

Hypocrisy

The hypocrite and the Pharisee within, the sanctimonious, the saint in his own eyes who judges his neighbour and justifies himself, what it costs, and the sincerity that takes its place, in his own words from all fifty-two books

131 PASSAGES · 26 BOOKS · 24 PRACTICES · 12 LECTURES · 12 SECTIONS · 4 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 carries that book and the paragraph it came from. Where he was speaking rather than writing, it also carries the name of the lecture, with the place and year where the volume records them, so anything on this page can be found again in the source.

He places hypocrisy in the false personality. He speaks of *"hypocrisy and the silly vanities of our false personality"*, and he finds it even in a face: *"The mechanical smile is hypocritical and tenebrous"*.

His figure for it is the Pharisee, and he looks for him within. *"The leaven of the hypocritical Pharisees, who do not work on themselves"* He tells the man who keeps every outward rule: *"Truly you appear just before men, but you are full of hypocrisy and evil within."*

The third part is the saint in his own eyes. *"The hypocrites believe themselves to be Saints"* So they judge, condemn and throw the first stone, and the door stays shut: *"No hypocritical Pharisee, no overly pious person will enter into the Kingdom"*. *"A horrible Karma will befall upon the hypocritical Pharisees."*

The last part is the way out. Whoever judges his neighbour is describing himself, and whoever justifies himself is defending what he carries; he asks us to drop the defence and look. What comes after is plain enough to see in a face: *"The smile of sincerity comes from the very bottom of the soul"*. He asks for people *"absolutely free from any kind of hypocrisy, sanctimony"*.

What is in it

A practice — something to do, framed and labelled

Part One — Hypocrisy and the silly vanities of our false personality

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THE MAP

Four parts: the false personality, the Pharisee, the saint in his own eyes, and sincerity

Tap a part to go to it.

Hypocrisy and the silly vanities of our false personality
PART ONE · 14 PASSAGES · 0 PRACTICES

The leaven of the hypocritical Pharisees
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The hypocrites believe themselves to be Saints
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We must be sincere with ourselves
PART FOUR · 29 PASSAGES · 15 PRACTICES

Part One – Hypocrisy and the silly vanities of our false personality

7 PASSAGES

1 Hypocrisy and the silly vanities of our false personality

Hypocrisy placed among the defects of the false personality: the ego takes pleasure in pretending, and the intellect hides and excuses what it cannot remove. He ends with false virtue and with his own admission of hidden defects, since the hypocrite is the one who hides them.

We must never forget that hypocrisy and the silly vanities of our false personality make of us persons that are dull, rancid, retarded, reactionary, and incapable of seeing that which is the new.

Treatise of Revolutionary Psychology, 1975

The intellect can give to itself the luxury of hiding defects or repudiating them, condemning them, justifying them, labeling them with diverse names, dissimulating them, hiding them from the sight of the neighbor, passing them from one department into another, etc. Yet, it can never eliminate them.

Parsifal Unveiled, 1970

07

The Ego pleases itself with falsehood, deception, falsity, hypocrisy, vanity, error, fiction, with pretending, etc. Yet, the Being is different; He never lies, always utters the truth no matter what the cost might be.

Parsifal Unveiled, 1970

Yet, the Being is different; He never lies, always utters the truth no matter what the cost might be.

Parsifal Unveiled, 1970

It would be the breaking point of absurdity to think that an Initiate with the Ego very well dead would commit the crime of dumping garbage or filthy things into the lakes or rivers. However, it is obvious that the 'I' enjoys such crimes, it delights in doing evil, it does not feel compassion for all creatures. The Ego does not want to understand that when the liquid element (water) is

infected, as a fact, he is damaging everything that is with life. 37. Hail, thou, Ahi, who comest forth from Heaven, I have never made haughty my voice. The Ego is lofty, haughty, proud, arrogant, imperious, contemptuous, disdainful. It is accustomed, nonetheless, to hide its pride under the tunic of Aristippus (a vesture filled with holes and patches). The Ego even gives to himself the luxury of uttering with fake meekness and pietistic poses; yet, through the holes of its clothing its vanity is shown. 38 Hail, thou, Spirit, who givest commands to the Initiates, I have never cursed the Gods. Perverse people abominate and denigrate the Gods, Angels or Devas.

Parsifal Unveiled, 1970

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 his pride with beggar's attitudes; he undresses himself without shame in order to show his great powers, and in gatherings he always craves for the first chairs of the first row. Nevertheless, for God there is neither space nor time. But while the human being awakens from his dream of separatism, within which only the impulse of his passion moves to the degree that these are governing the world; he lives dead in regard to God, to himself and to fellowmen. He polishes his personality throughout his reincarnations; thus, his body and face become beautiful or ugly according to his deeds (read The Picture of Dorian Grey by Oscar Wilde). Only his eyes are slowly changing and he leaves the unmistakable seal of his way of being, thinking, feeling and loving in all of that which he does. Then, one day tired of his painful pilgrim life over the earth, he stops, turns and goes back towards his Beloved One. The liberation of

this type of human is what the Divine Master Jesus Christ refers to in the parable of the Prodigal Son.

Christic Aztec Magic, 1973

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.

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

07

When I observed them with the sense of psychological self-observation, I saw them fleeing: the thief who steals and flees terrified, horrible faces of theft! I was horrified, yes, of myself, but I have no problem confessing it, because if I did not confess it, it would be a sign that those "I's" were still alive in there; because the hypocrite has the tendency to hide his own defects. So, I have no problem confessing that I had that kind of "I's". Even leading an honorable life, I had them; even paying the debts of others, I had them. What did I have to do? To disintegrate them, to reduce them to cosmic dust. And this caused me horror.

