

Criticism of Others

The "I" that criticizes, censures and judges others, the defects it projects onto them, and the self-criticism born in its place, in his own words, from the fifty-two books

76 passages · 17 books · 29 practices · 7 lectures · 18 sections · 6 parts

Samael Aun Weor · in his own words

Every word here is his. 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 (and, where he was speaking rather than writing, the name of the lecture with the place and the year the volume records for it), so anything on this page can be found again in the source. The teaching is gathered here from all fifty-two books.

The first part is the "I" that judges: the mind that comprehends and does not judge, set against the "I" that reads everything through its own prejudgments, and the criticism that turns back on the one who criticizes: *"We violate the law of the tranquil heart when we criticize others." "Whoever criticizes others is weak, while the one who is critical of himself from moment to moment is a giant."*

The second part is the error we blame on others: the one who criticizes what he hides in himself, the person we despise because he shows us our own errors, and the tendency to blame others for our failures: *"…deep within us, we carry the errors which we blame on others." "That which we so much criticize in others, is something which lies in the dark side of ourselves"*

The third part is the side of the moon that one does not see: the defects we project onto others, the censor that lives in the hidden part of ourselves, the mistakes of the brothers in a group used for self-discovery, and the "I" of criticism to be found and dissolved: *"It has never occurred to us to look at that part of the moon, of our psychological moon, that part that one does not see." "…before censuring others, censure oneself"*

The fourth part is that no one has the right to judge: judge not, the stone and the one without sin, the clairvoyant who must neither spy nor judge, and respect for the beliefs and the good qualities of others: *"We do not have the right to criticize the defects of others." "Do not criticize anyone. Try to see the best in all human beings."*

The fifth part is that appearances deceive: we judge others as we are, we label their actions wrongly, and the Adepts and those who are different are criticized because they are not comprehended: *"…each one projects one's own psychological defects onto others" "The Initiates of the Octuple Path of the Buddhas are terribly criticized, because they are not comprehended."*

The last part is what is born in its place: the scalpel of self-criticism, the inner silence that does not judge, the tolerance that comes when the aggregates of intolerance die, and the one conscious of others and of himself: *"It is absurd to criticize the errors of others; what is fundamental is to discover our own errors" "It becomes necessary, therefore, to learn to put ourselves in the place of others."*

What is in it

| a practice — something to do, framed and labelled

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THE MAP

Six parts, from the "I" that judges to the one conscious of others and of himself

Tap a part to go to it. Below, a crescent moon: on its lit side one figure points at another, and on its dark side, faintly, stands the same shape the finger points at; the caption is his own words, from the passage it links to.

The "I" judges
PART ONE · 5 PASSAGES · 2 PRACTICES

Deep within us, we carry the errors which we blame on others
PART TWO · 7 PASSAGES · 1 PRACTICE

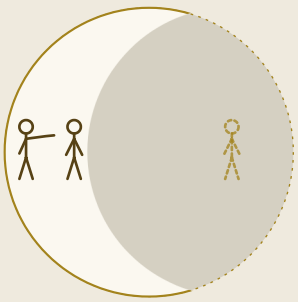
That part of the moon that one does not see
PART THREE · 21 PASSAGES · 7 PRACTICES

We do not have the right to criticize the defects of others
PART FOUR · 20 PASSAGES · 11 PRACTICES

Appearances deceive
PART FIVE · 14 PASSAGES · 3 PRACTICES

Conscious of others and of oneself
PART SIX · 9 PASSAGES · 5 PRACTICES

THE HIDDEN SIDE OF THE MOON



"Our own defects, that is what we are criticizing in others"

The Fifth Gospel

Part One – The "I" judges

3 PASSAGES

I The “I” judges and translates everything

Criticizing others breaks the law of the tranquil heart. A mind that comprehends does not judge, whereas the "I" reads everything it sees through its own prejudgments and mistakes, and the passages set the man who criticizes others beside the one who criticizes himself.

We violate the law of the tranquil heart when we criticize others.
The Aquarian Message, 1960

The mediocre man criticizes other men. The superior man criticizes himself

Logos, Mantram, Theurgy, 1959

The comprehensive mind does not judge or translate. The “I” judges and translates everything which it sees into the language of its own prejudgments, memories, mistakes and evil deeds.
The Aquarian Message, 1960

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(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

2 PASSAGES · 2 PRACTICES

II Whoever criticizes others is weak

Criticism wounds the pride of others and turns back on its author, so the one who criticizes gathers enemies and fails. The wise are told to show their wisdom in humility instead, and whoever wants to correct others is to begin with himself.

