



# West winds of infinity

An addition to the  
rule of the Nagual  
of Carlos  
Castaneda

John Abelar

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**West winds of infinity. An  
addition to the rule of the  
Nagual of Carlos Castaneda**

«Издательские решения»

**Abelar J.**

West winds of infinity. An addition to the rule of the Nagual of Carlos Castaneda / J. Abelar — «Издательские решения»,

ISBN 978-5-44-907442-3

In the book is made a new discovery: change of wind direction quietly changes man`s perception and the environment. New wind brings certain thoughts and feelings, known things and situations may turn on the other side, and out of home another people and elements of the world begin to attract attention. Everyone can notice it, calmed down in depth of self and shifting attention from thoughts and experiences outside. There are 16 different winds corresponding to the 16 warriors in the Nagual party

ISBN 978-5-44-907442-3

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# **West winds of infinity. An addition to the rule of the Nagual of Carlos Castaneda**

**John Abelar**

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ISBN 978-5-4490-7442-3

Created with Ridero smart publishing system

## DESCRIBING

Edition 2-d, corrected and supplemented.

Genre: esoteric, deep psychology, metaphysics, anthropology, meteorology.

Winds from different directions insensibly bring different *energy winds of infinity* that permeate and change everything. In people it cause a subtle change of perception, which can be noticed under the condition of the *second attention*. Change of perception changes the thoughts and desires of the person, his mood, opportunities and even environment. Everyone can notice it, calmed down in the depth of self and transferred attention from thoughts and experiences to outside at the same time watching for what is happening here and now and own internal state. Every person and every object in our material world are associated with a certain *direction* and the *wind of infinity*. This *leading wind* determines the way of life of man, his relationships and personality, gives him strength and confidence. Carlos Castaneda has described four winds corresponding to the four types of female personalities. In total there are 16 *winds of infinity* corresponding to the 16 *warriors* in the *party of the Nagual*. Men also have own winds: North-West match the *man behind the scene*, North-East – *scientist*, South-West – the *man of action*, South-East – the *assistant*.

The book describes how you can find your *wind* and determine your *direction*. There is the practical method of transition in a *strong state* during the *abstract journey* at which turns on the *second attention*, caught the *energy wind*. Found the link between directions of the wind and kinds of clouds.

The book is written on the basis of practical experience of *awareness* (knowledge coming as a sense in the body) and continues the works of Carlos Castaneda.

## PREFACE

*Freedom lies not in the opportunity of choice  
but in the opportunity to refuse anything  
and not affected go further.*

Carlos Castaneda is one of the most mysterious and the influence writers in the history of mankind. He claimed that during field research in anthropology in the United States met an indian named don Juan, who was a *mage* (shaman). According to Carlos, don Juan opened and showed him an energy description of the Universe that in the depth and scale affects any imagination. Subsequently, Castaneda explained this system in 10 of his books which became international bestsellers and are reissued every year in many countries. The book “West winds of infinity. An addition to the rule of the Nagual of Carlos Castaneda” is written on the basis of practical experience of the author and is a continuation of the works of Carlos Castaneda in the part of the *rule of the Nagual*. The first four chapters contain summarizing the energy description of the Universe (based on “The Fire from Within” and “The Active Side of Infinity” by Carlos Castaneda) and additions of the author. Other chapters contain new material. In the application there is *the rule of the Nagual* (from “Eagle’s Gift” and “Second Ring of the Power” by Carlos Castaneda).

All the italicized words in the book related with phenomena of the *second attention*, that cannot be comprehended by the mind and cannot be accurately described by language, but can be experienced on personal experience in the form of feelings and sensations. These phenomena exist on an energetic level and have a fundamental impact on our lives. If same words are not in italics, then it should be understood in their ordinary meaning. **When getting acquainted with the book for the first time, it is very important to read it quickly without thinking, long breaks and paying attention to the italicized words, caught only the basic essence of the content.**

