

Psychological States

A life is not its events but the states it meets them in: the internal state and the external event, the erroneous states we carry, the internal life that draws the external to it, and the appropriate ticket for each event, in his own words

136 passages · 5 books · 36 practices · 16 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.

"To correctly combine internal states with external events is to know how to live intelligently"

"We must consider life as a successive series of interior states."

Since *"our internal life is the magnet, which attracts external events"*: *"The external is merely the reflection of the internal."*

"The external events are never as important as the way one reacts when facing them."

And *"when one learns to use the appropriate ticket for each event, undoubtedly, one is not a victim of circumstances."*

What is in it

| a practice — something to do, framed and labelled

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THE MAP

Five parts: the internal state and the external event, the erroneous states we carry, the internal life that draws the external, the master of circumstances, and everything passes

Tap a part to go to it.



The states are internal and the events are external

PART ONE · 42 PASSAGES · 0 PRACTICES

Erroneous states also exist

PART TWO · 28 PASSAGES · 7 PRACTICES

The external is merely the reflection of the internal

PART THREE · 29 PASSAGES · 11 PRACTICES

A master of all circumstances

PART FOUR · 25 PASSAGES · 10 PRACTICES

Do not forget that everything passes

PART FIVE · 12 PASSAGES · 8 PRACTICES

☼ Part One – The states are internal and the events are external

6 PASSAGES

1 Each event is complemented with this or that psychological state

States are inner and events outer, and the two are distinct: a state can match its event, arise from it, or have nothing to do with it. A pleasant event can come without its state, and so can an unpleasant one.

It is urgent to know "States of Consciousness." Each event is complemented with this or that psychological state.

Treatise of Revolutionary Psychology, 1975

The states are internal and the events are external. So, external events are not everything. Let it be understood that internal states are good or bad disposition, preoccupation, depression, superstition, fear, suspicion, mercy, self-commiseration, overestimation of oneself, states of one's sentiments of happiness, states of pleasure, etc.

Treatise of Revolutionary Psychology, 1975

07

Unquestionably, internal states can correspond exactly to external events; they can be originated by the latter, or they can not have any relationship with them whatsoever. In every case, states and events are different. Events do not always correspond exactly to compatible states.

Treatise of Revolutionary Psychology, 1975

In every case, states and events are different. Events do not always correspond exactly to compatible states.

Treatise of Revolutionary Psychology, 1975

A pleasant event could be unrelated with its internal state.

Treatise of Revolutionary Psychology, 1975

07

An unpleasant event could be unrelated with its internal state.

Treatise of Revolutionary Psychology, 1975

07

Certainly, the corresponding internal state which should have been combined with the external event was missing...

Treatise of Revolutionary Psychology, 1975

9 PASSAGES

II To know how to live intelligently

The capacity to live rests on joining the right inner state to each outer event. People who review their lives see only a chain of events and lament what happened, and money does not decide happiness: someone in fine conditions can be wretched while another in hardship thrives.

To correctly combine internal states with external events is to know how to live intelligently...

Treatise of Revolutionary Psychology, 1975

Any event intelligently lived demands its corresponding specific internal state... Nonetheless, when people review their lives, unfortunately, they only think that their life is exclusively constituted by external events...

Treatise of Revolutionary Psychology, 1975

07

Wretched people! They think that if this or that event had never happened to them, their lives would have been better...

Treatise of Revolutionary Psychology, 1975

07

They think that fortune came to meet them; yet, they lost the opportunity to be happy... They lament what they lost, they weep regarding what they despised; they moan when remembering their old errors and calamities...

Treatise of Revolutionary Psychology, 1975

The capacity to live is based,
precisely, on the way one manages to
combine the conscientious states with
the circumstances of existence.

The Fifth Gospel

People do not want to realize that to vegetate is not to live and that the capacity to consciously exist depends of the Soul... exclusively on the quality of the interior states Certainly, it does not matter how beautiful the external events of life might be; if we are not in the appropriate internal state in those moments, the best moments can seem monotonous, tiresome or simply boring to us...

Treatise of Revolutionary Psychology, 1975

07

When we talk with someone, he tells us about the various events of his life; he talks to us about events, about what happened to him in certain periods of his life, as if the latter were, only, a chain of events.

The Fifth Gospel · The Psychology of SELF-KNOWLEDGE

07

People do not realize that apart from the circumstances of existence, there are also states of Consciousness. The capacity to live is based, precisely, on the way one manages to combine the conscientious states with the circumstances of existence.

The Fifth Gospel · The Psychology of SELF-KNOWLEDGE

07

Thus, it is not money, in itself, that can give us happiness. It all depends on the way in which one knows how to combine the conscientious states with the events or circumstances of practical life.

