

Pride

Three faces of one ego — the pride that swells, the pride that is wounded, the pride that pities itself — and the worst of them wears a religion

103 PASSAGES · 17 BOOKS · 14 PRACTICES · 7 SHARED · 27 LECTURES · 7 SECTIONS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, so anything on this page can be found again in the source.

Three faces of one ego, not three egos. The work was asked for in three parts — self-importance, self-love, self-compassion — and the corpus refused two of them. Self-love and self-esteem are one thing in his vocabulary: *"Self-esteem is something terrible… They love themselves too much."* And he has no doctrine of self-compassion as a virtue at all; what he names is self-consideration, self-justification and self-consolation, and he calls all three pride. So the page follows him rather than the request.

And he also said it out loud. 52 of these passages come from *The Fifth Gospel* — his lectures, taken down from the tape — and they carry the name of the lecture they were spoken in, and where and when he gave it. It is the lectures that give this work the form of pride he calls the most dangerous of all, and says least about in the books: *mystical pride* — believing ourselves saints, sages, Gods, great Initiates. Where the transcribers marked a place the tape had lost, that passage is not printed at all.

The image that binds all three faces is a robe. A philosopher walks through Athens in a cloak full of holes to show everyone his humility, and is told: *"your vanity is visible through the holes of your garment."* He returns to it in six books, and in the lectures he tells it with different names — Antisthenes and Socrates rather than Aristippus and Plato — and both tellings are printed, because he told it both ways.

How this edition is arranged. By where pride works: in the centres of his psychology where his passages place it — intellectual, emotional, motor and sexual — and in the will, with what pride is before them and what is born in its place after — the balm for all of it, set apart at the end so it is not missed. The instinctive centre has no section, because none of this work's passages place pride there. The sexual centre holds one passage, because that is what this work's passages give it. The grouping is ours, made on 18 September 2026 at the editor's request; each section opens with one line of his, and every passage keeps the number it has always had, so the numbers no longer run in order down the page.

What is in it

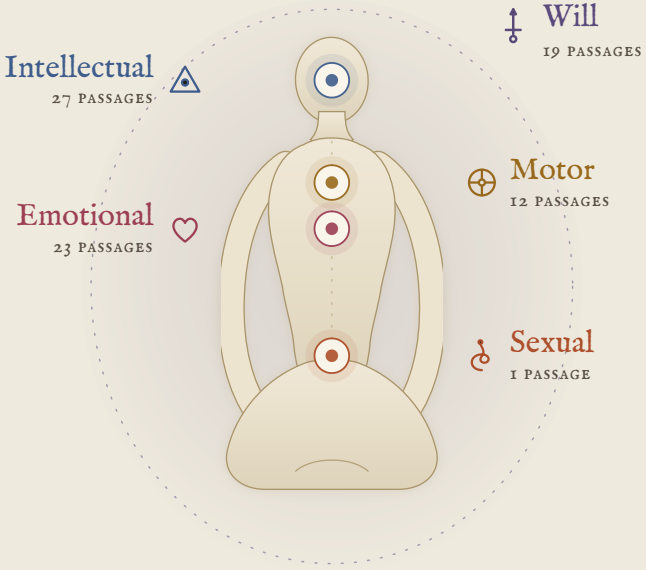
A practice, in a frame — something to do

1	What pride is	17
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THE MAP

Where pride works

He teaches that every defect lives in the five centres of the machine, and that the work on it is done by the will.



Each of these centres has an inferior part and a superior part, and he works with both.

Begin with *What pride is* 17

End with *What is born in its place* 4



WHAT IT IS

What pride is

17 PASSAGES

What pride is

"A conceited, vain, or proud person cannot consciously know how to take advantage of the Grace, the Light-Power that comes from the Father."

PISTIS SOPHIA UNVEILED, 1983

A conceited, vain, or proud person cannot consciously know how to take advantage of the Grace, the Light-Power that comes from the Father. Thus, before receiving the Grace of the Ancient of Centuries, we must disintegrate the psychic aggregates of mystical pride, mystical conceit and mystical vanity. Let us then make a complete differentiation between mystical prides, mystical conceit and mystical vanity, and the common and current pride, conceit, and vanity. Mystical pride, conceit and vanity are related to the Initiates, Adepts and simple aspirants.

PISTIS SOPHIA UNVEILED, 1983

Mystic Pride is a characteristic of the Interior Pharisee. These are people who boast of being Initiates, Saints and Wise, who renounce sex without having previously built the Solar Bodies, without having previously worked in the Ninth Sphere, without previously reaching the Second Birth; then they wind up developing the Abominable Kundartiguador Organ.

THE SOLAR BODIES, 1968

07

Truly, you only possess the lunar bodies and the animal ego, that is all. Then, why do you fall into mythomania? Your soul, your Essence, is bottled up asleep within the 'I'. Then, on what is your mystic pride based on?

RUNIC MAGIC, 1969

07

One of the gravest dangers that attack the devotee is vanity and pride. Many students fills themselves with pride and vanity when they begin to perceive the reality of the supra-sensible worlds. They then qualify themselves as masters, yet they have not achieved the complete development of their internal powers.

They begin to mistakenly judge others, based on their incomplete clairvoyant perceptions.

The Yellow Book, *1959*

07

The "I" is the origin of egotism, hatred, fornication, adultery, envy, anger, etc., etc. The "I" is the thirst of pleasures and the source of pride and vanity. Therefore, in order to incarnate the truth one needs to dissolve the "I." In order to attain internal peace, one needs to dissolve the "I," the myself. In order to acquire perfect clairvoyance and supreme illumination one needs to dissolve the "I."

Endocrinology & Criminology, *1957*

07

When one disintegrates, in reality and in truth, the psychic aggregate of pride, obviously humility crystallizes in us, which is the most precious virtue. Take into account that there is not only pride based on social positions, on capital, on family lineage, etc. There is a pride that is much worse and more harmful than all those forms I have just mentioned, and it is mystical pride: believing ourselves to be saints, sages, feeling that we are Gods, believing or supposing that no one is greater than us, that we are great Initiates, etc. This is serious because, in reality and in truth, pride will never allow us to have correct relations with the most elevated parts of the Being. When one cannot relate correctly with the most elevated parts of the Being, one cannot enjoy Enlightenment; he will have to live limited to books, to reading, listening to conferences, but he will never have the mystical experience of what is real. So first of all, it becomes urgent that, upon entering these studies, we attain the elimination from ourselves of mystical pride, which is the most dangerous one. If we achieve this, the precious virtue of humility will surface in us.