A PRACTICE

(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 fellowman, let them show by good conversation, their deeds and with humility and meekness, their wisdom).

Logos, Mantram, Theurgy, 1959

A PRACTICE

If you want to triumph in life, don't criticize anyone. Whoever criticizes others is weak, while the one who is critical of himself from moment to moment is a giant. Criticism is useless because it hurts the pride of others and provokes the resistance of the victim who then seeks to justify himself. Criticism provokes an inevitable reaction against its own author. If you truly want to succeed, listen to this advice: do not criticize anyone. The man or woman who knows how to live without criticizing anyone does not provoke resistance or reactions on the part of his fellowman and, consequently, creates an atmosphere of success and progress. On the other hand, he who criticizes others has many enemies. We have to remember that human beings are full of pride and vanity and this pride and vanity, which is inherent in them, produces a reaction (resentment, hate, etc.) that is directed towards the one who criticizes. We can conclude, then, that the one who criticizes others inevitably fails. The one who wants to correct others should best begin by correcting himself. This gives better results and is less dangerous.

Introduction to Gnosis

Part Two – Deep within us, we carry the errors which we blame on others

4 PASSAGES

1 That which we so much criticize in others

The Pharisee criticizes the foolishness of his fellowmen while hiding his own, and a woman condemns a glass of wine with two husbands at home. Whom we despise personifies errors we carry hidden, and what we criticize in others lies in the dark side of ourselves.

> *"Woe to you scribes and Pharisees, hypocrites!" You criticise the foolish things your fellowmen do, but you are like sepulchers that are not seen, and the men who walk with you don't know it.*

CHRISTMAS MESSAGES, 1952-66

We know the case of a woman who criticised someone who ate a piece of meat or drank a glass of wine, but she had two husbands. We know the case of a man who spoke sweetly and gave out blessings everywhere, but who didn't object at all to someone assassinating thousands of citizens.

CHRISTMAS MESSAGES, 1952-66

No one is perfect in this world, we are all cut by the same scissors.

THE REVOLUTION OF THE DIALECTIC

Many times we despise someone without any reason. Why? Simply, because that person personifies some errors which we carry well hidden and we do not like another person to exhibit them. Really, deep within us, we carry the errors which we blame on others. No one is perfect in this world, we are all cut by the same scissors. Each of us is a bad shell within the bosom of the Great Reality.

THE REVOLUTION OF THE DIALECTIC

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That which we so much criticize in others, is something which lies in the dark side of ourselves and which we neither know nor want to recognize.

THE GREAT REBELLION, 1975

3 PASSAGES · 1 PRACTICE

II Destroying within ourselves the tendency to blame others

Blaming others keeps a man from recognizing and comprehending his own mistakes. Uprooting that tendency is named a very difficult task.

A PRACTICE

The businessman who daily blames others for his failures and never recognizes his own errors will not be successful. Remember that the greatest criminals consider themselves to be saints. If we visit a penitentiary we will prove to ourselves that no thief or criminal considers himself guilty. Almost all of them say to themselves, "I am innocent." Don't make the same mistake; have the courage to recognize your own errors. Thus you will escape greater evils.

Introduction to Gnosis

The market tendency to blame others is an obstacle that prevents us from comprehending our own mistakes.

The Great Rebellion, 1975

07

Regrettably, destroying within ourselves the tendency to blame others is a very difficult task.

The Great Rebellion, 1975

Part Three – That part of the moon that one does not see

4 PASSAGES

I That defect that he sees in others, he has it in excess

The lecture on the hidden facets of lunar psychology opens with the defect seen in another, carried in excess on the unknown side of oneself. One who discovers his own violence, injustice or pride learns to tolerate them in others and no longer dares to criticize.

If he observes in detail, he will see that the one who is not careful, that defect that he sees in others, he has it in excess in himself, in the unknown side of himself. Because if one were to believe oneself to be very careful, it can happen – and it is true, it happens– that he is not as careful as he believes, as there is disorder within himself which he ignores and does not accept, and does not believe, nor understand. It is worth knowing that unknown side of oneself, because when one truly projects the light of the Consciousness on that side that he did not know about himself, he changes radically.

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

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*

> *We will no longer dare to criticize them, we know that we carry those same defects within.*
>
> The Fifth Gospel

Obviously, in that side that one does not see, there is truly the unpleasant manifestations that he carries internally and he projects them onto others. So when one knows one's own unpleasant manifestations, well, he learns to tolerate the unpleasant manifestations of the fellow man.