The *winds of infinity* related to the phenomena of the *second attention*, therefore does not make sense to evaluate the description of the *winds* or the book as a whole from the point of view of logic and mind. Moreover, people in life which the mind dominates under the body, most likely, to reject all that is written here. This is because the mind has the desire to reign supreme over our lives and suppresses the will of the body, as well as anything that can weaken its position even with the help of tools that it usually uses, that is language. *Internal dialogue*, which constantly takes place within our mind in the form of a constant presence of thoughts, images, discussion and evaluation of what is happening around, forms and constantly supports within us the personal I. It has an obsessive nature and is not controlled by us, we can’t stop it at any time and on any time. At the same time, there is another, *true I* within us, which is connected with the body, feelings, intuition and dreams. Its center is in the *energy body* (*second attention, double, dreaming body*) of a person, but we lose connection with it in childhood, when the *internal dialogue* takes control under our consciousness. An inner obsessive voice drowns out the voice of our *true I*, sows doubts, meaningless worries and fears, contradictions and sadness inside us and does not allow us to unlock the potential of energy possibilities. People can’t really change something in their lives, because they believe everything that the mind says, and go on about all their desires and unwillingness, without seeking to objectively look beyond their “I do not want” and “I do not need it”.

The site of the book is [www.abstraktnoe.ru](http://www.abstraktnoe.ru). There are videos and photos that were spontaneously made at different winds with watching the *Power*. They have footmark of the *Power* and can help to determine self *direction*.

## CHAPTER 1. ASSEMBLAGE POINT

To the perception of the *seer* the physical body of man appears in the form of a luminous *energy sphere*, and the Universe – in the form of a cluster of countless luminous *energy threads (emanations)* that have *self-awareness*. *Vision* is the direct perception of energy as it flows in the Universe. In the process of *vision*, a person perceives the surrounding with all his being and learns the inner essence of phenomena and things. Knowledge that comes in *vision* should be considered as *energy fact*, it hasn't link with the activities of the mind.

*Seers* accumulated energy knowledge thousands of years and lived mainly in the territory of modern Mexico and neighboring countries. Their history is connected with the history of Indian tribes. The main discoveries were made by them for several millennia BC. The *seers* were extremely pragmatic and mostly interested only in knowledge that could be confirmed energetically and used for practical purposes. However, their excessive use of the acquired knowledge to achieve selfish goals led to the decline of their culture and traditions and ended with their almost complete extermination by the Spaniards during the colonization of North and Central America in the 16th century. However, some of them survived, and in order to preserve the traditions and continue their development, they were forced to review the basics of their system of knowledge of the energy structure of the Universe and soberly set new priorities.

The *vision* reveals that the perception of a person gathers on the surface of the *energy sphere* at a special point of bright glow. This is the *assemblage point*. From the position of the physical body, the boundaries of the *energy sphere* are at arm's length, and the *assemblage point* is located at the back on the surface of the *energy sphere* at the level of the blades and is about the size of a tennis ball. The process of perception is a result of an attunement of *external emanations (luminous energy threads)* and *emanations* within the *energy sphere* of man. All living beings on Earth have an *assemblage point* through which pass certain *emanations* characteristic for the perception of this species. Everything that a particular person is, everything that he sees, hears and feels, what he thinks and wants, as well as how he seems to the external observer, depends entirely on the *assemblage point*.

Despite the fact that the exact location of the *assemblage point* in different people is slightly different, the result of finding it in a certain area, behind the surface of the *energy sphere* at the level of the blades, is the perception of the known world of solids with known laws and phenomena. The usual *position* of the *assemblage point* of a particular person (his usual perception) is a *known position of the assemblage point*. The *assemblage point* is able to capture neighboring *emanations* and involve them in the process of perception (thus there is an expansion of perception), as well as completely change its *position*, capturing completely different *emanations*. There are a huge number of *assemblage point positions* other than the *known position*. In addition to *positions* on the surface of the *sphere* within the perception of our usual world, there are *positions* within the *sphere* – a *place without pity* (meaning the lack of pity to self weaknesses and the other people's), a *place of heightened awareness* and a *place of silent knowledge*, in which the perception of the world changes greatly. Perception is not only data from the senses, but also a person's attitude to different people and situations and to his inner world.

Because of the shift and the new attunement of the *internal* and *external emanations*, the *assemblage point* can assemble a completely different world from our physical world of solids, in which man can also live and die. Question: where are these worlds, in fact, has the following answer: in the *positions* of the *assemblage point* corresponding to these worlds. Shifting the *assemblage point* can transform a person's physical body into an ethereal charge of energy and carry it away from our world of solids.

