

Self-Observation

The observation of oneself: what it is, the sense that sees inward, the "I's" caught in the act, the defect discovered, the alert state, his exercises for it, and the light it lets in, in his own words, from the fifty-two books

328 PASSAGES · 22 BOOKS · 28 SECTIONS · 7 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

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

He calls it the beginning of the work on oneself. Most people observe everything except themselves; these passages turn the attention round, so the reader can begin to see what is actually going on inside.

The first part is what self-observation is, and how it differs from looking outward: *"To observe and to self-observe oneself are two completely different things; however, both demand attention." "Certainly, we need to self-observe in order to know ourselves."*

The second part is the sense that does the seeing: *"The sense of intimate self-observation is atrophied in every human being." "The sense of the psychological self-observation goes on developing little-by-little, as it is being used."*

The third part is observing oneself in action, the "I's" in thought, feeling and deed: *"We can never know ourselves without self-observation." "…he must, first of all, divide himself between the observer and the observed."*

The fourth part is the defect discovered, the first of the three steps: *"The greatest joy for the Gnostic is to celebrate the discovering of some of his defects." "It is indeed necessary to self-observe from instant to instant, from second to second."*

The fifth part is the alert state, with the remembrance of oneself: *"It is urgent to live in a state of alert perception, alert newness." "We must live alert and vigilant as the watchman in an epoch of war."*

The sixth part gathers his exercises: *"Gnostic students should learn to divide attention into three parts: Subject, Object and Place." "Let us observe ourselves today, in whatever concerns the ever-recurring day, which is a miniature of our entire life."*

The last part is what it opens: *"No interior change can occur in our psyche unless we allow the light of self-observation to penetrate." "When a person starts observing himself, it is an unmistakable sign that he intends to change."*

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THE MAP

Seven parts: what it is, the sense that sees, the "I's" in action, the defect discovered, the alert state, his exercises, and the light it lets in

Tap a part to go to it. Below, a lantern letting its light into the dark of the interior, where a few of the "I's" are caught in the beam; the caption is his own words, from the passage it links to.

To observe and to self-observe

PART ONE · 62 PASSAGES

The sense of self-observation

PART TWO · 36 PASSAGES

The observation of oneself in action

PART THREE · 100 PASSAGES · 4 PRACTICES

Self-discovery is possible only through self-observation

PART FOUR · 53 PASSAGES

The state of alert perception

PART FIVE · 29 PASSAGES

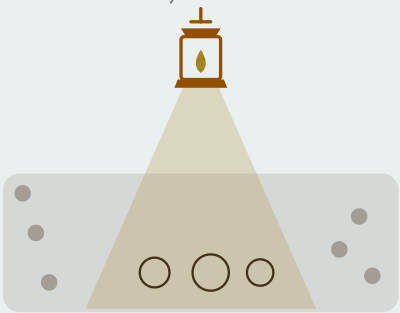
A specific, definite exercise

PART SIX · 29 PASSAGES · 23 PRACTICES

The light of self-observation

PART SEVEN · 19 PASSAGES

THE LANTERN, AS HE DESCRIBES IT



"...all self-observation allows light to penetrate into ourselves within our inner depths"

Treatise of Revolutionary Psychology,
1975-76

Part One – To observe and to self-observe

12 PASSAGES

I The internal work begins with attention

These passages set self-observation at the start of the Gnostic work: the esoteric work opens with it, no one can do it for another, and the ego cannot be dissolved without it. They also say that students must be taught how to observe themselves and why.

It is impossible to dissolve the ego, the self, if we do not learn to observe ourselves, to perceive in order to comprehend what we really are here and now in an effective and absolutely practical way.

FUNDAMENTAL EDUCATION, 1970

It is not a matter of merely self-observing the steps we take, nor the forms of the body, etc. The vigilance of oneself implies the silent and serene study of all our inner psychological processes, emotions, passions, thought8, words, etc., etc.

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

The very fact that the esoteric work begins with the s observation of oneself is indicating to us a multiplicity £psychological factors, "I's" or undesirable elements that need be urgently extirpated, eradicated from our interior.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

The concrete and definite fact that the internal work begins with attention, which is concentrated in the full observation of oneself, is more than enough reason to demonstrate that this demands a very particular and personal effort from each one of us. Speaking frankly and bluntly, we emphatically affirm the following: no human being could do this work for us.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

We urgently need to encourage our Gnostic students to observe themselves and in what manner they must observe themselves and the reasons for this.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Knowing oneself is fundamental. Everyone thinks they know themselves but actually they do not know themselves. Therefore, it is necessary to reach full knowledge of oneself. This requires constant self-observation. We need to see ourselves just as we are. Unfortunately, people easily admit that they have a physical body, but it is difficult for them to comprehend their own psychology, to accept it in a crude and real way. They accept they have the physical body because they can see it, touch it, feel it. But psychology is a little distinct, a little different. Certainly, as they cannot see their own psyche, they cannot touch it, feel it; for them it is something vague that they do not understand.

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

There is a need to open the third mind at all costs. And this is only possible by annihilating the psychic aggregates; this is the obvious way to proceed. But for this issue of the annihilation of the undesirable elements that we carry within us, there must be a solid didactic and a vivid dialectic: the dialectic of the Consciousness. Much has been said about dialectics, but truly, what is important is the dialectic of the Consciousness, the events of the superlative Consciousness of the Being. We need –I repeat– to begin to self-observe psychologically if we truly yearn to liberate the Essence one day, in order to return to the original paradisiacal state.

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

Unfortunately, nowadays, we are nothing but machines, machines and nothing more than that. The time has come for us to stop being machines; the time has come for us to self-observe in order to know ourselves. In the terrain of practical life, whether we are at home, or on the street, or at school, or in the temple, etc., we can discover ourselves.

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

Does Gnosis have any system to annihilate those elements? Yes, it does! What is it? We would have to start with psychological self-observation. Do you accept that you have a psyche and a psychology? Or do you think that you only have the physical body without any psychic principle? This would be impossible, because parapsychology is proving the psychological processes in the depth of any organism, and it has experimental methods of demonstration. At the helm of parapsychology is the quantum theory, there is hypnology, intentional extra-refined perceptions, extracerebral reasoning processes, etc.

The Fifth Gospel · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970*

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

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

Certainly, we need to self-observe in order to know ourselves. At the beginning, our Gnostic students do not know certainly what is it they must observe. When one begins self-observation, everything turns out to be chaotic, one does not yet have practice, our psyche appears confusing.

The Fifth Gospel · Clarifications About the Psychological Work

When we self-observe, we do it with the evident longing of discovering ourselves, of knowing ourselves. How could one truly have the purpose of working on oneself if he does not know himself, if he does not discover himself? One has to know that we do not know ourselves. Because one thing is the ideas or concepts that one may have about oneself and another thing is what one is.

