

Anger

Anger is the violent outcome of frustrated desire — and it is not one thing, but a multitude, each with its own cause

355 PASSAGES · 36 BOOKS · 71 PRACTICES · 15 QUOTED · 44 LECTURES · 9 SECTIONS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his — except the passages that hold the scripture he sets his own commentary beside, printed as quotation and named as such. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, so anything on this page can be found again in the source.

He never wrote a book about anger. He wrote about it for forty years, in one book after another — as a physiology in *Endocrinology & Criminology*, as an aggregate in *Pistis Sophia Unveiled*, as a chapter of its own in *The Revolution of the Dialectic*. What is gathered here is that one long argument, put back in order.

And he also said it out loud. 117 of these passages come from *The Fifth Gospel* — his lectures, taken down from the tape, where a disciple can put his hand up and say that the I of anger is too strong for him to want it gone, and be answered in the room. Those passages carry the name of the lecture they were spoken in, and where the transcribers marked a place the tape had lost, that passage is not printed at all.

He also contradicts himself, once, on the thing that matters most: whether understanding anger is enough to end it. Both answers are printed, where the reader will meet them.

How this edition is arranged. By where anger works: in each of the five centres of his psychology — intellectual, emotional, motor, instinctive and sexual — and in the will and in the word, with what anger is before them and what is born in its place after — the balm for all of it, set apart at the end so it is not missed. The grouping is ours, made on 18 September 2026 at the editor's request; each section opens with one line of his, and every passage keeps the number it has always had, so the numbers no longer run in order down the page.

What is in it

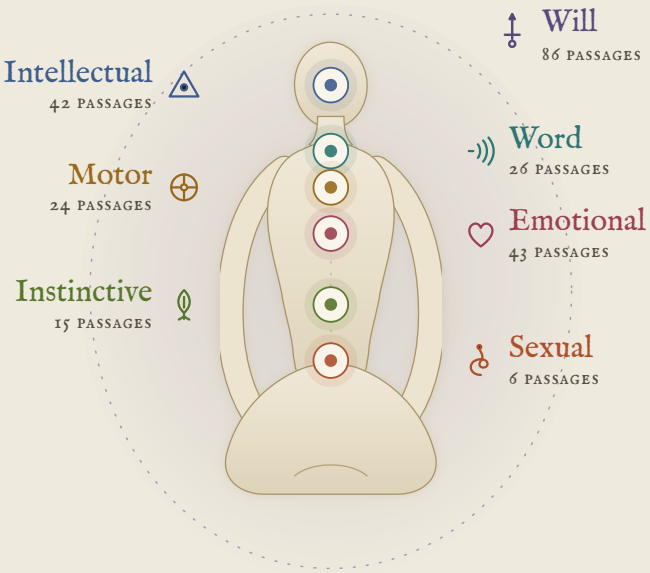
▭ a practice, in a frame — something to do ▏ quoted scripture, named as such

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THE MAP

Where anger works

He teaches that every defect lives in the five centres of the machine, and that the work on it is done by the will.



Each of these centres has an inferior part and a superior part, and he works with both.

Begin with *What anger is* 79

End with *What is born in its place* 34



WHAT IT IS

What anger is

79 PASSAGES · 2 PRACTICES

What anger is

"Anger is the violent outcome of frustrated desire."

Endocrinology & Criminology, 1957

One becomes astonished while in the presence of the craziness of anger. The eyes of the angry one reveal complete madness.

Pistis Sophia Unveiled, 1983

The very devout people, apparently very simple within the temples, turn themselves into frightful creatures during attacks of anger.

Pistis Sophia Unveiled, 1983

07

Sometimes, a selfish person manifests through us, other times an irritable person, in any other instant, a generous, benevolent person later on a scandalous one, a slanderous person, afterwards a saint, then, a liar, etc.

Treatise of Revolutionary Psychology, 1975

07

23. Hail, thou, Spirit, who orderest speech of psalmody, who comest forth from Urit, I have not been a man of anger. The Ego is always predisposed to be dragged by anger, to be with wrath, rage, madness, irritability, fury, exasperation, frenzy, etc.

Parsifal Unveiled, 1970

07

So, we are not meek sheep. Within ourselves, we carry fornication and you cannot deny that; we carry adultery, who could deny it? The terrible jealousies, those that mortify life; anger: we are full of rage over anything, bratty, irate, irascible, furious. Then, such "I" that we carry within ourselves seems to me that it is not very holy. And such an "I" has reality, it exists within us, and it is worth reflecting tonight on what the "I" is.

The Fifth Gospel ·The Consequences of Psychological Plurality ·*Public Lecture*

07

We know well that each person carries an aura of light around them. That aura has different colors: the skeptic always has a bright green aura; the devotee has a blue aura; yellow reveals a lot of intellect; dirty green, mistrust or jealousy; gray, sadness; leaden gray, a lot of selfishness; black represents hate; dirty red, lust, fornication; bright scintillating red, anger, etc.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

07

The three most dangerous crimes are anger, greed, and lust. Anger is the violent outcome of frustrated desire. Greed is desire of accumulating. Lust is sexual desire.

Endocrinology & Criminology, 1957

07

Frustration, fear, doubt and guilt originate the processes of anger. Frustration, fear, doubt and guilt cause anger. Whoever liberates himself from these four negative emotions will dominate the world. To accept negative passions is something that goes against selfrespect. Anger is of crazy persons, it serves no purpose, It leads us to violence. The goal of violence is to lead us to violence and the latter produces more violence.

The Revolution of the Dialectic

07

Confusing desire with that which is called love is an easy thing to do. Desire is a substance that is broken down into thoughts, volitions, sentiments, romance, poetry, tenderness, sweetness, anger, hatred, violence, etc. Peoples are always deceived by the poison of desire. Lovers always swear that they are in love, when in reality they are only

Esoteric Course of Kabbalah

07

42. Greed, anger and lust lead the souls to the Avitchi.

Christ Will, 1959

07

The poor "Judas" lost everything, because of his "anger" and entered the "Avitchi". "Anger", "lust", "greed" are the three doors by which one enters the "abyss." The "Avitchi" is a state of consciousness in which one can enter in life. My friend entered this lamentable "state" of consciousness, and even if he is still incarnated in his inferior "ego" he is already an inhabitant of the "Avitchi". This is a very painful case. His "intimate" or superior ego has already disincarnated, and there is only left animating the vehicle the inferior "ego". The divine Ego of everybody that enters the abyss disincarnates: how sad this is.

Secret Notes of a Guru, 1952

07

respect the freedom of others. Let us clarify this chapter by saying that one enters the abyss through three doors: Anger, Covetousness and Lust. Anger disguises itself as a judge. Covetousness hides among good intentions. Lust customarily wears a mystical robe.

The Greater Mysteries, 1956

07

Anger, why? Because many impressions reached us, our interior, and we never transformed them. The mechanical result of such impressions of anger were the "I's" that still exist, that live in our psyche and constantly make us feel anger.

The Fifth Gospel ·Psychological Protection Against Impressions ·*Lecture given to the brothers of Colombia – Mexico City – 1974*

07

The psychic aggregates of anger are multiple. There is anger because of jealousy, because of hatred, because of frustrated desires, because of selfish monetary motives, because of disputed matters, because of terror, or because of various states of spirit, mind, body, and tongue, etc., etc., etc.

Pistis Sophia Unveiled, 1983

07

Anger is associated with many psychic aggregates.

Pistis Sophia Unveiled, 1983

07

This means that the Essence, the Buddhata, the Soul or Fraction of the Human Soul that every intellectual animal has, has become thousands of fractions, which are bottled up. For example: Anger, is represented by hundreds or thousands of I each is a bottle within which the Essence is engrossed; to each bottle corresponds a fraction of the Essence.

Esoteric Treatise of Hermetic Astrology, 1967

07

All those bottles of Anger, all those I's, live in each of the forty-nine departments or regions of the subconscious.

Esoteric Treatise of Hermetic Astrology, 1967

07

Anger, Covetousness, Lust, Envy, Pride, Laziness, Gluttony, have thousands of bottles, thousands of small I's within which the Essence is bottled up.

Esoteric Treatise of Hermetic Astrology, 1967

07

Authors who affirm the existence of a permanent or immutable ego or "I" are sincere and well intentioned, but they are mistaken. We need to know that we have a pluralized "I" within our animal lunar bodies. Hatred, jealousy, anger, covetousness, lust, envy, pride, laziness, gluttony, etc, all emotions, all sensations, all thoughts, all sentiments, and all passions consist of small " that are not in any way related to or coordinated with each other.

The Buddha's Necklace, 1967

07

There is no integral, unitotal "I," but a multitude of wretched, screaming, quarrelsome "I's" that fight among themselves, struggling for supremacy.

The Buddha's Necklace, 1967

07

each hatred, each desire, etc., etc., etc., has its corresponding entity, and the collection of all of those entities is the pluralized ego of revolutionary psychology.

Fundamental Education, 1970

07

Certainly, each person has his particular characteristic psychological trait, that is true. Some will have lust as their characteristic trait, others will have hatred, for others it will be covetousness, etc. The trait is the sum of several particular characteristic psychological elements.

The Revolution of the Dialectic

07

The basilisk of seven heads represents the seven engenders of the Inferno: Anger, Greed, Lust, Envy, Pride, Laziness and Gluttony.

Pistis Sophia Unveiled, 1983

07

The hostile emanations of Self-willed are precisely the irradiations or manifestations of the subjective and inhuman 'egoic consciousness'.

Pistis Sophia Unveiled, 1983

07

The Egyptians, during their various dynasties, knew the energetic values in depth. They denominated the values as "the Red Demons of Seth"; so that is how they called them –each one is free to think as they want–. The Tibetans call the values "psychic aggregates" –may each one think as they want–. In any case, that passage of the Christian Gospel in which it is said that Jesus of Nazareth managed to expel from the body of Magdalene seven demons: anger, greed, lust, envy, pride, laziness, gluttony, etc., leaves us quite reflective.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

Sad is the state in which we find ourselves. Within each person live many psychological persons: one can be called "anger"; another, "greed"; the one further beyond, "envy", etc. Each of these psychological persons has its three brains: the intellectual, the emotional and the motor-instinctive-sexual; each of these persons has its own ideas and whims.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

Many could deny this, reject it, but it is the truth. We do not possess a completely permanent "I", because just as quick as we are irritable, short-tempered, we are also suddenly sweet and serene; as soon we say one thing, there we also deny it. There is no permanent "I" in us. What we have is a multiplicity of "I's". The physical body is a machine; it is controlled by many "I's". These "I's" are not physical matters, these "I's" are invisible to the eyes of the flesh. But that fellow who looked in the mirror, saw them and got scared, and he left his school. If one could see oneself as he is in a mirror, the same thing would happen to him, he would be horrified and flee.

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

07

No one is the same even for half an hour. If I thought that one of you is the same for half an hour, I would be abusing myself and abusing you. A person can be very sweet and kind today, and mean tomorrow; or not that far, not tomorrow: maybe in half an hour, he is already full of hatred. We are not the same all the time. We have to accept the "doctrine of the many" if we really want a radical change, a fundamental change.

The Fifth Gospel ·The Organization of Our Inner World ·*Public Lecture – 1975*

07

If we could see ourselves in a mirror exactly as we are, if we could see our whole body, psychologically speaking, I can tell you in the name of truth that we would go mad, that we would flee in terror, that we would try to escape from ourselves. If we were responsible people, if each one of us were a sacred individual, if we were integral, everything would be different. But we are not integral, we do not possess that which is called wholeness. We are a disordered and chaotic multiplicity; we think we are alive, but we are dead. Within us live many specters of death: the "I hate", the "I am jealous", the "I am envious", the "I am lustful", the "I am angry", etc.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

In the presence of our insulters, for example, the "I" of anger surfaces; in the presence of wine, the "I" of drunkenness surfaces; in the presence of people of the other sex, if we are not alert and vigilant as a sentry in times of war, lust surfaces.

The Fifth Gospel ·Work Taste and Life Taste ·*Third Chamber – Mexico City – 1976*

07

Yet now the "I" will be alert; his passions will not flourish so easily. He will disguise himself with the appearance of a beautiful child, but now it is more dangerous, more sly; he does not want money but power; he does not want fame but honors from the world, from the human flock; he wants to receive reverence from the human flock and to receive kisses on his hand from them, so that they can call him great Prelate or great Master. Now, he writes books, dictates lectures and enjoys talking about his great deeds. As the actors from theatres, he enjoys the applause. He always has a philosophical excuse to amend all of his evil actio ns. He shaves his crowned head or lets his beard and hair grow long; he dissimulates sanctity in all of his moods; he disguises his anger with severity and

Christic Aztec Magic, 1973

07

Anger, pride, and vanity, impede the correct inner relations with the distinct, independent parts of the Being.

Pistis Sophia Unveiled, 1983

07

The Being is pure; the "I" is a horrible larva. The Being is transparent like crystal; the "I" is monstrous like Satan. The Being is not offended by anything; the "I" is offended by everything. The Being is indifferent before pleasure and pain, before praise and insult, before victory and defeat. The "I" is offended by everything; it suffers and cries, enjoys and seeks pleasures. The "I" always seeks security; the Being is never afraid and that is why he never seeks securities. The "I" is afraid of life, afraid of death, afraid of hunger, afraid of misery, etc. Men exploit each other out of fear; they go to war out of fear; they steal and accumulate out of fear; they kill out of fear; they arm themselves out of fear. The Being is beyond desires, beyond attachments, beyond cravings and fears, beyond death and the intellect, beyond the human will, beyond intelligence; the Being is the Tree of Life.

The Greater Mysteries, *1956*

07

48. Offence is hidden within the incense of prayer.

Igneous Rose, *1954*

07

because you will have constant quarrels with your partner. The most terrible explosions and accidents happen in the period of the tattwa Tejas.

Introduction to Gnosis

07

If we are angry people, if we hate, if we are jealous, envious, perverse, our surrounding circumstances will be perverse, fatal, sinister; they could even be published in the tabloid press. If we are decent people, if we live in harmony with the infinite, if we breathe peace, if we radiate love, joy, contentment, the circumstances that will emanate from us will be beautiful; we will have beautiful relationships, there will be harmony with everyone around us.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

The angry one fails in the Great Work of the Father.

Pistis Sophia Unveiled, *1983*

07

The diverse processes of anger lead the human being towards horrible social, economic and psychological failures. It is clear that one's health is also affected by anger. There exist certain foolish persons who enjoy anger since it gives them a certain air of superiority. In these cases anger is combined with pride.

The Revolution of the Dialectic

07

Never can a frivolous and irresolute person rule the Sylphs of Nature. At no time will a feeble, cold or fickle individual be the absolute master of Undines of water and Nereids of the seas.

Anger irritates the Salamanders of fire. Gross lascivious [people] who want to use them will become the toys of the Gnomes and pygmies of the mineral kingdom.

The Secret Doctrine of Anahuac, 1974

The Being is not offended by anything; the "I" is offended by everything.

The Greater Mysteries, 1956

invisible forces of Nature, with the condition that we maintain an upright behavior. The forces from Nature will never obey one who is angry, lustfl greedy, envious, proud, lazy, gluttonous, jealous, resentful, evil, slanderous, etc., etc., etc.

Occult Medicine and Practical Magic, 1978

07

Presently, the brothers of the Great College of Initiates of the White Lodge are making a selection of human personnel, separating the sheep from the goats in order to be able to initiate the new era. It would be impossible to begin an age of Light with a personnel of murderers, prostitutes and thieves. We say that everyone who spills the semen becomes a demon, even if he is a theosophist or rosicrucian; mystical thieves, irate persons and murderers also become demons. There are presently millions of souls who have horns on their foreheads; they are divorced from the Inner-Self; they are demons. Although many

The Greater Mysteries, 1956

07

Since the fifth submerged region is the fundamental section of wrath, obviously, upon trying to comprehend in an integral manner, the diverse processes of annoyance, anger, violence, of pride, etc., etc., etc., we put ourselves in contact with the mentioned fifth Dantestic circle.

Yes, There Is a Hell, a Devil and Karma, 1973

07

In any case, it is urgent to know that if in the infernos of the planet Mars we should eliminate infraconscious, witch-like, psychic states, then in the corresponding, fifth infernal section of the planet Earth, we only limit ourselves to eliminating the processes of anger, pride, etc., etc.

Yes, There Is a Hell, a Devil and Karma, 1973

07

In the fifth Dantestic circle, there unquestionably stand out ironic, furious people, the arrogant, haughty and proud ones.

Yes, There Is a Hell, a Devil and Karma, 1973

07

These psychic aggregates of violence, carrying symbolic rifles wanted to attack the creature that was hiding, however, the latter and his assailants were all psychic aggregates, component parts of the same ego; the pluralized "I" in its totality. To wallow in so much mud, to flee from one's selves, to feel fear for oneself, the "I" facing the "I", parts of oneself

Yes, There Is a Hell, a Devil and Karma, 1973

07

confronting parts of oneself; is certainly the horror of horrors, the unspeakable, a terror that words cannot express. It is in this manner that the conscience of the dead in the fifth infradimension of the planet Earth, comes to know its own evils, its own horrors, its unusual violences, its fateful wrath.

Yes, There Is a Hell, a Devil and Karma, 1973

07

Question: Dear Master, I have observed that on referring to the fifth Dantestic circle of the planet Mars, you tell us that there are reunions of witches, and convulsions of wrath; however, when you refer to the fourth Dantestic solar circle you inform us that, with respect to the Sun star, it is clean of "I's" although Mars corresponds to a progressive step in the process of initiation; if my question is understood, can you clarify this? Answer: Distinguished friend, I have said that in the submerged Martian mineral

Yes, There Is a Hell, a Devil and Karma, 1973

07

Millions of condemned people inhabit this zone of the Earth; people that hurt themselves mutually among themselves; blasphemers that curse the eternal living God; persons full of hatred and of vengeance; proud persons, irate, impetuous persons, murderers and evil persons. All these people believe that they are doing very well; none of them assume not even for an instant that they walk on the paths of darkness and of horror and that they are

Yes, There Is a Hell, a Devil and Karma, 1973

07

The psychic aggregates mortally hate the Divine Mother Kundalini

Pistis Sophia Unveiled, 1983

07

The three traitors mortally hate the Secret Christ and convey him to death within ourselves and in our own psychological space.

