

Mental Effigies

The representations the mind makes of people and things: what a representation is, the harm it does, the living effigies of the mind, how they deceive the one who works on himself, the projective mind, and the stillness in which they dissolve, in his own words, from the fifty-two books

272 PASSAGES 22 BOOKS 28 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, so anything on this page can be found again in the source.

Its spine is two lectures he gave one after the other in Mexico City in 1977, *The Serious Damages of Mental Representations* and *The Danger of Mental Effigies*; the other books gather round them. A person is one thing; the picture of that person carried in the mind is another, and these passages are about the second.

The first part is what a representation is: *"The person is the person, and his photo is his photo; his photo is his representation, what represents him." "…a mental effigy is a kind of a living photograph of something or someone; it is deposited in the mind."*

The second part is the harm they do, beginning with gossip: *"If we listen to all that gossip, then the image we have of our friend, the representation, is in fact altered." "What is most serious is to carry such enemies within oneself, in one's own mind."*

The third part is the effigies that come alive: *"This "I" creates mental effigies, living demons of the Mental Plane." "I had created that representation, that effigy."*

The fourth part is the danger in the work on oneself: *"It would be like wanting to start a car by putting on the brakes; obviously, the car would not function." "To see the Ego as a representation would be to fall into a vicious circle, a kind of self-deception."*

The fifth part is the projective mind: *"We need a mind that does not project, we need to exhaust the process of thinking." "…we project our psychological defects on others, and see in others our own defects."*

The last part is how they dissolve, in the stillness of the mind: *"When the mind is still, when the mind is in silence, the new comes." "It does not take so much work to disintegrate a representation; it becomes dust in seconds."*

What is in it

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THE MAP

Six parts: what a representation is, the harm it does, the living effigies, the danger in the work, the projective mind, and the stillness in which they dissolve

Tap a part to go to it. Below, a person and, beside him, his picture in the mind: the same shape in a broken line, held in a frame; the caption is his own words, from the passage it links to.

His photo is his representation
PART ONE · 22 PASSAGES

The representation of the mind is altered
PART TWO · 43 PASSAGES

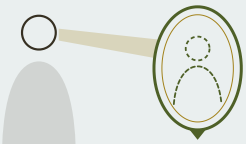
The mind creates living effigies
PART THREE · 65 PASSAGES · 1 PRACTICE

Slaves of the Ego and of the representations of the mind
PART FOUR · 29 PASSAGES · 4 PRACTICES

The projective mind
PART FIVE · 39 PASSAGES

The stillness and silence of the mind
PART SIX · 74 PASSAGES · 18 PRACTICES

THE PERSON AND HIS PHOTOGRAPH



"The person is the person, and his photo is his photo; his photo is his representation, what represents him"

The Fifth Gospel

Part One – His photo is his representation

7 PASSAGES

I A person and his photograph

The second lecture opens by restating the difference its listeners missed: the psychic aggregates that make up the Ego are one thing, the representations another. A person is an object of the senses; the picture of him carried in the mind is like a photograph, and an effigy is a living photograph deposited there through the senses.

As per the questions asked in the previous talk, on Wednesday, I realize that not all the brothers managed to apprehend, to fully capture that lecture related to the psychic aggregates and the representations.

THE FIFTH GOSPEL · THE DANGER OF MENTAL EFFIGIES · *Third Chamber – Mexico City – June 1977*

In the name of truth, we have to say that the world of the mind is the repository of all past, present and future mental forms. The world of the natural or universal mind must therefore be studied thoroughly, profoundly, if we want to understand something about the Ego and the representations.

THE FIFTH GOSPEL · THE DANGER OF MENTAL EFFIGIES · *Third Chamber – Mexico City – June 1977*

Many brothers have not been able to see clearly the difference between the Ego and the representation. We have said emphatically that the psychic aggregates, all together, constitute that which is called the Ego. Each psychic aggregate is the very vivid personification of some psychological defect. We have also said that, within each aggregate, there is a certain percentage of intimate Consciousness. We have clarified that, by disintegrating these aggregates, we liberate the Consciousness. We have given the techniques for you to follow.

THE FIFTH GOSPEL · THE DANGER OF MENTAL EFFIGIES · *Third Chamber – Mexico City – June 1977*

Many brothers have not been able to see clearly the difference between the Ego and the representation.

The Fifth Gospel

But in our past lecture we added something different to this of the aggregates: I refer in a clear and precise way to the matter of representations. What difference would there be, for example, between aggregates and representations? That is what we are going to study in today's lecture.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Within the merely practical area of life, a person is a person, an object of the senses, and the mental representation or mental image that we may have of the person is something else. It is something similar to the difference that exists between a person and his photograph. The person is the person, and his photo is his photo; his photo is his representation, what represents him. There are mental photos too. And one thing is really the person himself and another thing is a mental picture that we may have about the person. The mental picture becomes the representation of the person.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Master: Well, because of the senses. Because it is clear that the forms penetrate through the senses, reach the mind and there they remain deposited in the form of representations.

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Master: In the same way that the human personality could coexist in things and people, or a photograph and its respective owner. Thus, a mental effigy is a kind

of a living photograph of something or someone; it is deposited in the mind. That is all! Let us see, brother... Disciple: Master, we have understood perfectly the idea of effigies or mental representations. These cease to exist at the same moment when things are seen in themselves, not the representation of something, but the things in themselves. That is, when you live from moment to moment. By seeing things in themselves, representations are no longer made.

The Fifth Gospel ·The Danger of Mental Effigies ·*Third Chamber – Mexico City – June 1977*

8 passages

11 Distinguish between aggregates and representations

Here the two are set apart in the question-and-answer. Representations exist from moment to moment and hold no bottled Essence; aggregates personify defects and do. No representation gives rise to an aggregate, and vanity is an "I", not an effigy.

Master: Let us not confuse two totally different things. One thing is the mental representations and another thing is the psychic aggregates. Mental representations exist from instant to instant, from moment to moment.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

You yourself at this moment are here full of mental representations, but those representations of the mind can be altered, they can become evil demons, but those representations are not the aggregates. Distinguish between aggregates and representations, between representations and aggregates. No representation could give rise to a new aggregate. Representations belong to one category and the aggregates to another. Disciple: Venerable Master, then the method to eliminate that demon that results from the representation is the same that is used to eliminate the "I"?

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Master: No, sir! I have already said that we should not confuse two totally different things, that one thing is the representations and another is the "I". Just as in the world of the senses, objects are fundamental –because objects are actually located within the world of the senses– so too, within the world of the mind, representations exist.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

One can have in the mind representations of all their friends and enemies; those are representations that sooner or later you have to eliminate; they are of time.

Aggregates are something else: aggregates personify our defects, our mistakes. Let us see, brother... Disciple: Can representations be formed by the different concepts that populate our inner world?

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

In the representation there is no bottled Essence; in the Ego there is indeed bottled Essence.

The Fifth Gospel

Master: Representations are simply mental forms: representation of a stone, representation of a man or representation of an animal is not worthwhile, they are useless. We must have the mind always free; the temple of the mind must be clean, pure, that is all. Disciple: Venerable Master, speaking of positive and negative representations, can we do the same work that you taught us in relation to the digestion of impressions?

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Therefore, in the name of truth, I tell you that one thing is the psychic aggregates and another the representations.

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Master: It is correct. In the representation there is no bottled Essence; in the Ego there is indeed bottled Essence. Disciple: Venerable Master, the vanity of believing oneself to be a good Gnostic, is it a representation that can consequently bottle up a part of the Essence?

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Master: Well, that is a different thing. If one has the vanity to think of oneself as a good Gnostic, it is due to the "I" of vanity. There is no effigy there, there is no representation there. Quite simply, one feels really important; that is all. Let us see... Disciple: The method to eliminate the psychological "I" is assimilated day by day through practice, Master, but do we need another method to eliminate the effigies?

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7 PASSAGES

III One can create with his mind positive or negative representations

Animals already have sensations and representations; in the human being images are both received and projected. A representation that arises mechanically belongs to the mechanical imagination, one shaped on purpose to the conscious imagination, and all effigies are mental because the astral and physical worlds are condensed mind.

83. It is necessary to learn by direct experience how to differentiate between the images that are received and the images that we consciously or unconsciously create or project. 84. It is necessary to d between our own images and the outer images that come to us. 85. The imagination has two poles, one being a receptor and the other a projector. 86. Receiving an image is one thing. Projecting an image created by our understanding is another thing.

IGNEOUS ROSE, 1954

Any image or representation can be perceived in a selfexalting and self-dignifying manner. However, the mechanical, infra-conscious, subconscious, unconscious sub-imagination can betray us by operating mechanically with repressed, passionate, sensual images.

FUNDAMENTAL EDUCATION, 1970

Bi-dimensional creatures such as dogs, cats and horses, etc., possess sensations and representations.

THE SOLAR BODIES, 1968

Master: When the representations arise mechanically, it is obvious, they are related to the mechanical imagination. But when they arise intentionally –as in the case cited here by this sister– undoubtedly, then it is the conscious imagination that has been involved to shape the representation. Disciple: We

have spoken, Venerable Master, of the representations we can make of other people, but can we also create representations of ourselves?

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Master: Well, if you imagine that you are a superman, you imagine that superman already full of power, of majesty, you make a positive representation of yourself, or full of pride, or whatever you want. But if you think of yourself as a black mage, you create a negative representation. One can create with his mind positive or negative representations. It is clear! Disciple: Master, are incubus and succubus a variety of effigies?

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Master: All the effigies are mental, because, after all, the mind is the mind and the Being is the Being.

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The astral world itself is nothing but condensed mind, and the physical world itself is nothing but condensed mind. So, we must think that the effigies are mental. It is clear! This is obvious!

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Part Two – The representation of the mind is altered

15 PASSAGES

1 The representation of a friend whom we value

Gossip about a valued friend alters the picture of him that lives in the mind; he then appears in dreams as an attacker, and the altered image becomes a demon that blocks inner advance. The second lecture returns to the case: the changed effigy takes on the traits given it and turns against its owner.

Well, my dear brothers, we have been studying different aspects related to the mind, and today we must continue to delve into the practical side of these interesting studies.

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The elimination of the psychic aggregates in itself is, truly, quite difficult. However, it is not everything; there is something else that we need to watch. I want to refer emphatically to the representations of the mind.

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For the world of the senses, physical representations, which are the objects that surround us, living creatures, etc., do exist. But representations of the mind also exist.

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In the mind there are many representations that we must take into account. Suppose that we have in the mind the representation of a friend whom we value; someone –it does not matter who– speaks to us against this friend; all kinds of gossips, slander, etc. are raised against him. If we listen to all that gossip, then the image we have of our friend, the representation, is in fact altered.

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We no longer see in him the kind person we once saw –full of harmony, etc.–, instead, this image assumes in our understanding the figure that others have given him: possibly that of a bandit, a thief, a false friend, etc.

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At night it can happen that we dream about our friend. Now in no way will we dream of him with harmony: we will see that he attacks us, we will see that we attack him, we dream that we kill him, we dream that he wields weapons against us, etc. In other words, the image of the friend is completely altered; a representation that has been altered.

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It may be the case that those who spoke against our friend, judged him wrongly, slandered him consciously or unconsciously, etc., but the representation of the mind is altered and that is very serious, because that representation becomes, in fact, a demon that comes to hinder our esoteric advance, a demon that forestalls us, a demon that is an obstacle to our profound inner development.

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In other words, the image of the friend is completely altered; a representation that has been altered.

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Therein lies, well, the serious error: to listen to gossip, slander, murmuring, “the rumor has it”. Obviously, within our mind there are thousands of representations that can be altered if we take part in negative conversations, if we listen to slander, if we listen to “the rumor has it”, etc. Because of all these

and other things, it is never advisable to listen to the negative words of people; this is serious in the psychological background.

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Therefore, not only the psychic aggregates – the living representation of our psychological defects– constitute a burden that we carry within ourselves. We must never forget this matter of the representations of the understanding.

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Those who walk the Path, by listening to negative conversations, by being in groups where only negative phrases are heard, tend to deform not one but many representations of understanding, and these, in the world of the mind, constitute true demons that make up an obstacle or a series of insurmountable obstacles for the awakening of the Consciousness.

