

Impatience and Self-Justification

The impatient "I" and the ego that justifies itself, and the patience and the honest seeing of one's own mistakes born in their place, in his own words, from the fifty-two books

74 PASSAGES · 20 BOOKS · 27 PRACTICES · 12 LECTURES · 16 SECTIONS · 6 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from (and, where he was speaking rather than writing, the name of the lecture with the place and the year the volume records for it), so anything on this page can be found again in the source. The teaching is gathered here from all fifty-two books.

The first part is that the "I" is impatient: the restless ego that cannot wait, the newcomer who wants illumination at once, and the lecture on the false personality, where impatience leaves the neophyte stagnant: *"The Ego does not know how to wait; therefore, it is unquestionable that it fails." "The impatient one does not advance an inch in these studies."*

The second part is how important it is to be patient, to be serene: the scolded servant in which impatience is found to be a defect, the "I"s that are bound to karma, and the impatient brothers left waiting at the monastery: *"You see how important it is to be patient, to be serene." "…with infinite patience, eventually, the elimination of these "I's" is achieved."*

The third part is to work and to be patient: the patience of Saint Job in the practices, the advice to those who complain of not having achieved enlightenment, and patience with students, in the home and with the defects of others: *"These types of esoteric practices are for people who are very tenacious and patient." "…know how to forgive the defects of others with patience multiplied to the infinite."*

The fourth part is to justify and to excuse its own crimes: the justification people find for every vice, the fantasy that makes us believe ourselves just and perfect, and the excuses the Ego gives to escape the super-efforts of the work: *"…the Ego always try to justify and to excuse its own crimes" "…nobody considers oneself perverse, all people claim to be upright and honest."*

The fifth part is that we are like Pilate: the demon of the mind that washes its hands, the contradictions we hide from ourselves, and the depiction each one has forged of himself: *"Pilate, the demon of the mind, always washes his hands, always declares himself innocent, is never to blame" "…we know that we are full of contradictions, and we managed to hide from ourselves."*

The last part is that we must recognize our own mistakes without self-justification: a defect is neither to be justified nor condemned but comprehended,

self-consideration and self-justification are to be abandoned, and a defect is to be observed without evasions, without excuses, without escapes: *"One has to become, if he wants to dissolve the Ego, a ruthless enemy of himself" "We must recognize our own mistakes without self-justification, excuses and without any kind of evasion."*

What is in it

| a practice — something to do, framed and labelled

Part One — The 'I' is impatient

1 The Ego does not know how to wait 7

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THE MAP

Six parts, from the "I" that cannot wait to the mistakes recognized without self-justification

Tap a part to go to it. Below, the two defenders of the ego: on one side an hourglass, on the other a ewer pouring into a basin, and between them a small figure facing an empty frame, the defect it will not look at; the caption is his own words, from the passage it links to.

The 'I' is impatient
PART ONE · 12 PASSAGES · 5 PRACTICES

How important it is to be patient, to be serene
PART TWO · 11 PASSAGES · 2 PRACTICES

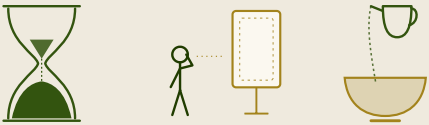
To work and to be patient
PART THREE · 8 PASSAGES · 5 PRACTICES

To justify and to excuse its own crimes
PART FOUR · 13 PASSAGES · 0 PRACTICES

We are like Pilate
PART FIVE · 12 PASSAGES · 1 PRACTICE

We must recognize our own mistakes without self-justification
PART SIX · 18 PASSAGES · 14 PRACTICES

THE TWO DEFENDERS OF THE EGO



"...WHEN WE JUSTIFY A DEFECT, WE STRENGTHEN IT HORRIBLY"

INTRODUCTION TO GNOSIS

Part One – The 'I' is impatient

7 PASSAGES · 2 PRACTICES

1 The Ego does not know how to wait

The "I" is impatient and restless by nature, and its haste is traced to a love not yet mortified. Newcomers to Gnosis want immediate illumination and phenomena, and every agitation is said to disturb meditation and bring the student to failure.

