

Identification

The three subconscious factors every defect runs on — and the two faculties that stop the machine

495 PASSAGES · 26 BOOKS · 112 PRACTICES · 57 LECTURES · 16 SECTIONS · 3 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from — and, where he was speaking rather than writing, the name of the lecture — so anything on this page can be found again in the source.

This is not a defect but a mechanism. The other works on this shelf take one ego at a time and ask how it is dissolved. This one asks how the machine runs. *"Whoever wants to awaken consciousness here and now should begin to comprehend the three subconscious factors called identification, fascination, and sleep."* Identification is the first of the three and gives the work its name; he states the order twice, in two books a year apart — *"every type of identification is followed by Fascination and Sleep."*

And he gives the moment it starts a name of its own: forgetting oneself. *"When he makes the mistake of forgetting himself, he then falls into fascination and sleep."* That is why the second part of this work stands where it does — between the machine and the cure — because both exercises answer it.

The cure is not the comprehension of a defect but a faculty, and he says it is a sense like any other: *"The sense of intimate self-observation is atrophied in every human being. Yet, such a sense will develop in a progressive manner by working seriously, by observing oneself from moment to moment."* Its exercise is a division — *"one ends up dividing himself in two: the Observer and the Observed"* — which is what the mark at the head of this page draws.

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| A PRACTICE — SOMETHING TO DO | QUOTED SCRIPTURE, NAMED AS SUCH

THE MACHINE

1 Every type of identification is followed by Fascination and Sleep

He names the machine and gives its order: identification first, then fascination, then the sleep of the consciousness. Buddha's Necklace states the three factors and shows them in the crowd, the boxing ring and the bus; Hermetic Astrology walks the same road through a street demonstration and a television set; Fundamental Education runs the whole chain from a schoolroom desk to the man who kills his insulter.

Whoever wants to awaken consciousness here and now should begin to comprehend the three subconscious factors called identification, fascination, and sleep.

The Buddha's Necklace, 1967

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

The Buddha's Necklace, 1967

A boxer exchanging punches with another boxer is sleeping deeply, is dreaming, is totally identified with the event, is fascinated. If he were to awaken

consciousness, he would look in all directions and immediately flee from the ring, wholly ashamed of himself and of the spectators.

The Buddha's Necklace, *1967*

You are traveling rapidly by urban transit, planning to get off at a certain street. Suddenly, the memory of a loved one comes to mind. You identify with that memory, become fascinated, and later have a waking dream. Suddenly, you cry, "Oh, no! Where am I? I have passed my stop. I should have got off at that corner, at that street." Later, you realize that your consciousness had been absent. You get off the vehicle and walk back to the corner where you should have left the bus.

The Buddha's Necklace, *1967*

Identification and Fascination lead to the Sleep of the Consciousness. For example: you are going quite calmly on the street, you suddenly meet a public demonstration; the masses vociferate, they talk about the leaders of the people, the flags wave through the air, people seem to be crazy, everybody talks, everybody yells.

Esoteric Treatise of Hermetic Astrology, *1967*

That public demonstration is very interesting; you already forgot everything you had to do, you become identified with the masses, the speaker's words convince you.

Esoteric Treatise of Hermetic Astrology, *1967*

The public demonstration is so interesting that you already forgot yourself, you have become identified so much with that street demonstration, that you no longer think of anything else, you are fascinated, you now fall into the sleep of consciousness; mixed with the shouting masses, you also shout and you even throw stones and insults; you are dreaming beautifully, you no longer know who you are, you have forgotten everything. We will now give you another simpler example: You are in your living room, seated before the television screen, cowboy scenes appear, there is shooting, lovers' dramas, etc., etc.

Esoteric Treatise of Hermetic Astrology, *1967*

The movie is very interesting, it has totally caught your attention; you have already forgotten yourself that you even shout with enthusiasm, you are identified with the cowboys, with the gunshots, with the couple of lovers.

Esoteric Treatise of Hermetic Astrology, *1967*

The fascination is now terrible, you do not even remotely remember yourself, you have entered a very profound sleep; in those moments you only want to see the triumph of the hero of the movie, you rejoice with him, you are worried about the fate he may have. Thousands and millions are the circumstances that produce Identification, Fascination and Sleep.

Esoteric Treatise of Hermetic Astrology, *1967*

People identify with persons, things, ideas, and every type of identification is followed by Fascination and Sleep.

Esoteric Treatise of Hermetic Astrology, *1967*

People live with Consciousness Asleep, they work dreaming, they drive cars dreaming and they also kill pedestrians who walk dreaming on the streets, absorbed in their own thoughts.

Esoteric Treatise of Hermetic Astrology, *1967*

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

Esoteric Treatise of Hermetic Astrology, *1967*

You are traveling in a city transport vehicle; you have to get off at a specific street, but you are identified, fascinated, dreaming beautifully about a business, in your mind, or with a memory, or with an affection; suddenly, you realize that you have passed your street, you cause the vehicle to stop and then you walk back a few streets.

Esoteric Treatise of Hermetic Astrology, 1967

Wherever we direct our attention we consume creative energy. We can save that energy if we divide the attention, if we do not become identified with things, people and ideas.

Fundamental Education, 1970

When we identify with people, things, and ideas, we forget ourselves and then waste our creative energy in a most pitiful way.

Fundamental Education, 1970

Conscious attention does not include that which is called identification. when we become identified with people, things, and ideas, fascination takes over and the latter produces the sleep of the consciousness.

Fundamental Education, 1970

We must know how to pay attention without identification. When we pay attention to something or someone, but forget ourselves, the result is fascination and the sleep of the consciousness.

Fundamental Education, 1970

When we do not make the mistake of becoming identified with people, things, and ideas, we save creative energy and quicken within us the awakening of consciousness.

Fundamental Education, 1970

When the student makes the mistake of becoming identified with people, things, and ideas…when he makes the mistake of forgetting himself, he then falls into fascination and sleep.

Fundamental Education, 1970

Discipline does not teach students to consciously pay attention. Discipline is a true prison for the mind. Students must learn to handle conscious attention from the very school desk, so that later on, in practical life, outside of school, they do not commit the mistake of forgetting themselves. The man who forgets himself when faced with an insulter becomes identified with that person, he becomes

fascinated and he falls into the sleep of the consciousness and hurts or kills that person and inevitably goes to jail.

Fundamental Education, 1970

He who does not let himself become fascinated with someone who insults him, he who does not become identified with that person, he who does not forget himself, he who knows how to pay conscious attention would be incapable of giving any value to the words of an insulter, or of hurting or killing him.

Fundamental Education, 1970

All the mistakes that the human being makes in life are due to forgetting oneself, becoming identified, fascinated and falling into sleep.

Fundamental Education, 1970

11 See what identification is

The demonstrations, told to a room. The boxing crowd that ended up punching each other, the woman weeping at a film she knows is fake, the cinema he was ordered to stop attending, the man still telling twenty years later how he was swindled. This is the section that shows the mechanism rather than defining it.

> But –I repeat– one has to learn how to see each thing with its two faces, positive and negative, and to not identify with one or the other, because both are fleeting, everything passes; everything in life passes.
>
> The Fifth Gospel ·The Pendular Conduct Of Humanity

Obviously, then one does not identify with either side, one reconciles the opposites by means of the synthesis. Let us take a look at the case of someone, who, for example, is at a great party, very happy, very joyful, but that person knows that each moment of joy is followed by one of pain. But if that person is located in the center, in the Tao, then he reconciles the opposites within himself, in his own Being, in his own Consciousness, and says: "I know that each joy is followed by sadness, but none of this affects me, because everything is transient, everything passes: the people pass, the things pass, the ideas pass, everything passes; it is normal. Therefore, I can live this event perfectly as it should be lived."

The Fifth Gospel · The Pendular Conduct Of Humanity

The most important thing is not to identify with the circumstances of existence. Life is like a movie, and in fact, it is a movie that has a beginning and an end. Different scenes are passing on the screen of the mind. Our most serious mistake is to identify with those scenes. Why? Because they pass, simply because they pass; they are scenes of a great movie, and eventually, they pass.

The Fifth Gospel · The Exercise Of Self-Knowledge

Fortunately, on the path of my life, I always hold this as a motto: not to identify with the different circumstances of life.

The Fifth Gospel · The Exercise Of Self-Knowledge

"You see? That has passed as well..." That is, I never identified with those scenes; and I took as a motto in life, never to identify with the circumstances, with the events, with the happenings. I know those scenes are passing!

The Fifth Gospel · The Exercise Of Self-Knowledge

One worries so much because one has a big problem and cannot solve it. Later, it passes, and then comes another completely different scene. So, why did one worry if it had to pass? What was the point of worrying? When one identifies with the different events of life, one makes many mistakes. If one identifies with a glass of liquor that is being offered to him by a group of drunk friends, then he ends up drunk. If one identifies with a person of the opposite sex at a given moment, he ends up fornicating; and if one identifies with an insulter who is hurting him with the word, he ends up insulting as well.

The Fifth Gospel · The Exercise Of Self-Knowledge

Does it seem sane to you that we, who are apparently serious people, end up insulting? Do you think that would be right? If one identifies with a scene, for example, of pure weeping sen-timentality, where everyone is crying bitterly, then one also ends up in big tears. Do you think that it is right for others to make us cry just because they felt like it?

The Fifth Gospel · The Exercise Of Self-Knowledge

What I am telling you is indispensable if you indeed want to self-discover. It is indispensable, because if one identifies completely with a scene, it means that he has forgotten about himself, he has forgotten about the work he is doing. So, he is wasting his time foolishly.

The Fifth Gospel · The Exercise Of Self-Knowledge

People forget themselves completely; they forget their own profound inner Being because they identify with the circumstances. Normally, people are asleep because of this, because they identify with the circumstances that surround them, and each one has his little psychological song, as I said there in my book Revolutionary Psychology.

The Fifth Gospel · The Exercise Of Self-Knowledge

Suddenly, one finds someone who says to him: "I, in life, had to do this and this and this; they robbed me, I was a rich man, I had money, they swindled me; so-and-so was the bad one who swindled me", and such: his psychological song. Ten years later one comes across that same individual and he tells again his same old song; twenty years later one meets him and he narrates again his same song. That is his psychological song. He remained identified with that event for the rest of his life. Under those circumstances, how is one going to dissolve the Ego? In what way if one is fortifying it? By identifying like that, one fortifies the "I's". If one identifies with a brawl, one also ends up throwing punches.

The Fifth Gospel · The Exercise Of Self-Knowledge

It comes to my memory the case of a boxing match, of one champion fighting against another, in the United States and, at the end, all the spectators ended up punching each other, perfectly crazy, all punching each other. They all turned out to be boxers. See what identification is.

The Fifth Gospel · The Exercise Of Self-Knowledge

Recently, I saw a woman watching a movie where the actors are crying. Well, fake crying, of course, but that woman who was watching the movie is crying terribly as well, in a state of dreadful anguish. See what identification is. What has that poor woman who has identified with that movie done? Well, she created the hero or the heroine of the movie, a new "I" that she created within

herself. That new "I" has stolen part of her Consciousness. So now that person, if she was asleep before, she is even more asleep now. Why? Due to identification.
The Fifth Gospel · The Exercise Of Self-Knowledge

I fulfilled that order, of course, and I stopped going to cinemas. But what was it that harmed me? Well, having identified with that movie that they were showing; I found it so interesting and that woman seemed so beautiful to me at that time that I myself felt I was the beau –not the one on the screen, but myself–. Conclusion: failure. That happened about twenty-two years ago, but I did not forget it.
The Fifth Gospel · The Exercise Of Self-Knowledge

One should never identify with anything that he sees in life, with the circumstances, with the unpleasant events, with nothing. Everything passes! Everything passes!
The Fifth Gospel · The Exercise Of Self-Knowledge

> All circumstances should be taken advantage of in order to study oneself, to observe oneself. Instead of identifying with an unpleasant circumstance, it is better to study oneself. Let's see, do I have anger, do I have jealousy, do I have hatred? What do I feel in this moment with respect to what is happening to me?
> The Fifth Gospel · The Exercise Of Self-Knowledge

This is how to take advantage of the time, by knowing how not to identify, by knowing how to take advantage of everything. Do not forget that the worst adversities offer us the best opportunities for self-discovery.
The Fifth Gospel · The Exercise Of Self-Knowledge

When one identifies with unpleasant circumstances, he makes mistakes, complicates his life, and problems are created. All people are full of problems because they identify with what happens to them, with what they are going through, with what they are living; this is why they are all full of problems.
The Fifth Gospel · The Exercise Of Self-Knowledge

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

Master: Well, by saying "I should have done this or I should have done that", it indicates that he did identify with the scene. When one does not identify with that scene, the mind remains still, calm, and in silence, as if nothing had happened. That is all. Any other question?

The Fifth Gospel · The Exercise Of Self-Knowledge

Master: Well, anyway, it indicates that he is identified because if he did not feel mortified or disgusted with such and such scenes, it is obvious that he would not be mortified either. If one is mortified by such and such event, by such and such occurrences, it is because one has identified. If one does not identify, then why would one be mortified?

The Fifth Gospel · The Exercise Of Self-Knowledge

Identification is an obstacle to comprehension, identification makes the "I's" fortify themselves. When one identifies with something, naturally, it can cause one pleasure or pain. But if one does not identify with anything, then one goes beyond pleasure and pain. Any other question? Who has something to say?

The Fifth Gospel · The Exercise Of Self-Knowledge

For coercion in the mind to not exist, non-identification is urgently needed because identification exerts coercion upon the mind, it conditions the mind. In this case, the mind conditioned by the event, only acts based on reactions. When one acts based on reactions, he does not own his psychological processes. By not identifying, then one is indeed master of his own psychological processes. In this case, one cannot fall into indifference, and can solve in the Consciousness what he has to solve.

III Do not identify yourself with the mind, oh Arhat!

The oldest form of the teaching in his books, and the one he repeated for twenty-five years: the man who identifies with the mind loses the Innermost and goes to the abyss. It runs on into the mind identified with a problem until it becomes the problem, and into what he tells a man to do with a problem instead.

> 35. There is the need to liberate the mind from the process of rationalization. 36. There is the need to change the process of rationalization for comprehension. 37. Do not identify yourself with the mind, oh Arhat!
> Igneous Rose, *1954*

49. One who identifies with the mind falls into the abyss.
Igneous Rose, *1954*

54. All writings which incline the human being to totally identify himself with the mind are legitimate black magic, because the true human being is not the mind.
Igneous Rose, *1954*

45. When man identifies with the mind he goes to the abyss.
Christ Will, *1959*

Woe, the man who identifies with the mind because he loses the Intimus, and will end up in the abyss.
Tarot and Kabalah, *1978*

Unfortunately, quite identified with the mind, people say: "I am thinking," and they feel themselves being the mind.
The Revolution of the Dialectic

Before all else, we should not become identified with the mind if we truly wish to take the most advantage of the Second Jewel, because if we feel ourselves being the mind, if I say: "I am reasoning! I am thinking!", then I am affirming an absurdity and I am not in agreement with the Doctrine of the Yellow Dragon, because the Being does not need to think, because the Being does not need to

reason. The one who reasons is the mind. The Being is the Being and the reason of being of the Being is being itself He is what is, what has always been and what will always be. The Being is the life which throbs in each atom just as it throbs in each Sun. What thinks is not the Being, what reasons is not the Being. We do not have the entire Being incarnated, but we have incarnated a part of the Being which is the Essence or Buddhata, that part of Soul which exists in us, the spiritual, the psychic material. It is necessary for this living Essence to impose itself over the mind. What analyzes in us are the I's, because the I's are but mere forms of the mind, mental forms that we have to disintegrate and reduce to cosmic dust.

The Revolution of the Dialectic

> To not identify with the mind is indispensable. One has to whip the mind, subjugating it, dominating it, since it will be violent and we again whip it. In this manner we come out of the mind and arrive at Truth; that which is certainly not of time.
>
> The Revolution of the Dialectic

In the first case, the mind projects what it has subconsciously elaborated and, identified with such projections, falls into fascination and in the dreams characteristic of unconsciousness.

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

In the second case, the mind has exhausted the process of thinking; it does not project, it is open to the new, it receives without identification and in absence of all fascination and of every dreamlike process.

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

The time for us to learn to solve our problems has arrived. Many problems exist: economic, social, moral, political, religious, family-related, etc., and we should learn to solve them intelligently. The important thing to remember for the solution of every problem is to not become identified with the problem. One has a certain tendency to become identified with the problem and the identification is so intense that, in fact, we become the very problem. The result of such an

identification is that we fail in the solution because a problem can never solve another problem.

Introduction to Gnosis

> If you have a very serious problem, do not become identified with the problem, retreat to any healthy recreational place: a forest, or a park, or the home of a very close friend, etc. Distract yourself with something different, listen to good music and then, with your mind tranquil and calm, in perfect peace, try to comprehend the problem profoundly, remembering that the solution to every problem is within the problem itself.
>
> Introduction to Gnosis

> It is urgent to learn to not identify with problems. It is necessary to explore ourselves sincerely and then maintain mental and verbal silence.
>
> The Revolution of the Dialectic

Does it take some courage? It is true. But, what good is a problem? If we analyze well the entire process of the emergence of problems, we will see the following: the causa causarum of this or that problem exists in identification. When one identifies with this or that, with this or that event, with this or that circumstance or occurrence, then comes the problem. And what is curious, is that battle of antitheses of the problem. Obviously, the result is worry. If we analyze worry in itself, we will see that it is eminently destructive: the altered emotional center puts the intellectual center to work in a disordered way, and it also excites in an unharmonious way the activities of the motor center.

The Fifth Gospel ·Clarifications About The Psychological Work

It happens that when we are very worried, obviously, we have forgotten ourselves, our own inner Being. While worrying, one is identified with the problem; this horrible worry comes so fast that one has no time to think about anything else that is not the problem.

The Fifth Gospel ·Clarifications About The Psychological Work

IV One has to start by not identifying with oneself

Identification turned inward: with one's own money, vanity, self-love, pride, negative thoughts, the fantasy of what one is not. He puts this first in the order of the work — before the outside world — and hangs the forgiveness of the Lord's Prayer on it.

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

> For example: did you triumph over the day or did the day triumph over you? What did you do to-day, my dear brothers? What psychological defect did you eliminate? Are you sure that you have not identified today with some morbid thought, or with some greedy thought, or with pride, or with the insulter, or with some worry, with some debt, etc.? Are you sure of that? Did you triumph over the day or did the day triumph over you? What did you do to-day? Have you already realized at what level of the Being you are? Did you move to a superior level of the Being or did you remain where you were?
>
> The Fifth Gospel · The Destruction Of Our Lunar Inheritance

A man who is identified with money, with his fights, with his businesses, is he by any chance poor in spirit? A man who is identified with himself, who is full of images of himself where he feels great, powerful, sublime, ineffable, is he by any chance poor in spirit? Obviously not! He who is full of himself has not left a little place for God; he is not poor in spirit then. How could he be blessed?

The Fifth Gospel · The Destruction Of Our Lunar Inheritance

> Thus, the Gospel of the Lord begins by teaching us non-identification. One identifies with oneself thinking that he will have a lot of money, a nice latest model car, or that the girlfriend loves him, or that he will obtain a great fortune, or that he is a great lord, or that he is a great sage. There are many

> ways to identify with oneself. One has to start by not identifying with oneself, and then, by not identifying with the outside things.
>
> The Fifth Gospel · The Destruction Of Our Lunar Inheritance

When one does not identify, for example, with an insulter, he forgives him, he loves him, he cannot hurt him. And if someone hurts one's self-love, but he does not identify with self-love, well it is clear that he cannot feel any pain, as it does not hurt him.

