

Particular Characteristic Psychological Trait (PPP)

The particular characteristic psychological trait of each one: what it is, the circumstances that repeat with it, why one does not see it, how it is discovered, and the chance each return gives to find it, in his own words

35 passages · 5 books · 10 practices · 8 sections · 4 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 carries that book and the paragraph it came from.

"Certainly, each person has his particular characteristic psychological trait, that is true."

"For every particular psychological trait there is always a circumstance or a series of well-defined circumstances that repeat always and always and always."

"We need to know our PCPT if we want to move on to a superior level of the Being…" "One sees his personality through fantasy; one always thinks about himself in a wrong way."

"It is not so easy to be able to discover one's principal psychological trait." And yet, *"If we could achieve at least this much, we would not fail in this life."*

What is in it

| a practice — something to do, framed and labelled

Part One — Each one has a characteristic trait which defines him forever

1 Each person has his particular characteristic psychological trait 4

2 For each particular characteristic trait there is always a well-defined event 5

Part Two — Not seeing oneself the way one is

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Part Three — Before self-exploring to know the principal psychological trait

5 We must have worked quite a bit, at least about five years 6

6 Order in the work and precision in the elimination of the defects 6

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Part Four — At least the main psychological trait

8 The opportunity to discover at least the main psychological trait 5

THE MAP

Four parts: the trait each one has, why one does not see it, how it is discovered, and the chance each return gives to find it

Tap a part to go to it.

Each one has a characteristic trait which defines him forever

PART ONE · 9 PASSAGES · 0 PRACTICES

Not seeing oneself the way one is

PART TWO · 6 PASSAGES · 0 PRACTICES

Before self-exploring to know the principal psychological trait

PART THREE · 15 PASSAGES · 10 PRACTICES

At least the main psychological trait

PART FOUR · 5 PASSAGES · 0 PRACTICES

Part One – Each one has a characteristic trait which defines him forever

4 passages

1 Each person has his particular characteristic psychological trait

Awakening requires the destruction of the ego, and each person carries a trait of his own: lust for one, hatred or covetousness for another, the sum of several small elements. Answering a question on the principal defect of Master G., the Master agrees that this trait defines a person completely, and names its faces, from anger to the "Don Juan".

Awakening is only possible by destroying the 'I', the ego. We have to recognize with entire clarity that sometimes we have talked about the Particular Characteristic Psychological Trait —PCPT— of each person.

The Revolution of the Dialectic

Certainly, each person has his particular characteristic psychological trait, that is true. Some will have lust as their characteristic trait, others will have hatred, for others it will be covetousness, etc. The trait is the sum of several particular characteristic psychological elements.

The Revolution of the Dialectic

Obviously, each one has a characteristic trait which defines him completely.

The Fifth Gospel

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

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

07

Master: Well, I agree with that. Master G., in this sense, is right. Obviously, each one has a characteristic trait which defines him completely. For one, what defines him is ire, anger; others look like "Don Juan"; those from over there look like, we would say, predatory vultures; those from over there will perhaps look like a turtle, slow in their actions; those from over there will look like a furious tiger. To each his own, and each one has a characteristic trait which defines him forever.

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

5 PASSAGES

11 For each particular characteristic trait there is always a well-defined event

The lustful, the drunkard and the greedy each live among circumstances that repeat with their trait. Asked whether the trait is tied to the level of the Being, he answers that each level has its own circumstances, which change only when one rises a step, and that to rise one must first know the trait.

And I have to tell you, my dear brothers, that for each particular characteristic trait there is always a well-defined event, a well-defined circumstance. Is a man lustful? Observe then his life, and there will always be circumstances of lust in his life accompanied by given problems. Is another one a drunkard? Is that his characteristic trait? Observe his life. Is that person greedy? Well, that is his characteristic trait, and around him there will be prisons, there will be economic problems, lawyers, fights, etc. For every particular psychological trait there is always a circumstance or a series of well-defined circumstances that repeat always and always and always.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

Disciple: Master, does the psychological trait have an intimate relation with the level of the Being?

