

Personality

What the personality is and how it is formed, the false personality, how it is made passive, and where it goes when the body dies, in his own words

237 PASSAGES 23 BOOKS 45 PRACTICES 20 SECTIONS 5 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.

"The personality, in itself, is pure energy." "The personality is a daughter of its time, thus, it dies in its time."

"This personality is formed during the first seven years of childhood." "In the essence we have all that is our own, in the personality, all which is borrowed."

"The personality in itself is merely a vehicle and nothing more." "A passive personality is a receptive personality."

And at the end, *"After death the personality also goes to the grave."*

What is in it

| a practice — something to do, framed and labelled

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THE MAP

Five parts: what the personality is, how it is formed, the false personality, how it is made passive, and where it goes when the body dies

Tap a part to go to it.

The personality is energetic, subtle, atomic
PART ONE · 42 PASSAGES · 4 PRACTICES

The human personality is formed during the first seven years
PART TWO · 49 PASSAGES · 7 PRACTICES

The false personality is truly problematic
PART THREE · 32 PASSAGES · 3 PRACTICES

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After the death of the carnal body, the personality goes to the grave
PART FIVE · 61 PASSAGES · 1 PRACTICE

Part One – The personality is energetic, subtle, atomic

II PASSAGES

I The personality is not the 'I'

The personality is set apart from the physical and vital bodies, from the soul and the Spirit, and above all from the pluralized "I" with which students confuse it. Body, personality and ego stand as distinct factors in each person, and the personality is not the Being nor the consciousness.

The physical body is only one section of the tetra-dimensional body, the linga-sharirã, or vital body. The human personality is in turn another tetra-dimensional section of the human body. Beyond this is the ego (the pluralised "I") like an upper part of the human personality. The personality dies, but its memory remains in the ego.

THE PERFECT MATRIMONY, *1966*

The body, the personality and the ego are still unknown to each other because the human being is subconscious. The common man can know much less again about the Soul and the Spirit.

THE PERFECT MATRIMONY, *1966*

07

We become individuals only by creating the Superior Existential Bodies of the Being, by dissolving the 'I', and by incarnating the Being. The sacred individuals reincarnate, yet, the 'I' only returns into a new womb in order to dress, or better if we say, re-dress itself with a new suit of flesh. The 'I' continues in our future or immediate descendants. The 'I', which is our race, our errors and our pain is what continues. Some pseudo-occultist ignoramuses mistakenly suppose that the personality reincarnates; thus, they frequently confuse the personality with the 'I'. The personality is not the 'I', the personality does not reincarnate. The personality is a daughter of its time, thus, it dies in its time.

CHRISTMAS MESSAGES, *1952-66*

07

The personality is not the physical body. The personality is not the vital body. The personality is not the 'I'. The personality is not the soul. The personality is not the Spirit. The personality is energetic, subtle, atomic, and is formed during

the first seven years in our childhood, based on heritage, customs, examples, etc. It strengthens itself with time and experiences.

Christmas Messages, *1952-66*

07

It is urgent to comprehend that inside each person three basic factors exist. First: the personality. Second: the pluralized "I". Third: the psychic material, meaning, the very essence of the person.

Fundamental Education, 1970

The personality is energetic, subtle, atomic, and is formed during the first seven years in our childhood, based on heritage, customs, examples, etc.

Christmas Messages, *1952-66*

Amongst students of psychology there exists much confusion surrounding personality, essence, and ego or self. Some confuse the personality with the essence, and others confuse the ego or self with the essence. There are many pseudo-esoteric or pseudo-occultist schools that have as the aim of their studies an impersonal life.

Fundamental Education, 1970

07

The second aspect is the Personality. This aspect in itself is not the physical body, even when it utilizes the physical body for its own expression in the three-dimensional world. The third aspect is the Devil, the Pluralized 'I' within each one of us, that is to say, the 'Myself.

Runic Magic, *1969*

07

The personality as I already said, is perishable, does not ever return and this is something that you should comprehend clearly; learn to differentiate between the ego and the personality, do you understand?

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

07

The personality develops and unfolds on the Horizontal Line of Life. The personality is born and dies with its linear time; it is mortal. A "tomorrow" does not exist for the personality of the dead person. The personality is not the Being.

Treatise of Revolutionary Psychology, 1975

07

It is quite clear that when the unfortunate boxer comes round, he regains consciousness. Consequently, anyone can understand that a clear difference exists between personality and consciousness.

The Great Rebellion, 1975

07

The personality should not be confused with the 'I'. Really, the personality is formed during the seven years of infancy and the 'I' is the error which is perpetuated from century to century fortifying itself more and more each time with the mechanics of recurrence.

The Revolution of the Dialectic

8 PASSAGES · 1 PRACTICE

11 The personality is merely a vehicle of action

These passages hold that the personality was necessary to create and is not what must be dissolved: it is an instrument through which either the ego or the Being can act. The earlier books picture the human personality as the carriage the Inner-Self drives and the executing power under the Intimate.

A PRACTICE

40. Brethren of mine, do not let yourselves be guided by the selfish personality of your mental body, nor by your animal intellect.

IGNEOUS ROSE, 1954

The human personality is the carriage; the mind is the animal that pulls the carriage; the Inner-Self is the coach driver; the reins are the consciousness and the will is the whip. Woe unto the coach driver who does not know how to use the reins! Woe unto the coach driver who does not know how to use the whip, because he will remain with reins and whip in hand without being able to use them! The beast without control will drag the carriage into the abyss; then the Inner-Self will lose his carriage. Presently, there are many perverse persons who are separated from the Inner-Self. Multitudes follow a terribly tenebrous evolution in the abyss. All those persons have horns on their foreheads; those are the demons. Many of them declare themselves prophets and avatars, they found spiritualist schools; they are endowed with brilliant intellects. Some of them have fine manners and exquisite culture. Within the upper layers of the aristocracy there are thousands of select, educated and intellectual persons, and even those with mystical customs, who are already totally separated from the Inner-Self. Those souls have horns on their foreheads; they are tenebrous demons. These persons only possess the four bodies of sin (the physical, etheric, astral and mental bodies). The triune immortal spirit unfortunately no longer dwells in them and even though they live in the physical world, internally they dwell in the abyss.

THE GREATER MYSTERIES, 1956

07

Whoever complains of lack of illumination, cannot withstand the trial of the square and the compass. When the inferior quaternary loyally obeys the Spirit, the result is illumination. As long as the inferior quaternary does not obey the Spirit, that is to say, while the human personality does not know how to obey the Spirit, illumination is impossible.

The Perfect Matrimony, *1966*

07

It is necessary to clarify that it is not the personality we must dissolve.

Fundamental Education, 1970

Through the personality the ego or the Being can manifest, it all depends on us.

Fundamental Education, 1970

The personality is merely a vehicle of action, a vehicle that was necessary to create, to make.

Fundamental Education, 1970

07

In the world there are the "Caligulas", the "Atillas", the "Hitlers", etc. Every type of personality, however perverse it may have been, can be radically transformed if the ego or self is totally dissolved.

Fundamental Education, 1970

07

The personality in itself is merely a vehicle and nothing more. Through the personality the ego or the Being can manifest, it all depends on us.

Fundamental Education, 1970

07

Below: the Ruling Power (The Intimate), the Deliberating Power (the mind), and the Executing Power (the personality).

Esoteric Course of Kabbalah

III The personality lives in a closed curve of time

A child of its time, the personality is born and dies in its own time and does not return; to say it reincarnates would be to say time reincarnates. The life of the human personality runs as a closed curve, and with the turning of the wheel a new time brings a new personality.

The personality is time. The personality lives in its own time and does not reincarnate. After death the personality also goes to the grave. For the personality there are no tomorrows. The personality lives in the cemetery wanders about the cemetery or goes down into its grave. It is neither the astral body nor the etheric double. It is not the Soul. It is time. It is energetic and it disintegrates very slowly. The personality can never reincarnate. It does not ever reincarnate. There are no tomorrows for the human personality.

THE PERFECT MATRIMONY, *1966*

The three known dimensions are length, width and depth. The three unknown dimensions are time, eternity and what is beyond time and eternity. This is the spiral of six curves. Time belongs to the fourth dimension; eternity to the fifth dimension; that which is beyond eternity and time, to the sixth dimension. The personality lives in a closed curve of time. She is a daughter of her time and ends with her time. Time cannot reincarnate. There are no tomorrows for the human personality.

THE PERFECT MATRIMONY, *1966*

07

The circle of time revolves within the circle of eternity. In eternity there is no time, but time revolves within the circle of eternity. The Serpent always bites its own tail. A time and a personality end, but with the turning of the wheel, a new time and a new personality appear upon the Earth. The ego is reincarnated and everything is repeated. Th. last realisations, sentiments, preoccupations affections and words cause all the sexual sensations and all the amorous drama which gives rise to a new physical body. All the romances of married couples and lovers are related to the last moments of the dying. “The path of life is formed by

hoofprints of the horse of death." At death, time closes and eternity opens. The cirde of eternity first opens and then closes when the ego returns to the circle of time.

The Perfect Matrimony, *1966*

07

This question of the personality, child of its time, that dies in its time merits our attention. In reality it is completely clear that if the personality were to reincarnate, time would also reincarnate, and this is absurd because time is a closed curve. A Roman man who reincarnated in these modern times of the twentieth century with the personality of the time of the Caesars, would in fact be intolerable; we would have to treat him as a delinquent because his customs would in no way correspond to those we have today.

The Perfect Matrimony, *1966*

07

Axiomatically we can affirm, "A man dies because his time is up. There is no tomorrow for the personality of the deceased."

Fundamental Education, 1970

The life of the human personality develops in its time, is born in its time and dies in its time; it can never exist beyond its time.

Fundamental Education, 1970

Time is circular, and the life of the human personality is a closed curve.

Fundamental Education, 1970

07

The life of the human personality develops in its time, is born in its time and dies in its time; it can never exist beyond its time.