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

7 PASSAGES

11 The "I" disguises itself as a saint

The ego dressed as saint, martyr and penitent. These passages show crime hiding among the perfumes of the temple and under a pious face, and the perverse in the robe of sanctity.

Master: The "I" disguises itself as a saint, as a martyr, a penitent, a good husband, etc. Many virtuous people possess psychic aggregates. Remember that there is much virtue in the wicked and much evil in the virtuous. Amidst the cadence and the perfumes of the temple, crime hides. The most abject criminals put on pious poses, portrayals of martyr, etc. In the Abyss, there are many mystics and anchorites who believe that they are doing very well.

THE FIFTH GOSPEL ·THE BALANCE OF THE ENERGETIC CENTERS ·*Conference given to Gnostic students*

As long as the psychological disintegration of all these abominations, ambitions, envy, etc. has not been done, even when we think we are honest, honorable, sincere, charitable, beautiful people on the inside, etc., obviously, we will not be more than whitened sepulchers: beautiful on the outside, but full of disgusting rottenness on the inside. There are many people who assume that, by means of good intentions, it is possible to reach sanctification. Obviously, as long as psychological aggregates exist within us, underneath a pious look and a venerable face, there can be no sanctification.

THE FIFTH GOSPEL ·THE BALANCE OF THE ENERGETIC CENTERS ·*Conference given to Gnostic students*

07

Between the cadences of the verse, transgression also hides; among the perfumes of the temple transgression hides; adultery, fornication is committed in the shadow of the cross, and the lowest criminals assume pious poses, sublime figures, facades of being martyrs, etc.

YES, THERE IS A HELL, A DEVIL AND KARMA, 1973

Obviously, as long as psychological aggregates exist within us, underneath a pious look and a venerable face, there can be no sanctification.

The Fifth Gospel

The time has come for us to know that we are perverse ones disguised with the robe of sanctity: wolves in sheepskin, cannibals dressed in gentlemen's clothing, executioners hidden behind the sacred sign of the cross, etc.

Treatise of Revolutionary Psychology, 1975

07

These magicians of the darkness abound wherever there existed ini tiatory colleges. They are the antitheses of those colleges and they speak as Masters, always presuming to be Initiates of those colleges. They never say anything that could arouse suspicion. They show that they are kindly and humble, defend the good and the truth, adopt tremendously mystical postures, etc. Clearly, under such con ditions the naive and inexperienced devotee abandons the Path of the Razor's Edge and entrusts himself fully to those wolves in sheeps clothing. That is fatality.

The Perfect Matrimony, *1966*

07

But crime tends to disguise itself with many ap-parels. There are bad children in the world who are working on themselves wanting to reach the Self-Realization of the Being. There are bad wives who are working on themselves and who want Liberation. There are bad husbands who think they are perfect, but they are monstrous, and, nevertheless, they are working on themselves, they set out to reach Liberation, and they long for it. All that kind of people fail! It is useless for us to disguise ourselves, failure is failure.

The Fifth Gospel ·Clarifications About the Psychological Work

07

If there exists human cruelty, it is true that there also exists spiritual cruelty. All of us who love the light have already passed through many type of "isms", that is to say, we have known the schools of Theosophism, Rosicrucianism, Spiritualism, etc., etc. Thus, where only love, brotherhood, fraternity and peace were proclaimed, we really only found hypocritical Pharisees, whitened sepulchers, resentment disguised within garbs of philosophy, terrible fanaticism and secret gossiping.

Occult Medicine and Practical Magic, 1978

Part Two – The leaven of the hypocritical Pharisees



10 PASSAGES

I Beware of the leaven of the Pharisees

The warning of Jesus and his reading of it: the leaven of the Pharisees is the doctrine of those who go to their rites to be seen and never work on themselves, and who speak words of peace while plotting in secret.

> *Jesus the Great Kabir warns his disciples by telling them: "Take heed and beware of the leaven of the Pharisees and the Sadducees".*

The Great Rebellion, 1975

It is ostensible that with this warning Jesus referred to the doctrines of materialist sadducees and of hypocritical pharisees.

The Great Rebellion, 1975

07

Evidently, pharisees gather at their rites so that others say that they are good people, to pretend in front of the others, but they never work upon themselves.

The Great Rebellion, 1975

07

> *What is the leaven of the Sadducees? The doctrine of the five senses, the materialistic doctrine. And what is the leaven of the Pharisees? The doctrine of the intermediate mind. We know quite well that the Pharisees attend their temples to be seen by others, attend their rites to fulfill their duty, but they never work on themselves; they always occupy the front positions in the synagogues and public squares, but "inside they are full of all kinds of rottenness and the bones of the dead."*

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

07

We must be careful of the doctrine of the Sadducees –the sensual mind– and of the doctrine of the Pharisees, who attend their rites, their cults, etc., but with no intention of ever working on themselves.

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

Such people are content with mere beliefs, intimate transformation does not interest them.

The Fifth Gospel

Who are the Pharisees? They are those who attend their temples, their schools, religions or sects, etc., for everyone to see them; they hear the word, but they do not do it within themselves. They are like the man who looks at himself in a mirror and turns around and leaves [forgetting what he saw]. They only attend so that others see them, but they never work on themselves, and that is very serious. Such people are content with mere beliefs, intimate transformation does not interest them. Ultimately, they waste their time miserably and fail.

