechanical Imagination, it is obvious that the Mechanical Imagination turns out to be the same Fantasy. The key to power is found in uniting the Will and the Imagination in Vibrant Harmony"

In order to try to better understand the union of will and imagination, we will say the following: intentional imagination is composed of two aspects: one perceptive and the other projective. To work on the development of intentional imagination, we need to start with its perceptive aspect, that is, with the perception. After developing this aspect, we will continue with its projective aspect.

Where does this will and this imagination come from? In our first lesson, we talked about human qualities that are in a potential state. This is the origin of these qualities.

On another note, it is important to mention that nature, through our survival instinct, makes a certain percentage of these qualities available to the individual, depending on their life and their environment.

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However, it is also important to highlight that the percentage of these qualities available to our survival instinct is very small in relation to what each quality is in itself.

When we manage to concentrate these two qualities in a harmonious and natural way: will and imagination (which is the perceptive aspect of intentional imagination), it is something that does not go unnoticed by the student, since a change occurs within them, which they experience directly in themselves.

Let's try to explain this change with an illustrative example: a lighter ignites when we activate its ignition mechanism. Potentially, if we have a lighter, we have fire, but if we never activate its ignition mechanism, then we will never have fire.

This is the paradox of life. All human beings, without any distinction, possess in a potential state an incalculable number of qualities that, as long as we don't know how to operate their ignition mechanism, like our previously mentioned lighter will continue to be there where they are, but in a potential state.

Let's delve a little deeper into the qualities that make up concentration of Mental Attention.

The will is masculine and is represented by the number one, the magician, the priest, the creator, according to the science of the numbers of the Tarot and the Kabbalah.

The imagination is feminine and is represented by the number two, the Priestess, the diversity of creation, according to the Tarot and the Kabbalah.

The energy of will is masculine, and it is the one that is involved in any form of action that is executed in the five centres of the body: intellectual centre, emotional centre, motor centre, instinctive centre and sexual centre.

The energy of imagination is feminine and is involved in any form of perception that we have, be it through the sense of touch, sight, hearing, smell or taste.

To concentrate these two qualities, will and perception (the perceptive aspect of the intentional imagination), in a harmonious and natural way requires more than just our interest and willingness to concentrate, it means seeking how to combine these two qualities by studying their own characteristics and understanding them.

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For example, we said in our previous lesson with the first exercise of concentration of Mental Attention that we sat comfortably. Then we tried to feel ourselves sitting where we were. That is to say, sitting is an action that we perform through our motor centre and that, to be carried out, undoubtedly requires the energy of will. Perceiving ourselves sitting is a sensation of the sense of touch, therefore, we already have the energy of imagination involved.

As for the second exercise of concentration of Mental Attention, we were talking about going for a walk. Walking is an act practiced through the motor centre that requires the energy of will to be executed. Then we said that we should feel ourselves walking. This is a sensation of the sense of touch; therefore, it involves the energy of imagination.

Let us take another example. Let us suppose that we have a bowl of fruit on the dining table. Let us suppose that we take a piece of fruit from the bowl. This is an act of our will. Feeling that fruit in our hand is a sensation of our sense of touch, therefore, a perception of our imagination.

Normally people are more used to living unconcentrated than concentrated. Here everything depends on the interest that each person has in learning. When someone does not want to learn, they simply abandon themselves to what is established, to what others do.

But when someone is interested in their personal improvement, they will get results that depend on the strength of that interest.

The knowledge, intelligence and wisdom required to harmoniously unite the will and the perception immerses us in a dynamic of scrutiny and discovery that in itself makes the realization of the concentration of Mental Attention fascinating.

When the student makes the concentration of Mental Attention a habitual function of his daily life, he discovers that something extraordinary lights up in him, something that he only discovers now because up to that moment, he was unaware of the existence of such a kind of perception.

One time I gave a talk about concentration to a group of people interested in the subject. At the end of our talk, one of those people asked: "I don't know what is wrong with my work, so I would like you to help me understand what is happening. Every day I try to concentrate my will and my perception with an hour of exercise. However, as soon as I finish the exercise, I go on autopilot again and I abandon myself to my usual routines. My will goes one way and my perception goes another.

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That is to say, while I'm doing what I'm doing, I'm thinking about things other than what I'm doing."

The person who asked was a gentleman. He sat in the third row of seats in the lecture room. In the first row sat a young lady. I asked the gentleman who was asking, that in order to better answer his question, to sit exactly in the seat next to the young lady. He immediately agreed to my request and exchanged his seat with the person occupying it. When he had already sat down next to the young lady, I asked him: "When our talk ends, will you go to the young lady's house or to yours?" Surprised by my question, he replied: "Of course to my house!"

Here, I continued with my explanation, a magnificent illustration of what is a general mistake. By doing a practice of concentration, it's like sitting the gentleman next to the lady. That is to say, the will and the perception, one next to the other. But here there is no interaction between these qualities. Just like between the gentleman and the lady. Nothing, absolutely nothing.