The Fifth Gospel · The Destruction Of Our Lunar Inheritance

And if one does not identify with one's vanity, he does not mind walking down the street, even in some mended-up shorts. Why? Because he is not identified with vanity. So, first of all, to not identify with ourselves and, then, to not identify with the vanities of the external world.

The Fifth Gospel · The Destruction Of Our Lunar Inheritance

> *When one does not identify with oneself, one can forgive. Let us remember the Lord's prayer: "Forgive us our debts, as we forgive our debtors".*
>
> *The Fifth Gospel · The Destruction Of Our Lunar Inheritance*

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

The Fifth Gospel · The Destruction Of Our Lunar Inheritance

If we truly become meek through non-identification, then we will be happy. But it is necessary not only to not identify with our thoughts of lust, hatred, revenge, rancor or resentment. No! We have to eliminate from us the Red Demons of Seth, those psychic aggregates which personify our defects of a psychological type.

The Fifth Gospel · The Destruction Of Our Lunar Inheritance

If one would not make the mistake of identifying too much with one's self, then internal self-consideration would be something more than impossible.
Treatise of Revolutionary Psychology, *1975*

When one becomes identified with his "self," such a one loves his own self too much and feels self-pity. Often, such a person thinks that he has always behaved very well with this or that fellow, with the spouse, children, etc. and that nobody has appreciated it, etc. In sum, one is a saint and all others are scoundrels and rascals.
Treatise of Revolutionary Psychology, *1975*

A person who is identified with his "self" pities his own situation, and it even occurs to him to keep a count of his problems.
Treatise of Revolutionary Psychology, *1975*

Therefore, to identify ourselves with this or that negative and harmful thought, believing it to be our particular property, would be an absurdity.
Treatise of Revolutionary Psychology, *1975*

The one who unceasingly does not live in a state of alert novelty, alert perception, thinking that he is thinking, easily becomes identified with any negative thought. Thus, lamentably, as an outcome of his behavior, he strengthens the disastrous power of the "Negative I" who is the author of the corresponding thought in question.
Treatise of Revolutionary Psychology, *1975*

The more we identify ourselves with a negative thought, the more we shall be slaves of the corresponding "I" that characterizes it.
Treatise of Revolutionary Psychology, *1975*

Nonetheless, as if our misfortune was not enough, negative emotions, self love and self esteem fascinate us, hypnotize us, never allowing us to remember ourselves, to see ourselves exactly the way we are...
Treatise of Revolutionary Psychology, *1975*

The fantasy-I overshadows the Being, it keeps one so fascinated in oneself, in what one is not, in what is not real, that it does not allow one to discover the

Being, the Being that is within oneself, in one's profundities.

The Fifth Gospel ·Imagination As Power, Fantasy As Illness

But, how can that unfoldment into two take place, that separation into two: an inferior earthly man placed in an ordinary level, and another in a superior octave, within ourselves? How could the separation of those two types of men, the inferior and the superior, really take place within us? In what way? Do you believe that this would be possible if we continue to be fascinated by this fantastic personality, that we think is reality, but it is not?

The Fifth Gospel ·Imagination As Power, Fantasy As Illness

v Not to identify with the different circumstances of life

His own motto, and the instruction that follows from it: life is a film whose scenes pass, so take every event — the pleasant and the painful alike — without identifying and without repudiating. The practices are here: look at life like a movie, say everything passes, use the unpleasant person as a mirror, stop identifying with the mechanical life for a few instants at a time.

When one remembers oneself and works upon oneself, when one does not become identified with all the problems and sorrows of life, it is a fact that one is traveling along the Vertical path.

Treatise of Revolutionary Psychology, 1975

Certainly, it is never an easy task to eliminate negative emotions, to lose all identification with our trend of life, with all types of problems, with business, debts, loan payments, mortgages, telephone, water and power payments, etc.

Treatise of Revolutionary Psychology, 1975

The unemployed ones, those who have lost their position or job for one reason or another, evidently suffer because of lack of money and for them to forget their situation and not worry or identify themselves with their own problem becomes tremendously difficult. Those who suffer and those who cry, those who have been victims of some betrayal or injustice, victims of ingratitude, calumny, fraud, really do forget themselves; they forget their Inner Being; they identify themselves totally with their moral tragedy.

Treatise of Revolutionary Psychology, 1975

Unquestionably such a grief disappears when we do not identify ourselves with the problem that has arisen...

Treatise of Revolutionary Psychology, 1975

> You must not become identified with any event. Remember that everything passes away. You must learn to look at life like a movie; thus, you will receive the benefits... You must not forget that if you do not eliminate mistaken internal states from your psyche then events of no value could bring you disgrace.
>
> Treatise of Revolutionary Psychology, 1975

It is obvious that by identifying with all the events of our existence, we uselessly waste the energy of the consciousness.

The Great Rebellion, 1975

> We should see life as a film, without ever identifying with any comedy, drama or tragedy, thus we would save conscious energy.
>
> The Great Rebellion, 1975

Nobody could enjoy work-flavour as long as he made the mistake of identifying with the diverse events.

The Great Rebellion, 1975

Certainly, identification prevents us from proper psychological appraisal of events. When one identifies with an event, one can in no way extract from it the useful elements for auto-discovery and inner growth of the consciousness.

The Great Rebellion, 1975

The esotericist labourer who returns to identification after losing his guard, feels lifeflavour again instead of work-flavour. This indicates that the psychological attitude, which had been inverted before, has come back to its state of identification.

The Great Rebellion, 1975

If the wretched intellectual mammal mistakenly called human being does not isolate himself but identifies with all the occurrences of practical life, if he wastes

his strength in negative emotions, in personal self consideration and in insubstantial vain wordiness of ambiguous chattering, then nothing constructive, no real element can be developed within him, except that which belongs to this world of mechanicity.

Treatise of Revolutionary Psychology, 1975

In any case, the meaning of tonight's talk is that we must not let ourselves be carried away by appearances, we must not let ourselves be fascinated by the different scenes of life.

The Fifth Gospel ·Gnostic Transformation Of Impressions

Life is like a movie. It is a movie made of, as is natural, many frames, scenes. It is in no way advisable to identify with any scene, with any frame, with any appearance, because everything passes: people pass, things pass, ideas pass; everything in the world is illusory! Any scene of life, however strong it may be, passes and is left behind in time.

The Fifth Gospel ·Gnostic Transformation Of Impressions

When we identify with the different comedies, dramas and tragedies of life, it is obvious that we fall into the fascination and unconsciousness of the psychological sleep.

The Fifth Gospel ·Gnostic Transformation Of Impressions

That is the reason why we must not identify with any comedy, drama or tragedy of life, because, however serious it may be, it passes. There is a vulgar saying that goes like this: "There is no evil that lasts a hundred years, nor a body that can endure it." So, everything is illusory, fleeting.

The Fifth Gospel ·Gnostic Transformation Of Impressions

> If one proceeds in that way –never identifying with any situation, with any event–, he will succeed in always being alert and vigilant as the sentry in times of war, and it is in that state of alertness that one discovers his psychological defects. Any discovered defect must be understood and then eliminated.
>
> The Fifth Gospel ·The False World Of Appearances

But it is indispensable to not identify with any circumstance of life. When we do not identify with this or that problem, when we remain alert, we discover our own psychological defects in the problem.

The Fifth Gospel · The False World Of Appearances

Do not forget that everything passes: ideas pass, people pass, things pass; everything in this world is fleeting and illusory. We cannot and must not identify with appearances, because appearances deceive; this is obvious. Let us think of the states of Consciousness, and this is superlative.

The Fifth Gospel · The False World Of Appearances

> 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

Knowing how to live is very difficult, because we live in a world of appearances, illusory, and we always have the tendency to identify with appearances, forgetting the essential, which is the Being; that is the serious thing!

The Fifth Gospel · The False World Of Appearances

But how could we know ourselves, if we never direct the intelligence inward, toward the interior, if we never remember ourselves because we are identified precisely with the appearances of life?

The Fifth Gospel · The False World Of Appearances

How could we know ourselves, if we never direct the intelligence inward because we are fascinated by the different events, happenings, occurrences that reach us?

The Fifth Gospel · The False World Of Appearances

The fellowman is a mirror where we reflect ourselves, but we do not understand that the reflection in the mirror is our own reflection. We do not even realize that we reflect ourselves in our fellow man; rather, we are so identified with the event, with the happening, with the circumstance or circumstances, that it does not even remotely occur to us to reflect on all these matters; we live in a state of fascination, of unconsciousness and of psychological sleep.

The Fifth Gospel ·The False World Of Appearances

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

The Fifth Gospel ·The Mind And Ethics Of Resurrected Masters

We are always involved in others peoples things, we always go back and forth identified with scenes that have nothing to do with our lives, with events that are not ours; we give opinions without having any reason to give an opinion; we speak when we should say nothing, and we even react to other people's affairs that have nothing to do with us.

The Fifth Gospel ·The Mind And Ethics Of Resurrected Masters

Disciple: Venerable Master, when a representation is presented within the dream world, but the person does not identify with it, but studies it, what result is obtained?

The Fifth Gospel ·The Serious Damages Of Mental Representations

Master: Well, what happens is simply that they have a representation during the dream state. Usually, they are representations of a subjective, incoherent, vague, imprecise type. If the person does not get identified, then such representations are not invigorated; he only studies them and that is all. Upon studying them, he understands and knows what kind of representations they are –usually, they are related to many errors of the past–. But we must distinguish clearly between representations and aggregates.

> Thus, experiences turn out to be useful to know ourselves. Obviously, the main thing is not to identify with any occurrence, with any event, with any circumstance; we need to learn to see the different events and circumstances without identifying with them; we need to take advantage of every experience, however painful, for self-discovery.
>
> The Fifth Gospel ·Work Taste And Life Taste

When one is observing oneself, one sees how useful experiences are. If we retired to a lonely cavern without having self-discovered, without having known ourselves, without having dissolved the Ego, the result would be the most absolute failure.

The Fifth Gospel ·Work Taste And Life Taste

There are also people who after a work of constant observation with the different events of existence, forget about the work; then the experiences are taken once again as before. When one takes the experiences of life as a means to reach an end, as a means for self-discovery, as a means for self-observation, one can savor them. The taste of the work is something wonderful, it gives one an ineffable exquisite-ness.

The Fifth Gospel ·Work Taste And Life Taste

> Thus, let us take every experience, however painful, with joy; let us think that it gives us enough didactic material for self-realization. Let us not make the mistake of identifying with any event, but also let us not make the mistake of repudiating any event; every experience of life is useful.
>
> The Fifth Gospel ·Work Taste And Life Taste

> Man is a sleeping machine. If you want to wake up from the deep sleep in which you live, do not become identified with pleasures, desires, emotions, dramas, the scenes of your life, etc., etc. Call yourself to vigilance every step of the way; remember, good disciple, that people are dreaming. Observe people as they dream, examine all the dreams in which humanity lives. However, do not become identified, so that you can awaken. People believe themselves to be awake since they are not lying down in bed… However, their

> consciousness is sound asleep and dreaming. All the things you see in people are simply dreams. Remember, to not become identified does not mean abandoning your duties as a father, a mother, a child, etc. Do not become identified and thus you will awaken from that deep sleep in which you live.
> Esoteric Course of Kabbalah

Suddenly, we are before a person of the opposite sex, we become very identified with that person finally, we end up in fornications and adulteries. It means that that person of the opposite sex had the upper hand and overcame our psychological process, that person controlled us, subjected us to his or her own will. Is this freedom?
The Revolution of the Dialectic

Suddenly, we find ourselves in front of a person of the opposite sex, we identify very much with that person and, in the long run, we end up in fornication or adultery. It means that person of the opposite sex got the better of us: they initiated our psychological processes, controlled them, submitted them to their will. Is this freedom?
The Fifth Gospel ·Identity, Values And Image

> From time to time, if only for some instants, we must stop identifying with that mechanical life which we lead. One must try to be distinct, to be different; one must be revolutionary, rebellious by nature and by spirit; one must break free from all these old norms of our ancestors, one must totally abandon the rancid customs that our grandparents have lived in.
> The Fifth Gospel ·The New Generations Facing Gnosis

The youth, then, should not continue being bottled up in that process of reasoning; it must be eminently intuitive. Above all, it is necessary to understand that we are asleep. But one cannot awaken as long as he lives completely falsified by mechanistic life, with the various little roles that he has to play in existence. There is a need, I repeat, to no longer identify with these little roles, to break free from them by being rebels, by looking at life from another angle.
The Fifth Gospel ·A Call To Intelligent Rebellion

VI When one identifies with this or that "I", one in fact fortifies it

What identification costs. Identifying with an aggregate feeds it: the board cannot be lifted while you stand on it, the I of revenge is obeyed because you have lost yourself inside it, the lustful scene comes home from the cinema as a new I. The section closes with the energies squandered by identification — the car crash he refused to identify with, and the companions who could not stop.

> Above all we must not identify with any defect–"I", if we really want to eliminate it. If we were standing on a board and we wanted to put it against the wall, this would not be possible if we continued standing on the board.
> The Great Rebellion, 1975

Obviously, we must start by separating the board from ourselves, withdrawing from it and then lifting it up with our hands and putting it against the wall. Similarly, we must not identify with any psychic aggregate, if we truly want to separate it from our psyche. When one identifies with this or that "I", one in fact fortifies it instead of disintegrating it. Let us suppose that an "I" of lust takes possession of the rolls which we have in the intellectual centre, to project scenes of lechery and sexual morbidity on the screen of the mind; undoubtedly, that lustful "I" will strenghten itself tremendously if we identify with such passionary scenes.

The Great Rebellion, 1975

However, if instead of identifying with such entity, we separate it from our psyche considering it as an intruding demon, obviously, creative comprehension will have come out intimately within ourselves. Later on, we could have the luxury of analytically judging such aggregate with the purpose of making ourselves fully conscious of it. What is serious about people consists precisely in identification and that is regrettable. If people knew the doctrine of the many, if they truly understood that not even their own life belongs to them, then they would not make the mistake of identification.

The Great Rebellion, 1975

The worst of all this is that instead of fighting to become independent from all those secret tyrans, we make the mistake of invigorating them which is what happens when we identify. Any scene in the street, any drama in the family, any silly fight between a couple, is due undoubtedly to this or that "I", and this is something which we must never ignore. Practical life is the psychological mirror on which we can see ourselves just as we are.

The Great Rebellion, 1975

Undoubtedly, when this division does not occur, we then continue identified with all the processes of the pluralized “I”

Treatise of Revolutionary Psychology, 1975

Whosoever identifies himself with the diverse processes of the pluralized “I” is always a victim of circumstances.

Treatise of Revolutionary Psychology, 1975

Whosoever takes all his psychological processes as functionalisms of a unique, individual and permanent “I” is identified with all his errors. He has them so tied to himself that he has lost the capacity to separate them from his Psyche.

Treatise of Revolutionary Psychology, 1975

This matter of identifying, imagining and valuing oneself correctly, should not be confused with the marve lous doctrine of non-identification.

The Revolution of the Dialectic

And there are many kinds of pain. For example, an insulter. What do you think an insulter causes? Well, the desire for immediate, very immediate, revenge. Why? Due to the spoken words. But if one does not identify with the “I’s” of revenge, it is clear that one would not reply to the insult with an insult. But if one identifies with the “I’s” of revenge, they put him, in turn, in contact with other more perverse “I’s”, and he ends up in the hands of terribly perverse “I’s” doing stupid things.

The Fifth Gospel ·Gnostic Consequences Of The Immolation Of Pain

If one identifies, for example, with an T of revenge; it puts him, in turn, in contact with other “I’s” from very low neighborhoods where murderers and

thieves live... and upon being in contact with them, they, in turn, come and control him; they control his brain and he ends up doing terrible things; he ends up, finally, in jail.

The Fifth Gospel ·Gnostic Consequences Of The Immolation Of Pain

> But how can we avoid falling into such absurdities then? Well, by not identifying with the insulter, not identifying. There are "I's" within one that tell one what to do, and which say: "Respond, avenge yourself, get your revenge, get even!" If one identifies with these, he ends up responding to the insulter, he ends up avenging himself, getting even, etc. But if one does not identify with the "I" which commands one to do such outrageous things, then he does not do it.
>
> The Fifth Gospel ·Gnostic Consequences Of The Immolation Of Pain

What is most detrimental to one is identification. If an "I", for example, says to him: "Take revenge on that one who caused you pain", and it suggests to him the idea of taking revenge and he identifies with that one who is there suggesting those ideas, well then, at the end of the day, he ends up taking revenge.

The Fifth Gospel ·Gnostic Consequences Of The Immolation Of Pain

All those persons, who live in that psychological city that we carry inside us, are our own "I's"; they are persons, persons... And those persons take advantage of any opportunity to manifest themselves through us. If one pays close attention, for example, to an "I" of revenge, then he identifies with it, loses himself in it and it in him, and he ends up doing what the "I" wants: he commits very serious mistakes that lead him to prison.

The Fifth Gospel ·Gnostic Consequences Of The Immolation Of Pain

So, what is most serious is identifying with those "I's". What would we say if a citizen passing by on the street could lose himself in one? It would be the worst of the worst, it would be horrible, would it not? Well, this is what happens with the "I's": they are citizens who live in the psychological city; suddenly, they decide to lose themselves in one to commit outrageous things.

The Fifth Gospel ·Gnostic Consequences Of The Immolation Of Pain

And the trick they have to get inside one and to lose themselves in one is, precisely, identification; that is the thing. What is most serious is identifying with those people who live in the psychological city, this is what is most serious.

The Fifth Gospel ·Gnostic Consequences Of The Immolation Of Pain

If we do not proceed like that, if on the contrary we identify with it, if we love the scenes of lust, then, instead of dissolving such "I", it will be fortified extraordinarily.

The Fifth Gospel ·Didactics For Buddhist Annihilation

> But to digest that harmful impression that they have brought to you, you must not forget yourself. If you forget yourself and you identify with what they are telling you, you will not be able to digest the impression. But if you do not identify with what they are telling you –due to the fact that you are not forgetting yourself–, then you will digest what they tell you, you will digest the news and a new aggregate will not form in you. But a new aggregate of great anger could form in you if you do not digest those harmful news. Understood? What other question do you have out there?
>
> The Fifth Gospel ·The Need To Crystallize The Soul

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

The Fifth Gospel ·The Rescue Of Our Inner Light

But if one identifies with it and says: "I am angry, I am furious!", it becomes stronger, it becomes more vigorous, and then how is one going to dissolve it, in what way? One cannot, right?

The Fifth Gospel ·The Rescue Of Our Inner Light

> So, one must not identify with that "I", or with its temper tantrum, or with its tragedy, because if one identifies with its creation, then he ends up living in

that creation as well, and that is absurd.

The Fifth Gospel ·The Rescue Of Our Inner Light

The "I's" of conceit and vanity, which correspond to the false personality, entrap us, they make us identify with the things of this world, with material things, with the occurrences, with the different events recurring in time. One has to learn to produce the separation from oneself, the separation from all things; not identify oneself with occurrences, with incidents, with things, with events, etc., because that identification absorbs, vampirizes one's Consciousness and, in fact, submerges it more profoundly. So, we need our Consciousness to awaken, which is possible by making the separation between ourselves, the things, the events and the occurrences.

The Fifth Gospel ·Psychological Foundations Of The False Personality

If, for example, one goes to a cinema and watches a movie full of lust and identifies himself with a scene and so on, what happens? It is very clear that later, one ends up with an effigy very similar to the one he saw on the screen, and that effigy comes to life and comes to stay within one's innermost constitution, transformed into a new psychological "I", into a lustful "I".