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

07

The leaven of the hypocritical Pharisees, who do not work on themselves, is in the second mind.

Pistis Sophia Unveiled, 1983

07

There are many Pharisees who discourse with the Adepts with words of peace, though they secretly plot against them.

Pistis Sophia Unveiled, 1983

07

> *Beware of the yeast of the hypocritical Pharisees.*

Pistis Sophia Unveiled, 1983

07

> *"Woe to you Pharisees, because you love the most important seats in the synagogues and respectful greetings in the marketplaces."*

Christmas Messages, 1952-66

11 Make clean the outside of the cup

The whited sepulchre and the cup washed on the outside. He fills the figure with the Pharisee who abstains from meat, wine and tobacco and is full of evil within, and closes with the instruction to eliminate the secret Pharisee from our own nature.

The most that we can do is to astutely conceal what is convenient to us, to hide our perversities and smile like saints, this is the fallacy of the ego, the habit of deceiving. One part of the myself can hide another part of the myself Is this something unusual? Does perhaps the cat not hide his claws? This is the fallacy of the ego. We all carry the Pharisee within us; we are very beautiful from the outside, but we are very rotten within. We have known Pharisees who are horrifying. We knew one who wore the immaculate robe of the Master, his hair was long and a razor never shaved his venerable beard. This man frightened the entire world with his sanctity, he was one hundred percent vegetarian, he drank nothing that could have alcohol, people knelt before him.

The Revolution of the Dialectic

> *This is how Pharisees are... "Woe unto thee hypocritical scribes and Pharisees for thou cleanest the cup and the plate from the outside, but from within thou art full of theft and injustice".*

The Revolution of the Dialectic

07

You do not eat meat, you do not drink alcohol, you do not smoke... Truly you appear just before men, but you are full of hypocrisy and evil within.

The Revolution of the Dialectic

07

With his fallacy of the ego, the Pharisee conceals the crimes from the eyes of others and also conceals them from himself We know Pharisees who carry out tremendous fasts and frightening penitences, they are certain of being just and wise, but their victims suffer the unutterable. Almost always, it is their wives and their children who are innocent victims of their evils, but they continue with their sacred exercises convinced of being just and holy.

07

We knew a hypocritical Pharisee who rejected the sacred wine because the grapes had fermented. Someone hosted him in his home and he indignantly fled from this house because the owners of the house ate meat. That perverse Pharisee was a horrible black magician. Hypocritical Pharisees! "Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:" (Matthew, 15: 17, 18, 19 and 20). "And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. The venerable Master Litelantes was criticized by the Pharisees because she ate meat. She responded, "First I will correct my defects and after I have corrected them, 1 will then stop eating meat." The Pharisees then turned furious against this great guru of the Law.

The Greater Mysteries, 1956

07

The hypocritical Pharisees never ever self-realise. They are the ones who become horrified when they see someone eat meat or drink a glass of wine; they clean the outside of the glass and the plate, but the interior of their consciousnesses and of their minds are full of thievery and wickedness.

Christmas Messages, 1952-66

07

> *"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

Truly you appear just before men, but you are full of hypocrisy and evil within.

The Revolution of the Dialectic

Not all those who fabricate a superior 'I' fall into mythomania; fanatics abound who are not mythomaniacs and they only aspire to evolve in order to achieve the union with the superior 'I'. Those fanatics do not eat a piece of meat, or drink a glass of wine and terribly criticise all those who eat a tiny piece of meat or have a cup of wine in their hands ready to make a toast. These fanatics are unbearable, they are commonly one hundred percent vegetarian, they consider themselves very holy, but at home they are cruel with their wife, with their children, etc. These people are delighted with fornication, adultery, covetous, ambition; but, they consider themselves very holy.

Christmas Messages, *1952-66*

07

There are people who clean up on the outside, they do not eat meat, they do not drink, they do not smoke, they presume to be chaste, but at night they have pollutions. There are people who covet not being covetous, these people loathe covetousness and nevertheless they covet not being covetous.

Christmas Messages, *1952-66*

07

When I visited the ogre, I found him immersed in mystical prayer; he was telling me that he wanted to arrive at his Father, that he wanted to self-realize, etc. He was an unbearable one-hundred-percent vegetarian, he considered himself a saint, he washed his hands, he thought himself to be perfect.

The Fifth Gospel ·Clarifications About the Psychological Work

07

> *This which we are saying, my esteemed Gnostic youth, will never be understood by those who follow the path of the "good householder". The Great Kabir Jesus, referring to the latter, said: "Hypocrites, Pharisees, whitened sepulchers, perverse generation of*

vipers, for you cleanse the outside of the cup and the dish, but the inside is full of filth." He also compared them to "whitened sepulchers, beautiful on the outside, but on the inside, full of all classes of rottenness and bones of the dead."

The Fifth Gospel ·Urgency of the Inner Revolution ·*Message directed to the Gnostic youth – Mexico City – 1975*

07

A PRACTICE

Therefore, we must start from zero and recognise that we are demons, if indeed what we want is to reach the inner Self-Realisation of the Being. First of all, we must eliminate the secret Pharisee from our interior nature. Let us remember the words of Jesus: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven (with all of those theories which you have) against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matthew 23: 13).