Fundamental Education, 1970

07

This implies that we have to return, come back to this world after dying in order to repeat the same drama of existence. However, if the human personality perishes with death, who or what returns?

Fundamental Education, 1970

07

Those who affirm that the Personality reincarnates are unfortunately lying, because the Personality is a child of its own time. The Personality is born in its own time and dies in its own time. There is no tomorrow for the Personality of the dead.

The Solar Bodies, 1968

07

The third form, I refer to the energetic personality, proves interesting for clairvoyants... It would certainly be nonsense to stress the idea of some possible Reincarnation for the Personality. This last form is the daughter of its time, is born in its time, dies in its time... There is no tomorrow for the personality of the deceased...

The Mystery of the Golden Blossom, 1971

07

The personality does not return, is a daughter of its time, has a beginning and an end. The only thing that continues with certainty is an assortment of devils.

The Three Mountains, 1972

12 PASSAGES · 3 PRACTICES

IV The personality is multiple and has many hidden depths

The personality is plural, never homogeneous, carrying old karma and forming new personalities within itself from impressions left undigested, the source of traumas and complexes. It is everything acquired, and it handles impressions like a poor secretary who sends them to the wrong centres; it lives among opposing opinions and knows nothing.

The personality is multiple and has many hidden depths. In it is deposited the karma of previous existences, karma in the process of fulfillment or crystallization.

THE REVOLUTION OF THE DIALECTIC

The impressions which are not digested become new psychic aggregates, and what is more serious, they become new personalities. The personality is not homogenous but rather heterogeneous and plural.

THE REVOLUTION OF THE DIALECTIC

07

A PRACTICE

One should select impressions in the same manner that one chooses the things of Life. If one forgets oneself at a given instant, before a new event, new I are formed, and if they are very strong, they become new personalities within the personality. Therein lies the cause of many traumas, complexes and psychological conflicts.

THE REVOLUTION OF THE DIALECTIC

07

An impression which is not digested which gets to form a personality within the personality, and which is not accepted, becomes a source of frightening conflicts. Not all the personalities which one carries in the personality are accepted, the latter giving origin to many traumas, complexes, phobias, etc.

THE REVOLUTION OF THE DIALECTIC

07

A PRACTICE

Before all else, it is necessary to comprehend the multiplicity of the personality, that it is multiple in itself.

The Revolution of the Dialectic

07

A PRACTICE

This Gnostic esoteric Work should be taken to the point where the impressions enter, because they are mechanically distributed to wrong places by the personality to evoke old reactions.

The Revolution of the Dialectic

The personality is not homogenous but rather heterogeneous and plural.

The Revolution of the Dialectic

Unquestionably, this aspect of impressions deserves to be analyzed in a clear and precise manner. The personality that we have received or acquired, receives the impressions of life but does not transform them because it is practically something dead.

The Revolution of the Dialectic

07

Personality is the term that is applied to everything that we acquire. it is clear that it translates impressions from all sides of life in a limited and practically stereotyped manner in accordance with its quality and association.

The Revolution of the Dialectic

07

In this respect, in the Gnostic Esoteric Work, the personality is sometimes compared to a terrible secretary who is in the front office, who is occupied with all the ideas, concepts, preconceptions, opinions and prejudices. It has many

dictionaries, encyclopedias of all types, reference books, etc., and is not in communication with the centers, in other words, with the mental, emotional and the physical centers —intellectual, motor, emotional, instinctive and sexual —, in accordance with its unusual ideas. Consequently or as a corollary, it so happens that it almost always puts itself in communication with wrong centers. This means that the impressions that arrive are sent to wrong centers, in other words, to places which do not correspond to them, producing, naturally, erroneous results.

The Revolution of the Dialectic

07

I will mention an example so that I will be better understood. Let us suppose that a woman attends to a gentleman with much consideration and respect; it is clear that the impressions which the gentleman is receiving in his mind are received by the personality and the latter sends the m to wrong centers. Normally, it sends them to the sexual center and this gentleman gets to firmly believe that the lady is in love with him, and as is logical, it does not take long before he rushes to make insinuations of an amorous type to her. Indubitably, if that lady has never had that type of caring for the gentleman, with much reason, she cannot, but feel surprised. That is the result of a terrible transformation of impressions. Here we see how bad a secretary the personality is. Unquestionably, the life of a man depends on this secretary who seeks transformation in its reference books without comprehending in the least, what the event means, and consequently transmits, without preoccupations for what could happen, but feeling only that it is fulfilling its duty.

The Revolution of the Dialectic

07

This is our interior situation. What is important to comprehend in. this allegory is that the human personality that we acquire and which we should acquire begins to take charge of our lives.

The Revolution of the Dialectic

07

So, the personality lives and moves within the Law of Pendulum, it lives in the world of opposing opinions, of antithetical concepts, of the battle of antitheses. Then, the personality knows nothing and the opinion is the product of ignorance.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

Part Two – The human personality is formed during the first seven years

1 The example of adults is definitive for the child's personality

No one is born with a personality; it is built during the first seven years from what is learned at home, at school and in the street, and is strengthened by experience. The home, the social setting and the conduct of elders give it its quality, so that a bitter or foolish upbringing marks the child for life.

The human personality is formed during the first seven years and at 14 years personal energy appears and , flowing domineeringly through the sympathetic nervous system, sex appears at 35 years in its transcendental form of creative emotion. It is upon reaching this age that we can make what is called Soul. Normal man does not have a soul, or rather, he still is NOT a man, he doesn't even have a soul.

The Book of the Dead, 1965

Every return implies, of course, the creation of a new human personality. This personality is formed during the first seven years of childhood.

Fundamental Education, 1970

07

Family environment, social environment and school environment give the human personality its primary, characteristic quality. The example of adults is definitive for the child's personality.

Fundamental Education, 1970

07

Children learn more by example than from rules. A false manner of living, setting a foolish example, the degenerated customs of our elders give to the personality of the child that peculiar, skeptical and perverse quality of the times in which we are living.

Fundamental Education, 1970

07

There are many children in these times that have to bear, full of pain and resentment, the lashes and beatings of a stepfather or stepmother. It is clear that

in this way the personality of the child develops within the framework of pain, bitterness and hatred.

Fundamental Education, 1970

The Personality is that which is not genuine within the human being, because it is that which comes from the exterior world.

Runic Magic, 1969

Arguments between father and mother about matters of jealousy, the weeping and lamentations of an afflicted mother, or an oppressed, destroyed and desperate husband leave on the personality of the child an indelible mark of profound sorrow and melancholy that is never forgotten throughout one's entire life.

Fundamental Education, 1970

07

A PRACTICE

From all angles it is absurd to nourish a child's personality with vulgar, inharmonious, arrhythmic music. It is foolish to feed the personalities of children with stories of thieves and policemen, scenes of addiction and prostitution, dramas of adultery, pornography, etc.

Fundamental Education, 1970

07

The Personality is that which is not genuine within the human being, because it is that which comes from the exterior world. It is what the human being has learned in his home, in the streets, in the school, etc.

Runic Magic, 1969

07

The personality is energetic, is born with habits, customs, ideas, etc. during infancy and is fortified with the experiences of life. Both the personality as well as the 'I' should be disintegrated. We are more revolutionary in the psychological teachings than Gurdjieff and Ouspensky.

The Revolution of the Dialectic

07

Master: Personality, in reality and in truth, is something that has to be created. Every human being when he comes to the world has no personality, it is created during the seven years of childhood and it becomes stronger with time and experiences.

The Fifth Gospel · The Seven Minds and the Seven Truths · *Third Chamber – Mexico City – July 13, 1977*

7 PASSAGES · 4 PRACTICES

II Man has three personalities that urgently need fundamental education

Thought, emotion and movement are three distinct personalities, often at odds, and education that cultivates only the intellect is called absurd. From kindergarten on each must be cared for, the personality fed with good example and wise teaching, a serious charge laid on parents and teachers.

This yields, in fact, three different personalities that do not possess anything in common, either in their nature or in their manifestations.

FUNDAMENTAL EDUCATION, 1970

A PRACTICE

These three distinct, different and often times even contradictory personalities ought to be intelligently cultivated and instructed with methods and special systems in all schools, colleges and universities.

FUNDAMENTAL EDUCATION, 1970

07

From the psychological point of view, it is absurd to exclusively educate the intellectual personality. Man has three personalities that urgently need fundamental education.

FUNDAMENTAL EDUCATION, 1970

The quality of the human personality depends exclusively on the type of psychological material with which it was formed and nourished.

FUNDAMENTAL EDUCATION, 1970

A PRACTICE

It is urgent that children receive nourishment for the Essence and nourishment of the personality. The essence is fed with tenderness, boundless affection, love, music, flowers, beauty, harmony, etc.

Fundamental Education, 1970

07

A PRACTICE

The personality must be fed with the good example set by adults, with wise teachings at school, etc.

Fundamental Education, 1970

07

A PRACTICE

Fundamental education teaches that starting in kindergarten, or the garden of children, each of the three aspects of the human personality—known as thought, emotion, and movement—must be taken care of so that the personality of the child develops in a harmonious and balanced fashion.

Fundamental Education, 1970

07

The question of the creation and development of the personality of a child is a very serious responsibility for parents and school teachers. The quality of the human personality depends exclusively on the type of psychological material with which it was formed and nourished.

Fundamental Education, 1970

15 PASSAGES · 2 PRACTICES

III In the essence we have all that is our own

The Essence is what one is born with and the personality is what is borrowed; the two must grow in balance. A personality overgrown at the Essence's expense yields a knave, an Essence without personality an unintelligent mystic, and the thoughts of the cultured personality, though brighter, are of lower quality than the simple thoughts of the Essence.

When the ego begins to control the delicate personality of the child all the beauty of the essence continues to disappear, and in its place flourish the psychological defects characteristic of every human being.

FUNDAMENTAL EDUCATION, 1970

In the same way that we must make a distinction between ego and essence, it is also necessary to distinguish between personality and essence. The human being is born with the essence, but it is not born with the personality. It is necessary to build the personality.