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

07

Disciple: Venerable Master, the vanity of believing oneself to be a good Gnostic, is it a representation that can consequently bottle up a part of the Essence?

Master: Well, that is a different thing. If one has the vanity to think of oneself as a good Gnostic, it is due to the "I" of vanity. There is no effigy there, there is no representation there. Quite simply, one feels really important; that is all. Let us see...

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

07

There are those who feel proud because of their position, their money, their fame and prestige, and there are those who feel proud of their humble circumstances.

Fundamental Education, 1970

Humility is a very exotic flower, whoever boasts of humility is full of pride.

The Revolution of the Dialectic

The pedantic, the vain, the proud, believing themselves to be very humble, wear the robe of Aristippus. Humility is a very exotic flower, whoever boasts of humility is full of pride.

The Revolution of the Dialectic

07

Some pseudo-occultists or brothers of many sects adore themselves so much that they have gotten to believe themselves as being fountains of humility and sanctity, They feel proud of their own humility. They are terribly proud.

The Revolution of the Dialectic

07

Many are the devotees of the path who do not covet money, but covet psychic powers. There are many devotees of the path, in the world, whose humility astonishes others; they can calmly sleep on the floor, at the door of a rich man

and are content with the crumbs that fall from the master's table, but they are proud of possessing many virtues or boast of their humility.

Esoteric Treatise of Hermetic Astrology, *1967*

07

HOLINESS Nothing can be achieved without Holiness. Crime also hides amongst the incense of prayer. All spiritual schools are full of adultery, fornication, gossip, envy, slander, etc. Pride dresses itself up in the tunic of humility, and within the robes of holiness, adultery dresses up as a saint. The most evil deeds I have known in life, I have seen them in the spiritual schools. It seems incredible, but among the oil of myrrh and the incense of peace, crime also hides. Devotees hide their crimes in the secret of their temples. Lay people have the merit of not hiding the crime. Devotees smile full of fraternity and stick the knife of treason into their Brother's back.

Christ Consciousness, *1952*

07

Conceit has so many faces, it is the worst enemy of the dissolution of the Ego. If one becomes conceited because of the virtue of chastity, in fact, one loses it. The one who says: "I am chaste, I am working in the Ninth Sphere, I am gnostic one hundred percent!", unquestionably, deep down they turn out to be perverse fornicators. The one who says: "I have already attained humility, I have no pride over anyone; I handle myself well with everyone; even the most unhappy ones, I have esteem, appreciation for them; in my house I receive everyone!". Well, the one who becomes conceited by the virtue of humility, undoubtedly resembles Antisthenes, the philosopher of Greece, who put on a robe full of tremendous holes to show everyone his humility, grabbed the stick of philosophy and went through the streets of Athens, and arriving before Socrates, the latter exclaimed: "Oh, Antisthenes, your vanity is visible through the holes of your garment". They say that Diogenes of Sinope upon entering the house of Plato and stomping his feet, said: "I am trampling your pride, Plato, trampling your pride!" Then Plato replied: "Yes, Diogenes, with your pride you are trampling my pride!" So, let us not be filled with conceit, because that defect is the worst enemy of the dissolution of the psychic aggregates.

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

07

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

07

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

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

Obviously, my dear brothers, we need to provoke a change in ourselves. If a mage, by a work of magic, dissolved vanity and conceit, people would find themselves totally transformed. Unfortunately, they would not know what to do, they would find themselves disoriented, they would not find meaning in life,

they would commit suicide, they would die. And nevertheless, one has to dissolve those two ingredients: conceit and vanity.

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



THE INTELLECTUAL CENTRE

In the intellectual centre

In the intellectual centre

"The degenerated mind lives trapped in the past; in preconceptions, pride, self-love, prejudices, etc., etc."

FUNDAMENTAL EDUCATION, 1970

The negative "I" of mystical pride deceives the devotees of the Path. Thus, believing themselves to be wise, they despise their Master and betray Him... The negative "I" appeals to our personal experiences, our memories, our best wishes, our sincerity. Hence, amidst all of these things, through a rigorous selection, this negative "I" presents something under a false light, something that fascinates. Thus, the outcome is failure...

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Having arrived at this part of our conference, I have to say that, regrettably, many texts of an occult, or esoteric type, etc., take one to mystical pride, and that is serious. Distinguished, very venerable authors, state that we are Gods, that each one of us is a God. Obviously, this declaration fortifies in us the mystical pride, which causes a lot of damage on the path of self-realization, because one, being conceited, convinced that he is indeed a God, can become a mythomaniac. Unquestionably, it is not possible to become a true Enlightened One when one has pride. I could never think of a God who is a drunkard, a fornicator, an adulterer, a fighter, who is selfish, envious, jealous, lustful, etc. Each one of us is, in reality and in truth, all of this. It has given me a lot of pain to always find in the occult texts –without mentioning organizations at these moments, some of which are very venerable– this tremendous and harmful statement that "we are Gods".

THE FIFTH GOSPEL ·THE NEED TO CRYSTALLIZE THE SOUL ·*Second Chamber – Mexico City – January 1977*

07

Let us look at pride, for example. It is not only the one who has money who is proud; it is not only the one who belongs to a very "high class" family, as they say, who is proud; it is not only the one who has a brand-new car who is proud,

who feels happy with it. There is another pride; I want to refer, in a clear way, to mystical pride. Some schools of a pseudo-esoteric and pseudo-occultist type say: "By means of the law of evolution, one day we will become ineffable gods; man is called to become a god." Of course, teachings like that lead one to mystical pride, to spiritual conceit, to mythomania. Because man, although he might be very perfect, although he might become a Bodhisattva, he is nothing more than that: a man. God is the Father who is in secret; only he is God. The Father can take the man if he is very perfect, if he is a Bodhisattva; put him in his mind, or put him in his heart, or put him to work outside himself, somewhere, to do something. But for that man, that good-for-nothing, to feel that he is God, is mythomania of the worst class, of the worst taste. We men are men, and nothing more than that: men. God is God, but we, men, are men. The one who feels very wise because he has some knowledge of pseudo-esotericism or pseudo-occultism here, in the mind, and thinks that he is already a great Initiate, has fallen into mythomania, he is full of himself.

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

07

Now, as for mythomania, it is clear, it is another question of the Ego, of the "I", with roots in the Antichrist as well. But mythomania is just as prejudicial as skepticism. What is it in us that gives us wisdom? Comprehension. It is neither mythomania nor skepticism. But one has to experience and comprehend. From direct experience and study comprehension is born, and comprehension gives us faith, but conscious one; not blind faith, but conscious faith.