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

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If we are full of pride, we know we have it, we know that we are proud, that we are conceited and we admit to being like this, then we learn to look at the proud ones with more comprehension. We will no longer dare to criticize them, we know that we carry those same defects within.

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

6 PASSAGES · 1 PRACTICE

II In us there is something that censures

Criticism and censure live in the hidden side of the psyche, and censure is traced to lack of comprehension: what is criticized in others is one's own defect, projected. Each person lives inside a flattering picture of himself and so relates poorly with his fellow man.

So, it is very important to look at that hidden side of ourselves, that side that one does not see, that side where there is criticism, censure. In us there is something that censures, something that criticizes. In the hidden part of ourselves, there is censure, there is criticism.

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

A PRACTICE

Why do we censure others? Why do we criticize them? Why are we criticizing this or that defect in others? Let us be honest, let us look inward, let us self-explore, let us illuminate that hidden part of our own psyche, that part that one does not see, and we will see that we have deep within ourselves the defects that we criticize in others. Then, when this happens, we will stop criticizing.

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

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Censure, criticism is due precisely to lack of comprehension. What do we censure in others, what do we criticize others for, or in others? Our own defects, that is what we are criticizing in others, the way in which we project them.

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

The time has come to understand
that the mistakes that we see in
others, we carry them within.

The Fifth Gospel

It is sad to know that we project our psychological defects onto others; it is sad to know that we see others the way we are, that we see our fellow man the way we are. This is something that we must understand because we all have a tendency to believe ourselves to be perfect. It has never occurred to us to look at that part of the moon, of our psychological moon, that part that one does not see. Never!

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

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Unfortunately, people –as I have told you– live only in a small part of themselves. They do not see the whole picture, they only see a comer of it. Each one has forged a depiction of oneself: the depiction of the honorable man, the depiction of the virtuous lady –even if she is not, but she believes she is virtuous–, the depiction of the charitable gentleman, etc. According to that depiction, one conditions one's existence, and from there he acts and reacts incessantly. There lies all of his pettiness, criticism and censure, but he believes he is perfect.

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

07

The time has come to understand that the mistakes that we see in others, we carry them within. The time has come to understand that as long as we do not know that hidden side of ourselves, we will relate poorly with our fellow man.

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

4 PASSAGES · 1 PRACTICE

III Has none among those present here ever criticized anyone?

Even in the Lumisial, whoever changes is criticized, and the brothers gathered as little saints carry envies, disputes and unhealthy criticism. The instruction given is to self-observe without pause and to censure oneself before censuring others.

Right here, we are all gathered. If one of you changes, you can be sure that everyone else will criticize you, and we are here in the Lumisial itself! We want even the Master himself to walk according to certain norms pre-established in time.

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

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*

> *It does not occur to anyone that he carries within himself the mistake that he sees in others*
>
> The Fifth Gospel

Here I see many brothers gathered. Well, I am exaggerating the word "many": a small group of brothers are gathered. Are you sure, those present here, of constituting, precisely, a nucleus of fraternity, love and beauty? Has none among those present here ever criticized anyone? And when you are in the middle of assembly, have you always treated each other with a love never seen before? Have you never argued among yourselves? How does each one see one another? I think that you do not see each other very well.

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

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Currently, you are all gathered here as little saints, yes, that is how it is; but deep down you know that there are envies, disputes, hatreds, unhealthy criticism, etc. You know it, yes, however, each one sees the mistakes in others, but does not see them in himself. It does not occur to anyone that he carries within himself the mistake that he sees in others; that does not occur to anyone. Few are the brothers who know how to reflect on these things, there are few who know.

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

4 PASSAGES · 4 PRACTICES

IV Instead of criticizing them, we take advantage of them

A sister who criticizes another sister is sent to look at the side of the moon that one does not see. The defects of the brothers become material for self-discovery, so that the small group serves as a school, and censuring a brother's envy points to the same envy within.

A PRACTICE

That the sister so-and-so said something about the other sister so-and-so; well, instead of this sister criticizing the other sister, she should self-explore to see that part of the moon that one does not see, and surely the mistake she sees in the other sister, she carries it in the hidden part of herself, in the part that one does not see.