The Fifth Gospel ·Practical Solutions Against Collective Hypnotism

The sensory mind identifies with any circumstance. If, for example, we suddenly find ourselves in a sumptuous banquet, we identify so much with the food that we become gluttons; if we are offered a glass, we identify ourselves so much with the wine that we end up drunk; if we meet in our way a fascinating, interesting person of the opposite sex, we identify so much with her that, ultimately, we end up as fornicators or simply become adulterers. In these circumstances and in this way, it is not possible to create the psychological man.

The Fifth Gospel ·The Power Of Intuition Of The Psychological Man

If we have to start somewhere with the work of creating the psychological man, it will be, in reality and in truth, by working on ourselves, never

> identifying ourselves with any circumstance and self-observing from instant to instant, from moment to moment.
>
> The Fifth Gospel · The Power Of Intuition Of The Psychological Man

In trying to organize the psychological man, obviously, there will be a frightening struggle between the two minds: the superior or psychological and the sensory. The sensory mind does not want anything that relates to the superior mind. The sensory mind enjoys when it is identified with a scene of lust, or when it is identified with a painful event on the street, or when it is identified with a glass of wine, and so on; the psychological mind opposes those violently.

The Fifth Gospel · The Power Of Intuition Of The Psychological Man

For my part, I resolved not to identify myself with that circumstance, because our psychological discipline, our psychological judo tells us that, in such cases, one should not be identified. It is obvious that I remained serene, according to our psychological judo.

The Fifth Gospel · The Power Of Intuition Of The Psychological Man

It is obvious that there was a general outcry from my companions. They were outraged not only with that lady, but with me as well. They were in such a state that they could not do anything but protest; they were absolutely identified with the scene, and of course I was called a fool and other such things.

The Fifth Gospel · The Power Of Intuition Of The Psychological Man

I could have waited three, four or six hours, a whole afternoon, and possibly until nightfall, until the insurance person arrived, to conclude in any silly arrangement. Actually, there was no serious problem; the damage to that car was minimal, and even though those people had money, they were in no way willing to pay. They were so identified with the scene that, obviously, they did not feel like “budging an inch” as they say.

The Fifth Gospel · The Power Of Intuition Of The Psychological Man

I certainly saved them from a lot of particulars and annoying details; I prevented them, possibly, from going to the police; I spared them fifty thousand

procedures and nonsense, bitterness and arguments; but they were so identified with those circumstances that they did not even realize the good that had been done to them. That is how people are!

The Fifth Gospel · The Power Of Intuition Of The Psychological Man

So, my dear friends, in reality and in truth, you must understand that identifying with circumstances brings problems. It is absurd to identify with circumstances, completely absurd! Energies are wasted.

The Fifth Gospel · The Power Of Intuition Of The Psychological Man

With what energies would one organize the astral body if he let himself be carried away by those outbursts of anger, by those frightful tantrums, by that anger that has no reason of being? All of that because one identifies with the circumstances. With what forces could one afford to create an individual mind if one, really and truly, squanders his intellectual energies, wastes them on the nonsense of facts similar to those I have narrated? The creation of the second body invites us to save emotional energies, and the creation of a third body, let us call it "intellectual" or "individual mind", makes us comprehend the need to save a bit of our mental energy.

The Fifth Gospel · The Power Of Intuition Of The Psychological Man

We know well that the one who possesses the physical body, a second body of an emotional, psychological type, a third body of an individual mental type and a fourth body of a conscious volitional type, can have the luxury of receiving one's animic principles in order to become a man, that is indubitable. But if one truly wastes one's motor, vital, emotional, mental and volitional energies by identifying with all the circumstances of life, etc., then it is obvious that one will never be able to organize those psychological bodies which are so indispensable for a man to appear within ourselves.

The Fifth Gospel · The Power Of Intuition Of The Psychological Man

So, when I speak of organizing the psyche, one must know how to understand it: we have to manage the energies, to know how to use them, not to identify ourselves so as not to waste our energies clumsily, not to forget ourselves. When

one forgets himself, he gets identified, and when one gets identified, then one cannot give shape to the psyche, one cannot make the psyche to be intelligently structured, because he wastes energies clumsily. This is urgent to understand, my dear brothers.

The Fifth Gospel · The Power Of Intuition Of The Psychological Man

VII People forget themselves because they are fascinated

The second factor. The drunkard, the vain woman at the mirror, the soccer players, the wife at the soap opera, the beautiful suit in the shop window — attention given away and the self forgotten. The Perfect Matrimony's chapter carries the practice attached to it, the question put to oneself before every representation that could fascinate; the section ends with the fascination he says the Antichrist exerts on the multitudes.

The profound sleep in which humanity lives are caused by fascination.

The Perfect Matrimony, *1966*

People are fascinated by everything in life. People forget themselves because they are fascinated. The drunkard in the bar is fascinated by alcohol, the place, the pleasures, his friends and the women. The vain woman in front of a mirror is fascinated by her enchantment with herself. The rich avaricious person is fascinated by money and possessions. The honest worker in the factory is fascinated by hard work. The father of the family is fascinated by his children. All human beings are fascinated and sleep profoundly. When we drive a car we are astonished to see people dashing across the roads and streets without paying attention to the danger from the cars. Others actually throw themselves under wheels of cars. Poor people... walking asleep... like sleepwalkers. They walk sleeping, endangering their own lives. Any clairvoyant can see their dreams. People dream about everything that keeps them fascinated.

The Perfect Matrimony, *1966*

> During sleep, the ego escapes from the physical body. This departure of the ego is necessary so that the vital body can repair the physical body. In the internal worlds we are able to affirm that the ego takes its dreams there, to the internal worlds. In the internal worlds the ego occupies itself with the same

things that fascinate it in the physical. Thus, during his sleep we see the carpenter in his carpentry shop, the policeman guarding the streets, the barber in his barbershop, the blacksmith at his forge, the drunkard in the tavern or bar, the prostitute in the house of pleasures, absorbed in lust etc., etc. All these people live in the internal worlds as if they were in the physical world. During sleep it does not occur to any living being to ask whether they are in the physical or astral world. Those who have asked such a question during sleep have awoken in the internal worlds. Then, with amazement, they have been able to study all the marvels of the Superior Worlds. Only by becoming accustomed to asking ourselves this question from moment to moment during the so called vigil state can we manage to ask such a question of ourselves in the superior worlds during the hours given over to sleep. Clearly, while we are asleep we repeat everything that we do during the day. If during the day we accustom ourselves to asking this question, then this, during nocturnal sleep, whilst outside the body will lead to us repeating the same question to ourselves. The result will be the awakening of consciousness.

The Perfect Matrimony, *1966*

The human being who is fascinated does not remember himself. We must self-remember from moment to moment. We need to Self-Remember in the presence of every representation that could fascinate us. Let us pause before every representation and ask ourselves: Where am I? Am I in the physical plane? Am I in the astral plane? Then give a little jump with the intention of floating in the surrounding atmosphere. It is logical that if you float it is because you are outside the physical body. The result will be the awakening of consciousness. The object of asking this question in each moment is so that it becomes engraved in the subconscious, so that it may manifest later during the hours given to sleep, hours when the ego is really outside the physical body. You should know that in astral, things appear just as here in the physical plane. During sleep, and after death, people see everything there in a form so similar to the physical world, that because of this they do not even suspect that they are outside the physical body. No dead person ever believes himself to have died; he is fascinated and profoundly asleep. If, during life, the dead had made

> a practice of remembering them selves from moment to moment, if they had struggled against the fascination of the things of the world, the result would have been the awakening of consciousness. They would not dream. They would walk in the internal worlds with awakened consciousness. Whoever awakens consciousness can study during the hours of sleep all the marvels of the superior worlds. Whoever awakens the conscious ness lives in the superior worlds as a totally awakened citizen of the Cosmos. Then he lives with the Great Hierophants of the White Lodge.
>
> The Perfect Matrimony, *1966*

Human beings live absolutely asleep. If, for example, a team of soccer players were to awaken consciousness during a match, you can be absolutely certain that the game would end, because the players would be ashamed and run from the soccer field immediately. The fundamental cause of the deep sleep in which humanity lives, is that which is called fascination. Soccer players are deeply fascinated with the game, and it follows that they are asleep while they play. Apparently they are playing awake, but the reality is that they are dreaming.

Esoteric Course of Kabbalah

> The method to awaken the consciousness is based on self-remembering. Every human being is fascinated by different things, as we already said in the preceding paragraph. When we are fascinated with a particular image or representation, we forget ourselves. We are dreaming at that time. I have seen people during a public demonstration throw themselves into violence. In such cases, gentlemen who in their sound judgment are not capable of speaking an ill word have insulted and thrown stones with the crowds in a state of confusion. Here you have the power of fascination; one forgets oneself and then falls asleep, often dreaming about completely absurd things. After the dream passes comes shame, embarrassment and problems. The Gnostic student must not allow himself to become fascinated by anything.
>
> Esoteric Course of Kabbalah

> In the presence of any interesting image or representation one must self-remember and ask oneself the following questions: “Where am I?” “What am I

> doing here?" "Am I outside of my physical body?"
> Esoteric Course of Kabbalah

> Next, carefully observe all your surroundings. Look well at the sky with inquisitive eyes, and at the details of the inner worlds; at times a dramatic interplay of strange colors, at times some strange animal, the ghost of a deceased loved one, etc. These things will confirm to you that you are outside of the physical body, at that time the consciousness will awaken. In those moments of reflection and self-remembering, it is also very useful to take a small jump with the intention of floating in the surrounding atmosphere. It is logical that if we float it is because we are outside of the physical body. If during the dream state the sleeping person asks himself similar reflective questions, it is logical that he will awaken consciousness. If after death the "Ego" asks itself similar questions in the presence of any image or representation, it would awaken instantly. Unfortunately, it does not occur to the "Ego" to ask such questions, because never in life did it become accustomed to do so. It is necessary to take up this habit and live it intensely. It is only in this way that asking ourselves such questions—while dreaming and after death—can occur to us. The result of such a practice is the awakening of consciousness. All those who awaken consciousness become clairvoyant. All those who awaken consciousness live, during the sleep of the physical body, completely awake in the superior worlds. The Great Masters do not dream.
> Esoteric Course of Kabbalah

Parikalpita (Kuntag in Tibetan language) is the vain error of those who are fascinated in this valley of tears, wretched people with egoic consciousness, unfortunate people who adore their I'.

My Return to Tibet, *1969*

Obviously the poor "intellectual humanoid" of subjective psyche, was not only totally identified with everything, but also tremendously fascinated... and kept on dreaming... This "rational homunculus" spoke of values, quotations, currencies, gold, enormous sums, cheques, riches, etc., etc., etc.

The Three Mountains, *1972*

The dead person presented himself attired in a certain gray suit that he wore in life; he came laughing alone, he seemed truly somnambulist, he conversed nonsense, something that he had heard someone say... Useless were my efforts to make him recognize me; the wretched person slept profoundly; certainly he did not see me; in essence, he really perceived exclusively his own mental forms and laughed like a lunatic, like an idiot. Here we have two aspects that come to clarify then, the matter in question. That dead person projected his own mental forms, he dreamed them, he was absolutely fascinated with them and did not even perceive me.

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

The subconscious is the sepulcher of the past upon which burns the fatuous flame of thought and in which the sophisms of distraction are gestated; the latter lead the intellectual animal to fascination, and thereby, to the sleep of consciousness.

The Revolution of the Dialectic

2. — RETROSPECTION : What are we looking for in retrospection? Due to the mechanical life that he lives in, the intellectual animal forgets himself and falls into fascination; he goes around with an asleep consciousness without remembering what he did at the moment of rising, without knowing the first thoughts of the day, his actions and the places he has been to.

The Revolution of the Dialectic

On of the principal obstacles in the comprehension of a defect is not being able to focus on the psychological element being studied, because the mind tends towards distraction. In the world of comprehens ion, when one tries to work on an 'I', everything becomes dark, one cannot see absolutely anything and the consciousness loses, at certain moments, its lucidity, rapidly falling into fascination.

The Revolution of the Dialectic

As one works on oneself, one understands more and more the need to radically eliminate from one's inner nature everything that makes us so abominable. The worst circumstances of life, the most critical situations, the most difficult events

are the most favorable for intimate self-discovery. If one, instead of losing one's head, identifying, being fascinated with the things of life, were to remember himself, he would discover with astonishment, certain "I's" of which he never had the slightest idea or suspicion.

The Fifth Gospel ·The Balance Of The Energetic Centers

Disciple: Master, I would like to know if remembering oneself would then be like reaching a state so that one provokes the search, a profound longing to find the Being, and one maintains it the twenty-four hours of the day so that then the mechanical world does not fascinate one.

The Fifth Gospel ·Intelligent Assimilation Of Impressions

Much has been said about the abominable Kundartiguador Organ, a fatal organ that humanity had in ancient times. It has not been completely lost. We know well that a bone residue still exists at the lower base of the spine; no one ignores it. Such residue belongs to the abominable Kundartiguador Organ, and it possesses, among other things, a formidable hypnotic power; that general, collective, hypnotic current is fascinating.

The Fifth Gospel ·Pedagogy Of Knowing How To Live

For example: on one occasion, while working in the astral world, a dream slipped out of my mind. Ipso facto I realized that a dream had just slipped out, and before it took shape in those supra-sensitive regions, I eliminated it. So, I did not give it the opportunity to hypnotize or fascinate me, because I live awake in those worlds, and I see those who are asleep when I work in the supra-sensitive regions. Here, there and everywhere there are thousands of persons, people who are asleep, they look like sleepwalkers as they walk; people who have never in their lives worried about the awakening of the Consciousness.

The Fifth Gospel ·Gnostic Meaning Of The Golden Embryo

Unfortunately, the Ego exerts an extraordinary fascination upon our own Consciousness. Listening to me, many of you will say that I am too pessimistic, you will put your hand on your heart to say: "Well, I've made some progress". Each one will look for some justification for his conduct, for his way of being, because no one wants to recognize the truth, to recognize that he is a wretch.

The Fifth Gospel ·The Verticality Of Existence

It is difficult for an individual to embrace the whole of the Teaching, due to the fact that he is hypnotized. The most serious thing is that he does not realize that he is in a state of hypnosis, that is what is most serious. I already explained to you what has happened with the Consciousness. Unfortunately, it now works with two systems instead of one. It happens that when we are born –as I told you in my previous conference– we bring all the data we need to become real men. But our parents, our relatives, our teachers at school, our friends, are in a state of unconsciousness that is projected into our psyche: all the fascinations from the state they are in, their lack of culture, their famous elementary [schools] that are worthless, their much-vaunted secondary [school], things of asleep people, etc.

The Fifth Gospel ·Serious Consequences Of Human Hypnotism

Unfortunately, the Antichrist, in these times, has manifested himself, and it is obvious that he has the multitudes fascinated. The Antichrist exists within the depths of every humanoid creature.

The Fifth Gospel ·Urgency Of The Inner Revolution

Who does not bow before the Beast? Who does not worship it? Everyone says: "There is nothing like the Beast" and, prostrated, they venerate it. Thus, the youth must not be fascinated by all the deceiving miracles of the Great Beast.

The Fifth Gospel ·Urgency Of The Inner Revolution

Know that false modern science comes directly from the Antichrist; but it is fascinating, and every knee bends before it. When someone does not kneel before the Beast, others criticize him considering him retardant, antiquated. Thus, this fascination which the Beast produces is frightful.

The Fifth Gospel ·Urgency Of The Inner Revolution

The youth must learn to use all the systems and means of locomotion, of transportation, etc., but without letting themselves be fascinated by the miracles of the Antichrist. The youth must not forget that there is a pure science which is very far from this garbage heap of modern theories.

The Fifth Gospel ·Urgency Of The Inner Revolution

Has the Antichrist ever made, by any chance, a serum that can allow us to live for millions of years? Nevertheless, the Antichrist fascinates, and for that reason the youth must walk very carefully.

The Fifth Gospel ·Urgency Of The Inner Revolution

That is why, Gnostic youth, I invite you to the Intimate Self-Realization of the Being, I invite you to penetrate the Path of the Revolution of the Consciousness, I invite you to enter the path of psychological rebelliousness. It is necessary to not allow ourselves to be fascinated by the Antichrist. It is urgent to work on ourselves, here and now.

The Fifth Gospel ·Urgency Of The Inner Revolution

VIII People work sleeping. People walk through the streets sleeping.

The third factor, and the longest stretch of the work. First what the sleeping state is and where the Consciousness is held — bottled among the I's, subjective, perceiving a millionth of what is there, carrying its dreams into the world of the dead. Then the harder half: nobody accepts that he is asleep, and the man who does accept it has already begun to awaken.

It is necessary to know that humanity lives with its consciousness asleep. People work sleeping. People walk through the streets sleeping. People live and die sleeping. When we come to the conclusion that the entire world lives sleeping, then we comprehend the necessity to awaken. We need the awakening of consciousness. We want the awakening of consciousness.

The Perfect Matrimony, *1966*

So-called infraconsciousness, unconsciousness, subconsciousness etc., are only different forms or zones of the sleeping consciousness. It is urgent to awaken consciousness to become illuminated, a clairvoyant, supraconsciousness.

The Perfect Matrimony, *1966*

The Intellectual Animal divides his painful and miserable life between run-of-the-mill sleep and the improperly called Vigil state, which unfortunately is another form of sleep. While the physical body sleeps in bed, the Ego, enveloped

in its Lunar Bodies, goes around with the consciousness asleep like a somnambulist moving freely in the molecular region.

Esoteric Treatise of Hermetic Astrology, 1967

On the other hand, those who still have not dissolved the "I" and who have neither incarnated the soul nor the Spirit, live within the internal worlds with their consciousness asleep; they only have a subjective consciousness and subjective perception.

Christic Aztec Magic, 1973

The lunar consciousness sleeps deeply; this is the result of a memory that is unfaithful. The human being is only conscious of what he remembers; no one is conscious of the things that one does not remember. The Sinning Adam is memory. He is the "I" that dies and is reborn; this is the lunar consciousness.

Esoteric Course of Kabbalah

A famous writer considered that the quantity of deaths due to accidents of transit (according to annual statistics) is equivalent to the millions of deaths in the 1st World War. This appears incredible but everything continues the same, nothing changes. The accidents continue daily without human society making even a minimum effort to stop them. To people this appears natural, even normal. In reality this is only possible in people that are asleep, indolent and cruel. We should recognize that human beings have not woken up yet. They have their consciousness asleep, only in this way can we explain why this barbarism doesnâ€™t change. This shouldnâ€™t, however, be an excuse to continue with this murder by accident. The time has arrived to COMPREHEND that we are cruel and heartless. When we PROFOUNDLY COMPREHEND that we are cruel and heartless then in a spontaneous form COMPASSION can arise within us.

The Social Christ

That man looked at Juan with the eyes of a somnambulist He did not understand what Juan was trying to make him comprehend. Juan, floating around him, made another attempt. But everything was futile! That man's conscience was asleep and all attempts to awaken it was a total failure.

Logos, Mantram, Theurgy, *1959*

At the hour of death, the Ego takes along its dreams, its worldliness and lives in the world of the dead with its dreams; it continues dreaming, with the Consciousness asleep, it ambulates like a somnambulist, asleep, unconscious.

Esoteric Treatise of Hermetic Astrology, *1967*

I remember the pathetic case of a poor carrier of heavy bundles; after his death, his ego went around carrying a load, package or bundle on his back. Whe n I tried to make him comprehend his situation, when I tried to make him understand that he was already very dead and that he had no reason to go around carrying heavy bundles on his body, he looked at me with the eyes of a somnambulist; his consciousness was asleep, he was incapable of comprehending me.

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

Unfortunately, this is how people with asleep consciousness are; this is how they wander around the world from the day they are born until they die.

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

In practical life we can carefully observe the concrete fact that all people live with their consciousness asleep.

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

It is ostensible that our consciousness sleeps within all of those tenebrous entities that constitute the Ego.