FUNDAMENTAL EDUCATION, 1970

07

A PRACTICE

Personality and essence must develop in a harmonious and balanced way.

FUNDAMENTAL EDUCATION, 1970

07

In practice we have been able to verify that when the personality develops in an exaggerated way at the expense of the essence, the result is a knave.

FUNDAMENTAL EDUCATION, 1970

07

The observation and experience of many years has allowed us to comprehend that if the essence develops totally without paying the least bit of attention to the harmonious cultivation of the personality, the result is an unintelligent mystic, without personality; noble of heart but incompetent and unable to adapt.

FUNDAMENTAL EDUCATION, 1970

07

The harmonious development of the personality and the Essence yields brilliant men and women.

Fundamental Education, 1970

07

In the essence we have all that is our own, in the personality, all which is borrowed.

Fundamental Education, 1970

The human being is born with the essence, but it is not born with the personality.

Fundamental Education, 1970

In the essence we have our innate qualities, in the personality we have the example set by the adults around us; what we have learned at home, in school and on the street.

Fundamental Education, 1970

07

Perfect balance between personality and essence, the harmonious development of thought, emotion and movement, and a revolutionary ethic constitute the foundations of fundamental education.

Fundamental Education, 1970

07

> *Answer: Master G. says that there are many people on the streets existing only with personality but lacking essence, that is, who wander around alive but however, they are dead.*

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

07

There are two currents of thought inside each one of us: one comes from the personality; the other, from the Essence. We can also say that thoughts that come from a cultured personality, apparently, are brighter, of a substantial

content; but, deep down, the thoughts that come from the Essence are of a superior nature. However, a great capacity for observing is needed to distinguish one from the other.

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

07

As the thoughts of the Essence are simpler and those of the personality are more complicated, we could get confused and believe that the thoughts of the latter, that is, of the personality, are of superior quality than those of the Essence; but such confusion is especially based on ignorance. The thoughts of the Essence, although they do not have much erudition, although they are very simple, they are of superior quality.

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

07

A PRACTICE

I need these words to reach more profoundly, to reach the Essence, that is, the Consciousness; and that would only be possible, my dear Zulian brothers, if you put a little bit of love into these teachings. If you do not love these teachings, neither can the teachings penetrate the depths of your hearts nor to reach your Consciousness. We need our beloved Zulian brothers to, first of all, love these teachings. If you love them, they will not remain in your personality anymore –I repeat– they will reach the Essence.

The Fifth Gospel ·The Problem of Psychological Multiplicity

07

Disciple: How can we establish a strong personality?

The Fifth Gospel ·Psychological Foundations of the False Personality ·*Third Chamber – Mexico City*

07

Master: The personality must be in balance with the Essence. When the personality is stronger than the Essence, there is imbalance. When the Essence is stronger than the personality, there is imbalance. Many people from the

countryside develop a marvelous Essence at the expense of the personality. When they come to the city, they are unbalanced. And if the people of the city develop the personality in an excessive way, when they go to the countryside, when they get in touch with nature, they are in imbalance. We need a perfect equilibrium between the Essence and the personality.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

IV The "I" slowly takes over this new personality

At birth only the Essence expresses itself, while the returning "I's" circle the cradle unable to enter. As the new personality forms in the first years they penetrate the body little by little, and the child begins to show anger, jealousy and tantrums.

Upon reincarnating, the Being envelopes himself in a new mental body, a new astral body, a new etheric body and a new physical body. These four bodies form a new innocent personality; unfortunately, the "I" slowly takes over this new personality until it totally controls it.

THE GREATER MYSTERIES, 1956

The Mental Body, Body of Desire, Etheric and Physical Bodies incorporate the personality. The Essence, on entering into these vehicles, becomes trapped in the ego. That which returns is a fraction of the Human Soul.

TAROT AND KABALAH, 1978

07

The shadows of the failed ones are many, each disembodied person is a bunch of unconscious shadows, a bunch of larvae that live in the past, that do not become aware of the present, that are trapped in all their dogmas, in their rancid things of yesterday, in their happenings of bygone times, in their affections, in their family sentimentalisms, in their egotistical interests, in their animal passions, in their vices, etc., etc. On being reborn, the essence expresses itself during the first three or four years of infancy, then, the creature is beautiful, sublime, innocent, happy. Unfortunately, the ego begins to express itself little by little as one gets closer to the age of seven years, and comes to totally manifest itself when the new personality has been totally created. It is indispensable to comprehend that the new personality is precisely created during the first seven years of infancy and becomes strengthened with time and experiences.

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

07

Before the new personality is totally formed, the essence can give itself the luxury of manifesting itself with all its beauty and even make small children be quite psychic, sensitive, clairvoyant, pure, etc., etc.

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

07

The “I of the newborn come and go. They circle around the cradle and wish to enter into the new body. However, because the newborn child has not yet built a personality; all attempts by the “I’s to enter the new body are more than impossible.

Treatise of Revolutionary Psychology, 1975

07

As the new personality forms the “I’s” that come from previous existences penetrate the new body little by little.

Treatise of Revolutionary Psychology, 1975

07

It is lamentable that the “I” also re-embody when the new personality of the child is built.

Treatise of Revolutionary Psychology, 1975

07

The diverse "I"s which return, revolve around the newborn child, freely come and go everywhere, they would like to get into the organic machine, but this is not possible as long as a new personality has not been created. It is suitable to know that personality is energy and that it is formed with experience throughout time.

The Great Rebellion, 1975

As the new personality forms the "I's" that come from previous existences penetrate the new body little by little.

Treatise of Revolutionary Psychology, 1975

The "I"s start to intervene within the organic machine little by little as the new personality is being created.

The Great Rebellion, 1975

07

When the ego begins to control the personality of the child, spontaneous beauty disappears, then the over-estimation of the beloved e is initiated and the child dreams with dominating the world and becoming the most powerful person of the Earth.

The Revolution of the Dialectic

07

Bear in mind, my dear friends, that when a child is born, the following is processed: we effectively have three percent of awakened Consciousness. That three percent takes charge of the child's organism and the other ninety-seven percent, which is made up of psychic aggregates, will go around the cradle, trying to get inside the human organism, but will not be able to do so. In order for the psychic aggregates to enter the human organism, a new personality needs to be created.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

That personality is created during the first seven years of childhood, and it strengthens with time and experiences. The first three or four years of the child

are very beautiful: only the Essence, the Consciousness, express through the creature, that is why the child is self-conscious, awake.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

Only after the personality has been formed, the psychic aggregates begin to move slowly into the creature's organism. And those psychic aggregates that were the cause of so many fights, acts of lust, jealousy, hatred, etc., in previous lives, keep waiting for the instant, the suitable age, the moment to take action.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

And those multiple "I's" circle the cradle, they want to express themselves, to manifest themselves, to get inside the little body of the child, but they cannot. But it happens that as time passes, the new personality of the infant is formed: it is formed with the example of elders, at the school, etc. So, as the new personality is formed, the "I's" also have an opportunity to express themselves after the anterior fontanelle of the newborns closes. You have observed it perfectly in children that the upper parietal bone is slightly open. It is something called "the soft spot"; we say, technically, the anterior fontanelle of the newborns.

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

07

While it is open, everything goes well. But as that anterior fontanelle closes, the personality also develops and the capacity for the "I's" to begin intervening becomes greater and greater. Then we begin to see in children, certain manifestations of anger –especially by the age of three and four–, they begin to become irritable and, little by little, the "I's" get the opportunity to express themselves, until they all end up definitively manifesting themselves. It is interesting to observe newborn children.

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

07

In the times when the Ego had not arisen in the human species, we were all like children; we could see the angels, the Gods, the ineffable beings and talk with them face to face. When the Ego developed, that happiness was lost. Likewise, when the child is born, in the beginning their Essence manifests itself, but later things change: the "I's" begin to express themselves through the personality and eventually, the Essence remains there at the bottom, forgotten.

The Fifth Gospel · The Wonders of Awakened Consciousness · *Public Lecture – 1975*

07

Subsequently, once the human personality is formed, in truth, all those inhuman psychic aggregates that belong to him begin to enter the body of the infant. Then one notices changes in the child: he throws tantrums, becomes annoying, jealous, angry, etc., and so on and so forth. This is unfortunate, right? But that is how it is.

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*

Part Three – The false personality is truly problematic

1 The false Consciousness, the false personality

Formed by customs, schooling and false education, the personality is artificial and comes to stand in for the real Consciousness, which is pushed into oblivion. Whoever looks honestly finds that what fills it is not his own, and while one is fascinated by it the inner man cannot be separated from the earthly one.

Any work that one does on oneself with the purpose of achieving a spiritual and psychic development is always related with a very well understood type of isolation. This is because the personality is the only thing that one can develop under the influence of life as we have always lived it; anything else is impossible.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

We do not intend to oppose the development of the personality in any way. Obviously this is necessary in life. Yet, indeed the personality is merely something artificial. The personality is neither the truth nor the reality in us 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

07

The personality really leads human beings toward the submerged involution of the Infernal Worlds. The personality is multiple –as I told you on a certain occasion–, it has many undercur-rents, it is artificial, it forms with the customs that we were taught, with that false education that we received in schools and colleges, which separated us from the Being, and which does not bear any relation to the different parts of the Being. The personality is artificial. As it drives us away from our own profound Inner Being, obviously, it leads us on a

mistaken path that takes us toward the involution of the submerged mineral kingdom.

The Fifth Gospel ·The Pendular Conduct of Humanity ·*Third Chamber Mexico City July 13th, 1977*

07

One can feel great, capable of dominating the world, with brilliant intellectuality, one is convinced of it! But if he saw himself in his crude reality, if he discovered that what he has in his personality, is not his own, but someone else's; that the ideas he has are not his own, but are those that he read in this or that book, that he is full of terrible moral blots...

