

Negative Emotions

The wrong internal states we carry and the negative emotions that drag everyone down: how they spread from one person to another, what they cost us, the lie they make of us, and how the way of thinking and feeling is changed, in his own words, from the fifty-two books

133 PASSAGES · 9 BOOKS · 20 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.

It opens on his chapters on the erroneous states, which stand whole in *Psychological States*, and its spine is two lectures he gave one after the other in Mexico City in 1977, *Secret Repercussions of the Rings of Alcyone* and *Psychoemotional Metamorphosis of Man*, where he names the same work in the words of his last years: the negative emotions.

The first part is the wrong states: *"No one can deny that in our interior we carry many errors and that erroneous states also exist." "Unquestionably wrong internal states can be corrected with correct procedures."*

The second part is the negative emotions themselves: *"Everyone is dragged down by negative emotions and this is very serious." "Each negative thought has its origin in a different thinker."*

The third part is how they spread: *"Everyone is shaken by negative emotions and nothing can be more contagious than these." "If a person is, from moment to moment, with negative emotions, he infects everyone."*

The fourth part is what they cost: *"…we must not waste our energies clumsily by letting ourselves be carried away by negative emotions." "…those negative emotions do not allow an in depth change."*

The fifth part is the lie they make of us: *"…negative emotions turn you into a liar." "A lie is certainly a false connection."*

The last part is the change, beginning with the mind and the heart: *"…we have to start by changing the way of thinking, and then the way of feeling." "Any negative emotion, reaction, etc must be observed."*

What is in it

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THE MAP

Six parts: the erroneous states, the negative emotions, how they spread, what they cost, the lie they make of us, and the change of the way of thinking and feeling

Tap a part to go to it. Below, one person carried away by a negative emotion and the people around him, each touched by it; the caption is his own words, from the passage it links to.

Erroneous states also exist
PART ONE · 16 PASSAGES · 1 PRACTICE

Everyone is dragged down by negative emotions
PART TWO · 24 PASSAGES · 3 PRACTICES

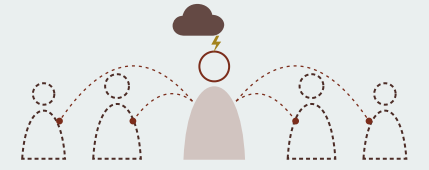
More contagious than viruses and bacteria
PART THREE · 21 PASSAGES · 2 PRACTICES

Truly harmful in every sense
PART FOUR · 17 PASSAGES · 1 PRACTICE

Negative emotions turn you into a liar
PART FIVE · 19 PASSAGES · 1 PRACTICE

We need to change our way of thinking
PART SIX · 36 PASSAGES · 4 PRACTICES

ONE WHO INFECTS EVERYONE



"If a person is, from moment to moment, with negative emotions, he infects everyone"

The Fifth Gospel

Part One – Erroneous states also exist

7 PASSAGES

I In our interior we carry many errors

External events and internal states have to be told apart in self-observation. Erroneous states exist within everyone, many unpleasant situations of life came about through them, and their modification transforms practical life.

Unquestionably, while in rigorous observation of the myself, a complete logical differentiation between the exterior events of practical life and the interior states of the consciousness is always something unavoidable and non excludable.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

No one can deny that in our interior we carry many errors and that erroneous states also exist.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

If indeed we want to change, we need with maximum and unavoidable urgency to radically modify those erroneous states of our consciousness.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

The absolute modification of the erroneous states originates complete transformations in the field of practical life.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Obviously, when one seriously works on the erroneous states, then the unpleasant events of life can no longer hurt so easily.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

When reviewing the totality of our own existence, we can then verify for ourselves in a direct manner that many unpleasant situations were possible thanks to wrong interior states...

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

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

Treatise of Revolutionary Psychology, 1975

9 PASSAGES · 1 PRACTICE

II Our internal life is the magnet

Wrong internal states can be corrected, and because the inner life attracts outer events, correcting them changes the events themselves or our relation to them. Whoever never corrects them becomes a victim of circumstances; the section closes with the instruction to look at life like a movie.

Unquestionably wrong internal states can be corrected with correct procedures.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Since our internal life is the magnet, which attracts external events, we need with a maximum and unavoidable urgency to eliminate erroneous psychological states from our psyche.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

The correction of mistaken psychological states is indispensable when one wants to fundamentally alter the nature of certain undesirable events.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

The alteration of our relation with certain events is possible if we eliminate certain absurd psychological states from our interior.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Wrong internal states convert us into defenseless victims of human perversity.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Destructive external situations could become inoffensive and even constructive by intelligently correcting erroneous internal states.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Whosoever never corrects absurd psychological states, believing himself to be very strong, becomes a victim of circumstances.

Treatise of Revolutionary Psychology, 1975

People do not want to realize that their internal life attracts external circumstances. Therefore, if the external circumstances are painful, it is because of their absurd internal states.

Treatise of Revolutionary Psychology, 1975

Wrong internal states convert us into defenseless victims of human perversity.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

Part Two – Everyone is dragged down by negative emotions

6 PASSAGES · 3 PRACTICES

I Nothing more harmful to profound inner development

The first lecture's teaching on negative emotions opens here: daily review of behaviour, everyone dragged down, nothing more harmful to inner growth. He then gives what to do when envy or anger strikes, speaking well of the offender, while the aggregates behind the emotion are eliminated.