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

> *On the other hand, if one moves one step higher, to another level of the Being, circumstances change immediately, totally.*
>
> The Fifth Gospel

Master: That is unquestionable, and each one has his own psychological characteristic trait, which is a sum of small characteristic traits as well. But I say: certain circumstances correspond to the psychological trait that each one of us has, and as long as one does not eliminate from oneself that original psychological characteristic trait, represented by multiple "I's" or psychic aggregates, he will always go through the same circumstances time and again, because the same circumstances always correspond to each level of the Being; they repeat time and again.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

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On the other hand, if one moves one step higher, to another level of the Being, circumstances change immediately, totally. But to go from one step to another in the level of the Being, we

need, first of all, to know the psychological characteristic trait that we have, which is nothing but a sum of different original characteristic aggregates. Let us see, brother...

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

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We need to know our PCPT if we want to move on to a superior level of the Being and eliminate from ourselves the undesirable elements which constitute the psychological trait.

The Revolution of the Dialectic

Part Two – Not seeing oneself the way one is

3 PASSAGES

1 Few are those who have the courage to see themselves

One form of fantasy is not seeing oneself as one is. Mechanical imagination gives each listener a picture that does not match reality, so that hearing his specific psychological characteristic named would hurt him.

There are various forms of fantasy. Unquestionably, one of them consists, precisely, in not seeing oneself the way one is. Few are those who have the courage to see themselves in their crude realism. I am absolutely sure that those present here have never seen themselves the way they are. Their mechanical imagination makes them mistake the cat for a hare.

THE FIFTH GOSPEL ·THE PRECARIOUSNESS OF THE HUMAN PSYCHE ·*lst International Meeting of Hermetic Culture – Guadalajara. Jalisco, Mexico – October 28. 1975*

> ***...your form of fantasy makes you see yourselves as you are not.***
>
> THE FIFTH GOSPEL

In their mechanical imagination or fantasy, they see themselves in a way that does not match reality.

THE FIFTH GOSPEL ·IMAGINATION AS POWER, FANTASY AS ILLNESS

07

If I truthfully told each one of you, those who are present here, how you really are, what your specific psychological characteristic is, I am absolutely sure that you would feel hurt. It is clear that you have a mistaken concept about yourselves, you have never seen yourselves, your form of fantasy makes you see yourselves as you are not.

THE FIFTH GOSPEL ·IMAGINATION AS POWER, FANTASY AS ILLNESS

3 PASSAGES

11 To see himself erroneously through the prism of extraordinary benevolence

Cicero serves as the example: brilliant, pompous, sure of his own kindness, he wounded his Poppaea and would protest if told so. His fantasy of magnanimity is what keeps the fault out of his sight.

What would we say, for example, about Cicero? What a great orator! Lapidary in his Catilinarias, intelligent –who would deny it?–, pompous like no other, terrible lapidary. Are we sure that everything in him is benevolence?

THE FIFTH GOSPEL ·IMAGINATION AS POWER, FANTASY AS ILLNESS

Let's reflect. If we were to speak of the seriousness of his faults, he would feel hurt; if we pointed it out to him, he would protest violently. He never murdered Poppaea –we left that task to Nero– but yes, with his small wooden knife, he did make the heart of his Poppaea bleed; but in no way would he feel that this really alluded to him.

THE FIFTH GOSPEL ·IMAGINATION AS POWER, FANTASY AS ILLNESS

07

He has always felt magnanimous, kind-hearted, and this is his fantastical characteristic: to see himself erroneously through the prism of extraordinary benevolence; this is obvious.

THE FIFTH GOSPEL ·IMAGINATION AS POWER, FANTASY AS ILLNESS

Part Three – Before self-exploring to know the principal psychological trait

6 PASSAGES · 3 PRACTICES

1 We must have worked quite a bit, at least about five years

A disciple asks for something deeper on the particular trait. The answer: the trait cannot be found while a good percentage of the aggregates remains and one's self-image is false, so some five years of work come first; then the retrospective system, applied to this life and past ones, shows a key "I" committing the same mistake in every existence, provided there is lucidity and sincerity.

Disciple: Master, I would like you to expand a little on the subject of the particular trait. I have tried to understand it more or less, but I would like to hear something deeper about the particular trait.

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*

Master: Yes, the principal psychological trait is fundamental, because when one knows it, one works on it, and then the disintegration of the Ego becomes easier. But I am going to tell you a great truth: before self-exploring to know the principal psychological trait, we must have worked quite a bit, at least about five years. It is not so easy to be able to discover one's principal psychological trait.