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

07

So, then, the way AMORC teaches the practice is wrong; part of self-sufficiency, of the belief that one – a poor fool and miserable as one is– is capable of performing wonders, when one is not capable. One has to have faith, to start by being humble and to recognize that we are capable of nothing. That we are poor fools. If the Divine Mother appears here, after having opened the chakra well and after meditation, if she appears in meditation, she appears if she wants

to appear, and if she does not want to appear, then she does not appear. If she considers that it is not appropriate for us to know our past lives at that instant, at least at that moment, well, simply, she does not appear, and it is useless then to insist in front of the mirror.

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

07

Self-esteem is something terrible. For example, the fa natics of Materialism do not accept the Superior Dimensions of Space due to self-esteem. They love themselves too much and as is natural, they demand that the Superior Dimensions of Space, of the Cosmos and of all ultra-sensible life subject themselves to their personal whims. They are not capable of going beyond their narrow criteria and their theories, beyond their beloved ego and their mental precepts.

The Revolution of the Dialectic

07

Preachers speak much about the truth, but, is it perhaps possible to know the truth when self-esteem exists in us?

The Revolution of the Dialectic

07

It is only by putting an end to self-esteem, it is only with the mind free of assumptions that we can experience, in the absence of the 'I', that which is the Truth…

The Revolution of the Dialectic

07

Those who are self-sufficient and proud have the opinion that teachers and spiritual guides are not necessary.

Fundamental Education, 1970

07

These are degenerate minds, decrepit minds that do not know how to listen or how to discover what is new; minds that do not accept reality because they are embottled in self-love; minds that love themselves excessively, that do not know

about cultural refinement; crude, course minds, unpolished minds that listen only to their beloved ego.

Fundamental Education, 1970

07

The degenerated mind lives trapped in the past; in preconceptions, pride, self-love, prejudices, etc., etc. The degenerated mind does not know how to see new things, does not know how to listen, and is conditioned by self-love.

Fundamental Education, 1970

07

They have complete self-sufficiency, they look at the people of the Middle Ages with disdain, they think that they are super-civilized; they believe that they have arrived at the non plus ultra of wisdom. Such is their pride that they plan to conquer the Infinite, outer Space, they laugh at what they consider to be superstitions of the medieval sages; there you have the subject with a kalkian personality.

The Revolution of the Dialectic

07

The one who wants to realize himself has to practice sexual magic with his wifepriestess and tread the path of the most perfect sanctity. Many brothers of the path speak ill of their fellowmen and argue like parrots. This is not right. No one has the right to judge anyone, because no man is perfect. Our Lord the Christ already told us, "Do not judge so that you will not be judged", "With the rod that you measure others, thou shalt be measured", etc. We do not have the right to criticize the defects of others. Gossip and slander have filled the world with pain and bitterness; calumny is worse than stealing. Discussions and arguments have put an end to many spiritual schools. When two individuals argue, what they have is pride and haughtiness in the mind; both want to demonstrate their supposed superiority to one another, both have Satan enthroned in the mind. We should always respectfully express our concept and allow our listener the freedom to accept or reject our concept. Each one is free to think as he pleases and we cannot exercise power over another's mind, because that would be black magic.

The Greater Mysteries, 1956

When there is pride, the basis of this is ignorance.

The Fifth Gospel

All comparison is detestable; all comparison brings fear, envy, pride, etc. The fear of not obtaining what we want, envy for the progress of another, pride because we believe we are superior to others.

Fundamental Education, 1970

07

Clearly, some do not behave like that, or will not behave that way, out of pride. They will say: I will not back off, I have to 'beat the pants off them'!" There is the intellectual pride. If we do not eliminate the "I" of pride from ourselves, it is obvious that we will never achieve the Final Liberation.

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

07

Until now we do not know ourselves; we have a totally wrong concept about ourselves. Other people, possibly, see us in a different way, but we are conceited for being what we are when, in reality and in truth, we do not know ourselves.

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

07

When there is pride, the basis of this is ignorance. What can a person be proud of? Of his social position? Of his money? Of what? But if that person thinks that his social position is a merely mental matter, it is a series of impressions that have reached his mind, impressions about his social status, his money; when he thinks that such a state is nothing more than a mental issue, or when he analyzes the money matter, he comes to realize that this, in itself, exists in the mind in the form of impressions: the impressions produced by money, clearly; if he analyzes this thoroughly, if he really understands that money and social position and so

forth are but internal impressions of the mind, with the simple fact of understanding that they are only impressions of the mind, there is a transformation of them; then pride by itself falls, collapses, and in a very natural way, humility is born within us.

The Fifth Gospel · Psychological Protection Against Impressions · *Lecture given to the brothers of Colombia – Mexico City – 1974*

07

There are also people who are very full of themselves. These people do not want to listen to the word, they do not have an empty place, a little place for our word, they are full of themselves: of their conceits, their pride, their fatuities, their vanities, their theories, etc.; therefore, the word has nowhere to enter. Where would it enter if these people are full of themselves?

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

07

Those who are full of pride, of self-sufficiency, those who are stuffed with theories, do you think perhaps that they are in the right state to be able to receive the word? First of all, we have to recognize our own nothingness and inner misery before we can receive the nourishment of the word, and it is not possible to receive that nourishment if we do not know how to listen.

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

07

18. Those who always criticize, refute and attack us do so only because they are moved by their pride, selfishness and vanity.

Igneous Rose, 1954

07

Look at the lady who gets ready in front of the mirror, who applies make-up on the bags under her eyes, who brushes her eyebrows, who puts on some enormous artificial eyelashes, who colors her lips red, etc. Look at her dressed in the latest fashion, see how she looks at herself in the mirror, in love with herself! She is convinced that she is very beautiful. If we told her that she is frightfully ugly, she would be hurt in her vanity, and fatally. She has a terrible fantasy, her

form of fantasy makes her see herself as she is not, it makes her see herself extraordinarily beautiful.

The Fifth Gospel · Imagination as Power, Fantasy as Illness

07

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

Runic Magic, 1969

07

It is not enough to comprehend the psychological defect intellectually, it is necessary to submerge ourselves into profound inner meditation to catch the defect in the levels of the mind.

The Revolution of the Dialectic

07

The mind has many levels and profundities and as long as we have not comprehended a defect in all the levels of the mind, we will have done nothing and the latter will continue existing like a tempting demon in the depth of our own subconscious.