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Thus, we can explain the case of many gnostic brothers and sisters who at night often have innumerable dreams of a negative type: sometimes they dream that they kill or that they are killed, that they persecute or that they are persecuted, etc.

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What is most serious is to carry such enemies within oneself, in one's own mind. Obviously, the best thing –when one has negative type of representations– is to appeal to the annular serpentine power that develops in the body of the Gnostic ascetic. One will have to invoke Devi Kundalini-Shakti to eliminate such representations of negative type.

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In the mind of each of us live many representations of our friends, our family, our relatives, our dear ones, etc. Of course, if someone tells us something against a friend, a relative, and we change the good concept we have with respect to the latter, that figure is altered, that mental effigy is altered; and when it is altered, it takes on the new characteristics that we have given it: of violence, of robbery, of bad faith, of anger, etc., and it even attacks us violently, becoming an obstacle to our esoteric work.

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I told you at a past meeting that we should not open the doors to negative impressions because this is harmful; that we should only open the doors to positive impressions. If we open the doors to negative impressions, to the gossip of someone who comes to speak against someone that we cany here in the mind, the result will be fatal. The effigy or mental representation that we carry about that person –against which they come to speak to us– can be altered, precisely, by the negative emotions that are also coming from the negative impressions. Such a figure, then, assumes tenebrous characteristics, turns against us and attacks us violently. That is clear: we carry a multitude of representations and, naturally, any of them that is altered, becomes yet another inner enemy in addition to those already in existence.

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It is advisable, brothers, that we reflect on this, that we learn to live intelligently. Only then will we march along the path that will lead us to the Final Liberation.

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9 PASSAGES

11 We carry so many representations within

Besides the aggregates, the many representations carried within are named as the problem for Inner Enlightenment, keeping the Consciousness in the subconscious and filling dreams with incoherence. The stillness reached in a Zen meditation room lasts minutes or hours before the battle of opposites returns.

Therefore, analyzing this thoroughly, we will see that not only must we eliminate undesirable psychic aggregates, but that we have a very difficult problem with the matter of representations.

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The problem I see for Inner Enlightenment is that we carry so many representations within, in addition to the inhuman psychic aggregates.

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If we study carefully the life of dreams, we will find in them so many vague, incoherent, imprecise things, so many subjective aspects, so many absurd things: people, facts that have no reality and that become incoherent. For this reason, they must invite us to reflect.

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One, as a Gnostic, wants to have conceptual clarity, lucid ideas, radical enlightenment, without incoherences, without vagueness, without subjectivism of any kind. But, unfortunately, the representations that we carry within ourselves and the various aggregates condition the Consciousness in such a way that they really keep it on the unpleasant tracks of the subconsciousness and even of the infra-consciousness and unconsciousness.

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Would this be possible if we listened to the gossip to alter the representations that we carry in our understanding?

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In the Oriental World one speaks with much synthesis. For example, in Zen or Chan Buddhism we are told that we have to reach stillness, silence of the mind with the purpose of one day achieving the irruption of the Illuminating Void; we are told that in Satori there is true happiness. One wants, in the meditation rooms, to achieve the stillness of the mind –inside, outside and in the middle–; we are told that the mind must remain like a wall, absolutely still.

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Well, I realize that in the meditation rooms in Japan it may be possible to reach Satori, but it lasts only a few minutes or, in the best case, one or more hours, after which, the mind again becomes as agitated as ever. One comes out of that state of happiness to appear before the group, blissful, inebriated on Samadhi. Surely, the guru intervenes by giving him a few slaps to get him out of that state and bring him back to balance. Otherwise –it is said in pure Zen– one would fall into the Satori disease. Of course, in a state of extraordinary mystical exaltation –at all times, day and night– one forgets that one exists and loses balance in relation to the things of existence, but that is when the guru, with some good slaps, takes one out of that state and balances him.

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Well, this has an interesting aspect, but –I repeat– upon returning to practical life, people are once again in that incessant battle of the antithesis, in that horrible fight of the opposites, characteristic of the dualism of the understanding.

There is no peace in such a mind. In a mind that is not integral, unitotal, there can be no peace; in a mind that is not strictly receptive and non-projecting, there can be no peace or continuous enlightenment.

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We want something more than what can be achieve in a Zen or Chan meditation room, we also want an awakening of the mind –of the mental center–, we want a mind receptive to the in-sights that come from up there, from the heaven of Urania, an enlightened mind.

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Would this be possible if we allowed the psychic aggregates to continue existing in our psyche? Would this be possible if we listened to the gossip to alter the representations that we carry in our understanding? Would this be possible –I tell myself and I share it with you while thinking out loud– if we continue to host negative or positive representations?

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III Learn to select our impressions

Everything reaches the mind as impressions, and negative ones admitted through open doors become aggregates and turn the emotional centre negative. The crowd that throws stones and the listener who takes on another's anger show the mechanism, and the altered representation of a friend is traced to the same open door.

No one can live without impressions for even a minute. All this comes to you through impressions. You are listening to me here, I am talking, and what reaches your mind? A series of impressions. You see a human figure dressed in a sacred vestment of the Order of the Knights of the Holy Grail, etc. All this reaches you through impressions, all this is impressions for you.

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However, we don't do the same with impressions: we open the doors to all the negative impressions of the world. They penetrate our psyche and cause damages in there. They become psychic aggregates and develop in us the negative emotional center, and, in conclusion, they fill us with mud. But we do open the doors to them...

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Would that be correct? Would it be correct for us to welcome a person who comes, for example, full of negative impressions –that emanate from the negative emotional center–, for us to open the doors to all the negative impressions of that person? It seems that we do not know how to select impressions. And this is very serious! We must learn to open and close the doors of our psyche to impressions: open the doors to noble, clean impressions; close them to negative and absurd impressions. That is to say, negative impressions cause harm, they develop the negative emotional center in us, they harm us. Why should we open the doors to negative impressions?

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You see what one does in a group, in a crowd. I assure you that none of you, for example, would dare to go out on the streets now to throw stones at anyone, right? However, in a group, who knows? Someone may get into a large public demonstration and be inflamed by enthusiasm, and if the crowds throw stones, he also ends up throwing stones, even though afterwards he says to himself: "And why did I throw them? Why did I do that?"

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Remember, a few years ago, when school teachers rose up in many strikes and protests and demonstrations. Then we saw unusual things here, in the middle of the Federal District, about ten or fifteen years ago. What did we see? Very decent, very cultured, very dignified professors, that in a crowd were grabbing stones and throwing them with force at glasses, at people, at whoever they could. Those school teachers would never have done it alone, but in a group they did it.

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> *Within our mind, such altered representation becomes a true demon that hinders the work on oneself.*
>
> The Fifth Gospel

In a group, the human being behaves very differently, does things that he would never do alone. What is the cause of that? Well, the negative impressions: he opens his doors to negative impressions, then these impressions make him go

astray because he ends up doing what he would never do alone. This is why it is necessary for us to learn to select our impressions.

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When one opens the doors to negative impressions, not only does he alter the order of the emotional center –that is in the heart– but he also turns it negative. If one opens one's doors, for example, to the negative emotion of a person who comes full of anger because somebody caused him harm, then he ends up, then, an ally with that person against the one who caused the damage, and he ends up full of anger without even being a part of the matter.

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Let us select the emotions! If someone brings us positive emotions of light, harmony, beauty, wisdom, love, poetry, perfection, then let us open the doors of our heart; but if someone brings us negative emotions of hate, violence, jealousy, drugs, alcohol, fornication and adultery, we do not have to open the doors of our hearts. Let us close them, let us close the doors to negative impressions! When one reflects on all this, he can modify himself perfectly, his life becomes better.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

Why do we alter the representations? We have the representation of a great friend who has always served us –kind, charitable, wonderful–. Suddenly, someone emotional, full of negative impressions, comes to speak against our friend. We open the doors to those negative impressions of the one who is gossiping, who is saying that our friend is a thief, a bandit, a bank robber, fifty thousand things; but the representation we have in the mind, with those negative impressions, is altered.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

Within our mind, such altered representation becomes a true demon that hinders the work on oneself. Because of all this and many other things, you will see that of the cleaning of the temple of the mind is quite difficult, but not impossible. We need to have a clear mind, a clean temple, without any dirt, without any abominations in the mind. But we have to know how to comply, we need to know how to live. In practical life, unfortunately, people do not know how to live; everyone blames their sufferings, their bitterness, on others, and the only one who is truly to blame is ourselves.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

9 PASSAGES

IV We have to control the senses and the mind

Asked how to accept or refuse impressions, he answers with common sense: the guardian opens to the brother and not to the thief, and nobody need open to pornographic talk or a drug addict's invitation. A pornographic magazine glanced at on a corner leaves a new representation, a bird of ill omen in the cage of the mind; books of wisdom are offered in its place.

Master: The most practical way is to have common sense, which although many say it is the most common of the senses, I would say that it is the least common of the senses.

THE FIFTH GOSPEL · THE SERIOUS DAMAGES OF MENTAL REPRESENTATIONS · *Third Chamber – Mexico City – June 1977*

Of course, if a thief arrives here and the guardian opens the door for him to enter, he commits an absurdity; but if a brother arrives and knocks thrice – evenly and rhythmically– on that door, then the guardian gladly opens the door for him.

THE FIFTH GOSPEL · THE SERIOUS DAMAGES OF MENTAL REPRESENTATIONS · *Third Chamber – Mexico City – June 1977*

Also, if a "John Doe" comes and brings a bit of negative emotions, he is excited because he has found a person of the opposite sex –for his lust, his fornication– and starts talking about pornography, and I very happily open the doors, I am opening my doors to a negative emotion.

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If a drug addict comes smoking marijuana and tells me that it is very good, that through marijuana he has had such and such and such perceptions, that he has managed to capture even the messages from the beyond, from the "I don't know what", and being excited, he tells me to "take a hit" and I "take a hit"; I am an imbecile, right? I have opened my doors to a negative emotion. So, this is clear, no need to complicate things. Any other question? Disciple: Does this mean,

Venerable Master, that one makes an error when speaking of a third person, either good or bad, knowing that the interlocutors, actually, do not transform these impressions?

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> *That new representation is a bird of ill omen that gets into the cage of the mind to cause damage and fortify negative emotions and lust.*
>
> The Fifth Gospel

Master: Well, yes. One does not have to be concerned about other people, neither good nor bad. To each his own. So, it is better that everyone respects the life of others and does not open the doors to negative emotions; this is absurd. Any other question? Disciple: Master, instead of positive or negative representations, what must we have within ourselves in order to act?

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It is necessary to take care of the mind. Blavatsky said: "The mind that is a slave of the senses makes the soul as invalid as the boat that the wind sets adrift on the waters".

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

We need to control the senses and the mind. Many mental birds, or thoughts, get into the cage of the understanding and harm us; I am referring to the representations of the mind. Now you will understand better what I am telling you: that we have to control the senses and the mind.

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You go down the street; suddenly, you find a pornographic magazine on a comer, you start to look at it with some obscenity and the result is the creation of a new mental representation. That new representation is a bird of ill omen that gets into the cage of the mind to cause damage and fortify negative emotions and lust. The senses, therefore, must be controlled. Unfortunately, people don't remember to control the senses and the mind, and that is serious.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Instead of reading pornographic magazines, which leads to nothing but the creation of new mental effigies, it is worth studying the books of wisdom, the Holy Scriptures, etc. There is no doubt that true initiatory knowledge becomes fire and, therefore, power.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Part Three – The mind creates living effigies

I Living demons of the Mental Plane

The books of 1958 to 1961 describe how the "I" seizes an erotic image from a film or magazine and reproduces it as a living effigy in the Mental Plane. With these effigies the dreamer fornicates in sleep, and they are very difficult to disintegrate; the imagination works like a television screen triggered by any sexual shock.

Have you ever meditated even once on the danger of erotic images? Remember that within your mind you have a skilful translator. This translator is the "I", who always betrays the devouts of the Path. This "I" creates mental effigies, living demons of the Mental Plane. The devouts fornicate with these demons in the Mental Plane.