My Return to Tibet, *1969*

07

"Ye blind guides (who are not illuminated) which strain at a gnat, and swallow a camel. "Woe unto you scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full extortion and excess." (Matthew 23: 24-25). "Woe unto you scribes and Pharisees, hypocrites! (fanatic puritans who commit crimes and thereafter wash their hands) for ye are like unto whited sepulchres, which indeed appear beautiful outward (filled with fake humbleness and with sublime pietistic postures), but are within full of dead men's bones, and of all uncleanness.

My Return to Tibet, *1969*

07

"Even so ye also outwardly appear righteous unto men (and you even self-cheat yourselves by believing yourselves to be good and holy), but within (even if you will never believe it, indeed,) ye are full of hypocrisy and iniquity." (Matthew 23: 27-28).

My Return to Tibet, *1969*

III The Pharisee 'I' exists within each person

The Pharisee as an ego each person carries: it blesses the food, keeps pious attitudes and believes itself virtuous. The section ends with the warning that even the virtuous fall if this 'I' is not dissolved.

Answer: Woe are you, hypocritical Pharisees, whitened sepulchers, perverse generation of vipers, who clean the plate and cup, although inside you are full of putrescence. The Pharisee "I" is found active deep within many devotees; they presume to be saints and sages, chaste and perfect, but deep down they are frightening fornicators.

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

The Pharisee "I" blesses the food upon sitting at the table, he has pious attitudes, he deceives himself, believing himself virtuous, but in the profundity of himself, he hides designs too shameful to be confessed and Machiavellian purposes that justify with good intentions.

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

07

That coenobite resembled a saint of course. What an expression! What a beatific attitude! Such a pious posture! Upon his chest a crucifix glittered.

The Mystery of the Golden Blossom, 1971

07

All that sanctimony, my God! What extremely horrifying hypocrisy... It was obvious that the PHARISEE EGO was strongly established in that blue monk...

The Mystery of the Golden Blossom, 1971

07

The interior pharisee is an obstacle to comprehension. To presume that we are virtuous is absurd. Once I asked my teacher the following question: "Is there any difference between your Divine Monad and mine?"

The Mystery of the Golden Blossom, 1971

To presume that we are virtuous is absurd.

The Mystery of the Golden Blossom, 1971

Mystic Pride is a characteristic of the Interior Pharisee. These are people who boast of being Initiates, Saints and Wise, who renounce sex without having previously built the Solar Bodies, without having previously worked in the Ninth Sphere, without previously reaching the Second Birth; then they wind up developing the Abominable Kundartiguador Organ.

The Solar Bodies, 1968

07

> *Jesus the Christ stated: "Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess.' And the Publican standing afar off would not l up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me, a sinner.' I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbled himself shall be exalted." LUKE 18: 10-14 To begin to realize our own nothingness and the misery in which we find ourselves is absolutely impossible as long as that concept of "more" exists in us.*

Treatise of Revolutionary Psychology, 1975

07

Oh, how wretched we are, how many times do we believe we are loving, when what is happening is that another person filled with lust is utilizing the heart center. How wretched we are; we confuse animal passion for love! Nevertheless, it is someone else within ourselves, within our personality, who goes through these confusions. All of us think that we will never pronounce those words of the Pharisee in the biblical parable: "God, I thank thee that I am not as other men are," etc.

Treatise of Revolutionary Psychology, 1975

07

The Pharisee ‘I’ exists within each person.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

Woe to those who do not dissolve the Pharisee ‘I’!

Pistis Sophia Unveiled, 1983

07

Even the most virtuous men and women can fall into the abyss of perdition if they do not disintegrate the Pharisee ‘I’.

Pistis Sophia Unveiled, 1983

Part Three – The hypocrites believe themselves to be Saints

12 PASSAGES · 1 PRACTICE

1 The sweetness of the sanctimonious

The sanctimonious type: horrified at everything, moving from school to school, making a religion of the kitchen, with feigned humilities and poses of gentleness. He sets sanctity apart from sanctimony and warns against those who speak sweet words and lie.

To speak of sanctity in these times is something very difficult because the world is full of stupidly sanctimonious persons who presume to be saints.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

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 sanctimonious person enjoys theories and believes himself to be of the kingdom of supermen. The sanctimonious person is so imbecile that he would dare to excommunicate a Ghandi, or a Jesus Christ, if he was to surprise them eating a piece of meat. This is the sanctimonious type, always fanatic, always afraid, always a fornicator.

THE GREATER MYSTERIES, 1956

07

167. Although it seems unusual to the student, the one who is pointed at and accused with the finger is often closer to the Initiation than the hypocritical,

sanctimonious one who sweetly smiles before the people in the auditorium of the lodge or temple.

Igneous Rose, 1954

07

Those who betray the people demand sweetness, and criticise those who treat them with the severity of the law. These are the Pharisees who are scandalized by everything, but who sell the Christ for thirty silver coins.

Christmas Messages, 1952-66

07

The intimate self-realisation is not in what we eat or in what we don't eat. The intimate self-realisation has nothing to do with the poses of false gentleness, or the sweetness of the sanctimonious. The intimate self-realisation is not for the foolish, or for the self-righteous, or for any false hypocritical Pharisee. The intimate self-realisation is only for revolutionaries.

Christmas Messages, 1952-66

No hypocritical Pharisee, no overly pious person will enter into the Kingdom of magic and of esotericism.

Christmas Messages, 1952-66

No hypocritical Pharisee, no overly pious person will enter into the Kingdom of magic and of esotericism.

