Beginning Self-Transformation

Lecture Five: The Human Machine
If we vividly imagine in a clear and precise manner the resplendent and elongated body of the Solar System, we will see all of its beautiful coverings and intertwined threads that were formed by the marvelous traces of the planets. Then, from such a receptive state, the living image of the human organism (with its skeletal, lymphatic, arterial, nervous, etc., systems) will come into our minds. Without a doubt the constitution of the human organism is also constituted and reunited in a similar manner.

In space, when looking upon the solar system of Ors from afar (which is the solar system in which we live, move, and have our existence) it looks like a human being who walks throughout the inalterable infinite.

The microcosmic human being is, in his turn, a solar system in miniature, a marvelous machine with various distributed nets of energy that are in distinct degrees of tension.

—Samael Aun Weor, The Narrow Way
The human organism possesses seven superior glands and three nervous systems. The Law of Seven and the Law of Three intensely work within the human machine.

The cerebrospinal nervous system produces those very seldom conscious functions that occasionally manifest themselves through the intellectual animal.

The sympathetic nervous system marvelously stimulates the unconscious and instinctual functions.

The parasympathetic or vagus restrains the instinctual functions and acts as a complement of the latter.

Thus, we are totally accurate when affirming (without fear of being mistaken) that these three nervous systems represent the Law of Three, the Three Primary Forces within the human machine. Likewise, the seven endocrine glands and their secretions represent the Law of Seven with all of their musical scales.

—Samael Aun Weor, *The Narrow Way*
7: Spiritual Energy
6: Conscious Energy
5: Volitional Energy
4: Mental Energy
3: Emotional Energy
2: Vital Energy
1: Physical Energy
The reason why it is necessary to understand the Law of Seven is that it plays a very important part in all events. If there were no Law of Seven everything in the world would go to its final conclusion, but because of this law everything deviates...

...We can observe in human activity how people start to do one thing and after some time do quite a different thing, still calling it by the first name without noticing that things have completely changed. But in personal work, particularly in work connected to this system, we must learn how to keep these octaves from deviating, how to keep a straight line. Otherwise we shall not find anything.

—P.D. Ouspensky, The Fourth Way
The Laconic Action of the Being is the concise manifestation, the brief action, which in synthesis the Real Being of each one of us executes. This action is mathematical and exact, like a Pythagorean Table. I want you to reflect very well upon the Laconic Action of the Being. Remember that above, within the infinite starry space, every action is the result of an equation and of an exact formula.

Likewise, as a logical deduction, we must emphatically affirm that our true image, the Inner Kosmic Human, is beyond false values. He is perfect.

Unquestionably, each action of the Being is the result of an equation and of an exact formula.

— Samael Aun Weor, *The Revolution of the Dialectic*
The human machine (as any other machine) moves under the impulses of the subtle forces of Nature. The secret agents that move the human machines are first the cosmic radiations and second the pluralized “I.”

—Samael Aun Weor, *The Narrow Way*

The intellectual animal is a wretched marionette, a loudspeaker with memory and vitality, a living puppet entranced with the silly illusion that it can do, when indeed it cannot do anything...

...The human machine does not have any individuality; he does not have the Being. Only the true Being has the power to do.

—Samael Aun Weor, *Fundamentals of Gnostic Education*
To be, or not to be? That is the question—
Whether ’tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And, by opposing, end them? To die, to sleep—
No more—and by a sleep to say we end
The heartache and the thousand natural shocks
That flesh is heir to—’tis a consummation
Devoutly to be wished! To die, to sleep.
To sleep, perchance to dream—ay, there’s the rub,
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause. There’s the respect
That makes calamity of so long life.
For who would bear the whips and scorns of time,
Th’ oppressor’s wrong, the proud man’s contumely,
The pangs of despised love, the law’s delay,
The insolence of office, and the spurns
That patient merit of th’ unworthy takes,
When he himself might his quietus make
With a bare bodkin? Who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscovered country from whose bourn
No traveler returns, puzzles the will
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus conscience does make cowards of us all,
And thus the native hue of resolution
Is sicklied o’er with the pale cast of thought,
And enterprises of great pith and moment
With this regard their currents turn awry,
And lose the name of action.
—Hamlet 3.1.57-89
Those who know how to consciously combine the external event with the appropriate interior state are very rare...

...When one wants to separate external events from the internal states of consciousness, one demonstrates concretely his incapacity of existing in a dignified manner.

Those who learn how to consciously combine external events with internal states march on the path of success...

...The best weapon that a human being can use in life is a correct psychological state...

It is possible to transform mechanical reactions through logical confrontation and the intimate Auto-reflection of the Being.

—Samael Aun Weor, *Treatise of Revolutionary Psychology*

When al-Junayd was asked about the gnostic, he replied, “The color of the water is the color of its container.” That is, the nature of the gnostic is always determined by the nature of his state at a given moment.

—*Al-Risalah: Principles of Sufism* by Al-Qushayri
The “I” exercises control over the five inferior centers of the human machine. [...] Whosoever wants to dissolve the “I” must study its functionalism within the five inferior centers. We must not condemn the defects; we must not justify them either. What is important is to comprehend them. It is urgent to comprehend the actions and reactions of the human machine. Each one of these five inferior centers has a whole set of extremely complicated actions and reactions. The “I” works with each one of these five inferior centers. Therefore, by deeply comprehending the whole mechanism of each one of these centers, we are on our way to dissolving the “I.”

—Samael Aun Weor, 
*The Perfect Matrimony*
Relative Speed of the Five Centers

- Intellect – slowest center of the human machine
- Movement – 30,000 x faster than the intellect
- Instinct – 30,000 x faster than the intellect
- Emotions – 60,000 x faster than the intellect
- Sexuality – 120,000 x faster than the intellect