THE AQUARIAN MESSAGE, 1960

The movie theatres are true temples of Black Magic of the Mental Plane, because the mind creates living effigies, tempting demons which are absolute duplicates of the erotic images that we have seen in the movies or in the newspapers or in pornographic magazines.

THE AQUARIAN MESSAGE, 1960

Another brother who was also a bachelor wanted to practice with imaginary women! This is very ominous! When the mind creates a mental effigy, this effigy acquires consciousness and converts itself into a tempting demon of the Mental World. During sleep, this effigy discharges us sexually through nocturnal pollutions (wet dreams).

ENDOCRINOLOGY & CRIMINOLOGY, 1957

It is very difficult for a student to disintegrate those mental effigies. Commonly, the students become victims of those mental effigies that their own mind invented. The best is to find a spouse that will really cooperate in the Grand Opus.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

For instance, we go to the movie-theater where we watch an erotic movie; there, the office worker within his cerebral suite collects all the perceptions. The office worker studies the movie; he contemplates it; he enjoys himself with it. Thereafter, the secretary, by his own whim, on the sly and in secrecy, plunders the erotic images and reproduces them in Nature's Mental Plane. This is how these images convert themselves into living effigies of the Mental Plane.

Endocrinology & Criminology, 1957

In the world of the mind that image is transformed into a living effigy.

The Perfect Matrimony, 1966

Later on, during our normal sleep, the mind, bottled up with the "I," fornicates with those mental effigies. This is why nocturnal pollutions occur.

Endocrinology & Criminology, 1957

The dreamer fornicates with the mental images that he, himself, created. The dreamer clairvoyantly sees those images. This is what is called unconscious clairvoyance.

Endocrinology & Criminology, 1957

The psychological "I" traps that representation within the depths of the unconsciousness of the mind and elaborates its conceptual content with it.

Endocrinology & Criminology, 1957

The conceptual content is translated as semi-conscious images within the world of the cosmic mind. These are the effigies of the Mental World.

Endocrinology & Criminology, 1957

When we look at a pornographic image, it injures the senses and then passes to the mind. The psychological "I" intervenes in these things, stealing the erotic image for itself, in order to reproduce it in the mental plane. In the world of the mind that image is transformed into a living effigy. During sleep the dreamer fornicates with that living effigy which, like an erotic demon tempts him for the satisfaction of the lust. The result is wet dreams with all their horrible con sequences. No true devotee of the path should visit cinemas because they are dens of black magic. The erotic figures of the screen give rise to mental effigies and erotic dreams. In addition the cinemas are full of diabolic elementals created by the human mind. Those malign elementals damage the mind of the spectators.

The Perfect Matrimony, *1966*

If we turn on the television, automatically a succession of scenes and figures pass before our eyes. The imagination is like a television screen, which is triggered by any sexual shock, not only in the intellectual sphere, but in the deeper levels of the mind as well. Any dreamer can be affected in the internal worlds by morbid representations. Those representations produce erotic dreams and nocturnal pollutions. If the dreamer customarily restrains himself in the sexual act, he will have erotic dreams, but not nocturnal pollutions. If the dreamer has transformed his sub imagination and infraimagination into that of an innocent child, erotic dreams are impossible they totally disappear.

The Buddha's Necklace, *1967*

11 I had created that representation, that effigy

His own account, from the second lecture: a lustful film seen twenty years earlier left a lady in his mental body, he was sent from the temple, asked forgiveness, and on the repeated trial pierced the effigy with the flaming sword. His inner Buddha then showed him cinemas crowded with the larvae spectators leave behind.

Many, many years ago, I still had the bad habit of going to the cinema; about twenty years ago. One day, I attended a movie that had a rather lustful flavor; a couple appeared there, etc. I saw that movie and I forgot about it, I did not think about that movie anymore. But, in the world of the mind, things changed.

THE FIFTH GOSPEL · THE DANGER OF MENTAL EFFIGIES · *Third Chamber – Mexico City – June 1977*

In that region, I found myself in the mental body in an elegant room; I was sitting at a table; next to me there was also a very elegant lady, but she was the same one I had seen in the movie: her features were the same, her way of walking, of talking were the same, etc.

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Obviously, I was before a representation of the mind, a representation of that figure on the screen that had been deposited in my mental body. There was a certain kind of romantic flirt-ing with that mental lady which was nothing but a representation and even some Ego.

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Obviously, that was a very serious mistake: I had created that representation, that effigy. Suddenly, I was forced to descend to the astral world. I later found myself in a great temple, before a great Master and a group of Masters. I still remember –although that happened twenty years ago– that the Adept sent me a note written in his own handwriting; I read it, it said: “Leave the temple immediately,

but with INRI." That is, conserving the Sacred Fire, since there had not been any actual fornication or anything of the kind, but a certain flirtation; that is all.

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Quite heartbroken, I understood my mistake. I went to the front door of that great temple, but before leaving I decided to kneel on a prayer stool that was there near the door. I asked for forgiveness. Suddenly, the one who had brought me the note came again –it was none other than the very Guardian of the Temple– and he says to me: "Sir, you have been ordered to leave, obey!" "Well, I want to talk to the Venerable One."

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"Now you cannot, sir! That could be later. At this moment, he is busy examining some effigies." –In parentheses I say to you: representations–.

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I had no choice but to leave that temple and I came, very heartbroken, directly to the physical body. Already in the dense vehicle, I concentrated on the Christ asking for his forgiveness; I recognized the mistake of having gone to that movie, I understood that I had created an effigy with my mind, and I begged the Merciful One to test me again.

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I was heard because there was a real com-punction of the heart and, the next night, my mental body was taken to the same place, to the same table, to the same chairs in front of the table, and to the same lady, who was nothing more than a representation of mental nature. When she wanted to start the same flirtation as the night before, I remembered my purpose of correction. I drew my flaming sword at once and pierced that mental lady with the sword. Then I

disintegrated it, because it was a mental form. The flames of the sword allowed it to be pulverized, reduced to ashes promptly.

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Once that work was completed, I descended again to the astral world. I penetrated within my astral body, and there, in possession of that vehicle, I found myself inside a great temple –the same as the previous night– I was then received with joy, celebration, I was congratulated. Subsequently, my inner Buddha or the intimate Buddha instructed me profoundly; he took me in the mental body to the movie theaters to show me what such halls are. I discovered that they were all full of larvae, of representations created by the very same people who attended the movies: mental forms deposited there, in those dens of black magic.

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The inner Buddha instructed me about all the dangers involved in going to the cinemas; he told me that, instead of going to see movies, I should review my previous lives, and he even made me review some parts. Then he took a sword, broke it in two and told me: "This is what can happen to you, and you will lose your sword if you continue to attend those dens of black magic."

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I said: "Sir, I will not go back to those dens." And I never went back. So, many years have passed by without me ever returning. I confess, however –I cannot be lying to myself– that they once made a movie about the end of the world, the movie on Michel de Nostradamus. "Well," I said, "this does not seem bad to me, it's about Nostradamus, about the end times", and I went. It was about

Nostradamus and his Centuries, I do not know if you know anything about it; I found it very fatuous.

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But I was not reprimanded this time either because the movie I went to see was about Nostradamus, about the Centuries written by Nostradamus –his prophecies–. I have not dared to return, because my ears could suddenly be pulled for getting into trouble.

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Therefore, I never went back to the movies of those "a gogo", or those with lots of eroticism, a lot of lust and all that. I had an exception that was with Nostradamus; that is all.

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Anyway, I recognize that it is dangerous to enter those dens because there are many larvae that are nothing more than mental forms, representations of persons, bandits, thieves, etc., that is, everything that the spectators have seen on the screen.

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13 PASSAGES

III Those representations or living effigies

Effigies outlast the moment of their making. The dead carry burdens that are mental forms of their own creation, live among crystallized shops and banks, and pass time in the Devachan with living representations of their relatives; a woman in Tibet made a monk at will that in the end attacked her.

One day Juan met a man in his Astral Body, who traveled by foot on a highway! This subject was a loader and carried a huge load, which weighed too much, on his back. When Juan saw him, he was able to perceive details: said subject was a deceased man! He had disembodied some time ago! Now, in the Astral Body, he wandered on the highway. That man was firmly convinced that he was in the Physical Body. He ignored that data about his death! He walked with an asleep conscience. The load he carried on his robust shoulders was nothing else but a Mental Image created by himself. That poor man had been a loader and still, after his death, continued in his trade of transporting loads.

LOGOS, MANTRAM, THEURGY, 1959

I had to explain to that young man with the radiant aura, that the said mental forms were coming from a certain lady in Latin America, who desired me sexually. This caused us a certain trace of sadness.

THE MYSTERY OF THE GOLDEN BLOSSOM, 1971

However, one should not be surprised to see there, in those regions, stores, shops of all types, markets, cars, objects of all types, that in the end, are nothing more than simple, gross, mental forms crystallized by the minds of the dead.

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

Obviously the creatures that live in water, the fish, do not see the element in which they live; in the same manner, those who dwell in the element air, do not see such an element; in the same manner, those who live in the mineral element can see mental forms, shapes of stores, bars, taverns, banks, etc., etc., but they

will not see the element in which they live; the latter will be for f as transparent as the air.

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

❦

"But sir, (7 insisted) you have died a long time ago, that bundle that you carry on your shoulders is nothing but a mental form, abandon it."

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

❦

The deceased, usually, lose a lot of time in the Devachan. I cannot deny that the Devachan is not a place of happiness –yes, it is–, of joy or of peace.

The Fifth Gospel ·The Danger of Mental Effigies ·*Third Chamber – Mexico City – June 1977*

She set out to truly create a living representation at will, a mental effigy, and she gave such a figure the shape of a Tibetan monk.

The Fifth Gospel

Unfortunately, the figures that make life pleasant and pleasurable for the deceased in the Devachan are ephemeral; they are mere living representations of their relatives, parents, of the friends they left on Earth. To sum it up, those forms of the Devachan, those representations or living effigies, are of an illusory nature; that is why I say they waste a lot of time in the Devachan.

The Fifth Gospel ·The Danger of Mental Effigies ·*Third Chamber – Mexico City – June 1977*

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But on the other hand, they are happy, joyful; they feel accompanied by the loved ones they left on Earth. They do not even remotely realize that those they see there are but mere mental effigies.

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If they realized it, the deceased would lose all interest for that Devachan.

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In these moments I remember David-Neel. It seems like a masculine name, but no: it is a French lady who was in Tibet. She set out to truly create a living representation at will, a mental effigy, and she gave such a figure the shape of a Tibetan monk. She even achieved the crystallization and materialization of that monk. People knocked at the door and, instead of her coming out to open, the monk came out. He was seen physically, for such was the power with which she had materialized it.

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After a certain time, that figure, that representation totally created by David-Neel, started assuming dangerous characteristics: he no longer obeyed her, he did what he wanted, he began to attack everyone, including herself, etc., and, of course, the lady was frightened.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Why do the disincarnated waste time? I repeat: because of the representations. The latter accompany them in the Devachan, and although they enjoy apparent happiness, they obviously are wasting their time miserably. Humanity loses a lot of time with representations; humanity loses a lot of time with the Ego; all that is truly more bitter than gall.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Master: One can create as many representations as he wants. David-Néel created the representation of a Tibetan monk. She spent six months after that to be able to disintegrate it, because it became dangerous. So, one can do whatever he

wants with his mind. Disciple: Venerable Master, could you give me an example of a representation that we could create of ourselves?

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

12 PASSAGES · 1 PRACTICE

IV Psychic aggregates created at will by the vices

Incubi and succubi were once called effigies of the erotic imagination, to be driven off with sulphur; on reflection he names them aggregates made by the vice of their progenitor, stealing part of his Consciousness, and retracts the earlier remedy. The nuns' lascivious spirits, egos projected from the lower abdomen, belong to the same account.