The Fifth Gospel · Clarifications About the Psychological Work

6 passages

11 Two types of knowledge exist: the external and the internal

Here observing the world and observing oneself are set side by side. Science starts from the observable and the Work from the self-observable, and only the second kind of knowledge changes a person from within.

To observe and to self-observe oneself are two completely different things; however, both demand attention.

Treatise of Revolutionary Psychology, 1975

Yet, in self-observation, the senses of external perception are worthless, because attention is directed inward. Consequently, this is the factual reason why the self-observation of inner psychological processes is difficult for the neophyte The point of departure of official science in its practical side is the observable the point of departure for the work on oneself is self-observation, the self-observable Unquestionably, these two points of departure take us in two completely different directions Someone could grow old engrossed within the intransigent dogmas of official science, studying external phenomena, observing cells, atoms, molecules, suns, stars, comets, etc without experimenting any radical change within himself The type of knowledge that transforms someone internally can never be achieved through external observation.

Treatise of Revolutionary Psychology, 1975

The true knowledge that can really originate in us a fundamental, internal change has as its basis direct self-observation of oneself.

Treatise of Revolutionary Psychology, 1975

Observation is a way to modify the mechanical conditions of the world. Yet, internal selfobservation is a way to intimately change. Consequently, and as a corollary to the former statement, we can and must emphatically affirm that two types of knowledge exist: the external and the internal. Therefore, if we do not have within ourselves the magnetic center that can differentiate between these

two qualities of knowledge, then confusion would be the only outcome of this mixture of two canons or orders of ideas.

Treatise of Revolutionary Psychology, 1975

Unquestionably the two worlds, internal and external, are experimentally verifiable. The external world is the observable. The internal world is in itself and inside oneself the selfobservable, here and now. Whosoever truly wants to know the internal worlds of the planet Earth or of the Solar System or of the Galaxy in which we live, must previously know his intimate world, his individual, internal life, his own internal worlds.

Treatise of Revolutionary Psychology, 1975

In the same way that it is indispensable for one to learn how to walk in the external world so as not to fall down into a precipice or not get lost in the streets of the city or to select one's friends or not associate with the perverse ones or not eat poison, etc.; likewise, through the psychological work upon oneself we learn how to walk in the internal world, which is explorable only through self Indeed, the sense of self-observation is atrophied in this decadent human race of this tenebrous era in which we live.

Treatise of Revolutionary Psychology, 1975

III To know is not to observe

Knowing that one sits on a chair is not observing the chair, and thinking about oneself is not observing oneself. The passages separate passive knowing from the active, conscious act of observation, down to the negative state one knows one is in but has not observed.

Internal self-observation is a practical means to achieve a radical transformation. To know and to observe are different. Many confuse the observation of oneself with knowing. For example, even though we know that we are seated in a living room, this, however, does not signify that we are observing the chair.

Treatise of Revolutionary Psychology, 1975

The observation of oneself, which is one hundred percent active, is a way to change oneself. However, knowing, which is passive, is not a way to change oneself.

Treatise of Revolutionary Psychology, 1975

All of this causes us to comprehend that knowing is something completely passive and mechanical, in evident contrast with the observation of the self which is a conscious act.

Treatise of Revolutionary Psychology, 1975

Nevertheless, we are not affirming that mechanical self-observation does not exist; it does, but such a kind of observation has nothing to do with the psychological selfobservation to which we are referring. To think and to observe are also very different. Any person can give himself the luxury of thinking about himself all he wants; yet, this does not signify that he is truly observing himself.

Treatise of Revolutionary Psychology, 1975

First of all, we must begin by comprehending the necessity of knowing how to observe. We are, for example, sitting here, all of us, on these chairs; we know we

are sitting, but we have not observed these chairs.

The Fifth Gospel · The Rescue of our Inner Light

The observation of oneself, which is one hundred percent active, is a way to change oneself.

Treatise of Revolutionary Psychology, 1975

In the first case, we have the knowledge that we are sitting on them, but observing them is something different. In the first case, there is knowledge, but not observation. Observation requires special concentration: observe what they are made of, and then I must enter into meditation, to discover their atoms and their molecules. This already requires directed attention. To know that one is sitting on a chair is non-directed attention, passive attention; but observing the chair would already be directed attention.

The Fifth Gospel · The Rescue of our Inner Light

Likewise, we can think a lot about ourselves, but this does not mean that we are observing our own thoughts; to observe it is very distinct, very different.

The Fifth Gospel · The Rescue of our Inner Light

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

The Fifth Gospel · The Rescue of our Inner Light

The psychologist concluded that he did not want to observe; he knew, but did not observe. To know is one thing and to observe is another very different thing: one can know that he has a negative thought, but that does not mean that

he is observing it; he knows that he is in a negative state, but he has not observed the negative state.

The Fifth Gospel · The Rescue of our Inner Light

In practical life, we see that within us there are many things that should cause us shame: ridiculous comedies, inner matters, protests, morbid thoughts, etc. But to know that one has them is not having observed them. Someone can say: "Yes, I have a morbid thought right now". But it is one thing to know that he has it, and another thing is to observe it; totally different.

The Fifth Gospel · The Rescue of our Inner Light

To know is not to observe; to think is not to observe either. Many believe that to think in and of itself is to observe, and it is not so. One may be thinking of oneself and, however, not be observing one-self. Thinking in and of itself is as different from observing as oil is from water or water from oil.

The Fifth Gospel · The Rescue of our Inner Light

14 PASSAGES

IV When one accepts that one has a psychology

People admit the body they can touch but not a psychology they cannot see. Once a person accepts that he has a psychology of his own, he begins to observe himself, and that alone sets him apart from those around him.

We would never auto-observe ourselves if we did not have an interest in changing, and such interest is possible only when we truly love the esoteric teachings.

THE GREAT REBELLION, 1975

Unquestionably, when somebody starts to observe himself, it is a sign that he has begun to think psychologically.

THE GREAT REBELLION, 1975

As long as one does not admit the reality of one's own psychology and the possibility of fundamentally changing it, undoubtedly, one does not feel the need of psychological auto-observation.

THE GREAT REBELLION, 1975

When one accepts the doctrine of the many and comprehends the need to eliminate the different "I"s which one carries in one's psyche, with the purpose of liberating the consciousness, the essence, undoubtedly, in fact and in one's right, one initiates psychological auto-observation.

THE GREAT REBELLION, 1975

Undoubtedly, when somebody starts to auto-observe himself, that is an unmistakable sign that he has accepted the tremendous reality of his own psychology.

THE GREAT REBELLION, 1975

It is clear that nobody would try to auto-observe himself, had he not found a fundamental reason before.