The Revolution of the Dialectic

07

When a defect is integrally comprehended in all the levels of the mind, then the defect disintegrates, upon disintegrating and reducing to cosmic dust the I which characterizes it.

The Revolution of the Dialectic

07

A PRACTICE

So, we must transform impressions by means of the Consciousness. It is very easy to interpose the Consciousness between the mind and the impressions, between the impressions and the mind. To receive the impressions with the Consciousness and not with the mind, we only need to not forget ourselves at any given instance. If someone, at any moment, is hurting us with the word, we must not forget our own Being, we must not allow the mind to react, we must not allow the Myself to intervene: self-love, pride, vanity, etc.

The Fifth Gospel · The Word and the Sacerdotal Magisterium

07

A PRACTICE

It is advisable, then, that we transform impressions by means of comprehension. If someone flatters us, praises us, how would we transform the vanity that such a flatterer could provoke in us? Obviously, praises, adulations are nothing more than impressions that reach the mind and the latter reacts in the form of vanity. But if such impressions are transformed, vanity becomes impossible. How would the words of a flatterer, the words of praise, be transformed? In what way? By means of comprehension! When one really comprehends that one is nothing more than an infinitesimal creature living in a corner of the Universe, in fact, he transforms by himself such impressions of praise or flattery into something different; he turns such impressions into what they are: dust, cosmic dust, because he comprehends his own position. We already know that our planet Earth is a grain of sand in space. Let us think of the galaxy where we live, made up of thousands and millions of worlds. What is Earth? It is a miserable particle of dust amid infinity. And what about us? Organisms, almost micro-organic of that particle. Then what? What would arise in us with these reflections? Humility, it is clear. And this, obviously, would produce a transformation of the impressions related to flattery, adulation and praise, and we would not react, as a result, in the form of pride, right? The more we reflect on this, the more we see the need for a complete transformation of impressions.

The Fifth Gospel · Psychological Protection Against Impressions · *Lecture given to the brothers of Colombia – Mexico City – 1974*



THE EMOTIONAL CENTRE

In the emotional centre

23 PASSAGES · 1 PRACTICE

In the emotional centre

"Hurt vanity causes frightful suffering."

PISTIS SOPHIA UNVEILED, 1983

Vanity also dresses in rags and many are the aspirants who dress poorly and walk the streets in total untidiness, but vanity can also be seen through the holes of their clothes. Innumerable aspirants have not been able to abandon Self-Esteem; they love themselves too much and they suffer the unutterable when someone snubs them.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

The diverse processes of anger lead the human being towards horrible social, economic and psychological failures. It is clear that one's health is also affected by anger. There exist certain foolish persons who enjoy anger since it gives them a certain air of superiority. In these cases anger is combined with pride.

THE REVOLUTION OF THE DIALECTIC

07

A PRACTICE

Certainly, people love themselves too much; that "I" of self-love is deeply entrenched in everyone. If they give us pats on the shoulder, we smile delightfully, and if they tell us some humiliating little word, we become serious and terrible. One has to annihilate that "I" of self-love; it is the third one that has to be charged, at that moment, with all the power of the Divine Shakti. To continue in subsequent days or nights the same work until the three colleagues of such a fatal scene are annihilated.

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*

07

Normally, no one knows how to see the point of view of others; no one knows how to put themselves in the place of others; each one is so dominated by the "I" of self-love, that it does not even remotely occur to them to think about putting

themselves in the place of others, to see the point of view of others. If one eliminates from himself the "I" of self-love, he takes a great step, and if one succeeds in eliminating those psychic aggregates which dearly personify arrogance, superiority and intolerance, obviously, one will make extraordinary advancements, because arrogance, precisely, –that which makes us feel like very great persons, which makes us behave in front of others in a way that is even despotic– is an obstacle for the awakening of the Consciousness. An arrogant person could never ever love his fellow men. How would he love them? Superiority, what will we say about that "I" of superiority? Why do we have to feel so important in front of the others, in front of our fellow man, if we are nothing more than miserable worms in the mud of the earth? That of superiority, of believing that we are superior to others, is an obstacle to awakening.

The Fifth Gospel · The Transvalorization of the Esoteric Work · *Third Chamber – Mexico City – 1975*

07

Even if I get annoying due to certain repetitions, I must tell you that we have to learn to love our fellow men. We could not love them if we did not understand them; we could not understand them if we do not make ourselves conscious of them; we could not make ourselves conscious of them if we do not make ourselves conscious of ourselves; and one cannot become conscious of oneself if one is not capable of eliminating the "I's" that I talked about this evening: self-love, intolerance, arrogance, which cause so much harm. Comprehend, disintegrate that class of elements. Disintegrate the one of self-importance because we are not important; not even I, who am the Founding President of the Gnostic Movement, could consider myself important. I consider that I am a vile worm in the mud of the earth and that is all. I neither think, nor wish to think, that I am greater than you. I am your servant, but nothing more than a servant, a humble servant. As long as we have within us the sense of self-importance, we will be marching on the path of error. My conference of tonight ends here. If anyone of you has something to ask, he can do so with complete freedom.

The Fifth Gospel · The Transvalorization of the Esoteric Work · *Third Chamber – Mexico City – 1975*

07

Hurt vanity causes frightful suffering. However, hurt pride can cause death. When vanity and pride are united, they can perform monstrosities. Vanity is also accustomed to being disguised with the costume of modesty. A vain painter or writer can appear in public displaying a costume of a beggar. When an artist is hurt in his vanity, then he is apt to fall into terribly painful situations. A fruit bearing olive tree is like the one who works on himself and who trusts in the grace of God from all eternity. The Lord knows how to pay well the one who trusts in His holy name.

Pistis Sophia Unveiled, 1983

07

We have to comprehend, for example, what the process of resentment is, we have to dissect resentment. When one arrives at the conclusion that resentment is due to possessing self-esteem in our interior, we then struggle to eliminate the 'I' of selfesteem. But we have to comprehend it in order to be able to eliminate it, we could not eliminate it if we have not previously comprehended it.

The Revolution of the Dialectic

07

When one, for example, does no t become identified with an offender, one forgives him, loves him, the offender cannot hurt him; and if someone hurts one's self-esteem, but one does not become identified with self-esteem, it is therefore clear that one cannot feel any pain since it does not hurt one.

The Revolution of the Dialectic

07

If we want to become independent from lunar mechanicity, we have to eliminate from ourselves the 'I' of resentment and of self-esteem. When one understands this, one advances on the path which leads to the final Liberation.

