

Impatience and Self-Justification

Samael Aun Weor

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1 The Ego does not know how to wait

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

07

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

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

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

2 The impatient one does not advance an inch

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

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

07

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

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

3 Those "I's" of anger, of impatience

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

4 In patience you shall possess your souls

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

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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

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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

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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

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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

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

5 Few disciples who have the patience of Saint Job

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

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

Igneous Rose, 1954

07

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

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

6 Forgive the defects of others with patience

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

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

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

7 People find justification even for the worst of crimes

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

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

8 We always justify our worst infamies

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

07

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*

9 To justify its own weakness

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*

07

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*

10 Pilate, the demon of the mind

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

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

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*

07

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

12 Each one has forged a depiction of oneself

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

Runic Magic, *1969*

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

The Revolution of the Dialectic

07

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*

13 When we justify a defect, we strengthen it horribly

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

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

07

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

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

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

14 To justify or condemn does not mean to comprehend

The terms good and evil always serve to justify or condemn our own errors.

Fundamental Education, 1970

To justify or condemn does not mean to comprehend.

Fundamental Education, 1970

07

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

15 A ruthless enemy of himself

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*

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

07

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

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*

16 Without evasions, without excuses, without escapes

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

The Mystery of the Golden Blossom, 1971

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*

07

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

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

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*