The physical matter will become more radio-active, more phosphorescent and this will become, in some way, an aid to our work. It is clear that we must be reviewing our behavior daily. We must become more reflective, more careful with our critical judgment and, especially, more attentive to our negative emotions.

THE FIFTH GOSPEL · SECRET REPERCUSSIONS OF THE RINGS OF ALCYONE

In the very terrain of psychology, we find much disorder in people. Everyone is dragged down by negative emotions and this is very serious. There is nothing more harmful to profound inner development than negative emotions.

THE FIFTH GOSPEL · SECRET REPERCUSSIONS OF THE RINGS OF ALCYONE

A PRACTICE

When you are assaulted by a negative emotion, express yourself as best as possible with respect to it. If a negative emotion has arrived, a negative emotion of envy is eating us to the core, we must talk about it in a harmonious way, not in favor of envy, but for the good of others.

THE FIFTH GOSPEL · SECRET REPERCUSSIONS OF THE RINGS OF ALCYONE

It is not easy to express oneself well when one has a negative emotion, but that's the way it should be.

THE FIFTH GOSPEL

A PRACTICE

If an emotion of anger is shaking us at a given moment, let us speak with an extraordinary sweetness, and instead of feeling annoyed by what has hurt us, let us speak well of the one who has offended us. So, we will not be hurt internally.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

A PRACTICE

It is not easy to express oneself well when one has a negative emotion, but that's the way it should be. If we have an emotion of anger because someone has annoyed us, let us speak with love and for the good of the one who has bothered us.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

It is clear that we must not remain superficial. We need to eliminate those undesirable psychic elements that, from moment to moment, have produced a negative emotion in us, be it anger, envy, hatred, lust, pride, etc. We have to do at least this, while we eliminate the aggregates that have produced these emotions in us. This way we will not be hurt.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

7 PASSAGES

II The world of inferior emotions

Boredom, jealousy, envy, anger, irritability and fear are named as wholly negative emotions of the emotional centre. People accustomed to inferior emotions create infrapsychic elements daily, are hypnotized by them and carried away in crowds, because in the intellectual animal only the inferior emotional centre works.

Pleasant and unpleasant emotions exist in the Emotional Center: happiness, sympathy, affection, self-confidence, etc. are positive.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

Unpleasant emotions such as boredom, jealousies, envy, anger, irritability, fear, are totally negative.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

Persons like that are accustomed to inferior emotions and it is obvious that due to such a motive, they daily create infra psychic elements.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

To let oneself be carried away by violent emotions is absurd.

THE FIFTH GOSPEL

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

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Let us continue with the emotional center. To let oneself be carried away by violent emotions is absurd. Scandalous scenes are seen in the bull-rings: women

who, in the unleashing of their passions, take off their underwear and throw it to the bullfighters, and the shoes, perfectly crazy; men doing ridiculous things. Finally, carrying the bullfighter on their shoulders like a great lord when he is nothing more than a poor fool.

The Fifth Gospel ·Psychic Associations that Lead to Awakening ·*Third Chamber – Mexico City – 1975*

The second level can be found in completely emotional people. Such people clearly manifest in the world of inferior emotions, they do not understand reasoning, their life is sensational.

The Fifth Gospel ·The Objective Reason of the Solar Man

I am not saying that superior emotions do not exist, it is clear that they do exist! But unfortunately, the poor intellectual animal, mistakenly called man, has not developed the superior emotional center. Only the inferior emotional center works in him.

The Fifth Gospel ·The New Generations Facing Gnosis ·*Message directed to the Gnostic youth – Mexico City*

4 PASSAGES

III Anger is a negative emotion

Anger destroys the capacity to think, and two angers meeting reach no peace. Frustration, fear, doubt and guilt are given as its roots, and the inferior emotional centre is shown misreading a plain word as an insult and reacting.

Anger annihilates the capacity to think and resolve the problems it originates. Obviously, anger is a negative emotion.

THE REVOLUTION OF THE DIALECTIC

Two negative emotions of anger that confront each other do not achieve peace nor creative comprehension.

THE REVOLUTION OF THE DIALECTIC

Two negative emotions of anger that confront each other do not achieve peace nor creative comprehension.

THE REVOLUTION OF THE DIALECTIC

Frustration, fear, doubt and guilt originate the processes of anger. Frustration, fear, doubt and guilt cause anger. Whoever liberates himself from these four negative emotions will dominate the world. To accept negative passions is something that goes against selfrespect. Anger is of crazy persons, it serves no purpose, It leads us to violence. The goal of violence is to lead us to violence and the latter produces more violence.

THE REVOLUTION OF THE DIALECTIC

And the example I give in this regard can be extended to many other matters. We say one word and another misinterprets it. Why did he misinterpret it? Because he does not interpret it with the corresponding center, he interprets it with a center that does not correspond to it. We emit an intellectual concept, for example, and it may be that the emotional center –not the superior, but the

inferior– receives that intellectual concept and misinterprets it; he thinks that his self-love is being hurt, that the individual with that concept has cast an irony on him, therefore, he reacts to it. Overall, we do not understand each other. Why? Because of the Ego, and this is a true "Tower of Babel". And we, the human beings on the face of the Earth, cannot understand each other as long as the Ego exists. There will be wars and rumors of war, there will be strikes, there will be violence, hatred, etc., as long as we do not dissolve the Ego. The Ego has made us all horrible, we do not enjoy true beauty; due to that, due to having Ego, we are ugly, frightfully ugly.

