

Criticism of Others

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1 The "I" judges and translates everything

We violate the law of the tranquil heart when we criticize others.

The Aquarian Message, 1960

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 Whoever criticizes others is weak

(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

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

3 That which we so much criticize in others

"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*

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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*

4 Destroying within ourselves the tendency to blame others

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

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

The Great Rebellion, 1975

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

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*

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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.

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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 In us there is something that censures

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*

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.

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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!

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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.

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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.

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7 Has none among those present here ever criticized anyone?

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*

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.

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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.

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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*

8 Instead of criticizing them, we take advantage of them

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*

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*

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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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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*

9 Who is the one who censures

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*

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*

10 Do not judge so that you will not be judged

“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

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

07

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

11 No one has the right to judge anyone

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*

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

Igneous Rose, *1954*

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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

12 Why we should not condemn anybody

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

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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*

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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

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

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*

07

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*

07

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*

14 Try to see the best in all human beings

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

The Aquarian Message, 1960

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

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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

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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

15 We judge others as we are

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

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*

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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*

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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*

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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*

16 It is very difficult to judge an Adept

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

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*

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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

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

17 It is absurd to criticize the errors of others

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*

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

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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

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

18 Learn to put ourselves in the place of others

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

07

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