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

A PRACTICE

If we know how to take advantage, precisely, of the very psychological defects of our brothers, if instead of criticizing them, we take advantage of them for the self-discovery of ourselves, then what we will get is that this small group is a wonderful, extraordinary school; the entire humanity is represented. In this small group, there is a precious gymnasium, necessary for self-discovery; one must take advantage of it.

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

The mistakes of the neighbor can be very useful to us; we can use them as an indication.

The Fifth Gospel

A PRACTICE

The mistakes of all the brothers added together are the mistakes of humanity. Here it is typified, exemplified; this is a sample of what humanity is. Let us take advantage of this sample, let us take advantage of this school and, instead of censuring our brothers, let us censure ourselves; the mistake that we see in another brother must serve as an illustration for our Consciousness, it will allow us to know that we carry that mistake in the hidden part that one does not see.

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

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A PRACTICE

The mistakes of the neighbor can be very useful to us; we can use them as an indication. If I discover that the brother so-and-so is full of envy, well I must be a little reflective: "Why am I censuring the envy of the brother so and-so? The fact that I am censuring the envy of the brother so-and-so indicates that I have it in the depths of my Consciousness, in that part that one does not see."

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

3 PASSAGES · 1 PRACTICE

V Who is the one who censures

The censurer itself, the "I" of criticism, is to be found and reduced to cosmic dust. Partiality breeds a lack of consideration for one's fellow man, while within an esoteric group the mistakes of the brothers serve as a psychological gymnasium.

A PRACTICE

Now, one has to know who is the one who censures, who is the censurer, which one is the "I" of criticism. It is worth doing the autopsy, it is worth reducing it to cosmic dust.

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

...one can see himself in others and others in him.

The Fifth Gospel

There are few who know how to be impartial; people are partial by nature, by instinct. The only thing that results from partiality is error; the lack of consideration for one's fellow man, we would say, results from partiality. When one is partial, one does not know how to relate to others: he criticizes the mistakes of others, but it does not occur to him to think that he carries those mistakes within, in that part of himself, that part that one does not see.

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

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But the very mistakes of our brothers, precisely, then, serve us as a psychological gymnasium. That is to say, within an esoteric group there is a marvelous psychological gymnasium: one sees the defects of others and one's own, and sees how his own causes harm to others; one can see himself in others and others in him. That is why it is an esoteric group: it serves as a psychological training, a wonderful psychological training.

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

Part Four – We do not have the right to criticize the defects of others

4 PASSAGES · 2 PRACTICES

I Do not judge so that you will not be judged

The Gospel's "Judge not" stands at the head of these passages with the measure that returns to the one who measures. Alert perception that sees, hears and comprehends is given in place of judging, and understanding in place of the mire of infamy.

> *"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: And with the measure ye mete, it shall be measured to you again." (Matthew 7: 1 to 2)*

The Aquarian Message, 1960

A PRACTICE

You must live in the state of alert perception. See, hear and comprehend, do not judge so that you will not be judged. Comprehend everything.

The Aquarian Message, 1960

...we should surpass these harpies with love, bravely confront the problem and admonish with wisdom.

The Mystery of the Golden Blossom, 1971

A PRACTICE

It is necessary to be understanding, instead of getting stuck in the mire of infamy, we should surpass these harpies with love, bravely confront the problem and admonish with wisdom.

The Mystery of the Golden Blossom, 1971

07

> *"Do not judge or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you."*

The Mystery of the Golden Blossom, 1971

4 PASSAGES · 2 PRACTICES

II No one has the right to judge anyone

Since no man is perfect, none may judge, condemn or criticize the defects of others. The disciple is to judge no one in order to form a rich interior life, and to weigh his words, because a condemning word wounds.

The one who wants to realize himself has to practice sexual magic with his wifepriestess and tread the path of the most perfect sanctity. Many brothers of the path speak ill of their fellowmen and argue like parrots. This is not right. No one has the right to judge anyone, because no man is perfect. Our Lord the Christ already told us, "Do not judge so that you will not be judged", "With the rod that you measure others, thou shalt be measured", etc. We do not have the right to criticize the defects of others. Gossip and slander have filled the world with pain and bitterness; calumny is worse than stealing.

The Greater Mysteries, 1956

A PRACTICE

176. The disciple must not judge anyone, nor criticize anyone in order to form a rich interior life.

Igneous Rose, 1954

One should never condemn anyone with the word, because one should never judge anyone.