The Great Rebellion, 1975

It is necessary to start to see oneself with the purpose of auto-knowing oneself, because really the rational humanoid does not know himself.

The Great Rebellion, 1975

When one accepts the fact that he has his own psychological idiosyncrasy, he then begins to self-observe himself from instant to instant.

Pistis Sophia Unveiled, 1983

But above all we must comprehend the need to see ourselves, the need to radically change, only in this way will we want to really observe ourselves.

The Great Rebellion, 1975

When one accepts the fact that he has his own psychological idiosyncrasy, he then begins to self-observe himself from instant to instant.

Pistis Sophia Unveiled, 1983

Obviously, there is an individual psychology, each one of us has his own psychology. Unfortunately, most people do not accept that they have a psychology. They easily accept that they have a body of flesh and bones because they see it, because they can touch it, but they do not accept that they have a psychology because they do not see it, because they cannot touch it. When one accepts that one has a psychology, he actually begins to observe himself.

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

Only by thinking psychologically can we open those marvelous doors. When one begins to observe oneself, he begins to think psychologically; when one begins to make use of the sense of psychological self-observation, he begins to know himself.

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

The time has come to understand these things; we need to begin observing ourselves psychologically. First of all, we must admit that we have a particular psychology. People easily accept that they have a physical body because they can touch it, but most do not accept that they have a particular psychology because they cannot see it. The sensual mind cannot see the innermost psychology.

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

All that is needed is to observe oneself from instant to instant. People easily accept that they have a physical body because they can touch it, because they can see it physically, but there are many who do not want to understand that they have a particular, individual psychology. When one accepts that one has a psychology, in fact, he begins to self-observe. When one begins to self-observe, unquestionably, he becomes, for this reason, a completely different person.

The Fifth Gospel ·Didactic Synopsis of Mystical Death

We easily admit that we have a physical body provided with organs, an organism, but few truly understand that we have a personal psychology. When one understands that he has a psychology, one begins to work upon himself, here and now. When one comprehends that he has a psychology, he begins with the process of psychological self-observation. Whoever begins to observe himself becomes, in fact, a different individual, distinct from everyone, completely distinct. But people tend to accept only the physical, the three-dimensional matter, the dense body, because they can see it, hear it, touch it and feel it. Few, in truth, are those who sincerely accept that they have a psychology of a very particular type. When someone accepts it, in fact, he begins to observe

himself, and this turns him into something different from his fellow man. Observing oneself to get to know oneself is the best of the best.

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

12 PASSAGES

V To flee the work of inner observation

Evasion, self-deceit, the illusion of being always the same person and the defects that block inner observation are named in these passages. Those who deify the Ego or confuse the I with the Being, he says, have never observed themselves seriously.

When the multiplicity of our errors is accepted as something factual, yet one discards the necessity of study and direct observation of the errors, it is an evasion or escape, an escape from oneself, a form of self-deceit.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

To flee the work of inner observation, to seek evasions, is an unmistakable sign of degeneration.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Amidst the subjective opinions of this world, the diverse pseudo-esoteric or pseudooccultist theories always become an alley we use to flee from ourselves... Unquestionably, the illusion that one is always one and the same person serves as a hidden obstacle for self observation...

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Hindrances, obstacles, stumbling blocks for the work of intimate self observation, such are the following psychological defects: Megalomania (delusions of grandeur, to believe that one is a God).

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Distinguish between the Being and the I Those who confuse the "I" with the Being have certainly never observed themselves seriously As long as the Essence, the Consciousness, is bottled up within all of that conjunction of "I's" that we carry inside radical change will be something more than impossible.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

It is evident that whosoever does not have any interest in observing himself also does not desire to work in order to achieve a true radical transformation.

Treatise of Revolutionary Psychology, 1975

Disciple: Master, how can one know that he is not self-deceiving? Master: Well, the forms of self-deception exist as long as the Ego exists. That we have to eliminate the forms of self-deception, is a fact. But it is not possible to eliminate them if one does not self-explore, if one does not self-observe. Only by means of sincere and real psychological self-observation, can one, in fact, avoid all forms of self-deception.

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

Well, those schools of a pseudo-esoteric and pseudo-occultist type make one believe that everyone is already a complete septenary; first mistake. The second, the second is extremely serious, highly serious: they praise the dear Ego. Never in life have they self-observed. Their sense of self-observation is atrophied; they have never wanted to self-observe. Because if they were to self-observe, they would realize what is the dear Ego that they extol so much and refer to as divine. Do you see it? This is extremely serious.

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

So, the poor neophyte who has never self-observed so as to be able to say yes or no, but only the desire to learn animates him, since those schools provide him with some learning, naturally, he goes astray; he gets to adore what must not be adored; he gets to sincerely believe that the Ego is divine. That is highly serious!

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

By adoring the Ego, any possibility of change is absolutely impossible, because if those poor people had the sense of intimate self-observation, then everything would be different. They would realize that this Ego is no more than a sum of

"I's" –that is to say, they would see it clearly for themselves, not because someone else told it to them, but in a direct way– and that all those "I's", each one of them in itself is like a person.

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

So an individual is not always the same. But the poor neophyte or whoever must have seen it clearly by means of self-observation, because only by means of self-observation, that sense develops in one. It is a sense: the sense of self-observation. But if one does not use it, it does not develop; if one uses it, it develops; and if one develops it, one can verify for oneself, without anyone telling him, that the Ego is not as others tell him: "that it is sacred".

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

Well, so when one gets to truly see clearly, through self-observation, –in a direct way, not because someone else tells it to him, but by himself, by his own practice– what the Ego is in itself, he can also deduce, by a simple logical deduction, what the schools of mental perversion are which deify the Ego, which want to make one understand in an absurd way that this Ego is a unity, when there is no unity in it; and that it is divine, when in essence it is nothing more than the result of many yesterdays, the product of many mistakes.

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

7 PASSAGES

VI The best ethic is to learn to see oneself

Against dogmas and conventional moral codes, he sets the plain practice of seeing oneself. Self-observation makes a true inventory of what one lacks and what one has in excess, and turns the light of consciousness on the hidden side.

As one self-observes psychologically, he goes on eliminating precisely that hidden face that he does not see, he gets to know that inside him there are factors that he ignored, crimes that he did not even remotely suspect. And as he dissolves such factors, psychological changes take place, which are obviously reflected on his fellow men. These changes are misinterpreted by our fellow man. In no way can our fellow man accept that someone does not behave according to the established norms, according to the already written codes, according to the upheld principles. And it turns out that in the work we often have to become "immoral". When I speak of immoral, one has to know how to understand this, put it in quotation marks and underline it; I am not mentioning this word in the way that you are understanding it, in a negative way. I only want to clarify that I mention this word in the edifying or dignifying sense, in a positive, constructive sense, in the sense that there is a need to avoid the outdated codes of a certain morality without a solid foundation. [...] Well, my dear brothers, we come, then, to the conclusion that the path tends to be difficult. The narrow, strait path, on either side there are horrendous precipices, marvelous ascents, horrible descents.