Restlessness, uneasiness, the lack of patience and serenity are a hindrance, obstacle, impediment for the esoteric work and the Intimate Self-Realization of the Being. The 'I' is impatient, restless by nature; it has always the tendency to become enraged, angry, furious, fiery, irritated, upset. The Ego does not know how to wait; therefore, it is unquestionable that it fails.

Parsifal Unveiled, 1970

> *"Resign and deny yourself everything. However, the real denying is difficult in the beginning, easier in the middle, and very placid in the end. You will know that you are very far from perfection if you do not find God within everything. You will know that pure, perfect and essential love consists of the Cross, in voluntary denying and resignation, in perfect humbleness, poverty of the Spirit and abhorrence of yourself. "It is important to enter and remain in the innermost part of your centre, while in times of strong temptation, despair and desolation, in order to see and contemplate only God who has his throne and quietude in the depth of your soul.. .You will discover that impatience and bitterness of the heart are born from the bottom of the sensitive, empty and less mortified love. When the soul is profoundly humble and is truly mortifying and despising herself, then, she knows true love and its effects."*

The Aquarian Message, 1960

07

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

The Perfect Matrimony, 1966

The Gnostic needs much patience because any act of impatience leads him to failure.

The Revolution of the Dialectic

The systems of the Revolution of the Dialectic will seem very lengthy to impatient people. However, another way does not exist. Those who want fast and immediate changes, in the psychological and social order, create rigid norms, dictatorships of the mind, they do not 'aspire to others knowing how to think but rather dictate what has to be thought.

The Revolution of the Dialectic

07

A PRACTICE

149. During the practices of internal meditation, we must be in the most absolute interior repose, because every agitation of the mind and every attitude or impatience disturbs the mind and impedes the perception of internal images.

Igneous Rose, 1954

07

A PRACTICE

Set aside all gestures of impatience!

Logos, Mantram, Theurgy, 1959

07

The Gnostic needs much patience because any act of impatience leads him to failure. On the path of the Revolution of the Dialectic, one needs patience, will and absolutely conscious faith.

The Revolution of the Dialectic

5 PASSAGES · 3 PRACTICES

II The impatient one does not advance an inch

From a lecture on the false personality: some aggregates are very hard to disintegrate, and wanting them gone at once, without paying the price, is called absurd. Impatience leaves the neophyte stagnant, while patience carries him out of the periods when the work seems stuck.

A PRACTICE

So, my brothers, we must become self-reflective, self-conscious. Obviously, the work of disintegration of the elements of the false personality is usually very difficult, and this we cannot deny. We would like to disintegrate certain elements and sub-elements of the false personality with the purpose of achieving the happiness that we have a right to. Unfortunately – and this is what is serious– sometimes we feel that we get stuck. There are "I's" and elements, aggregates or sub-elements of the false personality that are very difficult to disintegrate. Then we need to arm ourselves with utmost patience, if we truly want to advance.

The Fifth Gospel · Of the False Personality

A PRACTICE

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

The Fifth Gospel · Of the False Personality

A serious man who has not acquired patience cannot be conceived.

The Fifth Gospel

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

The Fifth Gospel · Of the False Personality

07

The impatient ones remain stagnated and fail forever. I am not saying that you will not go through processes of stagnation. Obviously, those processes will be there, but if you arm yourself with patience, you will get out of such states.

The Fifth Gospel · Of the False Personality

07

A PRACTICE

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

The Fifth Gospel · Of the False Personality

Part Two – How important it is to be patient, to be serene

3 PASSAGES

1 Those “I’s” of anger, of impatience

The lecture The Exercise of Self-Knowledge begins with a scolded servant: looking into the incident uncovers conceit, pride, irritability and impatience, each named a defect. Without those "I's", he says, he would now hear even an inquisitor serenely.