Logos, Mantram, Theurgy, 1959

A PRACTICE

There are criminal silences; there are infamous words. The result of words spoken should be calculated with nobility, since many times one hurts others with words in an unconscious manner. Words filled with ill-intended double meanings produce fornications in the World of the Mind. Angry words engender violence in the World of the Cosmic Mind. One should never condemn anyone with the word, because one should never judge anyone. Slander, gossip, and lies have filled the world with pain and bitterness.

Logos, Mantram, Theurgy, 1959

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(Brother disciples, esoterist brothers, the tongue is a fire, a world of evil... The Aztecs have in the Temple of Chapultepec, which is in the "JINN" state, a sculpture that represents Tonatiuh with his triangular fire and the phallus in erection. Well, in this effigy the intimate relationships are perceived that exist between the Verb and Sexual Magic. When the man is fornicating, his

tongue speaks evil. Defamation, murmurings, calumny are born out of a sinful tongue... No one has the right to judge anyone. No one has the right to condemn anyone! No one has the right to condemn anyone! And no one is worth more than anyone else!) TO DOMINATE NATURE 7. “For every kind of beasts, and of birds, and of serpents, and of things of the sea, is tamed, and hath been tamed of mankind.”

Logos, Mantram, Theurgy, *1959*

4 PASSAGES · 1 PRACTICE

III Why we should not condemn anybody

All who have not dissolved the Ego are more or less black magicians, so labelling others is incongruous. Whoever feels clean of sin may throw the first stone, a betrayed spouse can ask whether he is free of the same fault, and children are reminded that nobody is perfect, their parents included.

To judge others and label them as black magicians is incongruous because all human beings, as long as they have not dissolved the pluralised Ego, are black magicians more or less...

The Mystery of the Golden Blossom, 1971

Here is one of the great motives why we should not condemn anybody: "He that is without sin among you let him first cast a stone at her23".

The Three Mountains, 1972

Nobody is perfect in this world, and those of us who do not have particular defects in one direction have them in another.

Fundamental Education, 1970

A PRACTICE

In this case, it can be said with absolute certainty that this pain can also be sacrificed and one can say: “Well, it’s done, she has committed adultery. Am I sure of never having committed adultery? Of course not. If I am an adulterer –it is said–, then why do I condemn? I have no right to condemn anyone, because whoever feels clean of sin may throw the first stone.” So, who is the one causing me pain? The “I’s” of intolerance, self-importance, jealousy, self-love, etc.

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

07

Children have no right to judge their parents. Nobody is perfect in this world, and those of us who do not have particular defects in one direction have them in another.

Fundamental Education, 1970

4 PASSAGES · 2 PRACTICES

IV Clairvoyants should neither spy on the lives of others, nor judge anyone

Clairvoyance without the death of the "I" turns into judging others from incomplete perceptions. Christ, having no "I", sees with comprehension and judges nobody.

A PRACTICE

The ruler of the solar system is called “Atin”; this great Being always pays what he owes. Clairvoyants should neither spy on the lives of others, nor judge anyone because that is wrong. Each person is each person and another person’s life should not matter to anyone else. What one should do is work in the Great Work and in this manner one would be paid one’s salary. Initiations, degrees and powers are obtained by practicing sexual magic, by putting an end to our bad habits, and disinterestedly working in the Work of the Father.

The Greater Mysteries, 1956

An in-depth analysis upon this double personality type takes us to the conclusion that Judas Iscariot was a type of neurasthenic clairvoyant. Judas was of a double personality, since in one moment he was following the Master and in another he was against the Master. He kissed the Master, and thereafter he betrayed him. He repented of his doing, and thereafter he committed suicide. This is how the neurasthenic type is. The “I,” the Myself, does not exist within Christ. Christ does not react against calumnies, slaps, mockeries, threats, whippings, etc., etc. Christ overwhelms because of His terrific serenity. Christ when crucified said only, “Father, forgive them; for they know not what they do.” The “I” does not exist inside the Christ; this is why He neither reacts nor judges anybody. Christ is a perfect clairvoyant who knows how to see with comprehension, without judging, without translating, because He does not have the “I.” Christ is the clairvoyant who sees, comprehends and knows. Christ is the Universal Spirit of Life incarnated inside Jesus of Nazareth.

Endocrinology & Criminology, 1957

> *Christ is a perfect clairvoyant who knows how to see with comprehension, without judging, without translating, because He does not have the “I.”*
>
> Endocrinology & Criminology, 1957

One of the gravest dangers that attack the devotee is vanity and pride. Many students fills themselves with pride and vanity when they begin to perceive the reality of the supra-sensible

worlds. They then qualify themselves as masters, yet they have not achieved the complete development of their internal powers. They begin to mistakenly judge others, based on their incomplete clairvoyant perceptions.