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

07

If someone, placed in magnificent conditions, does not live up to the circumstances, does not know how to intelligently combine his conscientious states with the environment in which he develops and lives, unquestionably, he will be unhappy. Yet another one who, although in difficult circumstances, does know how to combine the facts of his practical life with his states of Consciousness, achieves well-being, prosperity, happiness, etc.

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

5 PASSAGES

III A bored person is always present at the best of parties

A long-awaited banquet can taste dry as protocol to a guest too preoccupied to enjoy it. Few know how to meet an event with the state it calls for, and so people weep when they should laugh and laugh when they should weep.

Someone anxiously awaits the wedding banquet as a great event. Nevertheless, it could happen that he could be so preoccupied in that precise moment that he really would not enjoy it. Thus, that party would become for him as dry and cold as protocol.

Treatise of Revolutionary Psychology, 1975

Experience has taught us that not all persons who attend a banquet or a party really enjoy themselves.

Treatise of Revolutionary Psychology, 1975

It is unfortunate that people do not know how to consciously live; they weep when they should laugh and laugh when they should weep.

Treatise of Revolutionary Psychology, 1975

A bored person is always present at the best of parties and the most delightful musical compositions make some people happy and make others weep.

Treatise of Revolutionary Psychology, 1975

07

Those who know how to consciously combine the external event with the appropriate interior state are very rare.

Treatise of Revolutionary Psychology, 1975

07

It is unfortunate that people do not know how to consciously live; they weep when they should laugh and laugh when they should weep.

Treatise of Revolutionary Psychology, 1975

12 PASSAGES

IV They carry the psychological disease within them

Against the sage, who can be glad without frenzy and sad without despair, stand those who make their own lives and others' miserable while counting themselves just and martyred. No change of scene helps them, since the perverse states travel with them; those who learn to join states and events walk the path of success.

Control is different; the sage can be happy but never filled with an insane frenzy, sad but never desperate and discouraged, calm in the middle of violence, abstinent in the orgy, chaste when amidst lust, etc.

Treatise of Revolutionary Psychology, 1975

Melancholic and pessimistic persons think the worst of life and frankly they do not want to live.

Treatise of Revolutionary Psychology, 1975

07

Every day we see people that are not only unhappy, but moreover, what is even worse, they make other people's lives miserable.

Treatise of Revolutionary Psychology, 1975

07

Such people will not change, even if they would live daily from party to party for they carry the psychological disease within them... Such persons possess internal states that are definitely perverse...

Treatise of Revolutionary Psychology, 1975

07

Nevertheless, these people classify themselves as just, saintly, virtuous, noble, helpful martyrs, etc.

Treatise of Revolutionary Psychology, 1975

07

They are people who esteem themselves to the extreme; people who love themselves too much...

Treatise of Revolutionary Psychology, 1975

Anyone can acquire a rich intellectual culture; yet, few are the persons who have learned how to live in an upright manner...

Treatise of Revolutionary Psychology, 1975

They are individuals who pity themselves too much and seek a way out to evade their own responsibilities...

Treatise of Revolutionary Psychology, 1975

07

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

Treatise of Revolutionary Psychology, 1975

07

Disgraceful events like the setbacks of fortune, misery, debts, problems etc. are the exclusive property of those persons who do not know how to live...

Treatise of Revolutionary Psychology, 1975

07

Anyone can acquire a rich intellectual culture; yet, few are the persons who have learned how to live in an upright manner...

Treatise of Revolutionary Psychology, 1975

07

When one wants to separate external events from the internal states of consciousness, one demonstrates concretely his incapacity of existing in a dignified manner.

Treatise of Revolutionary Psychology, 1975

07

Those who learn how to consciously combine external events with internal states march on the path of success.

Treatise of Revolutionary Psychology, 1975

10 PASSAGES

V The appropriate state of Consciousness for this or that event

Asked how one should behave before each event, he answers that people narrate occurrences and forget the states that went with them, though every event has its state. A lady at the 1974 closing ceremony, irritated by the music, shows what it is to miss an awaited event for lack of the inner state, and inner states are named as what keeps one from being a victim of circumstances.

Disciple: I would like you to tell us something about the states of Consciousness and the psychological behavior that a person must have before each event.

The Fifth Gospel ·Clarifications About the Psychological Work

Master: Well, most people, when they tell us the story of their lives for free, they only tell events, that is, occurrences; and they think that their narration is full, complete, which is false.