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In truth one has false concepts about his own personality. One sees his personality through fantasy; one always thinks about himself in a wrong way. Rather, others can, at times, see one better; but one has totally false concepts about himself.

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> *We will discover a key "I" that in every existence has always made the worst mistakes, that is always specified by a certain crime, and that has been the axis of all our previous existences.*
>
> The Fifth Gospel

A PRACTICE

One could not discover one's principal psychological trait as long as he has not eliminated a good percentage of inhuman psychic aggregates. That is why I conceptualize: if one wants to know the principal psychological trait, he should work for about five years at least.

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A PRACTICE

After about five years, we have the luxury of using the retrospective system to apply it to both our present life and our past lives. Then we will see with great astonishment that again and again we make the same mistake. We will discover a key "I" that in every existence has always made the worst mistakes, that is always specified by a certain crime, and that has been the axis of all our previous existences.

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A PRACTICE

But, obviously, in order to practice this retrospective exercise with certain lucidity, one has to have eliminated first many "I's". In no way could I believe that the fundamental psychological trait could be discovered if one has not intelligently used the retrospective system. But to truly use it lucidly, we also need to be sincere. When the Consciousness is too trapped within the "I's", there is no lucidity. Then, the retrospective exercise in those conditions turns out to be incipient, if not fantastic or wrong. That is, then, my concept. Let us see, brother, you speak.

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6 PASSAGES · 6 PRACTICES

II Order in the work and precision in the elimination of the defects

His methodology for the work before the trait is known. All defects are worked on in general; at nightfall the day's manifestations of the ego are reconstructed, numbered and given minutes according to their gravity, and each defect passes through Discovery, Judgment and Execution with the Divine Mother Kundalini.

A PRACTICE

Before knowing and eliminating the PCPT, we should work intensely in a general manner in relation to all the defects since the PCPT has very profound roots which come from past existences. In order to know it, it is necessary to have worked in an untiring manner and with a Methodology of Work, for at least five years.

The Revolution of the Dialectic

A PRACTICE

We must have order in the work and precision in the elimination of the defects. For example, during the day, the defects of lust in the morning, of pride in the afternoon and anger at night have manifested themselves to one. Indubitably, we are seeing a succession of facts and manifestations. Therefore, we ask ourselves: How and on what defect that became manifested during the day should we work?

The Revolution of the Dialectic

07

A PRACTICE

Really and truly, the answer is simple. At nightfall or at the hour of meditation, with the body relaxed, we move on to practice the retrospective exercise on the facts and manifestations of the ego during the day. Once reconstructed, put in order and numbered, we proceed with the work of comprehension.

The Revolution of the Dialectic

Execution, with the help of the Divine Mother Kundalini, through the wise practice of sexual Super-Dynamics.

The Revolution of the Dialectic

A PRACTICE

First we will work on an egotistical event to which we could dedicate some twenty minutes; then, another psychological event to which we could dedicate ten minutes, and fifteen minutes to another manifestation. It all depends on the gravity and intensity of the egotistical events.

The Revolution of the Dialectic

07

A PRACTICE

Once the facts and manifestations of the loose cathexis of the myself, have been put in order, we can work on them at night or during the hour of meditation, in a tranquil manner and with methodical order.

The Revolution of the Dialectic

07

A PRACTICE

In each work on this or that defect, event and manifestation enter the following factors: Discovery, Judgment and Execution. The three aforementioned factors are applied to each psychological defect in the following manner: Discovery, when it has been seen in action, in manifestation. Judgment or comprehension, when all its roots are known. Execution, with the help of the Divine Mother Kundalini, through the wise practice of sexual Super-Dynamics.

The Revolution of the Dialectic

3 PASSAGES · 1 PRACTICE

III The most difficult of these demons to overcome is the lust

In his own ordeals each failure pointed out the basic defect. Lust is named the principal defect, the capital "I" and root of the others, worked on throughout life alongside anger, envy and pride.

Each ordeal was enough in order to indicate to me, to point to me the basic defect, the error.