THE FIFTH GOSPEL · THE HIDDEN FACETS OF OUR LUNAR PSYCHOLOGY · *Third Chamber – Mexico City – 1976*

In this matter what is useful is discernment, self-exploration of oneself, psychological self-observation. As one self-observes, he sees what he has and proceeds according to what he needs, what he must be, what is urgent.

THE FIFTH GOSPEL · THE HIDDEN FACETS OF OUR LUNAR PSYCHOLOGY · *Third Chamber – Mexico City – 1976*

It is useless for us to follow conventional moral codes; self-observation of ourselves is more useful. That is what must guide us: to see ourselves, to see ourselves, to see ourselves and to continue seeing ourselves, and to project the Consciousness time and again on that hidden side of ourselves, on that hidden side that one does not see; that is what is useful. The rest, whatever the codes say, I could not care less.

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

The only thing that is useful to one in life is to self-observe oneself psychologically.

The Fifth Gospel

Master: Those dogmas are useless! The only thing that is useful to one in life is to self-observe oneself psychologically. We know well, I believe, to transmute the creative energy, not because it is said "do not fornicate", but simply by psychological observation.

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

The best ethic is to learn to see oneself. When one sees oneself, he knows what he is lacking and what he has in excess, he does a correct inventory, but when one does not self-observe and lets one-self be guided by rancid codes of clumsy morals, he does not know what he lacks nor does he know what he has in excess; he believes he has what he does not have, and he has what he does not believe he has. But psychological self-observation is marvelous because it allows one to know what he is lacking and what he has in excess.

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

We need to illuminate more the unknown depth of ourselves, because –as I told you– so far, we have lived in a small fraction of ourselves, in a small part of ourselves, in a depiction of ourselves. We have not learned to see ourselves truly as we are. We need to learn to see ourselves better, don't we? To self-observe.

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

Only through this path can we walk, truly, toward Final Liberation. One needs to have a good judgment, a good sense of discernment, and never forget about psychological self-observation; always learn to self-observe, that is the best. Any other question, brothers? Speak, brother.

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

Part Two — The sense of self-observation

16 PASSAGES

I A sense that is not used atrophies

Self-observation is described as a sense, latent in everyone and atrophied in humanity, that develops only through use. Its development opens the way to the other inner senses, and he places it in the pituitary gland.

Self-observation or inner self-remembering initiates the development of our spatial sense, which becomes fully mature with the awakening of our consciousness.

THE BUDDHA'S NECKLACE, 1967

The first, the external, is perceived by the senses of external perception. The second, the internal, can only be perceived through the sense of internal self-observation.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

As we persevere in self-observation, the sense of intimate self-observation will progressively develop.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

The sense of intimate self-observation is atrophied in every human being. Yet, such a sense will develop in a progressive manner by working seriously, by observing oneself from moment to moment.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

The ordering in the work of auto-observation, judgement and elimination of our psychic aggregates, is gradually made evident by the judicious sense of psychological autoobservation. The sense of psychological auto-observation is in a latent state in all human beings, but it does develop in a graduative way at the same time as we are using it.

THE GREAT REBELLION, 1975

As we make use of the sense of psychological observation, the later will also start to develop wonderfully. Then we will be able to perceive the "I"s during the work of meditation.

The Great Rebellion, 1975

Yew develops the sense of the psychological self-observation within each one of us. Moreover, Yew can pursue and cast the red demons of Seth down into the Chaos. The power of the Lion of the Law is terrible and the tenebrous ones take advantage of the most difficult moments in order to embitter the life of the Initiates.

Pistis Sophia Unveiled, 1983

The sense of psychological self-observation is located in the pituitary gland. The marvelous auras of the pituitary and pineal glands gloriously shine, illuminated and integrated upon the head of the Christified ones.

Pistis Sophia Unveiled, 1983

As we make use of the sense of psychological observation, the later will also start to develop wonderfully.

The Great Rebellion, 1975

We have been told that there are inner senses, we do not deny it. Obviously, there are more inner senses than external senses. Different schools have methods to develop powers, to develop the intimate senses, the inner senses. But in truth I tell you, my dear brothers, that if we want to develop the inner senses, we must begin by developing the sense of observation of oneself, that is, of self-observation. This sense is latent in each one of us, but must be developed. Development is only possible on the basis of practice. As we use this sense, it will gradually develop by itself, and as we progress in the observation of

ourselves, other senses are also becoming evident and, finally, the day in which we get to know ourselves in depth, fully, in all the departments of the mind and heart, by means of the intimate self-observation, the multiple inner senses that we possess will become evident, will beautifully unravel. This is why we have been told: Nosce te ipsum –"Man, know thyself and you will know the universe and the Gods"–.

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

The sense of the psychological self-observation goes on developing little-by-little, as it is being used. An organ that is not used, atrophies; if we do not use that organ, it will continue to atrophy. But if we use it, there will come a moment in which we will be able to see by ourselves our own psychic aggregates in a direct way. No longer by intellectual association alone, but also by direct perception of the real. When that happens, any possibility of self-deception will be, in fact, discarded. Any other question?

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

In the human being the sense of psychological self-observation exists; it is latent, but it can be awakened. That extraordinary sense begins to function when we use it. As we use it, it will unfold, develop and manifest itself.

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

But there must be order in the work. We all have the sense of psychological self-observation. Unfortunately, such a sense is atrophied in the human race. It is necessary that this sense enters into new activity. When one begins to observe oneself, it is because that sense already begins to enter into activity. In the beginning, one does not see the "I's". Later, as that sense develops, one sees them as they are, and they know by direct vivid experience the result of their work.

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

Master: The sense of psychological self-observation develops as one uses it. Obviously, we need to use it because the organ that is not used, atrophies. As one self-observes carefully, the wonderful sense of psychological self-observation comes into activity, but one has to be in constant mystical watch: observing his own mistakes, being on the hunt for his own psychological defects.

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

The sense of psychological self-observation keeps developing, and will keep developing in each one of you, as you keep using it. Do not forget that a sense that is not used atrophies. A day will come when the sense of psychological self-observation in you will have developed in such a way that you will be able to perceive, like me, such undesirable psychic aggregates. Furthermore: you will be able to notice the result of the work on such aggregates.

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*

Therefore, if one wants to eliminate this or that undesirable psychological element, first of all, one has to learn to observe with the purpose of obtaining a change. Because, certainly, if one does not learn to self-observe, any possibility of change becomes impossible. When one learns to self-observe, the sense of self-observation develops in himself. Normally, this sense is atrophied in the human race, it is degenerated, but as we use it, it starts to unfold and develop.