When we get home, we must immediately concentrate profoundly on the fact of the incident, and if we delve into the underlying motives that made us act in that way and in that manner, and that made us scold the employee, the lad, because he did not bring us what we had asked for, we come to discover our own self-importance, that is, we have come to think that we are very important.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

Obviously, we had within us that which is called conceit, pride, irritability, impatience. Therein lies several defects. Impatience is a defect, conceit is another defect; self-importance, feeling that we are very important, therein lies another defect; pride, feeling that we are grand and looking down on the lad who was serving us. All these reasons made us behave in an inharmonious way.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

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

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

8 PASSAGES · 2 PRACTICES

11 In patience you shall possess your souls

The same lecture continues: "I's" bound to karma yield only to infinite patience, and patience and serenity are called virtues needed on the path. A monastery account sets the impatient brothers, who were postponed, beside the one who waited calmly and was admitted to the Second Mountain, and the hearers are asked to observe their own impatience and eliminate its "I's".

Possessing the soul is something very different. But it is written: “In patience you shall possess your souls”. There are “I’s” which are very difficult to eliminate, terrible defects, “I’s” that are in relation to the Law of Karma. When we get to this, it seems as if we stop advancing, and obviously, we do, but with infinite patience, eventually, the elimination of these “I’s” is achieved.

THE FIFTH GOSPEL · THE EXERCISE OF SELF-KNOWLEDGE

Patience and serenity are extraordinary faculties or magnificent virtues necessary to advance on this path of radical transformation. In my book The Three Mountains, I speak precisely about the matter of patience and serenity.

THE FIFTH GOSPEL · THE EXERCISE OF SELF-KNOWLEDGE

07

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

THE FIFTH GOSPEL · THE EXERCISE OF SELF-KNOWLEDGE

07

Everybody was left perplexed. Immediately after, the Master had brought an orange –which is a symbol of hope– and gave it to me, approv-ing me; I was approved to enter the Second Mountain which is the one of the Resurrection. The others, the impatient ones, were postponed.

THE FIFTH GOSPEL · THE EXERCISE OF SELF-KNOWLEDGE

Whoever does not know how to be patient, whoever does not know how to be serene, fails on the esoteric path.

The Fifth Gospel

I was then summoned to another monastery to sign some papers that I had to sign, and I did so. Later on, I went to that monastery, signed the papers, esoteric instructions were given to me and I was admitted to the studies of the Second Mountain. And those companions, at this time, are still struggling to achieve patience and serenity, for they did not have it.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

You see how important it is to be patient, to be serene. Thus, when one is working on the dissolution of an "I", and in no way does he succeed in dissolving it, it is because it has become very difficult –there are "I's" like that, which are related to karma– there is no other choice but to multiply his patience and serenity until he succeeds. But many are impatient, they want to immediately eliminate this or that "I", without paying the corresponding price, and this is absurd.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

A PRACTICE

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

07

A PRACTICE

If you do not have those two precious virtues, you have to work to get them. How? By eliminating the “I's” of impatience, which are ”I’s”, and by eliminating the “I’s” of lack of serenity, of anger, –the “I’s” of anger which are the ones that do not allow us serenity–.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

Part Three — To work and to be patient

5 PASSAGES · 3 PRACTICES

1 Few disciples who have the patience of Saint Job

Serenity is described as an armour, and patience with tenacity as urgent for the one who develops his inner powers. Illumination comes when the pluralized "I" has died, so those who complain of not reaching it are advised to be patient, since only the serene and patient can be saved.

At lunch a friend brought me a copy of the defence that has been presented by my lawyer, asking for my immediate freedom. The defence is magnificent, and I believe I will triumph. However, I am not impatient, I have reached the conclusion that serenity is a true armour that makes us strong and powerful. Anxious to know my immediate future, I open the Bible, and read the following verse: " But now the Lord says, "In three years, like the years of a hireling, the glory of Moab will be brought into contempt, in spite of all his great multitude, and those who survive will be very few and feeble."" (Is.16: 14).