The Fifth Gospel · The Objective Knowledge of the Essence · *Lecture given to Gnostic students – 1976*

7 PASSAGES

IV Each negative thought has its origin in a different thinker

Suspicion, jealousy, revenge, hatred and the rest are listed as negative thoughts, each coming from an "I" that seized the intellectual centre. To identify with such a thought as one's own is called absurd, since it strengthens and enslaves us to the "I" that thought it.

Therefore, to identify ourselves with this or that negative and harmful thought, believing it to be our particular property, would be an absurdity.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Obviously, this or that negative thought proceeds from any "I" which in a given moment has abusively used our intellectual center.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Different types of negative thoughts exist, namely: suspicion, distrust, ill-will towards another person, passionate jealousy, religious jealousy, political jealousy, family or friendship jealousy, covetousness, lust, revenge, anger, pride, envy, hatred, resentment, theft, adultery, laziness, gluttony, etc.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

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

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Indeed, we could not succeed in enumerating all the psychological defects we have since they are too many, not even if we had a steel palate and a thousand tongues to speak. Therefore, and as a corollary to the former statement, to identify us with negative thoughts is an absurdity Since it is impossible for an

effect to exist without a cause, we solemnly affirm that a thought could never exist by itself, by spontaneous generation...

Treatise of Revolutionary Psychology, 1975

The relation between thinker and thought is obvious. Each negative thought has its origin in a different thinker.

Treatise of Revolutionary Psychology, 1975

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

Treatise of Revolutionary Psychology, 1975

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

Treatise of Revolutionary Psychology, 1975

Part Three – More contagious than viruses and bacteria

5 PASSAGES

1 Everyone is shaken by negative emotions

Bacteria and viruses are set beside negative people, who are called more contagious than both. Grumbling, envious and persecuted people infect whole groups, and one negative lecturer can infect thousands, which is why such people are isolated in the work.

Unquestionably, this world of 48 laws is about to enter the Alcyone rings. Everyone is shaken by negative emotions and nothing can be more contagious than these.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

There are bacteria, viruses, there is no doubt about this. Bacteria cause many diseases; this is demonstrated in test tubes. As for the pathogenic viruses, they are infinitely small and, therefore, more harmful.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

> *A negative person can infect other negative people, and if they give a conference, they infect thousands of people.*
>
> The Fifth Gospel

In any case, viruses, being so small, are more dangerous, more contagious. However, people who are negative or with negative emotions are more contagious than viruses and bacteria.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

Those grumbling people, full of envy, who are always annoying, those people who are full of morbidity at every moment, those people who have a persecution complex, cursed, [who think] everyone hates them, are negative and they infect the groups, and everyone else. In our work, we isolate such people.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

If they do not understand, if they feel upset and think they are not loved, they are wrong; they are loved but they are being insinuated to try to become positive, sympathetic, magnetic. They are given the opportunity of our studies, but they are isolated in a certain sense because they are dangerous for the groups. A negative person can infect other negative people, and if they give a conference, they infect thousands of people. They are more dangerous, thousands of times more dangerous than viruses and bacteria.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

7 PASSAGES

11 We have to specify who the negative people are

The lecture goes on to name them: the one who rants all day, the one who feels cursed, the lustful one, the angry one. A short story of a man with a pistol who admits he is having a bad day shows the contagion, and the lesson is never to be carried away.

We have to specify who the negative people are and what the negative emotions are. It is not enough to say so-and-so, or what's-his-name, is a negative person, no; we have to specify who the negative ones are.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

If a person is screaming, grumbling, ranting all day, will he be positive or negative? If a person is in esotericism and at all times, he feels cursed, haunted, and his life unfolds based on that concept, will he be positive or negative?

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

If a person is tremendously lustful and his life is processed by reason of lust, if he is full of frightful emotions and sees in each person of the opposite sex a sexual opportunity, what would we say about this person? If a glance of the opposite sex stirs them up and this is sufficient to be lustful all the time, what could we think? Obviously, he is a negative person, that person, of course infects other people.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

Obviously, he is a negative person, that person, of course infects other people.

The Fifth Gospel

If a person is, from moment to moment, with negative emotions, he infects everyone. The angry one, who is always roaring and thundering, infects others

with his anger. A person who feels persecuted at all times is negative.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

I remember the case of a friend of mine who had the habit of putting his hands below the belt of his pants. A person approached him with a pistol in his hand and said: "What do you have against me?" My friend answered: "Nothing!" "And why do you have your hands like that?" "It is a habit I have, sir" my friend replied. "Ah, well," exclaimed the other, "excuse me, just that I am having a bad day" –anger–.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

Look, here is an example of someone negative that infects everyone. People like this have to leave the groups, they do not understand or do not comprehend that they are negative; they believe that no one loves them, but they are simply loved. They are contagious people and they impede the profound inner development of the Being. Herein lies the serious part.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

It is necessary that we never let ourselves be carried away by negative emotions from a psychological point of view.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

9 PASSAGES · 2 PRACTICES

III Human beings infect each other within negative atmospheres

Opening the doors to a negative impression makes the emotional centre itself negative, and so thieves, addicts and murderers multiply. The answer given is to select emotions, close the doors to negative ones, and remember that gossip can alter the image of a friend carried in the mind.

When one opens the doors to negative impressions, he not only alters the order of the emotional center which is in the heart but he also makes it negative. One opens his doors, for example, to a negative emotion that a person brings full of anger because someone hurt him. Then, we end up aligning ourselves with that person, against the other who hurt him and also full of anger, without playing any role in the matter.