The Fifth Gospel ·The Rescue of our Inner Light

Likewise, the different parts of these studies, of this work, complement each other so as to form a wonderful body, the famous body of the mind. This body will allow us to better capture everything that exists within ourselves, and will further develop in us the sense of intimate self-observation; and this is quite important.

The Fifth Gospel ·The Rescue of our Inner Light

20 PASSAGES

11 To observe these monstrosities of hell

As the sense develops, each I is perceived in a figure that betrays its defect. The passages follow what the sense shows: the I's behind one's temperament, the ones never suspected, and the gradual shrinking of an I as it is dissolved.

Thus, as the sense of self-observation gradually develops through its continuous use, we shall become more capable each time of directly perceiving those " whose existence we previously never had the least bit of data about.

Treatise of Revolutionary Psychology, 1975

Indeed, while in the sight of the sense of inner self-observation, each of those "I's which inhabit our interior assume this or that figure. This figure is secretly related to the defect that is personified within it. Undoubtedly, the image of each of those "I's has a certain unmistakable psychological flavor. We, through this image, instinctively apprehend, capture, trap its inner nature, and the defect, which characterizes it.

Treatise of Revolutionary Psychology, 1975

As the sense of intimate self-observation develops in us, through its continuous use we can see all those "I that serve as a basic foundation to our individual temperament, whether it be sanguine or nervous, phlegmatic or bilious.

Treatise of Revolutionary Psychology, 1975

To see such creations, to observe these monstrosities of hell within which our very same consciousness is imprisoned, is only possible with the ever progressive development of the sense of intimate self-observation.

Treatise of Revolutionary Psychology, 1975

The sense of intimate self-observation allows us to verify for ourselves, and in a direct manner, the secret work by which in a given time we are dissolving this

or that "I" (this or that psychological defect), possibly discovered in difficult conditions and when we least suspect it.

Treatise of Revolutionary Psychology, 1975

The sense of intimate self-observation, in addition to allowing you to see clearly the "I" that you are dissolving, will also allow you to see the pathetic and defined results of your internal Work.

Treatise of Revolutionary Psychology, 1975

In the beginning, these creations of hell, these psychic aberrations that unfortunately characterize you, are more ugly and monstrous than the most horrendous beasts that exist at the bottom of the oceans or in the most profound jungles of the earth. Yet, as you advance in your work, you will be able to evince through the sense of internal selfobservation the outstanding fact that those abominations lose bulk; they grow smaller. It is intriguing to know that such bestialities, as they decrease in size, as they lose bulk and become smaller, they gain in beauty; they slowly assume a childlike figure. Finally, they disintegrate; they become a cloud of cosmic dust. Then the imprisoned Essence is liberated; it is emancipated; it awakens.

Treatise of Revolutionary Psychology, 1975

As the sense of self-observation develops, it shall permit you to verify the progressive advancement of your work.

Treatise of Revolutionary Psychology, 1975

However, the sense of psychological auto-observation is something more profound, it goes beyond simple parapsychological enunciations, it allows us intimate autoobservation and full verification of the terrible subjective realism our diverse aggregates. The successive ordering of the different parts of the work related to this so serious matter of elimination of psychic aggregates,

allows us to infer a "work-memory" which is very interesting and even very useful in the matter of inner development.

The Great Rebellion, *1975*

Work-memory is always written with successive psychological events registered by the centre of psychological auto-observation.

The Great Rebellion, *1975*

As the sense of self-observation develops, it shall permit you to verify the progressive advancement of your work.

Treatise of Revolutionary Psychology, *1975*

That a splendid wife abundant in great virtues or a maiden of exquisite spirituality and with an excellent education, unexpectedly discover by means of the sense of psychological auto-observation that a group of prostitute-"I"s live within their intimate psyche, is sickening and even unacceptable to the intellectual centre of any judicious citizen. However, all this is possible in the exact field of psychological auto-observation.

The Great Rebellion, *1975*

The sense of psychological self-observation will allow us to see that each “I” personifies a defect. The sense of psychological self-observation, as it develops, allows us to see the “I’s”. It is one thing to see an “I” and another thing to understand that one has an “I”. When one sees that one has an “I”, he comprehends it; but he has to see it, and they have multiple shapes and figures.

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

When I observed them with the sense of psychological self-observation, I saw them fleeing: the thief who steals and flees terrified, horrible faces of theft! I was horrified, yes, of myself, but I have no problem confessing it, because if I did not confess it, it would be a sign that those "I's" were still alive in there; because the hypocrite has the tendency to hide his own defects. So, I have no problem confessing that I had that kind of "I's". Even leading an honorable life, I had them; even paying the debts of others, I had them. What did I have to do? To disintegrate them, to reduce them to cosmic dust. And this caused me horror.

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

❦

Master: Well, this is simply a game of the mind because, in reality and in truth, we could not see the Ego in itself if the sense of psychological self-observation has not been developed. Only by developing such a sense is it possible to see the Ego.

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

❦

Since I have the sense of psychological self-observation well developed, it was not difficult for me to perceive in a direct way such "I": I found it, certainly, bathing very happily in a courtyard with black waters. I immediately threw some charges of transcendent sexual electricity against the wretched one. I worked on it for a few days and, at last, it reduced little by little until taking the shape of a child; and it continued to shrink until it became cosmic dust.

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*

❦

When I explored that with my sense of psychological self-observation, with great astonishment I discovered a very hefty "I", very robust, quite fat, by the way, hairy as a bear, walking along the corridor of my old stately manor. "Ah,

how hidden you were, wretch!", I told him. "Now I am going to kill you indeed, you can't vanquish me anymore, you are doomed!".

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*

Just as the moon that shines in the firmament has two faces –the one that can be seen and the one that cannot be seen–, likewise, within us, the psychological moon has two aspects: that which is visible at plain sight through the sense of psychological self-observation and that which is not visible at plain sight –the hidden, the unknown, the unexplored–. However, the latter becomes visible when the psychological sense has been developed to its maximum extent.

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*

As we develop the sense of self-observation through vivid practical exercise, we also begin to vaguely perceive something of ourselves that we did not know before. Possibly, we discover that we have a defect we never suspected before: maybe an ill– will toward someone, possibly an inferior desire or a negative emotion, or any other psychological defect.

The Fifth Gospel ·Clarifications About the Psychological Work

On the vertical, we have been clearly taught that we are not sacred individuals yet, that each one of us is a machine-person, and that there are many persons within our person. Within us there are many psychological people. We have the "I" of anger, we have the "I" of hatred, we have the "I" of envy, we have the "I" of jealousy, we have the "I" of gossiping, we have the "I" of ambition, we have the "I" of shrewdness, etc. All these "I's" that we have, are not mere fiction, they are a tremendous reality for the one who has developed the sense of psychological self-observation.