Secret Notes of a Guru, 1952

A PRACTICE

48. It is necessary to achieve the most profound serenity. It is urgent to develop patience and tenacity.

Igneous Rose, 1954

Only the one who knows how to be serene, to work and to be patient can be saved.

Pistis Sophia Unveiled, 1983

A PRACTICE

At the beginning, only luminous spots will appear; then, in those moments of transition between vigil and sleep, faces, pictures of nature and objects will appear, like in dreams. The disciple's enthusiasm increases with the first clairvoyant perceptions. These perceptions are demonstrating to the disciple that his internal powers are entering into activity. It is urgent that the disciple does not become weary. A great deal of patience is needed. The development of internal powers is something that is very difficult. Really there are many students who begin, but there are very few disciples who have the patience of Saint Job. Those who are impatient will not manage to take one single step along the path of the realization. These types of esoteric practices are for people who are very tenacious and patient.

The Yellow Book, *1959*

07

Only the one who knows how to be serene, to work and to be patient can be saved. Only the Intimate Lord can deliver Israel, which means, deliver all the independent and Self-conscious parts far away from all afflictions.

Pistis Sophia Unveiled, *1983*

07

A PRACTICE

To those who complain of not having achieved enlightenment, I advise patience and serenity. Enlightenment comes to us when we dissolve the pluralized 'I', when we have truly died in the 49 levels of the subconscious.

The Revolution of the Dialectic

3 passages · 2 practices

11 Forgive the defects of others with patience

Patience is also turned toward other people. Teachers help their students with supreme patience, whoever suffers at home is to multiply humility and serenity, and the daily review asks why one was impatient with the waiter or with one's wife.

Self-conscious teachers teach their students with supreme patience, helping them to comprehend their individual difficulties, so that in comprehending they are able to transcend all their errors and successfully progress.

Fundamental Education, 1970

A PRACTICE

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

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

07

A PRACTICE

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

Part Four – To justify and to excuse its own crimes

3 PASSAGES

1 People find justification even for the worst of crimes

In the short lines of Fundamental Education, people asleep in consciousness either fail to see their envy and cruelty or, seeing it, justify it and look for excuses. The drunkard drinks when sad and drinks when happy, and the profligate ego always justifies its pleasures.

People have their consciousness asleep and do not realize that they are envious, cruel, covetous and jealous, and if they happen to realize all of this they justify themselves, they condemn and look for excuses, but do not comprehend.

FUNDAMENTAL EDUCATION, 1970

The profligate ego always justifies its pleasures.

FUNDAMENTAL EDUCATION, 1970

It does not matter what devilry people perform, each person believes that what he is doing is good. People find justification even for the worst of crimes. If the drunkard is sad, he drinks because he is sad. If the drunkard is happy, he drinks because he is happy. The drunkard will always justify the vice of alcoholism. All people are like this; they find justification for every crime, nobody considers oneself perverse, all people claim to be upright and honest.

FUNDAMENTAL EDUCATION, 1970

07

Young people, reckless, impetuous and irresponsible, abound like weeds. The profligate ego always justifies its pleasures.

FUNDAMENTAL EDUCATION, 1970

6 PASSAGES

11 We always justify our worst infamies

These passages describe the mechanisms by which the Ego excuses its crimes. The mind and fantasy can hide, label and justify a defect but never eliminate it, a defect may be blamed on heredity, and even the doctrine is bent to excuse what one wants to do.

The Being loves always equity, righteousness. He is impartial, upright, just. He wants legality, that which is legitimate. He cultivates virtue and sanctity. He is precise in all things, faultless, complete. He longs for precision, punctuality. On the other hand, the Ego always try to justify and to excuse its own crimes, it is never punctual, it has a fervor for subornation, it is accustomed to bribing and corrupting the tribunals of human justice. 25. Hail, thou, Spirit, who comest forth from Unes, thou with sharp speech, I have not stirred up strife.