A PRACTICE

By using Sulphur in the shoes the larvae of the Astral Body and the Incubii and Succubii which are formed through the erotic imagination are de stroyed. They are transparent like the air and absorb the vitality of the Being. In the cinemas, iniquitous dens of Black Magic, which screen morbid films, they act here to one, and one has to use sulphur in one's shoes, and with this the larvae are destroyed. By burning sulphur on pieces of carbon, harmful thought forms and the larvae within a room are destroyed. Mercury serves to prepare "Lustral Water" in the bottom of a copper receptacle filled with water (this should not be a pan or dish) place mercury and a mirror. This is used to awaken clairvoyance. Nostradamus' divinations were made with copper and mercury.

Tarot and Kabalah, 1978

Brognoli explains in a very instructive way the extent to which the force of the formation of Devil-Egos can reach what is called the ideo-plastic, which means the excited sexual representation of the sexual organ.

The Mystery of the Golden Blossom, 1971

It is clear that the lascivious spirit Fasting was an EGO, so vividly projected by the nun, that it seemed a different person altogether.

The Mystery of the Golden Blossom, 1971

Such an EGO had in fact been gestated in the lower abdomen of the nun before the unusual projection.

The Mystery of the Golden Blossom, 1971

(The closed eyes reliably indicate the sexual act with a Demon; in other words, selfcopulation with the lustful Ego projected onto the exterior by the subconscious.) "A fourteen year old girl," says Wyer, "who was secluded in the cloister was the one who first gave an indication of the matter.

The Mystery of the Golden Blossom, 1971

Master: Well, it is said that such incubus and succubus are a variety of effigies. But I would go further, reflecting here in this way.

The Fifth Gospel ·The Danger of Mental Effigies ·*Third Chamber – Mexico City – June 1977*

I have thoroughly studied The Elementals by Franz Hartmann. He assures that if a person wastes his sacred sperm through masturbation and lustful erotic images, he creates, if he is a male, a feminine representation, that is, a succubus –female–. But if a woman does the same thing, she creates an incubus –which is of a male nature–. It has been said that they are transparent like glass. They cause great damage because they continue to feed on the vital body of their progenitors.

The Fifth Gospel ·The Danger of Mental Effigies ·*Third Chamber – Mexico City – June 1977*

They are called representations, but we are going to analyze these things thoroughly. Are they or are they not representations? I think simply that such incubus and succubus –already analyzing the matter and leaving the text of Franz Hartmann– are psychic aggregates created at will by the vices of their progenitor.

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Therefore, we could call them incubus aggregates and succubus aggregates in the human psyche, since they steal a part of the Consciousness of their progenitor or their progenitors. That is all. Therefore, they are not mere representations. Let us see, sister. Disciple: Venerable Master, then, for incubus and succubus, don't you need the same form of destruction?

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Master: Well, I have been reflecting now and I see the need to disintegrate them just as any other aggregate is disintegrated. They are aggregates created by those who have such a vice. Disciple: Then, would a cleansing alone help?

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Master: There, the only thing that is worthwhile is the spear and a firm work with the Divine Mother Kundalini in the Forge of the Cyclopes. There, cleansings will not do. Psychic aggregates are not eliminated with cleansings. Any other question? Let us see, sister. Disciple: Sir Franz Hartmann, in his books, tells us that succubus and incubus can be eliminated with a bit of sulfur powder placed in the shoes.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Master: So far, because I believed the same and now, I regret having believed that way. Now, I am realizing that these are inhuman psychic aggregates that must be turned into dust, that is, like any other aggregate, like selfishness, like hatred, violence, etc. This is the harsh reality of the facts and may Sir Franz Hartmann forgive me for having contradicted his text The Elementals. We have changed our mind in this regard; the experience is indicating the right thing. Let us see, brother...

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

15 PASSAGES

V The living interior representations of our defects

The egos themselves are described as mental forms, crystallizations of the mind and living representations of defects. An image taken in from the screen or the television can come to life and settle within as a new "I", and a residue of the Kundabuffer crystallizes negative mental forms into aggregates.

Each SELF is therefore a living psychological representation that emerges from the lower abdomen; the personal EGO is a sum of EGOS.

The Mystery of the Golden Blossom, 1971

You see, my dear friends, what the infinite forms of the mind are, in what way they control the capital centers of the brain and how they play with the human machine. Question: Master, on this planet in which we live, the "I make this life pleasant, since it is easy to understand that if we dissolve them and we withdraw from everything that is our desires, our life will be terribly sad and boring. Is not that so?

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

Answer: The question that the gentleman asks is erroneous in its depths; this means that it is posed wrongly. The pluralized ego is mind; we have already clearly spoken and have said that the intellectual mammal mistakenly called man does not have a mind, but minds. Indubitably, the diverse psychic aggregates that constitute the ego, are nothing more than the diverse mental forms, pluralization of understanding, etc.

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

Answer: Friends, please understand me! When we talk of psychic aggregates I refer to mental forms; it is clear that such aggregates are certainly crystallizations of the mind and this I think you understand; it does not seem necessary to continue explaining, it is already said.

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

Indubitably, this last portion of the substance of love is bestowed within the Essence. The Essence, the Consciousness, is disgracefully found bottled up within the psychic aggregates, the living interior representations of our defects of a psychological type. The Essence is liberated and love shines by the annihilation of the psychological aggregates.

Pistis Sophia Unveiled, 1983

The matter of refuse, the psychic aggregates, the living representations of our psychological defects impede the arrival of the Souls into the world.

Pistis Sophia Unveiled, 1983

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

The Ego projects the film, projects those reels on the screen of the mind.

The Fifth Gospel

What is important in life is to not fill the mind with foreign ideas that are seen on television, since with time they become effigies.

The Revolution of the Dialectic

The images that are seen on television are reproduced in the mind, transforming themselves into representations that take up psychological reality.

The Revolution of the Dialectic

Morbid thoughts engender new psychic aggregates. Morbid effigies undoubtedly stimulate us time and again to the satisfaction of concupiscence. That is all! Any other question, brothers? We are going to give opportunity to others. Disciple: Master, in what way do erotic photographs, erotic effigies, coexist with us?

The Fifth Gospel ·The Danger of Mental Effigies ·*Third Chamber – Mexico City – June 1977*

Master: Well, yes, negative impressions can crystallize in the form of "I's". Therefore, within us there is a lot to explore, and that is important to know.

The Fifth Gospel ·The Danger of Mental Effigies ·*Third Chamber – Mexico City – June 1977*

So, it is in life that we must discover ourselves. We have to be watching our own words, our own thoughts, our own ideas. If suddenly a lustful thought, a morbid scene, comes to the mind, do you think it is going to come just like that? What does that indicate? There is no doubt that behind that disastrous

“cinema” of the mind, behind that procession of morbid shapes, some “I” of lust is in activity.

The Fifth Gospel ·Didactics for Buddhist Annihilation ·*Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

Yes, there are “I’s” of lust that take hold of those “reels” that we carry in our brain, reels of memories, of passionate forms in us. The Ego projects the film, projects those reels on the screen of the mind. If one identifies with these morbid scenes, one also fortifies such “I’s".

The Fifth Gospel ·Didactics for Buddhist Annihilation ·*Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

So this little bone residue still has the power to turn any negative mental form into a new psychic aggregate. It can crystallize any negative mental form, turn it into a new “I”, into a new aggregate, and it is doing it constantly.

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

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 ·*Third Chamber – Mexico City – 1976*

Part Four – Slaves of the Ego and of the representations of the mind

I No representation can serve to dissolve the Ego

In meditation the representations that arise were always in the mind, and they are to be told apart from the messages of the Being, which carry a new flavour beyond time. Forming a picture of the Ego in order to dissolve it is self-deception; what is wanted is to observe what acts in the moment, and while the Ego remains no one is fit to investigate the inner worlds.

Master: When one is in meditation, usually many representations come to the mind. But if the matter is analyzed, it is discovered that such representations are within the mind, and that they have always been there.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

What is needed is to free ourselves, in a sense, from the mind. The mind must be clean so that, instead of its representations, the messages that come from the Being can reach us through the superior centers of the Being.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

One thing is the messages that come from the Being and another thing is the vain mental forms that come to the mind: the representations. Distinguish between the Being and his messages, and the simple forms of the mind or representations that come to the mind. Disciple: How can we differentiate the messages that come from the Being and from the vain forms of the mind?

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

Master: Representations are one thing and messages are another. The messages come –I repeat– through the superior centers of the Being and reach the superior mind, the inner mind, but they have a new flavor, they are not of time, they are, therefore, beyond time. We have to open ourselves to the new. On the other hand, representations never have a new flavor; the representations are of time. 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 ·*Third Chamber – Mexico City – June 1977*

Master: As long as the Ego exists, one is not suitable for investigations in the psychological space. No one could know the inner worlds of the planet Earth if they do not know their own inner worlds beforehand; no one could know the inner worlds of the Solar System if they do not know their own inner worlds beforehand; no one could know the inner worlds of the Galaxy where we live if they do not know their own internal, individual, private worlds previously.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

Distinguish between the Being and his messages, and the simple forms of the mind or representations that come to the mind.

The Fifth Gospel

One cannot be suitable for psychological investigation –within the psychological space where we live– as long as the Ego has not been disintegrated and those representations that emanate from the noustic-sensorial5 world have not been ended.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

Master: Well, that is a contradiction of common sense. It would be like wanting to start a car by putting on the brakes; obviously, the car would not function.

The Fifth Gospel ·The Danger of Mental Effigies ·*Third Chamber – Mexico City – June 1977*

A representation to dissolve the Ego does not work; in concrete terms, it does not work, because no representation can serve to dissolve the Ego. To dissolve the Ego, the only thing that works is the fertile work in the Forge of the Cyclops. Disciple: Master, the death of the "I" becomes sterile at the very moment when we do not see the Ego as it is, but instead are making a representation of the Ego.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

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 · *Third Chamber – Mexico City – June 1977*

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 · *Third Chamber – Mexico City – June 1977*

Master: Well the sleeper is asleep, what will he know? Wake up and then you will know! That is the harsh reality of the facts. A sleeper is asleep, what will he know? One has to wake up! Let us see, brother... Disciple: Venerable Master, speaking of the impressions and relating it to refining the commandment of Rome, when a person is practicing Alchemy or transmutation and identifies

himself with the feeling as a product of that program that the bodies have, with the magnetism, do these impressions crystallize into “I’s”, into aggregates?

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

6 PASSAGES

11 See without judging, without translating, without pre-concepts

The clairvoyant's "I" traps suprasensible representations and reads them through its passions, so jealous or unbalanced visionaries see their own mental forms and act on them. Pseudo-clairvoyants see the same person as angel or demon as their opinion shifts, and mythomaniacs mix their experience with self-projections.

Only through profound meditation can we experience the Being, the Intimate. The experience of the Being, the Intimate, transforms us radically. Mythomaniacs often adulterate said experience with unconscious mental self projections, which they then hurry to tell to everybody. Mythomaniacs are often victims of self-deceit and believing themselves to be gods, they aspire for everyone to adore them.

CHRISTMAS MESSAGES, *1952-66*

The "I" of the clairvoyant traps all the suprasensible representations that arrive into his mind, then he interprets them in accordance with his prejudices, hatreds, jealousies, mistrusts, maliciousness of a certain type, passions, remembrances, pride, envy, arrogance, etc., etc. The subsequent reactions of the clairvoyant are the outcome of his own psycho-bio-typic "I."

ENDOCRINOLOGY & CRIMINOLOGY, *1957*

The clairvoyant needs to learn how to contemplate the internal representations in the absence of the "I." The clairvoyant needs to see without judging, without translating, without pre-concepts, without fanaticism, without passion, etc., etc. The clairvoyant needs to be highly comprehensive.

ENDOCRINOLOGY & CRIMINOLOGY, *1957*

The unbalanced mind of the assassin created the images that were projected into the mirror.

Endocrinology & Criminology, 1957

The secret source of this crime was unconscious clairvoyance. The unbalanced mind of the assassin created the images that were projected into the mirror. This is all.