The Fifth Gospel ·Clarifications About the Psychological Work

07

Such people have forgotten the states of Consciousness corresponding to the various events of their own existence. There is no doubt that every event is accompanied by a state of Consciousness. There are as many states of Consciousness as there are events; that is obvious.

The Fifth Gospel ·Clarifications About the Psychological Work

07

Many times it happens that we do not find ourselves in the appropriate state of Consciousness for this or that event, and the result is usually failure. It could be said that there are events that we have been waiting for our entire life, and the day that they truly happen, then, we do not know how to appreciate them because we are not in the proper inner state.

The Fifth Gospel ·Clarifications About the Psychological Work

07

On December 13 of this year, 1974, we celebrated here, in Mexico, the closing ceremony of the 1974 Studies. The party was joyful, it was harmonized by a musical ensemble; all brothers, joyful. However, I was able to see a lady who was not in the proper inner state. This lady started complaining about the music: that there were strident noises, that she was going to go crazy with those noises, that she would ask me permission to leave, etc. Then she cited some reason of a spiritual type; in an emphatic way she underlined.

The Fifth Gospel ·Clarifications About the Psychological Work

All people are victims of the calamities of circumstances. Nobody knows how to originate new circumstances.

The Fifth Gospel

"I thought this festival was going to be with a very deep meditation, for I have been told that you give meditation classes in the Third Chamber."

The Fifth Gospel ·Clarifications About the Psychological Work

07

My answer, of course, was the following: "We have been meditating all year long, dear sister, and today we have only taken a minimal amount of time to close this year's studies in our institution. Undoubtedly, all the brothers have held a celebration for this reason. I think that with this festival we put an end to the studies of the current school year."

The Fifth Gospel ·Clarifications About the Psychological Work

07

The lady did not seem to have understood. When she continued with her state of nervousness, because of the music that resounded joyfully in the room, I limited myself to say two words to her: patience and serenity. The lady understood something, but, in the end, we could not stop her from leaving.

The Fifth Gospel ·Clarifications About the Psychological Work

07

As you see, my esteemed brothers who listen to this tape, this lady was not in the appropriate inner state. That is, she did not know really how to appreciate that wonderful event.

The Fifth Gospel ·Clarifications About the Psychological Work

07

If we analyze a little more thoroughly this question of inner states, we see that they are basic, indispensable, when one does not want to be a victim of circumstances. All people are victims of the calamities of circumstances. Nobody knows how to originate new circumstances.

The Fifth Gospel ·Clarifications About the Psychological Work

Part Two – Erroneous states also exist

10 PASSAGES · 3 PRACTICES

I The diverse psychological states of the consciousness

Self-observation must tell the outer event apart from the inner state, and know where one stands in each. Life is a run of events, each with its own flavour, and the inner work concerns the states; the erroneous ones must be changed radically, after which unpleasant events no longer wound so easily.

A PRACTICE

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

Treatise of Revolutionary Psychology, *1975*

A PRACTICE

We urgently need to know where we are located relative to the interior state of consciousness, as well as to the specific nature of the exterior event that is happening to us in a given moment.

Treatise of Revolutionary Psychology, *1975*

07

Life in itself is a series of events that process themselves through time and space. Someone said: "Life is a chain of woes that humans carry entangled in their Souls." Everyone is free to think as he wishes. I believe that disenchantment and bitterness always proceed the ephemeral pleasures of a fleeting moment.

Treatise of Revolutionary Psychology, *1975*

07

Each event has its special characteristic flavor. The interior states also are of a distinct type. This is incontrovertible, irrefutable.

Treatise of Revolutionary Psychology, *1975*

07

Indeed, the interior work upon oneself emphatically refers to the diverse psychological states of the consciousness.

Treatise of Revolutionary Psychology, *1975*

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

Treatise of Revolutionary Psychology, 1975

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

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

07

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

Treatise of Revolutionary Psychology, 1975

07

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

Treatise of Revolutionary Psychology, 1975

07

We are stating something that can only be comprehended by living it, when indeed one experiences it precisely in the field of actions.

Treatise of Revolutionary Psychology, 1975

8 PASSAGES · 2 PRACTICES

II These cases must be consciously accepted

One who does not work on himself drifts like a log at sea, carried by events that arrive in waves. Some situations can be altered and some cannot; the latter are to be accepted consciously, and their grief fades when one stops identifying with the problem.

Whosoever does not work on himself is always a victim of circumstances; he is like a miserable log on the boisterous waters of the ocean.

Treatise of Revolutionary Psychology, 1975

Events incessantly change in their multiple combinations; they come one after another in waves; they are influences...

Treatise of Revolutionary Psychology, 1975

07

Indeed, good and bad events exist. Some events will be better or worse than others.