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

There are two more centers of a superior kind in the human being, the superior emotional and the superior mental, which were not affected. However, the prejudicial psychic elements remained –I repeat– deposited in the machine. These elements are the psychic aggregates; in other terms, we would say the "I's"; in Egypt they were called the Red Demons of Seth. In any case, such aggregates, although invisible to the physical eyes, are visible to the sense of psychological self-observation.

The Fifth Gospel · Causes and Consequences of the Kundartiguador Organ

Part Three – The observation of oneself in action

13 PASSAGES

1 He is not one but many

Serious self-observation is what proves the doctrine of the many I's. A person who observes himself finds many people living in his psyche, while one who believes himself one has never looked.

Indeed, when one wants to know oneself, one must observe himself and try to know the different "I's" which abound inside the persona1ity If any one of our readers does not yet comprehend the doctrine of the many "I's" it is due exclusively to the lack of practice in the field of self observation.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

As one practices inner self observation, one discovers for oneself many people, many "I's" who live inside our own personality.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Those who deny the doctrine of the many "I's" those who adore a divine "I" have undoubtedly never observed themselves seriously.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Someone could admit to the Doctrine of the Many "I's" without ever having experienced it. The latter is possible only by carefully observing oneself.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

The severe observation of the "myself" without subterfuges of any type, permits us to verify by ourselves the crude reality that we are not "one" but "many."

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

When a person begins to observe his inner self in detail, from the angle that he is not one but many, it is obvious that he has initiated a serious work upon his inner nature.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

As one practices inner self observation, one discovers for oneself many people, many "I's" who live inside our own personality.

Treatise of Revolutionary Psychology, 1975

Whosoever accepts the Doctrine of the Many "I" based on self-observation, comprehends that every desire, thought, action, passion, etc., corresponds to this or that "I" meaning, to a distinct or different "I"

Treatise of Revolutionary Psychology, 1975

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

This perception, this self-observation, fundamentally alters all the mistaken concepts that we had regarding ourselves; thus, as an outcome, we witness the concrete fact that we do not possess true individuality Therefore, as long as we do not observe ourselves, we will then live in the illusion that we are "one" and consequently our life will be a mistake To correctly relate with our fellowmen would be impossible as long as we do not perform an internal change in the very core of our psyche Any internal change demands the previous elimination of the "I's" that we carry within We cannot by any means, eliminate such "I's" if we do not internally observe them Those who consider themselves "one" those who think the best of themselves, those who would never accept the Doctrine of the Many will never desire to observe their "I's"

Treatise of Revolutionary Psychology, 1975

If those people were to observe themselves seriously, they would then verify by themselves the Doctrine of the Many.

Treatise of Revolutionary Psychology, 1975

When the "I" wants to continue here and in the afterlife, it deceives itself with the false concept of a divine and immortal "I". None of us has a permanent "I" and we do not even have legitimate individuality. If we consider that each "I" is a different person, we can emphatically ensure the following: within each person who lives in this world, there are many persons. Each of these persons strives for supremacy, wants to be exclusive and thinks it is the one and only, although it is only a small part. We can never know ourselves without self-observation. As long as an individual continues to consider himself as one, it is clear that any inner change is more than impossible.

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

We do not have consciousness of ourselves. Our life does not belong to us, we are not masters of our thoughts, we are not masters of our ideas, we are not masters of our words, we are not masters of our emotions. We are simple machines driven by an enormous multiplicity of "I's". This is the state in which we find ourselves. But to reach these conclusions, one needs to self-observe in order to see oneself.

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

In the beginning, this harsh discipline of the painful and bloody journeys, of the tortures of the path, is appropriate in order to be forged from the beginning as one should be forged: in battle! We must not lose heart in the matter of psychological self-observation. As one self-observes, one discovers how many "I's" he had, "I's" that he ignored he had; one is astonished when one self-discovers.

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

II The Observer and the Observed

Whoever sincerely observes himself divides into two, the one who observes and what is observed. Attention belongs to the observer; thoughts and emotions belong to the observed.

It is very clear and not difficult to comprehend that when one seriously begins to observe oneself from the point of view that the "myself" is not "one" but "many," one then really begins to work on all that is carried within.

Treatise of Revolutionary Psychology, 1975

Whosoever works very seriously on himself, as any athlete of inner Self-Observation, exerts upon himself the effort to separate from his psyche the diverse undesirable elements which he carries within...

Treatise of Revolutionary Psychology, 1975

Thus, if one truly and very sincerely begins to observe oneself internally, one ends up dividing himself in two: the Observer and the Observed.

Treatise of Revolutionary Psychology, 1975

How can we observe ourselves if we commit the error of not wanting to divide ourselves into Observer and the Observed?

Treatise of Revolutionary Psychology, 1975

How could the one who does not know himself modify circumstances? How could a person who has never observed himself internally know himself? In what way can someone observe himself if this one, first of all, does not divide himself into Observer and Observed?

Treatise of Revolutionary Psychology, 1975

Indeed, dynamic attention proceeds from the side of the observer, while thoughts and emotions belong to the side, which is observed.

Treatise of Revolutionary Psychology, 1975

Naturally, the statements of the former paragraph are impossible to say for the one who has never divided himself between Observer and Observed.

Treatise of Revolutionary Psychology, 1975

Indeed, dynamic attention proceeds from the side of the observer, while thoughts and emotions belong to the side, which is observed.

Treatise of Revolutionary Psychology, 1975

Some psychologists symbolically represent the consciousness as a knife very capable to separate us from that which we have stuck on and is extracting strength from us. Such psychologists believe that the only way to escape from the power of this or that "I", is to observe it every time more clearly with the purpose of comprehending it in order to become conscious of it. Those people believe that thus one eventually separates from this or that "I", even if only by the thickness of a knife's edge.

The Great Rebellion, 1975

Master: Then you have not understood well the process of identification. On the contrary, I have been able to clearly see in this moment that you were alert and vigilant as the sentry in times of war, because you were observing your own psychological processes, that is, you were not identified and you discovered different psychological states, you discovered them in yourself, therefore you were not identified. If you had been identified, you would not have discovered

this in yourself. That is all. This is how we have to proceed, as you have proceeded, correct. Any other question?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

We have to divide ourselves between the observer and the observed: a part that observes and the other part that is being observed. When one divides oneself between the observer and the observed, he can simply verify, directly, the harsh reality of that defect that he carries hidden within himself. But he must, first of all, divide himself between the observer and the observed.

The Fifth Gospel · The Problem of Psychological Multiplicity

Master: Well, the Essence itself is the one that self-observes its processes; that is right.