Christmas Messages, 1952-66

07

A PRACTICE

Be careful of the hypocritical Pharisees who tell you sweet words, but lie. Be careful of those who believe they are wiser than the Christ, affirming that there are many paths, when in truth He only taught one single Path. Be careful of those hypocritical Pharisees who tell you that the Law of Evolution will bring you to the goal.

Christmas Messages, *1952-66*

07

Commonly, the aforementioned people often say, with a certain sanctimonious air, "The first thing we need is the moral, because without it there is nothing, everything else will come later." In this way they escape, fleeing in order to take refuge in that heavy and horrible inertia of the false moral.

Christmas Messages, *1952-66*

07

The consciousness of the investigator is moved, upon contemplating the heads of households submerged in the tenebrous Jupiterian region; however what is more curious is that they always thought themselves virtuous, just and kind, in this world, under the light of the Sun., and some of them were even profoundly religious.

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

07

They were extraordinary pious persons with feigned humilities and comedian poses; unbearable vegetarians of the type who make of food, a religion of the kitchen.

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

07

I would call them hypocrites, Pharisees, whitened sepulchers, using the tone of the Great Kabir Jesus; however, this would never be said by their followers or those that would have seen them in beautiful halls of a pseudo-esoteric or pseudo-occultist type.

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

10 PASSAGES · 4 PRACTICES

11 They believe they are saints

The gap between what people believe of themselves and what they carry within: holy and powerful in their own eyes, poor and perverse in fact. The practices ask for the courage to recognise one's own errors and to give up the pride of believing oneself a saint.

We are poor and miserable, naked and perverse. However, we believe ourselves to be holy and powerful.

PISTIS SOPHIA UNVEILED, 1983

However, everyone, like Pilate, washes his hands, they believe they are saints, they suppose that they march on the road of perfection.

YES, THERE IS A HELL, A DEVIL AND KARMA, 1973

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

Nonetheless, they cynically say, "I am a child. I have no pride. I am very simple, etc." "Hypocrites, Pharisees, whitened sepulchers, generation of vipers." To the abyss! To the abyss! To the abyss!

THE GREATER MYSTERIES, 1956

07

May none of us think he is perfect, because perfect, only the Father who is in the Heavens is perfect; we all, starting with me –who is the one delivering this conference here before you–, must consider ourselves imperfect. It is lamentable that in the Gnostic Movement there are still personalities who think they are perfect; it is lamentable that in our Gnostic Movement there are still mythomaniacs, people who feel sublime and hierarchical. I, as founding president of this great Movement, would never feel perfect, because I am

perfectly convinced that only he, the Lord, the Father, is perfect. But in the Gnostic Movement, one sometimes sees astonishing incon-gruities: people full of error who think they are wise, people who feel very holy when their hands are full of coal; people who feel very elevated hierarchically, transformed into Hierophants when, in reality and in truth, they have not even started to tread the revolutionary vertical path.

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

The abyss is full of sincerely mistaken individuals and persons with very good intentions.

The Perfect Matrimony, *1966*

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

A PRACTICE

"Blessed be they who cleanse their garments (the seven bodies) in the blood of the Lamb (Christonic semen) in order to enter through the doors of the City." Yet, really, how few are they who achieve High Initiation. Very few are they who are capable even of kissing the whip of the executioner. To kiss the hand that strikes us is very difficult and yet urgent for those who to

attain High Initiation. Christ said, “Of the thousand who look for me, one finds me; of the thousand who find me, one will follow me; of the thousands who follow me, one is mine.” The worst thing is that those who have read much occultism and who have belonged to many schools are full of platitudinous sanctity. They believe themselves to be very saintly and wise although they presume to be humble. These poor brothers are further from the altar of initiation than the profane. Whoever wishes to reach High Initiation must begin by recognizing that within he is per verse. Whoever recognizes his evil is on the path of Realization. Remember that within the incense of prayer the crime also hides. This is difficult for those who have read a great deal. These people feel themselves to be full of sanctity and wisdom. When they have sparks of clairvoyance, and then they are intolerable because they declare them selves Masters of Wisdom. Naturally, people like these are sure candidates for the abyss and for the second death. The abyss is full of sincerely mistaken individuals and persons with very good intentions. When the Initiate has made part of his creative Fire emerge from the head, he casts his crown at the feet of the Lamb. Saint John speaks of the twenty four elders who cast their crowns before the throne of the Lord.

The Perfect Matrimony, *1966*

07

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

07

A PRACTICE

Many may believe themselves to be very liberal in their way of being and very just; but if suddenly someone tells them that they are not, that they are not that liberal nor that just, they could get offended because they feel that they are just and liberal. But if they have learned to project their Consciousness beforehand, previously, on the hidden side of themselves, on that hidden side that one never sees, then they come to admit by themselves, directly, that they are not as just or as liberal as they thought they were, and that deep down there is injustice and intolerance, etc. When someone tries to hurt them in this sense, they do not get hurt, because they know that they are being told the truth.

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

07

A PRACTICE

We must abandon the pride that leads us to believe we are saints. In fact, it is very difficult to find a saint in this world. We all have the same defects; those who don't have a certain defect in one area of their life will have in another. All of us seem to have come from the same mould.

The Buddha's Necklace, 1967

20 passages · 2 practices

III He who is without sin, let him cast the first stone

The hypocrites who judge what they do not know and throw stones at the Christ, followed by the Gospel sayings on judging, the speck and the plank, and the adulteress. He applies the first stone to the pain of one's own jealousy and to the habit of labelling others.

The lips of the hypocrites speak against those who have performed the Goddess Justice within themselves.