Treatise of Revolutionary Psychology, 1975

07

Certainly, to modify certain events, to alter results, to modify situations, etc., is possible amidst the number of possibilities.

Treatise of Revolutionary Psychology, 1975

Rather than learning how to determine circumstances, we are victims of them; we are like logs thrown into the furious sea of existence, we go from here to there without knowing where we came from or where we are going.

The Fifth Gospel

However, some factual situations, which truly cannot be altered exist.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

These cases must be consciously accepted, even when some become dangerous and even painful...

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

Unquestionably such a grief disappears when we do not identify ourselves with the problem that has arisen...

Treatise of Revolutionary Psychology, 1975

07

Unfortunately, we live like machines, we are victims of circumstances. Rather than learning how to determine circumstances, we are victims of them; we are like logs thrown into the furious sea of existence, we go from here to there without knowing where we came from or where we are going.

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

10 PASSAGES · 2 PRACTICES

III Life as a successive series of interior states

The real history of a life is the series of its inner states, and many misfortunes are traced back to wrong ones. Alexander, Francis I, Marat, Louis XV and Othello illustrate how a will fixed on an absurd tendency ends in the cemetery or the jail.

A PRACTICE

We must consider life as a successive series of interior states. The authentic history of our life in particular is formed by these states...

Treatise of Revolutionary Psychology, 1975

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

07

Although Alexander the Great was always temperate by nature, he gave in, due to pride, to the excesses, which produced his death...

Treatise of Revolutionary Psychology, 1975

07

Francis I died due to a dirty and abominable adultery, which is still well remembered in history...

Treatise of Revolutionary Psychology, 1975

07

When Marat was assassinated by a perverse nun, he was dying of arrogance and envy, he believed himself to be absolutely just...

Treatise of Revolutionary Psychology, 1975

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

Treatise of Revolutionary Psychology, 1975

Unquestionably the ladies of the “Parc des Cerfs” totally exhausted the vitality of the horrible fornicator Louis XV.

Treatise of Revolutionary Psychology, 1975

07

Due to jealousy, Othello became an assassin.

Treatise of Revolutionary Psychology, 1975

07

Many are the people who die of ambition, anger or jealousy; this is well known by psychologists...

Treatise of Revolutionary Psychology, 1975

07

When our will irrevocably fixes itself on an absurd tendency, we become candidates for the pantheon or cemetery...

Treatise of Revolutionary Psychology, 1975

07

Therefore, jails are filled with sincerely mistaken people.

Treatise of Revolutionary Psychology, 1975

Part Three – The external is merely the reflection of the internal

11 PASSAGES · 6 PRACTICES

I Our internal life is the magnet, which attracts external events

Wrong states are found by intimate self-observation and can be corrected. Because the inner life draws the outer events, removing absurd states changes one's relation to events and can turn destructive situations harmless; the practice is to note one's daily states, beginning with the state on getting out of bed.

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

Unquestionably wrong internal states can be corrected with correct procedures.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

07

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

Treatise of Revolutionary Psychology, 1975

When one wishes to change the course of an unhappy existence, it is then vital to establish an order within one's disorderly internal house.

Treatise of Revolutionary Psychology, 1975

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

Treatise of Revolutionary Psychology, 1975

07

When one purifies oneself internally, one can then change the nature of unpleasant events that happen to us.

Treatise of Revolutionary Psychology, 1975

07

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

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

When one wishes to change the course of an unhappy existence, it is then vital to establish an order within one's disorderly internal house.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

To observe ourselves is something unavoidable and non-excludable, since intimate selfobservation is fundamental for a true change. What is your psychological state when you get out of bed?

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

However, if we truly want a definite change, it is necessary to take note of our daily psychological states.

Treatise of Revolutionary Psychology, 1975

8 passages · 1 practice

11 Their internal life attracts external circumstances

People complain and wish to escape misfortune without working on themselves, unaware that painful circumstances answer to absurd inner states. Citing Kant, he holds that the outer is a reflection or projection of the inner, so whoever changes within changes the circumstances, and a poor self-image surfaces as economic and social trouble.