The Yellow Book, 1959

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A PRACTICE

Do not judge in order to not be judged. The devotee must be like a garden that is sealed with seven seals. Whosoever has primary clairvoyant and clairaudient perceptions is still an inexperienced clairvoyant. Thus, if he does not know how to remain silent, he will become a slanderer of others. Only the great clairvoyant initiates do not make mistakes. Rama, Krishna, Buddha, Jesus Christ, Hermes, etc., were true infallible, omniscient clairvoyants.

The Yellow Book, 1959

4 PASSAGES · 4 PRACTICES

V Try to see the best in all human beings

Criticizing the religion of others sins against charity, and each head is a world. In place of criticism these passages ask for respect, for recognizing the good qualities of others and for sincere appreciation of their merits.

A PRACTICE

You must be charitable. We sin against Christian charity when we criticize the religion of others. Cultivate respect and veneration.

The Aquarian Message, 1960

A PRACTICE

Respect your neighbour's beliefs. Respect the religion of your neighbour. Do no t force anyone to think your way. Do not criticize. Remember that each head is a world. Do not sin anymore against the charity of Christ.

The Aquarian Message, 1960

Remember that each head is a world.

The Aquarian Message, 1960

A PRACTICE

Take care of your nervous system. Work moderately. Enjoy yourself wholesomely. Do not criticize anyone. Try to see the best in all human beings.

Introduction to Gnosis

07

A PRACTICE

Every human being is motivated by the sexual impulse. Everybody wants to be appreciated. If you want to be surrounded by good circumstances for the crystallization of your business, then recognize the good qualities of others. Stimulate the good qualities of your fellowmen, do not humiliate anyone, do not despise anyone. It is necessary to encourage each one in his job, office or profession. By means of appreciation and encouragement we can awaken enthusiasm in all those people that interrelate with us. Learn how to wisely praise your fellowmen without falling into flattery. People feel reassured with the food of esteem. Be gentlemanly; do not criticize anyone. In this way you will form the favorable atmosphere for the crystallization of your business. The sincere appreciation of the merits of one's fellowman is one of the greatest secrets of success.

Introduction to Gnosis

Part Five — Appearances deceive

7 PASSAGES · 1 PRACTICE

1 We judge others as we are

The lecture on the false world of appearances asks why everyone misjudges everyone, and answers that each projects his own defects onto his fellow man. An unpleasant person is shown to reflect a defect of one's own, and the judgment issued is that defect, projected.

There is a general tendency of everyone to misjudge everyone, and this is lamentable. But why does everyone judge everyone and wrongly? What is the reason?

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

Simply one, and it's very easy to understand: it happens that each one projects one's own psychological defects onto others, each one sees one's own defects in one's fellow man. The defects that we saddle others with, we have them in excess ourselves; we judge others as we are.

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

07

A PRACTICE

If we are alert, if we do not identify with the event, with that person who is so unpleasant to us, if instead of criticizing him, we self-criticize, we self-observe to see what is happening, we will discover that a defect of ours –born yesterday or the day before yesterday or who knows from how long ago, or perhaps in other existences– has been reflected on that person, and that is why he is so unpleasant to us. Behold, that is what mechanical antipathy is: one hundred percent absurd.

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

Remember that there is much virtue in the wicked, and there is much evil in the virtuous.

The Fifth Gospel

And truly, we project our own psychological defects on others. Why do we judge wrongly our fellow man? Why do we all have the tendency to see all kinds of defects in our fellow man? Simply because we project our own defects on our fellow man, we judge them wrongly; we assume that so-and-so is like this or like that, and it turns out that he is neither like this nor like that, he is completely different, and our judgment is wrong, false.

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

07

We see others' actions and have the tendency to interpret them erroneously. We are never able to see others' actions with equanimity, with serenity; we always label them wrongly. Remember that there is much virtue in the wicked, and there is much evil in the virtuous.

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

07

We judge others according to how we are – there are so many mistakes!– and our judgments do not coincide with the events that we misinterpret, be they our own or those of others.

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

07

We are in a frightful state of coma. Reflect on this: we do not know ourselves, [that is] first. Second, we project our psychological defects on others, and see in others our own defects. Third, we wrongly judge the actions of others. Fourth, such actions do not coincide with the judgment that we issue. Fifth, the judgment that we issue is, in reality, our own psychological defect that we have projected on our fellow man.