One of the major discoveries are made by the *ancient seers* was the discovery of a *vibrating force* supporting our *energy spheres* as a whole. This adhesive force they named the *intent (spirit, abstract,*

*Power*). *Seers* also found that the *Power* permeates all things and is responsible for the formation of all bodies and all phenomena occurring in the Universe. The *spirit* has own will, incomprehensible to humans, and is a force hidden managing our lives. It does this by imperceptibly changing our perception (shifting the *assemblage point*), manifesting at the physical level through certain people and creating certain circumstances on our way. People are connected to this force through *will*. *Will* is a tentacle-like branch on the *energy sphere*, located relative to the physical body in the abdomen. An arbitrary shift of the *assemblage point* becomes possible for a *warrior* with the mastering of the *will*. The concrete application of the *will* is the *intent*. Since the mastering of the *will* the *warrior* becomes a *mage*. If a *mage* learns to *see* and chooses knowledge as the main task to achieve the goal of *absolute freedom*, then he can be called a *man of knowledge*.

From my practical experience, I was convinced that the presence of the *Power* on the physical level can be taken literally. On the physical level, the *Power* is perceived as a soft swaying plaque that appears on the objects of the surrounding world (the object seems to be inflated, filled, it seems more, its boundaries can tremble, blur, bend), as the mystery, attraction, unusual brightness of colors, clarity of details, which acquires a separate perceived object, sound or the whole perceived picture, as a revival of an inanimate object, for example, it may seem that the car “looks”. The easiest way to catch the *Power* is at night in the gusts of wind, weaving into the crowns of trees or waving blankets, scraps of fabric, matter, around light sources, in cars, windows, covered objects. The *Power* is also present in everything unusual that unobtrusively catches attention (touches, i.e. stands out, clearly enhances in the field of your attention). The *Power* always unobtrusively draws attention, simultaneously enticing and frightening in its uncer-tainty. To capture its presence may everyone calmed down in the depth of self and tearing off a piece of attention from the *internal dialogue* with transferring it to the contemplation of the around. Focusing on the *Power* in itself calms *internal dialogue* and pacifies.

Each person constantly forms the *intent*, but he does it unconsciously and often forcedly. Have to try to get a good grade in school or University, due to the fact that the conscience or sense of guilt does not allow differently, a sense of duty obliges to the parents or to yourself, is forced to get a loved one to like you as a result of strong feelings, not giving rest, is forced to get a job with a certain income level or a particular specialization, because ambition does not allow otherwise, of necessity the availability of money in a certain amount, is forced because it is uncomfortable to work in another field, the parents insist, the diploma obliges, etc. As a result of these “forced” (“I need”) a person worries on any occasion (problem, situation), strongly concentrates on it (strong concentration is a key moment in the formation of *intent*), does something to solve it or achieve something and eventually comes to what went. So a person forms his own destiny, his certain life path and can't do otherwise, because he does not see other opportunities, can't overcome his feelings, thoughts, ideas, his conscience, someone's pressure (teachers, parents, friends, family or loved one). Most people don't try. Some people are guided by their fleeting “I want”, which are based on the desire to experience, to try something new and, often, these people achieve the desired, forming the *intent* here and now. The life of such people is much more interesting, brighter and richer, but what they do almost always remains the same unconscious moment. Yes, these people have more *free energy (personal power)*, with the help of which they form the *intent*, but usually it is not their merit, but a consequence of certain conditions of birth. Their life turns out to be brighter, but also limited by concrete and mundane desires, filled with repetitions, and due to an unconscious approach to what is happening around and life in general they often do not bother themselves to make the proper conclusions, which can give their actions development, movement forward.

It is clear that the more *free energy* a person has, the faster he forms the *intent*, in other words, reaches the goal. One can break out of this circle of internal and external conditions if one pulls out one's detach-ment, sobriety, objectivity, clarity (generally speaking, one's *second attention*) and this can be done by everyone, truly calming down for just a few minutes. And all you need to do is stop

on your usual way home, to work, to the University, to the store, to the training; take a deep breath, focusing on the breath, and look closely at what will be around you, flowing into the environment.

The path of life, which has the absolute majority of people, is a narrow path along which these people are moving with a constant speed, constantly looking only forward, to death. People do not realize that they can stop on this path and to rest, standing still, look to the side, and can run, can jump, back up, turn to the side, they can even turn aside and go on a different path of life and not only on the crossroad (side road), when life provides an opportunity, but also to do it yourself, rushing straight across the field, forest or river on a completely different path. They are so absorbed in their thoughts, which seem to them to be correct and rational, that they can't suddenly stop and, leaning on the feelings, ask themselves is this their heart's road, is it really brings satisfaction from life, is it makes sense to devote the whole life to this one path, this work or this person. They can't take a sober look at their shortcomings, weaknesses, to abstract from the thoughts, from them-selves, from all that binds them to this path or makes this path weak and ugly, pull themselves together and change something. These people do not want to bother themselves in thinking about themselves, about their way, they do not want to be aware, they do not want to be free. They say they just want to live like everyone else, without thinking, and be happy. But in fact, they think even more, but only within the framework of their path, regretting about themselves or their worthless life. They do not make any effort to change anything or change randomly, obeying a fleeting "want" or "do not want".