Runic Magic, *1969*

> *The "I" of lust is capital and one works on it during our entire life, because there lies the original sin, the root of all the defects.*
>
> The Fifth Gospel

It is good to know that the most difficult of these demons to overcome is the lust. This is the principal defect which is represented in Arcanum 15 of the Tarot by sexual passion or lust.

Tarot and Kabalah, *1978*

07

A PRACTICE

Master: Well, that is the capital sin, you know it well. The "I" of lust is capital and one works on it during our entire life, because there lies the original sin, the root of all the defects. But one always has to work on it in association with some others. That one works on anger, but lust too. That envy emerges, but lust continues. That pride emerges, but lust continues. That is capital.

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☼ Part Four – At least the main psychological trait

5 PASSAGES

1 The opportunity to discover at least the main psychological trait

The returning Essence is given the chance to find at least its main trait, and whoever disintegrates the "I" of it disincarnates triumphantly. Once the worst defect is found the rest become easier to end, the old identity falls, and the Light surges forth when the trait has been eliminated.

When the Essence comes, upon returning to this world, it has been given the opportunity to discover at least the main psychological trait that characterizes it. If we could achieve at least this much, we would not fail in this life. Unfortunately, people do not even know the main psychological trait that characterizes them, and this is lamentable.

The Fifth Gospel ·The Reality and Fantasy of our Psychology ·*Public Lecture – 1976*

Some people distinguish themselves by anger, others by hate, others by sexual passion, others by envy, etc. If we knew the main psychological trait and disintegrated the "I" that corresponds to it, it is obvious that we would disincarnate triumphantly, we would have taken a step forward on the path of emancipation. Unfortunately, we do not even concern ourselves with knowing what our main psychological trait is.

The Fifth Gospel ·The Reality and Fantasy of our Psychology ·*Public Lecture – 1976*

> *When that main one is demolished, then, this old identity which one carries is also demolished, it staggers, falls definitively for the new one to emerge.*
>
> The Fifth Gospel

When one discovers what their worst defect is, it becomes truly easy to disintegrate the others. I do not mean that this is like "taking a walk in the park", but in truth, it is easier to disintegrate the different elements that constitute the "I" when the main psychological trait is discovered.

The Fifth Gospel ·The Reality and Fantasy of our Psychology ·*Public Lecture – 1976*

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When one has discovered one's main defect, it becomes easy to put an end to the other defects. Because the main one is the one which gives the person that characteristic which he has as Ego, which allows him to live as Ego, the one which personifies him everywhere. When that main one is demolished, then, this old identity which one carries is also demolished, it staggers, falls definitively for the new one to emerge.

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

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We must not seek the Light in horoscopes, the Light surges forth when we have eliminated from ourselves the Particular Psychological Characteristic Trait and when we have created a new flask —the mind—, to pour into it the teachings of Psycho-Astrology which I have taught in my work Zodiacal Course.

The Revolution of the Dialectic

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for the trait in every form he names it: the *PCPT*, the *particular*, *principal*, *main*, *special* and *characteristic* trait, the *psychological characteristic*; the *main*, *worst*, *basic* and *capital* defect; and, where the trait or the defect stood beside them, each one's own psychology, the circumstances that repeat, and not seeing oneself as one is. With the chapter of *The Revolution of the Dialectic* and the Fifth Gospel lectures round it read whole, that returned **83 candidate paragraphs in 15 books.** He names the trait in few places, and this booklet is short because of it. Every candidate was read **twice, by independent readers** working from a written brief; they agreed on whether to print 96.4% of the time and on the class 95.2%, and a third reader, who saw neither verdict, settled the 3 they did not. 36 were judged printable and **35 are printed here**; the other was set aside as the same sentence said again, and every other paragraph is recorded with the reason it was set aside.

What was set aside. The seven capital sins named only as a list, the levels of the Being taught without the trait (they stand in *The Level of Being*), fantasy taught for itself (in *Imagination, Inspiration, Intuition*), hereditary traits, and the glands' psychological characteristics.

Nothing of his is changed except where a word split at the end of a line was joined; that was done silently.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 1 range runs over more than one paragraph.

21 passages also stand in a finished work, and every one is marked where it stands, most of them in *The Science of Meditation* and *The Retrospective Exercise*. This booklet reprints them so that it stands alone.

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 10 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.