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

A PRACTICE

The [kingdom of] Earth has different levels: the most grotesque, the highest, the most elevated, the most refined. But the most refined level of Earth is not the Kingdom of Heaven. In order to move from the highest step of the Kingdom of Earth to the lowest step of the Kingdom of Heaven, a change is needed, a transformation, one needs to be born again of water and of Spirit, one needs to unfold into two: the earthly personality and the psychological man, the inner man.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

But, how can that unfoldment into two take place, that separation into two: an inferior earthly man placed in an ordinary level, and another in a superior octave, within ourselves? How could the separation of those two types of men, the inferior and the superior, really take place within us? In what way? Do you believe that this would be possible if we continue to be fascinated by this fantastic personality, that we think is reality, but it is not?

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

For this reason, the personality comes to displace the true Consciousness; the Consciousness remains at the bottom of oblivion without any opportunity for its manifestation.

The Fifth Gospel

Unfortunately, with the education that we receive from our teachers, with the example of our relatives, the personality keeps developing. Unquestionably, this personality comes to constitute something like a kind of double Consciousness, or better said, a false Consciousness. In the personality are those customs that have been instilled in us, the habits we have formed, the doctrines with which we have been educated, the concepts we have developed, the education we have received, etc. For this reason, the personality comes to displace the true Consciousness; the Consciousness remains at the bottom of oblivion without any opportunity for its manifestation.

The Fifth Gospel ·The Wonders of Awakened Consciousness ·*Public Lecture – 1975*

07

The only thing that expresses through us is the false Consciousness, the false personality.

The Fifth Gospel ·The Wonders of Awakened Consciousness ·*Public Lecture – 1975*

07

So, that false personality acts in a mechanical way. For every question it always has a mechanical answer; it lives according to its habits, its concepts, its opinions, its inferior emotions, its instincts, its animal impulses, etc. The activities of our human personality are unconscious, mechanical. Our personality knows nothing about what true Consciousness is, we ignore it.

The Fifth Gospel ·The Wonders of Awakened Consciousness ·*Public Lecture – 1975*

07

An individual with a false, well-strengthened personality, is an individual who is not willing to know how to listen, who does not know how to listen; he always listens to the subjective, infra-conscious, infra-human voices of the five cylinders of the organic machine. The only voices he knows how to listen to are those of the false personality; he feels so stuffed with knowledge that it leaves no empty place where the instructor or the guru can deposit the word.

The Fifth Gospel ·The Metaphysical Value of Knowing How to Listen

07

Indeed, we are wrong in the mind, in the memory, with all that our parents teach us at home, the teachers at school, our little friends on the street, etc. Besides creating an absurd personality, we are getting unbalanced with this false data of those who are in a hypnosis state of the real Consciousness, to such an extent that the real Consciousness remains cornered, remains underestimated. In it are contained, for example, the attributes of authentic faith, the real hope and the legitimate love; there is religion, wisdom; also, those particles of pain of the Father who is in secret, who suffers for our mistakes. But this data is progressively relegated, introduced into the depths wrongly classified by the famous contemporary psychologists as sub-consciousness, and some define it as human infra-consciousness, taking as real Consciousness the result of all the information we have received during our first years. An artificial, false Consciousness is formed, which is the one that is imposed everywhere.

The Fifth Gospel ·Serious Consequences of Human Hypnotism ·*Third Chamber – Mexico City – 1973*

07

Unfortunately, the information that one receives in colleges, in schools, in educational centers, only serves to nourish, as I said, the sensory mind, but nothing else. In that way and with those current systems of education, the only thing that is really achieved is to forge, in schools, in academies, in universities, a false personality Keep in mind, my dear brothers, that, in reality and in truth, the knowledge studied in Humanities would never serve to form the psychological man.

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

07

These ultramodern people are not interested in the true Consciousness of the Being. They take this false Consciousness of the human personality made up by complexes, traumas, subjective reasonings, false education, etc., for the Consciousness. That is what they take for Consciousness, the false Consciousness of the personality. But the authentic Consciousness of the Being, they reject it, they forget it, they cast it aside, they leave it in a corner; it does not have the least importance to them.

The Fifth Gospel ·Particularities of Objective Reason ·*Conference – Mexico City – 1975*

11 Our personality is merely the instrument of different people

Here the personality appears as a marionette, a robot and a puppet on invisible strings, worked by the many "I's" that dispute the organic machine. The ego expresses itself through the personality without real self-expression, and personalism, born of the mixture of the two, ruins esoteric groups.

A PRACTICE

Thus, inside of each one of us we have people of all types, "I" of all species. Our personality is nothing more than a marionette, a talking doll, something mechanical. Let us start by acting consciously during a small portion of our day. We need to stop being simple machines, even if it is for at least a few brief daily minutes. This will have a decisive influence on our existence.

Treatise of Revolutionary Psychology, 1975

Our personality is merely the instrument of different people, "I's." Each one of those persons ("I's") fulfills its commitments through the personality.

Treatise of Revolutionary Psychology, 1975

07

Under such conditions, human personality is just a robot governed by different people who dispute for supremacy and who aspire to the supreme control of the organic machine's capital centres.

The Great Rebellion, 1975

The personality is nothing more than a puppet pulled by invisible strings.

The Fifth Gospel

Let us reflect on the necessity of becoming the living expression of the Being... The Being is the Being and the reason of being of the Being is being itself. Let

us clearly distinguish between what expression is and what self-expression is. The ego can express itself but it will never have self-expression. The ego is expressed through the personality and its expressions are subjective; it says what others said, it narrates what others narrated, it explains what others explained but it does not have the evident selfexpression of the Being. The real objective self-expression of the Being is what matters. When the Being expresses himself through us, he does it in a perfect and laconic manner.

The Revolution of the Dialectic

07

The 'I' utilizes the personality as an instrument of action. Personalism results from that mixture of ego and personality. Personality worship was invented by the 'I'. Really, personalism engenders egoisms, hatreds, violences, etc. All of this is rejected by AHimsa Personalism totally ruins esoteric organizations. Personalism produces anarchy and confusion. Personalism can totally destroy any organization.

The Revolution of the Dialectic

07

One is programmed: they put one into kindergarten according to a certain program; then one goes to Primary school according to the program; then to Secondary school, to "high school", and if one is very lucky and the brain helps him a little, one is programmed to go to university. In the end, one receives a degree, this is obvious; look, it serves to earn "some beans", as we say, but in the end, one is nothing more than a programmed robot and that is all. Consciousness has not intervened at all in that whole program. In this entire program, the personality, which is the real robot, works; it is not programmed for esoteric matters, it has not been programmed to study the mysteries of life and death; nor have they programmed this human robot to study, for example, that which is related to the subtle forces of Nature.

The Fifth Gospel ·The Wonders of Awakened Consciousness ·*Public Lecture – 1975*

07

Thus, within our person there are thousands of persons, and each one of them is organized with its three brains. The personality is nothing more than a puppet pulled by invisible strings.

The Fifth Gospel · Work Taste and Life Taste · *Third Chamber – Mexico City – 1976*

12 PASSAGES · 1 PRACTICE

III We must distinguish the personality from the false personality

The normal personality is pure energy and a needed vehicle; it becomes false when "I's" of vanity, conceit, jealousy and worry settle in it. That false personality is named as the obstacle to happiness, and with its elimination one would remain in the plenitude of the Being.

The false personality, for example, is an obstacle for true happiness. Every human being has a false personality that is made by conceit, by vanity, by pride, by fear, by selfishness, by anger, by self-importance, by self-sentimentalism, etc.

THE FIFTH GOSPEL · THE EXERCISE OF SELF-KNOWLEDGE

The false personality is truly problematic as it is dominated by the types of "I's" that I have enumerated. As long as one possesses the false personality, in no way will one know real happiness. How would one know it?

THE FIFTH GOSPEL · THE EXERCISE OF SELF-KNOWLEDGE

07

A PRACTICE

If one wants to be happy –and we all have the right to happiness–, one has to start by eliminating the false personality. But in order to eliminate the false personality, one has to eliminate the "I's" which characterize it, those which I have enumerated. Once those "I's" are eliminated, then everything changes. A continuous center of gravity is created in our Consciousness, and a state of happiness, of extraordinary happiness comes. But as long as the false personality exists, happiness is not possible. We must consider all this, if we really long to be happy one day.

THE FIFTH GOSPEL · THE EXERCISE OF SELF-KNOWLEDGE

07

First of all we must distinguish the personality from the false personality. The normal personality must exist, of course it has to, as it is the vehicle of manifestation that we have. But the false personality is something else. If we

want to create a conscious center of gravity in us, then we have to eliminate first of all from ourselves the undesirable elements of conceit, pride, vanity, selfishness, self-love, jealousy, etc.

The Fifth Gospel ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976*

07

Certainly, there is a harmful element within us which is an obstacle to the acquisition of true happiness. I want to refer, in an emphatic way, to the false personality. Unquestionably, if it disappeared, only bliss would reign in our hearts.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

This is terrible: consider, simply, that such "I's" correspond to the false personality. You see how harmful the false personality is.

The Fifth Gospel ·Psychological Foundations of the False Personality ·*Third Chamber – Mexico City*

Without those "I's", it is no longer false; it is an instrument to work with, but it is no longer a false personality.

The Fifth Gospel

All those jealousies, all these "I's" of worries, of conceitedness –which is undoubtedly extremely serious–, the vanity –which makes so much ostentation– and finally, all of that, simply belongs to the false personality.

The Fifth Gospel ·Psychological Foundations of the False Personality ·*Third Chamber – Mexico City*

07

Human beings could be happy, if they did not possess the false personality. Unfortunately, everyone possesses it. In the absence of the false personality, we would live in a world of ecstasy. How happy we would feel! But unfortunately, everyone possesses the false personality, and this is very serious.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

Let us think of what the happiness of the Being is and what the false personality is. The Being, in himself, is happy, infinitely happy. When one eliminates the false personality, he remains in the plenitude of the Being; he then enjoys bliss. Unfortunately, very few are those who take an interest in this kind of studies, those who really try to self-explore profoundly.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

Disciple: Venerable Master, does the use of the concept "false personality" imply that there is an authentic personality?