If you cannot be sure of the existence of the *Power*, that your perception (your attitude towards something) can change quickly and easily; that there is another center within you (*another I*) associated with feelings that can act completely independently from the mind and its thoughts and lead you to deep and calm states in which you can change your life for the better, realizing your true desires, change your destiny, then in moments of despair and sadness, doubt and regret, anger and fear just go out into the fresh wind (or fresh air) and breathe deeply as you can, staying in place and after each breath concentrating on the surrounding. At first breathe often, then less often, but keeping depth and concentrating more and more on surrounding. At the beginning, after a series of deep breaths, your eyes may get a little blurred, the unrest may become unbearable, and you will want to leave very much. It is very important to stay in place, and at the moment when the unrest reaches its apogee, exhale almost all the air, concentrate on the environment and as calmly as possible without breathing explore everything around. Then again do a series of three or four breaths and again watch everything is around. After the first or second series of breaths you will notice how the picture during the watching will become brighter and clearer. **Deep breathing, especially in the wind, washes away thoughts from the depth.** Make a few more episodes, and then breathe out of necessity, sometimes making deep breaths. **If you will try to stay conscious during deep breath in and breath out (just feel the smell of the air and feel as it flows inside you) in the same time watching calmly that is in front of your eyes, you will get results for attracting of *second attention* faster and better.** Don't hold a very long look at anything and after blinking try to cover the whole picture, as if capturing the view as wide as possible all that on the sides. Drive thoughts away, don't let them capture your view, your control. Stand for so long until the calm floods you completely, and then wait for good thoughts. After calm inspect carefully all around and everything on top of that nearby and that in the distance, take your time, but do not let the thoughts drown you again. When good thoughts come and peace fill with harmony, compare that was before and what you have now. Do not drive quickly good thoughts, but gradually focus more and more on the surrounding. Find something that attracts your attention, seems mysterious to you, looks bright and clear, brings unusual good thoughts and stay on this longer. Try to literally feel this place with sensations in the body. Don't forget to breathe all the time. All this will take no more than 20—30 minutes.

During a long study of human behavior, *seers* found that the main factors fixing the *assemblage point* are *internal dialogue* and a *sense of self-importance*. These two factors eat up all *free energy* which a per-son can use for expanding and changing of a perception.

*Internal dialogue* is an endless dialogue that each of us has with himself, often unconscious. It corresponds to the activity of the human mind and manifests in the form of the constant presence of thoughts in our head. It forms in childhood, when others teach the child to engage in dialogue, which eventually goes inside and turns into a habit. In fact, *internal dialogue* is an escape from what is happening here and now, and gives a certain sense of security. In the *internal dialogue* is mainly a discussion (thinking) of self or other people's actions, words, and based on the analysis the creation of restrictive settings of self and someone's behavior (fixing self behavior and the behavior of others). Such restrictions often have a real impact on the world, as they form the *intent* (unconsciously formed command). In the *internal dialogue*, there is mainly an obsessive reassessment in the form of distortion, what was important and what was not important in the action or conversation that occurred (I did something wrong, I had to do it, and what would have happened if, why I did not say it, I have to go back and redo something, add, finish, explain, etc.). Often, it ends up being captured by some thought, an idea that leads to actions essentially representing your habits, weaknesses, and obsessions (in general, repetitions). **The *internal dialogue* has a certain depth, going into the unconscious, and is the main factor of depressed mood, which increases with age, if a person does not conduct any activity that reduces its impact.** Overcoming the *internal dialogue* in all its depth leads to *inner silence*, the retention of which within a certain threshold time leads to the displacement of the *assemblage point* to the *position of silent knowledge*, in which the hidden abilities of a person become possible.