The Great Rebellion, 1975

07

> *3. I have kept on crying; my throat is gone, my eyes faded, waiting patiently for God. 4. They who hate me without a cause are more than the 'hairs of my head; mighty are my foes, who violently pursued me. They required of me that which I took not from them. 5. God, thou hast known my foolishness, and my faults are not hid from thee.*

Pistis Sophia Unveiled, 1983

07

> *16. Thy angers are come upon me and thy terrors have brought me into delusion.*

Pistis Sophia Unveiled, 1983

07

> *19. Look upon mine enemies, how they have increased themselves and hated me with unjust hatred.*

Pistis Sophia Unveiled, 1983

07

> *19. Let not them, who unjustly treat me as a foe, rejoice over me, who hate me without a cause and wink with their eyes.*

Pistis Sophia Unveiled, 1983

07

> *7. I was peaceful with them who hate peace; if I spoke unto them, they fought against me without a cause.*

Pistis Sophia Unveiled, 1983

07

> *3. And they have surrounded me with words of hate and have fought against me without a cause.*

Pistis Sophia Unveiled, 1983

07

> *5. They showed evil against me for good and hate for my love.*

Pistis Sophia Unveiled, 1983

07

> *1. I will declare: Thou art the higher Light, for that hast saved me and led me unto thee, and thou hast not let the emanations of Self-willed, which are hostile unto me, take my light.*

Pistis Sophia Unveiled, 1983

07

> *11. For I have provoked the commandment of the Light and have transgressed, and I have made wroth the commandment of the Light, because I had gone out of my region. 12. And when I had gone down, I failed of my light and became without light, and no one had helped me.*

Pistis Sophia Unveiled, 1983

07

> *'And that mystery knoweth why wrath hath arisen and why peace hath arisen.*

Pistis Sophia Unveiled, 1983

07

> *'And that mystery knoweth why hate hath arisen and why love hath arisen.*

Pistis Sophia Unveiled, 1983

07

> *"Say unto them: Renounce wrath, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the dragon-faced [ones]*

Pistis Sophia Unveiled, 1983

07

> *"He continued in the discourse and said: "The second order is called Ariouth the Æthiopion, a female ruler, who is entirely black, under whom stand fourteen other [arch] demons which rule over a multitude of other demons. And it is those demons, which stand under Ariouth the Æthiopian, that enter into strife-seekers until they stir up wars and murders arise, and they harden their heart and seduce it to wrath in order that murders may arise.*

Pistis Sophia Unveiled, 1983

07

> *Ah, happily do we live without hate amongst the hateful; amidst hateful men we dwell unhating.*

Parsifal Unveiled, 1970

07

> *"But the Blessed One watched them as one would watch the harmless games of children. All the fierce hatred of the evil spirits was of no avail. The flames of hell became wholesome breezes of perfume, and the angry thunderbolts were changed into lotusblossoms." "When MARA (the Dragon of Darkness) saw this, he fled away with his army from the Bodhi-tree, whilst from above a rain of heavenly flowers fell, and voices of good spirits were heard:"*

Parsifal Unveiled, 1970

07

"Oh, Kountreya, those hallucinated people go to the demoniac wombs during many lives and continue falling into more and more inferior bodies each time" (Involution). "Triple is the door of that destructive inferno; it is made up of lust, anger and covetousness; that is why it should be abandoned."

Esoteric Treatise of Hermetic Astrology, 1967

07

a practice

doubt... could this elder be a Black Magician? However, on looking around us, we only saw venerable elders... splendorous light!... Ineffable things... It even seemed a sacrilege to us to doubt this Master and such a sacred place! But the mortifying doubt, in spite of everything, in spite of all our reasoning, continued to afflict us deeply. That was when one of us, wanting to clear up these doubts, stood up and launched these phrases: "Long live the Christ! Down with Jahve! Christ and Jahve are the two antitheses. Light and Darkness! White and Black Magic!... Jahve was that demon that tempted Christ on the Mountain. Jahve is a terribly perverse demon! He is the Chief of the Black Magistracy. When we shout: "LONG LIVE THE CHRIST!" and "DOWN WITH JAHVE!" the black lodge then turns against us, full of anger; Black Magicians adore Jahve! They follow Jahve... That is what happened that night in that Temple in the World of the Mind! When those "holy" men of venerable and august appearance heard that "LONG LIVE" and that "DOWN

WITH!" something horrible happened. The "holy" face of that venerable elder that spoke, suddenly changed color completely, became angry, transformed it self... We then saw the unsuspected. That countenance became horrible!... Those "holy" elders unmasked themselves: they were true Princes of Darkness, terrible Black Magicians of the World of the Cosmic Mind! They insulted us with phrases and words appropriate of the great Harlot whose number is 666. They attacked us violently... We had to unsheathe the Flaming Sword to defend ourselves! Later, we left that den of Black Magic, which before we had thought was a Temple of Sanctity...

Esoteric Treatise of Theurgy, *1959*

07

A PRACTICE

lodge then turns against us, full of anger; Black Magicians adore Jahve! They follow Jahve... That is what happened that night in that Temple in the World of the Mind! When those "holy" men of venerable and august appearance heard that "LONG LIVE"

Esoteric Treatise of Theurgy, *1959*

07

The hour to reflect on our own destiny has arrived. Violence does not resolve anything. Violence can only lead us to failure. We need peace, serenity, reflection, comprehension. The problem of the world is the problem of the individual. Bloody revolutions do not resolve anything. It is only through intelligence that we will resolve the problem of the bottling up of consciousness.

The Revolution of the Dialectic

07

There is pain, there is hunger, confusion, but none of this can be eliminated through the absurd procedures of violence. Those who want to transform the world on the basis of revolutions of blood and liquor, or with coups-d'etat and executions by shootings are totally mistaken because violence engenders more violence and hatred, more hatred. We need peace if we want to resolve the problems of humanity.

The Revolution of the Dialectic

07

Violence generates more violence; hatred produces more hatred. Peace cannot be conquered; peace cannot be the result of violence. Peace comes to us only when we dissolve the ego, when we destroy within us all those psychological factors that produce war. If we want peace we must contemplate, we must study,

Fundamental Education, *1970*

07

hatred. Peace cannot be conquered; peace cannot be the

Fundamental Education, 1970

07

result of violence. Peace comes to us only when we dissolve the ego, when we destroy within us all those psychological factors that produce war. If we want peace we must contemplate, we must study,

Fundamental Education, 1970

07

Wars will inevitably exist as long as hatred, greed, envy, jealousy, the tendency towards heaping up material things, ambition, anger, pride, etc., exist within each individual.

Fundamental Education, 1970

07

things, ambition, anger, pride, etc., exist within each individual.

Fundamental Education, 1970

07

Answer: Obviously, the violence of the masses in that country is the repetition of similar violences that occurred in a chaotic past; think of the civil wars that occurred in epochs prior to the violence that has occurred; the war of political parties of left and right, repeating themselves in the present as a result of the past; therein lies the law of recurrence.

Yes, There Is a Hell, a Devil and Karma, 1973

07

In reality and in truth, the human being does not know how to live. Prisons, for example, are full of people; all of those who are in prison wash their hands. They say: “No, I am not guilty, what happened is that those unjust judges detain me here”. All in all, no one is guilty. There is no doubt that they are in prison because they do not know how to live; if they knew how to live, they would not be in prison. Therein lies the most serious problem! We would all say: “Yes, we are full of worries, but we do not know how to live." If someone knew how to live, they would do well, but we do not know how to live. People quarrel over everything: someone says an inharmonious word, the person in question reacts violently, all in all, you see all that tendency that I have seen in humanity, precisely, at each other’s throats: some against others and all against all; no one knows how to live in peace.

The Fifth Gospel · The Consequences of Psychological Plurality · *Public Lecture*

07

It is urgent to know that the “I” is a bunch of entities that enjoys a certain degree of self-independence. These “I’s” quarrel with each other, and the mind is the battlefield. Each one of them projects itself on the different levels of the mind, trying to satisfy its animal instincts, feeding on our vital principles. The “I” that today swears eternal love to a woman, hates her tomorrow. Contradictions constantly arise within man. This is the reason why man is not yet a man, he is just an intellectual animal. The intellectual animal has no soul, his soul is divided. When the “I” dies, the soul is liberated and that is when a man can have true continuity of

purpose, a true permanent center of Consciousness. Only in a man with a soul, inner contradictions do not exist. Only where inner contradictions do not exist, is there true inner peace.

The Fifth Gospel ·The Balance of the Energetic Centers ·*Conference given to Gnostic students*

07

Anger, by itself, is a demon; it seems like a person, it has its own reasons, its motives, it justifies itself, etc.; greed is another demon, who could deny it; lust, the same thing; envy, pride, sloth, gluttony, they are all demons and they exist within our body. They are the "I's". So, the "I" is not singular, it is plural, it is "I or I's".

The Fifth Gospel ·The Consequences of Psychological Plurality ·*Public Lecture*



THE INTELLECTUAL CENTRE

In the intellectual centre

42 passages · 8 practices

In the intellectual centre

"Therefore, the mind is the cause of all our bitterness."

Occult Medicine and Practical Magic, 1978

annihilates the capacity to think and resolve the problems it originates. Obviously, anger is a negative emotion.

The Revolution of the Dialectic ·Anger

41. Greed, anger and lust have their lair in the Mind.

Christ Will, 1959

07

2. If one throws a rock into a lake, then one will see crystalline waves extending from the centre to the periphery. The waves become the reaction of the water against the rock. 3. If someone insults us, then we feel anger. This anger is a reaction to the words of the insulter.

Igneous Rose, 1954

07

If we throw a stone into a lake, we see waves coming out that go from the center to the periphery. Those waves are the reactions of the water due to the stone's impact. This is how the mind is. It lives incessantly reacting against the impacts coming from the exterior world. If we are insulted, we want to hit back; if we are tempted, we react full of carnal passion; if we are flattered, we are all smiles; if we are insulted, we respond with evil. The mind is like the donkey that goes faster if beaten, and if not beaten, goes slower. Krishnamurti who speaks so much about the mind, has not managed to christify it. The 33 spinal chambers of Krishnamurti's mental body are filled with darkness because he has not raised the fourth serpent; he lacks sexual magic. All desires, egotisms, crimes and perversities live in the mind of man; only the fire burns that scum.

The Greater Mysteries, 1956

07

Our mind is similar to this. The external impacts fall into the lake of our mind, which make us react towards the exterior world with waves of anger, desire, envy, slander, etc., etc.

Occult Medicine and Practical Magic, 1978

07

Thus, our mind reacts over that exterior image with waves of carnal passion. If somebody insults us, the insulter's words arrive to our senses, and afterwards they pass into our mind.

Occult Medicine and Practical Magic, 1978

07

Subsequently, our mind reacts with waves of fury and violence against the insulter. Therefore, the mind is the cause of all our bitterness. It is the wild horse which hauls our wagon.

Occult Medicine and Practical Magic, 1978

07

No insults, no bitterness can ever reach our Intimate, because all bitterness, all insults only reach until the Mental body. Therefore, it is only the mind which reacts towards the exterior world with tempests of pain and bitterness.

Occult Medicine and Practical Magic, 1978

07

Many times, you are walking on the street, absorbed in your own thoughts, identified with those thoughts, fascinated, dreaming beautifully; suddenly, a friend passes near you, greets you, you do not return the greeting because you do not see him, you are dreaming; the friend becomes angry, he assumes that you are a person without manners or that you are possibly angry; the friend is also going around dreaming; if he was awake, he would not make such conjectures to himself, he would immediately realize that you are walking around asleep.

Esoteric Treatise of Hermetic Astrology, 1967

07

However, those persons who do not ignore that they are demons would never admit to the idea that they are bad since they firmly believe they are good persons, just and uprights If someone were to reprimand them because of their trans if someone were to admonish them, if they were called to repent they would feel offended, slandered and would react with acts of violence.

Yes, There Is a Hell, a Devil and Karma, 1973

07

Normally, impressions hurt the mind, and the mind, then, reacts against the impact coming from the exterior world. If they hit us, we hit; if they insult us, we insult; if they invite us to drink, we drink, etc. The mind always reacts against the impacts coming from the exterior world. We must avoid such reactions, but this would only be possible by interposing the Consciousness between the mind and the impressions.

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

Man knows how to conceal anger in ice recipients; the fire of anger within cold recipients full of beauty and ineffable perfume. He calls Jealousy, prudence, he calls anger, confusion, nervousness, etc. Really, in the incense of prayers, crime is hidden. The authentic Master never says that he is a Master.

The Greater Mysteries, 1956

07

Anger disguises itself with the judge's robe. Many people

Fundamental Education, 1970

07

Anger disguises itself in a judge's robe or in a sarcastic smile. There are many people who don't covet money, social position, etc., but who covet virtues, honors, heaven, psychic powers, etc.

The Buddha's Necklace, 1967

07

"BEATI PACIFICI", The Ones who lack of a sinning anger. Unfortunately, the rage, the anger can disguise itself within the toga of a Judge or with a smile of forgiveness. Thus, each defect is multifarious.

Runic Magic, 1969

07

Esoteric discipline is really terrible. There are fanatics who commit the most horrible crimes with the mind. If they suspect ill of someone, they cynically attribute it to the Inner-Self. They slander people and then say, "The Inner-Self tells me everything." They feel anger and then exclaim, "I do not have anger! What I feel are intuitive impulses of the Inner-Self." They attribute to their Inner God every evil idea, every evil thought. Those people confuse intuition with malice, the voice of the silence with the voice of Satan. We say that the voice of the silence never says atrocities. It is perfect. The voice of

The Greater Mysteries, 1956

07

To insult another person, to hurt his intimate feelings, to humiliate him, is something that is very easy when it is done supposedly to correct him for his own good. This is how irate people think those who while believing that they do not hate, hate without knowing that they hate.

The Revolution of the Dialectic

07

Anger tends to dress with the robe of the judge. Jealousy is multifaceted; there is religious jealousy: a priest who sees with horror that his flock leave for another pen, for another sect; the Gnostic who gets angry because another brother of the Lumisial went to another sanctuary. Therein lies religious jealousy.

The Fifth Gospel ·Clarifications About the Psychological Work

07

For example, I knew someone who, after a fit of anger, exclaimed: "No, I have no anger; what I felt was not anger, what happened is that I was too nervous, blinded, but that was not anger!"

The Fifth Gospel ·Clarifications About the Psychological Work

07

Nowadays you cannot turn on the television without seeing words full of hatred, gun shots, and perversity. The governments of this planet are not doing anything to work against the propagation of crime. The minds of children and young people are being led by the perpetrators of crime down the criminal path. The notion of killing is now so widespread and transmitted through cinema, novels, etc., that it has become totally familiar to everyone. The

rebels of this new generation have been educated by crime and kill for the pleasure of killing, and they enjoy seeing others die. This is what they have learned on the television at home, in the movie theatre, in novels and magazines. Crime reins everywhere, and the governments do nothing to correct the instinct of killing from its very roots. It's up to the schoolteachers and college and university professors to cry out and to move heaven and earth to correct this mental epidemic. It is urgent for educators to sound the alarm and demand that all the governments on this globe censor film, television, etc. Crime is multiplying terribly due to all these spectacles of blood, and at the rate we are going, the day will come when no one will be able to walk freely in the streets without the fear of being murdered. Radio, film, television and bloody magazines have greatly facilitated the propagation of the crime of killing; they have made it so comfortable and agreeable to weak and degenerated minds that the heart needs not even to be enticed to put a bullet or stick a knife into another person. Due to the fact that there is so much propagation of the offence of killing, the weak-minded have become too familiarized with crime, and now they even give themselves the luxury of killing in imitation of what they saw at the movie theatre or on television.

Fundamental Education, 1970

07

these factors are hatred, all aspects of violence, selfishness, anger, fear, criminal instincts, militarist ideas disseminated via television, radio, film, etc. Peace propaganda and the Nobel Peace Prize prove to be

Fundamental Education, 1970

The mind is like the donkey that goes faster if beaten, and if not beaten, goes slower.

The Greater Mysteries, 1956

If a man thinks in either a good or a bad sense, the waves that emanate from his mind reach the mental body of each individual. Mental waves are propagated in all places. When the waves are of wisdom and love, they benefit all those who receive them. When the waves are impregnated with devotion and veneration towards God, they carry peace and comfort to all those who are in suffering. Poisonous mental waves harm the minds of others. Mental waves of hatred, envy, covetousness, lust, pride, laziness, gluttony, etc., produce mental epidemics. Perverse mental waves poison many weak minds with their radioactivity. The case of the "rebels without a cause" is a good example of what mental epidemics are. The "rebels without a cause" have become an evil and harmful plague. We should seek the cause of this mental epidemic in the ill-used imagination. Movie theatres show movies of bandits and gunmen that are then

recorded in the minds of young people. Parents give their children guns, war trucks, tiny cannons, lead soldiers, toy machine guns, etc., etc., etc.

Introduction to Gnosis

07

If physical epidemics exist, moral epidemics, that is to say, immoral waves of suicide, thievery, violence, etc., etc., also exist. This can be confirmed in the cities.

Endocrinology & Criminology, 1957

07

The violent sensation transmitted by the Torero, the bullfighter, produce internal criminal reflexes within the depths of the mind.

Endocrinology & Criminology, 1957

07

132. Anger destroys the harmony of wholeness and totally damages the petals of the igneous rose of the middlebrow.

Igneous Rose, 1954

07

A PRACTICE

133. Anger disarranges the astral light into a poison known as IMPERIL which damages the petals of the igneous rose of the middlebrow and obstructs the channels of the grand sympathetic nervous system. It is necessary to rotate the chakra of the clairvoyance with the vowel "I'. This vowel must be vocalized daily prolonging the sound of the vowel in the following manner:

Igneous Rose, 1954

07

In the sixth Church, in order to have clairvoyance, it is necessary to have serenity. To be able to see in the internal worlds, one must not let oneself be carried away by anger because this destroys the frontal chakra. For this reason serenity is necessary. For the development of the seventh Church, elevated devotion, total sanc tity, and Will are necessary.

Tarot and Kabalah, 1978

07

Arrogant and proud clairvoyants slander their fellowmen and fill the world with tears. The clairvoyant has to be as serene as a lake in Nirvana. The entire panorama of the universe is then reflected on that very pure lake. Upon the turbid waters of a mind filled with reasoning, pride, preconceptions, social prejudices, spiritual platitudes, anger, egotism, etc., only the tenebrous images of the abyss are reflected.