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

Master: Certainly. The personality, in itself, is pure energy. No one is born with a personality. The personality is a child of its time: it is born in its time and dies in its time. There is no tomorrow for the personality of the dead. When we return, when we come back, when we re-incorporate in a new body, we have to create a new personality. In itself it is energy, but it becomes false, in reality and in truth, when certain "I's" penetrate inside it and develop within it, for example: the "I" of vanity, the "I" of jealousy, the "I's" of worries, the "I's" of intellectualism and the mechanical "I's" that come to use that energy, to take control, to place themselves inside that personality making it false. But if we disintegrate those "I's", then it becomes pure. Without those "I's", it is no longer false; it is an instrument to work with, but it is no longer a false personality.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

Master: No, because unlike the psychic aggregates, the personality lasts as long as the physical body lasts and nothing more. The personality is a receptive instrument, the vehicle of action. When it is not false, it flows originally and lives in a pristine, pure way.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

Part Four – The personality must become more and more passive

11 PASSAGES · 4 PRACTICES

1 The magnetic centre which is abnormally established in our false personality

The centre of gravity people carry today is mechanical and lodged in the personality, which is why brilliant personalities are admired. The work is to move it into the Essence, the Consciousness, so that the personality grows passive, becomes the vehicle of the Consciousness, and the Essence can begin its return.

A PRACTICE

First of all, it is urgent, unpostponable, that the magnetic centre which is abnormally established in our false personality, is transferred to the essence, thus the complete man will be able to initiate his journey from the personality up to the stars, ascending in a progressive, didactic way, degree after degree up the mountain of the BEING.

THE GREAT REBELLION, 1975

As long as the centre of gravity continues to be established in our illusory personality we will live in the most abominable psychological dens, though in practical life we might be splendid citizens.

THE GREAT REBELLION, 1975

07

Unquestionably, the most important thing in practical life is precisely to crystallize in the human personality, that which is called soul. What is understood by soul? All that set of powers, forces, virtues, faculties, etc., of the Being.

THE FIFTH GOSPEL · THE EXERCISE OF SELF-KNOWLEDGE

07

A PRACTICE

It is good to know that, at the present time, our center of gravity, that is, our magnetic center, has been fully established in the personality. It is necessary for that magnetic center to change its place: to take it out of the personality and establish it in the Consciousness, this is obvious. As we disintegrate the undesirable elements that we carry within us, the personality will become more passive and the Essence or Consciousness more active.

The Fifth Gospel · The Wonders of Awakened Consciousness · *Public Lecture – 1975*

07

When all the undesirable elements that we carry within us are reduced to cosmic dust, the Consciousness will be one hundred percent active and the personality totally at peace. It will then become, the vehicle of the Consciousness. When that happens, we will possess our soul.

The Fifth Gospel · The Wonders of Awakened Consciousness · *Public Lecture – 1975*

As long as the centre of gravity continues to be established in our illusory personality we will live in the most abominable psychological dens, though in practical life we might be splendid citizens.

The Great Rebellion, 1975

A PRACTICE

But for that return to begin, the center of gravity that we have, the magnetic center that we currently carry in the human person, must be transferred to the Consciousness, to the Essence. Only then, can the Essence initiate the return from the personality to the Father. Only then, can the Essence start the journey –a very long one, indeed– that goes from the personality up to the stars.

The Fifth Gospel ·The Return of the Prodigal Son ·*Lecture in continuation of "Clarifications of the Pranayama and the Tibetan rites" – December 1974*

07

Within us, nowadays, all that we have is a mechanical center of gravity; such center lies in the personality. Obviously, in our personality is what we were taught, the example of our elders and of the family, what we learned at school, in the street, at the restaurant, at the bar, etc. All that constitutes the personality, there we have our center of gravity.

The Fifth Gospel ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976*

07

The more brilliant a personality is, the more cultivated it is, the more it stands out and others respect it. Great plenipotentiaries, great ambassadors, are respected, government ministers are respected, multimillionaires are respected, people from the upper class are respected because they have extremely brilliant personalities, they carry in their pockets that which is called money. Some possess a fascinating intellectual culture and this makes them more brilliant in appearance. So, our center of gravity, nowadays, is in the personality, unfortunately.

The Fifth Gospel ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976*

07

Unlike the mechanical center of gravity, which is located in the personality, the conscious center of gravity truly ends up being located in the Essence, in the Consciousness, in the animic part. That is the difference.

The Fifth Gospel · Lunar Psychism and Solar Psychism · *Second Chamber – Mexico City – 1976*

07

If we manage to eliminate those heavy "I's" of ninety-six laws which constitute the false personality, we will create a conscious center of gravity in the depths of the Essence; we will get out of the lunar mechanistic state and move to the conscious state.

The Fifth Gospel · Lunar Psychism and Solar Psychism · *Second Chamber – Mexico City – 1976*

07

A PRACTICE

Master: Well, while a permanent center of Consciousness has not been established within us, there is no continuity of purposes. We lack continuity of purposes. But when a magnetic center has been established in the depth of the Essence, then there is continuity of purposes. Normally, the magnetic center of our own existence is located in the false personality. This is why we give so much importance to what does not have importance. We need, in fact, to transfer the magnetic center that we have in the false personality; we need to place it in the Essence, in the Consciousness. If we truly persevere in this work, working upon ourselves, we achieve it.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

II It is necessary for us to resolve to destroy the false personality

The practice is set out step by step: dissect conceit, vanity, jealousy and the "I's" of worry; stop identifying with events; observe oneself day and night; manage the five centres; arm oneself with patience. The false personality is to be sacrificed, and its vain personalities dissolved, so that Consciousness awakens.

A PRACTICE

First of all, it becomes necessary to dissolve those vain personalities that we carry inside us, precisely with the objective of awakening Consciousness.

THE FIFTH GOSPEL · THE VERTICALITY OF EXISTENCE · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

A PRACTICE

It is necessary for us to resolve to destroy the false personality. This is possible if we make a dissection of jealousy, of vanity, of the "I's" of worries, of pride, etc. When one comprehends that conceit is one of the densest factors of the false personality, he resolves to make a dissection of that element and radically dissolves it.

THE FIFTH GOSPEL · PSYCHOLOGICAL FOUNDATIONS OF THE FALSE PERSONALITY · *Third Chamber – Mexico City*

07

A PRACTICE

The "I's" of conceit and vanity, which correspond to the false personality, entrap us, they make us identify with the things of this world, with material things, with the occurrences, with the different events recurring in time. One has to learn to produce the separation from oneself, the separation from all things; not identify oneself with occurrences, with incidents, with things, with events, etc., because that identification absorbs, vampirizes one's Consciousness and, in fact, submerges it more profoundly. So, we need our Consciousness to awaken, which is possible by making the separation between ourselves, the things, the events and the occurrences.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

A PRACTICE

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

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

A PRACTICE

Whoever wants to learn to eliminate all the harmful factors of the false personality must manage the five centers of the organic machine and know how to manage them. It is also necessary to know how to use the energies that flow within the organism.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

It is necessary to change, my dear brothers, change is urgent, and this is not possible if the false personality continues to exist in us.

The Fifth Gospel

A PRACTICE

There are many useless mechanical "I's" in the five centers of the machine that must be eliminated, "I's" of many stupidities that must be eliminated. Conceit, vanity within the false personality originate, from their depths, certain actions that prove to be totally mistaken and harmful. See for yourselves how necessary the self-exploration of oneself is, how indispensable it is to self-explore!

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

A PRACTICE

When we disintegrate what we must disintegrate –the ingredients of the false personality– a didactic, dialectic transformation will be produced, and the result of that, of such a transformation, becomes an awakened, lucid Consciousness.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

A PRACTICE

We need to become more profound in thinking. What would superficial people seem like? Superficial people are like those puddles formed on the roads. In the shallow puddles, the water rots and there only mud is left. And people of profound thinking, what would they seem like? Like deep lakes. There live the fish, there life throbs. We need to become very profound so as to discover so many and many things that the false personality has. What is most serious is that if one identifies with the false personality, if one lives in it, then he fails, and in the long run, he will have to involute over time within the Infernal Worlds.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

A PRACTICE

It is difficult for someone to maintain himself in continuous self-observation, day and night, constantly; it is difficult to find someone like that. When one truly perseveres, one smashes the "I's", destroys them and liberates the Consciousness, making it refulgent, making it awaken. It is necessary to change, my dear brothers, change is urgent, and this is not possible if the false personality continues to exist in us.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

A PRACTICE

There is a third state of Consciousness that we could say is the one of self-remembering –of remembering the Being, the Consciousness, oneself, the Being–. This third state of Consciousness is very precious. We need to enter this third state of Consciousness, which is that of plenitude, of bliss, and it is not possible to pass to this state of Consciousness while we are trapped in the false personality. But if we manage to separate ourselves from the false personality, then we enter the third state of Consciousness, that of remembering ourselves, our own Being, the Consciousness of the Being. Thus we achieve the awakening of the Consciousness.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

A PRACTICE

Master: Well, people would sacrifice everything but the suffering. People are capable of sacrificing their vices, their passions, their very life, but not their pain. They love their sufferings too much, they do not sacrifice them for anything, but they must sacrifice them as well. And one has to sacrifice the false personality, the identity that we have, what we apparently are. Our personality must be lost to ourselves.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

III The personality in a passive state is receptive

A passive personality receives the messages of the Being through the superior centres, but it stays active while heavy aggregates of hatred, pride, envy and lust control it. Eliminating them makes it passive; keeping mind and feeling out of the affairs of life lays the ground for awakening and self-remembering.

A PRACTICE

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*

07

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*

07

A PRACTICE

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*

07

A PRACTICE

Master: The personality must become increasingly passive in order for us to become receptive. When one becomes receptive, one feels the Being more and more through the superior emotional center. That is why it is written: "Blessed are the pure in heart, for they shall see God".

The Fifth Gospel · Intelligent Assimilation of Impressions

The personality must become more and more passive and receptive to the word that comes from above, from on high.