A *sense of self-importance* (essentially a *hidden self-pity*) is a feeling that accompanies almost all our thoughts and actions, often unconscious. The mechanism of its occurrence is a conscious or unconscious ignoring of *internal uncalm* (tension, excitement in the lower abdomen, where is the *will*; general excitement, anxiety, concern) in any action. Outwardly, it manifests in excessive involvement in what is happening (the expression of self in the surrounding, self ego) or excessive detachment from what is happening, self-acceptance, if pity is not hidden. It also manifests in many ways in the anxiety for what is happening inside, for self in the present and future (I worry about myself, what they will think about me, how I should behave, I can be scolded, beaten; I must intervene in what is happening – it will be better for me or for someone, so right or I do not need to intervene, nothing depends from me). It manifests, for example, even in such trifles, when you deliberately try not to notice the person, not to show interest first because of the reluctance to seem simple, easily accessible; try to be invisible, detached because of the reluctance to be in interaction due to fear or bias, while the situation has to interact; react irritated, dissatisfied, speak in a commanding tone without good reason or because people behave stupidly or unintentionally distract you from work, reflection. The *sense of self-importance* expresses in the nurturing of self ego, self-love, self-fixation and irresponsibility towards to self and to the world: I am what I am, do and say what I want, and I do not care about the consequences. It is often based on an excessive desire for independence. In ordinary life, it begins with the desire to separate from parents.

If a person struggles with a *sense of self-importance* and *internal dialogue* to accumulate *free energy* to expand his perception, then he can be considered as a *warrior*. The *spirit* guides man in the way of a *warrior* to move in the right direction. The *spirit* gives a person signs that help a person to avoid unpleasant and tense situations that exacerbate the *sense of self-importance* and *internal dialogue*. With the accumulation of *free energy*, the *assemblage point* of a person becomes more mobile, and perception (perception is closely related to the concept of attention) becomes more free and easy. The attention of a person begins to stay here and now to a greater extent, becomes stronger, more concentrated and makes it possible to dive deeply into what is happening. This makes a person's life more intense and bright, fills his body with new feelings and sensations, and his actions become more complex and cease to be blindly subordinated only to the achievement of the needs of his ego. Ultimately, the *spirit* seeks to free the perception of a person from the shackles of *internal dialogue*, to make a person aware, awakened and to reveal the potential of his energy abilities,

which is associated with the *energy body* of a person (*double, dream body*), awareness of which (remembering the *another, true I*) and occurs when the *assemblage point* is in the *position of silent knowledge*.

## CHAPTER 2. POSITIONS OF THE EGO

A certain *position of the assemblage point* corresponds to the human *ego*. *Seers* call this position a *place of concern, anxiety*. In this *position of the assemblage point* attention (attention is closely connected with the concept of perception, and with the concept of *awareness*, so everywhere in the text, these concepts to a certain extent can be interchangeable) of a person, as a rule, is directed to himself, to his own problems and concerns; a person's actions are aimed at achieving any personal benefit, and his state is characterized by internal unrest, although for an ordinary external observer and internally for the person himself it can be absolutely imperceptible. This *position of the assemblage point* is in close proximity to the *place of the mind*, in which the human attention is completely immersed in thoughts.

In the books of Castaneda, don Juan calls the *ego* of man a *sense of self-importance*, which, in fact, is a *hidden self-pity*. Don Juan says that parting with a *sense of self-importance* makes a person invulnerable and that the best way to get rid of him is to use a petty tyrant. In the role of the petty tyrant serves some person having direct or indirect influence on the *warrior* (the *warrior* is the man who puts his life's purpose to the attainment of true knowledge, the development of own *spirit*, self-development, and the main task – *awareness* of own *spirit*, the *double*, the *another I*, the *energy body*, the *astral body*). I single out the word “warrior” because the energy of such a person stands out quite thoroughly among other people, and even if he has not yet broken the *mirror of self-reflection*, these features of energy can be felt literally. The *warrior's* attitude to himself and the world around him has changed greatly, he is not involved in the social game and is directed in almost every action to pull out the *second attention* (the attention of the *another I*, the *double*, the *energy body*), first of all, his ability to be detached from himself and not affected by what is happening around. The petty tyrant can be a person of the same social status as a *warrior*, but his presence has a strong influence on the internal state of the *warrior*, this man is hurt and cling the *warrior* by words, looks, behavior, drives him crazy, generally speaking, takes the *warrior* out of balance. However, in my experience, the other side of *sense of self-importance*, namely *self-pity*, is not hidden under the mask of *self-importance* and dominates in life of many people, like the other side of the human *ego*. For such people, who are, in fact, introverts and themselves prone to melancholy and depression, petty tyrants have a rather negative effect. For such people need not a pressing external factor, but rather a stimulating one, but, of course, provided that these people will use this factor to maintain and develop their own *spirit*, but not personal self-esteem. In this case, should speak about the *sense of self-worthlessness (self-pity)* as the second side of the human *ego*.