The Revolution of the Dialectic

07

Then, who is the one that is causing us the suffering, the supreme pain? Is it not perhaps the demon of jealousy? Obviously! Which other demon? The "I" of self-love, which has been mortally wounded. The "I" of self-love is one hundred percent selfish. And what other one? The "I" of self-importance; it feels very important and will say: "I, who am Mr. so-and-so! And this woman comes here with that kind of behavior?" See what terrible pride of Mister self-importance! Or that other one of intolerance, which says: "Out, adulteress; I condemn you, evil one; I am virtuous, untouchable!" Therein lies the crime within one, and this type of "I's" are the ones which cause pain. When one has reached the conclusion that it is those "I's" that have produced the pain in one, then one concentrates on the Divine Mother Kundalini and she disintegrates those "I's". Once they are disintegrated, the pain ends. When the pain ends, the Consciousness is freed. Then, by means of the sacrifice of pain, the Consciousness has been increased and strength has been acquired; by means of the sacrifice of pain. Now, let us suppose that it was not simply jealousy, but rather that it went further, there really was adultery. Then a divorce will have to follow, that is for sure, because the Divine Law authorizes this. In this case, it can be said with absolute certainty that this pain can also be sacrificed and one can say: "Well, it's done, she has committed adultery. Am I sure of never having committed adultery? Of course not. If I am an adulterer –it is said–, then why do I condemn? I have no right to condemn anyone, because whoever feels clean of sin may throw the first stone." So, who is the one causing me pain? The "I's" of intolerance, self-importance, jealousy, self-love, etc.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

07

Understand that the insulter is a machine that is controlled by a certain insulting "I", and that an "I" has insulted him. Understand as well that one is a machine, and that one has "I's" of insult within. So, if one compares and says: "That person insults, but within me there are "I's" of insult as well. So I have no reason to condemn him, as I carry the same thing as him. If I also carry within me "I's" of insult, then I have no reason to condemn him. Besides, what is it that got hurt in me? Possibly self-love, possibly pride. Well, then I have to discover if it was self-

love or if it was pride, or what". When one has discovered who it was that got hurt, then if it was pride, he needs to disintegrate pride; if it was self-love, then he needs to disintegrate self-love. The result of this is that, by disintegrating that, he is freed of pain, as he has sacrificed the pain, and in its place a virtue has been born: that of serenity; he has awakened even more.

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture-Interview – Mexico City – 1976*

I consider that I am a vile worm in the mud of the earth and that is all.

The Fifth Gospel

Another day, no matter which one, another defect arises that we did not remotely suspect. Then we must work on it until we annihilate it. In a meeting of friends, we suddenly find ourselves fighting over something; possibly they hurt our self-love, more than enough reason to work against the "I" of self–love.

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

07

We have to comprehend what the process of resentment is; we have to make the dissection of resentment. When one reaches the conclusion that resentment is due to the fact that we have self-love inside ourselves, then we fight to eliminate the Ego of self-love, the "I" of self-love. But we have to comprehend it to be able to eliminate it; we could not eliminate it if we have not previously comprehended it. So, my dear brothers, to be able to eliminate, we need to appeal to Devi Kundalini-Shakti. Only she can disintegrate any psychological defect, including the "I" of self-love. Are you sure that you are not resentful toward someone? Who among you is sure that he is not resentful? Who among you is sure that he is not doing calculations? Who? All this which I am telling you is of a lunar type. See how we carry the Moon even in the bone marrow. If we want to become independent from lunar mechanics, we have to eliminate

from ourselves the “I” of resentment, the “I” of self-love. Because it is written: “Blessed are the meek– that is, the unresentful– , for they shall inherit the Earth.”

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

07

When I discovered, precisely, the “I” of self-love, which was very well hidden among the deepest folds of my psyche, I felt great pain, I had to go through a great emotional crisis, I suffered a lot, and I truly repented. So I got Devi Kundalini-Shakti to pulverize that undesirable element.

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*

07

When one does not identify, for example, with an insulter, he forgives him, he loves him, he cannot hurt him. And if someone hurts one’s self-love, but he does not identify with self-love, well it is clear that he cannot feel any pain, as it does not hurt him. And if one does not identify with one’s vanity, he does not mind walking down the street, even in some mended-up shorts. Why? Because he is not identified with vanity. So, first of all, to not identify with ourselves and, then, to not identify with the vanities of the external world.

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

07

Each one sings his own psychological song. I want to emphatically refer to the subject matter of “psychological accounting” which is the feeling that people owe us. One complains, one auto-considers his own “self,” etc.

Treatise of Revolutionary Psychology, 1975

07

Preoccupation about what others might think about our own selves is one of the most common forms of inner self-consideration. They might suppose that we are not honest, sincere, truthful, courageous, etc.

Treatise of Revolutionary Psychology, 1975

07

If one would not make the mistake of identifying too much with one's self, then internal self-consideration would be something more than impossible.

Treatise of Revolutionary Psychology, 1975

07

The Lord's Prayer says: Forgive us our trespasses as we Hence, the feeling that people owe us something or the pain we experience is due to the evil deeds which others caused against us, etc., are obstacles for all internal progress of the soul.

Treatise of Revolutionary Psychology, 1975

07

If they owe us, we owe. If we demand to be repaid to the last denarius, we should first pay the last farthing.

Treatise of Revolutionary Psychology, 1975

07

I am referring to that subjective sufferings of the past, which people speak so much about, as when they say: "Well, I used to sell sweets and walked around, from door to door, offering them; rain fell on me, I went through tremendous bitterness, but finally, with a lot of work I got to study at a school, at a university. Today I am a doctor. I, being a doctor today, have that experience." And he enjoys remembering those sufferings, because that gives him the character of an experienced man, of a man who went through the experiences of life. And he even bases his pride on that; it is a thing of pride. "I have this experience. I went through terrible sufferings to become a doctor", says his pride. And he would sacrifice everything, except for his sufferings. He would renounce all vices, except for his dear sufferings.

The Fifth Gospel ·The Reason of Being of Objective Justice ·*Lecture-Interview – Mexico City – 1975*

07

There is no one who does not have their psychological song. Everyone has their little song, everyone enjoys their little psychological song. You talk to anyone and you will see that they have their psychological song. There are times when they stop repeating it for a while, and then, when least expected, they

externalize it again; they enjoy that, that is what they base their pride, their experience, their wisdom, everything: on their psychological song.