My Return to Tibet, *1969*

Indubitably, the bottled up Consciousness sleeps profoundly.

Pistis Sophia Unveiled, *1983*

Obviously, psychological defects make us abnormal, that is, the inhabitants of Earth have an abnormal psyche, they are crazy, terribly crazy, but they do not realize it. I want you to understand that the Consciousness is bottled up among all those psychic aggregates which together constitute the Ego, the Myself, the "I Myself'. People think that they are awake, but they are mistaken, they sleep profoundly: they drive cars with the Consciousness asleep, they work asleep,

they walk on the streets asleep, they live asleep, but they believe that they are awake.

The Fifth Gospel ·Analysis Of The Human Psyche

However, I am going to tell you something that is terribly true: all human beings, without exception of race, creed, caste or color, are hypnotized. They have the Consciousness asleep, they have it totally stuck within the "I".

The Fifth Gospel ·Analysis Of The Human Psyche

Now you will understand why we emphatically affirm that we have the Consciousness asleep. It is clear that the Consciousness buried among Myself, buried among all these devil "I's" that we carry in our psyche, lies asleep; we are not awake.

The Fifth Gospel ·Magic And Experimental Psychology

Well, the Master was right. What will the people with the Consciousness asleep know about what they are doing? If those people had known that the one they were hanging on that log was the Son of God –the Christ, no less!– I am sure they would not have hung Him. But they did not even remotely suspect it, that is why they did not believe him. And why did they not suspect it? Because those poor people had the Consciousness asleep, bottled up among the "I's".

The Fifth Gospel ·Magic And Experimental Psychology

Therefore, the human Consciousness is asleep. What is needed is to wake up? Of course, it is needed to get out of that state of unconsciousness in which one finds himself. If you had the Consciousness awake, you could see, hear, touch the great mysteries of life and death, but you are asleep. What year were you born?

The Fifth Gospel ·Chaotic Consciousness And Intelligent Consciousness

Now, unfortunately, humanity has atrocious-ly involuted. In these times, humanity is in a state of expiration. If we do not worry about self-discovering, about knowing ourselves better, we will continue with the Consciousness asleep, stuck among all the "I's" that we carry within us.

The Fifth Gospel ·The Exercise Of Self-Knowledge

Awaken! Yes, this is wonderful! All of you would like to see, hear, touch and feel the great realities of the superior worlds, but you sleep. How could one reach the experience of the real if they have the Consciousness asleep? But if one destroys the Ego, the Consciousness awakens and then it knows the real.

The Fifth Gospel ·The Wonders Of Awakened Consciousness

Nowadays, all of you, without exceptions, have the consciousness asleep; it is trapped, bottled up in the Myself, in the Oneself, and in the Ego.

The Fifth Gospel ·The Reality And Fantasy Of Our Psychology

We must awaken at all costs! It is lamentable that the intellectual animal, mistakenly called man, has his Consciousness asleep. It is certain and absolutely true that out of a million of phenomena that happen around us, the intellectual animal only perceives a millionth part of them. This is sad, but it is the truth. People live with the Consciousness asleep, they appear like sleepwalkers; they work in an unconsciousness state, they drive cars in a totally unconscious state. That is the causa causarum due to which human beings do not know the mysteries of life and death.

The Fifth Gospel ·Gnostic Rebellion Against Inner Blindness

And death, what about it? What is there beyond death? Does any of you know it, know it from direct experience? None! You all live a little bit of life –which, by the way, is very bitter– for a few years. Before birth, you do not know anything; after death, you do not know anything! For a few years you live there with the Consciousness asleep, struggling to put food on the table, struggling to pay the rent, or wear these rags so as not to walk around naked, struggling for some love, for a being to love, an attachment. Then comes death, and what then? What do you know about death? Nothing, right?

The Fifth Gospel ·The Consequences Of Psychological Plurality

So, the harsh reality of the facts is that all people have their Consciousness asleep. If they had it awake, they would know where they were before birth. If you had it awake you would know what awaits you after death. But you do not know anything about that because your Consciousness is asleep.

The Fifth Gospel ·The Consequences Of Psychological Plurality

So, human beings have the Consciousness of sleepwalkers: they walk asleep. It would be interesting to awaken the Consciousness, that would indeed be interesting, because then one could perceive by himself, directly, the truth. If one were to awaken the Consciousness, one would know the mysteries of life and death. But while one is as he is, with the Consciousness asleep, what can he know about the mysteries of life and death. Nothing, zilch!

The Fifth Gospel · The Consequences Of Psychological Plurality

But, well, what can ordinary people know about justice? Absolutely nothing. What do they know about justice? What can people with an asleep Consciousness know about what is just, about what is unjust? About what is good and about what is bad? They do not know anything. One thing is good when it suits them and bad when it doesn't suit them. This is how the concepts of good and evil are among people with subjective psyche, among people of subjective justice.

The Fifth Gospel · Gnostic Solution To Problems

So, we have many persons living within our person. The most serious thing is that the Consciousness –the worthiest, the most decent thing that exists in us– is bottled up among all those inner persons that we carry. And the Consciousness is processed in that form, in a subconscious way, by virtue of its own conditioning; that is to say, it is asleep, and this is the serious thing. If we have the Consciousness asleep, how could we really know ourselves?

The Fifth Gospel · The False World Of Appearances

Master: Of course, that is obvious: to not forget oneself. The individual who forgets himself falls in the sleep of the Consciousness, that is clear. But, I repeat, it is here that we need to awaken; whoever awaken here, awakens everywhere. What were you going to tell me?

The Fifth Gospel · Gnostic Discipline For Awakening

Master: That's right! If they walk around unconscious like that, without knowing who they are, without remembering themselves, because here, in the physical world, they never remember themselves, and one realizes that very especially when one is driving a car. One is astonished to see how people throw

themselves in front of [cars], they throw themselves under the wheels. That is something terrible! Everyone is absorbed in their own thoughts, remembering the buddy, the gossip friend, the business, this, that, but they are not aware of themselves. A car can pass by and kill them miserably.

The Fifth Gospel ·Gnostic Discipline For Awakening

Ordinary human beings –or better said, ordinary humanoids– cannot see the supra-sensitive worlds, they do not have the transcendental faculties that allow them to penetrate into the mysteries of life and death. This is simply because their Consciousness is asleep. The Consciousness is the Essence itself, and it is asleep because it is imprisoned within all the "I's" that constitute our psychological errors. We need to dissolve those "I's" for the Essence or the Consciousness to free itself. Only on the basis of profound comprehension and with the help of the Divine Mother Kundalini –the Igneous Serpent of our magic powers– can we destroy, annihilate all those "I's" which constitute our Ego, our Myself. As these "I's" are annihilated, the Essence gets unbottled, and when the Essence is totally liberated, then we awaken, we can see, hear, touch and feel the great realities of the superior worlds.

The Fifth Gospel ·Seriousness In The Esoteric Work

All these "I"-persons –I repeat– enter and leave our body. Within each "I"-person, we truly have a fraction of our own Consciousness bottled up. So, our Consciousness is bottled up within all that multiplicity of "I's" which constitute the Myself. Our bottled-up Consciousness functions by virtue of its own conditioning, that is to say, we have the Consciousness asleep.

The Fifth Gospel ·The Verticality Of Existence

> *Lest coming suddenly he find you sleeping (that is, with your Consciousness sleeping). And what I say unto you I say unto all, watch (awaken your Consciousness).*
>
> *The Secret Doctrine of Anahuac, 1974*

> *<< And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground. And when he rose from prayer, he came to the disciples and found them sleep for sorrow (with*

> *the Consciousness asleep), and he said to them, "Why do you sleep? (Why do you have your Consciousness asleep?) Rise and pray that you may not enter into temptation."*
>
> The Three Mountains, 1972

> *But know thou, oh, Bharata, that Tamas is born of ignorance, deluding all embodied beings; it binds fast the embodied being, by heedlessness, laziness and sleep" (asleep Consciousness, the sleep of Consciousness).*
>
> Esoteric Treatise of Hermetic Astrology, 1967

Teachers and male and female students live with the consciousness asleep. They truly act like robots, going to school, college and university in an unconscious and subjective manner, without really knowing why or for what reason.

Fundamental Education, 1970

It is useless to fill our heads with more and more theories, and to quote Dante, Homer, Virgil, etc., if our consciousness is asleep, if we do not have a clear and objective consciousness about ourselves, about the subjects we study and about everyday life.

Fundamental Education, 1970

Ten or fifteen years at school living a mechanical and unconscious life, and then they leave school with the consciousness asleep. Yet they leave school believing that they are awake.

Fundamental Education, 1970

It is quite natural for a professor to forget his umbrella, a book, or his wallet in his car. All this happens because the professor has his consciousness asleep, he is dreaming…

Fundamental Education, 1970

All people believe that they are awake. If someone was to accept that his consciousness is asleep, it is clear that from that very moment he would begin to awaken.

Fundamental Education, 1970

When dualism is done away with, when the mind becomes integrated, serene, quiet, profound, when it no longer compares, at that time the essence, the consciousness awakens, and this must be the true aim of fundamental education. Let's distinguish between objectivity and subjectivity. In objectivity there is awakened consciousness. In subjectivity there is sleeping consciousness, subconsciousness. Only objective consciousness can enjoy objective knowledge.

Fundamental Education, 1970

The individual man himself, and no one else but he, can realize for an instant, for a moment, that before that instant, before that moment, he was not truly conscious; that his consciousness was asleep. Afterwards he will forget that experience, or retain it as a memory; as the memory of a powerful experience.

Fundamental Education, 1970

Normally, the consciousness sleeps deeply in the intellectual animal called "man".

Fundamental Education, 1970

The life of the human being is a life of dreams. Yet, he believes he is awake, and would never acknowledge that he is dreaming and that his consciousness is asleep.

Fundamental Education, 1970

It is very difficult to make other persons comprehend that they have their consciousness asleep; people never accept the tremendous truth that they are asleep.

Esoteric Treatise of Hermetic Astrology, 1967

If the devotees had full consciousness of the Christic gospel preached by the Great Kabir Jesus, it is obvious that so many sects would not exist; truly there would be only one Christic religion of a universal cosmic type. However, the believers are not able to agree among themselves because they have their consciousness asleep; they know nothing. Nothing is evident to them. They have never personally talked with an Angel; they have never consciously and positively entered the celestial regions. They walk because others walk, eat

because others eat, talk because others talk, and in this manner they proceed from the cradle to the sepulcher with blindfolded eyes.

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

The asleep machine, the humanoid automaton is very far from being able to comprehend the difference between objective consciousness and subjective consciousness; the machine has its own thesis precisely based on the profound sleep of the consciousness. It is not possible in any manner to make an asleep profane person comprehend the difference between consciousness and subconsciousness, between objectivity and subjectivity, between sleep and vigil, etc.

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

Only by awakening consciousness is it possible to accept such differences. Unfortunately, the profane person believes himself to be awake and is even offended when someone tells him that his consciousness is asleep. Talking in Socratic language we would say that the learned ignoramuses, the asleep profane person, the unconscious machine does not only ignore but also ignores that it ignores; does not only not know but also and what is worse, does not know that it does not know.

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

Now you will understand why people have the Consciousness asleep. However, everyone thinks they are awake. If those present here truly realized that they are asleep, they would cease to be machines, they would become awakened creatures.

The Fifth Gospel ·The Precariousness Of The Human Psyche

But it is necessary to awaken. The four Gospels insist on the need to awaken, but we continue asleep. We do not know that we are asleep. If people knew that they have the Consciousness asleep, they would initiate the awakening.

The Fifth Gospel ·The Organization Of Our Inner World

On the other hand, we see on the path of life, amid the diverse schools and denominations, sects, orders, etc., people with heads filled with theories, individuals with rich erudition, but with a completely asleep Consciousness;

learned ignoramuses who not only do not know, but what is worse, they do not even know that they do not know. Those get lost. Having fulfilled their one hundred and eight existences, they enter the submerged involution of the Infernal Worlds. But they think they are doing very well, that's for sure; and when questioned, they demonstrate a surprising erudition: sparkling minds with flashing concepts, with luminous, convincing and definitive proverbs. But what is the use of all that to them?

The Fifth Gospel ·Psychic Associations That Lead To Awakening

First of all, we need to awaken in order to know how we are going to orient ourselves. What would be the use for us to have our heads filled with words, if we continue with our Consciousness asleep? It would be better to be illiterate, but awakened.

The Fifth Gospel ·Psychic Associations That Lead To Awakening

We can assure you that there is a ninety-seven percent of subconsciousness and a three percent of Consciousness. Speaking in other terms, we would say that ninety-seven percent of the Consciousness is asleep and that there is only three percent of awakened Consciousness. However, there are people who do not reach the three percent of awakened Consciousness, normally they reach two percent, and there are those who only reach one percent. But if we tell people that their Consciousness is asleep, they would not believe it, rather they would be offended. It is hard to tell people that they sleep, because they do not believe you, they think they are awake, or they think that we are hurting them, that we are offending them.

The Fifth Gospel ·Gnostic Discipline For Awakening

Observe in the asylums that those madmen who are almost ready to get out from the asylum accept that they are mad, they understand they are mad, and that is precisely the unequivocal sign that they are already getting notably better. The same happens with people who have their Consciousness asleep: they do not accept they are asleep; but when they accept it, it is an unequivocal signal that they want to awaken or that they begin to awaken.

The Fifth Gospel ·Gnostic Discipline For Awakening

People, so as to be able to learn to listen, must first of all awaken the Consciousness. How could someone who has his Consciousness asleep listen psychologically?

The Fifth Gospel · The Transvalorization Of The Esoteric Work

We have often heard a word thousands or even millions of times, and we think we know it, that we have listened to it, but in reality and in truth we have not listened to that word. On any given day we hear it and it seems new to us, but if we have heard it thousands of times, why does it seem new to us now? Because we had always listened to it with our Consciousness asleep, and one day we were lucky enough to listen to it with our Consciousness awake and it appears to us like something new.

The Fifth Gospel · The Metaphysical Value Of Knowing How To Listen

This present humanity has their consciousness asleep and they are entering into the Under-World in this state; yet, they are totally convinced that they are doing very well.

The Solar Bodies, *1968*

Truly, with profound pain we have evidenced that the cause of esoteric failure is due to the sleeping consciousness.

Runic Magic, *1969*

Really, many sincere, devout Gnostics who are lovers of the Truth, fail due to the lamentable state of their sleeping consciousness.

Runic Magic, *1969*

FORGETTING ONESELF, REMEMBERING ONESELF

1 The most serious in life is to forget oneself

His own name for the moment the machine starts. Forget yourself before a glass of wine and you get drunk; before an insulter and you insult. The Fifth Gospel makes not-forgetting-oneself the whole art of receiving an impression — the Consciousness interposed between the world and the mind — and gives the exercise its plainest form: try to pass twenty-four hours without forgetting yourself, with Ouspensky in the cigarette shop as the warning.

One should select impressions in the same manner that one chooses the things of Life. If one forgets oneself at a given instant, before a new event, new I are formed, and if they are very strong, they become new personalities within the personality. Therein lies the cause of many traumas, complexes and psychological conflicts.

The Revolution of the Dialectic

Moments in life exist which are too complicated. In those moments we have the marked tendency of identify easily with the events and completely forgetting about ourselves. In those instances, we do foolish things, which lead nowhere. If, in those moments, we are alert, if instead of losing our minds we remember our own selves, we then would discover with astonishment certain "I's" whose possibility of existence we never suspected in the least.

Treatise of Revolutionary Psychology, 1975

The most serious in life is to forget oneself. So, it is necessary to transform the impressions, and this is only possible by interposing one's own Consciousness between the diverse vibrations of the exterior world and the mind, one's own Consciousness. When one interposes between the impressions and the mind that

which is called Consciousness, it is obvious that the impressions transform into forces and powers of a superior order.

The Fifth Gospel · The Word And The Sacerdotal Magisterium

> So, we must transform impressions by means of the Consciousness. It is very easy to interpose the Consciousness between the mind and the impressions, between the impressions and the mind. To receive the impressions with the Consciousness and not with the mind, we only need to not forget ourselves at any given instance. If someone, at any moment, is hurting us with the word, we must not forget our own Being, we must not allow the mind to react, we must not allow the Myself to intervene: self-love, pride, vanity, etc.
>
> The Fifth Gospel · The Word And The Sacerdotal Magisterium

> I am going to tell you the key, it is very simple: to never forget ourselves, our own Being. If one forgets one's own inner Being in the presence of an insulter, he ends up insulting; if one forgets oneself, one's own Being, in the presence of a glass of wine, he ends up drunk; if one forgets oneself, one's own Being, in the presence of a person of the opposite sex, he ends up fornicating.
>
> The Fifth Gospel · Intelligent Assimilation Of Impressions

When one learns to live in a state of alert-perception, alert-novelty, when one remembers oneself from instant to instant, from moment to moment, when one never forgets oneself, undoubtedly, he will become conscious.

The Fifth Gospel · Intelligent Assimilation Of Impressions

If one does not forget oneself in the presence of an insulter, if one does not forget one's own Being, then he transforms those perverse impressions into Hydrogen-24, which is useful to fortify the Astral Body, and into 12 to nourish the Mental one, and into 6 to nourish the Causal one; that is, one transforms the words of the insulter into a different force.

The Fifth Gospel · Intelligent Assimilation Of Impressions

If one does not forget oneself in the presence of a glass of wine, he transforms that impression, that Hydrogen-48, into Hydrogen-24, and 12, and 6. If one does not forget oneself in the presence of a large sum of money, he transforms that impression into Hydrogen-24, 12 and 6.

So not forgetting ourselves is the key that allows us to intelligently use the Consciousness. When one does not forget oneself, he interposes between the mind and the impressions that which is called Consciousness.

It is necessary, then, to know that all the "I's" that we currently have are the result of undigested, untransformed impressions, and this is lamentable. Unfortunately, people never remember themselves. That is why impressions reach our mind and remain like that, completely untransformed, giving rise, as is natural, to the psychic aggregates, to the "I's".

It is necessary to dissolve the "I's", but it is also necessary not to create more "I's". Someone could have the luxury of dissolving all the "I's", but if he forgets himself, he creates new "I's" again; that is the serious thing.

The remembrance of oneself is something interesting. When one remembers oneself, he originates totally different forces to the ones of his fellow men, distinct forces, forces that make him a completely different person from the others.

So, not only do we have to digest the new impressions that reach the mind, but also the old impressions. And they are digested –I repeat and clarify– by self-observing from instant to instant, from moment to moment.

So, the past and present impressions must be transformed into different cosmic forces, and this is possible by not forgetting ourselves, by not forgetting our own Being. When one does not forget oneself, when one lives in a state of alert-perception, alert-novelty, then one transforms these impressions into something different.

Disciple: Master, is remembering oneself simply a psychological attitude or is it to think "here I am" with a present thought of ourselves?

The Fifth Gospel ·Intelligent Assimilation Of Impressions

But not forgetting one's own Being is extraordinary. Why do fallen angels exist? Because they forgot themselves for an instant, which was more than enough to go head first to the precipice. One should not forget oneself. I am not stating that it is about affirming the machine, the robot, no. Not forgetting oneself means not forgetting one's profound inner Being. This is what I am referring to in an emphatic way and it must be understood in the light of a revolutionary transcendental psychology. Any other question?

The Fifth Gospel ·Intelligent Assimilation Of Impressions

Master: Ashiata Shiemash, the Great Avatar of Babylon, had unquestionably achieved the total disintegration of all psychic aggregates. So, he was not forgetting himself. From instant to instant, from second to second, he digested impressions. Thanks to that, he became the "Essential Beloved". That is all. Any other question?

The Fifth Gospel ·Intelligent Assimilation Of Impressions

Master: In the remembrance of oneself, of one's own Being, it is clear that the force of longing exists. The latter expresses itself vividly through the emotional understanding. This allows one to digest the impressions; that is all. Any other question?