There are five basic feelings in a person and they can be arranged in a certain sequence, which is important for understanding the *ego* and for understanding its action: fear, anger, sorrow, joy (gladness) and love. From my experience I consider it expedient to single out the sixth sense as a feeling of interest associated with the desire for novelty, with the desire to learn something new, unusual, with the attraction of the body to something outside whether it is a situation, a person, a tree or some inanimate object, which leads to *awareness* as a true and direct knowledge of something coming in the form of feelings in the body, or to *vision*, if it is possible to move the *assemblage point* to the appropriate *position*. The sense of interest is more related to knowledge and contrasted with fear, as a feeling that is identified with the lack of knowledge and that keeps, figuratively speaking, the soul in darkness. By knowledge here I mean *awareness* as the *experience of the body*, the experience of the soul, the experience of life, not the understanding of the mind dealing simply with information from books, people's lips and other sources without relying on the sensual component. Similarly, love should be contrasted with anger and joy with sorrow. Intuition should be considered a typical case of *awareness*, which is timed to the knowledge of something concrete. The sixth sense, as it is easy to guess, is connected with the action of the *will* and is located behind love, being as if

closest to the *Power*, the *spirit* and further away from the mind. Thus, the five senses are connected with our particular world and are quite well known to people. The sixth sense seems to represent the world of *Power* and is poorly known to ordinary people. It is less connected with the *ego*, and I will not dwell on it. However, its allocation and its estimate is very useful in the analysis of self condition here and now at searching for self wind (Chapter 5) or to evaluate the presence of the *second attention*.

Returning to the five basic feelings, it should be said that the main negative effect that the *ego* creates is that it makes the feelings of a person unbalanced, it inflates too much one of the feelings that captures the state of a person, and he loses control of himself. In addition, as a rule, the *ego* creates an imbalance of feelings between themselves within one day of the life of a particular person and throughout his life. In most cases, the first three feelings dominate significantly over the other two, and with age, almost at all people this situation is only aggravated. The first three feelings can be considered pessimistic, and the other two —optimistic, but in any case should not be assumed that some feelings are bad, and the other good. Each of these feelings, depending on the situation, can both kill and save your life. The five senses in their development sequentially replace each other, ultimately leading to the sixth sense, which brings true knowledge (*awareness, experience of the body*, which in common parlance is often called life experience). In my experience, I have repeatedly found that all these five feelings can be observed sequentially in one situation at a particular person, when it comes to breaking his *ego* here and now. Victory over the *ego* begins with joy and it is better if is in the form of laughing over yourself. To bring yourself or another person in the same situation to joy is undoubtedly a great success, because it allows for a short period of time to be convinced of the existence of the *ego* and the change of perception here and now, the possibility of changing the view of the same situation. The changeability and expression of feelings in the same situation is so obvious, clear and bright that it allows to speak not about one specific position of the assemblage point corresponding to the human *ego*, but about five different *positions* located one after another in the immediate vicinity. The first three pessimistic feelings can be attributed to the *ego* area, and the other two are located as if behind this area. Most likely, the *position* of the *assemblage point*, which the *seers* called the *place of anxiety*, or *concern*, just corresponds to the fear, which begins with the *ego* and almost all the problems of any person. *Seers* meant anxiety and concern primarily concern for self and in support of this it should be noted that, indeed, fear for self, for self physical condition, for self authority, for solving self problems, for self loved ones, etc. we experience almost constantly. It is obvious that love, as the fifth sense, corresponds to altruism and does not correspond to the *ego* in any way. When love is accompanied by strong jealousy, envy and other negative qualities, which in addition are reflected in the actions, then we should talk about the denigration of love by egoism. Love is a rather subtle feeling, which implies attachment to a certain person or people, nature and care for him, them or it. But this feeling very often becomes unbalanced in the form of obsession, madness, various kinds of violence (physical, forced care, forced doing good, etc.), which again is a consequence of the influence of the human *ego*. Therefore, to talk about the victory over the *ego* at the point of joy or at the point of love can only here and now. Speaking of feelings, should also mention the feeling of the offence and irritation that often occur on the way of a *warrior*. *State of offence* and *state of irritation* are purely energy states and can respectively be felt in the body, as specific kind of energy, which can be banished from bodies or dissipated with the help certain action, which the *true I (energy body)* can prompt you. Obviously, irritation corresponds to anger, and offence is a combination of several basic feelings.