The Fifth Gospel · The Reason of Being of Objective Justice · *Lecture-Interview – Mexico City – 1975*

07

That of: "Don't do to others what you don't want done to yourself" can translate as: "Make yourselves conscious of others and of yourselves." If a person does not see things from the others' point of view, he inevitably fails, he will never be able to consciously love anyone. But to see things from the point of view of others we have to put aside self-love. Unfortunately, people have been made in accordance with the model of self-love. It is obvious that we must eliminate from ourselves, layer by layer, the different aspects of self-love. A large part of that which is called love –that the men feel for the women and vice versa– is deep down nothing more than an extension of self-love. It is very difficult to eliminate self-love from ourselves. The "I" of self-love must be disintegrated, must be annulled, must be reduced to ashes, if we truly want to learn to see the point of view of others.

The Fifth Gospel · The Transvalorization of the Esoteric Work · *Third Chamber – Mexico City – 1975*



THE MOTOR CENTRE

In the motor centre

12 PASSAGES

In the motor centre

"So then, in truth, the external image is the result of the inner image; this is obvious."

The Fifth Gospel

We knew the case of a character X, whose name I do not mention; he said that he wanted to arrive at the Father. He practiced various esoteric exercises; tremendously mystical, however, he thundered and was throwing lightning at home, he was an ogre; but he boasted about himself being virtuous, a saint. One of those many days, the poor woman lost her earthly father; he left a legacy for her: a very beautiful property in a given place of Mexico.

The Fifth Gospel · Clarifications About the Psychological Work

Is perhaps the image of a proud person beautiful, of someone who has become unbearable, who does not have a grain of humility? Is perhaps the image of a lustful person very pleasant? How does a lustful person act? How does he live? What appearance does he take on inside his bedrooms? What is his behavior like in the intimate life with the opposite sex? Or is he perhaps degenerated? What would be the external image of an envious person, someone who suffers because of the wellness of his fellow man and secretly hurts others out of envy? What a horrible image a lazy person presents! He does not want to work, he is dirty, abominable. What would we say of the glutton? So then, in truth, the external image is the result of the inner image; this is obvious.

The Fifth Gospel · Identity, Values and Image · *Public Conference – July 1977*

07

In elegant homes, proud ladies mistreat their servants if these servants go to a beauty salon or put on make-up. The pride of these ladies is mortally wounded.

Fundamental Education, 1970

07

It would be the breaking point of absurdity to think that an Initiate with the Ego very well dead would commit the crime of dumping garbage or filthy

things into the lakes or rivers. However, it is obvious that the 'I' enjoys such crimes, it delights in doing evil, it does not feel compassion for all creatures. The Ego does not want to understand that when the liquid element (water) is infected, as a fact, he is damaging everything that is with life. 37. Hail, thou, Ahi, who comest forth from Heaven, I have never made haughty my voice. The Ego is lofty, haughty, proud, arrogant, imperious, contemptuous, disdainful. It is accustomed, nonetheless, to hide its pride under the tunic of Aristippus (a vesture filled with holes and patches). The Ego even gives to himself the luxury of uttering with fake meekness and pietistic poses; yet, through the holes of its clothing its vanity is shown. 38 Hail, thou, Spirit, who givest commands to the Initiates, I have never cursed the Gods. Perverse people abominate and denigrate the Gods, Angels or Devas.

Parsifal Unveiled, 1970

07

When we get home, we must immediately concentrate profoundly on the fact of the incident, and if we delve into the underlying motives that made us act in that way and in that manner, and that made us scold the employee, the lad, because he did not bring us what we had asked for, we come to discover our own self-importance, that is, we have come to think that we are very important. Obviously, we had within us that which is called conceit, pride, irritability, impatience. Therein lies several defects. Impatience is a defect, conceit is another defect; self-importance, feeling that we are very important, therein lies another defect; pride, feeling that we are grand and looking down on the lad who was serving us. All these reasons made us behave in an inharmonious way. Incidentally, we have discovered several "I's" that must be worked upon, that must be comprehended. One will have to study thoroughly what the "I" of conceit is, one will have to fully comprehend it, one will have to analyze it; one will have to study thoroughly what the "I" of pride is; one will have to study thoroughly what the "I" of self-importance is; one will have to study thoroughly what the "I" of lack of patience is, what the "I" of anger is, etc. It is a group of "I's"; each one of them must be studied, analyzed and comprehended separately. We have to accept that behind that small and insignificant event, a group of "I's" hides, and that they are active, of course.

The Fifth Gospel · The Exercise of Self-knowledge

07

The attitude that we take in each moment is definitive. How do we behave, for example, in front of an employee of a store, a hardware store, a haberdashery? In what way? Maybe we got upset because he did not bring us the exact merchandise we asked for, because he is not smart; because he does not understand us, we look at him with anger, don't we? And we even scold him. We would like to change him, when, in truth, we are the ones who must change; we are the insolent ones. Possibly we are smug; that is why we look at the shopkeeper or store clerk that way.

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

The pride of these ladies is mortally wounded.

Fundamental Education, 1970

Tradition tells us of Aristippus, the Greek philosopher who, wanting to demonstrate to the whole world his wisdom and humility, dressed in a very old cloak all torn and tattered, grasped in his right hand the staff of philosophy and passed through the streets of Athens. When Socrates saw him coming he exclaimed, "Oh Aristippus, your vanity shows through the holes in your clothing."

Fundamental Education, 1970

07

The man-I is full of jealousy. The man-I disguises himself with the robe of Aristippus. The tradition tells us that Aristippus, a great Greek philosopher, wanting to show his wisdom and humility, garbed himself with an old robe, full of patches and holes. Aristippus clutched the staff of philosophy, and full of great humility, walked through the streets of Athens. In this manner, Aristippus arrived at the home of Socrates.

The Greater Mysteries, 1956

07

Vainglorious women curl their hair, dress and adorn themselves with everything they can so as to arouse envy in other women, but vanity also disguises itself with the robe of humility.

Fundamental Education, 1970

07

And if all of a sudden we discover out there an "I" that, wanting to ingratiate itself with noble friends, drinks and drinks again, what would we say? Out of humility, because those people are humble; it is the buddy so-and-so who threw the little party today for one of his little daughters, how are we going to turn him down? Well, we accompany our buddy with a few drinks until we get drunk. Will that be good because we are very humble? We have to destroy that kind of "I's"; it is an apparently good "I", but we have to destroy it, we have to annihilate it. So we have to annihilate the "I's" of good and the "I's" of evil; we have to fight against good and fight against evil. Speak, brother.