The Greater Mysteries, 1956

07

29. All impure thoughts, all hatred, all envy, jealousy, evil, etc., overshadow the very pure crystal of clairvoyance, converting our disciples into seers of the shadows, into Diviners.

Igneous Rose, 1954

07

and calumnies of the Intellectual Center violently attack with all their fury; other times, the erroneous perverse habits lead us to failure, etc., etc., etc.

Esoteric Treatise of Hermetic Astrology, 1967

07

Mental body originates furious madness. If there is no adjustment between the Astral body and the Ethereal body, then, necessarily, the idiot or cretin is the outcome. A laboratory of Alchemy of high transcendence exists within the temple of Alden, where the great Masters of Medicine dwell, such as, Hippocrates, Paracelsus, Galenus, Hermes and others. This temple is in the Astral plane, within the living innermost parts of great Nature.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

When the mind besieges us with representations of hatred, fear, anger, cravings, covetousness, lust, etc., let us talk to it in this manner: "Mind, remove these things from me, I do not accept them from you, I am your master, I am your lord and you should obey me because you are my slave until the end of time!"

The Revolution of the Dialectic

07

A PRACTICE

When our mind is filled with anger, then let us command our mind like this: "Mental body, withdraw this anger from me. I do not allow you to bear anger."

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

When our mind is filled with hatred, then let us command our mind like this: "Mental body, withdraw this hatred from me. I do not allow you to bear hatred, etc., etc." The Being is not the mind, the Being is the Being. He is the Intimate and He can control our mind by means of willpower.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

50. When the mind pesters us with reactions of hate, fear, anger, desires, lust, etc., let us talk to the mind as follows.

Christ Will, 1959

07

A PRACTICE

We have to digest the impressions of the same day... Do not permit the sun to set on your anger! We have to see things as they are, we have to create the mental apparatus—the mental stomach— which is convenient in order to not be victims of anything.

The Revolution of the Dialectic

07

A PRACTICE

Wisdom is elaborated on the basis of direct experience, on our own experimenting, on the basis of profound meditation. There are times, I repeat, that we need to converse with the mind, because many times, when we want the mind to be still, when we want the mind to be in silence, it persists in its stubbornness, in its useless chattering, in the struggle of the antitheses. Therefore it is necessary to interrogate the mind, to say to it: "Well mind, what is it that you want? Well, answer me!" If the meditation is profound, a representation can emerge within us; in that representation, in that figure, in that image, is the answer. We should then converse with the mind and mc it see the reality of things, until we make it realize that its answer is erroneous; make it realize that its preoccupations are useless and the reason why they are useless. And in the end, the mind remains still, in silence. But, if we notice that illumination does not emerge yet, that the chaotic state, the incoherent confusion with its struggle and incessant chattering still persists within us, then, we have to call the mind to order once again, interrogate it: "What is it that you want? What are you looking for? Why do you not leave me in peace?" One needs to speak clearly and converse with the mind as if it was a strange individual, for certainly it is a stranger, because it is not of the Being. We need to treat it like a strange subject, we need to recriminate it and scold it.

The Revolution of the Dialectic

07

A PRACTICE

The dominion of the mind goes beyond the struggle of the opposites. In this manner, for example, a thought of hatred, an evil memory assaults us, well then one has to try to comprehend it, try to see its antithesis which is love. If there is love, why is there hatred? With what objective?

The Revolution of the Dialectic

07

In the number 2 are the two columns, Jakin and Boaz; there is association. One must learn to associate ideas, thoughts, to associate with people, things, the family. One must know how to listen to contrary opinions without becoming annoyed, to dissolve the "I" of anger, to cultivate harmony, so that associations may be harmonious.

Tarot and Kabalah, 1978

07

We project onto people all our psychological defects, and if we are petty, we will see everyone as petty; if we are full of hate, we will see everyone in that way; if we are envious, we will believe that the others are also envious; if we are violent, we will not know how to understand others' violence, we will think that we are the only ones who are right and that the others are not.

The Fifth Gospel · The Hidden Facets of Our Lunar Psychology · *Third Chamber – Mexico City – 1976*

07

Observe a Senate, a House of Representatives, or simply a school's Board [of Directors]. If someone says something, someone else feels alluded to, gets angry and says something worse; the members of a Board of Directors quarrel with each other. This indicates that the mind of each one of them reacts against the impacts coming from the external world; that is extremely serious.

The Fifth Gospel · Identity, Values and Image · *Public Conference – July 1977*

07

In the mind of each of us live many representations of our friends, our family, our relatives, our dear ones, etc. Of course, if someone tells us something against a friend, a relative, and we change the good concept we have with respect to the latter, that figure is altered, that mental effigy is altered; and when it is altered, it takes on the new characteristics that we have given it: of violence, of robbery, of bad faith, of anger, etc., and it even attacks us violently, becoming an obstacle to our esoteric work.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*



THE EMOTIONAL CENTRE

In the emotional centre

43 passages · 12 practices

In the emotional centre

"When one opens the doors to negative impressions, not only does he alter the order of the emotional center -that is in the heart- but he also turns it negative."

The Fifth Gospel

Two negative emotions of anger that confront each other do not achieve peace nor creative comprehension.

The Revolution of the Dialectic

The "I" dresses itself with the robe of Aristippus; it is humble as long as they do not touch its sore spot; when they touch it, it reacts full of sublime anger.

The Greater Mysteries, *1956*

07

28. Hail, thou, Spirit with his Leg in fire, who comest forth from Akhekhu, I have never lost my patience and become angry. Restlessness, uneasiness, the lack of patience and serenity are a hindrance, obstacle, impediment for the esoteric work and the Intimate Self-Realization of the Being. The 'I' is impatient, restless by nature; it has always the tendency to become enraged, angry, furious, fiery, irritated, upset. The Ego does not know how to wait; therefore, it is unquestionable that it fails.

Parsifal Unveiled, *1970*

07

If a person is, from moment to moment, with negative emotions, he infects everyone. The angry one, who is always roaring and thundering, infects others with his anger. A person who feels persecuted at all times is negative.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

07

At times, anger is due to self-love or to hurt vanity.

Pistis Sophia Unveiled, *1983*

07

At times, anger is due to hurt pride.

Pistis Sophia Unveiled, *1983*

07

Let us see another scene. One of jealousy, for example. Unquestionably, that is serious. In a scene of jealousy, several "I's" also take part. If a man suddenly finds out that his wife is talking to another man very softly, what does that mean? He will be jealous, possibly he will. Will he pick a fight with the woman? Of course. If we observe that scene, there was jealousy, anger, self-love, several "I's". The "I" of self-love felt hurt, jealousy came into action, anger as well.

The Fifth Gospel ·The Exercise of Self-knowledge

07

Precisely such worries born from our inner self-consideration are the cause of many hostile attitudes towards certain persons who have done us no evil.

Treatise of Revolutionary Psychology, 1975

07

When one opens the doors to negative impressions, not only does he alter the order of the emotional center –that is in the heart– but he also turns it negative. If one opens one's doors, for example, to the negative emotion of a person who comes full of anger because somebody caused him harm, then he ends up, then, an ally with that person against the one who caused the damage, and he ends up full of anger without even being a part of the matter.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

Suppose an insulter insults us, hurts our self-love. We suffer horribly and we answer the insult with an insult, but if there is no one to get hurt inside here, who would answer? Let us suppose that the insult had words that were going to hurt our self-love, but if the "I" of self-love does not exist, who would suffer? Suppose the words were meant to slander us, to say that we are thieves. Let us suppose that we, in reality and in truth, are not thieves in the first place, and secondly, well, we do not have the "I" that loves itself so much, that of self-love. Who would suffer?

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

Vanity is a charlatan by nature and when it is hurt, it thunders with great anger. Many are the Saints who have revested themselves with the costume of vanity.

Pistis Sophia Unveiled, 1983

07

For an honorable man, for example, to be called a thief is an insult. Why would an honorable man get offended if he is called a thief? The Ego immediately has the tendency to say: "Because I have been labelled wrongly." On top of that, the offended person could resort to violence to try to justify himself. The very fact that an honorable man gets offended when he is called a thief demonstrates that he is not honorable. There is the crux of the matter, for if he were truly honorable, he would not get offended because he is called a thief; if he gets offended, he is not honorable.

The Fifth Gospel · The Hidden Facets of Our Lunar Psychology · *Third Chamber – Mexico City – 1976*

07

When one opens the doors to negative impressions, he not only alters the order of the emotional center which is in the heart but he also makes it negative. One opens his doors, for example, to a negative emotion that a person brings full of anger because someone hurt him.

Then, we end up aligning ourselves with that person, against the other who hurt him and also full of anger, without playing any role in the matter.

The Revolution of the Dialectic

07

Anger produces pain; if we put an end to anger, we sacrifice the pain, we destroy it. It is necessary to observe ourselves from moment to moment; the pluralized "I" works in each of the five centers of the machine. Sometimes it is an "I" of the Emotional Center which is the one that reacts angrily, or is jealous, or envious; sometimes the prejudices

Esoteric Treatise of Hermetic Astrology, 1967

07

The heart of the intellectual animal does not become better over time, but worse. It always petrifies, and if in youth we were covetous, deceitful, wrathful, then in old age we

Fundamental Education, 1970

07

If we want to create a second body to enter the sephirotic region of Hod, it is obvious that we must not waste our energies clumsily by letting ourselves be carried away by negative emotions, whether they be violence, hatred, jealousy, pride or whatever. If the energies are wasted on inferior emotions, with what energy will the psychological body be created? In what way are we wasting them?

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

07

We have a friend in Mexico who is a lawyer –a good friend, by the way–. Unfortunately, someone brought him quite unpleasant news: they told him that his sister had been the victim of a fraud. This man took it at face value and was filled with great anger. As a sequence or corollary, he is now in a preagonal state: he had a stroke. And he was a very able man, very intelligent and, by the way, even a Gnostic. Unfortunately, he had not eliminated the psychic aggregates of the emotional center. The news was false; he was the victim of false news. Did he slander others? Yes, he said that that person had defrauded his sister –it turns out that that person was an honest man–, and moreover he did harm to himself; he practically committed suicide. See where negative emotions lead us! That is why one has to eliminate the psychic aggregates of negative emotions. Psychic aggregates such as those of fear, psychic aggregates such as those of anger, psychic aggregates such as those of hatred; all that belongs to negative emotions. If one manages to eliminate them, then one will no longer be a victim of those inferior emotions. I have told you what I have to tell you with respect to negative emotions. Is there any other question?

The Fifth Gospel ·The Need to Crystallize the Soul ·*Second Chamber – Mexico City – January 1977*

07

With what energies would one organize the astral body if he let himself be carried away by those outbursts of anger, by those frightful tantrums, by that anger that has no reason of being?

All of that because one identifies with the circumstances. With what forces could one afford to create an individual mind if one, really and truly, squanders his intellectual energies, wastes them on the nonsense of facts similar to those I have narrated? The creation of the second body invites us to save emotional energies, and the creation of a third body, let us call it "intellectual" or "individual mind", makes us comprehend the need to save a bit of our mental energy.

The Fifth Gospel · The Power of Intuition of the Psychological Man · *Third Chamber – Mexico City – June 22, 1977*

07

offended and insulted by their pregnant wives. Her sorrows, her afflictions caused by her husband due to lack of charity have repercussions on the gestating fetus, not only

Fundamental Education, 1970

07

"It was also demanded of Spartan husbands to never show a grim face or bad temper to their wifes in pregnancy, instead they always appeared content. Heliodorus tells of a frightfully ugly couple, whose offspring was extraordinarily beautiful because the mother always kept a marvellous life size statue of Adonis in her bedroom. The misshapen, ugly tyrant of Cyprus was nevertheless also the father of surprisingly beautiful children, due to the fact that he had decorated the bedroom with radiant figures of deities.

The Mystery of the Golden Blossom, 1971

07

be happy and joyful. Gnostic homes should always be sanctuaries of love and happiness. Neurotic shouts and screams, beatings and lashings dispel happiness, thus the white dove of love leaves the heart forever. This is the disgrace of many homes. Live with wisdom and love.

The Yellow Book, 1959

The "I" does not know how to love.

The Perfect Matrimony, 1966

abandon the beloved, demons who hate, demons of jealousy, of anger, of malice etc., etc. Nonetheless, the intellectual animal mistakenly called man in spite of all this, has incarnated the Essence, a fraction of his Human Soul, the Buddha the Buddha knows how to love. The "I" does not know how to love. We should forgive the defects of the beloved, because these are the defects of the "I". Love is not to blame for the quarrels. The guilty one is the "I". In the home of the Gnostic Initiate there should be a source of happiness, music and ineffable kisses. Dance, love and the joy of loving, strengthen the Embryo of the Soul that children have within. In this way Gnostic homes are a real paradise of love and wisdom.

The Perfect Matrimony, 1966

07

The woman that marries a jealous, irascible, furious young man will become the victim of an executioner. The young man who marries a jealous, furious, irate

Fundamental Education, 1970

07

Certainly, it is a pathological, dissociating, quarrelsome and unbearable state, which leads towards the destruction of affections, towards the inevitable divorce.

Occult Medicine and Practical Magic, 1978

07

Master: Well, [they have] a lot of "buddies", that is natural, is it not? One defect is associated with another, and the latter is associated with another. Let us see a scene of jealousy: a man has a girlfriend in the house. Suddenly, he finds her one day, when he least expects it, in love affairs with other characters, etc. What is the first thing one feels. Terrible jealousy – deadly–. The second thing: an anger so horrible that it could kill both of them, right? Third: his self– love is hurt. This is what happened some time ago in Mexico City. A friend's son found his girlfriend with another person X. Of course, he took out his gun and shot both of them. Now he is in the penitentiary paying for his crime: forty years of jail to start with. Of course, that young man's mother is suffering; as for the father, he does not care much. Various elements were combined: the "I" of great anger –which committed the homicide–, the "I" of jealousy, the "I" of wounded self-love, and that provoked the tragedy. Those three are associated.

The Fifth Gospel ·The Need to Crystallize the Soul ·*Second Chamber – Mexico City – January 1977*

07

A PRACTICE

Whoever suffer in their home should multiply their humility, their patience and serenity. Do not answer with insults; do not tyrannize your fellowmen, do not upset those who surround you, know how to forgive the defects of others with patience multiplied to the infinite. In this manner you would cancel your karma and would become better.

Yes, There Is a Hell, a Devil and Karma, 1973

07

A PRACTICE

If someone brings us positive emotions of light, of beauty, of harmony, of happiness, of love, of perfection, let us open the doors of our heart to him. But if someone brings us negative emotions of hate, violence, jealousy, of drugs, alcohol, of fornication and adultery, why should we open the doors of our heart? Let us close them! Close the doors to negative emotions.

The Revolution of the Dialectic

07

A PRACTICE

The embracing of hands will contribute to the major efficiency of this Modus Operandi. This simple remedy will be enough in order to finish with the cause of many home quarrels.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

elemental of this plant to transport himself to the abode of the Caesar's enemy in order to disintegrate his thoughts of hatred and to infuse into him love towards the Sovereign. The results were astonishing, because in a few days the mortal enemies became

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

A young female Indian, who was the promised fiancé of a handsome man from the same tribe, was suffering horribly because of the consequences of a quarrel, which threatened to frustrate the matrimonial agreement. Since I was the Medic Magician from that tribe, I was consulted by that grievous woman, whom I promised to help. Thus, I immediately operated with the elemental of the 'Gualanday' tree in the following way: At sunrise, facing towards the east and with my head covered with a mantle, I approached the 'Gualanday' tree. Then, after performing the ritual which we have previously described, I took two of its branches as a symbol of the bride and groom. Thus, with a branch in each hand and facing towards the place where the bridegroom dwelled, I pronounced three times the mantra of the 'Gualanday' tree: TISANDO, TISANDO, TISANDO. I commanded the elemental to transport himself to the residence of the bride and bridegroom to end the quarrel and to harmonize the couple. The elemental was not to abandon this assignment until such orders were accomplished.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

There is nothing more efficient than the ritual of the 'Gualanday' tree in order to destroy the quarrels of marriage.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

TISANDO, cure the sick person, heal his liver. TISANDO, harmonize the marriage of (name), terminate their quarrels, etc.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

A small vegetal Host wafer enclosed within a cannula exists inside the trunk of the Guarumo tree, as well as in all of its center. This vegetal Host wafer can be used as an amulet in order to defend oneself against occult and invisible enemies, also in order to aid oneself against the people who hate us. Carry this vegetal Host wafer inside a small green bag.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

The elemental of this tree has magical powers. If the Magician wants a distant friend to come or wants to terminate the quarrels of a marriage, then he must magically operate in the following way:

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

Then, imagine looking at between the eyebrows of that enemy. Deposit between the two eyebrows, inside the mind of that enemy, the picture, but filled with intense love. In this exercise, it is necessary that the disciple feel a true love for that enemy that hates the disciple. Understand that one does not try to feign love: it is indispensable to be able to feel love for that individual who hates, for the enemy. If, in spite of all of this, this enemy insists on causing harm, then we should work with the maguey

Logos, Mantram, Theurgy, 1959

07

A PRACTICE

One gives each letter a bell-like resonance. The result will be surprising. In this manner the mentioned Elemental will disintegrate the ill willed thoughts and the sentiments of hate of the enemy, and then he will become a friend. But the fundamental principle in these exercises is to profoundly and wholeheartedly love.

Logos, Mantram, Theurgy, 1959

07

Master: The answer is a little vague, very vague, very vague. In reality, I am going to tell you a great truth: pain can only be sacrificed by self-exploring it and dissecting it. Let us take a concrete case: let us say that a man, suddenly, finds his wife talking very softly, over there, in a room, with another man. Naturally, this can provoke some jealousy in him, it is natural for this to provoke it. Now, if he finds the woman [speaking] too softly, with too much intimacy to a given individual, there can be an outburst of jealousy accompanied by great anger, right? Maybe even a fight with the other man due to jealousy. This produces terrific pain to the offended husband – clearly this can give rise to a divorce–, a horrifying moral pain.

The Fifth Gospel · The Word and the Sacerdotal Magisterium

07

When one discovers that he is violent, for example, then he learns to tolerate the violence of others. One says to oneself: "I am violent, so why do I criticize that person who is violent if I am violent?" When one really understands that he is unjust with himself, that he carries injustice in himself, he learns to tolerate injustice in others.