People complain about everything. They suffer, cry, protest.
Treatise of Revolutionary Psychology, 1975

They would like to change their life, to come out of the misfortune they are having; yet unfortunately, they do not work upon themselves.
Treatise of Revolutionary Psychology, 1975

07

People do not want to realize that their internal life attracts external circumstances. Therefore, if the external circumstances are painful, it is because of their absurd internal states.
Treatise of Revolutionary Psychology, 1975

07

The external is merely the reflection of the internal. Therefore, whosoever changes internally originates a new order of things.
Treatise of Revolutionary Psychology, 1975

The external is merely the reflection of the internal. Therefore, whosoever changes internally originates a new order of things.
Treatise of Revolutionary Psychology, 1975

It is also written that the exterior is merely the reflection of the interior. So, if we do not respect ourselves, if the interior image of ourselves is very poor, if we are full of psychological defects, of moral scum, unquestionably, unpleasant events will surge in the exterior world such as economic, social difficulties, etc. Let us no t forget that the exterior image of man and the circumstances which surround him are the result of his self-image. We all have a self-image and outside exists the physical image which can be photographed, but within we have another image. To clarify better, we will say that outside we have the physical and perceptible image and inside we have the image of a psychological and hypersensible type.
The Revolution of the Dialectic

07

Disciple: Master, does this have anything to do with what Immanuel Kant used to say, that “the exterior is the interior”?

The Fifth Gospel ·Clarifications About the Psychological Work

07

A PRACTICE

Master: Well, unquestionably, the exterior is a projection of the interior. When one changes internally, the exterior changes as well. What is important, in my opinion and according to my understanding, is to manage the inner states in order to modify the external ones. It is interesting to have, for each event, the exact, specific ticket. Like that, one goes with certainty to the point.

The Fifth Gospel ·Clarifications About the Psychological Work

07

These annoying circumstances of existence, the not-so-pleasant circumstances of life are nothing but mere projections of what happens inside us. If we change within ourselves, external circumstances will change as well. But if we do not change internally, the external circumstances will not change either. Mister Immanuel Kant, the philosopher of Konigsberg, has already said: ‘The exterior is the interior”. In other words, we will clarify by saying: “The exterior is nothing more than the reflection of what we are internally”.

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

10 PASSAGES · 4 PRACTICES

III Never as important as the way one reacts

The reaction to an event weighs more than the event itself. Questions about meeting an offender or a betrayal lead to the prisons and cemeteries filled with those who reacted absurdly; the right state disarms beasts and unmasks traitors, and since events keep repeating, the task is to learn how to react.

The external events are never as important as the way one reacts when facing them.
Treatise of Revolutionary Psychology, 1975

A PRACTICE

Did you remain serene before the offender? Did you gladly receive the unpleasant manifestations of your fellowmen?
Treatise of Revolutionary Psychology, 1975

07

How did you react to the infidelity of your beloved one? Did you let yourself be carried away by the poison of jealousy? Did you kill? Are you in prison?
Treatise of Revolutionary Psychology, 1975

07

Hospitals, cemeteries, or pantheons, and prisons are filled with sincerely mistaken ones who reacted in an absurd manner when faced with external events.
Treatise of Revolutionary Psychology, 1975

07

The best weapon that a human being can use in life is a One can disarm beasts and unmask traitors by means of appropriate internal states.
Treatise of Revolutionary Psychology, 1975

Hospitals, cemeteries, or pantheons, and prisons are filled with sincerely mistaken ones who reacted in an absurd manner when faced with external events.

Treatise of Revolutionary Psychology, 1975

Wrong internal states convert us into defenseless victims of human perversity.
Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

You must learn to face the most unpleasant events of practical life with an appropriate internal uprightness...

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

07

Unquestionably each external event needs its appropriate fare, that is, its precise psychological state, the correct psychological state.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

The wheel of life turns, the same old events always happen, repeating themselves in a more or less modified form, more or less a higher or lower level, but repeating themselves. Getting to the final solution, preventing the repetition of events or circumstances from continuing, is something more than impossible. So, all we have to do is to learn in order to know how we will react before the different circumstances of life.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

Part Four – A master of all circumstances

8 passages · 1 practice

1 He can originate new circumstances

Managing inner states is presented as the way out of being a victim: a mediator's calm settles a feud, and he recounts a neighbour who shouted and threatened while he played music and walked past serenely. Circumstances follow states of Consciousness, and a wrong state turns a molehill into a mountain.

And everything got sorted out, why? Because I put a superior state of Consciousness to that event by serving as a mediator. But if I had advised those people to proceed with violence, if I myself, pretending to be a very good friend, had responded with harsh words, the circumstances would have been different and the Don Juan would have ended up in the cemetery, and these two families would have been filled with mourning and pain.

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

So the circumstances of life depend on our states of Consciousness: as one changes one's states of Consciousness, circumstances change, that is obvious. We cannot change the circumstances of life if we do not change first our states of Consciousness.

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

07

A PRACTICE

But if one learns to manage one's inner states, one does not become a victim of circumstances. If one learns to manage one's intimate, inner states, he can originate new circumstances. Let us see this: let us suppose that an insulter X hurts us with the word; if we react violently, we will end up in jail or in the cemetery or, at least, in a clinic.