The Fifth Gospel ·Intelligent Assimilation Of Impressions

Master: Well, certainly, it is not the brain that transforms impressions. The brain does not have the power to transform impressions, it leaves them untransformed, and that is why they become "I's", psychic aggregates. Only the Superlative Consciousness of the Being can transform impressions. But for the Consciousness to work, it is necessary not to forget ourselves, our own Being. What was our brother here going to ask me?

The Fifth Gospel ·Intelligent Assimilation Of Impressions

Master: What would happen, simply, is that which has happened to all the fallen angels. Why did they fall? Because they forgot themselves for a moment. And

that has been more than enough for certain new psychic aggregates to arise or for the old ones that had already been disintegrated to resurrect, and that is how they fell. An instant that an Initiate forgets himself is enough to begin to create new aggregates or to resurrect those that were already dead. Because the Ego also resurrects like the Phoenix bird from its own ashes, unfortunately. It is enough for one to forget oneself for an instant, for the dead "I's" to begin to resurrect.

The Fifth Gospel ·Intelligent Assimilation Of Impressions

Master: Well yes, we already said it: the incipient bone residue that remains in our anatomy, the abominable Kundartiguador Organ. But it is enough that we forget ourselves for a second, for this organ to take advantage of the opportunity given to it and to transform any impression into a new "I". Let's see, brother...

The Fifth Gospel ·Intelligent Assimilation Of Impressions

Master: Putting an end to the seed of the "I" does not mean being exempt from the possibility of falling. It is enough for one to forget oneself for an instant to fall again. Upon resurrecting the already disintegrated psychic aggregates, there is a fall.

The Fifth Gospel ·Intelligent Assimilation Of Impressions

If by understanding the work, you can accept life as a truly esoteric work, then you will be in a constant state of self-remembering. This state of self-consciousness will naturally lead you to the living terrain of the transformation of impressions, and thus normally –or supra-normally, better said–, to that of a different life, as far as you are concerned naturally.

The Fifth Gospel ·Psychological Protection Against Impressions

> Then, our task consists of transforming the impressions of life so that they do not cause the kind of negative reactions to which we are so accustomed. But to achieve this, it is necessary to self-observe from instant to instant, from moment to moment. It is urgent to be studying our own impressions.
>
> The Fifth Gospel ·Psychological Protection Against Impressions

Unquestionably, it is useless to imagine that this only happens to certain people, it happens to everyone. Whoever one is, through observation of himself, one

finds oneself in possession of a small number of characteristic manners of reaction to the multiple impressions of the incoming life.

The Fifth Gospel · Gnostic Transformation Of Impressions

So when one forgets oneself, one makes terrible, frightful mistakes. What is most serious is to forget oneself.

The Fifth Gospel · The Metaphysical Value Of Knowing How To Listen

The personality must become more and more passive and receptive to the word that comes from above, from on high. That word comes through the superior centers of the Being and reaches the mind. But if we are not receptive, if we do not learn to relax, if we forget ourselves, how could we receive the messages coming through the superior centers of the Being, in what way?

The Fifth Gospel · The Metaphysical Value Of Knowing How To Listen

> Very well, but then we have to work on ourselves, right? The most important point you must reflect on tonight is that one must never forget himself. For example, if you forget yourself in the presence of a glass, you end up having a thousand drinks. If one forgers oneself in the presence of a person of the opposite sex, one ends up fornicating. If one forgets oneself in the presence of an insulter, one ends up insulting.
>
> The Fifth Gospel · The Binary Serpentine Power

> Therefore, what is most important is to never forget oneself. Would you be able to remain twenty-four hours a day without forgetting yourself? No, right? It seems difficult to you, and yet you must come to that. If I tell you that I, twenty-four hours a day, do not forget myself, it may seem exaggerated to you, right? It is that this already becomes instinctive in one. When it becomes a habit, it works on its own. In the beginning, great efforts are required not to forget oneself; it is obvious. In the beginning, a person cannot last more than about five minutes, and very good if he remains five, ten minutes remembering himself completely, without forgetting oneself a moment. Others may reach half an hour, others an hour.
>
> The Fifth Gospel · The Binary Serpentine Power

Ouspensky, in his first attempts, reached an hour and a half. After having walked through all the streets of Saint Petersburg for about an hour and a half without forgetting himself, he entered a cigarette shop to arrange for some cigars to be made. When he came out of that cigarette store, he had already forgotten himself. He walked for several hours through different streets, smoking his tobacco quietly. Hours later, he remembered his exercise, when he was already at home; he realized that his Consciousness had fallen asleep.

The Fifth Gospel · The Binary Serpentine Power

> Now, when one reflects on oneself, one withdraws into oneself. When you ask yourself: "Why shouldn't I forget myself? Why should I do this exercise and not forget myself? Why? Who am I to forget myself?", such a reflection implies a greater effort that makes Hydrogen-12 pass exactly to the capital center of the brain for the first shock of Consciousness, of awakened Consciousness. Because to do the exercise of "not forgetting oneself" is to be alert from instant to instant; that should be normal. But when one makes deeper self-reflections: "Why shouldn't I forget myself? Why do I have to remember myself? Who am I to be remembering myself?", in that personal self-effort to know who I am and why I have to not forget myself, in that tremendous effort to know who am I, to have consciousness of myself, in that instant of decision through one's own effort, well it is clear, then Hydrogen-12 rises to a certain special center of the brain to produce the first shock of Consciousness.
>
> The Fifth Gospel · The Binary Serpentine Power

> That is to say, I am going to give you weapons so that you can defeat Kali and reach Adepthood. It is hard to overcome Kali, but not impossible if you have the keys. The first thing to do is not to forget yourself. Why is that the first thing? Because Kali has us all hypnotized. Well, not me, frankly; I am out of that. Excuse me if, for a moment, I give up modesty to say that she does not have me, but she does have you, in dire straits, hypnotized. And it is a matter of breaking that hypnotic influence of the goddess Kali.
>
> The Fifth Gospel · The Binary Serpentine Power

11 Learn to divide attention into three parts: Subject, Object and Place

The exercise itself, given four times in four books with the same three parts and the same first rule — subject means do not forget yourself. Yes There Is a Hell works it out at length and ends with the glass butterflies; the Fifth Gospel lecture runs it straight into the shop window where identification, fascination and sleep follow one another in order.

> When we learn to not forget ourselves, when we learn to divide our attention between subject, object, and location, we save creative energy in order to awaken consciousness.
>
> Fundamental Education, 1970

Attention divided into three parts—subject, object, location—is in fact conscious attention.

Fundamental Education, 1970

> Gnostic students should learn to divide attention into three parts: Subject, Object and Place.
>
> Esoteric Treatise of Hermetic Astrology, 1967

> Object: To observe everything, every representation, every fact, every event no matter how insignificant the latter may seem, in detail, without forgetting oneself.
>
> Esoteric Treatise of Hermetic Astrology, 1967

> Every thought, emotion, movement, instinctive act, sexual impulse, should be immediately auto-observed as they come forth in our psyche; any lack of attention is sufficient to fall into the sleep of the consciousness.
>
> Esoteric Treatise of Hermetic Astrology, 1967

> The action of always dividing attention into three parts cannot be delayed.
>
> Yes, There Is a Hell, a Devil and Karma, 1973

> SUBJECT: Do not forget ourselves, watch ourselves at each second, at each moment. This implies a state of alertness in relation to our thoughts, gestures, actions, emotions, habits, words, etc., etc.
>
> Yes, There Is a Hell, a Devil and Karma, 1973

> Never become identified with things, because in this manner one falls into fascination and into the sleep of consciousness.
>
> Yes, There Is a Hell, a Devil and Karma, 1973

> Undoubtedly we need to study ourselves, to observe ourselves from moment to moment, if we really want to discover our own psychological defects; since as we have said in relating with our fellowmen, the hidden defects spontaneously, naturally flower.
>
> Yes, There Is a Hell, a Devil and Karma, 1973

> It is not a matter of merely self-observing the steps we take, nor the forms of the body, etc. The vigilance of oneself implies the silent and serene study of all our inner psychological processes, emotions, passions, thought8, words, etc., etc.
>
> Yes, There Is a Hell, a Devil and Karma, 1973

> The observation of things without identification will allow us to know the processes of covetousness, attachments, ambition, etc., etc.
>
> Yes, There Is a Hell, a Devil and Karma, 1973

> It is irrefutable that for a covetous person, it will entail a lot of work to not become identified with a diamond ring or with a few dollar bills from the bank, etc., etc. Observation of places will allow us to know how extensive our attachments and fascination are in relation to diverse places.
>
> Yes, There Is a Hell, a Devil and Karma, 1973

Accustomed as I was to dividing my attention in three parts, firstly, I did not fo rget myself; secondly, I did not identify myself with those glass butterflies; thirdly, I carefully observed the place.

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

> I am going to explain a technique to you, but I want you to pay close attention. It is necessary to divide the attention into three parts: first, subject; second, object or objects –speaking in a plural form–, and third, place.
>
> The Fifth Gospel ·Gnostic Discipline For Awakening

> First: subject. Not to forget oneself. When one forgets oneself, one makes very serious mistakes in life. For example, if we forget ourselves before a glass of wine, what happens? Not only do we drink the glass of wine, but we can drink many more and get drunk. So it would be serious to forget oneself in front of a glass of wine.
>
> The Fifth Gospel ·Gnostic Discipline For Awakening

> Now, if we forget ourselves before a person of the opposite sex, what would happen? We could end up fornicating, right? Or committing adultery. So, therefore, one [must] never forget oneself. If we forget ourselves, for example, before an insulter, surely we also end up insulting, even exchanging blows with the insulter.
>
> The Fifth Gospel ·Gnostic Discipline For Awakening

It is therefore indispensable to never forget one-self. But it is very easy to forget oneself. Ouspensky, for example, set out one night to go walking awake on the streets of Saint Petersburg –I say "walking awake" to differentiate this from "walking asleep", which is what all ordinary people do; that is what everybody does–. That man walked and walked watching himself, observing himself, controlling the mind and the senses. This man walked everywhere. Suddenly, he wanted to prepare his cigarettes –he was a smoker–, he saw a cigarette shop and entered to have them prepare not some cigarettes, but simply some cigars. When he left the shop smoking, he no longer remembered the exercise that he was practicing. He walked along many streets of Saint Petersburg until he arrived at his house. Upon entering his room, he remembered himself again. Then, with grief, he realized that he had forgotten the exercise and that his Consciousness had fallen asleep upon entering that cigarette shop. After that he had walked along many parts truly like a sleepwalker, he had entered a dream.

The Fifth Gospel ·Gnostic Discipline For Awakening

> See how difficult it is to not forget oneself. It is easy to forget oneself. But when I say "to not forget oneself" I want to refer to watching the senses and the mind, because if one does not control the senses and the mind, one falls

> into the sleep of the Consciousness; self-observing your feelings, your internal and external impulses, your emotions, your instincts, your habits, etc.
> The Fifth Gospel ·Gnostic Discipline For Awakening

Upon seeing the object, there are several processes. First: identification. One forgets oneself and identifies with the object. He says: "How beautiful, how beautiful this is! If I had money, I would buy it!", etc.
The Fifth Gospel ·Gnostic Discipline For Awakening

Then comes fascination: one is fascinated by the object. If it is a beautiful suit, one says: "How nice! As soon as I have money, I will buy it; this color is very beautiful!", etc. And the woman would say: "Yes, this dress is very pretty. I would buy it!" Well, in the end, the fascination would come with that object, with that article of clothing, and then one would enter the sleep of the Consciousness.
The Fifth Gospel ·Gnostic Discipline For Awakening

Master: Television, precisely, suits very well the matter at hand. People, in front of television, forget themselves and fall into the fascination of what they are seeing; then they sleep fully.
The Fifth Gospel ·Gnostic Discipline For Awakening

Since television was invented, unity has been lost in homes, because, for example, the husband arrives home tired from work, the wife no longer goes out to receive him with open arms, the man no longer has that joy. Why? The lady is watching television; the man may need her and she is busy, she is watching the soap opera of the day, she is fascinated by it. But anyways, let us not blame only women either; men also get fascinated by everything they see there to such an extent that they completely forget everything that is happening in the house. That is a vivid example of the sleep of the Consciousness.
The Fifth Gospel ·Gnostic Discipline For Awakening

> Master: Well, at that moment, what one has to do is to not forget oneself, that is all, just like that. There is no need to ask oneself who am I or anything like that. At that instant –I repeat– what one has to do is to never forget oneself. Object: to contemplate every object to see what strange and weird thing you

> can see. Place: why am I here? It is a question one has to ask oneself. If I live somewhere else, what am I doing here?
> The Fifth Gospel ·Gnostic Discipline For Awakening

III Inner remembrance of oneself from moment to moment

The second faculty, and the smallest and most precious part of the material. Buddha's Necklace gives the exercise with its Subject and Object and says what the state is; the Fifth Gospel gives the daily discipline — relax the body, remember your own Being, five and ten and fifteen minutes at a time — and makes it the ground of prayer and of the work with the Divine Mother.

> Subject: inner remembrance of oneself from moment to moment. Do not forget yourself when confronted by any mental images or by any event.
> The Buddha's Necklace, 1967

> Object: do not identify with anything, with any circumstance. Observe without identifying, without forgetting your own self.
> The Buddha's Necklace, 1967

It may seem incredible, but when the student observes himself, he does not remember himself. Aspirants, without a doubt, do not feel themselves; they are not conscious of themselves. Improbable as it may seem, when the Gnostic aspirant observes his way of laughing, speaking, walking, etc., he forgets himself. This is incredible, but true. It is essential, however, to try to remember ourselves while observing ourselves. This is fundamental if we wish to awaken our conscious ness. To observe and to know ourselves, without forgetting ourselves, is terribly difficult, but is urgent if we wish to awaken our consciousness.
The Buddha's Necklace, 1967

What we are saying seems foolish. People ignore the fact that they are asleep and that they don't remember themselves even when they are looking at their whole body in a mirror, not even while observing themselves in minute detail. This forgetting of self, this lack of self-remembering, is really the "causa causorum" of

all human ignorance. When a person arrives at a deep understanding that he cannot remember himself, then he is very close to awakening consciousness.
The Buddha's Necklace, 1967

> *Our readers must think about this. People are unable to feel their own I while selfobserving; they are unable to pass it from one center to another, etc. In order to awaken consciousness, we must observe the way we speak, laugh, walk, etc., without forgetting ourselves, and while feeling the I inside: this is a difficult but fundamental step. The great master Ouspensky said, "When I made the effort to be conscious of my Being; to be conscious of myself as 'I'; to tell myself, 'I am walking, I am doing'; to try to keep alive this feeling of "I" to feel it within: these efforts produced the first impression that thoughts remained asleep when I grasped the 'I,' that I could not think or speak, and that even the intensity of emotions diminished. Besides, I could stay in that state for only a very short time."*
>
> *The Buddha's Necklace, 1967*

During inner self-remembering, during the tremendous effort to be conscious of one's "I", one's attention is obviously divided. Here, we return once again to the division of attention. One part of our attention must be directed, although it seems scarcely logical, towards the effort, and the other part towards the ego, the pluralized I.
The Buddha's Necklace, 1967

Inner self-remembering is more than self-analysis. It is a new state that can only be known through direct experience.
The Buddha's Necklace, 1967

Every human being has had moments like this time of inner self-remembering, perhaps in an instant of infinite terror, possibly in childhood or on some trip when we exclaim, "And what am I doing here? Why am I here?" Simultaneous self-observation and inner remembering of one's own "I" is terribly difficult, but it is, nevertheless, indispensable if one is to truly know oneself.
The Buddha's Necklace, 1967

During meditation, the pluralized I always does the opposite [what we do]. It enjoys fornicating when we try to comprehend lust; it creates thunder and lightning in any of the forty-nine subconscious levels of Yaldabaoth when we try to comprehend anger, it covets not being covetous when we wish to reduce covetousness to dust. Inner self-remembering is the complete awareness of the entire subconscious processes in oneself, of the ego, of the pluralized "I"

The Buddha's Necklace, 1967

> Observing how we think, speak, laugh, walk, eat, feel, etc., without forgetting ourselves, without forgetting the intimate processes of the ego, always remembering what is occurring deep inside in the forty-nine subconscious levels of Yaldabaoth: this is frightful difficult, but fundamental, nevertheless, to the awakening of consciousness.
>
> The Buddha's Necklace, 1967

Self-observation or inner self-remembering initiates the development of our spatial sense, which becomes fully mature with the awakening of our consciousness.

The Buddha's Necklace, 1967

If this awakening of consciousness becomes continuous by means of inner selfremembering from moment to moment, then one arrives at objective consciousness, at pure consciousness, at the void aspect of mind. The illuminated consciousness is necessary to experience what is real and reduce the pluralized Ito cosmic dust, but this state is still on the edge of samsara (the painful world in which we live).

The Buddha's Necklace, 1967

> The one who wants to awaken consciousness should practice Inner Self-Remembering from moment to moment.
>
> Esoteric Treatise of Hermetic Astrology, 1967

This exercise of being in Self-Remembering from moment to moment, is in fact an intensive work.

Esoteric Treatise of Hermetic Astrology, 1967

The awake person is in contact with the White Lodge, he visits the Temples of the Great Universal White Fraternity, and interviews with his Guru-Deva while his body sleeps. Inner Self-Remembering from moment to moment, develops the Spatial Sense and then, we can even see the dreams of people who walk the streets.

Esoteric Treatise of Hermetic Astrology, *1967*

If Inner Self-Remembering from moment to moment is fundamental to awaken consciousness, learning to use attention is no less fundamental.

Esoteric Treatise of Hermetic Astrology, *1967*

When one gives to oneself the shock of "Self Remembering," then indeed, a miraculous change in the entire work of the body is produced, so that the cells receive different nourishment.

Treatise of Revolutionary Psychology, *1975*

Master: Well, obviously, self-remembering is related to the superior mental center, as is self-observation. However, I think –and I have always said– that the emotional center –I am especially referring to the superior emotional center– has more penetrability, more omniscience, more wisdom, and it is more important.

The Fifth Gospel ·The Seven Minds And The Seven Truths

Obviously, we are stuck inside a machine that spins incessantly, but we walk like sleepwalkers, unconscious, asleep people. We know nothing about ourselves because we never remember ourselves, our own Being. We have the mind too busy with illusory things, with what is fleeting.

The Fifth Gospel ·The False World Of Appearances

> Therefore, whoever wants to eliminate worry must, first of all, enter that psychological state that is called "the intimate remembrance of oneself". When one remembers oneself profoundly, then, in every case, the disordered flow of thoughts and of desires and emotions ceases; that is obvious.
>
> The Fifth Gospel ·Clarifications About The Psychological Work

> One has to remember oneself. One has to relax the body as many times as we can during the day.

The Revolution of the Dialectic

Then one has to resort to prayer in the work. What is meant by prayer in the work? Prayer in the work must be done on the basis of intimate remembrance of oneself.

The Fifth Gospel ·The Rescue Of Our Inner Light

So, for the prayer to have an effective value in the work upon oneself, one has to place himself in the third state, which is that of the intimate remembrance of oneself, that is, of one's own Being. Immersed in deep meditation, concentrated in one's inner Divine Mother, he will beg her to eliminate from his psyche –to separate and eliminate from his psyche– that "I" that he wants to disintegrate.

The Fifth Gospel ·The Rescue Of Our Inner Light

There are two capital things in our Gnostic studies. First: remembrance of ourselves, that is, of our own Being; and second: relaxation of the body. To remember oneself and to relax the body, we must do it continuously. Normally, the body is always under tension –nerves under tension, muscles under tension–. There is a need to learn to remember oneself and relax the body. I do it instinctively, every day: remembering myself and relaxing the body, whether in an armchair, in a bed or wherever. This is indispensable. During the day, remembering ourselves more and more of ourselves, that is, of our own Being.