The Fifth Gospel · The Hidden Facets of Our Lunar Psychology · *Third Chamber – Mexico City – 1976*

07

If, for example, we have anger, we know we have it, if we have become conscious of the fact that we throw tantrums, we are bad-tempered, irritable, angry, furious, then clearly, being well conscious of it, we learn to excuse those same mistakes in others and, as a consequence, we will relate better with the fellow man.

The Fifth Gospel · The Hidden Facets of Our Lunar Psychology · *Third Chamber – Mexico City – 1976*

07

A PRACTICE

Let us select the emotions! If someone brings us positive emotions of light, harmony, beauty, wisdom, love, poetry, perfection, then let us open the doors of our heart; but if someone brings us negative emotions of hate, violence, jealousy, drugs, alcohol, fornication and adultery, we do not have to open the doors of our hearts. Let us close them, let us close the doors to negative impressions! When one reflects on all this, he can modify himself perfectly, his life becomes better.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

And the example I give in this regard can be extended to many other matters. We say one word and another misinterprets it. Why did he misinterpret it? Because he does not interpret it with the corresponding center, he interprets it with a center that does not correspond to it. We emit an intellectual concept, for example, and it may be that the emotional center –not the superior, but the inferior– receives that intellectual concept and misinterprets it; he thinks that

his self-love is being hurt, that the individual with that concept has cast an irony on him, therefore, he reacts to it. Overall, we do not understand each other. Why? Because of the Ego, and this is a true "Tower of Babel". And we, the human beings on the face of the Earth, cannot understand each other as long as the Ego exists. There will be wars and rumors of war, there will be strikes, there will be violence, hatred, etc., as long as we do not dissolve the Ego. The Ego has made us all horrible, we do not enjoy true beauty; due to that, due to having Ego, we are ugly, frightfully ugly.

The Fifth Gospel · The Objective Knowledge of the Essence · *Lecture given to Gnostic students – 1976*

07

It must never surprise us that a friend with whom we have always had good relations, from one day to the next, comes to us frowning, angry, ill-tempered and grouchy, saying hard words to us etc. In those cases, one has to respectfully take his leave and withdraw so that the friend has time to vent; and for the fact that he has a long face one day, we must not get disheartened; on the contrary, we try to understand him because there is no human being who is not subjected to the Law of Pendulum.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

But the question does not end there. The reality was that when I had to go pay the debt, that son, instead of thanking me, protested with some violence. He did not agree that I should give those two thousand pesos to the poor and wretched worker, but it seemed fair to me that I should give them to him and I gave them to him. In the protest there were words that were, not of a grotesque type, but quite ungrateful. I did not feel anger, due to the fact that I had dissolved it; but some pain in the heart, yes. I immediately devoted myself to meditation to know what this pain which I had felt in my heart consisted of, and I could clearly verify the crude realism of an "I" of self-love which had been wounded.

The Fifth Gospel · Didactics for Buddhist Annihilation · *Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*



THE MOTOR CENTRE

In the motor centre

24 PASSAGES · 3 PRACTICES

In the motor centre

"Nowadays, unfortunately, we act and react incessantly like animals: if they hit us, we hit; if they curse us, we curse; if they hate us, we hate."

THE FIFTH GOSPEL

Some people who are studying our teachings, who are dedicated to the dissolution of the undesirable psychic aggregates that we carry within our interior, suddenly become full of great anger. Within thunder and lightning, they rip their vestures.

PISTIS SOPHIA UNVEILED, 1983

Have you seen an angry, bad-tempered, furious person? I think so: their eyes pop out, the face becomes rosy or rather red, they close their fists, their hair becomes frazzled, they become nervous, that is, they are in a state of delusional, frightening frenzy. A person like this should be taken to a clinic, right? They are sick, and a sick person deserves some consideration.

THE FIFTH GOSPEL ·ANALYSIS OF THE HUMAN PSYCHE ·*Public Lecture – 1977*

07

Let us look at an angry person, thundering and throwing lighting, hitting others with his hands and feet, with his eyes out of their sockets; he is completely insane.

THE FIFTH GOSPEL ·CAUSES AND CONSEQUENCES OF THE KUNDARTIGUADOR ORGAN

07

Now, let us take a scene not of jealousy, but of anger. In a previous existence, in a bar, suppose we had a dispute with another man. In the new existence, that "I" of the quarrel is at the very bottom of our psyche ever since we were born, waiting for the age of the dispute to arrive, and when that age arrives, then one goes to the bar; there is the person of the past fight and the brawl is repeated as it happened.

THE FIFTH GOSPEL ·ANALYSIS OF THE HUMAN PSYCHE ·*Public Lecture – 1977*

07

There are two types of conduct: the first is the one which comes from the outside to the inside and the second one is the one which goes from the inside to the outside. The first is the result of psychological slavery and is produced by reaction: We are hit and we hit back, we are insulted and we reply with insults. The second type of conduct is the best, that of one who is no longer a slave, that of one who no longer has anything to do with the thinking, feeling and doing of the others. That type of conduct is independent, it is upright and just conduct. If we are hit, we answer with blessings; if we are insulted, we keep silent; if they want to get us drunk, we do not drink even when our friends become angry, etc.

THE REVOLUTION OF THE DIALECTIC

07

The attitude that we take in each moment is definitive. How do we behave, for example, in front of an employee of a store, a hardware store, a haberdashery? In what way? Maybe we got upset because he did not bring us the exact merchandise we asked for, because he is not smart; because he does not understand us, we look at him with anger, don't we? And we even scold him. We would like to change him, when, in truth, we are the ones who must change; we are the insolent ones. Possibly we are smug; that is why we look at the shopkeeper or store clerk that way.

The Fifth Gospel · The Wonders of Awakened Consciousness · *Public Lecture – 1975*

07

Nowadays, unfortunately, we act and react incessantly like animals: if they hit us, we hit; if they curse us, we curse; if they hate us, we hate. Moreover, we are accustomed to identifying with facts and events that mechanically occur around us. We identify ourselves with others' wrong actions and react where we should not stick our noses; and this is serious. And, unfortunately, we have not understood the necessity to further individualize our minds.

The Fifth Gospel · The Mind and Ethics of Resurrected Masters · *Third Chamber – Mexico City – December 31. 1975*

07

Many times, an inappropriate inner state can make a mountain out of a molehill, and an individual can end up in jail for a violent reaction. If someone offends us, for example, and we react with force, we can kill and will go to prison as murderers, disgracing the totality of our existence.

The Fifth Gospel · Clarifications About the Psychological Work

07

The self-image of a man originates his exterior image. Upon saying self-image, I am referring to the psychological image that we have within. What could our psychological image be? Could it be that of the irate, of the covetous, of the lustful, of the envious, of the proud, of the lazy, of the glutton, or what? Whichever be the image that we have of ourselves, or we should better say, the self-image, will originate, as is natural, the exterior image.

The Revolution of the Dialectic

07

30. Hail, thou, Spirit, who bringest in thy hands thine offering, who comest forth from Sais, I have never acted with violence. The Ego likes to be involved in riots, disorders, tumults, turmoil, quarrels, scuffles, fisticuffs, altercations, arguments, etc.

Parsifal Unveiled, 1970

07

The public demonstration is so interesting that you already forgot yourself, you have become identified so much with that street demonstration, that you no longer think of anything else, you are fascinated, you now fall into the sleep of consciousness; mixed with the shouting masses, you also shout and you even throw stones and insults; you are dreaming beautifully,

you no longer know who you are, you have forgotten everything. We will now give you another simpler example: You are in your living room, seated before the television screen, cowboy scenes appear, there is shooting, lovers' dramas, etc., etc. The movie is very interesting, it has totally caught your attention; you have already forgotten yourself that you even shout with enthusiasm, you are identified with the cowboys, with the gunshots, with the couple of lovers.

Esoteric Treatise of Hermetic Astrology, 1967

07

All types of identification produce fascination and sleep. While walking down a street, you suddenly meet with a crowd protesting something in front of the president's palace. If not in a state of alertness, you will identify with the demonstrators, join the crowd, and become fascinated. Later you fall asleep you shout, throw stones, and do things that, in other circumstances, you wouldn't do, not even for a million dollars. Forgetting oneself is an error with incalculable consequences. To identify with anything is the height of stupidity because fascination and sleep are the result. It is impossible for someone to awaken consciousness if he forgets himself, if he identifies with any thing. It is impossible for the aspirant to awaken consciousness if he allows himself to become fascinated, to fall asleep.

The Buddha's Necklace, 1967

To identify with anything is the height of stupidity because fascination and sleep are the result.

The Buddha's Necklace, 1967

The Sex Pistols is an aggressive group, it commits abuses against everything that is pointed out by the Punk Rock religion. Songs against love, full of cynicism, against repression and aggression, created by four young people of the English working class who are against elitism. It is absurd for these intellectual animals to be able to create a religion forgetting that the word religion comes from the Greek: religare, which means union with the Divinity. But, what type of divinity do these degenerated people have which young people adore in their hypnosis, as if it was something great? That musical current shown by the Sex Pistols creates the most infernal atmosphere in present existence; this is confirmed by hundreds of young people sunk in the most profound spiritual and psychological ignorance who participate in those auditions of the One Hundred Club in London. The Punk wave advances in spite of opposition, and the subjective fashion already appears in innumerable international magazines. Clothes cut into strips, discarded pieces of any existent materials that they employ as adornment, short hair dyed with many colors, shirts and T-shirts with legends against everything. This is a clear demonstration of the symptoms of the psychological leprosy which humanity has and which

has it so rotten. In many of their "encounters", physical aggressiveness —anger— is a habit. With enormous ease, insults are uttered and even bottles are flung from the very stage of the Sex Pistols, which often leads to brawls, and from there, this even leads to jail and even the hospitals. With all of this insulting verbiage and flinging of objects appear hundreds of English young people yelling that they love the Sex Pistols because they are the maximum, as it has already occurred in some auditions of the Paradise club on Brewer Street.

The Revolution of the Dialectic

07

I remember seeing a group of "squatters" living in one of those lands: they were fighting each other daily, getting drunk, hurting each other, killing each other, and that colony, which once lived peaceful, had to go through unprecedented surprises. Every day, police patrols were making their sirens sound around there; screams of pain, hatred, anger, etc. were heard, and those wretched people continued as always, suffering terribly. Obviously, their level of the Being attracted their own life. If, for a moment, someone, one of those, had reflected even for an instant, if he had intended to study himself, if he had discovered his psychological defects, and boldly got on the revolutionary vertical path of psychology, obviously, he would have been able to eliminate some defects: maybe anger, possibly hatred, selfishness, the gossiping, etc. Conclusion: he would change the level of Being, and by changing the level of the Being, he would undoubtedly refine his own habits. Then he could no longer get along with those people around him; those people would not get along with him either. It would be necessary to make new friendships and, simply, by law of psychological affinities, he would enter into new friendships.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

Unquestionably, when we project anger onto another human being, a crumbling of our image is always produced and this is never convenient in the world of the interrelations.

The Revolution of the Dialectic

07

It is sad that mothers whip their children, beat them, insult them with cruel and rotten words. The result of such conduct is resentment, hatred, lost love, etc.

Fundamental Education, 1970

07

Full of anger, the father or mother whip and beat their small children, but they do not feel remorse because supposedly, they are fulfilling their duty and they would accept everything except being classified as cruel.

The Revolution of the Dialectic

07

In schools and universities, students are taught to pay attention in class and they pay attention just to avoid being scolded, having their ears pulled, being beaten with the

Fundamental Education, 1970

07

A PRACTICE

A-Himsa should be cultivated in homes by following the path of the Perfect Marriage. It is only with non-violence in thought and deed that happiness can reign in homes. A-Himsa should be the foundation of daily living, at the office, at the workshop, in the countryside, at home, on the street, etc. We should live the doctrine of non violence. GREGARIOUS CONDUCT

The Revolution of the Dialectic

07

A PRACTICE

Set aside all gestures of impatience!

Logos, Mantram, Theurgy, 1959

07

protests without shouts ofany type nor violence of any nature.

The Social Christ

07

They fight amongst themselves daily, get drunk, insult each other, become the murderers of their own companions who share their misfortunes, and live in filthy huts where hatred reigns instead of love. Many times I have pondered on the fact that if any one of them would eliminate from his interior hatred, anger, lust, slander, drunkenness, cruelty, egoism, calumny, envy, conceit, pride etc., he would please other people, and by the simple Law of Psychology Affinities, he would associate with more refined and spiritual people. These new relationships would definitely bring about an economical and social change.

Treatise of Revolutionary Psychology, 1975

07

Let us look at the crowds, let us see them in a public manifestation of hatred: how many of us would never in their life throw a stone at the neighbor's house, but when caught inside a crowd, we not only throw stones, but insult and even kill in the name of many rallying cries and many things that seem fair to us. Individuals who alone are incapable of committing any crime, but when involved with crowds, in a public demonstration, they stone, strike and insult. Those who would have never uttered a word at home, throw all their defamatory slime against the leaders, or against government figures, or against people whom they hate, etc.

The Fifth Gospel ·The Mind and Ethics of Resurrected Masters ·*Third Chamber – Mexico City – December 31. 1975*

07

A PRACTICE

But above all, many Gnostic brothers who listen to this cassette would like something like a technique to put an end to some violent worry, and we are going to provide it to them, with the utmost pleasure, on this cassette. I said that by subduing that pair of elephants –which are the intellectual and motor centers– we can, through them, control the emotional center. Of course, a technique is needed –I repeat–, and we are going to give it with the utmost pleasure. To normalize the motor center, it is advisable to completely relax the body. Start by relaxing the nerves of the brain, the muscles of the face, the corners of the mouth, the neck, the arms, the hands, the trunk, the stomach, the legs, the feet; and breathe deeply and profoundly. The recommended asana or the recommended posture for this relaxation is lying down on one's bed or to sit in a comfortable armchair. Thus, relaxed and breathing in a rhythmic and deep way, the motor center is under control. As for the intellectual center itself, we have to ignore that process of reasoning and of antithesis. If we remember our own inner Being and we concentrate on our inner God, obviously, we forget all those intellectual processes, the mind remains suspended.

The Fifth Gospel ·Clarifications About the Psychological Work



THE INSTINCTIVE CENTRE

In the instinctive centre

15 PASSAGES · 2 PRACTICES

In the instinctive centre

"Those who nourish themselves with meat assimilate animal instincts in their organisms."

THE YELLOW BOOK, 1959

Let us look at a concrete and simple example: If we throw stones into the water, then, inevitably waves will be produced. These waves are the reaction of the water against the stones. If someone casts an offensive word against us, then we feel anger. So, anger is the reaction against the offensive word and the consequences could be indigestion or a headache or simply a loss of energies, which will be the cause of a future sickness. If someone frustrates a plan which we have projected, then we are filled with deep mental preoccupation. This preoccupation is the reaction of our mental body against the exterior incitement.

OCCULT MEDICINE AND PRACTICAL MAGIC, 1978

Animal psyches are found in meat. Those who nourish themselves with meat assimilate animal instincts in their organisms. People who are quick-tempered, angry, furious, assassins, commonly eat bull meat. Talkative women, motor mouths, etc. almost always eat a lot of chicken, etc.

THE YELLOW BOOK, 1959

07

walkers from the circus, the bicyclists of the big races, etc. When the instinctive center steals sexual energy, there is then an abundance of instinctive, passionate, violent, acts.

CHRISTMAS MESSAGES, 1952-66

07

Psychoanalysis has demonstrated that in those instances of fear, pain, anger, etc, the adrenal medulla secretes a larger quantity of adrenaline that prepares all the cells of the organism to encounter all kinds of emergencies.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

The nutriment of the physical body is in H-48 (48 laws). If we conserve this hydrogen it can be transformed into H-24 (24 laws) which serves as nourishment for the Solar Astral Body. This hydrogen (24) is wasted with excessive work, futile efforts, desires, emotions, rages.

TAROT AND KABALAH, 1978

07

Diabetes is cured by eliminating anger and the inferior emotions, anxieties and violent acts. Take also teas or decoctions from the plant called 'Lagrimas de San Pedro' in Mexico.

OCCULT MEDICINE AND PRACTICAL MAGIC, 1978

07

Diabetes is deadly, yet the patient can be cured by swallowing a bull's gall bile. Whosoever wants to be cured from the horrible diabetes must eliminate from himself the undesirable psychic elements of anger, preoccupation, anxieties, sadness, fear, anguish. These psychological defects alter the nervous system. An altered nervous system destroys the pancreas and produces diabetes.

Occult Medicine and Practical Magic, 1978

Reflect a little; remember that anger can provoke gastric ulcers.

Introduction to Gnosis

irritable neurasthenic, marked with suicidal tendencies when their Prostate Gland is inflamed. Therefore, if their Prostate is treated, many of these individuals could be restored and would be able to return to their normal activities.

The Solar Bodies, 1968

07

The world is full of neurasthenic people. The neurasthenic type is a faultfinder, irritable and also intolerable. There are many causes of neurasthenia: impatience, anger, egotism, arrogance, pride, etc.

Introduction to Gnosis

07

A mediator exists between the spirit and the body: the nervous system. Take care of your nervous system. When your nervous system is irritated by something that exhausts you, it is better to flee from it. Work intensely but with moderation; remember that excessive work produces fatigue. If you do not pay attention to fatigue, if you continue with excessive work, then fatigue is substituted with excitement. When excitement turns morbid, it becomes neurasthenia. It is necessary to alternate work with pleasant rest; in this way we avoid the danger of falling into neurasthenia.

Introduction to Gnosis

07

While it is open, everything goes well. But as that anterior fontanelle closes, the personality also develops and the capacity for the "I's" to begin intervening becomes greater and greater. Then we begin to see in children, certain manifestations of anger –especially by the age of three and four–, they begin to become irritable and, little by little, the "I's" get the opportunity to express themselves, until they all end up definitively manifesting themselves. It is interesting to observe newborn children.

The Fifth Gospel ·The Objective Knowledge of the Essence ·*Lecture given to Gnostic students – 1976*

07

A PRACTICE

Do you feel irritated or full of anger? Are you nervous? Reflect a little; remember that anger can provoke gastric ulcers. Control anger through breathing. Inhale the vital air very slowly (do not inhale through your mouth; inhale through your nose, keeping your mouth properly closed) mentally counting 1-2-3- 4-5-6. Hold your breath, mentally counting 1-2-3-4-5-6. Now, exhale very slowly through your mouth, mentally counting 12-3-4-5-6. Repeat the exercise until your anger subsides.