The Fifth Gospel · Clarifications About the Psychological Work

07

I mention concrete examples to make this recording more intelligible. Some twenty years ago, a certain neighbor set out to insult me; I had never harmed him, but he stated in an emphatic way that my children –who were then kids–, were throwing stones at his house. If that was the case, I could never say anything; if it was not the case, his anger is his problem. What is true is that this man thundered and threw lightning, he challenged me to fight. While he was shouting at the door of my house, I was making delightful music resound inside, maybe Beethoven, maybe Mozart, or also some of that popular music from the Arab world.

The Fifth Gospel · Clarifications About the Psychological Work

We cannot change the circumstances of life if we do not change first our states of Consciousness.

The Fifth Gospel

One of those many days, it happened that I met him on the street and he even wanted to attack me, but I remained impassive and serene and continued on my way. After all, I received superior orders to leave that place, and decided to settle in the capital city of Mexico.

The Fifth Gospel · Clarifications About the Psychological Work

07

Unquestionably, if I had proceeded violently, if I had not had the appropriate inner state of Consciousness, then I would have reacted violently and the result would have been, of course, a complete failure, not only for me, but for this Great Cause for which we are all fighting.

The Fifth Gospel · Clarifications About the Psychological Work

07

Thus, I was not a victim of circumstances. Nowadays the Mexican Gnostic Movement is going toward the triumph that awaits it. The International Movement is powerful thanks to the fact that I am not a victim of circumstances.

The Fifth Gospel · Clarifications About the Psychological Work

07

Many times, an inappropriate inner state can make a mountain out of a molehill, and an individual can end up in jail for a violent reaction. If someone offends us, for example, and we react with force, we can kill and will go to prison as murderers, disgrac-ing the totality of our existence.

The Fifth Gospel · Clarifications About the Psychological Work

8 PASSAGES · 5 PRACTICES

II The appropriate ticket for each event

Mastery of oneself means using the right ticket for each event, which can turn disaster to good and make the worst adversities the best opportunities. A would-be killer becomes a friend through his mediation; the reaction matters more than the event, and unpleasant events are to be meditated on for what they offer the soul.

A PRACTICE

But when one is master of oneself, when one learns to use the appropriate ticket for each event, undoubtedly, one is not a victim of circumstances. Furthermore, he who learns to voluntarily manage his inner states can turn circumstances around, can turn disastrous circumstances into something very good.

The Fifth Gospel · Clarifications About the Psychological Work

A PRACTICE

One can learn to make the best of adversities. We must not forget that the worst adversities offer us always the best opportunities. But, one needs to have the appropriate inner state if one wants to perform such wonders; that is obvious.

The Fifth Gospel · Clarifications About the Psychological Work

07

Going forward with these disquisitions, we will be able to realize fully that there are difficulties in life that are disastrous, but that we can completely modify, by means of an appropriate inner state, to our favor.

The Fifth Gospel · Clarifications About the Psychological Work

07

On one occasion, someone wanted to kill a person who was at home. He came looking for him with the intention of shooting him. I felt inside the danger that this person was facing and when the potential murderer asked for this person, I limited myself to let him in and offered him a seat, and then both –the wanted one and the hunter– held discussions – obviously, I was the mediator–. The words I said, what that one said, etc., were a more than good enough reason for that one who came with the intention of murdering not to murder and to even become a great friend. That is how circumstances are modified when one learns to use the appropriate ticket.

The Fifth Gospel · Clarifications About the Psychological Work

One can learn to make the best of adversities. We must not forget that the worst adversities offer us always the best opportunities.

The Fifth Gospel

We have seen wild beasts be transformed when one has the appropriate inner state. One can, by means of the correct state of Consciousness, tame true wild beasts. The one who is a victim of circumstances, unquestionably, does not know how to handle his inner states, and that is lamentable.

The Fifth Gospel ·Clarifications About the Psychological Work

07

A PRACTICE

Thus, it is advisable to pay a lot of attention to the states of Consciousness; that is basic, that is fundamental. Unfortunately, people give more importance to the event than to the inner state. And I say that the way in which we react to the event is more important than the event itself.

The Fifth Gospel ·Clarifications About the Psychological Work

07

A PRACTICE

If one learns to react wisely before this or that event, one becomes a master of all circumstances. And like I said: not only can he modify circumstances, but, in turn, he can originate new circumstances; and that is very important. Unfortunately, all people are victims of circumstances, and this –I repeat– is due to the fact that they do not know how to handle their inner states; they react before every event with improper, inappropriate inner states.