The Fifth Gospel ·The Metaphysical Value Of Knowing How To Listen

It is advisable that the brothers daily, be it for five, ten minutes, a while, half an hour, one [hour], remember themselves. Sitting in an armchair, relax your body totally. One day you will be able to reach the experience of the real that way; it is a way of acting upon the emotional center by means of the motor center. To again achieve that stillness of the mind, in full relaxation, experiencing the Being, feeling it, experiencing it, receptive to the Being; that is fundamental.

The Fifth Gospel ·The Metaphysical Value Of Knowing How To Listen

> That we must relax daily and remember ourselves, our own Being. In this way we will advance triumphantly.
>
> The Fifth Gospel ·The Metaphysical Value Of Knowing How To Listen

> In these two inhuman or infra-human states it is impossible to make a correct prayer, obviously not. In order to make a correct prayer, one has to resort to a third state of Consciousness: to the remembrance of oneself, of one's own Being.
>
> The Fifth Gospel ·The Metaphysical Value Of Knowing How To Listen

There is a third state of Consciousness that we could say is the one of self-remembering –of remembering the Being, the Consciousness, oneself, the Being–. This third state of Consciousness is very precious. We need to enter this third state of Consciousness, which is that of plenitude, of bliss, and it is not possible to pass to this state of Consciousness while we are trapped in the false personality. But if we manage to separate ourselves from the false personality, then we enter the third state of Consciousness, that of remembering ourselves, our own Being, the Consciousness of the Being. Thus we achieve the awakening of the Consciousness.

The Fifth Gospel ·Psychological Foundations Of The False Personality

> As you progress, you will be doing the exercise of self-remembering longer and longer; then you will continue having more consciousness of yourselves. There will come a time when, through this exercise, you will be able to know a few minutes and even hours of your life in a better way; that is to say, you will improve your memory, and also this exercise will allow you, to rectify many concepts that you have about yourself, mistaken concepts. Because as you extend this exercise of not forgetting yourselves, even if it is five minutes, ten minutes, fifteen minutes, during that interval, during those seconds, during that exercise you will know yourselves better. In this way you will rectify the concepts you have about yourself and the quality of your memory will improve. One day, you will be able to stay fully awake for twelve hours and for twenty-four hours. When you reach one hundred percent of awakened

> Consciousness, you will have triumphed, you will have achieved Adepthood; that is clear. We have to go about understanding that.
>
> The Fifth Gospel · The Binary Serpentine Power

> *Question: Venerable Master, Master G. tells us that in every human being there is a principal trait or defect around which our entire false personality revolves, and that, until the moment of its discovery, by means of self-observation or self-remembering, the true work on oneself can and must begin. What can you tell us about it?*
>
> *The Fifth Gospel · The New Generations Facing Gnosis*

THE SENSE OF SELF-OBSERVATION

1 Most people do not accept that they have a psychology

Where the faculty begins. A man accepts a body he can touch and refuses a psychology he cannot see; the day he admits he has one he starts to observe himself and becomes a different individual. This section holds the threshold and the motive — nobody attempts self-observation without first having found a reason for it.

Obviously, there is an individual psychology, each one of us has his own psychology. Unfortunately, most people do not accept that they have a psychology. They easily accept that they have a body of flesh and bones because they see it, because they can touch it, but they do not accept that they have a psychology because they do not see it, because they cannot touch it. When one accepts that one has a psychology, he actually begins to observe himself.

The Fifth Gospel · The Organization Of Our Inner World

As long as people do not observe themselves, any possibility of change is impossible. But when people begin to self-observe, the possibilities of change become apparent.

The Fifth Gospel · The Organization Of Our Inner World

By observing ourselves, we discover that we have an inner life. Our thoughts are internal, invisible, no one can see them; however, they are real to us. Our ideas are invisible, no one can see them, but they exist. Our emotions are real even if no one sees them, even if they cannot be put on a laboratory table to be examined.

The Fifth Gospel · The Organization Of Our Inner World

Only by thinking psychologically can we open those marvelous doors. When one begins to observe oneself, he begins to think psychologically; when one

begins to make use of the sense of psychological self-observation, he begins to know himself.

The Fifth Gospel · The Organization Of Our Inner World

We do not have consciousness of ourselves. Our life does not belong to us, we are not masters of our thoughts, we are not masters of our ideas, we are not masters of our words, we are not masters of our emotions. We are simple machines driven by an enormous multiplicity of "I's". This is the state in which we find ourselves. But to reach these conclusions, one needs to self-observe in order to see oneself.

The Fifth Gospel · The Organization Of Our Inner World

The time has come to understand these things; we need to begin observing ourselves psychologically. First of all, we must admit that we have a particular psychology. People easily accept that they have a physical body because they can touch it, but most do not accept that they have a particular psychology because they cannot see it. The sensual mind cannot see the innermost psychology.

The Fifth Gospel · The Wonders Of Awakened Consciousness

But when someone accepts that he really has a psychology, he begins to observe himself. The one who begins to observe themself, already shows some hope, already, in fact, becomes different from the others. Someone who is observing themself, unquestionably, can change if they want to. But as long as they do not begin to see themselves, they will continue with the Consciousness asleep, in profound darkness; and that is regrettable.

The Fifth Gospel · The Wonders Of Awakened Consciousness

Unfortunately, nowadays, we are nothing but machines, machines and nothing more than that. The time has come for us to stop being machines; the time has come for us to self-observe in order to know ourselves. In the terrain of practical life, whether we are at home, or on the street, or at school, or in the temple, etc., we can discover ourselves.

The Fifth Gospel · The Reality And Fantasy Of Our Psychology

However, when someone accepts that they have their own psychological idiosyncrasy, in fact, they begin to self-observe. When someone self-observes,

he is in fact an individual different from others, because others do not self-observe.

The Fifth Gospel · The Consequences Of Psychological Plurality

So, my dear brothers, it is necessary to learn to live wisely. It is necessary to learn to explore ourselves, to self-observe ourselves better.

The Fifth Gospel · Secret Repercussions Of The Rings Of Algyone

Many people write to us frequently complaining about not possessing Enlightenment, asking for powers, demanding keys that turn them into mages, etc. However, they are never interested in observing themselves, in knowing themselves, in disintegrating those psychic aggregates, those "I's" inside which the will, the Essence, is stuck. People like that, obviously, are doomed to failure. They are people who covet the faculties of the saints, but who in no way are willing to die in themselves.

The Fifth Gospel · The Liberating Power Of The Will

Knowing oneself is fundamental. Everyone thinks they know themselves but actually they do not know themselves. Therefore, it is necessary to reach full knowledge of oneself. This requires constant self-observation. We need to see ourselves just as we are. Unfortunately, people easily admit that they have a physical body, but it is difficult for them to comprehend their own psychology, to accept it in a crude and real way. They accept they have the physical body because they can see it, touch it, feel it. But psychology is a little distinct, a little different. Certainly, as they cannot see their own psyche, they cannot touch it, feel it; for them it is something vague that they do not understand.

The Fifth Gospel · The Objective Knowledge Of The Essence

When a person starts observing himself, it is an unmistakable sign that he intends to change. When someone observes himself, looks at himself, he is indicating to us that he is becoming different from the others.

The Fifth Gospel · The Exercise Of Self-Knowledge

All that is needed is to observe oneself from instant to instant. People easily accept that they have a physical body because they can touch it, because they can see it physically, but there are many who do not want to understand that

they have a particular, individual psychology. When one accepts that one has a psychology, in fact, he begins to self-observe. When one begins to self-observe, unquestionably, he becomes, for this reason, a completely different person.

The Fifth Gospel ·Didactic Synopsis Of Mystical Death

We easily admit that we have a physical body provided with organs, an organism, but few truly understand that we have a personal psychology. When one understands that he has a psychology, one begins to work upon himself, here and now. When one comprehends that he has a psychology, he begins with the process of psychological self-observation. Whoever begins to observe himself becomes, in fact, a different individual, distinct from everyone, completely distinct. But people tend to accept only the physical, the three-dimensional matter, the dense body, because they can see it, hear it, touch it and feel it. Few, in truth, are those who sincerely accept that they have a psychology of a very particular type. When someone accepts it, in fact, he begins to observe himself, and this turns him into something different from his fellow man. Observing oneself to get to know oneself is the best of the best.

The Fifth Gospel ·The Verticality Of Existence

So, in reality and in truth, we truly intend to eliminate these psychic aggregates which we cany inside us and which make us abnormal persons. How can we achieve it, in what way? It is obvious that we need the psychological self-observation. When one admits that he has his own, individual psychology, in fact he begins to self-observe, and when one self-observes, he self-discovers, and in all self-discovery, there is self-revelation.

The Fifth Gospel ·Causes And Consequences Of The Kundartiguador Organ

In the beginning, this harsh discipline of the painful and bloody journeys, of the tortures of the path, is appropriate in order to be forged from the beginning as one should be forged: in battle! We must not lose heart in the matter of psychological self-observation. As one self-observes, one discovers how many "I's" he had, "I's" that he ignored he had; one is astonished when one self-discovers.

The Fifth Gospel ·Work Taste And Life Taste

Certainly, we need to self-observe in order to know ourselves. At the beginning, our Gnostic students do not know certainly what is it they must observe. When one begins self-observation, everything turns out to be chaotic, one does not yet have practice, our psyche appears confusing.

The Fifth Gospel ·Clarifications About The Psychological Work

When we self-observe, we do it with the evident longing of discovering ourselves, of knowing ourselves. How could one truly have the purpose of working on oneself if he does not know himself, if he does not discover himself? One has to know that we do not know ourselves. Because one thing is the ideas or concepts that one may have about oneself and another thing is what one is.

The Fifth Gospel ·Clarifications About The Psychological Work

I am sure that those who are listening to this cassette do not know themselves. They have wrong ideas about themselves. If they were to self-observe, they would discover inside themselves unsuspected psychological elements.

The Fifth Gospel ·Clarifications About The Psychological Work

It is therefore important to self-explore through self-observation. Naturally the purpose of working on oneself is needed if one wants a profound inner radical change, but such purpose could not come out of thin air. Unquestionably, that purpose to work could only originate from self-observation, which gives us in turn self-knowledge. When one discovers, by means of self-observation, the existence of this or that undesirable element, one feels in oneself the need for a purpose, of course it is so. The purpose of eradicating that element from one's nature arises in one, and if he perseveres in the purpose, well at last, he triumphs.

The Fifth Gospel ·Clarifications About The Psychological Work

When one accepts the fact that he has his own psychological idiosyncrasy, he then begins to self-observe himself from instant to instant.

Pistis Sophia Unveiled, 1983

Self-discovery is possible only through self-observation. Self-revelation exists in all selfdiscovery. Then, Thomas is cognition, comprehension, and infinite patience.

Pistis Sophia Unveiled, 1983

We would never auto-observe ourselves if we did not have an interest in changing, and such interest is possible only when we truly love the esoteric teachings.

The Great Rebellion, 1975

In no way would this be possible, if we did not auto-observe ourselves in action from instant to instant, from moment to moment.

The Great Rebellion, 1975

> I constantly receive letters and books of all kinds; as usual their senders ask me about this or that school, about this or that book, I limit myself to answer the following: Please, give up mental idleness; you should not be concerned with other people's life, disintegrate the animal "I" of curiosity, you should not be concerned with other people's school, become serious, know yourself, study yourself, observe yourself, etc, etc, etc.
>
> The Great Rebellion, 1975

Unquestionably, when somebody starts to observe himself, it is a sign that he has begun to think psychologically.

The Great Rebellion, 1975

Undoubtedly, when somebody starts to auto-observe himself, that is an unmistakable sign that he has accepted the tremendous reality of his own psychology.

The Great Rebellion, 1975

It is clear that nobody would try to auto-observe himself, had he not found a fundamental reason before.

The Great Rebellion, 1975

But above all we must comprehend the need to see ourselves, the need to radically change, only in this way will we want to really observe ourselves.

The Great Rebellion, 1975

It is indispensable to get to be more conscious towards ourselves, by means of direct observation of ourselves.

The Great Rebellion, 1975

When we are in such condition, the dark side of ourselves is very big, but when the light of observation of ourselves illuminates that dark side, the consciousness increases by means of the knowledge of ourselves.

The Great Rebellion, *1975*

It is obvious that when one does not observe oneself, one cannot observe this incessant daily repetition.

Treatise of Revolutionary Psychology, *1975*

It is evident that whosoever does not have any interest in observing himself also does not desire to work in order to achieve a true radical transformation.

Treatise of Revolutionary Psychology, *1975*

11 To observe and to self-observe oneself are two completely different things

What the faculty is and what it is not: not looking at the chair one sits in, not thinking about oneself, not the passive knowing that changes nothing. Its definition is a division — the Observer and the Observed — and its first finding is that the man who thought himself one is many, which is why the Treatise's doctrine of the many I's is printed here and nowhere else in the work.

When dealing with the discovery of wrong psychological states, a complete intimate self observation of the Myself is unavoidable.

Treatise of Revolutionary Psychology, *1975*

To observe and to self-observe oneself are two completely different things; however, both demand attention.

Treatise of Revolutionary Psychology, *1975*

Yet, in self-observation, the senses of external perception are worthless, because attention is directed inward. Consequently, this is the factual reason why the self-observation of inner psychological processes is difficult for the neophyte The point of departure of official science in its practical side is the observable the point of departure for the work on oneself is self-observation, the self-observable Unquestionably, these two points of departure take us in two completely

different directions Someone could grow old engrossed within the intransigent dogmas of official science, studying external phenomena, observing cells, atoms, molecules, suns, stars, comets, etc without experimenting any radical change within himself The type of knowledge that transforms someone internally can never be achieved through external observation.

Treatise of Revolutionary Psychology, 1975

The true knowledge that can really originate in us a fundamental, internal change has as its basis direct self-observation of oneself.

Treatise of Revolutionary Psychology, 1975

We urgently need to encourage our Gnostic students to observe themselves and in what manner they must observe themselves and the reasons for this.

Treatise of Revolutionary Psychology, 1975

Observation is a way to modify the mechanical conditions of the world. Yet, internal selfobservation is a way to intimately change. Consequently, and as a corollary to the former statement, we can and must emphatically affirm that two types of knowledge exist: the external and the internal. Therefore, if we do not have within ourselves the magnetic center that can differentiate between these two qualities of knowledge, then confusion would be the only outcome of this mixture of two canons or orders of ideas.

Treatise of Revolutionary Psychology, 1975

The first, the external, is perceived by the senses of external perception. The second, the internal, can only be perceived through the sense of internal self-observation.

Treatise of Revolutionary Psychology, 1975

Unquestionably the two worlds, internal and external, are experimentally verifiable. The external world is the observable. The internal world is in itself and inside oneself the selfobservable, here and now. Whosoever truly wants to know the internal worlds of the planet Earth or of the Solar System or of the Galaxy in which we live, must previously know his intimate world, his individual, internal life, his own internal worlds.

Treatise of Revolutionary Psychology, 1975

Internal self-observation is a practical means to achieve a radical transformation. To know and to observe are different. Many confuse the observation of oneself with knowing. For example, even though we know that we are seated in a living room, this, however, does not signify that we are observing the chair.

Treatise of Revolutionary Psychology, *1975*

The observation of oneself, which is one hundred percent active, is a way to change oneself. However, knowing, which is passive, is not a way to change oneself.

Treatise of Revolutionary Psychology, *1975*

Nevertheless, we are not affirming that mechanical self-observation does not exist; it does, but such a kind of observation has nothing to do with the psychological selfobservation to which we are referring. To think and to observe are also very different. Any person can give himself the luxury of thinking about himself all he wants; yet, this does not signify that he is truly observing himself.

Treatise of Revolutionary Psychology, *1975*

For instance, we may feel antipathy towards a person, just because we feel like it and many times for no particular reason. If we observe ourselves in such a moment we will notice the multitude of thoughts that accumulate in our mind.

Treatise of Revolutionary Psychology, *1975*

Obviously, all self-observation allows light to penetrate into ourselves within our inner depths.

Treatise of Revolutionary Psychology, *1975*

No interior change can occur in our psyche unless we allow the light of self-observation to penetrate.

Treatise of Revolutionary Psychology, *1975*

Whosoever works very seriously on himself, as any athlete of inner Self-Observation, exerts upon himself the effort to separate from his psyche the diverse undesirable elements which he carries within...

Treatise of Revolutionary Psychology, *1975*

Thus, if one truly and very sincerely begins to observe oneself internally, one ends up dividing himself in two: the Observer and the Observed.

Treatise of Revolutionary Psychology, 1975

How can we observe ourselves if we commit the error of not wanting to divide ourselves into Observer and the Observed?

Treatise of Revolutionary Psychology, 1975

Naturally, the statements of the former paragraph are impossible to say for the one who has never divided himself between Observer and Observed.

Treatise of Revolutionary Psychology, 1975

> We have to divide ourselves between the observer and the observed: a part that observes and the other part that is being observed. When one divides oneself between the observer and the observed, he can simply verify, directly, the harsh reality of that defect that he carries hidden within himself. But he must, first of all, divide himself between the observer and the observed.
>
> The Fifth Gospel ·The Problem Of Psychological Multiplicity

> Indeed, when one wants to know oneself, one must observe himself and try to know the different "I's" which abound inside the persona1ity If any one of our readers does not yet comprehend the doctrine of the many "I's" it is due exclusively to the lack of practice in the field of self observation.
>
> Treatise of Revolutionary Psychology, 1975

As one practices inner self observation, one discovers for oneself many people, many "I's" who live inside our own personality.

Treatise of Revolutionary Psychology, 1975

Certainly, we can never know ourselves without serious and profound self observation. As long as any person continues considering himself as only one, it is clear that any internal change would be something more than impossible.

Treatise of Revolutionary Psychology, 1975

The very fact that the esoteric work begins with the s observation of oneself is indicating to us a multiplicity £psychological factors, "I's" or undesirable elements that need be urgently extirpated, eradicated from our interior.

Treatise of Revolutionary Psychology, 1975

The concrete and definite fact that the internal work begins with attention, which is concentrated in the full observation of oneself, is more than enough reason to demonstrate that this demands a very particular and personal effort from each one of us. Speaking frankly and bluntly, we emphatically affirm the following: no human being could do this work for us.

Treatise of Revolutionary Psychology, 1975

Someone could admit to the Doctrine of the Many "I's" without ever having experienced it. The latter is possible only by carefully observing oneself.

Treatise of Revolutionary Psychology, 1975

Those who reject the Doctrine of the Many "I's" are clearly demonstrating that they have never observed themselves seriously.

Treatise of Revolutionary Psychology, 1975

Amidst the subjective opinions of this world, the diverse pseudo-esoteric or pseudooccultist theories always become an alley we use to flee from ourselves... Unquestionably, the illusion that one is always one and the same person serves as a hidden obstacle for self observation...

Treatise of Revolutionary Psychology, 1975

It is very clear and not difficult to comprehend that when one seriously begins to observe oneself from the point of view that the "myself" is not "one" but "many," one then really begins to work on all that is carried within.

Treatise of Revolutionary Psychology, 1975

Hindrances, obstacles, stumbling blocks for the work of intimate self observation, such are the following psychological defects: Megalomania (delusions of grandeur, to believe that one is a God).