The Fifth Gospel

A PRACTICE

Master: The personality becomes more and more passive as we eliminate the psychic aggregates of ninety-six laws. There are certain heavy aggregates that, unquestionably, control the false personality. These aggregates that are said to be of ninety-six laws are vanity, pride, selfishness, violent anger, self–love, jealousy, hatred, self-importance, intolerance, etc. If we eliminate such psychic aggregates, the personality becomes passive.

The Fifth Gospel · Intelligent Assimilation of Impressions

07

A PRACTICE

Undoubtedly, the personality in a passive state is receptive, it can receive the messages of the Being that come through the superior centers. Thus, in this way, little by little we learn to obey the orders of the superior parts of the Being. But one has to make the personality passive by eliminating the psychic aggregates of ninety-six laws.

The Fifth Gospel · Intelligent Assimilation of Impressions

07

A PRACTICE

First of all, [one must] not allow the mind and the feelings to meddle in the various circumstances of life; the human personality must become calm, passive. This implies, in fact, a tremendous activity of the Consciousness; this means to learn to live consciously; this means to lay the foundations for the awakening. Everyone would like to see, hear, touch and feel the great realities of the Superior Worlds. But, really, how could sleeping people become exper-imenters of the great realities? How could those who have their Consciousness in dreams, be researchers of life in the supra-sensitive regions of Nature and of the Cosmos?

The Fifth Gospel · Pedagogy of Knowing How to Live · *Third Chamber Mexico City – 1974*

07

A PRACTICE

So, brothers, he who wants to be master of himself must begin by not allowing the mind and the feelings to get involved in the matters of practical life. But of course, this requires, as I have already said, a tremendous passivity of the personality and a frightening activity of the Consciousness. That is precisely what we need: activity of the Consciousness. When the Consciousness becomes active, it comes out of its lethargy, and then, it is obvious that awakening comes.

The Fifth Gospel · Pedagogy of Knowing How to Live · *Third Chamber Mexico City – 1974*

07

A PRACTICE

And like that, as the personality becomes passive, as the mind and the feeling are being restrained so that they do not get involved where they should not, the awakening will get greater and greater; and like that, we will end up becoming great investigators of life in the Superior Worlds. Whoever wants to awaken, must do it here and now; whoever awakens here and now, awakens in all the corners of the universe.

The Fifth Gospel · Pedagogy of Knowing How to Live · *Third Chamber Mexico City – 1974*

07

A PRACTICE

The personality must become more and more passive and receptive to the word that comes from above, from on high. That word comes through the superior centers of the Being and reaches the mind. But if we are not receptive, if we do not learn to relax, if we forget ourselves, how could we receive the messages coming through the superior centers of the Being, in what way?

The Fifth Gospel · The Metaphysical Value of Knowing How to Listen

10 PASSAGES · 4 PRACTICES

IV The normal process of every Initiate: disintegrate the personality

Dissolving the Ego is not the end: within the personality the possibility of error remains, so whoever has died in himself must disintegrate the personality as well. Only then come the Baptism of Fire and real enlightenment; Revelation's two beasts are read as the Ego and the personality.

Therefore, there could be someone who may have disintegrated the psychic aggregates, but if he does not disintegrate the personality, be will not be able to attain authentic enlightenment and the joy of living.

THE REVOLUTION OF THE DIALECTIC

A strong individuality totally replaces the personality which is a grotesque form of the Dry Mercury.

THE REVOLUTION OF THE DIALECTIC

07

A PRACTICE

The energy which we spend in the personality should be utilized to eliminate everything that does not belong to the Being; such is the case of the negative customs which are also forms of Dry Mercury.

THE REVOLUTION OF THE DIALECTIC

07

A PRACTICE

Whoever, in reality and in truth, wants to get in touch with the superior emotional mind and with the superior mental mind must succeed in bringing the personality to a passive state; and whoever wants to live continuously in contact with the two superior centers –the emotional mind and the mental mind– will have to disintegrate not only the Ego, but the personality as well.

THE FIFTH GOSPEL · THE SEVEN MINDS AND THE SEVEN TRUTHS · *Third Chamber – Mexico City – July 13, 1977*

07

But within the personality are all the possibilities of error, the acquired habits, the false education received, the passions and the violence. Whoever has dissolved the Ego, the "I", he still has the personality and within the personality, there is the possibility of error.

The Fifth Gospel ·The Seven Minds and the Seven Truths ·*Third Chamber – Mexico City – July 13, 1977*

Whoever has dissolved the Ego, the "I", he still has the personality and within the personality, there is the possibility of error.

The Fifth Gospel

> *The Book of Revelation speaks about two beasts. The first is the Ego; the second, the personality. For both, the lake burning with fire and sulfur, which is the Second Death.*

The Fifth Gospel ·The Seven Minds and the Seven Truths ·*Third Chamber – Mexico City – July 13, 1977*

07

> *So, distinguish between the Beast –which is the Ego– and the false prophet who makes the mark of the Beast –the personality–.*

The Fifth Gospel ·The Seven Minds and the Seven Truths ·*Third Chamber – Mexico City – July 13, 1977*

07

A PRACTICE

Whoever has dissolved the Ego, has to dissolve the personality. And when the personality has disintegrated atomically, then the Baptism of Fire comes. Understood? From then onward, profound inner Enlightenment and real authentic happiness reigns in us; the three important parts comes together into one, that are: Sat, the Being; Chit, the awakened, enlightened Consciousness; and Ananda, the supreme happiness. Is the brother going to ask something?

The Fifth Gospel · The Seven Minds and the Seven Truths · *Third Chamber – Mexico City – July 13, 1977*

07

A PRACTICE

Thus, whoever has killed the Ego, whoever has disintegrated it, whoever has died in himself, has to follow the normal process of every Initiate: disintegrate the personality.

The Fifth Gospel · The Seven Minds and the Seven Truths · *Third Chamber – Mexico City – July 13, 1977*

07

And once one has gone through the Buddhist Annihilation, one has to annihilate the personality. And once the personality has been annihilated, the seventh step is reached, that of the Master. Then, as a result or sequence or corollary, one receives the Baptism of Fire, which brings Enlightenment.

The Fifth Gospel · The Seven Minds and the Seven Truths · *Third Chamber – Mexico City – July 13, 1977*

10 PASSAGES · 2 PRACTICES

V The personality must also be annihilated

With the ego, the personality too must be reduced to cosmic dust, since it stands between the body and the Being and blocks illumination. The alchemical books speak of transmuting its lead into gold and reducing the old personality into the semen it came from, so that the four bodies submit to the Innermost.

A PRACTICE

26. One has to transmute the lead of our personality into the pure gold of the Spirit. 27. One has to engender the Sun King crowned with the red Diadem.

MANUAL OF PRACTICAL MAGIC, 1954

A PRACTICE

45. Neither sublimation nor transmutation can exist without first of all reducing our old personality into the semen from which it was formed.

TREATISE OF SEXUAL ALCHEMY, 1954

07

The "I" is merely a larva; it is the same larva of the threshold, that becomes increasingly complicated; the "I" is the internal beast that controls the four bodies (physical, etheric, astral and mental bodies); this is how this monster called "Personality" is constituted. The 'I' of many Masters no longer wants political positions, but wants spiritual positions. It enjoys it as a leader and fights for high hierarchical positions in schools, lodges and spiritual movements. We have to put an end to the process of the I and to the personality in order to have the right to Be. We have to put an end to individuality in order to have the right to receive the Crown of Justice.

THE GREATER MYSTERIES, 1956

07

We have to put an end to the personality and the "I" in order for the Being to be born in us; we have to put an end to individuality.

The Greater Mysteries, 1956

07

The Masters of Karma use a sacred mask which is in the form of a jackal's head, or plumed wolf, when they are officiating as Judges. With this mask, they present themselves to the Initiates in the internal worlds. This is the cruelty of the Law of love. Experience is the unique worthwhile thing that we acquire throughout our incarnations. With the death of our personality, our four bodies of sin cease tyrannizing us and humbly submit themselves to the will of our Innermost or universal soul.

Christic Aztec Magic, 1973

All subjective interference will conclude when the personality and the ego are destroyed, and the Being will resurrect within ourselves in order to express Himself in all His Plenitude.

Pistis Sophia Unveiled, 1983

Material emanations of the lion-faced or bestial-faced power, and the ego are precisely not only the variety of undesirable psychic elements, but moreover, they are also the personality.

Pistis Sophia Unveiled, 1983

07

Obviously, the personality must also be annihilated, and reduced to cosmic dust. The personality is never homogeneous.

Pistis Sophia Unveiled, 1983

07

The personality is Dry Mercury and Arsenic or poisonous Sulphur. This is known by the workers of the Great Work.

Pistis Sophia Unveiled, 1983

07

The personality interferes between the body and the Being. The personality serves as an obstacle for the Illumination.

Pistis Sophia Unveiled, 1983

07

All subjective interference will conclude when the personality and the ego are destroyed, and the Being will resurrect within ourselves in order to express Himself in all His Plenitude.

Pistis Sophia Unveiled, 1983

Part Five – After the death of the carnal body, the personality goes to the grave

14 PASSAGES

1 Three things go to the grave

At death the physical body, the vital body and the personality go to the grave. The two bodies decay together, while the energetic, atomic personality outlasts them, wanders the cemetery or pantheon, and disintegrates over a much longer time.

Three things go to the grave: 1. The physical body; 2. The vital body; 3. The personality. The physical and vital bodies disintegrate themselves little by little, in a simultaneous manner. Yet, the personality wanders around the cemetery or pantheon, and only through various centuries does it become disintegrated.

CHRISTMAS MESSAGES, 1952-66

Two things go to the grave. The first is the physical body, and the second is the human personality.

THE BOOK OF THE DEAD, 1965

07

As we have already said, the latter is formed during the first seven years of infancy and is strengthened with experiences.

THE BOOK OF THE DEAD, 1965

07

Sometimes the personality wanders through the cemetery, or leaves its grave when the mourners visit and bring flowers.