Pistis Sophia Unveiled, 1983

The hypocrites believe themselves to be Saints and they speak against the Alchemists who have performed Minerva within themselves.

Pistis Sophia Unveiled, 1983

07

The hypocritical Pharisees tear their vestures while thundering and striking with lightning that which they do not know.

Pistis Sophia Unveiled, 1983

07

The hypocrites believe that they know, however, they do not even suspect that they do not know.

Pistis Sophia Unveiled, 1983

07

The hypocritical Pharisees of today, yesterday, and all times dare to slander and judge even the Master of the White Lodge.

Pistis Sophia Unveiled, 1983

07

The hypocrites are white as washed sepulchres, a perverse generation of vipers.

Pistis Sophia Unveiled, 1983

07

The hypocrites stick their nose where it does not belong. Thus, they judge what they believe they know, yet, they truly do not know.

Pistis Sophia Unveiled, 1983

07

What do the hypocritical Pharisees know about the intimate life of the Wise?

Pistis Sophia Unveiled, 1983

07

Never has any Pharisee believed himself to be mistaken.

Pistis Sophia Unveiled, 1983

07

Christ is judged by the Pharisees who believe themselves to be wise. Thus, this is how they throw stones against Him.

Pistis Sophia Unveiled, 1983

Never has any Pharisee believed himself to be mistaken.

Pistis Sophia Unveiled, 1983

Many hypocritical Pharisees hate us because we condemn crime. They say that we hate; this is how they erroneously judge us, because we are not complacent with whores.

The Greater Mysteries, 1956

07

Many puritanical people, on reading these lines will judge us immoral. These people, however, are not scandalized by brothels or prostitutes. They insult us but are incapable of going to preach the Right Way in the neighborhoods where prostitutes live. They hate us but they are incapable of abhorring their own sins. They condemn us because we preach the religion of sex, but they are incapable of condemning their own fornication. Such is humanity.

The Perfect Matrimony, 1966

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

07

> *"Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?*

The Mystery of the Golden Blossom, 1971

07

> *"How can you say to your brother: 'Let me take the speck out of your eye' when all the time there is a plank in your own eye?*

The Mystery of the Golden Blossom, 1971

07

> *"You hypocrite!, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.*

The Mystery of the Golden Blossom, 1971

07

> *"He who is without sin, let him cast the first stone..."*

The Mystery of the Golden Blossom, 1971

07

> *And already Jesus the Christ, in the parable of the adulteress –that woman of the Christic Gospels–, exclaimed: "He who is without sin among you, let him throw the first stone at her!" No one threw it. Not even Jesus dared to throw it; he said: "Woman, where are those accusers of yours? Neither do I condemn you; go and sin no more." Not even he himself, who was so perfect, dared to do so, being him. Now, with what authority would we do it?*

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

07

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

A PRACTICE

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

IV A horrible Karma will befall upon the hypocritical Pharisees

What the hypocrite reaps: devolution in the submerged worlds, the Second Death, and a heavier punishment in the underworld than traitors receive. He adds the pious with secret faults and those who shut the Kingdom against others.

How absurd it is to judge by appearance and throw stones against Christ. A horrible Karma will befall upon the hypocritical Pharisees.

Pistis Sophia Unveiled, 1983

The hypocritical Pharisees devolve within the submerged mineral kingdom of the infernal worlds.

Pistis Sophia Unveiled, 1983

07

The Second Death and the burning lake of fire and sulphur await the hypocritical Pharisees.

Pistis Sophia Unveiled, 1983

07

Telemachus, the son of Ulysses, found millions of hypocritical Pharisees in the kingdom of Pluto, they are whitened sepulchres who always fake love towards religion, but who are filled with arrogance and pride.

Runic Magic, 1969

07

By descending this Hero into more submerged regions, he found many parricides and matricides who were suffering frightful torments. He also found many wives who bathed their hands with the blood of their husbands; also traitors who betrayed their country and who violated all of the ir oaths. Nevertheless, even when appearing incredible, these traitors were suffering less punishment than the hypocrites and simoniacs.

Runic Magic, 1969

Nevertheless, even when appearing incredible, these traitors were suffering less punishment than the hypocrites and simoniacs.

Runic Magic, *1969*

Thus, this was the will of the three judges of the Infernal Worlds, since they say that these hypocrites and simoniacs are not content with being evil as the rest of the condemned ones, but moreover, they boast of themselves as being saints, and they mislead people with their false virtue. They place people far away from the path which leads towards the Truth.

Runic Magic, *1969*

07

> *"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer, therefore ye shall receive the greater damnation" Referring to so many false apostles that wander about founding diverse sects that never lead to the final liberation, the Great Kabir Jesus says: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to in one proselyte, and when he is made, ye make him twofold more the child of bell than yourselves."*

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

07

There are also pious people with secret transgressions which cannot be confessed; what good they have was always paid well by the law of Karma but the bad that they have takes them to the abyss of perdition.

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

07

The tenebrous ones advise seminal ejaculation; they say that sexual magic is dangerous and they demand a thousand conditions in order to have the right to practice sexual magic. The tenebrous ones shut the doors of Eden unto poor suffering humanity and then with thousands of fallacies they put the poor souls into the cages of their intellectual systems; that is the crime of the lucifers. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Be careful, brothers of my soul, "For many shall come in my name, saying, I am Christ; and shall deceive many."