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

14 PASSAGES

III Any thought, however insignificant it might be deserves to be observed

Each thought, image, memory and desire that enters the mind is to be watched and studied, and no thought is too small for it. Observed in this way, the procession of thoughts is shown to come from the I's.

We should neutralise the projector through self-observation and comprehension. Examine each image, each memory, each thought that comes to the mind. Remember that every thought has two poles: positive and negative. Entering and leaving are two aspects of the same thing. The dining room and the bathroom, tall and short, pleasant and unpleasant, etc. are always two poles of the same thing.

CHRISTMAS MESSAGES, *1952-66*

In India, this self-observation and study of our psyche is properly called Pratyahara. Bird-like thoughts should pass through the space of our own mind in a successive parade but without leaving any trace. The infinite procession of thoughts projected by the 'I' in the end are exhausted and the mind remains still and in silence.

CHRISTMAS MESSAGES, *1952-66*

The mind has many subconscious levels, regions, or departments, which we should know completely through observation, analysis, deep meditation and profound intimate comprehension.

FUNDAMENTAL EDUCATION, *1970*

Teachers ought to instruct their students all of these things. They should teach the new generations to observe their own minds, to investigate and understand it. Only through profound comprehension can we prevent the mind from crystallizing, solidifying and becoming trapped.

FUNDAMENTAL EDUCATION, *1970*

We must study our own mind, observe it, deeply examine it, and truly understand it. Only in this way, by becoming masters of ourselves, of our own mind, will we kill the killer of love and be truly happy.

Fundamental Education, 1970

To reflect, observe and know these infra human aspects, these obscure points of oneself is indispensable in order to achieve the absolute quietude and silence of the mind. To experience that which is not of time is only possible while in absence of the 'I'.

Runic Magic, 1969

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

Treatise of Revolutionary Psychology, 1975

We must study our own mind, observe it, deeply examine it, and truly understand it.

Fundamental Education, 1970

For instance, we may feel antipathy towards a person, just because we feel like it and many times for no particular reason. If we observe ourselves in such a moment we will notice the multitude of thoughts that accumulate in our mind.

Treatise of Revolutionary Psychology, 1975

If we truly want the radical extirpation of the 'I', it is urgent to have the memory still, in order for the mind to become serene, and then observe ourselves calmly in order to know ourselves.

The Revolution of the Dialectic

When we observe what is inattentive in us, we also see the struggle of the antitheses in the mind. It is at this point when we have to tear apart those antitheses to see what they have that is true. One should also dissect memories, emotions, desires and preoccupations which are ignored, which one does not know where they come from or why they come. When we wisely see that there is a need to call the "attention" of the mind, there is a critical point where one has gotten tired of the mind that does not want to obey in any manner, then there is no choice but to recriminate it, speak to it forcefully, deal with it face to face, as with a strange and inopportune subject. One has to lash it with the whip of willpower, recriminate it with harsh words until one makes it obey. One has to converse many times with the mind so that it will understand. If it does riot understand, then one has to severely call it to order.

The Revolution of the Dialectic

There are two currents of thought inside each one of us: one comes from the personality; the other, from the Essence. We can also say that thoughts that come from a cultured personality, apparently, are brighter, of a substantial content; but, deep down, the thoughts that come from the Essence are of a superior nature. However, a great capacity for observing is needed to distinguish one from the other.

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

By observing ourselves, we discover that we have an inner life. Our thoughts are internal, invisible, no one can see them; however, they are real to us. Our ideas are invisible, no one can see them, but they exist. Our emotions are real even if no one sees them, even if they cannot be put on a laboratory table to be examined.

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

As a first point of view, we come to evidence through self-observation that even the most insignificant thoughts, or the most ridiculous comedies that happen inside and that are never externalized, are not our own, they are created by others: by the "I's".

The Fifth Gospel · The Rescue of our Inner Light

As one works upon oneself, he delves more and more into the matters of self-observation, he becomes more and more profound. In this, not even the most insignificant thought should be left unobserved. Any desire, no matter how fleeting, any reaction, must be a reason for observation, because any desire, any reaction, any negative thought, comes from this or that "I".

The Fifth Gospel · The Rescue of our Inner Light

IV Every thought, emotion, movement, instinctive act, sexual impulse

What is seen in daily functioning is gathered here: desires, habits, sensations, the anger or jealousy of a given scene, and the mechanical reactions that impressions set off. Impressions, he says, are digested by observing oneself from instant to instant.

Only by studying thoroughly the 'I' can we dissolve it. We must carefully observe the thought processes, the different functions of desire, the habits that shape our personalities, our sexual impulses, and so on. Study how they relate to the impressions from the outside world, how they associate, and so on. In doing this the processes of the pluralised 'I' are dissolved. Then only the Divine manifests through and within us.

CHRISTMAS MESSAGES, 1952-66

Every thought, emotion, movement, instinctive act, sexual impulse, should be immediately auto-observed as they come forth in our psyche; any lack of attention is sufficient to fall into the sleep of the consciousness.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

It is obvious that when one does not observe oneself, one cannot observe this incessant daily repetition.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

One must self-observe oneself during an attack of anger, in order to truly specify the type of anger, which invades us at any given moment.

PISTIS SOPHIA UNVEILED, 1983

Through self-observation we should perceive the mechanism of the opposing force. Whenever we propose to carry out a special action, whether it be the annihilation of the ego, the dominion of sex, a special work or execute a definite program, we should observe and calculate the force of Resistance; because by

nature, the world and its mechanics tends to provoke the resistance and such resistance is double.

The Revolution of the Dialectic

If you now think about the significance of everything that you are taught here, by means of your own efforts, beginning with the observation of oneself, you will see that on the practical side of the esoteric work everything is intimately related with the transformation of impressions and with what naturally results from them.

The Revolution of the Dialectic

Life consists of a successive series of negative reactions which happen as incessant responses to the impressions which reach the mind. Therefore, our task consists in transforming the impressions of life in such a manner that they do not provoke this type of negative response. But in order to achieve it, it is necessary to be observing oneself from instant to instant, from moment to moment. It is urgent, therefore, to be studying our own impressions.

The Revolution of the Dialectic

One finds out in observation that numerous characteristic reactions exist which are produced by the impressions which reach us. These mechanical reactions, unfortunately, govern us. It is clear that each person in life is governed by life itself, it does not matter if he calls himself liberal or conservative, revolutionary or Bolshevik, good or bad in the sense of the word.

The Revolution of the Dialectic

We need to OBSERVE OURSELES and have consciousness of our own sensations and personal satisfactions. There are many types of satisfaction and sensation and inorder to obtain them, we make the error of losing our time miserably, dedicated only to getting a fortune.