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*

07

Many mistaken causes and effects are processed with conceit and vanity. The conceited one wants to climb up to the top of the ladder, to make himself noticed, he wants to trample on honors, dignities, hearts and feelings, without any interest in the pain of others. The vain one obviously feels wounded when someone hurts him, and he sacrifices others on the altar of his vanity, so he can have what dazzles people the most: the brand-new car, the luxurious residence, the elegant suits, etc. It does not matter that he has to exploit many people, if by that means or by different means, he has to get the necessary money which allows him to show his fatuity to the world.

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

07

But those who have created the Institute in some places do not do that, it seems like they are ashamed, it seems like they have self-love even down to the marrow of their bones, it seems like their pride is unbearable and they fail.



THE SEXUAL CENTRE

In the sexual centre



I PASSAGE

In the sexual centre

"Many people who apparently live a chaste life, suddenly fornicate due to self-consideration, and justify themselves by saying: "Yes, it was a necessity to have to fornicate", etc."

THE FIFTH GOSPEL

Now, there is a marked tendency toward self-consideration. Many people who apparently live a chaste life, suddenly fornicate due to self-consideration, and justify themselves by saying: "Yes, it was a necessity to have to fornicate", etc. A certain woman who committed adultery – who committed the crime of adultery–, on some occasion justified her crime by saying: "Yes, it's just that my husband did not satisfy me sexually, right? And I had to find another person with whom I could satisfy a very natural, very normal need." In other words, she justified her crime, and it seemed to her that she had not committed any fault. Therefore, there is a marked tendency toward self-consideration and self-justification. It is not possible to eliminate the inhuman elements that constitute the Ego while there is self-consideration and self-justification; this is obvious. One has to become, if he wants to dissolve the Ego, a ruthless enemy of himself, to treat himself without self-consideration of any kind, to be crudely realistic with himself.

THE FIFTH GOSPEL · THE TWO SIDES OF HUMAN VIRTUES · *Lecture-Interview – Mexico City – 1977*



THE WILL

In the will

In the will

"You must convert yourselves into enemies of your own selves if in reality what you want is to radically die."

Runic Magic, *1969*

Abandon self-justification and self-consideration. Become enemies of yourselves if you really want to radically die; it is only in this manner that you will achieve enlightenment. Depart from Radical Zero. Abandon mystical pride, megalomania, the tendency to consider yourselves super transcended. All of you are merely intellectual animals condemned to the pain of living.

The Revolution of the Dialectic

In order to disintegrate them, we will have to concentrate on the Divine Mother Kundalini, to implore her, to beg her to reduce them to dust. But first, a defect will have to be comprehended –let's say anger–, and afterwards, after having comprehended it, we then beg the Divine Mother Kundalini to eliminate it. After that, we comprehend impatience, we beg her to eliminate this error. After that, we comprehend self-importance. Why do we think we are important? If we are nothing more than miserable worms of the mud of the earth, on what do we base our self-importance, in what do we lay a basis? In reality, there is no basis for our self-importance because we are nothing; each one of us is nothing but a vile worm of the mud of the earth. What are we in front of the infinite, in front of the galaxy in which we live, in front of those millions of worlds that populate the endless space? Why do we feel self-important?

The Fifth Gospel · The Exercise of Self-knowledge

07

Reflecting a little on the various circumstances of life, it is well worth our while to seriously comprehend the basis on which we rest. One person rests on his status, another on money, etc. The most curious thing, whether we are wealthy or beggars, is that we need everyone and we depend on each other, even if we are overinflated with pride. Within all this, we think we are very strong but we are frightfully weak. It is urgent to self-observe from moment to moment with

the purpose of clearly knowing the foundations on which we rest. When one discovers what bothers one most at a given moment, then he discovers the basis on which he rests psychologically.

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

07

If someone were to hurt their vanity, what would happen? They would become enemies of that someone, right? Then, are those gentlemen who manage the multitudes, masters of themselves? Do they have an individual mind? It is obvious that they do not, anyone can play with them. But if we were to say a flattering word to one of those representatives of modem art, what would happen? They would radiate with joy, right? Why? Because we have praised them. If the audience does not applaud an artist, it destroys him, because that artist has no individuality, he depends on that audience. This is how, in every respect, we show our own weakness.

The Fifth Gospel ·The Mind and Ethics of Resurrected Masters ·*Third Chamber – Mexico City – December 31. 1975*

07

Disciple: My pride. Master: Well then there are two defects; there is one: anger, and another: pride. On those two "I's" you are now going to work concretely, practically. That petition that you made at that moment is good, but it was made without giving it too much importance. Have you reflected on that, have you reconstructed the scene? How many hours were you in your bed with a relaxed body becoming conscious of what happened? What could you say exactly?

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*

07

Do they want to see us happy? Give us a few pats on the shoulder and we are happy. But if that someone feels like seeing us sad, he tells us a few harsh words, hurts our self-love and we immediately make a long face. That is, we are not the owners of ourselves, we are mere puppets moved by everyone, victims of all our fellow men. Why? Because we have not learned to transform impressions. One

has “to learn to receive with pleasure the unpleasant manifestations of our fellow men”. Therein lies the ultimate key for the transformation of impressions.

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

07

A PRACTICE

It is urgent, indispensable and non-excludable to place ourselves intelligently under the marvelous influences of the Gnostic esoteric work, in order to forget that people owe us and to eliminate from our psyche any form of self-consideration. forgive those who trespass against us.”

Treatise of Revolutionary Psychology, 1975

07

It is clear that only through inner self-observation shall we be able to see the people who live in our psyche and who we need to eliminate in order to achieve a radical transformation.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

The Revolution of the Dialectic

...we are not the owners of ourselves, we are mere puppets moved by everyone, victims of all our fellow men.

The Fifth Gospel

A PRACTICE

The work of the dissolution of the 'I' is something very serious. We need to study ourselves, profoundly, in all the levels of the mind. The 'I' is a book of many chapters. We need to study our dialectic, thoughts, emotions, actions from instant to instant, without justifying or condemning. We need to integrally comprehend in all the profundities of the mind, each and every one of our defects.

The Revolution of the Dialectic

07

A PRACTICE

8. — PRAYER: One will ask the Divine Mother Kundalini, our inner and individual Mother, with much fervor. One will talk to her with frankness and introverting all the defects and faults we have so that She, who is the only one capable of disintegrating the I's will disintegrate them from their very root.

The Revolution of the Dialectic

07

A PRACTICE

Do not commit the error of committing adultery and fornication. You must abandon fluttering. Those who live fluttering around like butterflies from flower to flower, that is to say, from school to school, are really candidates for the abyss and the Second Death. You must abandon all self-justification and self-consideration. You must convert yourselves into enemies of your own selves if in reality what you want is to radically die. Thus, only in this way, you will attain the Illumination.