The Greater Mysteries, 1956

07

With just reason Christ said, "Out of a thousand who seek me, one finds me. Out of a thousand who find me, one follows me. Out of a thousand who follow me, one is mine." The intellect is the weapon that the black magicians use to drive us away from the doors of Eden. The lucifers have brilliant intellects. The lucifers despise sex and are fornicators; they are terribly wicked and hypocritical. What is most serious is the appearance of holiness that the tenebrous ones put on. They speak of the light of the Gospels, love and charity. They present themselves full of apparent humility, and then they say that sex has no importance, that sex is low and gross, that they seek the purest spirituality. This is how they shut the doors of Eden unto poor humanity. "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.,, Chapter 9 THE SEVEN CHURCHES The Kundalini enters through the inferior orifice of the spinal canal, which in run - ofthe-mill persons is closed. The seminal vapors uncover this spinal orifice in order for the igneous serpent to enter through there. Along the canal there exists the "Canalis Centralis" and within this channel exists another, even finer, called Brahmanadi in the Orient; within the latter there is a third channel which is even finer. That third channel is the Chitra nadi and in that nadi exist seven lotus flowers, which

are the seven chakras. Those are the Seven Churches of which the Apocalypse of St. John talks to us about. As the Kundalini ascends through the spinal canal, it opens each of the seven churches. These seven chakras resemble seven lotus flowers surging forth from our spinal column. These lotus flowers hang from the medulla when the sacred serpent is enclosed in the Church of Ephesus. However, when the serpent ascends up to the cerebrum, these lotus flowers turn upwards, shining with the sexual fire of the Kundalini.

The Greater Mysteries, 1956

07

They are hypocritical Pharisees who strain at a gnat and swallow a camel; the failures who neither enter the Kingdom nor permit others to enter. In truth, sex is the stumbling block and rock of scandal.

Tarot and Kabalah, 1978

Part Four — We must be sincere with ourselves

9 PASSAGES · 5 PRACTICES

I We judge others as we are

What we criticise in others is our own defect projected onto them. He asks us to look at the hidden side of ourselves, to put ourselves in the place of others, and to stop criticising anyone.

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

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*

07

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*

07

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*

Whoever criticizes others is weak, while the one who is critical of himself from moment to moment is a giant.

Introduction to Gnosis

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

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*

07

A PRACTICE

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 · The Transvalorization of the Esoteric Work · *Third Chamber – Mexico City – 1975*

07

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

07

A PRACTICE

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

The Aquarian Message, 1960

12 PASSAGES · 6 PRACTICES

11 Abandon self-justification and self-consideration

Self-justification as the ego's defence: the demon of the mind is never to blame, and fantasy excuses the worst we do. The practices ask us to recognise our mistakes without excuses and to become ruthless enemies of ourselves.

Pilate, the demon of the mind, always washes his hands, always declares himself innocent, is never to blame, constantly justifies himself to himself and to others, he seeks excuses, means of evading his own responsibilities, etc.

THE GREAT REBELLION, 1975

Naturally, the only cause of all of these wo rds of self-consolation and self-consideration is their own self-justification.

RUNIC MAGIC, 1969

07

By means of the mechanisms of fantasy, we always justify our worst infamies, we elude responsibilities, we look for escapes, we indulge ourselves, we consider ourselves to be the best and we believe ourselves to be just and perfect.

THE SECRET DOCTRINE OF ANAHUAC, 1974

07

There is not true charity in thousands of aspirants, they presume of being charitable, but when we call on them to struggle for a new social order, they flee terrified or they justify themselves saying that the Law of Karma and Evolution will resolve everything.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

07

The disciple –let us now symbolically call him Justinian– how many times has he justified himself? He is convinced that he is doing very well, maybe lately he has improved somewhat. Has he not perhaps protested at certain moments? Has he not perhaps protested in front of the altar of sacrifice? He feels undefeated; he is sure that he has never protested and that he has always done everything in favor of the Great Cause, without ever failing.

THE FIFTH GOSPEL · IMAGINATION AS POWER, FANTASY AS ILLNESS

07

In that way, that saint stops his progress toward the Eternal Common Cosmic Father. And many are the saints who are thus detained in their progress. In truth, although they are from Nirvana, on the occult side of the moon, which is not seen, on that occult side of the psychological moon, they carry all those "I's", and this is what many don't understand. This is really the serious thing. We all have the tendency to justify ourselves, to let ourselves be carried away by appearances.

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

We all have the tendency to justify ourselves, to let ourselves be carried away by appearances.

The Fifth Gospel

A PRACTICE

We must recognize our own mistakes without self-justification, excuses and without any kind of evasion.

The Mystery of the Golden Blossom, 1971

07

A PRACTICE

What flattered you the most yesterday? Why do you feel superior to this or that fellow in a specific moment? At what hour did you feel superior to someone? Why do you feel conceited when you relate your triumphs? Could not you keep quiet when they gossiped about someone you know? Did you receive the goblet of liquor out of courtesy? Did you accept smoking, although not having the vice, possibly because of the concept of education or out of manliness? Are you sure that you were sincere in your chatter? And when you justify yourself, when you praise yourself, when you boast about your triumphs and do so repeating what you have previously told others, do you comprehend that you are vain?

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

We have to be sincere with ourselves and ask ourselves what we want, if we have come to the Gnostic teaching out of mere curiosity If in reality what we desire is not to pass through decapitation, then we are fooling ourselves; we are defending our own filthiness; we are proceeding hypocritically.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

In the path of the transformation of impressions, we have to be sincere with ourselves and we are not to persuade ourselves. In the beginning, there appears justification in us, but we need to study that such justification can be the fruit of self-esteem.