Introduction to Gnosis ·An Exercise To Control Anger

07

A PRACTICE

Furious dogs are frightened away with the Mantrams: SUA.

Logos, Mantram, Theurgy, 1959

07

Nations attack other nations out of fear. They search for security in violence, thinking that by killing, invading, etc., they can make themselves secure, strong and powerful.

Fundamental Education, 1970

07

Disciple: Master, all of us who have dealt with young children know very well that, on occasions, certain expressions of irritation occur in them, what we call "tantrums". Could such statements be considered as expressions of the pluralized "I" or of a specific "I"? Master: That is right! Those "I's" already express themselves freely, and as the child grows, the opportunity or opportunities for the expression of the different "I's" increase until eventually, the pluralized "I" definitively expresses in its entirety, and that is what makes us ugly, horrible. If only the Essence are the ones that express through us, we would enjoy the beauty of God. From such beauty emanates, in turn, that which is called "love".

The Fifth Gospel ·The Objective Knowledge of the Essence ·*Lecture given to Gnostic students – 1976*



THE SEXUAL CENTRE

In the sexual centre

6 PASSAGES

In the sexual centre

"Violent and destructive manifestations of sexual energy stem from certain negative psychological attitudes towards sex in general."

THE BUDDHA'S NECKLACE, 1967

The rage of not being able to love or the fact of feeling cheated by someone is undoubtedly a real hell and brings about all those dreadful sexual fluid emanations, which are capable of becoming the Juggler Devil.

THE MYSTERY OF THE GOLDEN BLOSSOM, 1971

Violent and destructive manifestations of sexual energy stem from certain negative psychological attitudes towards sex in general. Suspicion, fear of sex, sexual prejudices, cynical, brutal, or obscene feelings towards sex: these all obstruct the channels in which sexual energy circulates. As a result, the energy deviates, infiltrating other channels, systems, and functions, where it produces horrible catastrophes. Such catastrophes are multifaceted. At times, it has fiery aspects, which inflame people with passionate anger; at other times, it is bitter with hurtful replies, harmful words, violent denunciations, etc. These and thousands of other disgusting matters of the human species are the result of the infiltration of sexual energy into various inappropriate channels and functions.

THE BUDDHA'S NECKLACE, 1967

07

The human being stupidly wastes the sexual energy with the abuse of violent emotions; cinema, television, football games etc. We should learn to dominate our emotions. It is necessary to save our sexual energies.

THE PERFECT MATRIMONY, 1966

This is how homes which could have been a heaven on earth become true infernos.

THE PERFECT MATRIMONY, 1966

Bodies of the Being. Unfortunately, people abuse the sexual energy, people love disorder and waste the Hydrogen Si 12. It is easy to discover sexual abuse in people: when sexual abuse exists, the intellect, emotion, movement, instinct, have a certain special "flavor," a certain unmistakable nuance, a certain excitement, a certain vehemence that leaves no room for doubt. All of this can be seen in the mental planes of the warlords, in the bullfights, in the excited efforts of the soccer players during the Olympics, in the violent instinctive passionate emotions of people. Everywhere there is an abundance of diabolic intellect, violent emotions, passionate

movements, passionate races of cars, horses, bicycles, Olympic Games, etc, etc, or also bestial instincts in action, it is clear that there then exists sexual abuse. The worst of all this abuse is that the sexual center is then forced to work with heavier hydrogens which correspond to

Christmas Messages, *1952-66*

07

clairvoyants usually see a very brilliant light which envelopes the pair. In this instant precisely, the creative forces of nature come to serve as a means for the creation of a new being. When the couple allow themselves to be carried away by carnal passion and then commit the crime of spilling the semen, those luminous forces withdraw. Their place is taken by Luciferic forces of a blood red color, bringing quarrels, jealousy, adultery, tears and desperation to the home. This is how homes which could have been a heaven on earth become true infernos. Whoever does not spill the semen retains, accumulates for himself peace, abundance, wisdom, happiness and love. With the key of Sexual Magic one can put an end to disputes in the home; this is the key to true happiness.

The Perfect Matrimony, *1966*

07

For instance, for example, brothers, we have an impulse of anger, a fit of rage against another person; with that rage we feel terribly irritated, we would like to hit our fellow man. Then, that psychological attitude of ours assumes a figure with our resemblance, with our eyes, with our same face, etc.; a figure within which part of our Consciousness gets bottled up. And that figure is not something dead, it is not a painting, it is not a stuffed animal, it is something that has reality, that lives; that figure is a living creature that, thanks to the sexual agent, takes form in the solar plexus, and then it surges from there; it already carries some of our Consciousness inside it. This is how the "I's" form. You could tell me: "Well, but what does the solar plexus have to do with the sexual energy?" and that would be a correct objection. I clarify: seminal vapors, Hydrogen Si-12, rise in our sexual glands, and the antithesis, the antithetic fire, the sinister fire of the abominable Kundartiguador Organ also rises from our sexual organs. These substances accumulate in the plexus, and it is by means of these substances – Hydrogen Si-12 and fatal negative fire– that the ghost of anger, such as we have felt it, takes shape in the ideoplastic. Thus surges in the plexus, or in the ventral region, what is called an "I" of anger, an "I" of rage, an "I" that has our shape, that lives, that incites, that can move in all of space, etc. There is sexual material in it.

The Fifth Gospel ·Gnostic Meaning of the Golden Embryo ·*Third Chamber – Mexico City – 1971*



THE WILL

In the will

In the will

"Comprehending is not all, it needs to be eliminated."

The Fifth Gospel

An angry argument is nothing but excitement lacking conviction. On confronting anger, we should decide, we should choose the type of emotion that is most convenient thus. Whoever lets himself be controlled by anger destroys his own image. The man who has complete self-control will always be on top.

The Revolution of the Dialectic

The so-called superior 'I' says: "I will overcome anger, covetousness, lust, etc.", but the so-called inferior 'I' then laughs with the thunderous laughter of Aristophanes and the demons of passions, terrified, flee to hide within the secret caverns of the different areas of the mind. This is how the fallacy of the ego functions.

The Revolution of the Dialectic

07

What is a fornicator? A person who lets himself be governed, by whom? By the psyche of others and who commits horrible crimes, who sins against himself. What is a drunkard? A mechanical entity who lets himself be governed by others. He is offered a glass of wine and he abandons his best intentions, he gets drunk and commits all kinds of nonsense, why? Because he has no true conscious individuality. What is an angry person? A person whom others control: it only takes others to tell him an offensive word for him to immediately react violently. What is an envious person? A poor victim, of whom? Of others. It only takes others to show him their nice car or beautiful house that they bought and he's dying of envy. What is a jealous person? A victim of others, others play with him. If a woman wants to see him suffer, it is sufficient for her to take a good look at the neighbor for him to immediately die of jealousy. This is to say, that he does not have an authentic individuality; they play with him; he is totally weak.

The Fifth Gospel · The Mind and Ethics of Resurrected Masters · *Third Chamber – Mexico City – December 31. 1975*

07

A PRACTICE

We can, for example, know that we have anger, but we do not have consciousness that we have anger, that is different. We need to become conscious of the process of anger; anger has many metamorphoses and many roots. There is anger through the tongue, there is anger through the mood, there is anger through the mind; they are different forms of anger. There are forms of anger that are due to self-love: someone offends our self-love and we feel anger; there are angers that are due to jealousy, there are attacks of anger provoked by hatred, etc. One has to investigate all aspects of anger not from a merely intellectual point of view –it is not about investigating anger in an abstract way–, but our own anger, which is different. If we are going down the street, for example, and suddenly someone insults us for no reason and we react furiously, it is obvious that when we arrive home we must reflect: why did I react that way? What was the causa causarum for having reacted? Become conscious of that aspect of anger. Any other day, I had an attack of anger due to jealousy; I will have to reflect on that jealousy: why was that jealousy provoked? And in this way know each facet of anger. The same must be extended or carried over to all the other defects that we carry within.

The Fifth Gospel · Psychic Associations That Lead to Awakening · *Third Chamber – Mexico City – 1975*

07

A PRACTICE

One must self-observe oneself during an attack of anger, in order to truly specify the type of anger, which invades us at any given moment.

Pistis Sophia Unveiled, 1983

07

The comprehension of Anger in any subconscious department means to break a bottle; then, the corresponding fraction of the Essence becomes free.

Esoteric Treatise of Hermetic Astrology, 1967

07

The comprehension of Anger in twenty or thirty subconscious regions, does not mean that one has comprehended it in all the forty-nine departments.

Esoteric Treatise of Hermetic Astrology, 1967

07

The comprehension of Anger in department three or four, means the breaking, shattering of a bottle either in department three or four. Nonetheless, many I of Anger, many bottles, can continue in all the other subconscious departments.

Esoteric Treatise of Hermetic Astrology, 1967

07

Comprehension is not everything. Somebody can comprehend in an integral way what the three classical forms of anger are: corporeal anger, emotional-moody anger and anger of the tongue. Nonetheless, this person can continue having all of them.

Parsifal Unveiled, 1970

07

Any rational homunculi could clearly comprehend the abominable defect of anger and, nonetheless, continue with it even if he devours its entrails.

Parsifal Unveiled, 1970

07

Someone could, for example, have comprehended the defect of anger and could even give himself the luxury of capturing its deep significance and, however, continue with it. To eliminate is different, because the mind can provoke diverse modes of action; it can label the defects, move them from one department of understanding to another, but it cannot fundamentally alter them

Yes, There Is a Hell, a Devil and Karma, 1973

07

Christ disperses all the hostile and inhuman emanations that all together constitute the 'Myself'.

Pistis Sophia Unveiled, 1983

07

The psychic aggregates are really those who must distil and drink their own poison. The indignation of the Being must be against them, against the undesirable elements that we carry within.

Pistis Sophia Unveiled, 1983

07

It is urgent, my dear friends, to put an end to the actors of such comedies, dramas and tragedies. What are they called? These actors are jealousy, anger, greed, lust, envy, pride, laziness, gluttony, etc. Those "I's", who personify our mistakes, are the actors of those dramas, comedies and tragedies. We need to disintegrate them; we need to turn them into cosmic dust. If we succeed, if we break all these psychic aggregates, the Consciousness will remain awakened, individualized. Then, we will have made our life a masterpiece.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

Suppose that a man, in the past existence, fought with another in a bar at the age of thirty. What to do so that the matter is not repeated? Well, to disintegrate the "I" of anger; if it becomes dust, repetition in this case becomes impossible.

The Fifth Gospel ·Chaotic Consciousness and Intelligent Consciousness ·*Public Lecture –Torreón, Coahuila, Mexico*

07

Some people distinguish themselves by anger, others by hate, others by sexual passion, others by envy, etc. If we knew the main psychological trait and disintegrated the "I" that corresponds to it, it is obvious that we would disincarnate triumphantly, we would have taken a step forward on the path of emancipation. Unfortunately, we do not even concern ourselves with knowing what our main psychological trait is.

The Fifth Gospel · The Reality and Fantasy of Our Psychology · *Public Lecture – 1976*

07

Wretched people, they usually become the victims. When flattered, they smile, when humiliated, they suffer. They insult if insulted, they hurt if they are hurt; they are never free; their fellowmen have the power to drive them from happiness to sadness, from hope to despair.

Treatise of Revolutionary Psychology, 1975

07

Then we shall exclaim: "But what is this "I" doing?" "Is it saying?" "What does it want?" "Why does it torment me with its lust, with its anger?" etc.

Treatise of Revolutionary Psychology, 1975

07

Conclusion: we are slaves of mechanics. If somebody gives us a pat on the back, we smile calmly; if somebody gives us a slap, we respond with another; if somebody tells us a word of praise, we feel happy; but if somebody hurts us with an aggressive word, we feel terribly offended. In short, we are small machines subject to the Law of Pendulum; anyone can do with us as they please.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

They want to see us happy? They give us a few pats on the shoulder and some flattering words in the ear, and we would be content. They want to see us full of anger? They tell us a word that hurts our "I" of self-love; they tell us any hard word and they will also see us offended, angry.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

If I want you to be content here, it is enough for me to butter you up, to praise you; and I get you to feel happy. If I want you to be upset with me, I start to offend you and then you frown; you no longer look at me with sweet eyes as you are looking at me now, in this moment, but in an angry way, with pistol-barrel eyes. But if I want to see you content again, I tell you again some sweet little words and you are content again, and you look at me sweetly again. Conclusion: you have turned into an instrument upon which I can play whatever melodies I want, whether it is sweet, solemn, aggressive or romantic.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

For example, you go out to the street; you are quite content as long as there is nothing that displeases you. Perhaps you are driving your car and there comes a madman, one of those who drive around the city, and he overtakes you on the right and crosses your path. This offends you terribly. If you do not protest at that moment with words, at least you protest with the horn, but you will not refrain from protesting. That is, the one in the car who overtook you, who bothered you, who annoyed you, made you change totally. If you were content, you became filled with anger; then the one in the other car had more power over you, as he could control your psyche and you could not.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

A PRACTICE

Master: It is clear that any undigested impression becomes an Ego. If someone comes and tells you, for example, that at this moment a brother of yours has been cheated, someone has stolen money from him, you get to be filled with great anger and you say: "I'm going to look for that evil person." But if you digest the impression consciously, no new aggregate is formed in you, nor are you going to look for anyone. But to digest that harmful impression that they have brought to you, you must not forget yourself. If you forget yourself and you identify with what they are telling you, you will not be able to digest the impression. But if you do not identify with what they are telling you –due to the fact that you are not forgetting yourself–, then you will digest what they tell you, you will digest the news and a new aggregate will not form in you. But a new aggregate of great anger could form in you if you do not digest those harmful news. Understood? What other question do you have out there?

The Fifth Gospel · The Need to Crystallize the Soul · *Second Chamber – Mexico City – January 1977*

07

He feels thirsty, he says "I don't drink"; hunger, then "I don't eat because I am fasting." Someone offends him, he blesses, out of true love? No, so as not to sin; fearful of what? Of the sorrows of hell. Obviously, he would willingly return a blow with another blow, but he remembers what is down there, the terrible infernal anguishes, and he restrains himself, even though inside he is dying of anger; he restrains himself.

The Fifth Gospel · The Two Types of Metaphysical Crystallizations · *Thud Chamber – Mexico City – 1975*

07

The Intimate Christ, though in himself is peace and love, must eliminate from himself the undesirable elements of anger.

The Great Rebellion, 1975

07

If we disintegrate the "I"s of anger, the tragic scenes of violence inevitably come to an end.

The Great Rebellion, 1975

07

A PRACTICE

It is necessary to aim the Ray of Kundalini against any psychic aggregate of anger in order to pierce it and atomically disintegrate it.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

himself by means of self-observation. If he discovered anger, he will dedicate himself to comprehending the psychic aggregate of anger in order to totally dissolve it with the help of his Divine Mother Kundalini, whom he will invoke. Perhaps he discovered that he has the psychic aggregate of hatred, then, he will propose to disintegrate such an aggregate so that loves comes forth in its place.

For the Few, 1980

07

A PRACTICE

If the man wants to disintegrate a psychic aggregate, whether it be hatred, lust, jealously, etc., he will pray to the Divine Mother Kundalini, begging Her for the disintegration of the psychic aggregate. His wife will help him with the same prayer, as if the aggregate was her own.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

In order to make contact with the movable universal power, the practicing student perceives diverse images. However, before all this, his Adored Divine Mother is revealed with the sacred lance in her right hand, in furious combat with that Devil-Ego which personifies the psychological defect which we wish to destroy.

The Mystery of the Golden Blossom, 1971

07

A PRACTICE

The Retrospective Exercise permits us to become conscious of our own Lunar Ego, of our own errors. Let us remember that the Ego is a bunch of memories, desires, passions, anger, covetousness, lust, pride, laziness, gluttony, self-esteem, resentments, vengeances, etc.

Esoteric Treatise of Hermetic Astrology, 1967

07

A PRACTICE

Any annoyance, any incident can lead us through inner self-observation to the discovery of any "I," whether it be of self-esteem, envy, jealousy, anger, covetousness, suspicion, calumny, lust, etc.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

Were you impatient with the waiter? With your wife? Why were you impatient? What is that which always disturbs you, etc.?

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

Have you, sometime in your life, ever thought of what you like or dislike the most? Have you reflected on the secret causes of action? Why do you want to have a beautiful house? Why do you desire the latest model car? Why do you want to always be wearing the latest fashion? Why do you covet not being covetous? What offended you the most in a given moment?

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

"I"s of lust, anger, self-esteem, jealousy, etc, are at work in whatever scene of passionary jealousy. Each of those "I"s should be analytically judged later on, separately in order to wholly comprehend them with the evident purpose of totally disintegrating them.

The Great Rebellion, 1975

07

A PRACTICE

We must have order in the work and precision in the elimination of the defects. For example, during the day, the defects of lust in the morning, of pride in the afternoon and anger at night have manifested themselves to one. Indubitably, we are seeing a succession of facts and manifestations. Therefore, we ask ourselves: How and on what defect that became manifested during the day should we work?

The Revolution of the Dialectic

07

A PRACTICE

The work, for example, on negative emotions, on angry states, on identification, on selfconsideration, on the successive 'I' on lying, on self-justification, on excuses, on the unconscious states in which we are, is all related with the transformation of impressions and what results from all of it. It will be convenient that, in a certain manner, the work upon oneself be compared to dissection, in the sense of what a transformation is. It is necessary to form an element of change at the place of entry of impressions; do not forget it.

The Revolution of the Dialectic

07

A PRACTICE

following assertions: "I am angry, I am greedy, I wish, I feel envious, etc., etc., etc."

Christic Aztec Magic, 1973

07

A PRACTICE

penetrating and enveloping your entire body; thus burning your negative habits like: laziness, assumption, fear, loquacity, anger, envy, malignity, vanity, etc. Then finish your meditation concentrating on the following words of the Apostle

Christic Aztec Magic, 1973

07

It is useless to repeat daily: "I will not have anger," because within our psychological depths the "I's" of anger will continue to exist.

Treatise of Revolutionary Psychology, 1975

07

Krishnamurti has taught humanity to dissolve the ego, but the teaching is incipient because he believes that simply on the basis of comprehension the anger, jealousy etc., is eliminated. That is not possible. A power capable of eliminating the ego is needed, and that is the Serpentine Power, "Devi Kundalini" which does have the power to eliminate all of our psychological defects. Comprehension and elimination must be in balance. Devi Kundalini can take up the lance, and she does so during the Sahaja Maithuna, she knows how to use the Genius Lucis.