The Revolution of the Dialectic

In this manner human beings infect each other within negative atmospheres. Thieves make other persons into thieves. Murderers infect someone else. Drug addicts infect other people, and drug addicts, thieves, usurers, murderers, etc. multiply. Why? Because we commit the error of always opening our doors to negative emotions and that is never right. Let us select our emotions.

The Revolution of the Dialectic

A PRACTICE

If someone brings us positive emotions of light, of beauty, of harmony, of happiness, of love, of perfection, let us open the doors of our heart to him. But if someone brings us negative emotions of hate, violence, jealousy, of drugs, alcohol, of fornication and adultery, why should we open the doors of our heart? Let us close them! Close the doors to negative emotions.

The Revolution of the Dialectic

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...

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

However, we don't do the same with impressions: we open the doors to all the negative impressions of the world.

The Fifth Gospel

A PRACTICE

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?

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.

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

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?

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

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?

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

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.

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

Part Four – Truly harmful in every sense

7 PASSAGES · 1 PRACTICE

1 Only the one who saves energy can penetrate the depths of Hod

Entry into the sephirah Hod requires a psychological body, a body of the superior emotions. Energy wasted on violence, hatred, jealousy or pride cannot build it, so the instruction is to save energy and to meditate on the aggregate behind each negative emotion until it is disintegrated.

One has the longing to be able to visit or enter the sephirotic regions of space. It is one thing to understand a sephiroth and another thing to penetrate its region. Obviously, the sephiroth are atomic and we, as Gnostics, have to penetrate the Tree of Life.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

We must know that there are different sephirotic regions in space; to penetrate them is wonderful. How could we enter the Kabbalistic region of Hod if we do not have a psychological body?

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

There are psychological unfoldings. The various psychological aggregates, at a given instant, can combine themselves to penetrate the sephiroth Hod. But it would be a very subjective entry, it would not have the same objectivity as when the second body has been created.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

If the energies are wasted on inferior emotions, with what energy will the psychological body be created?

The Fifth Gospel

One has to create a body for those emotions. What kind of emotions am I referring to? To the superior emotions. The inferior emotions are obstacles for

the experience of the real and for the animic growth of the Being.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

If we want to create a second body to enter the sephirotic region of Hod, it is obvious that we must not waste our energies clumsily by letting ourselves be carried away by negative emotions, whether they be violence, hatred, jealousy, pride or whatever. If the energies are wasted on inferior emotions, with what energy will the psychological body be created? In what way are we wasting them?

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

In order to create the psychological body, it is necessary to save the energies, to then explore those regions of Hod. We have been told that these immense regions are governed by ineffable beings, by solar beings, for example, the Bene Elohim, the Sons of God who dwell in such vast and profound regions. Only the one who saves energy can penetrate the depths of Hod. It would not be possible to penetrate or gain access to the mysteries of life and death without the Kabbalistic Hod. This is obvious.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

A PRACTICE

Let us start by saving our energy. When a negative emotion shakes us, it is worthwhile for us to know what kind of psychological aggregate produced it and, after observing it in action, subject it to the technique of meditation to disintegrate such an aggregate. On the contrary, what would we do?

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

6 passages

11 The fatal outcome of violent emotions

Violent emotion is described as a function of the instinctive "I" that causes mental disturbance and criminal acts. It wastes the sexual energy and the strength needed for anything real, and illness such as diabetes is tied to it.

Violent emotion causes transitory mental disturbances. The violent emotion is a function of the instinctive "I."

Endocrinology & Criminology, 1957

Antisocial and highly criminal acts are the outcome of violent emotions. Violent emotions originate instantaneous psychic traumas.

Endocrinology & Criminology, 1957

Mental disturbances of traumatic origin are the fatal outcome of violent emotions.

Endocrinology & Criminology, 1957

Antisocial and highly criminal acts are the outcome of violent emotions.

Endocrinology & Criminology, 1957

The human being stupidly wastes the sexual energy with the abuse of violent emotions; cinema, television, football games etc. We should learn to dominate our emotions. It is necessary to save our sexual energies.

The Perfect Matrimony, 1966

If the wretched intellectual mammal mistakenly called human being does not isolate himself but identifies with all the occurrences of practical life, if he wastes his strength in negative emotions, in personal self consideration and in insubstantial vain wordiness of ambiguous chattering, then nothing

constructive, no real element can be developed within him, except that which belongs to this world of mechanicity.

Treatise of Revolutionary Psychology, 1975

Diabetes is cured by eliminating anger and the inferior emotions, anxieties and violent acts. Take also teas or decoctions from the plant called 'Lagrimas de San Pedro' in Mexico.

Occult Medicine and Practical Magic, 1978

4 PASSAGES

III Negative emotions do not allow an in depth change

For the Few states the cost plainly: no transformation, no happiness and no peace of heart while negative emotions remain. They are to be eradicated from the heart.

We need to eliminate our negative emotions, because those negative emotions do not allow an in depth change.

FOR THE FEW, 1980

It is impossible to transform ourselves if we still possess negative emotions within us. We must eradicate emotions of a negative type from our heart, since they are truly harmful in every sense.

FOR THE FEW, 1980

It is impossible to transform ourselves if we still possess negative emotions within us.

FOR THE FEW, 1980

We live in a painful world. Everyone is full of pain, of sufferings. Happiness, it does not exist in this world, it is impossible. As long as the ego exists, there must be pain. As long as we continue with our rancid way of thinking, we cannot be happy. As long as we are victims of negative emotions any type of happiness is made impossible.