Runic Magic, *1969*

07

If we are full of pride, we know we have it, we know that we are proud, that we are conceited and we admit to being like this, then we learn to look at the proud ones with more comprehension. We will no longer dare to criticize them, we know that we carry those same defects within.

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

07

A PRACTICE

For example: did you triumph over the day or did the day triumph over you? What did you do today, my dear brothers? What psychological defect did you eliminate? Are you sure that you have not identified today with some morbid thought, or with some greedy thought, or with pride, or with the insulter, or with some worry, with some debt, etc.? Are you sure of that? Did you triumph over the day or did the day triumph over you? What did you do today? Have you already realized at what level of the Being you are? Did you move to a superior level of the Being or did you remain where you were?

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

07

A PRACTICE

Today, I have emphasized to you about the work. As homework, I give you the dissolution of the "I" of self-love, –it is fundamental– and of all those other "I's" called intolerance, arrogance, importance – feeling important, none of us is important–. The arrogance, the importance and the intolerance are a hindrance for the love of our fellow men.

The Fifth Gospel · The Transvalorization of the Esoteric Work · *Third Chamber – Mexico City – 1975*

07

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

We need to make ourselves conscious, self-conscious of our own thoughts, of our own feelings and of the effects that other human beings produce in us. When one comprehends the necessity to become self-conscious, he will then be dissolving the factors of conceit and vanity, as well as those of jealousy and worries. A transformation is processed. Obviously, this would lead us to the awakening. That would be fundamental, awakening is radical. 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

It is lamentable that many, in reality and in truth, do not have continuity of purposes. Some persevere for some time and then they get tired, they abandon the work upon themselves, and they do not achieve, in fact, any transformation. To achieve it, the continuity of purposes becomes indispensable. We need to live in a state of continuous self-observation, continuous... By means of self-observation one discovers all the processes of vanity and conceit. Then he already can, with this data, work upon them, work upon all of that, upon that vanity and that conceit, pulverize them.

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

07

A PRACTICE

Master: Well, we have to start by sacrificing conceit. Start by becoming conscious that we are nothing but miserable worms of the mud of the earth. We will also sacrifice vanity, because, really, we are nothing more than miserable worms of the mud of the earth, there is nothing to be proud of. Sacrifice the worries that are completely useless, turn them into dust. What good are they to us? Sacrifice jealousy that leads us into error, to slander and to crime.

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



THE BALM

What is born in its place

THE BALM

What is born in its place

"When one manages to annihilate the psychic aggregate of pride, then the ineffable virtue of humility crystallizes in us."

The Fifth Gospel

The truly humble Boddhisattwa never praises himself. The humble Boddhisattwa says: I am just a miserable slug from the mud of the earth, I am a nobody. My person has no value. The work is what is worthy.

The Aquarian Message, 1960

07

To comprehend pride in all its qualities and nuances is the foundation for the exotic flower of humility to be born within us in a natural and simple way.

Fundamental Education, 1970

I am just a miserable slug from the mud of the earth, I am a nobody.

The Aquarian Message, 1960

People covet the precious virtue of humility. The poor people do not want to comprehend that humility is a very exotic flower. By the simple fact of feeling ourselves satisfied with this virtue, it then already stops existing in

us. It is necessary to very deeply comprehend the processes of pride in the different occult levels of the subconscious. Thus, pride will end, and then without any effort, the exotic flower of humility will be born in us.

Christmas Messages, *1952-66*

07

When one breaks and disintegrates completely the psychic aggregate of lust –or the aggregates, because they are many–, that precious virtue of the soul known as chastity crystallizes in the Essence that we carry within. When one succeeds in destroying, annihilating the psychic aggregate of hatred, then the precious virtue of love crystallizes in one. When one manages to reduce to cosmic dust the psychic aggregate of selfishness, then the precious virtue of altruism or of "christ-centrism" crystallizes in one. When one manages to annihilate the psychic aggregate of pride, then the ineffable virtue of humility crystallizes in us.

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

How this was made. Fifty-two books were fetched and extracted, and indexed as 73,105 paragraphs and 2,157,671 words. They were swept on the terms for the three faces, and three more were tested and thrown out on the evidence: *superior* returned 1,220 paragraphs and they are the superior *worlds*, planes and ethers, not pride; *supremacy* returned the I's fighting each other, which is another work's subject; and most of *vain*'s hits are the idiom *in vain*, so the term is kept and the idiom excluded by name. That returned 709 candidate paragraphs.

This work was rebuilt, not merely re-swept. Its first build cut its passages by matching text rather than by paragraph number, and kept no record of what it had judged. So the fifty-three passages it printed were found again inside the paragraph index, one by one, and carried forward — that selection is the part a person made, and none of it was thrown away. Everything else here is new. Twelve of those fifty-three carry no word from the term list at all: they are the passages about the *work* on pride rather than about pride, and no sweep would ever have returned them.

Two hundred and forty-seven paragraphs were never offered to the sweep. They are the places where his transcribers marked that the tape had lost words, or could not make them out, and said plainly that what stands in the gap came from written copies rather than from his voice. A further 138 were held out because they are not his at all — the editors' front matter and the volumes' own contents and index. All of them keep their place in the index so that no reference moves.

No silent corrections. The first build listed eight — *self- esteem*, *self- justification*, *philosophy*, *fa natics*, *va- nity*, *develo- pment*, *per- ceptions*, *no t*. Every one of them was an artefact of how that build extracted the books, and not one survives into the paragraph index this build reads. Nothing has been touched.

The line the typesetter broke. *The Fifth Gospel* is set in two narrow columns and hyphenates constantly, so a word broken across a line end reaches this page 154 times. One rule closes them, and it never invents a letter: where the two halves joined make a word the hyphen goes, and where the first half is a compounding prefix or both halves are words in their own right the hyphen stays and only the space closes — *self-love*, *self-importance*. Every one is listed in the build record. The guard the first build learned is kept: a joined form is used only where his books use it, which is what stopped *selfesteem* and *selfjustification* then, and what the rule enforces now.

Checked twice. Every passage was proved against the raw extraction of its own PDF, and the text printed here was proved equal to those paragraphs. 103 passages, no failures.

7 passages also stand in Anger or Hatred, and each is marked. Where a paragraph names more than one defect the rule is that the first work takes it; these are the ones where pride is

plainly the subject, and a reader of this work should not be sent to another book for the line that names what was hurt.

Humility is a very exotic flower