PARSIFAL UNVEILED, 1970

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

THE SECRET DOCTRINE OF ANAHUAC, 1974

07

The majority of us ostensibly find such excuses, and it is because of this, under the stubborn and subtle activity of justifying the self with the complicity of mechanical imagination, that, in reality, we would never suspect the innermost existence of these very natural psychological errors.

THE SECRET DOCTRINE OF ANAHUAC, 1974

The mind can never annihilate a psychological defect.

PISTIS SOPHIA UNVEILED, 1983

Such a person will consider each thought, sentiment, desire, emotion, passion, affection, etc. as different and unchangeable functionalisms of his own nature and will even justify himself before others saying that such and such personal defects are of a hereditary nature.

Treatise of Revolutionary Psychology, 1975

07

The mind can never annihilate a psychological defect. The mind can hide the psychological defect from itself, justifying it, condemning it, hiding it from the others, and labeling it with distinct names. However, it can never fundamentally alter the defect. If we want to atomically disintegrate the psychic aggregates, which we carry within our interior, then we need a power that is superior to the mind.

Pistis Sophia Unveiled, 1983

07

But with this which I am saying, it could happen that immature people say: "Well, I leave my wife and I go with that woman because it is right, is it not? It is a question of karma." There is always the tendency to take wisdom and adapt it to one's way; everyone wants to adapt the doctrine to their way to justify their crimes.

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

4 passages

III To justify its own weakness

Escape routes, evasions and resistances are what the Ego offers when its death is proposed. It answers that one must be patient and will get there someday, and its warnings that the path is dangerous are shown to be excuses for weakness and fear.

I know very well my friends, the diverse forms of intellectualization that you have, your escape routes, your evasives, your distinct justifications, your reactions, your resistances, the desire of always making everything that has the flavor of Ego stand out.

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

Thus, I told you that the Ego of each one of you in no way wants to cease to exist. I am amazed that you have the patience to be listening to me; I am even surprised, because the Ego of each one of you must be seeing me as a terrible demon. It is obvious: I am "death" for you, my true name is "death" for the Ego of each one of you; that cannot please the Ego. Obviously, you receive the words and say: "Well, this is no time to die; a little later on." "We have to be patient, someday I'll get there." "Perhaps the Master is right; perhaps he is blowing things out of proportion." That is, the Ego tries in many different ways to evade what is coming for it: death. The Ego does not like that skull of death; it wants to live, in no way is it willing to cease to exist.

The Fifth Gospel · Seriousness in the Esoteric Work · *Third Chamber – Mexico City*

> *But if you observe all the excuses they give, you will realize that they have only one cause, one reason: to justify.*
>
> The Fifth Gospel

But if you observe all the excuses they give, you will realize that they have only one cause, one reason: to justify. Because, of course, Maithuna implies, in fact, a

terrible series of super-efforts, and the animal Ego does not like that kind of super-efforts, and much less when it comes to the terrain of pleasure. The animal Ego wants to continue enjoying lust, fornication. What does the Ego do then? It finds an excuse: "That this is very dangerous; that you should not enter this path."

The Fifth Gospel · Practical Solutions Against Collective Hypnotism · *Third Chamber – Mexico City – 1976*

07

Why does the Ego talk like that? Well, to justify its own weakness. The Kundalini? No, no, developing the Kundalini is extremely dangerous! What do they want with that? To justify weakness, fear.

The Fifth Gospel · Practical Solutions Against Collective Hypnotism · *Third Chamber – Mexico City – 1976*

Part Five – We are like Pilate

3 PASSAGES

1 Pilate, the demon of the mind

Pilate stands for the mind that washes its hands, declares itself innocent and is never to blame. People who justify themselves this way under the blows of karma only make it harsher, and no one wants to acknowledge his own errors.

Karma is a medicine that is applied to us for our own good; unfortunately, people instead of bending down reverently before the living eternal God, protest, blaspheme, they justify themselves, they excuse themselves foolishly and they wash their hands like Pilate. With such protests, karma is not modified; on the contrary it becomes harsher and more severe. We demand fidelity from the spouse when we ourselves have been adulterers in this life or in previous lives.