FOR THE FEW, 1980

No one could have tranquility, meditate, and have ones mind in holy peace, if one has not eliminated inopportune and senile thinking from ones intellectual center. No one could have peace in ones heart, if one has not previously eliminated negative and harmful emotions from oneself.

FOR THE FEW, 1980

Part Five – Negative emotions turn you into a liar

1 The truth must be told no matter what the cost is

Negative emotions turn a person into a liar and a slanderer, and the lie is a wrong connection that dislocates the mind from the superior centres. The karma of the liar is a deformed body, and only with a second body can one prove in Hod what a lie is.

What is most serious is that negative emotions turn a human being into a liar. The lie produces a wrong connection, because the energy of the Ancient of Days, which flows harmoniously and perfectly through the ten sephiroth of the Hebrew Kabbalah to Malkuth –the kingdom, the physical person, psycho-physical–, connects wrongly in a liar. This produces an intentional dislocation of his mind and, as a consequence, a lie arises, that is, a wrong connection.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

One can be a liar because of a negative emotion, which makes us slanderers and liars, or one can be a liar consciously and at will. In any case, it is a negative connection of the mind with the superior centers of the Being. It produces a dislocation of the mind from the superior centers of the Being.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

One can be a liar because of a negative emotion, which makes us slanderers and liars, or one can be a liar consciously and at will.

The Fifth Gospel

A PRACTICE

The truth must be told no matter what the cost is and in whatever ways it turns out; tell the truth and nothing but the truth. It is the harsh reality of the facts. Negative emotions make people lie.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

The karma of liars is a monstrosity: children born with two heads, deformed. When one connects wrongly with the superior centers of the Being, the consequence: one comes into existence with a deformed body. Behold the lie. We must pay close attention to this matter.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

When a second psychological body has been formed, one that allows us to enter the sephirotic regions of Hod, it is possible to prove for ourselves what a lie is, falsehood.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

8 passages

11 We need to obey the Father

Liars and those carried away by negative emotions can enter neither Hod nor Netzach, for they cannot tell the truth. Nor do they do the will of the Father, and the first lecture ends with the call to live wisely and observe oneself.

It is said that Michael is the ruler of such a sephiroth and it is obvious that he shines wonderfully in that region. How can we explore these regions if we are liars, if we are victims of negative emotions? Obviously, it is not possible.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

How could we explore the regions of Netzach if we do not connect correctly with the superior centers of Being? In order to explore the region of Netzach one needs to have created a mental psychological body; otherwise, it is impossible.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

No one can create a psychological body if they let themselves be carried away by negative emotions. There would not be enough energy to create an individual mind that would allow us to explore the psychological regions of the universal mind.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

To be able to explore the regions of Hod or Netzach, one needs to learn to tell the truth and nothing but the truth, and no one can tell the truth when they let themselves be carried away by negative emotions.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

No one can create a psychological body
if they let themselves be carried away
by negative emotions.

The Fifth Gospel

We need to obey the Father, and those who let themselves be carried away by negative emotions do not obey the Father. The Father is the truth and nothing but the truth. In order to obey the Father, the connections must be perfect. One must learn to connect with the Father in a harmonious, correct way. Obviously, he who has formed the body of conscious will, has learned to obey the Father.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

We all have, in the depths, the Ancient of Days, as mentioned by Simeon bar Yochai, the great Kabbalist, but few are those who know how to obey the Ancient of Days. One cannot obey the Ancient of Days if he does not do the will of the Father.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

Whoever lies does not do the will of the Father. Whoever lets himself be carried away by negative emotions does not do the will of the Father.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

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

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

6 PASSAGES

III A lie is certainly a false connection

In the second lecture a brother believes a false report about his sister and suffers a stroke, while the sister slanders an innocent man and deceives herself. The lie is shown as a cut wire through which the Father's energy no longer reaches the mind, and a jealous husband shows how such an emotion makes a murderer and a slanderer of the same person.

A person who allows himself to be carried away by negative emotions, becomes a liar, one hundred percent. I had previously spoke to you in my past lecture about the case of a gentleman, who currently –we could say– is on the verge of death. This good man had a stroke. The reason? Very clear, I repeat: someone mistakenly informed him that his sister was a victim of fraud. This information was later examined and proven to be false.

THE FIFTH GOSPEL ·PSYCHOEMOTIONAL METAMORPHOSIS OF MAN ·*Third Chamber – Mexico City – July 27, 1977*

But this man, who loves his sister, believed the slanderous, unfounded rumor and he took it so much to heart that it gave him a stroke. At this moment he is on the verge of death; see for yourselves this case. Therefore, negative emotions lead us to failure.

THE FIFTH GOSPEL ·PSYCHOEMOTIONAL METAMORPHOSIS OF MAN ·*Third Chamber – Mexico City – July 27, 1977*

His sister still continues to be convinced that she had been a victim of fraud. And it is obvious that she calumniated an innocent person. But she is sure that she was a victim. I personally investigated this case and I realized that she was deceiving herself. She is lying to herself, a victim of negative emotions, and in turn calumniating another person in an unconscious way.

FOR THE FEW, 1980

So, I have said to you and I repeat: negative emotions turn you into a liar. Observe people as they lie, carried away by negatives emotions. They cast false judgments. And then, they repent, but it is too late, they have already cast them.