Tarot and Kabalah, 1978

07

Many are those who discipline themselves against anger, who learn how to resist it, but the anger continues to exist in other levels of the subconscious mind (even though on the outside the anger has disappeared from our character), and if we let down our guard in the slightest, the

subconscious betrays us, and then when we least expect it and perhaps for some unimportant reason we storm and thunder full of anger.

Fundamental Education, 1970

07

processes, the different structures, then the difficulty in psychological introspection concludes. Afterwards, the self-exploration of oneself is carried out with full success. The one who achieves full self-exploration of such and such a defect, whether it is to know anger, or to know covetousness, lust, laziness, gluttony, etc., can carry out formidable psychological progress.

The Revolution of the Dialectic

Whoever lets himself be controlled by anger destroys his own image.

The Revolution of the Dialectic

If we truly become meek through non-identification, we will then get to be happy. But it is necessary not only to not become identified with our thoughts of lust, hatred, vengeance, rancor, resentment, but also to eliminate from ourselves the Red Demons of Seth, those psychic aggregates which personify our defects of a psychological type.

The Revolution of the Dialectic

07

A PRACTICE

But if we dedicate ourselves to work on the "I" of anger upfront, to comprehend it profoundly, if we analyze it, if we open it up to see what is true in it, and then we appeal to God-Mother, Tonantzin or Isis –or whatever we want to call her– so that she reduces such an "I" to cosmic dust, then the event can no longer appear, because the author of the scenario simply disintegrated.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

A PRACTICE

Therefore, one does not win anything with violence. What to do? Well, we hold on a bit, and if you really want to disintegrate the "I" of anger, then go to your house. There, one concentrates, but really concentrates. In whom and in what? Well, man, in what happened; reconstruct it in the mind, visualize well what happened, the scene: when she was talking to a guy, when the guy had his arm on top of her, etc., and so on. And then what? Since one has visualized well the scene, then meditate on what jealousy is, try to understand it. Thus, what is jealousy? The fear of losing something that is adored. Well, if she already adores another guy, what? So, what? The case is already lost, we are living it.

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

07

A PRACTICE

When one has understood that he has, for example, the defect of anger, then what does he do? He has no choice but to concentrate on his Divine Mother Kundalini, beg her, ask her to eliminate, disintegrate that defect, and she will disintegrate it. And the Consciousness, bottled up within it, will be released. And if one disintegrates all the defects, the Consciousness remains completely awake. And being perfectly awake, you can remember your previous lives, you can penetrate the mysteries, see what existed a million years ago, etc. But asleep, you cannot.

The Fifth Gospel ·Chaotic Consciousness and Intelligent Consciousness ·*Public Lecture –Torreón, Coahuila, Mexico*

07

A PRACTICE

Notice what the process of anger is. How many situations of anger there are? Multiple, right? There can be anger because of an attack of jealousy, there can be anger because we feel cheated, there can be anger because of self-love, because someone hurt our self-love, etc. Well, to study anger is very interesting: how was anger processed? Why is there such a situation of anger? How did it explode? So, when we dissolve some "I" of anger, it is because we have previously comprehended it, and in this of "having comprehended it", we have acquired a formidable, unique wisdom.

The Fifth Gospel ·The Objective Knowledge of the Essence ·*Lecture given to Gnostic students – 1976*

07

A PRACTICE

If, for example, we experience a scene of anger, we will have to comprehend everything that has happened. Let us suppose that we had a little dispute; perhaps we arrived at a store, we asked for something, the employee brought us something else that we had not asked for; then, we got slightly irritated: "Sir" we tell him, "but I have asked for this thing and you are bringing me something else. Don't you realize that I am in a hurry? I cannot waste my time." Therein lies a little dispute, a little annoyance. It is obvious that we need to comprehend what had happened. When we get home, we must immediately concentrate profoundly on the fact of the incident, and if we delve into the underlying motives that made us act in that way and in that manner, and that made us scold the employee, the lad, because he did not bring us what we had asked for, we come to discover our own self-importance, that is, we have come to think that we are very important. Obviously, we had within us that which is called conceit, pride, irritability, impatience. Therein lies several defects. Impatience is a defect, conceit is another defect; self-importance, feeling that we are very important, therein lies another defect; pride, feeling that we are grand and looking down on the lad who was serving us. All these reasons made us behave in an inharmonious way.

The Fifth Gospel · The Exercise of Self-knowledge

07

A PRACTICE

Incidentally, we have discovered several “I’s” that must be worked upon, that must be comprehended. One will have to study thoroughly what the “I” of conceit is, one will have to fully comprehend it, one will have to analyze it; one will have to study thoroughly what the “I” of pride is; one will have to study thoroughly what the “I” of self-importance is; one will have to study thoroughly what the “I” of lack of patience is, what the “I” of anger is, etc. It is a group of “I's”; each one of them must be studied, analyzed and comprehended separately. We have to accept that behind that small and insignificant event, a group of “I’s” hides, and that they are active, of course. We must study each one of them separately because within each one of them is the bottled up Essence, that is, the Consciousness. Then they must be disintegrated, annihilated, reduced to cosmic dust. In order to disintegrate them, we will have to concentrate on the Divine Mother Kundalini, to implore her, to beg her to reduce them to dust. But first, a defect will have to be comprehended –let’s say anger–, and afterwards, after having comprehended it, we then beg the Divine Mother Kundalini to eliminate it. After that, we comprehend impatience, we beg her to eliminate this error. After that, we comprehend self-importance. Why do we think we are important? If we are nothing more than miserable worms of the mud of the earth, on what do we base our self-importance, in what do we lay a basis?

The Fifth Gospel · The Exercise of Self-knowledge

07

A PRACTICE

All circumstances should be taken advantage of in order to study oneself, to observe oneself. Instead of identifying with an unpleasant circumstance, it is better to study oneself. Let’s see, do I have anger, do I have jealousy, do I have hatred? What do I feel in this moment with respect to what is happening to me?

The Fifth Gospel · The Exercise of Self-knowledge

07

But if one does not identify with anything that is happening to oneself, if he says “everything passes, everything passes; this is a scene that passes”, and he does not identify with it, then he does not complicate his life either. But people love to complicate their life; if someone hurts them with a harsh word, they react with violence. Everyone likes complicating their existence, and the more one reacts with violence, it is worse, the harder the matter gets, the harder everything becomes.

The Fifth Gospel · The Exercise of Self-knowledge

07

The psychological “I” stupidly wastes the psychic material in explosions of anger, greed, envy, lust, etc. Eliminating the “I” is a difficult task. The “I” is dissolved on the basis of rigorous comprehension. Coexistence with the fellow man, interacting with people is the mirror where we can fully see ourselves. In interacting with people, our defects surface, and if we are vigilant, then we see them. Every defect must first be analyzed and then comprehended with the heart. When a defect is comprehended in all levels of the mind, its corresponding elementary is disintegrated, which means, a small “I” dies. Every time a defect dies, something new is born, a virtue, a power of the soul, a truth, etc.

The Fifth Gospel ·The Balance of the Energetic Centers ·*Conference given to Gnostic students*

07

A PRACTICE

When one sees oneself involved in a random situation, as for example, in a scene of jealousy, what should one do? Observe oneself in action. Once at home, meditate, reconstruct the scene to know exactly what was going on in oneself in such moments. Then one discovers that there was also anger, promoted by jealousy. One comes to the conclusion that two “I’s” intervened in the action: jealousy and anger. Judge the jealousy, analyze it, dissect it so that one can see its fatuity.

The Fifth Gospel ·The Organization of Our Inner World ·*Public Lecture – 1975*

07

A PRACTICE

So, there is no reason to be jealous, it is absurd. And when one dissects jealousy, one discovers that it is absurd. And if one then dissects anger, one discovers that it is a lack of mental balance, because when one is in a state of anger, one is obfuscated and blind and makes frightful mistakes. Dissecting these two elements – jealousy and anger– becomes urgent. Once one has dissected these two “I’s”, once one has understood the game of those two “I’s”, obviously, one must disintegrate them, reduce them to cosmic dust, turn them into ashes.

The Fifth Gospel ·The Organization of Our Inner World ·*Public Lecture – 1975*

07

As one advances in self-observation, surprising events happen. One of these days, we could find ourselves, for example, in the astral world as our physical body lies asleep in the bed. Then we happen to discover with astonishment a new “I”, perhaps an “I” of jealousy that we thought we no longer had, perhaps an “I” of anger that we thought we no longer possessed, perhaps an “I” of envy that we thought we never had. Such an event calls us to work. And from that moment, we dedicate ourselves to work: first, to comprehend, and second, to annihilate that new “I”.

The Fifth Gospel ·The Wonders of Awakened Consciousness ·*Public Lecture – 1975*

07

A PRACTICE

One needs to self-observe themselves in action. Let us remember that the defects that we carry hidden within surface spontaneously when one least expects it; they surface in relation with the friends on the street, or with the family at home, or with co-workers at the factory, etc., but they surface! And if one maintains oneself alert and vigilant like the sentry in times of war, then he sees them. A psychological defect that one has discovered, must be understood, must be analyzed, must be studied. Let us suppose that we suddenly have an argument with our wife –for a woman, with her husband– over matters of jealousy; that possibly he found his wife –or she found her husband– speaking very softly somewhere with a person of the opposite sex, etc. He felt within his little heart a discomfort, the horrible little worm of jealousy. He got upset, quarreled with the wife –or for the woman, quarreled with the husband–. Finally, what to do? Upon arriving home, it is worth laying down on our bed, completely relaxing our muscles, our body, closing our eyes, concentrating on the scene, visualizing it as it happened. Upon visualizing it as it happened, one gets to discover that one felt jealousy, then one has the "I" or the demon of jealousy; one gets to discover that one felt anger, then one has the "I" of anger; one gets to discover that one felt offended, one's self-love was hurt, then one has the "I" of self-love. Obviously, one has discovered that he has three "I's": jealousy, anger and self-love. What to do?

The Fifth Gospel · The Consequences of Psychological Plurality · *Public Lecture*

07

A PRACTICE

It is necessary to disintegrate those three "I's". What to do to disintegrate them? So, he will have to appeal to a force that is superior to the mind; the mind, by itself, cannot fundamentally alter any defect. It can label it with different names, pass it from one department to another of our understanding, hide it from itself and from others, etc., but cannot fundamentally alter it. A power superior to the mind is needed, a power that is capable of pulverizing any defect. Fortunately, that power exists within us, it is found in a latent state; what matters is to use it. I want to emphatically refer to a power that the Hindustanis, over there in India, call Kundalini. Kundalini has the figure of a serpent; it ascends through the spinal cord of the Gnostic ascetic; it is a Fire Serpent, and that Fire Serpent exists in each human being. Even though it is coiled three and a halftimes in the coccygeal bone, the fundamental base of the spine, it does exist! We can concentrate on that igneous, flaming power called Kundalini. The medieval alchemists called it Stella Maris, that is, the Virgin of the Sea, which is a variant of our own Being, but a derivative. That power exists in each one of you, Kundalini. If you concentrate on that power, on Stella Maris, and if you truly pray to the Divine Mother to reduce it to ashes, to turn it into cosmic dust the psychic aggregate or psychological defect in question, you can be sure that

you will be heard and that your own Cosmic Mother –which is Kundalini itself, the Serpent of each one of you– will assist you by disintegrating, reducing to cosmic dust the defect that we have comprehended entirely in all the levels of the mind.

The Fifth Gospel · The Consequences of Psychological Plurality · *Public Lecture*

07

It is well worth reflecting on all these things; seeing that hidden side of ourselves, having the courage to see it. Everyone suspects it, but no one dares to truly see, face to face, that hidden side of oneself where lie, precisely, the factors that produce discord in the world, where censure and criticism are, where violence is, where envy is, etc.

The Fifth Gospel · The Hidden Facets of Our Lunar Psychology · *Third Chamber – Mexico City – 1976*

07

A PRACTICE

Then, what? How to proceed? Self-observing psychologically incessantly; and before censuring others, censure oneself; and before being violent with others, self-explore to know one's own violence, one's intimate violence, which he carries even if he rejects it, even if he thinks he does not carry it.

The Fifth Gospel · The Hidden Facets of Our Lunar Psychology · *Third Chamber – Mexico City – 1976*

07

Sometimes we think: "If this group or these Gnostic esoteric groups functioned better, we would be happier." It seems like we demand an ideal world to work in, that if we were to go to the mountains, if we were to go to the deepest valleys, then we believe that in this way we would function better. But what is the use of locking ourselves up in a cave when we carry within ourselves all the factors that produce envy, hatred, lust, etc.?

The Fifth Gospel · The Hidden Facets of Our Lunar Psychology · *Third Chamber – Mexico City – 1976*

07

To see the Ego as a representation would be to fall into a vicious circle, a kind of self-deception. What we are interested in is dissolving that which we are feeling, that which is thinking inside us at a given moment, that which at one moment is offending another, that which at one moment is feeling lust, that which is burning in our flesh in an instant of lasciviousness. That is what must be disintegrated. We need to be practical. It is not a question of us forming representations of the Ego, but of self-observing ourselves psychologically and disintegrating it.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

07

A PRACTICE

So, when a Gnostic, a Gnostic Arhat submerges into meditation, he seeks tranquility. During those moments, he proposes to work upon some inhuman element that he has discovered in himself through self-observation. Possibly he discovered anger. Well, he will then dedicate himself to comprehend the psychic aggregate of anger, until he turns it into dust with the help of his Divine Mother Kundalini, who he must invoke to help him. Or maybe he discovered that he has the psychic aggregate of hatred. Then he will resolve to disintegrate that aggregate, so that love will arise in its place. As one disintegrates all these inhuman psychic aggregates that we carry within us, the Consciousness will be awakened.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

07

A PRACTICE

We must learn to see ourselves in others. If we discover somewhere an individual that roars and thunders, that tears his clothes like Caiaphas, we must say: "That is me, there I am! Yes, how angry I am, how I tear my clothes and how I blaspheme; that's me!" In truth, we reflect ourselves in others; we reflect ourselves in our fellow man.

The Fifth Gospel · The False World of Appearances · *Third Chamber – Mexico City – 1976*

07

A PRACTICE

Let us suppose that we had to go through a situation of jealousy. That some person X suddenly finds his wife talking very quietly, very quietly, in any corner of the house with another person. That event is in truth not pleasant at all, but magnificent for self-discovery. Possibly, during the event not only jealousy arose; possibly, there was anger, complaints to the woman, maybe spite; the "I" of self-love could have felt hurt, offended, because people love themselves so much... Anyway, what should we do? Very calmly, at night, lying on our bed in the supine position –that is, lying on our back–, with a relaxed body, with the eyes closed, breathing rhythmically, the scene must be reconstructed as it happened. Then, visualizing, we will gather psychological data: we will find the "I" of jealousy as the first one in action; secondly, that of tremendous anger; thirdly, that of self-love, mortally wounded. Once those three who entered into action in the scene have been discovered, they will have to be worked on immediately: they will have to be dissolved. Once comprehended, there is no other alternative than to reduce them to ashes. One will enter to work, in any case immediately, in the Ninth Sphere or possibly alone.

The Fifth Gospel · Didactics for Buddhist Annihilation · *Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

07

And when I discovered that in there, there was a very perverse demon that felt anger and that came from very ancient times, I suffered beyond words, I went through horrible emotional crises, I felt ashamed of myself; I got Kundalini-Shakti to pulverize that abominable psychic element.

The Fifth Gospel · Didactics for Buddhist Annihilation · *Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

07

Have you already realized that you identify not only with external things, with the outside world, but you also identify with yourself: with your lustful thoughts, with your drinking, with your anger, with your greed, with self-importance, with vanity, with "truism", with mystical pride, with self-merit, etc.? Have you already realized that you identify not only with the outer world, but also with that which is vanity, with that which is pride?

The Fifth Gospel · The Destruction of Our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

07

What is serious is for one to identify with those comedies, with that ridiculousness, with those protests, with those angers, etc. If one identifies with any of those inferior scenes, the "I" that produces them acquires more strength, and thus, any possibility of elimination becomes more and more difficult. So, observation is vital when it comes to provoking a radical change in us.

The Fifth Gospel · The Rescue of Our Inner Light

07

But if one identifies with it and says: "I am angry, I am furious!", it becomes stronger, it becomes more vigorous, and then how is one going to dissolve it, in what way? One cannot, right? So, one must not identify with that "I", or with its temper tantrum, or with its tragedy, because if one identifies with its creation, then he ends up living in that creation as well, and that is absurd.

The Fifth Gospel · The Rescue of Our Inner Light

07

a practice

First of all, as I said, when one enters the vertical path, when one admits that he has a psychology, he begins to self-observe. When one discovers that he has the "I" of anger, he must work on it. At the beginning, he only limits himself to observing it, and then comprehending it through analysis, through deep meditation, through direct studies. Once having understood that we have this or that "I"-defect, then we pass to the third phase: disintegration, elimination.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

We must make a complete differentiation between what is comprehension and what is elimination. Comprehending is not all, it needs to be eliminated. Someone might comprehend that he has a defect of anger, but this does not mean that he has eliminated it; someone might comprehend that he has a defect of lust, but this would not mean having eliminated it; someone might comprehend that he has a defect of revenge, but this does not mean that he has eliminated it.

The Fifth Gospel · Causes and Consequences of the Kundartiguador Organ

07

A PRACTICE

Did someone hurt us, insult us? Let us immediately transform that impression, let us receive with pleasure that unpleasant manifestation and its digestion will be instantaneous. Then Hydrogen-48 will have transformed into 24. We saw a bar, someone offered us a drink, we did not want to drink, magnificent! Let us transform that impression immediately. Let us become conscious of what alcohol means.

The Fifth Gospel · The New Generations Facing Gnosis · *Message directed to the Gnostic youth – Mexico City*

07

A PRACTICE

Get out from us, anger, greed, lust, envy, pride, laziness, gluttony! Get out from us, thorn that wounds the flesh! Get out from us, discord of gossip and slander! Get out from us, disgusting poison of envy! Get out from us, monster of lust!

The Fifth Gospel · Structure of the Gnostic Missionary · *1st International Council of S. – Guadalajara, Jalisco, Mexico – From October 27 to November 4, 1976*

07

First, we have to liberate ourselves from the planet Earth; attain the Second Birth. Afterwards, we free ourselves from the Moon; the work related with the Moon. In Venus one is freed of ill-will; something really grandiose.