Endocrinology & Criminology, 1957

We are not willing to further tolerate the unhealthy morbidity of all those misguided pseudo-clairvoyants and all those subjective mystics. We disseminate spiritual intellectual culture, decency, refinement, logical analysis, conceptual synthesis, academic culture, higher mathematics, philosophy, science, art, religion etc., etc. In no way are we willing to continue to accept the gossip of hallucinating people, nor the madness of dreamers. Really, the subjective clairvoyant transfers his dream consciousness to the state of vigil to see in others his projected dreams. The latter change according to the state of mind of the dreamer. In the past we have been able to confirm that when some pseudoclairvoyant agreed with all our ideas and concepts, he would see us as Angels or Gods, and then he would praise us and even adore us. Nevertheless, when he changed his concept, when the pseudo-clairvoyant became enthusiastic about some new school, when he read some book that appeared marvelous to him, when he listened to some lecturer who came to town, when he re solved to change organizations or schools, then he would accuse us of being black magicians and would see us as demons, etc. This demonstrates that these pseudo-clairvoyants are only dreamers who see their own dreams projected in the astral light.

The Perfect Matrimony, 1966

In practice we have been able to prove that people who are very intellectual, full of bookish culture (the library book worms), do not manage to go out at will in the astral body. On the other hand, peo ple who are very simple, humble peasants, poor servants of families can do so perfectly. This has made us think a great deal about the matter and we have carefully investigated the problem. The fact is that travel in the astral body is not something intellectual. Rather, astral travel is more aligned to the feeling, and to the superior emotion. These qualities are related to the heart and not to the brain. The intellectual polarises himself exaggeratedly in the brain and abandons, in fact, the world of the heart. The result of his lack of equilibrium is the loss of the psychic powers of the Soul. Unfortunately, a faculty cannot be acquired without the loss of another. Whoever wants to develop the intellect does so at the expense of the psychic faculties. This problem is serious because we can in no way approve ignorance and illiteracy. It is logical that an intellectual culture is necessary. Ignorance leads to very serious errors. An illiterate and ignorant occultist, can become a mythomaniac or slanderer, and in the worst cases, an assassin. In the astral world we find the perverse doubles of saintly people. Facing the Angel Anael, is his perverse double, the terrible demon Lilith. Facing Elohim Gibor, is the terrible demon Andramelech. Facing every good citizen is a citizen of evil. The worst of this is that the appearance of the double is exactly the same as the Model of Light. If an Adept teaches White Magic, his double, the black adept, besides having a similar physiognomy, manners, posture etc., teaches black magic. This is very serious and the ignorant occultist can very easily mistake his left hand for his right, in fact becoming a slanderer of good people, and we repeat, even an assassin. If an ignorant occultist finds his wife in the astral world cohabiting with one of his friends, and if he is unfortunately a schizophrenic or neurasthenic, he can assassinate his friend and his wife. His ignorance does not allow him to under stand, what he has seen is a pair of doubles cohabiting, or a fact from a past reincarnation etc., etc. Somebody who is jealous and supposes that his wife is unfaithful with some known or unknown person can then project his thought forms and see them in the astral world. If the subject is a neurasthenic, or an ignorant schizophrenic, but knows how to go out in the astral body, he can take everything that he saw seriously, and then commit murder, confused by his

jealousy and visions. Because he is ignorant, he does not understand that he has seen his own mental forms projected unconsciously. All this leads us to the conclusion that intellectual culture is necessary. Now the interesting thing is to know how to reconquer the lost psychic faculties. A man with a brilliant, illuminated intellect and with all his psychic faculties in full activity really is in fact and right fully, a true illuminate. The occultist needs to establish perfect equilibrium between mind and heart. When the mind has become exces sively frozen in the brain, leaving at will in the astral body becomes completely impossible because there is imbalance. It is urgent then, that the intellectual occultists reestablish the equilibrium between mind and heart. Fortunately, there is a technique to reestablish the lost equilibrium. This technique is inner meditation. For those intellectuals who write to us saying that they have not been able to leave in the astral body with the clues that we have taught, we prescribe a good daily dose of inner meditation. It is urgent that they drink the wine of meditation from the cup of per fect concentration.

The Perfect Matrimony, *1966*

5 PASSAGES · 4 PRACTICES

III We see in the glass our own mental projections

The practice of the mirror carries the risk of seeing one's own projections in the glass. The Divine Mother is invoked in the heart first; one knows she is not a projection because she resembles nothing the mind has conceived, and only with a still mind that projects nothing does one look.

A PRACTICE

Thus, in front of the mirror there is a very serious danger, and it is that we see in the glass our own mental projections. That is the great danger. But if we do the correct practice, we need to open the chakra of the heart with the mantras OM HUM and immerse ourselves in the heart, in the cave of the heart, invoking our Divine Mother Kundalini.

The Fifth Gospel ·Satanic Origins of Skepticism and Mythomania ·*Third Chamber – Mexico City – 1975*

When she appears –she has to appear– during meditation, when she will really appear, how do we know that she has appeared and that it is not a simple projection of the mind? Simply, she does not look like anything that the mind has conceived, it is something that only the one who is working perceives, experiences –for, really, no one could experience for another–, and what one sees –the Divine Mother as she is– does not look like anything that the mind has conceived. That is why one knows that it is not a projection of the mind.

The Fifth Gospel ·Satanic Origins of Skepticism and Mythomania ·*Third Chamber – Mexico City – 1975*

That is why one knows that it is not a projection of the mind.

The Fifth Gospel

A PRACTICE

Once she has appeared in the heart, then one begs her to perform the miracle of the mirror. Only like this, on the condition that one has exhausted the process of thinking; only like that, on condition that one does not have, at least at that instant, a projecting mind; only like this, with the perfect stillness and silence of the mind, can we look in the mirror and see what happens.

The Fifth Gospel ·Satanic Origins of Skepticism and Mythomania ·*Third Chamber – Mexico City – 1975*

A PRACTICE

And once she appears in the heart, and once we have seen her, once we have experienced her in all the presence of our Being, in an integral way, we can afford the luxury of looking in the mirror. And even like that, with the mind still and in silence; with a mind that does not project; with a mind that has exhausted the process of thinking; with a non-projecting mind, and the result will be wonderful.

The Fifth Gospel ·Satanic Origins of Skepticism and Mythomania ·*Third Chamber – Mexico City – 1975*

A PRACTICE

So, brothers, if we proceed in this way, there is no room for mistakes. But we have to know how to proceed in this way and not in another way. And not forget either the vigilance over the mind. The mind, in such instants, must not project anything; it must be still and in silence inside and outside, and in the center. The process of thinking must have been exhausted, at least in those instants.

The Fifth Gospel ·Satanic Origins of Skepticism and Mythomania ·*Third Chamber – Mexico City – 1975*



7 PASSAGES

IV If they would resolve not to create more effigies

Buddhas are described as beings who mastered the mind and made no effigies in their own minds or others'. Many Initiates of earlier ages fell when the Ego regained force in the Kali-Yuga, and their worst enemy is the mind; while one stays a slave of the Ego and its representations, Final Liberation remains out of reach.

Much has been said about the Buddhas, and there is no doubt that there are Buddhas of Contemplation and Buddhas of Manifestation, but those are creatures who dominated the mind, who destroyed the Ego, who did not allow negative emotions to enter their hearts, who did not give themselves the bad taste of creating mental effigies in their own minds or in the minds of other people.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Looking at things from these angles, from these points of view, we understand more and more the need to control the senses, to subjugate the mind, to free ourselves from the mind, and to learn to live wisely if we truly want to become Buddhas of Contemplation; this is obvious.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Times are passing, my dear brothers, and as they pass, we must feel the need for the Final Liberation. Otherwise, such a liberation will not be possible.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

In the name of truth, we have to say that, as long as we are still slaves of the Ego and of the representations of the mind, Final Liberation will continue to be something more than impossible.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Currently, there are many Bodhisattvas in the world. It happens that, in the past epochs of our planet Earth, during the Ages of Gold, Silver and Copper, many entered the Mysteries, they became Adepts, or, in other terminology, they became Buddhas. But when the Age of Kali-Yuga came, the Ego gained a terrible force in all those ancient Initiates. And it gained force because they did not know how to live, they succumbed to temptations; otherwise, the Ego would not have resurfaced in them.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Today, many fallen Bodhisattvas walk on the face of the Earth. If they took more care of the mind, if they disintegrated the Ego, if they would resolve not to create more effigies, they would stand up, they would resurge victoriously.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

But, unfortunately, the worst enemy which, all those fallen brothers have, all those dethroned Adepts, is the mind. This is why I have insisted so much, in the past lecture and in this one, on the need to not open the doors of our mind to negative impressions. Some representations can be altered and it would hinder our advancement inward and upward. For this reason, I have also insisted a lot on the need to disintegrate the beloved Ego. Because the Ego and the Being are incompatible; this is obvious.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Part Five – The projective mind

5 PASSAGES

1 Projects itself on the different levels of the mind

Each of the little "I"s projects itself through the regions of the mind in search of its desires, and after death returns to a new womb. A lustful "I" runs its scenes on the screen of the mind, and identifying with them strengthens it.

When death comes, something continues. That something is the essence and the ghost of the dead. Just as in the skull is the brain, and within the rib cage are the lungs, heart, etc., within the ghost of the dead is the pluralised 'I'. Each of the egos, which together constitute the self, are projected at different levels of the mind and exist craving to satisfy their desires. The 'I' cannot ever improve, because the devil is the devil and what else can he be?

CHRISTMAS MESSAGES, *1952-66*

The little 'I's' which abide within the lunar body project themselves throughout all of the regions of the cosmic mind. Then, they return into their common body (the lunar body). Thus, the 'I' dressed with its lunar body returns into a new womb in order to re-dress itself with a suit of flesh, and to repeat the same tragedies and bitterness in this valley of tears. Therefore, only those who possess the Being can reincarnate. Those who do not possess the Being only return. To possess the Being is necessary in order to reincarnate. Not to possess the Being is what is necessary in order to return.

CHRISTMAS MESSAGES, *1952-66*

The little 'I's' which abide within the lunar body project themselves throughout all of the regions of the cosmic mind.

CHRISTMAS MESSAGES, *1952-66*

Some gluttons disguise their gluttony by looking like simple people who enjoy a Sunday picnic; others justify their defect by saying they need to eat well in order to work, etc. Each defect is multifaceted, and in the subconscious regions, we find them represented by multiple subjective entities, small “I’s” who live within our lunar bodies, projecting themselves into the subconscious levels of the mind.

The Buddha’s Necklace, 1967

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

It is urgent to know that the “I” is a bunch of entities that enjoys a certain degree of self-independence. These “I’s” quarrel with each other, and the mind is the battlefield. Each one of them projects itself on the different levels of the mind, trying to satisfy its animal instincts, feeding on our vital principles. The “I” that today swears eternal love to a woman, hates her tomorrow. Contradictions constantly arise within man. This is the reason why man is not yet a man, he is just an intellectual animal. The intellectual animal has no soul, his soul is divided. When the “I” dies, the soul is liberated and that is when a man can have true continuity of purpose, a true permanent center of Consciousness. Only in a man with a soul, inner contradictions do not exist. Only where inner contradictions do not exist, is there true inner peace.

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

II Dreams are nothing but projections of the mind

Dreams are traced to the projective mind: the subconscious acts as cameraman and projectionist, a dream can slip out of the mind and hold the sleeper all night, and the Ego outside the body lives among its own projections. The projections end only when the subconscious becomes conscious.

The present day subconscious sometimes acts as a cameraman, other times as a director, and also as a projectionist who projects images onto the mental background.

THE PERFECT MATRIMONY, 1966

In the molecular region, the Ego projects dreams and lives in them; no logic, continuity, causes, or effects whatsoever exist in its dreams; all psychic functions work without direction whatsoever and subjective images, incoherent, vague, imprecise scenes, etc., appear and disappear.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

Dreams belong to the unconscious. When one awakens consciousne ss, he leaves behind dreams. Dreams are nothing but projections of the mind. I remember a certain case that I lived in the superior worlds. It was only an instant of carelessness. I saw how a dream came out of my mind. I was about to start dreaming and I reacted in the dream that had escaped me for one second; but since I became aware of the process, I quickly walked away from that petrified form that escaped from my own mind. Suppose I had been asleep? I would have stayed there, beautifully entangled in that mental form. When one awakens, one immediately knows that in a moment of inattention, a dream can escape and one remains entangled all night until daylight.