For the Few, 1980

A lie is certainly a false connection. It is normal that the energy of the Father, the life of the Ancient of Days, that is, of our profound inner Being, flows through our inner cosmic structure until it reaches the mind. But if we make a false connection, that energy can no longer flow, it is as if an electrical wire was cut; then the electric energy would not reach the spotlight or the light bulbs that illuminate us. So, a lie is a false connection. Usually, when one is filled with negative emotions, one becomes a liar. That is the reality of the facts.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

Master: Well, unquestionably, negative emotions are very damaging. Whoever is a victim of negative emotions becomes a liar, a criminal, a slanderer and a pervert. Let us suppose that someone says to a man that his wife has sexual relations with another man. So he gets carried away by a negative emotion, and he can even go and kill the woman and kill the other gentleman. Let us say that the news was false and that the poor woman was only friends with that man; perhaps she had talked with him, and she never thought of being lovers and having a love affair with him nor of being unfaithful to her husband. So the husband, in addition to being a murderer, is a slanderer and a pervert.

The Fifth Gospel · The Need to Crystallize the Soul · *Second Chamber – Mexico City – January 1977*

Part Six – We need to change our way of thinking

7 PASSAGES

I We must begin with the intellectual and emotional centers

The second lecture opens on where the work begins: with the mind and the feelings, not with the motor centre as the fakirs do, and not with the sexual centre before the doctrine is known. Without a change in the way of thinking, the exercises and the doctrine are of no use.

Well, my dear brothers, first of all, it is necessary to know the laws of Gnostic esoteric work if we in reality and in truth want a radical and definitive change.

THE FIFTH GOSPEL · PSYCHOEMOTIONAL METAMORPHOSIS OF MAN · *Third Chamber – Mexico City – July 27, 1977*

In the name of truth, we will say that if we have to start somewhere to work upon ourselves, it has to be in relation with the mind and with the feelings. It would be absurd to start working with the motor center, for example, which as you already know relates with habits, customs, and actions of that center. Obviously, this would be like starting with absurd fakirism.

THE FIFTH GOSPEL · PSYCHOEMOTIONAL METAMORPHOSIS OF MAN · *Third Chamber – Mexico City – July 27, 1977*

And speaking of fakirs: in India, there are fakirs who raise an arm and hold it up for an indefinite period of time, until it becomes rigid. There are others that remain firm in a single place without moving for twenty or thirty years until they become actual statues. But after all, what is it that these fakirs gain? To develop a little bit of willpower and that is all.

THE FIFTH GOSPEL · PSYCHOEMOTIONAL METAMORPHOSIS OF MAN · *Third Chamber – Mexico City – July 27, 1977*

> ***So then, to start with the motor center would be absurd.***
>
> THE FIFTH GOSPEL

We cannot think that they are going to create the body of conscious will, of course not. Not a single body can be recreated outside of the Ninth Sphere. If it were possible to create a given body in the absence of the Ninth Sphere, we would have been born of air, or of the waters of some lake, or within a rock; we would not be children of a man and a woman. But we are truly children of a man and of a woman. Therefore, creation always takes place in the Ninth Sphere, this is obvious.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

So then, to start with the motor center would be absurd. Even more so: to start working with the sexual center without having the correct information of the body of Gnostic doctrine is absurd, because he who starts in these conditions does not know what he is doing, he does not have a clear consciousness of the work in the Forge of Cyclops, and he can, obviously fall into very serious errors.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

Let us recall that the first center is the intellectual, the second, the emotional, the third, the motor, the fourth, the instinctive, the fifth, the sexual. There is also the sixth, which is the superior emotional, and the seventh: the superior mental. But if we were to start, in reality and in truth, with the inferior centers of the organic machine, we would fall into error. First of all, in these studies, we must start with the intellectual and emotional centers. We truly need to change our way of thinking; otherwise, we will be treading on the path of error.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

Above all, in these studies, we must begin with the intellectual and emotional centers. We need to change our way of thinking. Otherwise, we will walk along a mistaken path. Of what use would it be, for example, if you were to attend to these classrooms and not change your way of thinking? Many esoteric exercises are given to you here, and you are guided doctrinally. But if you do

not change your way of thinking, what is the use of all that which is given here? You are told that it is necessary to dissolve the Ego. You are told that it is necessary to sacrifice oneself for humanity. You are told that it is necessary to create the superior existential bodies of the Being, etc. But if you continue thinking as before, with the same mental habits of other times, of what use is all that which you are listening to here?

For the Few, 1980

5 PASSAGES

II For new wine, a new wineskin is needed

Christ's words on new wine and old wineskins are read as the teaching and the mind. Adding the teaching to old mental habits is called self-deception; the vessel has to be prepared first.

> *In the Sacred Scriptures it is stated very clearly about the old wine and the new wine. No one would pour new wine into old wineskins –says the Christ– because the old wineskins would burst. Therefore, new wineskins are needed for the new wine.*

THE FIFTH GOSPEL · PSYCHOEMOTIONAL METAMORPHOSIS OF MAN · *Third Chamber – Mexico City – July 27, 1977*

The Great Kabir Jesus also says that nobody would think of mending or patching up old clothes with pieces of new clothes; tear up a new suit to mend an old one. That would be absurd, right? In the same way, this new teaching is like a new wine: it needs a new wineskin. What is that wineskin? Well, the mind.

THE FIFTH GOSPEL · PSYCHOEMOTIONAL METAMORPHOSIS OF MAN · *Third Chamber – Mexico City – July 27, 1977*

In the same way, this new teaching is like a new wine: it needs a new wineskin.