What do I want to say with this? That doing a practice of concentration of Mental Attention is a first step in the right direction. Yes, a big step. But it only means that we have placed one quality next to the other, nothing more.

The union of will and perception is the conquest of concentration of Mental Attention. But this is something more than doing a practice of concentration of Mental Attention. It is, so to speak, finding the key to attraction and the mutual need for the union of will and perception. Something similar to the interest that awakens in a man and a woman when they attract, love and complement each other.

Probably when we start these concentration exercises, we will experience a struggle between what we do to concentrate and what is already established in us as de-concentration.

This is the struggle or manifestation of the three primary forces of the universe: the positive force, the negative force and the neutral force.

In nature, nothing is given for nothing. When we look for something, nature itself puts us to the test so that we can demonstrate with our own effort and intelligence how much we are interested in what we are looking for.

Thus, we can say that the concentration of Mental Attention is the first conquest of ourselves, by ourselves. A hand-to-hand fight with our own nature, in which we

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must become masters of this quality, based on an intelligent and wise fight for ourselves, by ourselves.

THIRD LESSON: RETROSPECTION AND ANALYSIS

As we said in the introduction, the **Analysis** is the ability that allows us to evaluate what is useful or not useful for a purpose, an undertaking, a job, a person, etc.

Retrospection is the ability that allows us to review and understand our own life, our qualities and defects, our possibilities and limitations.

We must keep in mind that the Analysis, like any other ability that interests us and that we want to develop, is born from practice, from the exercise that we do with it. This means that the more we practice a capacity, the more we will perfect it.

There are two types of Analysis: **Transactional Analysis** and **Structural Analysis**.

The Structural Analysis is the Analysis that we apply towards the operational structure of an object of investigation. The Transactional Analysis is what we apply towards the value of an object of investigation.

The Structural Analysis is the Analysis we perform on the structure of a behaviour. Any researcher of any discipline, be it scientific, technical, sports, artistic, etc., always observes and evaluates the effectiveness of the actions of the object of his investigation. We proceed in the same way, because when we study ourselves, what we do is evaluate the effectiveness or ineffectiveness of our behaviour. We wouldn't consider ourselves intelligent practising something that does not give us positive results.

Example: We want to know if our level of concentration of Mental Attention is effective or ineffective.

In our first lesson we said that concentration is the ability that allows us to know anything about ourselves that interests us.

Let's suppose that we are a very fearful and insecure person, and we are interested in knowing why we are like this.

When a person has developed the ability to concentrate their Mental Attention, they just focus on this objective in their mind. That is to say, they concentrate on this question: "Why am I fearful and insecure?"

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If their concentration is truly developed, they are like the expert archer who shoots their arrow at any target they want. They will go back to the moment in their life when they created these conditions. Let us suppose that this happened to them when they were only 7 years old. They will be able to see that when they were 7 years old, they had practically no capacity for discernment. But today, they can see the difference between what is real and what is false, between what is good and what is bad, etc. That is to say, they can discern and understand that what terrified them when they were 7 years old no longer terrifies them, because they understand that what terrified them was not what happened to them but what they interpreted from that event or personal situation that happened to them.

When this happens, we understand the uselessness of the conditioning and based on this knowledge, the conditioning that produces fear and insecurity will begin to lose intensity until it completely dissolves.

So we analyse: is our level of concentration useful or useless? Then we conclude that our level of concentration, if useful, has allowed us to obtain the result we were looking for.

This means that by confronting the effectiveness and ineffectiveness of our concentration we conclude that we have an effective level of concentration.

So, structural analysis is the evaluation we make about the functioning of a capacity, an object, an undertaking, etc., such as what we have done with concentration.

We said at the beginning that there are two types of Analysis: Structural Analysis and Transactional Analysis.

The Structural Analysis is the Analysis that we apply to a capacity, an objective, an undertaking, etc. to know if its way of functioning is effective or ineffective.

As for the Transactional Analysis, it is the Analysis that is applied to a capacity, an objective, an undertaking, etc., to know what its value is.

Example: We have been able to learn that through concentration it is possible to understand and transform a childhood trauma into a simple anecdote from our childhood.

In this case we ask ourselves: is this level of concentration, for us who seek to know ourselves, something valuable or something worthless? Here we can verify for

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ourselves that depending on the knowledge we have about something that's what its value will be.

For a student of self-knowledge, concentration has the same value as knowing how to read and write, since it allows us to obtain any information we want about ourselves.

For a student of self-knowledge, who has already developed the technique of concentration, their person is like a book in which they immerse themselves every time they want to know something that interests them about themselves. Concentration is something that has great value since it allows them to know themselves. But for a person who does not know the usefulness of concentration of Mental Attention, it will have no value.

Retrospection is the capacity that allows us to review and know our own life, our qualities and defects, our possibilities and limitations.

Exercising retrospection is looking back at the day. Revisit the events of the day, from the moment we start the exercise to the time we get up in the morning.

The goal is to see our own behaviour. To know ourselves we need to see ourselves as we are. We can do this exercise over any period of time we consider necessary, whether it is over the day, the week, the month or even throughout our life.