The Fifth Gospel ·Clarifications About the Psychological Work

07

A PRACTICE

Instead of protesting against unpleasant events, we should extract from them through meditation the useful elements for our soul's growth.

The Great Rebellion, 1975

9 PASSAGES · 4 PRACTICES

III She did not have the "special ticket" for the party

Each event needs a special conscientious ticket, without which even a wedding or a trip is dull. A sister bored at the year-end party is the example; a conflict yields to a state higher than itself, and people remain puppets of praise and insult until they transform impressions.

A PRACTICE

Thus, it is indispensable to transform impressions. For each event of life, we must have a special "conscientious ticket". Any event implies, in fact, a state of consciousness. For example, if we wait for a big event –perhaps a marriage or a trip–, but when the day comes, we do not have the inner state required for it –the marriage or the trip–, it will be boring to us.

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

Have you not seen bored people at a party? They are people whose inner state is not in agreement with the celebration. But if those people had a precise inner state, if that inner state was in agreement with the party, they would not be bored.

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

07

On a certain occasion, when we were finishing the tasks at the end of the year here, in our Patriarchal Headquarters in Mexico, in the middle of the party, a little Gnostic sister approaches us manifesting tremendous boredom. She exclaimed, saying: "I thought this party would be different, that we would do a great meditation to say goodbye to the year, but instead I see here dancing and listening to very joyful music."

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

07

"Sister", I said to her, "we have had the whole year to meditate and we will have many years. But today is a different day, today we are saying good-bye to the tasks and the celebration is necessary."

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

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

A PRACTICE

However, the little sister did not understand; she looked quite bored and, finally, she left. That is, she did not have the "special ticket" for the party. I want to refer, in an emphatic way, to the inner state required for it. A conflict, however serious, can transform into something different if we have an inner state that is superior to it. If they insult us, bless them! If they curse us, love them!

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

07

A PRACTICE

We have to learn to kiss the whip of the executioner, as the Christ said; to return good for evil. In these conditions, it is clear that we transform impressions, obviously.

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

07

People are victims of the circumstances because they do not know how to transform impressions. Someone offends them and they feel offended, because they do not transform the impression of the offense. Then they shoot or stab and end up in jail. Sometimes, they spend the rest of their lives in prison if a very skilled lawyer does not get them out.

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

07

Thus, people are victims of the circumstances, they have not learned to handle the circumstances. People are like musical instruments that everyone can play publicly and in daylight; and we dance to the sound that they play, poor people! Everyone makes of us whatever they want.

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

07

A PRACTICE

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*

Part Five – Do not forget that everything passes

8 passages · 4 practices

I Everything is transient, everything passes

Every event has two faces and both are fleeting, so one placed in the centre can live a party as it should be lived. As a boy he told his weeping brother before a whipping that everything passes; worry and identification with liquor, desire or an insult produce the mistakes and violence that complicate a life.

A PRACTICE

If he would reflect a little and think that everything passes away, that life is fleeting, illusory, and that death reduces all the vanities of the world to ashes...

Treatise of Revolutionary Psychology, 1975

A PRACTICE

But –I repeat– one has to learn how to see each thing with its two faces, positive and negative, and to not identify with one or the other, because both are fleeting, everything passes; everything in life passes.

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

07

Master: Of course. Those people realize, really, that everything in life has two sides, but unfortunately, they do not place themselves in the center of the circle, they do not place themselves in the Tao. When one is in the Tao, he sees around himself, around his own Consciousness inside himself, all the events of life with their two sides passing, and he knows that they are transient.

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

07

Obviously, then one does not identify with either side, one reconciles the opposites by means of the synthesis. Let us take a look at the case of someone, who, for example, is at a great party, very happy, very joyful, but that person knows that each moment of joy is followed by one of pain. But if that person is located in the center, in the Tao, then he reconciles the opposites within himself, in his own Being, in his own Consciousness, and says: "I know that each joy is followed by sadness, but none of this affects me, because everything is transient, everything passes: the people pass, the things pass, the ideas pass, everything passes; it is normal. Therefore, I can live this event perfectly as it should be lived."

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

One should never identify with anything that he sees in life, with the circumstances, with the unpleasant events, with nothing.