Tarot and Kabalah, 1978

07

Darkness is not dissolved with blows and with atheism, but rather by bringing the light. Neither is the error gotten rid of by fighting it face to face, but rather by disseminating the truth without having to attack the error. However much the truth advances, that much will the error have to step back. One does not have to resist what is negative, but instead practice the positive unconditionally and teach its advantages through practice. By attacking the error, we will provoke the hatred of those who err.

The Revolution of the Dialectic

07

Only with Violence and Rebelliousness can the kingdom of Heaven be conquered.

The Solar Bodies, 1968

07

Control is different; the sage can be happy but never filled with an insane frenzy, sad but never desperate and discouraged, calm in the middle of violence, abstinent in the orgy, chaste when amidst lust, etc.

Treatise of Revolutionary Psychology, 1975

07

1. I would like to ask you a favor, sir; it so happens that my husband has left me for another woman. I am suffering the unspeakable and I do not know what to do. Whereas you know the occult sciences, it seems to me that you could fix my problem. I know that you have a marvelous mental force at your disposal and that, therefore, you can dominate someone else's mind, -influence my beloved through suggestion, to place him at my feet by means of magic. What price would you set for your work? I can pay it, whatever it is. I think that you are mistaken, madam; I am not a black magician. To use the forces of the mind to subjugate others, to enslave them, to compel them, is violence and all violent acts are black magic. Each person has his own life and no one has the right to interfere in other people's business. It is absurd to want to dominate others.

Beyond Death

07

A PRACTICE

The analysis of psychological or parapsychological structures becomes necessary. What is the structure of any aggregate, be it anger, greed, lust, envy, pride, laziness or gluttony? We have to observe it. How does it behave in the intellectual center? What is its reasoning? How does it act in the heart center, that is, in the emotional center? What would be its feelings and emotions? How is it characterized in the motor-instinctive-sexual center? Structural analysis would make us know perfectly the structures of a psychic aggregate discovered in action. Once these have been duly comprehended, then we would move on to transactional analysis. Just as there are bank or commercial transactions, so too are there psychological and parapsychological transactions. How would this discovered aggregate behave in relation to the other aggregates that we possess inside our psyche? For example, if the aggregate is anger, how would this aggregate act? What would be its manner of conduct in relation to the other aggregates that we possess within: greed, lust, envy, pride, laziness, gluttony, etc.? What other aggregates would it associate itself with? Maybe with greed? In this case, we would have a greedy-angry manifesto. Or maybe with envy? In this other case, obviously, we would have an angry-envious one. Or with lust? Then it could be a sexually violent one.

The Fifth Gospel ·Methodology for Mental Unification ·*Public Lecture – July 1977*

07

As a rule, those who have recently entered Gnosis are full of impatience; they want immediate phenomenal manifestations, instantaneous refolding, illumination, wisdom etc.

The Perfect Matrimony, 1966 · Impatience

07

As we delve more and more into ourselves, we also discover that certain inhuman psychic aggregates exist within ourselves that are very difficult to pulverize. We must not become impatient, and especially when, in reality and in truth, we have not paid the price of advancing. Sometimes disintegrating certain difficult elements, is possible when one pays. It is also absurd to want to disintegrate certain difficult sub-elements in an immediate way, without having paid. Remember that these or those inhuman aggregates, personifying errors, are found, in truth, intimately related to mistaken causes, and these in turn, to karma.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

Impatience, in these studies, is prejudicial to our neophytes. If they want to make serious progress, they must become serious. A serious man who has not acquired patience cannot be conceived. Jesus the Christ said: "In patience you will possess your souls". A good dose of patience is needed when we get stuck with this and that "I". It is urgent to become more conscious of ourselves, in thoughts, in feelings, in words.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

So, one has to have patience to carry out the work. What is important to us all is to achieve the transformation, and it is possible to achieve it when one truly has patience. The impatient one does not advance an inch in these studies. The impatient one must fight to eliminate the "I" of impatience, and this will keep him busy.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

A PRACTICE

Disciple: Venerable Master, sometimes one feels that an "I" is acting, for example, anger; he realizes that he has anger, he wants to comprehend the phenomenon, why he got angry, and yet he does not feel the desire for anger to go away because the "I" is strong. What to do then? Master: Obviously, the "I" of anger, fully established in the five cylinders of the machine, has become in this case the owner and the lord of the entire machine. However, there is a small margin, very limited indeed, that can be liberated, and which can be used. Speaking in the form of analogies, we will say that this margin is as small as that which can exist between a violin and the case that contains it. It is very limited in reality, but if we use it intelligently, it can be expanded. It is necessary to appeal to the evident self-reflection of the Being and it is also necessary to appeal to self-observation, to observe that "I" of anger

in action. When one self-observes during an attack of anger, he understands that something, something different from himself, has entered his brain, has taken possession of it. If one has verified that reality by means of self-observation, he can take another step, which is that of the evident self-reflection; and if by means of the evident self-reflection, he has come to the conclusion that a demon of anger has taken over him, then he can take the third step, that of profound inner meditation. Through meditation, superlative analysis comes. One has to reflect, one has to become clear in the mind about what happened for anger to arise; and then one gets to discover that this "I" of anger has other roots: it could have been self-love, it could have happened that someone hurt our self-love, it could have happened that someone hurt our pride, it could have happened that someone hurt our susceptible mind, or that someone hurt our vanity, etc. If one is able to discover the cause of that anger, then he understands that this anger is fatuous, and if one understands that this anger is fatuous, he is in a position to disintegrate it.

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

A PRACTICE

Master: All that about "what one remembers" sounds incoherent, vague, imprecise, odorless, tasteless, unsubstantial, colorless to me. Let us think with exactitude: which defect have you just discovered in your practical life? If you are alert and vigilant like a sentry in times of war, you must have discovered a defect. Which one have you just discovered? In which situation have you been involved lately? Did you have a word of anger? Did you have an impulse of lust? What was the last one you discovered? What situations were you in: was it at home, was it in a bar? Where was it? What happened to you? Or are you sleeping? Disciple: I discovered one of anger. Master: A fit of anger. Well, I like it that you are sincere, you know? Good. Well, that is what one must do: to live alert and vigilant like a sentry in times of war. Where was the anger? What was the moment? Can you reconstruct the situation? Can you visualize the instant in which you felt anger? Can you do that? Well, if you can visualize it, remember how it was, now we are going to work on that. It is from concrete facts that we are going to start. We are not going to start from vague, colorless, insipid, odorless, insubstantial facts, no; we are going to start from concrete, clear and definitive facts. We are going to be one hundred percent practical. Rebuild, visualize that scene of anger, and you are going to work on that now, in meditation. Let us see, brother...

The Fifth Gospel ·Didactics for Buddhist Annihilation ·*Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

07

A PRACTICE

Disciple: Master, what happens when one discovers a defect that is attacking one, for example of anger, and he begs his Divine Mother to help him eliminate it? Master: Well, from what situation did you start? When did that happen, on what street, at what house number? I want facts, do not come to me with vagueness! Disciple: It happened precisely yesterday, when [I had] a fit of anger, because I wanted to go and listen to your conference, but my wife did not want to go and then I got angry. But, at that very moment, I begged my Divine Mother and accused it, but I do not know if I achieved anything, at least cut its head off. [Laughter] Master: Well, it is funny, you know? Let us be more practical: you got angry at your poor wife, but do you now know why you got angry? Disciple: Because she did not let me go to the conference. Master: That is why. So there was anger; she did not let you go to the conference. What felt hurt at that moment in you? Disciple: My pride. Master: Well then there are two defects; there is one: anger, and another: pride. On those two "I's" you are now going to work concretely, practically. That petition that you made at that moment is good, but it was made without giving it too much importance. Have you reflected on that, have you reconstructed the scene? How many hours were you in your bed with a relaxed body becoming conscious of what happened? What could you say exactly? Disciple: Well, it was an immediate and light petition that I made in order to get rid of the sensation I felt. Master: It was not given enough importance at all, we need to be more profound! The water that flows murkily is shallow water; we need deep water. Shallow puddles on the side of the road dry up in the sunlight, and become rotting swamps filled with insects. But deep waters, where fish live and there is life, are different. We need to be more profound. How many hours did you stay in meditation reconstructing the scene? Disciple: Well Master, I left it for today. [Laughter] Master: You are funny today, you are funny! Now you know, we are going to work against the "I" of anger and against the one of pride.

The Fifth Gospel ·Didactics for Buddhist Annihilation ·*Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*



THE WORD

In the word

26 PASSAGES · 4 PRACTICES

In the word

"It is not what goes into the mouth that harms man but what comes out!"

Logos, Mantram, Theurgy, 1959

We need to become indifferent to praise and vituperation, to triumph and defeat. It is indispensable to smile at those that insult us, to kiss the whip of the executioner. Remember that hurtful words have no value other than that given to them by the offended party.

The Three Mountains, 1972

When we give no value to the words of those that insult us, these words become

The Three Mountains, 1972

07

A PRACTICE

There is nothing that hurts more than calumny or the words of an offender. If one is capable of transforming the impressions which such words produce in us, well, they then remain without any value, in other words, they remain like a check drawn against insufficient funds. Certainly, the words of an insulter do not have any more value than that which the insulted person gives them. Therefore, if the insulted person does not give them any importance, I repeat, they remain like a check drawn against insufficient funds. When one comprehends this, one then transforms the impressions of such words, for example, into something different, into love, into compassion for the insulter and this, naturally, means transformation. Therefore, we need to be incessantly transforming impressions, not only the present ones but also the past and the future ones.

The Revolution of the Dialectic

07

It is obvious that the Initiate is very well dead because he dissolved the 'I'; therefore, he has only the Being within himself and since the Being is of a divine nature, it is ostensible that he is incapable of calumniating the neighbor. The Being does not offend anyone. He is perfect in thought, word and action. The Ego hurts, abuses, damages, insults, mistreats, aggravates, etc.

Parsifal Unveiled, 1970

07

The Ego enjoys grievance, discord, disputes, quarrels, altercations, wranglings; it is a friend of revolts, conflicts, grudges, disputes, litigation, discussions, complaints, wars, etc. By antithesis, we assert that the Being is distinct: He loves peace, serenity, He is an enemy of harsh words, He abhors altercations, squabbles. He says what he has to say and afterwards he keeps silence,

allowing his interlocutors complete liberty to think, to accept or reject; thereafter, he withdraws.

Parsifal Unveiled, 1970

07

We would have the right to not find it very pleasant, but one thing is that we do not find that work pleasant and another very different thing is that we make objections, that we start to protest: "What is this filth? My God, I never thought that I would fall so low! Woe to me, poor me, cleaning a pigsty! What have I ended up!" Well, with that, the only thing that one achieves is to completely strengthen the "I's" of anger, self-love, pride, etc. Also, there is the case of a person who, in principle, we don't like: "It is that I don't like him one bit!" But one thing is that we dislike the person, in principle, and another thing is that we make objections, protesting against that person: "But it is that I don't like that person one bit, that person is a problem" and looking for subterfuges to point at that person, to tag her. With objections, the only thing we achieve is to multiply the antipathy within us, to strengthen the "I" of hate, to strengthen the "I" of selfishness, the "I" of violence, of pride, etc.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

One is striving to not feel anger, but if he makes objections, then obviously, the demon of anger returns and gains strength. One is undertaking the terrible struggle to eliminate the demon of pride, but if he starts objecting to a bad situation, to this or to that, then he is strengthening that demon again. One is making efforts to end with the abominable lust, but if he starts making objections at any given moment: why the woman does not want to have sexual relations with him, or for the woman, why the man does not come after her, and fifty thousand objections of this kind, then the demon of lust is strengthened.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

Every employer who wants to succeed should be careful of falling into the danger of neurasthenia. The neurasthenic employer criticizes everything and becomes unbearable. The neurasthenic despises patience and as an employer he becomes the executioner of his employees. Workers who must work under the orders of a neurasthenic and faultfinding employer end up hating the job and the employer. No discontented worker works with pleasure. Many times enterprises fail because the workers are discontented, dissatisfied and do not work efficiently in such circumstances. The neurasthenic, as a worker or office employee, becomes rebellious and ends up being fired from his job. Every neurasthenic worker seeks any occasion to criticize his employer. Every employer has pride and vanity, and it is obvious that he feels offended when his employees criticize him. The worker who lives criticizing his employer ends up losing his job.

Introduction to Gnosis

07

The sound of the cannon, its explosion, destroys the glass of a window. On the other hand, a soft word calms anger. But a rude and disharmonious word produces anger, or melancholy, sadness, hatred. They say that silence is golden. It is better to say: It is as wrong to speak when one should be silent, as Ills wrong to be silent when one should speak!

Logos, Mantram, Theurgy, *1959*

07

(The words of the student should be filled with infinite love, with infinite sweetness, with infinite harmony and infinite peace. Because arrhythmic words although they are not vulgar, arc also offensive and destructive. Every word heavy with anger, and every ironic word is a murderous dagger that hurts the conscience of fellowmen in the World of the Mind.)

Logos, Mantram, Theurgy, *1959*

07

(The brothers of the Path should know that no fountain can make both salty and sweet water simultaneously. One cannot be traversing the Path and speaking 5 and bitter words at the same time. One cannot say ineffable words and puverse things simultaneously. Every aggressive word hurls the gnostic student out of the real Path. The mediocre man criticizes other men. The superior man criticizes himself).

Logos, Mantram, Theurgy, *1959*

07

For example, he who criticizes other's Religion or another's School or another's sect is not charitable with the word. Really, he becomes cruel and merciless... It is not what goes into the mouth that harms man but what comes out! The mouth supplies injury, intrigue, defamation, calumny, hate... All of which harms man... All the Religions are like precious pearls strung on the golden thread of the Divinity. But avoid all types of fanaticism because with it we cause great harm to man, our fellowman. Not only does one hurt others with coarse words or with refined or artistic ironies but also with the tone of voice, with an arrhythmic, disharmonious accent.

Logos, Mantram, Theurgy, *1959*

07

37. A soft word pacifies anger, and the discordant words break the harmony of the cosmic diapason, and generate disorders...

Christ Will, *1959*

Certainly, the words of an insulter do not have any more value than that which the insulted person gives them.

The Revolution of the Dialectic

We should not forget that every illness has psychic causes. Insults, irony, thunderous and offensive laughter, evil words serve to cause harm, illnesses, to assassinate, etc. Many parents would have lived a little longer, if their children would have allowed them. Almost all human beings are matricides, parricides, fratricides, uxoricides, etc., etc. Pity is lacking in students of occultism; they are incapable of sacrificing themselves for their fellowmen who suffer and cry.

Esoteric Treatise of Hermetic Astrology, 1967

07

A soft word pacifies anger. Persuasion has more power than violence. If a violent person wishes to attack, one directs a friendly word to him and this mollifies his violence. It is for this reason that in Arcanum number 11 there is a woman opening the jaws of a lion; that is the living force of Persuasion.

Tarot and Kabalah, 1978

07

An ironic word signifies violence within the Mental Plane, therefore, we need to love, to adore our worst enemies.

The Aquarian Message, 1960

07

Assassination is without any doubt the most great act of corruption that exists in the world. A neighbor's life is not only extinguished or put out by revolvers, gas, knives, poisons, stones, sticks, gallows, etc., etc., etc., but, also we annihilate the life of our fellowmen with hard words, violent eyesight, acts of ingratitude, infidelity, treason, guffaws, etc. Deceased fathers and mothers from many families could still be alive if their children wo uld not have taken their existence by means of their evil deeds. Multitudes of husbands and wives could still be breathing under the light of the sun, if their spouses would have allowed them to do so. Remember that the human being kills

Parsifal Unveiled, 1970

07

180. One word can serve as a blessing to one person, yet as an insult to another. 181. Therefore, we must calculate very well the result of a word before it is uttered. 182. The Lords of Karma judge the results of actions without taking into account the good intentions.

Igneous Rose, 1954

07

(Those who become fatuously proud of their wisdom, those who praise themselves, are like the idiot who, on top of a solitary tower, begins to scream and praise himself... Those who are really wise, instead of criticizing their fcllowman, Jet them show by good conversation, their deeds and with humility and meekness, their wisdom).

Logos, Mantram, Theurgy, 1959

07

Usually, the word that the G.S. pronounce has its origins in the entrails of this and that psychic aggregate, whether it be one of envy, whether it be of anger, whether it be of self-love, whether it be of pride, of selfishness, of self-sufficiency, of self-importance, of conceit, of ambition, etc. But with pain, I never see the word spontaneously come out from the depths of the Being, and that is lamentable.

The Fifth Gospel · The Word and the Sacerdotal Magisterium

07

In assemblies, I have seen how the brothers hurt one another: one says a word, and the one who feels alluded to, reacts violently saying something worse. At times, what is said is not too rude, it is subtle, very decent and accompanied by a smile, but deep down, it carries the frightening venom of a violent reaction.

The Fifth Gospel · The Word and the Sacerdotal Magisterium

07

A PRACTICE

Certainly, the words of an insulter have no more value than that given by the insulted one. If the insulted person does not give value to those words, they remain without value –I repeat, even if it makes me tiresome– they remain like a bounced check. When one understands this, then one transforms the impressions of such words into something different: into love, into compassion for the insulter, and that, naturally, means transformation.

The Fifth Gospel · Psychological Protection Against Impressions · *Lecture given to the brothers of Colombia – Mexico City – 1974*

07

We advise, yes, all the brothers attending the Junior Gnostic Congress, to avoid violence in the words; may there be harmony in the verb, may each voice resound with melody, may there be no useless discussions. It is the moderator's duty to moderate the word, to moderate the verb. When useless discussions arise, the moderator has to moderate and that is all. The conclusions that the youth has to reach here, in this room, will be based precisely on freedom and order.