Samael Aun Weor, referring to this aspect in particular, tells us in his book "Revolutionary Psychology", the following:

"Before we go to bed it is useful to examine the events which took place during the day, the embarrassing situations, the noisy laughter of Aristophanes and the subtle smile of Socrates.

It could be that we have hurt someone with our laughter, perhaps we have made someone ill with a smile or with an out of place glance.

We should remember that in pure esotericism, good is everything which is in its place, and bad is everything which is out of place.

Water in its place is good, but if it floods a house it is out of place; it would cause damage and would be bad and harmful.

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Fire in the kitchen, in its place, besides being useful is good; out of place, burning the furniture in the sitting room, it would be bad and harmful."

In our previous topics, we have placed a lot of emphasis on the subject of concentration. Well, it is important to know that each person is as they are, and no person in the field of concentration of Mental Attention is the same as another.

Each person, depending on their own interest, has a specific level of concentration or de-concentration. We can also call these levels of concentration or de-concentration levels of Being.

A person can be more or less effective in what they do, depending on their level of concentration or de-concentration.

For our work with ourselves, it is always advisable to undertake it with our best level of concentration. For this reason, it is not only good to practice the exercises of concentration of Mental Attention but to check for ourselves if we do them well or not.

Samael Aun Weor, referring to this particular point, tells us in his book "Revolutionary Psychology", the following:

"The type of Work we are referring to is of a Psychological nature. It deals with a certain transformation of the present moment in which we find ourselves. We need to learn to live from instant to instant..."

For example, a person who despairs about an emotional, financial, or political problem has obviously forgotten about himself...

If that person stops for a moment and observes the situation, tries to remember himself, and then makes the effort to try to understand the sense of his attitude...

If he reflects a little and considers that everything passes by, that life is an illusion, is short-lived and that death reduces all the vanities of the world to ashes...

If he understands that his problem deep down is only a 'will-o-the-wisp,' a flare-up which very quickly dies down, he will soon see to his surprise that everything has changed...

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The transformation of automatic reactions is possible through Logical Confrontation and Intimate Reflection on the Being..."

FOURTH LESSON: THE DIMENSIONS OF NATURE

The physical world is a three-dimensional world. These three dimensions are length, width and height.

The fourth dimension is time.

The fifth dimension is eternity.

The sixth dimension is the world of the mind.

The seventh dimension is the world of the spirit.

The physical body is perceptible to us through our five senses: sight, hearing, touch, smell and taste.

Nature that surrounds us is a multidimensional organ. However, the current humanity is a three-dimensional humanity. This is because our education and orientation are focused on survival. Because of this orientation, our 5 senses are also developed towards our survival, thus remaining in a band of three-dimensional perception.

In our first talk, we spoke about the fact that a human being possesses in a potential state an innumerable quantity of qualities. If we activate these qualities that are in a potential state, we will begin to perceive, for example, the fourth and fifth dimensions.

For vital reasons, we are in contact with these dimensions, although we do so unconsciously.

That is to say, normally we sleep every night. This fact, which seems so simple to us, is not so if we analyse it a little. This event is not only a physical event, since for it to take place, we come into contact with the fourth and fifth dimensions.

Just as there are different dimensions of nature, there are also different bodies or components with which we access them.

The physical body is the body with which we move in this three-dimensional world. However, when we fall asleep, our astral body unfolds from our physical body, penetrating the world of eternity, which is the astral world or fifth dimension.

At this very moment, when our astral body unfolds or separates from our physical body, due to the effect of sleep, our vital body or fourth-dimensional body activates to fulfil its mission of revitalizing our physical body. If our vital body did not revitalize our physical body in the absence of our astral body, we would not have that sensation of rest that we experience when we get up in the morning.

In conclusion, when we fall asleep two things happen: the separation of our astral body from our physical body and the activation or start-up of our vital body.

To see this process of astral split in real-time, we need the quality of concentration of Mental Attention. The separation process occurs at the speed of light. The capacity of concentration of Mental Attention refines our five senses and allows us to see, hear, touch, taste and smell everything that moves and lives in the perception band of the speed of light.

The activation of our vital body and the way in which it revitalizes our physical body becomes accessible to the person who develops the concentration of Mental Attention.

To activate or develop the concentration of Mental Attention, we just have to practice those exercises of concentration of Mental Attention that we have already given in our previous topics.

And it is also expected to make use of those practical ideas such as retrospection and analysis, to successfully face the obstacles that nature normally presents to us when we try to develop something in ourselves. Well, we must not forget that the manifestation of the three primary forces of the universe is also a constant in all our actions.

Why do we only develop our three-dimensional perception? Because it is the one that is related to our survival. The search for bread, clothing and shelter is our main concern. For this reason, our education is also oriented towards this objective.

But when we want to practice Self-knowledge, we need to return to those qualities that are in a potential state, and that are only waiting for us to activate them to allow us to know what is beyond our three-dimensional perception.

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