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

We never want to acknowledge our errors, we are never to blame.

THE FIFTH GOSPEL

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

THE GREAT REBELLION, 1975

07

If we comprehended all this, if we were capable to eliminate the undesirable elements that we carry within us, life would be very different. But we do not want to see our own errors, we unfortunately always find justification for any bad action. We are like Pilate, we live washing our hands incessantly and saying: "No, I am not to blame." We never want to acknowledge our errors, we are never to blame.

THE FIFTH GOSPEL · THE MIND AND ETHICS OF RESURRECTED MASTERS · *Third Chamber – Mexico City – December 31. 1975*

11 Always justify our contradictions

Accepting that one is full of errors while refusing to observe them is named an escape from oneself. With mental acrobatics people excuse their contradictions and their jealousy, and the disciple called Justinian is sure he has never failed.

When the multiplicity of our errors is accepted as something factual, yet one discards the necessity of study and direct observation of the errors, it is an evasion or escape, an escape from oneself, a form of self-deceit.

Treatise of Revolutionary Psychology, 1975

This is the harsh reality of the facts. We are full of contradictions, and what is most serious is that we know that we are full of contradictions, and we managed to hide from ourselves. We do a multitude of acrobatics there, with the thought, to try to always justify our contradictions.

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

> *...if we leave aside justifications and evasiveness and we reflect and understand, we comprehend better.*
>
> The Fifth Gospel

If we say that we are going to do a business and then we say no, we justify ourselves: "Yes, well, it is not for me, it is that after reflecting well on it, no, it does not work for me." But why did he not reflect on it before? That does not occur to him to think about that. The harsh reality is that the "I" that had thought about the business was displaced by another that has nothing to do with the business.

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

07

The mind can label a defect with different names, it can call it jealousy, or it can even afford to say: "No, it is not jealousy. It is only preven-tion, precaution. No, what happens is that I have to take care of her. She is very delicate and, suddenly, there is someone who deceives her." Well, it is nonsense that the mind uses it to justify itself. At any given moment, jealousy can justify itself in multiple ways, but if we leave aside justifications and evasiveness and we reflect and understand, we comprehend better.

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

07

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

The Fifth Gospel ·Fantasy as Illness

4 PASSAGES · 1 PRACTICE

III Each one has forged a depiction of oneself

Self-justification is tied here to self-consideration and self-esteem. Each person lives by a flattering picture of himself, believes he is perfect, and seeks a justification for his conduct rather than admit that he is a wretch.

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

RUNIC MAGIC, *1969*

A PRACTICE

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

THE REVOLUTION OF THE DIALECTIC

...no one wants to recognize the truth,
to recognize that he is a wretch.

THE FIFTH GOSPEL

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

THE FIFTH GOSPEL ·THE HIDDEN FACETS OF OUR LUNAR PSYCHOLOGY ·*Third Chamber – Mexico City – 1976*

07

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 · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

Part Six – We must recognize our own mistakes without self-justification



5 PASSAGES · 5 PRACTICES

1 When we justify a defect, we strengthen it horribly

To condemn a defect drives it into the depths of the mind and to justify it strengthens it, so the instruction is to do neither and to comprehend it. Cruelty serves as the worked example, and the defect is said to disintegrate once it is comprehended.

A PRACTICE

Remember that all of the deeds of your "I" are evil. Resolve to die. Take from the "I " its nourishment and the "I" will be disintegrated. The nourishment of the "I" is the defects. Do not justify your defects and do not condemn them, but rather comprehend them. The defects are disintegrated when we consciously comprehend them.

The Aquarian Message, 1960

A PRACTICE

If you want to succeed in life you should dissolve the "I." If you want to dissolve the "I," you should disintegrate all your defects. If you want to disintegrate your defects, do not condemn or justify them, comprehend them. When we condemn a defect, we hide it in the profound recesses of the mind and when we justify a defect, we strengthen it horribly but when we comprehend a certain defect, then we disintegrate it completely.