THE REVOLUTION OF THE DIALECTIC

The time has come to go to the bottom of this matter, and I think the most important thing is to stop dreaming. Dreams, in reality, are only mere projections of the mind and, therefore, they are illusory, they are no good. Precisely, it is the Ego that projects dreams and, obviously, those dreams are

useless. We need to transform the subconscious into the conscious; we need to radically eliminate not only dreams, but the possibility of dreaming. It is unquestionable that such a possibility exists as long as there are subjective elements within our psyche. We need a mind that does not project, we need to exhaust the process of thinking. The "projective mind" projects dreams and these are vain and illusory.

The Fifth Gospel ·The Intimate Need to Not Project ·*Excursion – Alameda Park, Mexico City*

When I say "projective mind", I am not referring to mere projects like those made by an engineer, who draws or projects plans for a building, a large bridge or a road, no. When I speak of the projective mind, I want to refer to every intellectual animal. It is clear that the subconscious always projects, not only houses, buildings or things like that, no; I clarify: it also projects its own desires, its own memories, its own emotions, passions, ideas, experiences, etc.

The Fifth Gospel ·The Intimate Need to Not Project ·*Excursion – Alameda Park, Mexico City*

The projective mind –I repeat– projects dreams and it is clear that as long as the subconscious exists, the projections will exist.

The Fifth Gospel

The projective mind –I repeat– projects dreams and it is clear that as long as the subconscious exists, the projections will exist. When the subconscious has become conscious, the projections end, they can no longer exist, they disappear.

The Fifth Gospel ·The Intimate Need to Not Project ·*Excursion – Alameda Park, Mexico City*

A certain author says that “dreams are disguised ideas” and if that is so, we can clarify the matter a little more by saying that they are projections of the mind, because those “disguised ideas” are projected mentally, and that is why the dreams, therefore, are false and vain.

The Fifth Gospel ·The Intimate Need to Not Project ·*Excursion – Alameda Park, Mexico City*

It is therefore indispensable to understand this thoroughly, and for everyone to be able to draw an exact summary, I would like to say the following: the subconscious is the very Ego; while annihilating the Ego, the Consciousness awakens. The subconscious elements are infra-human and each one of us carries them within. Destroy yourself and all possibility of dreaming will end. Dreams are projections of the Ego and, therefore, they are not useful.

The Fifth Gospel ·The Intimate Need to Not Project ·*Excursion – Alameda Park, Mexico City*

The Ego is the mind. Dreams, therefore, are projections of the mind. You must note this with great attention: it is indispensable to not project. Not only are things projected for the future; we constantly live projecting the things of yesterday. Also, all kinds of emotions are projected in the present: morbidities, passions, etc.

The Fifth Gospel ·The Intimate Need to Not Project ·*Excursion – Alameda Park, Mexico City*

The projections of the mind are infinite and, therefore, the possibilities of dreaming are also infinite.

The Fifth Gospel ·The Intimate Need to Not Project ·*Excursion – Alameda Park, Mexico City*

The dreams that the Ego has outside the physical body, in the internal worlds, in the supra-sensitive regions of Nature and the cosmos, are simply projections of the mind, because, after all, the Ego is the mind. It takes everything and projects its dreams, it lives in dreams. However, there are things that are not dreams. You

may perceive, for example, revelations of the great Masters or receive some special enlightenment, but only on rare occasions. Normally, people live in a world of dreams, projecting their dreams and dreaming, unfortunately.

The Fifth Gospel ·The Intimate Need to Not Project ·*Excursion – Alameda Park, Mexico City*

9 PASSAGES

III Mental projections are of a completely subjective character

People's separate truths and opinions are presented as projections of the mind, set against real experience, which is objective. A ghost's treasure seen by greedy witnesses and a dead relative laughing among his own mental forms are the examples; a mind that has exhausted thinking does not project and receives the new.

The distinct truths of people are nothing else but projections of the mind.

THE AQUARIAN MESSAGE, 1960

The paranoid believes that he has the truth. Indeed, he only projects opinions about the truth. The mind is bottled up within the "I."

ENDOCRINOLOGY & CRIMINOLOGY, 1957

Every opinion is a mental projection of the "I," of the myself.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

The various truths of people are none other than projections of the mind. Decapitate your own "I", dissolve it with rigorous purifications. In this manner you achieve the Venustic Initiation. Then you will incarnate the truth. The Verb will be made flesh in you. You will incarnate the Son of Man and receive the Morning Star.

TAROT AND KABALAH, 1978

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

It is unquestionable that this fortune was only a mental projection of the subjective psyche of those present. It is obvious that these people were at heart very greedy. 2. Far away in time and distance, very distant from my beloved Mexican country, I had to go into the state of Zulia, in Venezuela, South America.

The Three Mountains, 1972

Answer: With great pleasure I will answer this new question from the audience. Allow me to inform you ladies and gentlemen that mental projections are of a completely subjective character, certainly very different to the real experiences that are of an objective type.

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

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 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

14 PASSAGES

IV We project onto people all our psychological defects

What irritates in another is a defect of one's own, projected onto him; antipathy, criticism and wrong judgment all come from that hidden side of the psychological moon. The same projection falls on the Gospels, on Hermetic wisdom and on the Masters, and alert self-observation in daily life catches it.

The worst in all this is that we project that unknown, unconscious side of ourselves onto other people and then we see it in them. For example, we see them as if they were liars, unfaithful, mean, etc, in relation to that which we carry within ourselves.

THE GREAT REBELLION, 1975

We project onto people all our psychological defects, and if we are petty, we will see everyone as petty; if we are full of hate, we will see everyone in that way; if we are envious, we will believe that the others are also envious; if we are violent, we will not know how to understand others' violence, we will think that we are the only ones who are right and that the others are not.

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

Why does this or that person cause us antipathy? Why do we see in him this or that defect that bothers us so much? Although it may seem incredible, although we may not admit it, although we may reject it, the truth is that we have this defect within us, and that we are projecting it onto our fellow man.

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

Obviously, in that side that one does not see, there is truly the unpleasant manifestations that he carries internally and he projects them onto others. So when one knows one's own unpleasant manifestations, well, he learns to tolerate the unpleasant manifestations of the fellow man.

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

Censure, criticism is due precisely to lack of comprehension. What do we censure in others, what do we criticize others for, or in others? Our own defects, that is what we are criticizing in others, the way in which we project them.

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

It is sad to know that we project our psychological defects onto others; it is sad to know that we see others the way we are, that we see our fellow man the way we are. This is something that we must understand because we all have a tendency to believe ourselves to be perfect. It has never occurred to us to look at that part of the moon, of our psychological moon, that part that one does not see. Never!

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

Simply because we have projected our very own psychological defects on our victim. Possibly, we have seen in that person the most serious defect that we have, and no one likes to see himself like that, so ridiculed. The harsh reality of the facts is that such a person has become the mirror where we see ourselves as we are.

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

Our own defects, that is what we are criticizing in others, the way in which we project them.

The Fifth Gospel

And truly, we project our own psychological defects on others. Why do we judge wrongly our fellow man? Why do we all have the tendency to see all kinds of defects in our fellow man? Simply because we project our own defects

on our fellow man, we judge them wrongly; we assume that so-and-so is like this or like that, and it turns out that he is neither like this nor like that, he is completely different, and our judgment is wrong, false.

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

We are in a frightful state of coma. Reflect on this: we do not know ourselves, [that is] first. Second, we project our psychological defects on others, and see in others our own defects. Third, we wrongly judge the actions of others. Fourth, such actions do not coincide with the judgment that we issue. Fifth, the judgment that we issue is, in reality, our own psychological defect that we have projected on our fellow man.

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

Why might we misinterpret the life of the Adepts of the White Brotherhood, or why might we misinterpret the Cosmic Drama, why might we misinterpret the postulates of Hermetic wisdom, etc.? For only one reason: that our judgment is not free, it is a judgment conditioned by our own defects. Our judgment is the result of the psychological bottling in which we find ourselves; our judgment is the projection of our own defects.

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

We project our defects on the four Gospels, we project them on the postulates of the Hermetic science, or we project them on the acts of the Initiates, on the life of the Adepts, etc. So, it is that we are not prepared for celestial things either.

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

We project, and a mind that projects its own errors is not a free mind, it is not a mind that can apprehend, capture the reality of things, the reality of phenomena, of the facts, of the circumstances that surround us everywhere.

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

Each circumstance of life, may it be at home, on the street, wherever, provides us with wonderful opportunities, and if we are alert and vigilant as the sentry in times of war, we manage to apprehend our own defects that are projected on our fellow man.

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

But it is possible to wrongly judge the Masters, the Adepts. We always have the tendency to project –even on the Adepts– our own defects of a psychological type.

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

Part Six — The stillness and silence of the mind

6 passages · 6 practices

I Mental body, I do not accept this representation

Practices for speaking to the mind. In the early books one orders the mental body to take away the representation; in the later teaching one questions the mind in meditation, sees the representation it answers with, and shows it the error until it is still.

A practice

27. When the mind pursues you with perverse representations of hatred or passion, envy or selfishness, etc., speak to the mind as follows: 28. “Mental body, I do not accept this representation. Take it away from me. I do not accept this from you. You must obey me because I am your lord.”

Igneous Rose, 1954

A practice

17. When the Mind assaults us with useless representations, when the Mind ambushes us with its low passions, let us talk to the Mind like this: 18. Mind, remove from me those desires; Mind, remove from me those passions, I do not accept them from you, you are my slave and I am your Lord, until the end of time.

Manual of Practical Magic, 1954

A PRACTICE

Wisdom is elaborated on the basis of direct experience, on our own experimenting, on the basis of profound meditation. There are times, I repeat, that we need to converse with the mind, because many times, when we want the mind to be still, when we want the mind to be in silence, it persists in its stubbornness, in its useless chattering, in the struggle of the antitheses. Therefore it is necessary to interrogate the mind, to say to it: "Well mind, what is it that you want? Well, answer me!" If the meditation is profound, a representation can emerge within us; in that representation, in that figure, in that image, is the answer. We should then converse with the mind and mc it see the reality of things, until we make it realize that its answer is erroneous; make it realize that its preoccupations are useless and the reason why they are useless. And in the end, the mind remains still, in silence. But, if we notice that illumination does not emerge yet, that the chaotic state, the incoherent confusion with its struggle and incessant chattering still persists within us, then, we have to call the mind to order once again, interrogate it: "What is it that you want? What are you looking for? Why do you not leave me in peace?" One needs to speak clearly and converse with the mind as if it was a strange individual, for certainly it is a stranger, because it is not of the Being. We need to treat it like a strange subject, we need to recriminate it and scold it.

The Revolution of the Dialectic

A PRACTICE

Later, as the faculties develop, the mind will answer as if it was a completely different person. It will tell us: “I want this”, or “I desire that other thing” or, simply, through a representative image, through any intellective representation, it will show us what it wants. Then we can tell it: “That what you want, mind, is not useful, it is false. Obey me! I am your Consciousness and you must obey me, mind!”

The Fifth Gospel · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970*

A PRACTICE

Sometimes, if you have a certain development of your superior faculties, you will be able to see the representations of the mind. At that moment it will answer with such and such scenes; this way it will tell us what it wants. This is the exact moment to know how to answer it, how to treat that mind in the same way that a mule driver would treat a donkey that does not want to obey, a donkey that does not want to be still; and finally, it will remain still.

The Fifth Gospel · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970*

A PRACTICE

Therefore, when you are in that state, despite believing that the mind is still and in silence, if the new does not arise, it is because there are very deep obstacles of the infra-conscious. Then you have to question the mind: "Mind, what do you want? Why are you not still?" The mind will give an answer, possibly with some representation. Comprehend such a representation, discern it and make the mind see that the representation, that the idea it has, that the desire it has, is absurd. One must discuss in that case with the mind and make it comprehend that it is absurd and that its opposition does not have a solid basis; that the best thing it must do is to leave us quiet, not to bother us anymore, not to annoy us.

The Fifth Gospel · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970*

6 PASSAGES · 6 PRACTICES

II Pay perfect attention to every mental form

Serene observation of every mental form on the screen of the intellect, letting thoughts pass without trace until the mind falls silent, is given as a rule of meditation. Minute observation of the representations arriving through the senses, and five minutes a day without projecting, complete the set.