THE FIFTH GOSPEL

If we do not abandon the outdated ways of thinking, if we continue thinking with the habits we had before, we are simply wasting our time. There is a need to change our way of thinking. For new wine, a new wineskin is needed.

THE FIFTH GOSPEL · PSYCHOEMOTIONAL METAMORPHOSIS OF MAN · *Third Chamber – Mexico City – July 27, 1977*

Therefore, we need to completely change our way of thinking in order to receive this teaching. This is the serious point of the matter; because if we

receive this teaching and we add it to the old way of thinking, to our old mental habits, then we are not doing anything, we are deceiving ourselves. To want to hitch the railcar of the Gnostic teachings to our old railcar, all damaged by time and full of rubbish and filth, is to deceive ourselves.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

First of all, it is a matter of preparing the recipient to receive the wine of the Gnostic teaching. That recipient is the mind. Only in this way, with a new transformed recipient, with a truly magnificent recipient, this wine of the Gnostic teaching can be received. And this is what I want all brothers to comprehend.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

8 passages

III Changing our way of thinking and feeling

A change of thinking and feeling shows in action and prepares one for the mysteries of sex, which those still ruled by negative emotions profane. Brothers with decades in Gnosis who keep the habits of thirty years ago are said to be wasting their time.

If we truly comprehend all this and we begin to change our way of thinking and feeling, very soon this will be reflected in our actions. As soon as one has changed ones way of thinking, feeling, and acting, then one is ready to begin to work with the mysteries of sex. The error of some missionaries is that they want people to begin to work with the Maithuna, in the Ninth Sphere, all at once, without at least knowing the body of the doctrine. Well, this is absurd. The people who have not changed their way of thinking, who continue with their same habits, the people who have their same ways of feeling, who are victims of negative emotions; these people do not comprehend the mysteries of sex, they profane them.

For the Few, 1980

> *That is why Paracelsus insists that "first of all, one has to know the science in order to then start working in the Ninth Sphere". And Philippus Theophrastus Bombastus von Hohenheim Aureolus Paracelsus is right about this.*

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

Let us start then, by changing our way of thinking and feeling. Many here receive esoteric teachings, it is given to them, but they continue thinking as they did before, like the way they thought 20 years ago. What's going on then? We are wasting time!

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

I know little Gnostic brothers who have been in the Gnostic teachings for 20 or 30 years and they still think as they did 20 or 30 years ago. Very learned, indeed,

they handle the ideas very well, but if one examines their life carefully, their habits, one will see that the latter are the same as before.

The Fifth Gospel ·Psychoemotional Metamorphosis of Man ·*Third Chamber – Mexico City – July 27, 1977*

A mind like this inevitably needs to go through a total change; otherwise one is wasting his time miserably.

The Fifth Gospel

I know some very judicious brothers, missionaries and everything, who converse very well about Gnosis, who manage the body of doctrine in an extraordinary way. But I have observed them and it turns out that they act like when they were not Gnostics: they act as they did 30 years ago, they have the old habits that they had when they knew nothing about these studies, they continue with those same old habits.

The Fifth Gospel ·Psychoemotional Metamorphosis of Man ·*Third Chamber – Mexico City – July 27, 1977*

What are these brothers doing then? Obviously, they are deceiving themselves miserably, this is obvious.

The Fifth Gospel ·Psychoemotional Metamorphosis of Man ·*Third Chamber – Mexico City – July 27, 1977*

So, we have to start by changing the way of thinking, and then the way of feeling. To put the new wine, the Gnostic wine, into new wineskins, and not into old wineskins.

The Fifth Gospel ·Psychoemotional Metamorphosis of Man ·*Third Chamber – Mexico City – July 27, 1977*

A decrepit mind, filled with old habits, with habits from 20 or 30 years ago, is not prepared to receive the wine of Gnosis. A mind like this inevitably needs to

go through a total change; otherwise one is wasting his time miserably.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

IV The knife of self-criticism

Negative emotions, resentment and envy are not to be allowed within, and the work on them belongs to the transformation of impressions. Inferior emotions reveal inferior "I"s that have to be disintegrated, the aggregates of fear, anger and hatred removed, and the superior emotion cultivated through music, art and Gnosis.

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

Treatise of Revolutionary Psychology, 1975

We must never allow within ourselves feelings of the wrongs inflicted on us, sentiments of revenge, resentment, negative emotions, anxieties, violence, envy, incessant remembering of debts, etc.

Treatise of Revolutionary Psychology, 1975

The work, for example, on negative emotions, on angry states, on identification, on selfconsideration, on the successive 'I' on lying, on self-justification, on excuses, on the unconscious states in which we are, is all related with the transformation of impressions and what results from all of it. It will be convenient that, in a certain manner, the work upon oneself be compared to dissection, in the sense of what a transformation is. It is necessary to form an element of change at the place of entry of impressions; do not forget it.

The Revolution of the Dialectic

That is why one has to eliminate the psychic aggregates of negative emotions.

The Fifth Gospel

Thus, do not escape; you will find the undesirable elements in the terrain of practical life. All that is needed is to be alert and vigilant like the sentry in times of war. We are talking, yes, we are talking, but maybe, what words am I saying? That is how alert we have to be with our words. Do we have emotion? Yes, we have. What kind of emotions? Maybe we are excited about some tango, or we feel like singing the songs of Carlos Gardel? What kind of emotions do we have? Are they good or bad? Are they superior emotions or simply inferior emotions? All that about leaving a party moved by inferior emotions, dancing something merely profane, what is it indicating?