Introduction to Gnosis

If we justify cruelty we reinforce it.

The Social Christ

A PRACTICE

The work of the dissolution of the 'I' is something very serious. We need to study ourselves, profoundly, in all the levels of the mind. The 'I' is a book of many chapters. We need to study our dialectic, thoughts, emotions, actions from instant to instant, without justifying or condemning. We need to integrally comprehend in all the profundities of the mind, each and every one of our defects.

The Revolution of the Dialectic

07

A PRACTICE

In reality, the cruelty that each human being carries inside expresses itself outside as a lack of legitimate charity for the abandoned. The individual is cruel and evil and so is the society that he has created. When will we see the day in which groups of truly charitable men and women will come together and offer these poor children, elegant and beautiful homes, colleges and resplendent dining rooms…WHEN? WHEN? WHEN?...only when we COMPREHEND that we are SELFISH and CRUEL. We should not justify cruelty.

The Social Christ

07

A PRACTICE

We should not condemn cruelty. If we justify cruelty we reinforce it. If we condemn cruelty it disappears from the surface of the mind and submerges into the depths of the mind, assuming new characteristics and forms of expression. It is indispensable to PROFOUNDLY COMPREHEND cruelty in all levels of the CONSCIOUSNESS. This is the only way that cruelty will disappear, this is the only way that something new and spontaneous will be born within us, this something is TRUE CONSCIOUS CHARITY.

The Social Christ

3 PASSAGES · 1 PRACTICE

II To justify or condemn does not mean to comprehend

Fundamental Education gives the method in a few lines. The words good and evil serve only to justify or condemn our errors, and whoever wants to end his defects must do neither but comprehend them.

The terms good and evil always serve to justify or condemn our own errors.
62 FUNDAMENTAL EDUCATION, 1970

It is urgent to comprehend our errors.

FUNDAMENTAL EDUCATION, 1970

To justify or condemn does not mean to comprehend.
FUNDAMENTAL EDUCATION, 1970

07

A PRACTICE

Whoever wants to put an end to his defects must neither justify nor condemn them. It is urgent to comprehend our errors.
FUNDAMENTAL EDUCATION, 1970

5 PASSAGES · 3 PRACTICES

III A ruthless enemy of himself

Two accounts of fornication and adultery excused as necessity lead to the rule that the Ego cannot be eliminated while self-consideration and self-justification remain. The one who wants to die is told to abandon both and to treat himself with crude realism.

A PRACTICE

Do not commit the error of committing adultery and fornication. You must abandon fluttering. Those who live fluttering around like butterflies from flower to flower, that is to say, from school to school, are really candidates for the abyss and the Second Death. You must abandon all self-justification and self-consideration. You must convert yourselves into enemies of your own selves if in reality what you want is to radically die. Thus, only in this way, you will attain the Illumination.

Runic Magic, *1969*

A PRACTICE

Evasion, justification, and consideration must be eliminated if in reality we want to be conscious of the "I" that we struggle to extirpate from our psyche.

Treatise of Revolutionary Psychology, *1975*

Evasion, justification, and consideration must be eliminated if in reality we want to be conscious of the "I" that we struggle to extirpate from our psyche.

Treatise of Revolutionary Psychology, *1975*

Now, there is a marked tendency toward self-consideration. Many people who apparently live a chaste life, suddenly fornicate due to self-consideration, and justify themselves by saying: "Yes, it was a necessity to have to fornicate", etc.

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

07

A certain woman who committed adultery – who committed the crime of adultery–, on some occasion justified her crime by saying: "Yes, it's just that my husband did not satisfy me sexually, right? And I had to find another person with whom I could satisfy a very natural, very normal need." In other words, she justified her crime, and it seemed to her that she had not committed any fault.

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

07

A PRACTICE

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

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

IV Without evasions, without excuses, without escapes

What replaces self-justification is honest self-observation. Mistakes are to be recognized and confronted as they are, discovered from instant to instant, and comprehended with severity toward oneself.