A PRACTICE

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. The infinite procession of thoughts projected by the 'I' in the end are exhausted and the mind remains still and in silence.

Christmas Messages, *1952-66*

A PRACTICE

3rd Rule. - To serenely observe our own mind, to put perfect attention on all mental forms which appear on the screen of the intellect.

Runic Magic, *1969*

A PRACTICE

C. - SERENE OBSERVATION. Pay perfect attention to every mental form which makes its apparition on the screen of the intellect.

Runic Magic, *1969*

A PRACTICE

OBJECT: Minute observation of all those objects or representations that reach the mind through the senses.

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

A PRACTICE

3. — SERENE REFLECTION: First we need to become fully aware of the mood that we are in, before any thought surges. Serenely observe our mind, pay full attention to any mental form which appears on the screen of the intellect.

The Revolution of the Dialectic

A PRACTICE

Well, you have to start somewhere. It would be good, for example, in the midst of daily work, to stop for a moment, sit in a chair and stop thinking for at least five minutes, nothing more than five minutes; to exhaust the process of thinking, not projecting, with the mind quiet and in silence for at least five minutes. It is already something, it is already a big step.

The Fifth Gospel ·The Binary Serpentine Power

7 PASSAGES · 3 PRACTICES

III We should not try to resolve problems, we should dissolve them

A problem is a mental form with two poles that the mind sustains; it emerges, subsists and dissipates. Examining the poles leads to their synthesis, and forgetting the problem dissolves it, while worry about it damages mind and brain; even illness is said to rest on mental forms.

The problems of life are nothing but mental forms with two poles: one positive and the other negative. Problems are sustained by the mind and are created by the mind. When we stop thinking about a problem, the latter inevitably ends. Happiness and sadness, pleasure and pain, good and evil, victory and defeat, constitute the battle of the opposites on which the 'I' is founded. The entire miserable life that we live goes from one opposite to another: victory, defeat; like, dislike; pleasure, pain; failure, success; this, that, etc.

CHRISTMAS MESSAGES, *1952-66*

A PRACTICE

Examine the two poles of each mental form that comes to the mind. Remember that only through the study of these polarities, one arrives at the synthesis. Every mental form can be eliminated through the synthesis.

CHRISTMAS MESSAGES, *1952-66*

A PRACTICE

Every mental form can be eliminated through its synthesis. Example: The memory of a fiancee assaults us. Is she beautiful? Let us think that beauty is the opposite of ugliness end that if, in her youth she is beautiful, in her old age, she will be ugly. The synthesis: It is not worthy to think about her, she is an illusion, a flower that inevitably withers.

DISSOLVING THE I, *1964*

Every problem has been created by the mind and exists as long as the mind sustains it.

The Revolution of the Dialectic

It is clear and lucid to comprehend that any affliction, illness, or pain has determined mental forms as a foundation. If we achieve the radical and absolute forgetftilness of any suffering, then the intellectual base is dissolved and the organic indisposition disappears as well.

Runic Magic, *1969*

Intuition has nothing to do with that basic center of reasoning, intuition is Christ centric. Every problem has been created by the mind and exists as long as the mind sustains it. Every problem is a mental form which the mind sustains. Every mental form has a triple process: emergence, subsistence and dissipation.

The Revolution of the Dialectic

A PRACTICE

Really, problems cease to exist when we forget them. We should not try to resolve problems, we should dissolve them. They dissolve when they are forgotten. The problem is an ultra-sensible mental form with two poles, one positive and the other negative. Do not have fear, forget the problem, and in this manner, the problem will be dissolved. Do you know how to play chess? A game of chess would not be a bad idea to forget the problem, or drink a cup of coffee or a good cup of tea and then go to the swimming pool and swim, or climb a mountain and laugh a little; it feels good to laugh and this causes you to forget the problem. At any moment, a hunch comes and the problem is resolved; perhaps the solution is not to your liking but the truth is that the problem is resolved, or better said, dissolved.

The Revolution of the Dialectic

People are afraid to solve a problem, they are afraid to forget it, and that is very serious. They think, for example: "If I do not pay the rent of the house, they kick me out, I have to leave, and where do I go?" Therein lies fear. First of all, one has to learn not to fear; that is the most important thing: not to fear. When fear ends, life has many pleasant surprises in store for us. Sometimes, what seemed unsolvable, becomes solvable; what seemed like an extremely difficult problem turns out to be easier than drinking a glass of water. So, worries turn out to be useless, right? Worries damage the mind, the mind bottled in the problem creates worries. It is clear that the problem – with its two poles, positive and negative–, which is nothing more than a mental form, creates a conflict within and then worries come, which damage the mind and damage the brain as well.

The Fifth Gospel ·Gnostic Solution to Problems ·*Excursion – Xochimilco Forest, Mexico City*

8 passages

IV The mind must remain still and receptive

Neither negative nor positive representations should occupy the mind, which ought to stay at the disposition of the Being. That calls for a passive personality, impossible while heavy aggregates of hate, pride and lust drive it; as long as representations are harboured the mind remains projective.

In the end, in my way of seeing and understanding things, we must not have negative or positive representations in the mind. The mind must remain still and receptive, serene, at the disposition of the Being. For this, it would be necessary for the human personality to become passive.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

A passive personality is a receptive personality. It receives the messages that come from the highest parts of the Being. Undoubtedly, such messages pass through the superior centers of the Being before entering the mind; that is the advantage of having a passive personality. But it would not be possible either to have a passive personality when this is, unfortunately, controlled by very heavy elements or very difficult aggregates, related to the world of the ninety-six laws, that is, to the Tartarus region.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

The personality of people is active because it is controlled by aggregates of hate, pride, envy, abominable jealousy, frightful lust, selfishness – which wants everything for itself and nothing for others–, conceit before our fellow men – without foundation, because in reality and in truth we are only miserable worms of the mud of the earth–.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

If we manage to eliminate such heavy psychological elements from our psyche, the human personality becomes passive and the mind becomes receptive to the

messages that descend from the highest parts of the Being through the superior centers of our psyche.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

It receives the messages that come from the highest parts of the Being.

The Fifth Gospel

Now, my dear friends, you understand the necessity to eliminate those elements that I have mentioned, which are heavy in themselves.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

With Devi Kundalini-Shakti –that is the Igneous Serpent of our magic powers– we can in fact eliminate those heavy elements. It would be a triumph, because that is how we would receive the direct messages that come from the highest part of the Being.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

For all this, I tell you that you have to work on yourselves. A still, integral, unitotal, receptive mind, a mind that does not project, but receives instead of projecting, obviously, would not have the bad taste to accept representations of positive or negative type in the different depths of the understanding; such a mind would only assimilate the messages that come from the highest part of our Being.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

As long as we continue to harbor the different representations of the understanding, it is obvious that the mind will never be passive; it will be a

projective mind, and a projective mind, in reality and in truth, is conditioned by time and by pain.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

V The mind must become a temple

Blavatsky's line that earthly thoughts must fall dead at the temple door frames this part of the lecture. Lasting stillness belongs to the Master of Samadhi, and even laudable representations are intruders in a temple meant for the Being alone; a man is known by his dreams, and the Enlightened One has none.

> *Blavatsky, in The Voice of Silence, has a phrase that I liked very much; it says: "Before the golden flame can burn with serene light, the lamp must be well cared for, sheltered from all wind. Earthly thoughts must fall dead at the door of the temple."*

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

That phrase of Blavatsky, in her wonderful work entitled The Voice of Silence, is formidable, extraordinary. Only thus, –I say– would it be truly possible for the mind to remain still and in silence, inside, outside and in the middle, not for a while or within a meditation room, but continuously.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

Who is a Master of Samadhi? It is someone who enjoys a continuous Consciousness, someone who achieved the stillness and silence of his mind in a perennial way.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

As one studies the different folds of the mind, one also understands that the stillness and total silence of understanding is not possible as long as the mind is occupied by psychic aggregates and by representations.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

It could be objected by saying that there are laudable, clear, magnificent representations. All that is accepted, but that is not us; what is important is the Being. I do not see why we have to have in our mind things that are not of the Being. I do not see why we have to carry intruders in our minds. I have understood that in the mind there must be only the Being, that the mind must become a temple where the Being and nothing but the Being officiates, that is all.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

So, reflect on the need to reach the stillness and silence of the mind.

The Fifth Gospel

But while that temple is full of strange elements –things, furniture, showcases, animals, representations, aggregates– it can be said that a profound sleep exists in the Consciousness. If there is unconsciousness, there has to be vague, morbid, fatuous, foolish, incoherent in principle, imprecise etc. dreams.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

"Man is known by his dreams", said Plato in his book. I have studied the work of Plato in two volumes and it seems wonderful to me. Really, the life of the dreams is very important, because the dreams of each one tell what each one is. Blessed be the day when we stop dreaming, when all those "cockroaches" that we carry in the brain turn to dust, when all those absurd incoherences no longer exist, when all those amorphous, fatuous, imprecise, tasteless, insubstantial, odorless states have no existence of any kind. Blessed be the day when we no longer dream, when we stop dreaming! When a man stops dreaming, he has triumphed.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

But while there are dreams in the mind, while one goes to the psychological space to project inaccurate and absurd dreams, then this tells us that we are doing very badly, this indicates to us that we have a mind full of garbage, a lot of "trash", as I told you in my last talk.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

The truly Enlightened One has no dreams; dreams are for the ones who are asleep. The truly Enlightened One lives in the superior worlds, outside the physical body, in a state of intensified wakefulness, without ever dreaming. The truly Enlightened One, after the death of the physical body, is awake in the psychological space.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

So, reflect on the need to reach the stillness and silence of the mind.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

13 PASSAGES

VI When the mind is in silence, the new comes

Others do not cause the pain; the "I" of attachment, self-love or envy does, and its disintegration leaves the mind no longer offended or projecting. Both the aggregates and the representations, positive and negative, must go, and a mind truly still is distinguished from one merely made quiet.

Let us see the case where someone steals a sum of money from us. Suppose one of you has saved, for example, fifty thousand pesos in a piece of furniture, in any box of your house, and a relative of yours steals the fifty thousand pesos. Clearly you would suffer horribly, right? Fifty thousand pesos, and losing them like that, from one moment to the next, would cause you a lot of pain, you would cry, you would go to the police, you would file a lawsuit, even if it was a family member. Maybe you would not do so because he was a relative, but you would indeed carry the suffering within. But why do you suffer so much for fifty thousand pesos? "Ah, the thing is that it costs me great difficulty to earn them!" That is why you suffer. If you did not have the "I" of attachment to things and money, you would lose those fifty thousand pesos and you would be laughing, you would not suffer.

THE FIFTH GOSPEL · THE SERIOUS DAMAGES OF MENTAL REPRESENTATIONS · *Third Chamber – Mexico City – June 1977*

Suppose an insulter insults us, hurts our self-love. We suffer horribly and we answer the insult with an insult, but if there is no one to get hurt inside here, who would answer?

THE FIFTH GOSPEL · THE SERIOUS DAMAGES OF MENTAL REPRESENTATIONS · *Third Chamber – Mexico City – June 1977*

Let us suppose that the insult had words that were going to hurt our self-love, but if the "I" of self-love does not exist, who would suffer? Suppose the words were meant to slander us, to say that we are thieves. Let us suppose that we, in reality and in truth, are not thieves in the first place, and secondly, well, we do not have the "I" that loves itself so much, that of self-love. Who would suffer?

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Many times, someone suffers because he sees a friend who has a nice house and a beautiful wife and he is penniless. That is called envy, right? But if he does not have the "I" of envy, why would he suffer? On the contrary, he would be happy to see his friend doing well.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

So, others cannot cause us pain, the pain is caused by ourselves. That is the harsh reality of the facts. By disintegrating the Ego, the pain ends. The root of pain is in the Ego, and when the Ego ends, only the beauty of the Being remains in us; that beauty is transformed into what is called "love" and "happiness".