The Fifth Gospel

I always ran away from home with a little brother who followed me. We went to visit her, and later we came back to our father's house. But my little brother suffered a lot, because on the way back he would get tired because he was very small, and so I had to carry him on my back – how small he was!–. And he cried bitterly, saying: "Now, when we return home, father is going to whip us, he is going to beat us." I answered him saying: "Why are you crying? Everything passes, remember that everything passes." When we arrived home, certainly, father was waiting for us full of great anger and he whipped us. Later, we went to our bedroom to sleep, but while in bed, I would say to my brother: "You see? It has already passed. Are you convinced that everything passes? That has already passed. Everything passes..." One day of many, our father got to hear me saying to my brother: "Everything passes, that has already passed." And of course, my father, who was quite an angry man, wielded again the terrible whip he had, entered our bedroom saying: "So, everything passes! Insolents!" And then, he gave us another more terrible spanking, withdrawing after, apparently very calm for having whipped us. Once he had left, I said to my brother a little more quietly: "You see? That has passed as well..." That is, I never identified with those scenes; and I took as a motto in life, never to identify with the circumstances, with the events, with the happenings. I know those scenes are passing!

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

One worries so much because one has a big problem and cannot solve it. Later, it passes, and then comes another completely different scene. So, why did one worry if it had to pass? What was the point of worrying? When one identifies with the different events of life, one makes many mistakes. If one identifies with a glass of liquor that is being offered to him by a group of drunk friends, then he ends up drunk. If one identifies with a person of the opposite sex at a given moment, he ends up fornicating; and if one identifies with an insulter who is hurting him with the word, he ends up insulting as well.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

A PRACTICE

One should never identify with anything that he sees in life, with the circumstances, with the unpleasant events, with nothing. Everything passes! Everything passes!

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

A PRACTICE

But if one does not identify with anything that is happening to oneself, if he says "everything passes, everything passes; this is a scene that passes", and he does not identify with it, then he does not complicate his life either. But people love to complicate their life; if someone hurts them with a harsh word, they react with violence. Everyone likes complicating their existence, and the more one reacts with violence, it is worse, the harder the matter gets, the harder everything becomes.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

4 PASSAGES · 4 PRACTICES

II Life is like a movie

Life is likened to a film of many scenes, none to be identified with, which saves conscious energy. Staying unidentified keeps one alert like a sentry, the state in which defects are found; attention belongs on states of Consciousness, not appearances.

A PRACTICE

We should see life as a film, without ever identifying with any comedy, drama or tragedy, thus we would save conscious energy.

The Great Rebellion, 1975

A PRACTICE

Life is like a movie. It is a movie made of, as is natural, many frames, scenes. It is in no way advisable to identify with any scene, with any frame, with any appearance, because everything passes: people pass, things pass, ideas pass; everything in the world is illusory! Any scene of life, however strong it may be, passes and is left behind in time.

The Fifth Gospel · Gnostic Transformation of Impressions · *Lecture given to the brothers of Colombia – Mexico City – 1975*

We cannot and must not identify with appearances, because appearances deceive; this is obvious.

The Fifth Gospel

A PRACTICE

If one proceeds in that way –never identifying with any situation, with any event–, he will succeed in always being alert and vigilant as the sentry in times of war, and it is in that state of alertness that one discovers his psychological defects. Any discovered defect must be understood and then eliminated.

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

07

A PRACTICE

Do not forget that everything passes: ideas pass, people pass, things pass; everything in this world is fleeting and illusory. We cannot and must not identify with appearances, because appearances deceive; this is obvious. Let us think of the states of Consciousness, and this is superlative.

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

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for *states* with psychological company (internal, interior, erroneous, mistaken, appropriate and the rest), for the states of consciousness where events or life stand beside them, and for his phrases for the teaching where the word is absent: external events, the internal life that attracts, the external that reflects the internal, the victim and the master of circumstances, the ticket for each event, life like a movie. His three chapters *The Internal State*, *Erroneous States* and *Personal Events* in the *Treatise of Revolutionary Psychology*, and the Fifth Gospel lectures *Clarifications About the Psychological Work* and *The New Generations Facing Gnosis*, were read whole. That returned **232 candidate paragraphs in 27 books.** Every candidate was read **twice, by independent readers** working from a written brief; they agreed on whether to print 96.6% of the time and on the class 93.1%, and a third reader, who saw neither verdict, settled the 8 they did not. **136 are printed here**; 2 more were set aside as the same teaching said again, and every other paragraph is recorded with the reason it was set aside.

What was set aside. The states of Samadhi, ecstasy and the jinn state; the four states of consciousness as degrees of awakening (in *Awakening*); identification, karma and the transformation of impressions taught for themselves (in *Identification*, *The Law of Destiny* and *The Transformation of Impressions*), kept here only where the state is what meets the event.

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

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 6 ranges run over more than one paragraph.

46 passages also stand in a finished work, and every one is marked where it stands, most of them in *Identification*, *Anger* and *The Level of 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 36 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.