Treatise of Revolutionary Psychology, 1975

This perception, this self-observation, fundamentally alters all the mistaken concepts that we had regarding ourselves; thus, as an outcome, we witness the concrete fact that we do not possess true individuality Therefore, as long as we do not observe ourselves, we will then live in the illusion that we are "one" and

consequently our life will be a mistake To correctly relate with our fellowmen would be impossible as long as we do not perform an internal change in the very core of our psyche Any internal change demands the previous elimination of the "I's" that we carry within We cannot by any means, eliminate such "I's" if we do not internally observe them Those who consider themselves "one" those who think the best of themselves, those who would never accept the Doctrine of the Many will never desire to observe their "I's"

Treatise of Revolutionary Psychology, *1975*

When we observe ourselves and do not do what this or that "I" wants us to do, then it is clear that we begin to stop being machines.

Treatise of Revolutionary Psychology, *1975*

If those people were to observe themselves seriously, they would then verify by themselves the Doctrine of the Many.

Treatise of Revolutionary Psychology, *1975*

Due to all these things, you must see the necessity of self-observation. A true, radical and definitive change would not be possible if we do not learn to observe ourselves.

The Fifth Gospel ·The Rescue Of Our Inner Light

To know is not to observe; to think is not to observe either. Many believe that to think in and of itself is to observe, and it is not so. One may be thinking of oneself and, however, not be observing one-self. Thinking in and of itself is as different from observing as oil is from water or water from oil.

The Fifth Gospel ·The Rescue Of Our Inner Light

Psychological self-observation is fundamental, this is clear. In the terrain of practical life, we can self-discover, this is obvious. In the terrain of practical life, there is the psychological gymnasium of our own existence. Being far away from the psychological gymnasium, self-discovery is impossible. It is in the psychological gymnasium of life where we can self-discover.

The Fifth Gospel ·The Wonders Of Awakened Consciousness

We are very interested in having each of our gnostic brothers to concern themselves, first of all, to obtaining a radical, and absolute change in themselves. Change is fundamental, but it is not possible to truly change, in the most complete sense of the word, if one does not self-observe oneself.

The Fifth Gospel · The Wonders Of Awakened Consciousness

If one sees, for example, in a fellow man this or that attitude, why hurl judgements upon him? The facts themselves can be understood when they are examined with the sense of psychological self-observation. But if we do not use the sense of psychological self-observation, how could we understand the facts in an integral way?

The Fifth Gospel · The Transvalorization Of The Esoteric Work

III A sense that is not used atrophies

The sense of intimate self-observation: latent in everyone, atrophied in this race, seated in the pituitary gland, and developed by nothing but use. This is the section that says what it perceives once it works — the I's seen directly with their own faces and flavours, growing childlike and disintegrating — and why the schools that never used it ended up calling the Ego divine.

Indeed, the sense of self-observation is atrophied in this decadent human race of this tenebrous era in which we live.

Treatise of Revolutionary Psychology, 1975

As we persevere in self-observation, the sense of intimate self-observation will progressively develop.

Treatise of Revolutionary Psychology, 1975

The sense of intimate self-observation is atrophied in every human being. Yet, such a sense will develop in a progressive manner by working seriously, by observing oneself from moment to moment.

Treatise of Revolutionary Psychology, 1975

Thus, as the sense of self-observation gradually develops through its continuous use, we shall become more capable each time of directly perceiving those “

whose existence we previously never had the least bit of data about.
Treatise of Revolutionary Psychology, 1975

Indeed, while in the sight of the sense of inner self-observation, each of those "I's which inhabit our interior assume this or that figure. This figure is secretly related to the defect that is personified within it. Undoubtedly, the image of each of those "I's has a certain unmistakable psychological flavor. We, through this image, instinctively apprehend, capture, trap its inner nature, and the defect, which characterizes it.
Treatise of Revolutionary Psychology, 1975

As the sense of intimate self-observation develops in us, through its continuous use we can see all those "I that serve as a basic foundation to our individual temperament, whether it be sanguine or nervous, phlegmatic or bilious.
Treatise of Revolutionary Psychology, 1975

To see such creations, to observe these monstrosities of hell within which our very same consciousness is imprisoned, is only possible with the ever progressive development of the sense of intimate self-observation.
Treatise of Revolutionary Psychology, 1975

The sense of intimate self-observation allows us to verify for ourselves, and in a direct manner, the secret work by which in a given time we are dissolving this or that "I" (this or that psychological defect), possibly discovered in difficult conditions and when we least suspect it.
Treatise of Revolutionary Psychology, 1975

The sense of intimate self-observation, in addition to allowing you to see clearly the "I" that you are dissolving, will also allow you to see the pathetic and defined results of your internal Work.
Treatise of Revolutionary Psychology, 1975

In the beginning, these creations of hell, these psychic aberrations that unfortunately characterize you, are more ugly and monstrous than the most horrendous beasts that exist at the bottom of the oceans or in the most profound jungles of the earth. Yet, as you advance in your work, you will be able to

evince through the sense of internal selfobservation the outstanding fact that those abominations lose bulk; they grow smaller. It is intriguing to know that such bestialities, as they decrease in size, as they lose bulk and become smaller, they gain in beauty; they slowly assume a childlike figure. Finally, they disintegrate; they become a cloud of cosmic dust. Then the imprisoned Essence is liberated; it is emancipated; it awakens.

Treatise of Revolutionary Psychology, *1975*

All of this naturally implies successive deep works, always continuous, since no "I can ever be disintegrated instantly. The sense of intimate self-observation will be able to see the progressive advance of the work in relation with the abomination whose disintegration truly interests us.

Treatise of Revolutionary Psychology, *1975*

As the sense of self-observation develops, it shall permit you to verify the progressive advancement of your work.

Treatise of Revolutionary Psychology, *1975*

The observation of oneself permits a ray of light to penetrate within our interior. Each "I" manifests itself one way through the head, another way through the heart, and in another way through the sexual center.

Treatise of Revolutionary Psychology, *1975*

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

Treatise of Revolutionary Psychology, *1975*

It is clear that only through inner self-observation shall we be able to see the people who live in our psyche and who we need to eliminate in order to achieve a radical transformation.

Treatise of Revolutionary Psychology, *1975*

Yew develops the sense of the psychological self-observation within each one of us. Moreover, Yew can pursue and cast the red demo ns of Seth down into the Chaos. The power of the Lion of the Law is terrible and the tenebrous ones take

advantage of the most difficult moments in order to embitter the life of the Initiates.

Pistis Sophia Unveiled, 1983

The sense of psychological self-observation is located in the pituitary gland. The marvelous auras of the pituitary and pineal glands gloriously shine, illuminated and integrated upon the head of the Christified ones.

Pistis Sophia Unveiled, 1983

We have been told that there are inner senses, we do not deny it. Obviously, there are more inner senses than external senses. Different schools have methods to develop powers, to develop the intimate senses, the inner senses. But in truth I tell you, my dear brothers, that if we want to develop the inner senses, we must begin by developing the sense of observation of oneself, that is, of self-observation. This sense is latent in each one of us, but must be developed. Development is only possible on the basis of practice. As we use this sense, it will gradually develop by itself, and as we progress in the observation of ourselves, other senses are also becoming evident and, finally, the day in which we get to know ourselves in depth, fully, in all the departments of the mind and heart, by means of the intimate self-observation, the multiple inner senses that we possess will become evident, will beautifully unravel. This is why we have been told: Nosce te ipsum –"Man, know thyself and you will know the universe and the Gods"–.

The Fifth Gospel ·The Objective Knowledge Of The Essence

I have already told you that we have more inner senses than external senses, and that we must begin by using, developing that sense of self-observation. As we use it, other inner senses will also develop, that is obvious. So, my dear brothers, we need to work intensely upon ourselves. Does any other brother want to ask something else?

The Fifth Gospel ·The Objective Knowledge Of The Essence

The sense of the psychological self-observation goes on developing little-by-little, as it is being used. An organ that is not used, atrophies; if we do not use that organ, it will continue to atrophy. But if we use it, there will come a

moment in which we will be able to see by ourselves our own psychic aggregates in a direct way. No longer by intellectual association alone, but also by direct perception of the real. When that happens, any possibility of self-deception will be, in fact, discarded. Any other question?

The Fifth Gospel · The Exercise Of Self-Knowledge

The sense of intimate self-observation is atrophied in every human being. By self-observing oneself from moment to moment, this sense will develop progressively. As the sense of self-observation continues its development by means of continuous usage, we will become more and more capable of directly perceiving those "I's" about which we never had any data related to their existence, and we will discover that each of them has unmistakable psychological characteristics, through which we apprehend, we intuitively capture their intimate nature.

The Fifth Gospel · The Balance Of The Energetic Centers

To see such creations, to observe those monstrosities of hell, within which our own Consciousness is bottled up, becomes possible with the progressive development of the sense of self-observation. As long as we have those aberrations inside, we will be an abomination, even if we think we are beautiful or just, and we even complain about the ingratitude of other people and cry out that they don't understand us. The sense of self-observation allows us to see clearly the "I" that we are dissolving and the evident and determined results of the inner work. It is interesting to observe how such beasts are losing size, and finally disintegrate, releasing the Essence that was bottled up in that defect. All this implies, naturally, successive in-depth works, always continuous, because no "I" can ever be disintegrated instantaneously.

The Fifth Gospel · The Balance Of The Energetic Centers

In the human being the sense of psychological self-observation exists; it is latent, but it can be awakened. That extraordinary sense begins to function when we use it. As we use it, it will unfold, develop and manifest itself.

The Fifth Gospel · The Organization Of Our Inner World

The sense of psychological self-observation will allow us to see that each "I" personifies a defect. The sense of psychological self-observation, as it develops, allows us to see the "I's". It is one thing to see an "I" and another thing to understand that one has an "I". When one sees that one has an "I", he comprehends it; but he has to see it, and they have multiple shapes and figures.
The Fifth Gospel · The Organization Of Our Inner World

But there must be order in the work. We all have the sense of psychological self-observation. Unfortunately, such a sense is atrophied in the human race. It is necessary that this sense enters into new activity. When one begins to observe oneself, it is because that sense already begins to enter into activity. In the beginning, one does not see the "I's". Later, as that sense develops, one sees them as they are, and they know by direct vivid experience the result of their work.
The Fifth Gospel · The Wonders Of Awakened Consciousness

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

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

As one self-observes psychologically, he goes on eliminating precisely that hidden face that he does not see, he gets to know that inside him there are factors that he ignored, crimes that he did not even remotely suspect. And as he dissolves such factors, psychological changes take place, which are obviously reflected on his fellow men. These changes are misinterpreted by our fellow man. In no way can our fellow man accept that someone does not behave according to the established norms, according to the already written codes, according to the upheld principles. And it turns out that in the work we often have to become "immoral". When I speak of immoral, one has to know how to understand this, put it in quotation marks and underline it; I am not mentioning this word in the way that you are understanding it, in a negative way. I only want to clarify that I mention this word in the edifying or dignifying sense, in a positive, constructive sense, in the sense that there is a need to avoid the outdated codes of a certain morality without a solid foundation. [...] Well, my dear brothers, we come, then, to the conclusion that the path tends to be difficult. The narrow, strait path, on either side there are horrendous precipices, marvelous ascents, horrible descents.

The Fifth Gospel · The Hidden Facets Of Our Lunar Psychology

Disciple: Venerable Master, when one is at work and manages to have certain perceptions – without identifying with them–, is it the product of the development of self-observation?

The Fifth Gospel · The Serious Damages Of Mental Representations

> Master: The sense of psychological self-observation develops as one uses it. Obviously, we need to use it because the organ that is not used, atrophies. As one self-observes carefully, the wonderful sense of psychological self-observation comes into activity, but one has to be in constant mystical watch: observing his own mistakes, being on the hunt for his own psychological defects.
>
> The Fifth Gospel · The Serious Damages Of Mental Representations

Thus, as one observes himself, the sense of psychological self-observation develops. Let us see, brothers, is there any other question?

The Fifth Gospel · The Serious Damages Of Mental Representations

Master: Well, this is simply a game of the mind because, in reality and in truth, we could not see the Ego in itself if the sense of psychological self-observation has not been developed. Only by developing such a sense is it possible to see the Ego.

The Fifth Gospel ·The Danger Of Mental Effigies

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

The Fifth Gospel ·The Danger Of Mental Effigies

In any case, my esteemed brothers, first of all, we need to discover the defect that we are going to reduce to dust. Such defect could not be discovered if we did not use the sense of psychological self-observation.

The Fifth Gospel ·Didactics For Buddhist Annihilation

Since I have the sense of psychological self-observation well developed, it was not difficult for me to perceive in a direct way such "I": I found it, certainly, bathing very happily in a courtyard with black waters. I immediately threw some charges of transcendent sexual electricity against the wretched one. I worked on it for a few days and, at last, it reduced little by little until taking the shape of a child; and it continued to shrink until it became cosmic dust.

The Fifth Gospel ·Didactics For Buddhist Annihilation

When I explored that with my sense of psychological self-observation, with great astonishment I discovered a very hefty "I", very robust, quite fat, by the way, hairy as a bear, walking along the corridor of my old stately manor. "Ah, how hidden you were, wretch!", I told him. "Now I am going to kill you indeed, you can't vanquish me anymore, you are doomed!".

The sense of psychological self-observation keeps developing, and will keep developing in each one of you, as you keep using it. Do not forget that a sense that is not used atrophies. A day will come when the sense of psychological self-observation in you will have developed in such a way that you will be able to perceive, like me, such undesirable psychic aggregates. Furthermore: you will be able to notice the result of the work on such aggregates.

Just as the moon that shines in the firmament has two faces –the one that can be seen and the one that cannot be seen–, likewise, within us, the psychological moon has two aspects: that which is visible at plain sight through the sense of psychological self-observation and that which is not visible at plain sight –the hidden, the unknown, the unexplored–. However, the latter becomes visible when the psychological sense has been developed to its maximum extent.

Disciple: Master, in us, who is really the one who helps us to self-observe? Is it the Gnostic "I's" that we have formed or is it the sense of self-observation as it develops, little by little, in us?

Master: Well, the Essence itself is the one that self-observes its processes; that is right.

As we develop the sense of self-observation through vivid practical exercise, we also begin to vaguely perceive something of ourselves that we did not know before. Possibly, we discover that we have a defect we never suspected before: maybe an ill– will toward someone, possibly an inferior desire or a negative emotion, or any other psychological defect.

Therefore, if one wants to eliminate this or that undesirable psychological element, first of all, one has to learn to observe with the purpose of obtaining a

change. Because, certainly, if one does not learn to self-observe, any possibility of change becomes impossible. When one learns to self-observe, the sense of self-observation develops in himself. Normally, this sense is atrophied in the human race, it is degenerated, but as we use it, it starts to unfold and develop.
The Fifth Gospel · The Rescue Of Our Inner Light

As a first point of view, we come to evidence through self-observation that even the most insignificant thoughts, or the most ridiculous comedies that happen inside and that are never externalized, are not our own, they are created by others: by the "I's".
The Fifth Gospel · The Rescue Of Our Inner Light

Likewise, the different parts of these studies, of this work, complement each other so as to form a wonderful body, the famous body of the mind. This body will allow us to better capture everything that exists within ourselves, and will further develop in us the sense of intimate self-observation; and this is quite important.
The Fifth Gospel · The Rescue Of Our Inner Light

It is difficult for someone to maintain himself in continuous self-observation, day and night, constantly; it is difficult to find someone like that. When one truly perseveres, one smashes the "I's", destroys them and liberates the Consciousness, making it refulgent, making it awaken. It is necessary to change, my dear brothers, change is urgent, and this is not possible if the false personality continues to exist in us.
The Fifth Gospel · Psychological Foundations Of The False Personality

Well, those schools of a pseudo-esoteric and pseudo-occultist type make one believe that everyone is already a complete septenary; first mistake. The second, the second is extremely serious, highly serious: they praise the dear Ego. Never in life have they self-observed. Their sense of self-observation is atrophied; they have never wanted to self-observe. Because if they were to self-observe, they would realize what is the dear Ego that they extol so much and refer to as divine. Do you see it? This is extremely serious.
The Fifth Gospel · Particularities Of Objective Reason

So, the poor neophyte who has never self-observed so as to be able to say yes or no, but only the desire to learn animates him, since those schools provide him with some learning, naturally, he goes astray; he gets to adore what must not be adored; he gets to sincerely believe that the Ego is divine. That is highly serious!

The Fifth Gospel ·Particularities Of Objective Reason

By adoring the Ego, any possibility of change is absolutely impossible, because if those poor people had the sense of intimate self-observation, then everything would be different. They would realize that this Ego is no more than a sum of "I's" –that is to say, they would see it clearly for themselves, not because someone else told it to them, but in a direct way– and that all those "I's", each one of them in itself is like a person.

The Fifth Gospel ·Particularities Of Objective Reason

So an individual is not always the same. But the poor neophyte or whoever must have seen it clearly by means of self-observation, because only by means of self-observation, that sense develops in one. It is a sense: the sense of self-observation. But if one does not use it, it does not develop; if one uses it, it develops; and if one develops it, one can verify for oneself, without anyone telling him, that the Ego is not as others tell him: "that it is sacred".

The Fifth Gospel ·Particularities Of Objective Reason

Well, so when one gets to truly see clearly, through self-observation, –in a direct way, not because someone else tells it to him, but by himself, by his own practice– what the Ego is in itself, he can also deduce, by a simple logical deduction, what the schools of mental perversion are which deify the Ego, which want to make one understand in an absurd way that this Ego is a unity, when there is no unity in it; and that it is divine, when in essence it is nothing more than the result of many yesterdays, the product of many mistakes.

The Fifth Gospel ·Particularities Of Objective Reason

IV Practical life is the psychological gymnasium where we can self-discover

The faculty put to work among people. Alert and vigilant like the sentry in time of war, at home, in the street, at the workshop — because the hidden defects surface only in relation with others. Nearly every passage here is an instruction: observe yourself in action, in the ever-recurring day, when alone as when among people, on the first day you start.

> We need to discover ourselves and to profoundly comprehend all our habits we should not allow our life to continue to unfold mechanically. It seems incredible that we, living within the forms of our habits do not know these forms, which condition our lives. We need to study our habits. We need to comprehend them. These belong to the activities of the centre of movement. It is necessary that we self-observe the way we live, act, dress, walk etc. The centre of movement has many activities. Sport also belongs to the centre of movement. When the mind interferes with this centre it obstructs and causes damage, because it is very slow and the centre of movement is very fast. All typists work with the centre of movement and, as is natural may make mistakes at the keyboard if the mind begins to intervene. A man driving a car could have an accident if the mind intervenes. THE EMOTIONAL CENTRE The human being stupidly wastes the sexual energy with the abuse of violent emotions; cinema, television, football games etc. We should learn to dominate our emotions. It is necessary to save our sexual energies.
>
> The Perfect Matrimony, *1966*

> We must be sincere with ourselves. Plato rightfully said: "Man is known by his dreams." The matter of the erroneous work of the centres is a topic that demands a lifetime of study by way of the observation of oneself in action and of the rigorous examination of dreams.
>
> The Secret Doctrine of Anahuac, *1974*

> One has to observe oneself and analyze oneself to discover within oneself, here and now, those facets that make up that which is called defeatism.
>
> The Revolution of the Dialectic

> If we truly want the radical extirpation of the 'I', it is urgent to have the memory still, in order for the mind to become serene, and then observe ourselves calmly in order to know ourselves.
>
> The Revolution of the Dialectic

> Life consists of a successive series of negative reactions which happen as incessant responses to the impressions which reach the mind. Therefore, our task consists in transforming the impressions of life in such a manner that they do not provoke this type of negative response. But in order to achieve it, it is necessary to be observing oneself from instant to instant, from moment to moment. It is urgent, therefore, to be studying our own impressions.
>
> The Revolution of the Dialectic

> We should nullify the projector through self-observation and comprehension. Examine each image, each memory, each thought that comes to the mind. Remember that every thought has two poles: positive and negative.
>
> Dissolving the I, *1964*

In India, this self-observation and study of our Psyche is properly called Pratyahara. Bird-like thoughts should pass through the space of our own mind in a successive parade, but without leaving any trace.