A PRACTICE

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

The Mystery of the Golden Blossom, 1971

A PRACTICE

When trying to fundamentally understand any psychological defect, we must be honest with ourselves. Unfortunately, the mind always seeks excuses to justify the errors. It is necessary to self-explore in order to know ourselves profoundly.

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

...confronting our own mistakes as they are, never wanting to justify them, never trying to run away from them, never trying to find excuses for them.

The Fifth Gospel

A PRACTICE

It is about organizing the internal psyche, and we have to get out of so much subjective rationalism and get –as they say– to the point, to the facts; confronting our own mistakes as they are, never wanting to justify them, never trying to run away from them, never trying to find excuses for them. We need to become more serious. In the analytical, we have to be more judicious, more comprehensive. If we truly do not look for escapes, then we can work on ourselves to achieve the organization of the psychological man and stop being mere intellectual animals as we have been so far.

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

07

A PRACTICE

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 · *Third Chamber – Mexico City – June 22, 1977*

07

A PRACTICE

Once a defect has been properly discovered, then and only then can we comprehend it and, in attempting to comprehend it, we must –I repeat– be severe with ourselves. Many, upon trying to comprehend an error, justify it, evade it or hide it from themselves, and that is absurd. There are also some little Gnostic brothers who, upon discovering this or that defect in themselves, begin with their mind –let us say, theoretical– to make speculations, and that is very serious, because as I have already said –and I repeat it in this moment– speculations of the merely subjective mind are going to end up inevitably in the terrain of utopianism, that is clear.

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

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: impatience and impatient; patience, patiently and *be patient* (not *patient*, the sick one) beside the words of the inner work; self-justification and justifying oneself; justifying defects, errors and crimes; justify and justification beside the words of the inner work; excuses and evasions beside justifying or a defect; believing ourselves innocent, saints or perfect. Hurry and haste, restlessness and anxiety, self-consideration and self-defence were taken only where one of those stood beside them. That returned **206 candidate paragraphs in 34 books**. Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 94.2% of the time and on the class 84.5%, and a third reader, who saw neither verdict, settled the 12 disagreements. The 23 paragraphs that open a sentence the readers had found running on were then read the same way; the two readers agreed on 19 of the 23, and the four they split on were passed to the placing as printable, where three were left out. 111 were judged printable and 22 were left out: 18 as restatements of passages kept, 2 as headings with nothing added, and 2 as plainly on other subjects. Where his sentence ran across several paragraphs they were joined into one passage, so **74 passages are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 27 named impatience or justification only in passing, the subject being elsewhere, 12 were neighbours on another subject, 8 were narrative, 4 belonged to another built work, and 4 were false friends. 57 more were judged and not printed, and 6 were the second halves of sentences, joined to the passages they finish.

Some of it he spoke. 34 passages come from the two *Fifth Gospel* volumes, across 12 named lectures, each cited by the name of the lecture with the place and the year where the volumes record them.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 14 ranges run over more than one paragraph.

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

Checked five ways. Every reader's note was proved to sit on the passage as it is actually printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 27 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its

book. Three mistakes of the scan were mended, and only three, two words the scanner split and one ellipsis mis-decoded: in *Yes, There Is a Hell, a Devil and Karma, 1973* ¶2218 the scan's "protest, blasphe me, they" is printed "protest, blaspheme, they"; in *Runic Magic, 1969–69* ¶1774 the scan's "all of these wo rds of" is printed "all of these words of"; and in *The Social Christ* ¶79–80 the scan's "dining roomsâ€¦WHEN?" is printed "dining rooms…WHEN?".

A work of The Egos, the family for the defects to be dissolved and for what is born in their place. It takes the impatient "I" that cannot wait and the ego that justifies and excuses its own errors, and the patience and the honest recognition of one's own mistakes that are born in their place. It wears the family's smoke and its heavy rule with a gold hairline, in patient moss.