THE BOOK OF THE DEAD, 1965

07

The personality is energetic and atomic. The personality is perishable. There is no future for the personality of a dead person, it is mortal.

THE BOOK OF THE DEAD, 1965

07

The personality is not re-incarnated. The personality is a child of its time and dies in its time.

THE BOOK OF THE DEAD, 1965

07

Only the corpse and the personality of the dead man go to the grave. The vital body has more reality than the physical body.

The Book of the Dead, 1965

That which continues, that which does not go to the sepulcher is the ego, the myself, the very self.

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

Within the sepulchral tomb, the physical body and the personality come to an end. However, the personality slowly disintegrates and does not always remain within the tomb since it usually wanders around the cemetery or pantheon.

The Solar Bodies, 1968

07

Pseudo-Occultist literature has abundantly spoken about the Vital Body or Lingam Sarira (which is the foundation of organic life). The existence of the physical body would be impossible without the vital body. However, the vital body is not the personality. At the rate at which the cadaver disintegrates, so too does the Vital Body. Yet, the personality ambulates within the pantheon and its disintegration is slower than that of the Vital Body.

The Solar Bodies, 1968

07

Three things go to the pantheon or cemetery: First, the physical corpse; second, the vital body (the latter escapes from the physical body with the last exhalation), such a vehicle floats before the sepulcher and slowly decays as the physical body disintegrates; third, the ex-personality. The latter can sometimes escape from the tomb and ambulate around the cemetery or bead for some places that it is familiar with.

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

07

There is no doubt that the ex-personality slowly dissolves with time; there does not exist any tomorrow for the personality of the dead person; the former in itself is perish That which continues, that which does not go to the sepulcher is the ego, the myself, the very self.

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

07

The personality is energetic, is not physical, as many persons think and after death slowly decomposes in the cemetery until it disintegrates radically.

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

07

Therefore, it is obvious that when death comes, three things go to the grave: first, the physical body; second, the vital base or organic nisus formativus –which in these current times has already been photographed–; third, the ex-personality.

The Fifth Gospel ·The Organization of our Inner World ·*Public Lecture – 1975*

07

About this one I will say the following: no one is born with a personality, it has to be created. It is created during the first seven years of childhood through the example of the elderly, through friendships, in school when one is a child, etc., and it strengthens with time and experiences. It is energetic, it is not physical. The fanatics of the doctrine of the Sadducees would never accept it. This personality, at the time of death, goes to the grave; it enters and leaves the grave, it rejoices when someone visits it; then it goes back into its coffin. It has reality, it slowly disintegrates until it finishes, until it becomes dust and ash. It belongs to the fifth coordinate.

The Fifth Gospel ·The Organization of our Inner World ·*Public Lecture – 1975*

13 PASSAGES · 1 PRACTICE

11 The personality rejoices when mourners bring flowers

The ex-personality enters and leaves its tomb, is glad of visits and flowers, loves its relatives and is seen by clairvoyants. Compassion is asked for these shadows, and their slow dissolution into dust is described.

The physical body in a gradual process disintegrates within the grave. The vital body floats before the sepulchre, its phosphorescent spectre at times being visible to persons who are very psychic. It disintegrates slowly as the physical body disintegrates. The personality is energetic, is formed during the first seven years of childhood, and is strengthened with time and with experiences. The personality is a child of its time; born in its time. There is no tomorrow for the personality of the defunct. After the death of the physical body, the personality is also within the grave, but it comes out when someone brings flowers, when some mourner visits. It moves about the cemetery and returns to its grave. Within the cemetery, it slowly disintegrates.

TAROT AND KABALAH, 1978

In the name of Truth we must state that the personality is formed during the first seven years of childhood and is strengthened with time and experience...

THE MYSTERY OF THE GOLDEN BLOSSOM, 1971

07

After the death of the carnal body, the personality goes to the grave, however it usually escapes from the tomb to wonder in the cemetery.

THE MYSTERY OF THE GOLDEN BLOSSOM, 1971

07

A PRACTICE

We should also extend our compassion very extensively to these discarded personalities which have the grave as their abode...

THE MYSTERY OF THE GOLDEN BLOSSOM, 1971

07

The flowers and visits of the mourners are very pleasing to discarded personalities. The disintegration process of these personalities is most often, in reality, amazingly slow. In the moments that I am writing these lines, my companions who fell on the battle fields during the Mexican Revolution, come to mind. Undoubtedly their sepulchral personalities emerged from their tombs to receive me when I visited an old cemetery, they obviously recognized me and they inquiringly questioned me, asking about my existence and way of life at present.

The Mystery of the Golden Blossom, 1971

07

The personality is subconscious or infra-conscious. The personality enters and leaves the sepulcher whenever it wants.

Treatise of Revolutionary Psychology, 1975

One has to have pity also for those shadows of the loved ones and bring them their flowers, of course, because it is a comfort to those shadows; our charity must also extend to these shadows.

The Fifth Gospel

The personality rejoices when mourners bring flowers, it loves its relatives and dissolves very slowly until it becomes cosmic dust.

Treatise of Revolutionary Psychology, 1975

07

Obviously, three things go into the grave: first, the body of flesh and bone, which rots inside the grave; second, the vital body or bioplastic body –as the Russians call it, which floats near the corpse–, it decomposes little by little as the

physical body also decomposes. But there is another thing that goes into the grave: I refer, clearly, to the personality.

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

07

The personality is not the physical body. The personality is energetic, it cannot be seen with the physical eyes, but it does exist! When one comes into the world, one does not come with a personality. This is formed with the example of the parents, with what one sees in school, with the experiences of life, etc. In reality and in truth, the personality is formed during the first seven years of childhood, and it gets strengthened with time and with experience.

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

07

At the time of death, the human personality also goes to the grave; it enters and exits it, it comes and goes. It is perceptible to the clairvoyants. Anyone who has a little bit of extra-perception can see the ex-personality. It dissolves slowly inside the grave.

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

07

Master: Maybe you are wrong, brother, in the remembering, because any esotericist knows very well that one is not born with a personality, that one must create it; and he creates it during the first seven years of childhood and strengthens it with time and experiences. There is no tomorrow for the personality of the deceased. When one dies three things go to the graveyard: the physical body, the vital body and the ex-personality, which must disintegrate.

The Fifth Gospel · The Seven Minds and the Seven Truths · *Third Chamber – Mexico City – July 13, 1977*

07

No one is born with a defined personality, the personality is a daughter of its time, it is born in its time, dies in its time; there is no tomorrow for the personality of the dead. This personality is formed during the first seven years of

infancy and is strengthened with time and experience. The personality is energetic. In the process of organic decomposition, the planetary body is dissolved first together with the vital body; the ex-personality dissolves more slowly. However, during the first few days of dissolution, that ex-personality separates from the visible and tangible matter in the physical world [so that it may appear in other places].

The Fifth Gospel · Serious Consequences of Human Hypnotism · *Third Chamber – Mexico City – 1973*

07

Master: Three things go the cemetery. First, the physical body; second, the vital seat, a kind of etheric ghost that slowly decomposes before the grave; and third, the ex-personality of the dead. No one is born with a personality. Personality, in itself, has a beginning and an end. No one is born with a personality, but it is formed during the first seven years of childhood and is strengthened with time and experience. That personality goes to the grave; sometimes it leaves the grave when someone visits it, when someone brings it flowers, and then returns to its grave. One has to have pity also for those shadows of the loved ones and bring them their flowers, of course, because it is a comfort to those shadows; our charity must also extend to these shadows.

The Fifth Gospel · The Need to Develop the Inner Mind · *Interview – Mexico City – 1975*

16 PASSAGES

III The discarded personality can survive for entire centuries

Strengthened by experience, the ex-personality lasts longer than the vital body; one ego may leave ten of them behind, conversing in the cemetery, until they fade while their memory stays in the akashic archives. For months after death it can become visible and tangible, yet it is never immortal: what goes on is the Ego.

Unquestionably, the ex-personality is of greater duration than the eliminated vital base. With this I would like to affirm that the vital body slowly decomposes as the physical body disintegrates, in the sepulcher.

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

The personality is different, because it becomes invigorated through time with the different experiences of life, it obviously lasts longer; it is a firmer energetic note, it often resists during many years.

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

07

It is not exaggerating in any m to affirm that the discarded personality can survive for entire centuries; it is curious to contemplate various discarded personalities talking among themselves.

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

07

I am now talking something that to you might appear strange; I have been able to count up to ten discarded personalities corresponding to the same owner; that is ten returns of the same ego.

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

07

However, I want to clarify this a bit more, to avoid confusion; I have said that one is not born with the personality, that one should form it, that this is possible during the first seven years of infancy; I have also affirmed that in the instant of

death such a personality goes to the pantheon and that sometimes it ambulates within the same or it hides in its tomb.

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

07

Think for a moment on an ego that after each return escapes the physical body. It is clear that it leaves behind the personality.

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

07

If we reunite for example, ten lives of the same ego we will have ten different personalities and the latter can reunite through affinity to converse in the cemetery and exchange subjective opinions.

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

07

Indubitably such ex-personalities weaken little by little, they extinguish extraordinarily until they finally disintegrate radically.

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

However, the ex-personality is never immortal, in the end, it dissolves.

The Fifth Gospel

However, the memory of such personalities continues in the causal world, among the akashic archives of nature.

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

07

The emotional attachment of the disembodied diminishes the velocity of the quanta in such a manner that the ex-personality of the deceased can be accessible to the retina of a living person. Then, the personality of the deceased person rem palpable.

The Revolution of the Dialectic

07

On a certain day I found myself on the 5 de Mayo street, in Mexico City, with an old friend; I greeted him raising my arm and I continued on my way. A few days later I met a relative of my friend and, to my surprise, he told me that Mr. Garcia Peña, the one whom I had greeted, had died two months ago. Undoubtedly, this friend's ex personality, attached to this world in which we live, made itself tangible repeating the same actions that he was mechanically accustomed to.