In general, a pure victory, but not a final one, over the *ego* lies in shifting the *assemblage point* to a *place without pity*, in which the continuity of the mind is torn, the idea of man about himself and the world as something solid and unchanging. Anyone who has shifted the *assemblage point* to a *place without pity* surely knows that continuity restores again, if not to maintain the quality of *pitilessness* (meaning the lack of pity for self's and other people's weaknesses, habits), which is acquired in this *position of the assemblage point*. However, if a person consciously sought this *position*

of the *assemblage point* because of dissatisfaction with ordinary life in society or because of attempts to break out of the vicious circle that creates the pressure of society, then his attitude to himself and the world remains changed for a long time, given the fact that the circumstances of the life path of such person support this quality in him due to the action of the *spirit*. This is the beginning of the path of freedom, although such a drop from the social circle (ego-park;) is often painful. Don Juan said that the *warrior* to finally move into the world of magic of the *second attention* must completely build a new continuity, and for this he must completely discard the old one and this is the most dramatic episode in the life of a *warrior* and it can take many years (remember how don Juan left the house of the *Nagual* Julian, got a family and lived a normal life for many years, until the hopelessness and grayness of such life killed his personality).

Let us consider the basic essence of the *ego* and its two forms: *the sense of self-importance* (I am a tyrant, general) and the *sense of self-worthlessness*, or *self-pity* (I am a victim, a subordinate). If we compare these two forms of *ego* and the basic feelings, it is obvious that the *sense of self-importance* corresponds more to anger, and the *sense of self-worthlessness* corresponds to sorrow. Fear can be present there and there, but it is largely associated with thoughts, with *internal dialogue*, so the position of fear is closest to the *place of the mind* and with it begins the manifestation of the human *ego*. Although the *ego* is more associated with anger and sadness, it can make any feelings unbalanced. The mechanism of the emergence of the *ego* is the conscious or unconscious ignoring of *internal uncalm* (tension, excitement in the lower abdomen, where the *will* is located; general excitement, anxiety, concern) in any action. Outwardly, it manifests in excessive involvement in what is happening (the expression of self in the surrounding, self *ego*, a *sense of self-importance*) or excessive detachment from what is happening, self-acceptance, if pity is not hidden (a *sense of self-worthlessness*). It manifests largely in anxiety for what is happening within, for yourself in the present and future (I worry about myself, what will they think about me, how me need to behave, me can scold, beat; I must intervene – it would be better for me or for someone else, so right or should I not intervene, nothing depends on me, I'll just make it worse). It manifests, for example, even in such small things, when you deliberately try not to notice the person, not to show interest first because of the reluctance to seem simple, easily accessible; try to be invisible, detached because of the reluctance to interact because of fear or bias, while the situation has to interact; react irritated, dissatisfied, speak in a commanding tone for no good reason or because people behave stupidly or unintentionally distract you from work, thinking. The *sense of self-importance*, as the first form of *ego*, occurs more often in society and expresses in the nurturing of self *ego*, self-esteem, self-fixation and irresponsibility to yourself and the world: I am what I am, do and say what I want, and I do not care about the consequences. It is often based on an excessive desire for independence. In ordinary life, it begins with the desire to separate from parents.

When a *sense of self-importance* is hurt, *internal uncalm* builds up like a snowball. One restless action entails another, often ending in exhaustion. Along the way, a person clings others. In an attempt to ignore (unwillingness to be aware, often, for reasons I do not want to strain, I do not want to be aware, attentive, responsible to myself and others, in general, what I want, then I do and I do not care about the consequences) *internal uncalm* (tension, excitement in the lower abdomen, where the *will* is located; general anxiety, concern without good reason) appear and support bad habits (smoking and alcohol, as a means of appeasement of *internal uncalm*, leaving from it, unwillingness to *aware* self unrest and deal with it, pulling self together, which can be caused by fear, anger or sadness in connection with some life problems, general dissatisfaction with life, some person, situation, event in the past or future, etc.; game addiction as a psychological discharge and then provoking excitement, as internal excitation, giving a strong focus on process and a distraction from thoughts and problems, and a temporary feeling of fullness of life or youth because of a sense of lightness and fun before defeat as exhaustion and self-pity, or winning with cherishing self pride and justify self addiction; drug addiction, as an attempt to experience new sensations, as insatiability, or to escape