Dissolving the I, *1964*

> There are methods that allow us to awaken Consciousness, and that is the fundamental thing. First of all, whoever wants to wake up must develop, in themselves, the sense of psychological self-observation. We need to live alert and vigilant as the sentry in times of war. It is necessary to understand that when sharing life with others, the possibility of self-discovery exists. It is very likely that if we learn to observe ourselves from instant to instant, from moment to moment, we will discover our psychological errors.
>
> The Fifth Gospel ·Analysis Of The Human Psyche

> It is necessary to self-discover in relation to the people around us, whether at home, on the street, in the countryside, in the temple, at school, etc. Those hidden defects emerge spontaneously, they come to the surface and if we are self-observing, then we see them.

The Fifth Gospel ·Analysis Of The Human Psyche

Friends, it is urgent to comprehend that all human beings are hypnotized. There is a hypnotic force in all of nature that has humanity submerged in hypnosis. Awakening is urgent! And for this, we need to profoundly observe ourselves. Only on that basis, is the dissolution of the Ego, the "I", the Myself, the Oneself possible.

The Fifth Gospel ·Analysis Of The Human Psyche

It is urgent, my dear friends, to dissolve the actors of such dramas, of such comedies and of such tragedies. This is possible through psychological self-observation and in-depth complete comprehension. If one does not eliminate the actors of those comedies, dramas and tragedies, the repetition will be exact, just as it was in the previous existence.

The Fifth Gospel ·Analysis Of The Human Psyche

> In the work upon oneself, one needs to multiply patience to the infinite and serenity to the utmost maximum. Whoever does not know how to be patient, whoever does not know how to be serene, fails on the esoteric path. Observe yourselves in practical life. Are you impatient? Observe yourselves. Do you know how to remain calm at the right moment?
>
> The Fifth Gospel ·The Exercise Of Self-Knowledge

Disciple: Master, how can one know that he is not self-deceiving? Master: Well, the forms of self-deception exist as long as the Ego exists. That we have to eliminate the forms of self-deception, is a fact. But it is not possible to eliminate them if one does not self-explore, if one does not self-observe. Only by means of sincere and real psychological self-observation, can one, in fact, avoid all forms of self-deception.

The Fifth Gospel ·The Exercise Of Self-Knowledge

Master: Then you have not understood well the process of identification. On the contrary, I have been able to clearly see in this moment that you were alert and vigilant as the sentry in times of war, because you were observing your own psychological processes, that is, you were not identified and you discovered different psychological states, you discovered them in yourself, therefore you

were not identified. If you had been identified, you would not have discovered this in yourself. That is all. This is how we have to proceed, as you have proceeded, correct. Any other question?

The Fifth Gospel · The Exercise Of Self-Knowledge

> Reflecting a little on the various circumstances of life, it is well worth our while to seriously comprehend the basis on which we rest. One person rests on his status, another on money, etc. The most curious thing, whether we are wealthy or beggars, is that we need everyone and we depend on each other, even if we are overinflated with pride. Within all this, we think we are very strong but we are frightfully weak. It is urgent to self-observe from moment to moment with the purpose of clearly knowing the foundations on which we rest. When one discovers what bothers one most at a given moment, then he discovers the basis on which he rests psychologically.
>
> The Fifth Gospel · The Balance Of The Energetic Centers

> Let us start with immediate, direct psychological self-observation; let us start by living in a state of alert perception, alert novelty, to keep discovering our defects here and now. Let us work from moment to moment and thus we will keep dissolving the Ego completely. One day, when we are awake, we can remember our innumerable births. That is all.
>
> The Fifth Gospel · The Wonders Of Awakened Consciousness

Practical life is the psychological gymnasium where we can self-discover. In the relation with our fellow men, whether it is at home, on the street, in the school, in the temple, in the factory or in the office, etc., if we are in constant self-observation, we will discover ourselves. I know that in every circumstance of life, the psychological defects that we carry hidden there, deep within ourselves, come to the surface. If one does not self-observe them, one cannot self-discover them either. But if one is under constant psychological observation, from moment to moment, then these defects can be discovered. They surface in such a natural, spontaneous way, that it really is not difficult to discover them if we are in the state of alert-perception, alert-novelty.

The Fifth Gospel · The Wonders Of Awakened Consciousness

First of all, we must develop the capacity for psychological self-observation in relation to our friends, on the streets or at home, at work, in the countryside, etc. The defects that we carry hidden inside, surface spontaneously, and if we are alert and vigilant like the sentry in times of war, then we see them. A discovered defect, must be worked on at all the levels of the mind. This is how we will eliminate them. Unquestionably, each defect is by itself a real problem. Comprehending them is fundamental, but that is not all.

The Fifth Gospel · The Reality And Fantasy Of Our Psychology

One needs to self-observe themselves in action. Let us remember that the defects that we carry hidden within surface spontaneously when one least expects it; they surface in relation with the friends on the street, or with the family at home, or with co-workers at the factory, etc., but they surface! And if one maintains oneself alert and vigilant like the sentry in times of war, then he sees them. A psychological defect that one has discovered, must be understood, must be analyzed, must be studied.

The Fifth Gospel · The Consequences Of Psychological Plurality

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

The Fifth Gospel · The Hidden Facets Of Our Lunar Psychology

In this matter what is useful is discernment, self-exploration of oneself, psychological self-observation. As one self-observes, he sees what he has and proceeds according to what he needs, what he must be, what is urgent.

The Fifth Gospel · The Hidden Facets Of Our Lunar Psychology

It is useless for us to follow conventional moral codes; self-observation of ourselves is more useful. That is what must guide us: to see ourselves, to see ourselves, to see ourselves and to continue seeing ourselves, and to project the Consciousness time and again on that hidden side of ourselves, on that hidden

> side that one does not see; that is what is useful. The rest, whatever the codes say, I could not care less.
>
> The Fifth Gospel · The Hidden Facets Of Our Lunar Psychology

Master: Those dogmas are useless! The only thing that is useful to one in life is to self-observe oneself psychologically. We know well, I believe, to transmute the creative energy, not because it is said "do not fornicate", but simply by psychological observation.

The Fifth Gospel · The Hidden Facets Of Our Lunar Psychology

The best ethic is to learn to see oneself. When one sees oneself, he knows what he is lacking and what he has in excess, he does a correct inventory, but when one does not self-observe and lets one-self be guided by rancid codes of clumsy morals, he does not know what he lacks nor does he know what he has in excess; he believes he has what he does not have, and he has what he does not believe he has. But psychological self-observation is marvelous because it allows one to know what he is lacking and what he has in excess.

The Fifth Gospel · The Hidden Facets Of Our Lunar Psychology

We need to illuminate more the unknown depth of ourselves, because –as I told you– so far, we have lived in a small fraction of ourselves, in a small part of ourselves, in a depiction of ourselves. We have not learned to see ourselves truly as we are. We need to learn to see ourselves better, don't we? To self-observe.

The Fifth Gospel · The Hidden Facets Of Our Lunar Psychology

Only through this path can we walk, truly, toward Final Liberation. One needs to have a good judgment, a good sense of discernment, and never forget about psychological self-observation; always learn to self-observe, that is the best. Any other question, brothers? Speak, brother.

The Fifth Gospel · The Hidden Facets Of Our Lunar Psychology

Does Gnosis have any system to annihilate those elements? Yes, it does! What is it? We would have to start with psychological self-observation. Do you accept that you have a psyche and a psychology? Or do you think that you only have the physical body without any psychic principle? This would be impossible,

because parapsychology is proving the psychological processes in the depth of any organism, and it has experimental methods of demonstration. At the helm of parapsychology is the quantum theory, there is hypnology, intentional extra-refined perceptions, extracerebral reasoning processes, etc.

The Fifth Gospel · The Ephemeral Mechanisms Of The Mind

> Through psychological self-observation, we can discover our defects. Needless to say, each one of them is represented by some psychic aggregate. When one lives alert and vigilant as the sentry in times of war, when he self-observes psychologically from instant to instant, he can self-discover.
>
> The Fifth Gospel · Methodology For Mental Unification

> Let us observe ourselves today, in whatever concerns the ever-recurring day, which is a miniature of our entire life.
>
> Treatise of Revolutionary Psychology, 1975

> We do not want to imply by this that one must not observe oneself daily. We only state that self-observation begins with the first day that one starts observing oneself. There must be a beginning in everything; thus, to start by observing our conduct in any given day of our life is a good beginning.
>
> Treatise of Revolutionary Psychology, 1975

> To observe ourselves is something unavoidable and non-excludable, since intimate selfobservation is fundamental for a true change. What is your psychological state when you get out of bed? What is the level of your emotional mood during breakfast? Were you impatient with the waiter? With your wife? Why were you impatient? What is that which always disturbs you, etc.?
>
> Treatise of Revolutionary Psychology, 1975

> It is indispensable to observe oneself when alone in the same manner as when associated with people.
>
> Treatise of Revolutionary Psychology, 1975

> It is urgent to observe ourselves from moment to moment with the purpose of clearly knowing the foundations we depend upon.

Treatise of Revolutionary Psychology, 1975

> Nevertheless, such a type of observation must not be something merely theoretical. We must be practical and observe ourselves closely in a direct way from instant to instant. When one begins to comprehend his own misery and nothingness, when one abandons the delirium of grandeur, when one discovers the foolishness of so many academic degrees, honors and vain superiorities over our fellowmen, then it is an unmistakable sign that one is beginning to change.
>
> Treatise of Revolutionary Psychology, 1975

> Thus, dear brothers, one has to eliminate from oneself many dreadful habits, acquired habits that one ignores one has, mechanical movements without meaning, etc. One has to become conscious of all his gestures and attitudes, and eliminate what is useless; all this requires a very rigorous observation of one-self.
>
> The Fifth Gospel ·Work Taste And Life Taste

> 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

By means of psychological self-observation from instant to instant, from moment to moment, one discovers his own psychological defects. The latter

surface spontaneously during interrelations, and if we are alert and vigilant like the sentry in times of war, then we see them.

The Fifth Gospel ·Didactic Synopsis Of Mystical Death

> As one works upon oneself, he delves more and more into the matters of self-observation, he becomes more and more profound. In this, not even the most insignificant thought should be left unobserved. Any desire, no matter how fleeting, any reaction, must be a reason for observation, because any desire, any reaction, any negative thought, comes from this or that "I".
>
> The Fifth Gospel ·The Rescue Of Our Inner Light

> It is lamentable that many, in reality and in truth, do not have continuity of purposes. Some persevere for some time and then they get tired, they abandon the work upon themselves, and they do not achieve, in fact, any transformation. To achieve it, the continuity of purposes becomes indispensable. We need to live in a state of continuous self-observation, continuous... By means of self-observation one discovers all the processes of vanity and conceit. Then he already can, with this data, work upon them, work upon all of that, upon that vanity and that conceit, pulverize them.
>
> The Fifth Gospel ·Psychological Foundations Of The False Personality

> However, we need the psychological self-observation to be done in a continuous way, from instant to instant, from moment to moment. In relation to our friends, in the workshop, in the countryside, at home, the defects that we cany hidden come to the surface, and if we self-observe from instant to instant, we see them. The discovered defect must be submitted to the intimate self-reflection of the Being. It is urgent to understand it in all levels of the mind. When a defect has been properly understood, we need to eliminate it.
>
> The Fifth Gospel ·Causes And Consequences Of The Kundartiguador Organ

> Psychological self-observation is basic. It is indeed necessary to self-observe from instant to instant, from second to second. With what objective? One! Which? To discover our psychological defects. But discovering them on the

> grounds of facts, to observe them directly, judiciously, without evasions, without excuses, without escapes of any kind.
>
> The Fifth Gospel · The Power Of Intuition Of The Psychological Man

v Once we have become skilled at observing ourselves, then comes the three-step process

What to do with what the sense finds. He is exact about the order and never varies it: first observe the defect in action, then comprehend it in meditation and self-reflection, and only then ask the Divine Mother to disintegrate it. The work with anger, with jealousy, with the woman one despises is worked through here step by step.

> It is urgent to self-observe, to analyze and comprehend each one of our defects.
>
> Fundamental Education, 1970

> It is impossible to dissolve the ego, the self, if we do not learn to observe ourselves, to perceive in order to comprehend what we really are here and now in an effective and absolutely practical way.
>
> Fundamental Education, 1970

Comprehension is attained through self-observation and intense work on oneself.

Treatise of Revolutionary Psychology, 1975

> Do you believe that you do not have the "I" of lust within your interior? Do you think that this woman, discredited by her scandals and lasciviousness, is perverse? Are you sure that the lasciviousness and perversity that you see in that woman does not exist within your interior? It would be better to observe yourself intimately, and while in profound meditation you may occupy the place of that woman you despise.
>
> Treatise of Revolutionary Psychology, 1975

> First: one observes oneself.
>
> Treatise of Revolutionary Psychology, 1975

When a Gnostic, a Gnostic Arhat, tries to meditate, it is to search for tranquility. In those moments he proposes to work upon some inhuman element that he has discovered in himself by means of self-observation. If he discovered anger, he will dedicate himself to comprehending the psychic aggregate of anger in order to totally dissolve it with the help of his Divine Mother Kundalini, whom he will invoke. Perhaps he discovered that he has the psychic aggregate of hatred, then, he will propose to disintegrate such an aggregate so that loves comes forth in its place.

For the Few, 1980

> One must self-observe oneself during an attack of anger, in order to truly specify the type of anger, which invades us at any given moment.
>
> Pistis Sophia Unveiled, 1983

> During profound interior meditation we propose only to integrally comprehend the psychological defect discovered in self-observation.
>
> Pistis Sophia Unveiled, 1983

Each self-observed defect must be previously comprehended through meditation, before proceeding with its elimination.

Pistis Sophia Unveiled, 1983

> Master: In order to eliminate the "I's", the first thing that one has to do is to discover them. If one does not discover a certain "I" or any "I" at any given moment, how could he eliminate it then? First, one has to discover it, and one could not discover it if he does not self-observe. It is necessary to see oneself in action. Only by seeing oneself in action does one come to discover that he has this or that "I". Once discovered, one can have the luxury of comprehending it profoundly by means of analysis and the evident self-reflection of the Being; this is meditation.
>
> The Fifth Gospel ·The Exercise Of Self-Knowledge

> When one sees oneself involved in a random situation, as for example, in a scene of jealousy, what should one do? Observe oneself in action. Once at home, meditate, reconstruct the scene to know exactly what was going on in oneself in such moments.

The Fifth Gospel ·The Organization Of Our Inner World

Speaking in the form of analogies, we will say that this margin is as small as that which can exist between a violin and the case that contains it. It is very limited in reality, but if we use it intelligently, it can be expanded. It is necessary to appeal to the evident self-reflection of the Being and it is also necessary to appeal to self-observation, to observe that "I" of anger in action.

The Fifth Gospel ·Intelligent Assimilation Of Impressions

When one self-observes during an attack of anger, he understands that something, something different from himself, has entered his brain, has taken possession of it. If one has verified that reality by means of self-observation, he can take another step, which is that of the evident self-reflection; and if by means of the evident self-reflection, he has come to the conclusion that a demon of anger has taken over him, then he can take the third step, that of profound inner meditation.

The Fifth Gospel ·Intelligent Assimilation Of Impressions

Once we have become skilled at observing ourselves, then comes the three-step process in this matter: first, observation; second, critical judgment, and the third, then is the proper elimination of this or that psychological "I".

The Fifth Gospel ·The Rescue Of Our Inner Light

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

The Fifth Gospel ·The Verticality Of Existence

Master: Well, I am going to repeat it again. I say "I am going to repeat it" because I have already fully explained it. In synthesis, obviously, we have to start with what I have already said: the psychological self-observation. If one discovers in the terrain of practical life, whether in relation to relatives,

whether in relation to friends, at work, on the street, etc., that he has such or such defect, he must then comprehend it, and it is only possible to fully comprehend it through substantive meditation, through self-analysis, through self-reflection.

The Fifth Gospel ·The Verticality Of Existence

So, to see oneself in full functionalism is not only to see one's physical body, it is not only to see one's face, the features of one's face, but also to see one's mental, emotional, sentimental processes, etc. One has to start at least with five minutes of self-observation, then move on to ten, then move on to fifteen, then move on to twenty minutes of this exercise.

The Fifth Gospel ·The Binary Serpentine Power

That full knowledge of yourselves –I repeat– will also allow you to know your mistakes. A discovered error, must be worked on, submitted to the intimate meditation of the Being with logical confrontation. I said: "intimate meditation of the Being with logical confrontation", that is, any error that one discovers when observing oneself –I repeat– must be submitted to the intimate meditation of the Being with logical confrontation –that sentence well underlined, write it down– until we do the deepest dissection of the defect that we have comprehended. Once this is achieved, one will beg Devi Kundalini for the disintegration of that defect; and be ready to continue with another, and so on and so forth. The progress will be carried out methodically until winning the battle against the great serpent of the Abyss, until crushing it and setting us free.

The Fifth Gospel ·The Binary Serpentine Power

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept on eight patterns: the four word families that are the core (identification, fascination, self-observation, self-remembering) and four for the half he teaches without naming, of which the largest is *forgetting oneself*. That returned **778 candidates in 40 books**. Every one was read **twice, by independent readers**, and the 46 disagreements were settled by a third. 495 passages are printed. The rest are recorded, with the reason each was set aside, in the project that holds this work.

Twenty passages the word list could not see. The two *Fifth Gospel* volumes are set in two narrow columns and the scanner splits words at a line end — *identify- ing*, *fas- cinated*, *ob- server* — and word-boundary matching is blind to all of them. Every paragraph was matched a second time with those breaks closed.

What is not here, and why. The doctrine of *awakening* was measured and deliberately left out: awakening the consciousness stands in 375 paragraphs, hypnotism in 169, the dreamers in 143, self-cognizance in 157 — larger than this whole work, and a different subject. It is the other side of this coin and it is owed a book of its own. Also measured and left out: the many I's (234), the impressions of the day and their transformation (318), the levels of Being (105), and the mechanical man (411) — where any of them is this work's, one of its own words stands in the paragraph. The commonest rejection is not a doctrine at all: *identify* used as the ordinary English verb, 51 times, and *fascinating* as the ordinary adjective, 35.

The largest single body of it is spoken, not written. 270 of these passages come from the two *Fifth Gospel* volumes, across 57 named lectures — the boxing crowd that ended up punching each other, the woman weeping at a film she knew was false, the man still telling twenty years later how he was swindled. He taught this subject to rooms of people, and the books alone would have given a thinner work.

No silent correction was needed — the ninth work running. The only thing done to any of these passages is the line-end break: 475 words broken by the compositor, **420 closed up and 55 keeping their hyphen**, and which is which was decided against the corpus rather than by guess, so the rule never invents a word he did not write. Twelve passages were absorbed into the passage before them, where two halves of one of his sentences had each been judged separately; fifteen ranges were set by hand.

One passage cannot be printed and is named rather than hidden. *The Fifth Gospel* ¶2685 ends *"Remember, Gnostic youth, that the end times have"* — and the paragraph that finishes his sentence carries the editors' recording mark, which means the tape failed exactly there. Those words are not his to print, so the passage stands out of the work.

Checked five ways, no failures. Every source paragraph against the raw extraction; the printed text against those paragraphs; the text pulled back out of the finished booklets; every passage judged a practice carrying its own instruction; and no passage standing on the page in the wrong language.

66 passages also stand in another finished work, and each is marked where it stands. By the ruling of 31 August 2026 an overlap is allowed wherever it is needed to get the teaching across; these are the ones where identification, fascination or self-observation is plainly the subject and the defect only his example.