The Revolution of the Dialectic

07

A PRACTICE

Abandon self-justification and self-consideration. Become enemies of yourselves if you really want to radically die; it is only in this manner that you will achieve enlightenment. Depart from Radical Zero. Abandon mystical pride, megalomania, the tendency to consider yourselves super transcended. All of you are merely intellectual animals condemned to the pain of living.

The Revolution of the Dialectic

07

A PRACTICE

Therefore, there is a marked tendency toward self-consideration and self-justification. It is not possible to eliminate the inhuman elements that constitute the Ego while there is self-consideration and self-justification; this is obvious. One has to become, if he wants to dissolve the Ego, a ruthless enemy of himself, to treat himself without self-consideration of any kind, to be crudely realistic with himself.

The Fifth Gospel ·The Two Sides of Human Virtues ·*Lecture – Interview – Mexico City – 1977*

8 passages · 4 practices

III The smile of sincerity comes from the very bottom of the soul

What stands where hypocrisy stood. He contrasts the smile of sincerity with the mechanical smile, names the lack of sincerity in the world, and asks us to be sincere with ourselves before the teaching and the work.

It is urgent to distinguish between the smile of sincerity and the mechanical smile. The smile of sincerity comes from the very bottom of the soul. The mechanical smile is hypocritical and tenebrous; it is the grimace of the devil.

Introduction to Gnosis

People have lost notion of sincerity. Nowadays, human words do not carry the substance of sincerity and people suffer due to the lack of sincerity. Today, human words are full of falsehood and hypocrisy.

Zodiacal Course, 1951

07

Sincerity is what we need, to not miserably deceive each other anymore. Unfortunately, there is a huge lack of sincerity in the world. Everyone believes they are perfect, everyone believes they are righteous, everyone believes they are holy, everyone believes they are wise. In the different schools of a pseudo-esoteric and pseudo-occultist type, there is no one who thinks he is ignorant; everyone believes they have already "grabbed hold of God by the beard". They ignore, and the worst of all is that not only do they ignore, but moreover they ignore that they ignore. That is what is most serious!

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

07

> *A certain sage emphatically stated the following: "The work of Sexual Magic transfigures the body and brings about an ideal accentuation of the sexual within the soul. For this reason only those beings who try to overcome the dual dilemma between the world of the soul and that of the senses are capable of Sexual Magic - those*

beings who are endowed with innermost wakefulness, those who are absolutely free from any kind of hypocrisy, sanctimony, negation or devaluation of life."

The Mystery of the Golden Blossom, 1971

We must be sincere with ourselves and dissect the 'I' with the dreadful scalpel of self-criticism.

The Social Christ

A PRACTICE

Answer me beloved reader, be sincere with yourself, place your hand on your heart and answer me with sincerity. Have you self-realized yourself? Are you sure that with your theories you will become a God? What did you achieve? What have you attained with your theories?

The Aquarian Message, 1960

07

A PRACTICE

We must be sincere with ourselves and dissect the 'I' with the dreadful scalpel of self-criticism.

The Social Christ

07

A PRACTICE

In that state, one will work in the process of the comprehension of the 'I' or defect that one wants to disintegrate. The Gnostic student will concentrate himself on the psychological aggregate and will maintain it on the screen of the mind. Above all, it is indispensable to be sincere with oneself.

The Revolution of the Dialectic

07

A PRACTICE

It is necessary to be successful in life. If you truly want to be successful, you should begin by being sincere with yourself, recognizing your own errors. When we recognize our errors we are on the path to correcting them. Everyone who corrects his own errors is inevitably successful.

Introduction to Gnosis

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for every form of the word: *hypocrisy*, *hypocrite*, *hypocritical*; for his figures of it: the *Pharisee*, the *whited sepulchres*, the *sanctimonious*, the *puritan*, the wolves in sheep's clothing, the pious poses and false piety, the mask; and for the phrases he uses when he teaches it without naming it: to believe oneself a saint, to *pretend* or *appear* to be virtuous, to *judge others*, the speck in the brother's eye and the first stone, *self-justification*, and on the other side, *sincerity*. Bare *pose*, *pious*, *mask*, *virtuous* and *respectable* were measured and narrowed first, because most of them are something else. That returned **373 candidate paragraphs in 36 books**. Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 96.2% of the time and on the class 88.7%, and a third reader, who saw neither verdict, settled the 14 they did not. 139 were judged printable and **131 are printed here**; the rest are recorded with the reason each was set aside.

What was set aside. 58 paragraphs where hypocrisy is named in passing and the subject is elsewhere; 34 where the word is something else (among them *Hypocrites* for the physician Hippocrates, and the meditation posture); 26 that belong to a finished work; 11 of the *Pistis Sophia*'s own text with nothing of his beside it; 8 of narrative; 4 of the Gospel story retold; and a handful of headings and of passages that belong to Lying and Pride. Seventy-six more were judged marginal.

Much of it is spoken, not written. 25 of these passages come from the two *Fifth Gospel* volumes, across 12 named lectures.

Nothing of his is changed. No mend was needed. 4 paragraphs were set aside at the last because a fuller printing of the same words stands in the same section, and four were taken into the passage before them, of which they are the second half.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 20 ranges run over more than one paragraph.

29 passages also stand in a finished work, and every one is marked where it stands. This booklet reprints them so that the whole teaching stands in one place.

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 24 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.