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

Then, upon reaching those heights, the mind is still and in silence, it is no longer a projecting mind, it is no longer a mind that is offended, it no longer reacts to anything, it receives the messages that come from the superior parts of the Being. It is a mind full of plenitude.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

> ***For that we must have the mind still and in silence, and the mind can only remain still and in silence when we eliminate the Ego.***
>
> The Fifth Gospel

But –I repeat– not only the psychic aggregates have to be eliminated, clearly, we also have to eliminate the representations of the mind, both positive and negative ones. We need to clean the temple of the mind of all trash; we need the

lamp to bum within the temple of the mind, we need the golden flame to bum with serene light within the ambit of the temple. When the mind is still, when the mind is in silence, the new comes.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

To say that this path is very beautiful and everything, but what do we do with the worries? What do we do with the suffering that others cause us? It is impossible to have a still and silent mind when we live in a world full of problems and difficulties. It is absurd, because by disintegrating the inhuman aggregates that we carry inside, the problems and difficulties will end.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

Master: Well, naturally you have to distinguish between a mind that is still and a mind that is made quiet, between a mind that is silent and a mind that is silenced.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

In the name of truth, we must emphatically say that true stillness and silence of the mind come when the Ego and the representations of the understanding have died. Then comes the absolute stillness and silence of the mind; the mind becomes receptive, it remains in the hands of the Being, and only the Being can do. Any other question? Disciple: Master, what is the most practical way to be able to accept or reject impressions?

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Master: Well, now get to work! There is no other choice than to work! Devote yourself now to work on yourself. The day you have eliminated the psychic aggregates and the day you have eliminated the representations of your mind, that day, then, things will change; on that day a bulb will light up right around

here, you will receive some sparks that come from the superior parts of your own Being, you will be a different individual. Now, get to work! Do you have any other question?

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

The mind must be clear, clean, it must be a solitary, luminous temple, where only the flame of Prajna bums, that is, the flame of the Being. Any other question? Disciple: Master, then are representations a product of the "I's"? Do they originate from Egos?

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

The temple of the mind, in general, is invaded by multiple positive or negative representations. We are in favor of eliminating such representations so that within the temple of the mind only the Being exists and nothing else but the Being. For that we must have the mind still and in silence, and the mind can only remain still and in silence when we eliminate the Ego. But as we keep eliminating the Ego, the mind will become more and more still and silent, until finally the stillness and total silence is achieved. Disciple: Master, please excuse me. So, the representations that come to us when we are trying to do a meditation, even very sacred characters for us, what about them?

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

13 PASSAGES · 3 PRACTICES

VII It becomes dust in seconds

A representation is first understood as a mere form of the mind and then eliminated by the same means used against the Ego; it takes a little attention and a single work in the Forge. Effigies also weaken when interest in them ends, a positive one used for healing must afterwards be disintegrated, and a Lemurian dissolves the mental forms on his head in an instant.

A PRACTICE

Master: Obviously, it is! If one appeals to the Igneous Serpent of our magic powers to eliminate certain representations, we can receive her help, and those representations will be reduced to cosmic dust.

THE FIFTH GOSPEL · THE SERIOUS DAMAGES OF MENTAL REPRESENTATIONS · *Third Chamber – Mexico City – June 1977*

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.

THE FIFTH GOSPEL · THE SERIOUS DAMAGES OF MENTAL REPRESENTATIONS · *Third Chamber – Mexico City – June 1977*

A PRACTICE

Master: It is good to try to understand a representation before eliminating it, in a similar way to what is done with the aggregates we have.

THE FIFTH GOSPEL · THE SERIOUS DAMAGES OF MENTAL REPRESENTATIONS · *Third Chamber – Mexico City – June 1977*

A PRACTICE

When one understands that a representation is nothing more than a form of the mind, then he must eliminate it. But he must understand it in order to later eliminate it. And he eliminates it with the power of the Igneous Serpent of our magic powers.

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Master: The effigies can preserve themselves for some time until they start weakening little by little. Sometimes they return; they do not return each time and they weaken little by little. When one loses interest in this or that effigy or representation, it can no longer feed itself and it dissolves. Any other question?

The Fifth Gospel ·The Danger of Mental Effigies ·*Third Chamber – Mexico City – June 1977*

Master: Both of them are only fleeting, vain, mayavic figures, which do not have any true reality and, therefore, it is better to disintegrate them. Disciple: So, the negative effigies are especially the ones which harm us the most?

The Fifth Gospel ·The Danger of Mental Effigies ·*Third Chamber – Mexico City – June 1977*

When one loses interest in this or that effigy or representation, it can no longer feed itself and it dissolves.

The Fifth Gospel

Master: Well "similia similibus curantur", or that other one that says: 'As above, so below". By means of the "flame", of Vulcan's weapons, we can disintegrate an Ego that is so heavy. Because there are Egos of ninety-six laws, there are others of forty-eight, of twenty-four and even of twelve. There are also Egos of

ninety-six multiplied by one, by two, by three, by four, by five, by six, by seven, by eight, by nine. And, nevertheless, we disintegrate them by means of the work and the technique of the Forge of the Cyclops in the Lit Forge of Vulcan. Even more so a representation! To disintegrate a representation, it does not take so much effort: a little attention and a single work that one does in the Forge. Disciple: With the same understanding?

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Master: That is all! I only needed a single work with the flame to disintegrate that effigy that had its prototype in a movie theater. Disciple: What do we do with those effigies that we have since childhood? One has had them for years and, suddenly, they come to one's memory.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Master: Well, it seems that you are confusing the Teleoghinooras Tapes with the representation. Disciple: No, I refer to a representation that has been made many years ago. One saw, for example, a movie when he was little, and that image remained recorded in him.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Master: Alright! If so, then you already know: the procedure is the same one which is used to destroy the Ego. It does not take so much work to disintegrate a representation; it becomes dust in seconds. Disciple: Venerable Master, as a consequence of what does a man form representations? As a result of his psychic aggregates? Does this have anything to do with the state in which our mind is or with the fact that we do not have a created mind, or as a consequence, perhaps, of the Kundabuffer organ? Why does one create the representations?

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Master: Well, it serves as a prototype for that person to be cured, it is a positive representation. But after having used it so that the person heals, one has to disintegrate it; otherwise, it remains there bothering the mind. Disciple: Venerable Master, do representations have anything to do with the mechanical imagination?

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

"Why are you wearing those hats on your head? These are mental forms! You come asleep! It is clear that you are fallen! Dissolve those mental forms! Do you not feel sorry to carry that?"

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

He concentrated for a moment and dissolved them instantly, in thousandths of a second. I observed his eyes: he was in a slight comatose state, which indicates that he currently has a body somewhere on planet Earth, but he is fallen in these times. At that time, he was not fallen. I told him: "Well, how did people reproduce in your time, during the third Lemurian sub-race? When people had not left Eden, in what way did they reproduce?"

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

VIII Always from moment to moment, from instant to instant

Living from moment to moment ends the making of effigies, and that way of living grows as the aggregates, which are time, are dissolved. A pure mind perceives archetypes that never came through the senses, in Samadhi Nature is seen without representations, and Buddhas and the twelve Orders carry none.

Master: Sure, it is obvious that a clean, pure mind can perceive the archetypes of Nature, the spiritual archetypes of a mountain, or a valley, a hill, or the ocean, or a flower, but those archetypes that reach the mind, flooding the mind, are no longer mere representations, nor have they ever been extracted from the world of the senses. These types of representations, in the sense that I am telling you, come directly from the world of the Spirit; for someone who has entered completely into the temple of the mind. Disciple: To what extent does the Ego and the mental representations hinder the experiences in the inner worlds?

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Master: Clearly, they do. There are representations or positive effigies, but they are only mere mental forms. When one learns to live from moment to moment, the possibility of creating such forms ends, it ends. But if one lives only in time, then effigies also continue to be created continuously over time. Disciple: The said effigies, Master, the positive ones, do we also have to eliminate them?

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A Buddha, for example, is a creature who has no representations, and that is why he is called Buddha, because he does not carry representations in the mind of any kind, neither positive nor negative. That is why he is a Buddha; he is whole, unitotal, enlightened; he has developed in himself the Uncreated Light, he has self-realized it in himself. Disciple: Venerable Master, you have said that there

are positive and negative representations. For example, one knows that a certain person is ill and visualizes him being already healthy, completely healthy, does one necessarily form the effigy? In what way does that influence?

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Master: There is, then, the need to learn to live according to the philosophy of momentaneity, always from moment to moment, from instant to instant. Thus, we do not create effigies; it is the best! Disciple: Inevitably, the work is much harder now knowing about the images; now we have to eliminate images and eliminate effigies. It is almost impossible, Master!

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Master: No, it would see them within the crude realism. Because if one, for example, through Samadhi manages to live in that world of Atman, in that region where Atman expresses himself with all his power, one discovers that everything there is mathematical. He sees Nature as it is, without representations, exactly as it is, directly. Because one thing is the photo of a thing and another thing is the thing itself.

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When one learns to live from moment to moment, the possibility of creating such forms ends, it ends.

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It is one thing to see a painting of Nature as it is, and another thing is to see a photograph of that painting of Nature. In this case, the photograph is the representation of that painting of Nature. Disciple: That is, a person who has

died in himself, even if he has this physical vehicle –which is the window through which he looks at this physical world– will he see things as they are?

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Master: As they are in themselves! You have to distinguish between things and things in themselves. This has already been well established by Emmanuel Kant, the philosopher of Konigsberg, in Critique of Pure Reason. Disciple: Venerable One, and we, by not transforming impressions, form new psychic aggregates. And by living in accordance with the philosophy of momentaneity, we do not allow representations to enter our mind.

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Master: When one lives according to the philosophy of momentaneity, it is clear that he does not create representations, because he lives from moment to moment; this is obvious!

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Therefore, dissolving the psychic aggregates is better for learning to live from instant to instant. As one eliminates the psychic aggregates, one learns to live from moment to moment. Keep in mind that psychic aggregates are time; the "I" is time, the "I" is a book of many volumes. But if we disintegrate the "I", we disintegrate time. It is obvious that we learn to live from moment to moment. Thus, learning to live from moment to moment is carried out little by little as one eliminates the psychic aggregates, that is, as one eliminates time, as one eliminates the Ego.

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We have been told that Heropass is the worst tyrant, and it is true; Heropass is time, and time in us is the Ego. When the Ego is dissolved, Heropass is

destroyed. Then time no longer exists, we learn to live like this from second to second. Disciple: Would you recommend a representation to eliminate the Ego?

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For if you could for a moment unbottle the Essence, you could then see that those twelve Orders that exist in this Universe –among which is the Order of Leo, of the Lion– have no Ego nor carry mental forms or effigies within them. They are creatures who live from moment to moment and never have the bad taste to create mental effigies. Reflect on all that.

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How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: every paragraph of the two lectures; effigies; representations of the mind; mental forms and thought-forms; the cinema of the mind; and the projections of the mind. The paragraph either side of every core paragraph was taken too. That returned **560 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 95.9% of the time and on the class 93.9%, and a third reader, who saw neither verdict, settled the 23 disagreements. 303 were judged printable. 22 of them were set aside as the same teaching, kept where it stands in another of his books, and 9 were joined into the passage before them, where his sentence ran across several short paragraphs, so **272 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 19 were greetings, dates, editors' notes or narrative, 48 were false friends (the words in their ordinary, worldly sense), 26 named the subject only in passing, 5 belonged to another built work, and 66 were neighbours on another subject. 19 more were judged and not printed, and 74 were judged the second halves of sentences begun in the paragraph before.

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 58 ranges run over more than one paragraph.

171 passages also stand in a finished work, and every one is marked where it stands, the most in *The Mind* (39), *The Language of Dreams* (25) and *The Science of Meditation* (25). 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 against the source. Every passage was proved word for word against the raw extraction of its own book, and the printed text against the paragraphs it joins, with no failures. Two marks the editors left in the lecture text (▸, a marker for the recording) are not printed.

A work of The Psychology, beside *The Mind*, *The Subconscious* and *The Language of Dreams*. The erotic effigy is shared with *Lust*, and the death of the ego with *Psychological Death*; both appear here where the representation is the teaching. It wears The Psychology's ash and the themed works' two hairlines, in the green of an old bronze effigy.