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

7 PASSAGES · 2 PRACTICES

II It is very difficult to judge an Adept

If the ordinary fellow man cannot be judged rightly, still less can an Adept, and mud is thrown at both. The Initiates, the one who wants to be different and those who served humanity in the past are criticized because they are not comprehended, and appearances deceive.

If we mistakenly judge the Adepts, we also cast our wrong judgments on them, because if it is not possible to judge correctly the acts of the common and ordinary fellow man, much less is it possible to judge the acts of the Adepts in a correct manner.

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

Normally, we tend to throw mud against the Adepts. Just as we throw mud against our fellow man, we also throw mud against the Adepts of the White Brotherhood. That is why they have been crucified, poisoned, put in prisons, stabbed, persecuted. It is very difficult to judge an Adept. If it is almost impossible to judge our fellow man, much less could we judge an Adept.

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

07

A PRACTICE

So, I invite you to reflect tonight, to never let yourselves be carried away by appearances, because appearances deceive; to not saddle anyone with our defects.

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

> *...never let yourselves be carried away by appearances, because appearances deceive*
>
> The Fifth Gospel

Esoteric discipline is very demanding. We should not confuse sanctity with sanctimoniousness. The human type of sanctimonious person has filled the world with tears. The sanctimonious fanatic becomes horrified at everything. When a tenebrous, sanctimonious person saw the Mexican sculpture of the Bat God, he said that was black magic. For the sanctimonious person, even the most divine things are black magic. Master Litelantes was criticized by the spiritualist sisters because she did not partake of their hypocrisy. Sanctimonious women hated her because she did not share their parrot chatter, those who talk but not do, and speak of what they do not know. The sanctimonious person only lives visiting from school to school, like a butterfly, and always seated in comfortable armchairs. The sanctimonious person hates sexual magic and lives always filled with fear.

The Greater Mysteries, *1956*

07

The “New Wave” lives quite satisfied with this intellectual mediocrity. If someone wants to be different, distinct from others, everybody disqualifies him, everybody criticizes him, he is given the cold shoulder, he is denied work, etc.

Fundamental Education, 1970

07

The Initiates of the Octuple Path of the Buddhas are terribly criticized, because they are not comprehended.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

It is then indispensable not to condemn or criticize those who in the past worked in some way for humanity. They did what they could; now we should elucidate and clarify.

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

Part Six – Conscious of others and of oneself

4 passages · 4 practices

I It is absurd to criticize the errors of others

Criticism turns inward here. The defect is opened with the scalpel of self-criticism instead of criticizing the lives of others, and when critical judgment of a fellow man arises, the mind keeps an inner silence that neither judges nor condemns.

A PRACTICE

We need the death of our 'I'. We need to die from moment to moment, here and now, not only in this physical world but in all of the planes of the Cosmic Mind. We need to be merciless with ourselves in order to dissect the 'I' with the tremendous scalpel of self-criticism.

Christmas Messages, 1952-66

A PRACTICE

We should be sincere with our own selves and dissect the 'I' with the tremendous scalpel of "self-criticism ". It is absurd to criticize the errors of others; what is fundamental is to discover our own errors and then disintegrate them on the basis of analysis and profound comprehension.

The Revolution of the Dialectic

Instead of criticizing the lives of other people, we have to self-criticize

The Fifth Gospel

A PRACTICE

Obviously, a didactic is needed to be able to annihilate the psychic aggregates. Unquestionably, we have to start with psychological self-observation. When one accepts that he has his own particular, individual psychology, it is clear that he sets out to self-observe. It is in relation with our friends, in the street, in the temple, at home, at work, in the countryside, etc., that our hidden psychological defects surface. If we self-observe in a continuous way, we will be able to see them. Once a defect is discovered, it must be opened with the scalpel of self-criticism to see what is true in it. Instead of criticizing the lives of other people, we have to self-criticize, and when we have found a defect in ourselves, we must analyze it carefully, open it –I repeat– with the scalpel of self-criticism. This is possible through the evident self-reflection of the Being, in deep meditation. And once the defect in question has been entirely comprehended, then we must disintegrate it atomically.

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

07

A PRACTICE

Normally, by "mental silence" is understood when one empties the mind of all kinds of thoughts, when one achieves the stillness and silence of the mind through meditation, etc. But there is another kind of silence. Suppose that a case of critical judgment comes before us in relation to a fellow man, and however, mentally, we remain silent, we do not judge, we do not condemn; we keep quiet both externally and internally. In this case, there is inner silence.