from reality, as the fear of real life or discontent with it, unrest because of the state of things, the state of affairs). The same origin, which outwardly takes the form of a *sense of self-importance* in the form of instruction, impudence, desire to dominate, rule, etc. has many personal conflicts. All habits and other repetitive actions (action-pattern) support something inside (some thought, idea, feeling) and represent a kind of neurotic symptom, having with it a similar origin: in some situation in the past there was an *internal uncalm* (such as fear, anger, desire, attraction, required satisfaction, discharge, exit in the form of action), which was not *awared* and resulted in a highly distorted action to the detriment of yourself and/or others. The origins must be sought in child or school age with the help of psychoanalysis or of the *recapitulation*.

When the *sense of self-importance* is revealed, the endless self-defense of the *ego* begins by all means (distortion of the truth, leading the conversation to another direction, accusing another). When self-defense is broken, self-incrimination begins. Sometimes to transfer a *sense of self-importance* in its true nature in the form of *self-pity* is extremely difficult, and it can require an enormous effort and several days of struggle, even with assistance, especially if you are a *stalker* and you tend of life gently and quietly to fix the image of yourself (yourself *ego*). In fact, the stronger a person is, the more *personal power* (*free energy*) he has, the stronger usually his *sense of self-importance*. If you reveal someone's *sense of self-importance*, and you manage during a long conversation to break all the drunken (biased) and untrue arguments and accusations, to overcome inadequate feelings and antics in the form of irritation, discontent, anger, gloating, irony, sarcasm, etc., that accompany the conversation, to remain unaffected and translate a *sense of self-importance* in *self-pity*, it is a great success. And ideally you need to get to the point when at a person will wake up adequate feelings or pour tears (he'll stop protecting the *ego*), when the cold mind will be defeated and will thaw his heart, he will attract to you or trust you, in general, will not afraid of the truth and be ready go to contact. Then we can assume that at this time the *sense of self-importance* has defeated, but it is only a battle, although not unimportant. If you break your or someone's *sense of self-importance*, it is necessary to know that overcoming self-defense and then self-pity begins with the recognition of the truth to yourself, sober (objective) assessment of your feeling, habit, weakness, obsession and elimination of the problem by understanding what serious importance you (or someone) attached to this action, zealously protecting it, then it is best to laugh at yourself and then remove the importance of this action by ruthless attitude. The best cure for a *sense of self-importance* and the sadness that accompanies exposing the action associated with it is laughing at yourself.

Overcoming the *ego* in everyday actions should begin with the establishment that you have more dominates – a *sense of self-importance* (optimism; a tendency to haste; impatience; synthesis, as a kind of thinking and as impulsive actions without thinking; overestimation of self-esteem) or a *sense of self-worthlessness* (pessimism, a tendency to slowness; excessive patience or expectation; analysis, as a kind of thinking and thinking actions; underestimation of self-esteem). Next, you need to soberly adjust your behavior: whether you make too many actions in the environment (you are too much) and then you should focus on *internal calm*, whether you prefer inaction (you are lacking in the surrounding environment) and then you should drag yourself by the ears, overcome your laziness, secrecy, fears and act whenever the surrounding touches you, requires your intervention or participation, challenges you, focusing on *increasing intensity of awareness* (attention, perception, see below). You also need to determine to whom you are more demanding (ruthless), to yourself or others, and change the attitude to yourself and to others, to everywhere there will be harmony without excessive softness and without excessive hardness. In the process of overcoming the *sense of self-importance* (*worthlessness*), your attitude may change over time, so you need to be constantly alert to yourself (hunt down yourself).

The complete overcoming of the *ego* in any action leads to the displacement of the *assemblage point* in a *place without pity*, in which the *mirror of self-reflection* (the pattern of self-importance) is broken, which leads to a deep revision of the person's attitude to himself and the world around

him. In this *position*, the *assemblage point* a person acquires (temporarily, if not supports), *pitilessness* (sobriety, concentration), as the lack of pity to self and other people`s weaknesses, habits, loops, connection with the *spirit* through a sense of pressure in the field of the *connecting link* (*will*, lower abdomen) and the ability to quickly and radically change self behavior at any time when feeling pressure, changing the *abstract* outcome of the situation in the form of avoiding the loss of *free energy* due to the fixation of himself (self ego) in this action. *Pitilessness* is the first and main principle of the path of the *warrior*

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