The Fifth Gospel · The Responsibility in the Word · *1st Gnostic Youth Conference – Guadalajara, Jalisco, Mexico – July 8th, 1975*

07

A PRACTICE

If an emotion of anger is shaking us at a given moment, let us speak with an extraordinary sweetness, and instead of feeling annoyed by what has hurt us, let us speak well of the one who has offended us. So, we will not be hurt internally. It is not easy to express oneself well when one has a negative emotion, but that's the way it should be. If we have an emotion of anger because someone has annoyed us, let us speak with love and for the good of the one who has bothered us. It is clear that we must not remain superficial. We need to eliminate those undesirable psychic elements that, from moment to moment, have produced a negative emotion in us, be it anger, envy, hatred, lust, pride, etc. We have to do at least this, while we eliminate the aggregates that have produced these emotions in us. This way we will not be hurt.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

07

doctrinally. There was nothing but ignorant people and fools, incapable of making an analysis of that doctrine that was being presented to them, and so they opted for personal attacks and vulgar language in order to disguise their ignorance. Because it is a great truth: whoever is not capable of giving reasons resorts to violence.

The Elementary Level Perfect Matrimony, 1950

07

A PRACTICE

In any case, the insulter leaves pain in the depths of the insulted or offended person. What would be interesting is that the offended person be able to sacrifice that pain; and he can sacrifice it through meditation. Understand that the insulter is a machine that is controlled by a certain insulting "I", and that an "I" has insulted him. Understand as well that one is a machine, and that one has "I's" of insult within. So, if one compares and says: "That person insults, but within me there are "I's" of insult as well. So I have no reason to condemn him, as I carry the same thing as him. If I also carry within me "I's" of insult, then I have no reason to condemn him. Besides, what is it that got hurt in me? Possibly self-love, possibly pride. Well, then I have to discover if it was self-love or if it was pride, or what".

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture-Interview – Mexico City – 1976*



THE BALM

What is born in its place

THE BALM

What is born in its place

"If one eliminates, for example, the defect or the "I" of anger, in its place the virtue of serenity will crystallize in our human person."

The Fifth Gospel

Anger, in other words, frustrated desire, is transmuted into sweetness.

The Aquarian Message, 1960

07

If you wish to annihilate desire, you must transmute. Sexual desire is transformed into Will and Will is Fire. The desire of accumulation (ava rice) is transmuted into altruism. Anger (frustrated desire) is transmuted into sweetness. Envy (frustrated desire) is

Tarot and Kabalah, 1978

07

There are true virtues and false virtues. Virtues are like precious stones: there are true ones and there are false ones. An imitated virtue is a false virtue. For example, if one proposes to be serene, meek hearted, not angry, and proposes to imitate the virtue of meekness, it would seem as if one really had the virtue. I have known cases of individuals who said: "I do not have anger against anyone!", and when someone insulted them, they blessed them and smiled; but when I looked at their smile, I could see that it ended in a sneer. All in all, they tried to imitate a virtue, but they did not have it; they imitated the virtue of meekness, but they did not really possess it. In order to have the virtue of meekness, one has to eliminate the "I's" of anger that is a legion, and this is long and hard work. In order to have the virtue of chastity, you have to eliminate the "I's" of lust, and this is serious labor, more bitter than gall, which lasts a lifetime and even several lives. In order to have the virtue of tolerance, one has to eliminate the "I" of intolerance, and this is a costly, terrible work. The imitated virtues are fake stones, they are not real. Only true virtues are authentic, legitimate, true stones.

The Fifth Gospel · The Wonders of Awakened Consciousness · *Public Lecture – 1975*

07

I am not advocating violence, no! I am saying, how much harm it would be if tolerance is carried to the maximum, it turns into vice; because a virtue, however beautiful it may be, beyond a certain point, turns into vice, into defect.

The Fifth Gospel · The Mind and Ethics of Resurrected Masters · *Third Chamber – Mexico City – December 31. 1975*

07

"Love is patient, love is kind. Love is not envious, works not evil, knows not pride; is not rude, neither selfish; is slow to anger, imagines no mischief, rejoices not in injustice, but delights in justice. Love defends all, love believes all, love hopes all, love bears all". When they officiate as judges, the Masters of Karma use the sacred mask in the form of the head of a jackal or a feathered wolf; and with it they appear to the Initiates in the internal worlds. That is the cruelty of the law of love.

Tarot and Kabalah, 1978

07

In the middle section a woman closes the jaws of a furious lion, indicat ing that this is superior to violence. Upon her head is the crown, and from her forehead rises the Serpent, indicating Mastery.

Tarot and Kabalah, 1978

07

Arcanum is a beautiful woman who tranquilly, and with olympian serenity closes the jaws of a furious lion with her very own hands.

Tarot and Kabalah, 1978

07

A PRACTICE

This trial is to prove the serenity and sweetness of the candidate. The wrathful and choleric inevitably fail this trial. The candidate is persecuted, insulted, wronged etc. Many are they who react violently and return to the physical body having failed

The Perfect Matrimony, *1966*

07

A PRACTICE

In the superior worlds the candidate finds himself between two enormous mountains that menacingly close in on him. If the candidate screams with horror, he returns to the physical body, having failed. If he is serene, he is victorious and is received in the Chamber of the Children with great festivity and immense happiness.

The Perfect Matrimony, *1966*

07

Anger can be transmuted into sweetness. Greed can be transmuted into charity. Lust can be transmuted into love.

Endocrinology & Criminology, *1957*

07

Anger, rancor, and hatred are distinct forms of desire that are transmuted into supreme sweetness, infinite pardon, and supreme love.

Endocrinology & Criminology, *1957*

07

The anger of Mars is transmuted into the marvelous force of love.

Esoteric Course of Kabbalah

07

Anger is also usually combined with conceit and even with self-sufficiency. Kindness is a much more crushing force than anger.

The Revolution of the Dialectic

07

The rottenness of malice is transmuted into the innocence of the child.

Endocrinology & Criminology, *1957*

07

The second part of this Arcanum 14 refers to the transformation of the energies. One energy may be transformed into another; for example, hatred into love.

Tarot and Kabalah, *1978*

07

To comprehend anger in all the levels of the mind is fundamental so that serenity and sweetness are born within us.

Fundamental Education, 1970

07

People covet virtues, without understanding that any kind of covetousness strengthens the pluralized I, and many are those who deceive themselves when they covet not being covetous. Many are those who covet the virtue of gentleness. Those poor people do not want to understand that only by comprehending all the processes of anger in all areas of the subconscious can the virtue of gentleness be born within us.

The Buddha's Necklace, 1967

Kindness is a much more crushing force than anger.

The Revolution of the Dialectic

Quetzalcoatl rises and transforms into a tiger, he tears apart the heart of the one who awakens him, until he kills within him all of the illusions of his personality and all of the attachments to those things that tied him to the earth. Indeed, the sagacity and fury of the tiger are necessary in order to kill the human personality, so that the seven serpents of the Dragon of Wisdom (symbol of the beheaded one) become resplendent.

Christic Aztec Magic, 1973

07

If one eliminates, for example, the defect or the "I" of anger, in its place the virtue of serenity will crystallize in our human person. If one eliminates the defect of selfishness, in its place the wonderful virtue of altruism will crystallize in our human person. If one eliminates the defect of lust, in its place the extraordinary virtue of chastity will crystallize in our soul. If one eliminates hatred from his nature, in its place love will crystallize in our personality. If one eliminates from the personality, for example, the defect of envy, in its place the joy for the good of others, philanthropy, etc. will crystallize in the human person.

The Fifth Gospel · The Exercise of Self-knowledge

07

For example, hate is something that is out of place because the natural thing is love. Envy is something that is out of place. Why should we feel envious of the good of others? On the contrary, we should be happy for the good of our fellow human beings. Unfortunately, envy has become the axis of our entire social organism in these times of human degeneration.

The Fifth Gospel ·The Reason of Being of Objective Justice ·*Lecture-Interview – Mexico City – 1975*

07

Then, upon reaching those heights, the mind is still and in silence, it is no longer a projecting mind, it is no longer a mind that is offended, it no longer reacts to anything, it receives the messages that come from the superior parts of the Being. It is a mind full of plenitude.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

07

As long as one identifies with oneself, one cannot forgive anyone. It hurts to be insulted, it hurts to be humiliated, it hurts to be despised. Why? Because one has the "I" of pride, one has the "I" of self-love in there, very much alive; and as long as he has the "I" of self-love, it hurts when another person wounds his self-love. Thus, if we do not identify, then it is easy for us to forgive, and moreover, I say, to cancel the debts, which is better.

The Fifth Gospel ·The Destruction of Our Lunar Inheritance ·*Third Chamber – Mexico City – June 1977*

07

However, the little sister did not understand; she looked quite bored and, finally, she left. That is, she did not have the "special ticket" for the party. I want to refer, in an emphatic way, to the inner state required for it. A conflict, however serious, can transform into something different if we have an inner state that is superior to it. If they insult us, bless them! If they curse us, love them!

The Fifth Gospel ·The New Generations Facing Gnosis ·*Message directed to the Gnostic youth – Mexico City*

07

On this night, when it is a delight to be here with all of you and pleased, I could do nothing less than invite you to love: to love those who love us, because they understand us; to love those who hate us, because they do not understand us. To return good for evil. To walk with strength on the path that leads to Final Liberation.

The Fifth Gospel ·The Prodigious Creations of Love

07

A-Himsa is the pure thought of India, nonviolence. A-Himsa is really inspired by universal love. Himsa means to want to kill, to want to harm. A-Himsa is therefore, the renunciation of all intention of death or harm caused by violence.

The Revolution of the Dialectic ·A-Himsa, Non-Violence

07

A-Himsa is non violence in thought, word and deed. A-Himsa is respect; for others' ideas, respect for all religions, schools, sects, organizations, etc.

The Revolution of the Dialectic

07

The Law of Mercy is a more elevated influence than the Law of the violent man: "An eye for an eye, a tooth for a tooth."

Treatise of Revolutionary Psychology, 1975

07

Today, for example, when repeating one of those events in my life, I am sure that I would no longer go to the stake nor to the execution wall nor anything like that. Why? Because today, by not having those "I's" of anger, of impatience anymore, I would listen to the inquisitor serenely, impassively; I would comprehend the state in which he is, I would keep complete silence, no reaction would come out of me; and as a result, nothing would happen, that is clear; I could leave calmly, without problems.

The Fifth Gospel ·The Exercise of Self-knowledge

07

One day, being in the monastery, one group of impatient brothers waited for the Abbot, for the Hierophant, but he was late; and the hours passed by, and he was late, everyone was anxious. There were some Masters there; Masters, I clarify, very respectful ones, but full of impatience. They paced inside the hall; they came and went, they pulled their hair, they scratched the head, and they pulled their beards impatiently. I remained serene, calm, patiently waiting. Those little impatient brothers only made me curious; I remained calm.

The Fifth Gospel ·The Exercise of Self-knowledge

07

You see how important it is to be patient, to be serene. Thus, when one is working on the dissolution of an "I", and in no way does he succeed in dissolving it, it is because it has become very difficult –there are "I's" like that, which are related to karma– there is no other choice but to multiply his patience and serenity until he succeeds. But many are impatient, they want to immediately eliminate this or that "I", without paying the corresponding price, and this is absurd. In the work upon oneself, one needs to multiply patience to the infinite and serenity to the utmost maximum. Whoever does not know how to be patient, whoever does not know how to be serene, fails on the esoteric path. Observe yourselves in practical life. Are you impatient? Observe yourselves. Do you

know how to remain calm at the right moment? If you do not have those two precious virtues, you have to work to get them. How? By eliminating the "I's" of impatience, which are "I's", and by eliminating the "I's" of lack of serenity, of anger, –the "I's" of anger which are the ones that do not allow us serenity–.

The Fifth Gospel · The Exercise of Self-knowledge

07

The lady's father comes, naturally, with the intention of shooting the young gentleman. No one dares to go out; only I, who am there, make an act of presence; as I am given the opportunity to be a mediator, I take advantage of it. The furious head of the family calls that young man to the house; I stop the young man and bring in the offended head of the family. With great sweetness and love, I invite the offended one and the Don Juan to sit down, and it is clear, both take a seat. Along with the head of the family comes a woman; I understand that she is the lady's mother. There are terrible words, all that is left is to take out the gun and pull the trigger; however, I tell the man with good manners: "It is possible to sort out everything. Through comprehension, everything can be solved. Killing does not solve any problem." That man is surprised; he did not think that in that mansion there would be someone so serene and so calm. There are conversations, a friendly exchange between the head of the family and the Don Juan. Everything gets sorted out and the offended one leaves taking his pistol with its five bullets, he did not shoot any of the many he wanted to shoot. And everything got sorted out, why? Because I put a superior state of Consciousness to that event by serving as a mediator. But if I had advised those people to proceed with violence, if I myself, pretending to be a very good friend, had responded with harsh words, the circumstances would have been different and the Don Juan would have ended up in the cemetery, and these two families would have been filled with mourning and pain. So the circumstances of life depend on our states of Consciousness: as one changes one's states of Consciousness, circumstances change, that is obvious. We cannot change the circumstances of life if we do not change first our states of Consciousness.

The Fifth Gospel · Pedagogy of Knowing How to Live · *Third Chamber Mexico City – 1974*

07

I mention concrete examples to make this recording more intelligible. Some twenty years ago, a certain neighbor set out to insult me; I had never harmed him, but he stated in an emphatic way that my children –who were then kids–, were throwing stones at his house. If that was the case, I could never say anything; if it was not the case, his anger is his problem. What is true is that this man thundered and threw lightning, he challenged me to fight. While he was shouting at the door of my house, I was making delightful music resound inside, maybe Beethoven, maybe Mozart, or also some of that popular

music from the Arab world. One of those many days, it happened that I met him on the street and he even wanted to attack me, but I remained impassive and serene and continued on my way. After all, I received superior orders to leave that place, and decided to settle in the capital city of Mexico. Unquestionably, if I had proceeded violently, if I had not had the appropriate inner state of Consciousness, then I would have reacted violently and the result would have been, of course, a complete failure, not only for me, but for this Great Cause for which we are all fighting.

The Fifth Gospel ·Clarifications About the Psychological Work

07

The companions who I was traveling with and the driver were definitely very angry, and although any of them could have paid for it, they were not willing to do so –such was their anger–. For my part, I resolved not to identify myself with that circumstance, because our psychological discipline, our psychological judo tells us that, in such cases, one should not be identified. It is obvious that I remained serene, according to our psychological judo. Well, time passed by; two hours and possibly many more for we had to wait, as the person from the insurance company did not show up. In the end, the lady came very respectfully to me, for she saw that I was the only one who was serene; the other companions were shouting. She says to me: "Sir, if you would just give me 300 pesos, we can then put this matter aside, because I am wasting my time and we are all wasting our time." I told her: "Look at the position of those two cars; if you wanted to turn left, you should have taken the left lane, but you were in the right lane and yet you tried to get into that supermarket. It is not possible to enter it from the right lane when the left lane is occupied. Any traffic expert disqualifies you." "Sir, but what are we doing is wasting our time? The insurance person is not coming!" "Well, take the 300 pesos and go in holy peace. No problem, continue your journey."

The Fifth Gospel ·The Power of Intuition of the Psychological Man ·*Third Chamber – Mexico City – June 22, 1977*

07

Disciple: If we see that a loved one is assaulted, I consider it difficult, but very difficult not to feel anger toward the attacker, Master, because in that moment I think that anger is precisely the driving force, the impulse that makes one fulfil his duty. Master: Well, what you said right now, who is it saying it? Is it the Being of our brother V.M.C. or is it the Ego? Unquestionably, the Being would not speak like this, right? Then who is speaking here? Is it not the Ego? If we carefully read Zanoni by Bulwer-Lytton, we find a valuable paragraph. It turns out that the artist called Viola, traveling in her carriage drawn by spirited steeds, was attacked by a group of hedonists, of evildoers. Zanoni was incapable of feeling anger; however, he unsheathed his sword in an energetic and virile manner,

but full of great serenity at the same time, he faced the attackers and as the force of serenity in him was superior to the violence of his attackers, they looked at him, felt fear and ran off. Jesus of Nazareth, expelling all the merchants from the temple with the whip, did not have anger. There was great serenity; however, he was severe in those moments.

The Fifth Gospel · The Mind and Ethics of Resurrected Masters · *Third Chamber – Mexico City – December 31. 1975*

How this was made. Fifty-two books were fetched and extracted, and indexed as 73,105 paragraphs and 2,157,671 words. They were swept on eighty-eight terms, and on the broken forms of those terms that word-matching cannot see — *an- ger* across a line end, and four others. That returned 1,607 candidate paragraphs, of which every one was read and judged: doctrine, named practice, incidental use, or scripture set beside his commentary. 355 were printed. 139 more were judged worth keeping and did not fit; they are named, one by one, in the project that holds this work, along with every rejection and the reason for it.

Three hundred and eighty-five paragraphs were never offered to the sweep. Two hundred and forty-seven are the places where his transcribers marked that the tape had lost words, or could not make them out, and said plainly that what stands in the gap came from written copies rather than from his voice. Forty-seven are the editors' front matter, and ninety-one are the contents and the alphabetical index — neither of which is his. Every one of them keeps its place in the index so that no reference moves, and nothing was taken from any of them.

The scripture is his quoting, not his teaching. 15 passages are set in italic behind a gold rule: nine verses of the Repentances of Sophia, the two lines about the mystery that knows why wrath arose and why peace arose, the litany of renunciations, Ariouth the Æthiopian, and the Dhammapada and the Gospel of Buddha as *Parsifal Unveiled* prints them. Two further paragraphs carry a quotation with his own comment attached in the same breath — 1 Corinthians in *Tarot and Kabalah*, the Bhagavad Gita in *Hermetic Astrology* — and those are set as his, because they are.

Two silent corrections. *Pistis Sophia Unveiled* prints *"because of tenor"* where the sense is *terror*. *Yes, There Is a Hell* prints *"These psychic a of violence"*; three separate English witnesses carry the same defect, and the next clause of the same sentence supplies the word — *aggregates*. Both are printed mended and both are recorded. Nothing else has been touched.

The line the typesetter broke. *The Fifth Gospel* is set in two narrow columns and hyphenates constantly, so *an- ger*, *furi- ous* and *im- mediately* reach this page 325 times where the whole of the fifty books gives twelve. They are closed up by one rule that never invents a letter: where the two halves joined make a word the hyphen goes, and where the first half is a compounding prefix or both halves are words in their own right the hyphen stays and only the space closes — *self-love*, *dragon-faced*. 21 of the 325 kept their hyphen. Every one is listed in the build record.

Checked twice. Every passage was proved against the raw extraction of its own PDF, and the text printed here was proved equal to those paragraphs. 355 passages, no failures.

Hatred is not here. It came back from the same sweep carrying seventy passages of its own and has been given a work of its own. Resentment likewise.