The Fifth Gospel · The Rescue of our Inner Light

5 PASSAGES · 1 PRACTICE

II Learn to put ourselves in the place of others

Intolerance sees the speck in another's eye and not the log in one's own. When the aggregates of intolerance die, tolerance is born, one sees from the other's point of view and destructive criticism disappears; whoever is conscious of himself no longer calls another a thief or a gossiper.

And when it comes to intolerance, this leads us to criticism: we see the defects of our fellow man, but we do not see our own; we see the speck in the eye of the other, but we do not see the log in our own. Only when one sees from the point of view of others does he learn to be more tolerant with his fellow man, and as a result the destructive and harmful criticism disappears. It becomes necessary, therefore, to learn to put ourselves in the place of others.

The Fifth Gospel · Of the Esoteric Work

Of course, when one develops tolerance, that destructive criticism disappears. So, it is necessary to develop tolerance, but for tolerance to develop within us, one has to eliminate the psychic aggregates of intolerance, only then can tolerance be born within us. That is dear, complete, in the most transcendental sense of the word.

The Fifth Gospel · Of the Esoteric Work

When one becomes conscious of others
and of oneself, one no longer criticizes

The Fifth Gospel

A PRACTICE

One is amazed to see how the fellow man is criticized. If we would put ourselves in the point of view of the fellow man, if for a moment we would change our personality to that of our fellow man, we would understand the fellow man and then we would not criticize. It is very important for us to learn to see the point of view of others, to put ourselves in the place of the fellow man; that is indispensable. Unfortunately, people do not know how to see the point of view of others and that is why they fail lamentably.

The Fifth Gospel · Of the Esoteric Work

07

Simply, my esteemed brothers, one becomes comprehensive when one dissolves the “I’s”, that is obvious; one learns to see the other’s point of view, one becomes tolerant, that sense of destructive criticism disappears, etc. One becomes normal when one destroys the Ego: the psyche becomes normal, it starts to work in a different way, completely different from anyone else’s.

The Fifth Gospel · Of the Esoteric Work

07

When one becomes conscious of others and of oneself, one no longer criticizes, one no longer says: 'That person is a thief, so-and-so is a killer"; one no longer says it, one is conscious of oneself, and knows that many times one has stolen, that many times one has killed. One no longer says: "So-and-so is a big-mouth, he is a gossiper", because one knows that many times one has talked, that many times one has been a gossiper.

The Fifth Gospel · Of the Esoteric Work

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: critic, criticism and criticize (not *critical*); judging others, anyone or the neighbour, and *judge not*; the defects of others, seeing in others and projecting onto others; condemning, censuring, blaming and accusing others; speaking ill of others; the mote and the beam and fault-finding. Slander, gossip and calumny, the neighbour and self-righteousness were taken only where one of those stood beside them. That returned **214 candidate paragraphs in 33 books**. Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 97.7% of the time and on the class 90.2%, and a third reader, who saw neither verdict, settled the 5 disagreements. The 14 paragraphs that open a sentence the readers had found running on were then read the same way, and the two readers agreed on 13 of the 14. 84 were judged printable and 4 were left out as restatements of passages kept; where his sentence ran across several paragraphs they were joined into one passage, so **76 passages are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 46 were false friends, a critic of books or of reason, or criticism of him and his work, 19 were neighbours on another subject, 14 belonged to another built work, 13 named criticism only in passing, the subject being elsewhere, and 7 were narrative. 39 more were judged and not printed, and 6 were the second halves of sentences, joined to the passages they finish.

Some of it he spoke. 39 passages come from the two *Fifth Gospel* volumes, across 7 named lectures, each cited by the name of the lecture with the place and the year where the volumes record them.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 11 ranges run over more than one paragraph.

47 passages also stand in a finished work, and every one is marked where it stands, most of them in *Hypocrisy*, *Slander* and *Vanity*. The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked five ways. Every reader's note was proved to sit on the passage as it is actually printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 29 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book. One mistake of the scan was mended, and only one: in *Logos, Mantram, Theurgy, 1959* ¶856 the scan's "criticizing their fcllowman, Jet them" is printed "criticizing their fellowman, let them".

A work of The Egos, the family for the defects to be dissolved and for what is born in their place. It takes the "I" that criticizes, censures and judges others and sees in them the defects it carries, and the self-criticism that is born in its place. It wears the family's smoke and its heavy rule with a gold hairline, in iron-gall ink.