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, in the facts of practical life, we must discover ourselves. Inferior emotions show, indicate, emotionally inferior "I's" that one has to disintegrate. If we do not extirpate, if we do not make the inferior emotions bleed with the knife of self-criticism, it will not be possible to develop in us the superior emotional center, which is so necessary, precisely, to receive the messages that come from the Superior Worlds.

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*

A PRACTICE

Thus, negative emotions turn one evil. How to control negative emotions? There is no other option: to cultivate the superior emotions of the intellectual center. The intellectual center has the superior emotion, the superior motor part and the intelligence of intelligence. Well, let us cultivate the superior emotion of the intellectual center: harmonic music, beautiful music, happy music, painting, art, beauty, superior studies, ineffable mysticism, esotericism, Gnosis, and like that, little by little, we control inferior emotions.

The Fifth Gospel ·The Need to Crystallize the Soul ·*Second Chamber – Mexico City – January 1977*

That is why one has to eliminate the psychic aggregates of negative emotions. Psychic aggregates such as those of fear, psychic aggregates such as those of anger, psychic aggregates such as those of hatred; all that belongs to negative emotions. If one manages to eliminate them, then one will no longer be a victim of those inferior emotions. I have told you what I have to tell you with respect to negative emotions. Is there any other question?

The Fifth Gospel ·The Need to Crystallize the Soul ·*Second Chamber – Mexico City – January 1977*

9 PASSAGES · 3 PRACTICES

V Any negative emotion, reaction, etc must be observed

Knowing that one is in a negative state differs from observing it, and every negative thought points to an "I" to be extirpated. Worry is traced to identification and an altered emotional centre, and a calm mind with a relaxed body is given to still it.

A PRACTICE

In the work on oneself there does not exist anything worthless. Any thought, however insignificant it might be deserves to be observed. Any negative emotion, reaction, etc must be observed.

Treatise of Revolutionary Psychology, 1975

We know that at a given moment we are in a negative state, perhaps with a problem, worried about this or that matter, or in a state of distress or uncertainty, etc. This, however, does not mean that we are observing the negative state.

Treatise of Revolutionary Psychology, 1975

We will also notice the group of voices that speak and scream in a disorderly manner and that say many things within our mind, as well as the unpleasant emotions that surge in our interior and the unpleasant taste that all this leaves in our psyche, etc.

Treatise of Revolutionary Psychology, 1975

Very different “I’s,” very different thoughts, negative emotions, etc. present themselves when one is alone.

Treatise of Revolutionary Psychology, 1975

We live in a world of inferior emotions; anything causes inferior emotions in us, and we know we have them.

The Fifth Gospel

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

The Fifth Gospel ·Clarifications About the Psychological Work

A PRACTICE

Once this pair of elephants –which are the motor center and the intellectual center– is subdued, then, through them, we can subdue the emotional center. It is clear: a serene, calm mind, and a relaxed body, in fact, are crucial so that they influence the emotional center. The latter ceases its disordered movements, that is, the emotions become calm, they are put in abeyance and the worry passes.

The Fifth Gospel ·Clarifications About the Psychological Work

A PRACTICE

Let us think about what a still and silent intellectual center is, about what a still and silent emotional center is, and about what a completely relaxed physical body is. In these circumstances, the worry has ceased to exist; in these circumstances, the problem has been forgotten. A forgotten problem is a dissolved problem; then peace comes.

The Fifth Gospel · Clarifications About the Psychological Work

We live in a world of inferior emotions; anything causes inferior emotions in us, and we know we have them. But it is one thing to know that one is in a negative state, and another thing is to observe the negative state in which he is, which is something completely different.

The Fifth Gospel · The Rescue of our Inner Light

Many times, any negative thought, as insignificant as it may be, is based on an ancient, ancient "I". That is why a negative thought that came to mind indicates, in fact, that there is an "I" behind that thought and that "I" must be extirpated, eradicated from our psyche.

The Fifth Gospel · The Rescue of our Inner Light

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 where they speak of the emotions; negative and inferior emotions, thoughts, moods and people; the wrong, erroneous and absurd states; the emotional centre in its disorder; bad and irritating moods; and the contagion of the negative. The paragraph either side of every core paragraph was taken too. That returned **248 candidate paragraphs in 20 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 98.0% of the time and on the class 94.8%, and a third reader, who saw neither verdict, settled the 5 disagreements. 148 were judged printable. 14 of them were set aside as the same teaching, kept where it stands in another of his books, and 1 were joined into the passage before them, where his sentence ran across several short paragraphs, so **133 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 3 were greetings, dates, editors' notes or narrative, 10 were false friends (the words in their ordinary, worldly sense), 9 named the subject only in passing, 35 belonged to another built work, and 16 were neighbours on another subject. 11 more were judged and not printed, and 16 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 6 ranges run over more than one paragraph.

91 passages also stand in a finished work, and every one is marked where it stands, the most in *Psychological States* (17), *The Centres of the Human Machine* (16) and *Anger* (15). 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. One mark the editors left in the lecture text (▸, a marker for the recording) is not printed.

A work of The Psychology, beside *Psychological States*, *The Centres of the Human Machine* and *Identification*. Anger, lying and slander have works of their own; they appear here where he names them as negative emotions. It wears The Psychology's ash and the themed works' two hairlines, in the colour of a fire left smouldering.