The Revolution of the Dialectic

07

It is indubitable that a close relationship exists between the energetic and atomic personality and the quanta which posses their own vibratory frequency. The disembodied, due to their emotional attachment to this three-dimensional world, customarily decrease the quantum vibration of their personalities in an unconscious manner, thus making themselves palpable and perceptible.

The Revolution of the Dialectic

07

Now, what was it that became visible and tangible for those young folks? What was it that danced with them there, at the party? Well, actually, it was the ex-personality of the dead woman. That tends to, at times, become visible and tangible; although you do not believe it, it is true.

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

07

"Sir, as I told you, he died." The caller was perplexed, he was surprised through the phone line, the astonishment increased, I understand that he even panicked. This is possible simply because of the ex-personality of the deceased who, during the first days of death and for several months later, has a lot of power to become visible and tangible in the physical world.

The Fifth Gospel ·Serious Consequences of Human Hypnotism ·*Third Chamber – Mexico City – 1973*

07

However, the ex-personality is never immortal, in the end, it dissolves. What continues, what does not go to the sepulchral grave is the Ego. As I told you, it is nothing more than a group of psychic aggregates. When one, the esotericist investigator, investigates such aggregates in the fifth dimension of nature and the cosmos, he realizes that he does not possess in any way the Superior Existential Bodies of the Being as the different pseudo-esoteric or pseudo-occultist organizations maintain. The figures of the disembodied humanoids, such specters, assume gigantic and not-at-all pleasant shapes as the different aggregates penetrate and interpenetrate each other. When one of the inhuman aggregates that constitute the Myself acts independently from the whole group, then it assumes these animal figures that are more or less big, more or less small, short, tall, short, imprecise, abominable.

The Fifth Gospel ·Serious Consequences of Human Hypnotism ·*Third Chamber – Mexico City – 1973*

07

If a competent investigator examines a deceased in the molecular region, he realizes that this Ego does not have a truly defined personality. The personality, that person that we have known in the world – perhaps very loving and kind, very dear to us– has died, it is true, has ceased to exist, and that which continues is by no means the person. The psychic aggregates are not the person. They are a group of psychological, animalistic, infrahuman defects, and we would also say, a compendium of memories as a result of many yesterdays.

The Fifth Gospel ·Serious Consequences of Human Hypnotism ·*Third Chamber – Mexico City – 1973*

18 PASSAGES

IV It is not the human personalities which reincarnate

What returns is the Intimate, the Essence or the ego, not the personality: each life the ego fabricates a new one, and the Intimate is a tree whose leaves are passing personalities. The ordinary man keeps no personality beyond death, while the Initiate who has built the higher bodies has four, one of them immortal in the astral world.

Today, the times have changed: we are beginning the New Aquarian Age and we have to isolate from this terrestrial globe those personalities that are already separated from their divine triads to cleanse the atmosphere of all evil. That is all, if this is reason for mockery on the part of lecture-hall spiritualists and occasional readers, whose fault is it? When the bridge called "Antakarana", which communicates the divine triad with his "inferior I" is broken, then the inferior I is left separated and is sunk in the abyss of destructive forces, where it disintegrates little by little. This is the second death of which the Apocalypse talks to us about; that is, the state of consciousness called "Avitchi". In these cases, the divine triad (Atman-Buddhi-Manas) is clothed with a new mental and astral body to continue its evolution, and the discarded personality is submerged in the state of "Avitchi", into the most inexpressible suffering.

ZODIACAL COURSE, 1951

18. All of these personalities have died, however their aroma have remained injected in the Tree of Life (the Intimate) and in the Am-ic Egg.

IGNEOUS ROSE, 1954

07

19. It is not the human personalities which reincarnate, but the Intimate, the Divine Triad, the Tree of Life whose aroma is injected by its passing leaves (passing personalities). 20. The Auric Egg is the protective armour that protects all of our internal vehicles. It is the aura of the Intimate.

IGNEOUS ROSE, 1954

07

27. In such cases, the eternal Triad must revest itself with a new personality in order to continue its cosmic evolution, while its tantric ex-personality is slowly

being disintegrated in the Avitchi.

Igneous Rose, 1954

07

It is interesting to remember that during human sacrifice, the hearts of maidens were offered to the Gods. All this contains an esoteric meaning, which the erudite ignoramuses of this century do not understand. It is clear that we do not approve of human sacrifice. These sacrifices were barbaric; millions of children and maidens were sacrificed to the Gods. These were horrifying scenes of pain; abominable. We are only reflecting, however, upon the fact of offering the bleeding heart to the Gods. This fact is tremendous. The Intimus needs to swallow the heart of man, that is to say to assimilate it, absorb it, devour the human personality that has fabricated that which is called Soul. It is truly the case that the Intimus is like a tree with many leaves. Each leaf is a human personality. The Intimus does not have one single personality as pseudo-esotericists believe. The Intimus has various personalities, and what is most astounding is that he can have them incarnated in different parts of the world.

The Perfect Matrimony, 1966

07

Death is a subtraction of fractions; when the mathematical calculation ends, all that remains are the values of Consciousness. The values of the personality are subtracted. For the personality of the defunct there is no tomorrow, it has a beginning and an end. Trapped within the "Ego" are the values of the Consciousness. These, seen clairvoyantly resemble a legion of phantoms. This is what continues.

Tarot and Kabalah, 1978

07

That which continues beyond the sepulcher is the Ego, the sum of diverse brutal, animallike psychic aggregates. When I contemplated my friend in the story, with pain I was able to understand that his personality had been annihilated; all that I had before my eyes was a sum of grotesque animal-like figures, penetrating and interpenetrating each other mutually to give a false appearance of a sepulchral, cold and spectral personality. What had become of

my friend? Where was he? Since he had not fabricated the astral body, it is obvious that he had ceased to exist; if my friend had fabricated an astral body by means of sexual transmutation, if he had really practiced sexual magic, it is clear that he would have fabricated the sidereal vehicle and he would then have been able to continue with his astral personality in the hypersensible regions of nature; unfortunately, this had not been the case.

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

07

We have been told that in the precise instant of death, in the moment when the dead person exhales his last breath, he projects an electro-psychic design of his personality; such a design continues in the suprasensible regions of nature and later, comes to saturate the fecundated egg; in this manner on returning, on coming back, on reincorporating ourselves into a new physical body, we come to possess personal characteristics very similar to those of the previous life.

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

07

When returning, the three per cent of free essence is totally impregnated in the fertilized ovum; unquestionably, we continue in the seed of our descendants. Personality is different; there is no tomorrow for the personality of the deceased; personality slowly dissolves at the mausoleum or cemetery.

The Great Rebellion, 1975

In each reincorporation —return— the ego fabricates a new personality.

The Revolution of the Dialectic

In each reincorporation —return— the ego fabricates a new personality. Each person is different in each new reimbodiment.

The Revolution of the Dialectic

07

When we return to this world, we have to create a new personality. This is formed with time and with the experiences. By returning to have a physical body, the Ego reincorporates itself again, I mean, the "I's" take possession of the new body again, and then the same scenes are repeated, the same dramas, the same comedies, the same tragedies.

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

07

In an ordinary person, something very different happens. Since he has made no positive or negative crystallization, that which continues beyond death is nothing but a whole bunch of devils, it has no value at all. People like that do not have a personality in the beyond; the only one they have here, they lose. Therefore, after death, the only thing that moves there is a whole bunch of devils, it has no value at all. These creatures are perishable.

The Fifth Gospel · The Two Types of Metaphysical Crystallizations · *Thud Chamber – Mexico City – 1975*

07

Disciple: When someone self-realizes, does it infuse a certain personality with the character of eternity?

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

Master: Well, I could say yes. For example, a resurrected Master who can preserve the physical body, will obviously have an eternal personality in the physical world; he will have another eternal personality related to the astral body; another eternal personality in the mental world, related to the mental body; another personality in the causal world, related to the causal body.

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So, there are four fundamental personalities: the physical, the astral, the mental and the causal. There are four personalities: the physical which is governed by

forty-eight laws, the astral which is governed by twenty-four laws, the mental which is governed by twelve laws and the causal, which is governed by six laws.

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Disciple: Master, then I would like you to clarify to me if the Masters have four personalities.

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Master: Of course, because the Masters have their physical, astral, mental and causal body. On the other hand, neophytes do not yet possess such bodies, but they only have the planetary body –the physical body– with its corresponding vital seat. Beyond that, the only thing they possess is the Ego. So, the poor profane ones have nothing but the personality, the physical personality. The personality is born in its time, dies in its time; there is no tomorrow for the personality of the dead. After death, the only thing that goes on is a whole bunch of devils; they do not have an order, it doesn't exist.

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But another thing is a true Initiate. If a man creates, for example, an astral body, if he has the luxury of creating it, he unquestionably creates a personality as well, and after death he finds his immortal personality in the astral world.

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How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for the personality in every form he uses: *personality* and *personalities*, the *false personality*, the *human* and the *new personality*; the *persona*; the first seven years of life wherever the child, the Essence or what is acquired stood beside them; and the Essence set against what is borrowed, educated or imitated. That returned **613 candidate paragraphs in 45 books**. Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 93.0% of the time and on the class 83.2%, and a third reader, who saw neither verdict, settled the 43 they did not. 246 were judged printable and **237 are printed here**, the rest carried inside them where his sentence ran on, or set aside as the same sentence said again; every other paragraph is recorded with the reason it was set aside.

What was set aside. Most of it named the personality in passing — one word in a list of the bodies, or the ego's own teaching. The Essence on its own stayed with *The Human Soul*, the mechanics of return with *Return and Reincarnation*, and *personality* meaning simply a famous person stayed where it was.

Nothing of his is changed except where the scanner ran the next chapter's heading into the end of a paragraph; that heading was taken out silently.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 46 ranges run over more than one paragraph.

130 passages also stand in a finished work, and every one is marked where it stands, most of them in *Return and Reincarnation*, *The Human Soul* and *The Being Is the Being*. 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 45 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.