The Social Christ

Let us see another scene. One of jealousy, for example. Unquestionably, that is serious. In a scene of jealousy, several "I's" also take part. If a man suddenly finds out that his wife is talking to another man very softly, what does that mean? He will be jealous, possibly he will. Will he pick a fight with the woman? Of course. If we observe that scene, there was jealousy, anger, self-love, several "I's". The "I" of self-love felt hurt, jealousy came into action, anger as well.

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

To see the Ego as a representation would be to fall into a vicious circle, a kind of self-deception. What we are interested in is dissolving that which we are feeling, that which is thinking inside us at a given moment, that which at one moment is offending another, that which at one moment is feeling lust, that which is burning in our flesh in an instant of lasciviousness. That is what must be disintegrated. We need to be practical. It is not a question of us forming representations of the Ego, but of self-observing ourselves psychologically and disintegrating it.

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

We need to digest impressions, transform them into different forces so that we do not create new "I's"; and we need to digest old impressions, those that gave rise to the "I's" that we currently have. This is possible through reflection, self-observation and meditation.

The Fifth Gospel ·Intelligent Assimilation of Impressions
Transformation of Impressions

So, not only do we have to digest the new impressions that reach the mind, but also the old impressions. And they are digested –I repeat and clarify– by self-observing from instant to instant, from moment to moment.

The Fifth Gospel ·Intelligent Assimilation of Impressions

So, the past and present impressions must be transformed into different cosmic forces, and this is possible by not forgetting ourselves, by not forgetting our own Being. When one does not forget oneself, when one lives in a state of alert-perception, alert-novelty, then one transforms these impressions into something different.

The Fifth Gospel · Intelligent Assimilation of Impressions

Speaking in the form of analogies, we will say that this margin is as small as that which can exist between a violin and the case that contains it. It is very limited in reality, but if we use it intelligently, it can be expanded. It is necessary to appeal to the evident self-reflection of the Being and it is also necessary to appeal to self-observation, to observe that "I" of anger in action.

The Fifth Gospel · Intelligent Assimilation of Impressions

Unquestionably, it is useless to imagine that this only happens to certain people, it happens to everyone. Whoever one is, through observation of himself, one finds oneself in possession of a small number of characteristic manners of reaction to the multiple impressions of the incoming life.

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

Thus, dear brothers, one has to eliminate from oneself many dreadful habits, acquired habits that one ignores one has, mechanical movements without meaning, etc. One has to become conscious of all his gestures and attitudes, and eliminate what is useless; all this requires a very rigorous observation of one-self.

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

V Observe your head, heart and sexual center

An I behaves one way in the intellect, another in the heart and another in the motor, instinctive and sexual centres. The passages ask for it to be observed in each centre in turn, and show how close observation of the centres unmasks it.

We need to discover ourselves and to profoundly comprehend all our habits we should not allow our life to continue to unfold mechanically. It seems incredible that we, living within the forms of our habits do not know these forms, which condition our lives. We need to study our habits. We need to comprehend them. These belong to the activities of the centre of movement. It is necessary that we self-observe the way we live, act, dress, walk etc. The centre of movement has many activities. Sport also belongs to the centre of movement. When the mind interferes with this centre it obstructs and causes damage, because it is very slow and the centre of movement is very fast. All typists work with the centre of movement and, as is natural may make mistakes at the keyboard if the mind begins to intervene. A man driving a car could have an accident if the mind intervenes. THE EMOTIONAL CENTRE The human being stupidly wastes the sexual energy with the abuse of violent emotions; cinema, television, football games etc. We should learn to dominate our emotions. It is necessary to save our sexual energies.

The Perfect Matrimony, 1966

By studying ourselves, by observing ourselves, we will see at a simple glance that movement is faster than thought and that emotion is faster than any movement and thought.

Esoteric Treatise of Hermetic Astrology, 1967

Anger produces pain; if we put an end to anger, we sacrifice the pain, we destroy it. It is necessary to observe ourselves from moment to moment; the pluralized "I" works in each of the five centers of the machine. Sometimes it is an "I" of the Emotional Center which is the one that reacts angrily, or is jealous,

or envious; sometimes the prejudices and calumnies of the Intellectual Center violently attack with all their fury; other times, the erroneous perverse habits lead us to failure, etc., etc., etc.

Esoteric Treatise of Hermetic Astrology, 1967

Each one of these Five Centers penetrates the entire organism; nonetheless, if one selfobserves profoundly, one becomes aware that each one of the centers has a central, basic point situated at a specific area of our organic machine.

The Solar Bodies, 1968

We must be sincere with ourselves. Plato rightfully said: "Man is known by his dreams." The matter of the erroneous work of the centres is a topic that demands a lifetime of study by way of the observation of oneself in action and of the rigorous examination of dreams.

The Secret Doctrine of Anahuac, 1974

The observation of oneself permits a ray of light to penetrate within our interior. Each "I" manifests itself one way through the head, another way through the heart, and in another way through the sexual center.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

We need to observe the "I" which we have captured at a given moment; it is urgent to see it in each of these three centers of our organism.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

Do you recall at what time your vanity was hurt by someone? Your pride? What was it that upset you the most during the day? Why did you have that vexation? What was its secret cause? Study this, observe your head, heart and sexual center...

Treatise of Revolutionary Psychology, 1975

A PRACTICE

It is necessary to learn to observe these "I's" in action. Let us take the case of you feeling love for a certain person of the opposite sex: pay attention to see what happens in your mind and what happens also in the motor, instinctive and sexual centers. Learn to observe the "I's" in the intellectual center, in the emotional center and in the motor-instinctive-sexual center. Observe! It may happen that you believe that you are in love with a person of the opposite sex, but certainly you are not in love; what is happening is that you are both sexually impassioned.

The Fifth Gospel ·The Problem of Psychological Multiplicity

It is necessary to learn to observe these "I's" in action.

The Fifth Gospel

First and foremost, one has to take care of the five cylinders of the organic machine. It may be that we like someone intellectually and on the contrary, we do not like them in the emotional center. Or it may be that we really like someone in the emotional center and in the motor center we find him very terrible. One has to be careful to see which of the mechanical centers reacts

badly to this or that person. One has to observe carefully, and if one discovers it, then proceeds to remove the mechanical antipathy, after becoming conscious of it.

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

The analysis of psychological or parapsychological structures becomes necessary. What is the structure of any aggregate, be it anger, greed, lust, envy, pride, laziness or gluttony? We have to observe it. How does it behave in the intellectual center? What is its reasoning? How does it act in the heart center, that is, in the emotional center? What would be its feelings and emotions? How is it characterized in the motor-instinctive-sexual center?

The Fifth Gospel ·Methodology for Mental Unification ·*Public Lecture – July 1977*

Master: Well, obviously, self-remembering is related to the superior mental center, as is self-observation. However, I think –and I have always said– that the emotional center –I am especially referring to the superior emotional center– has more penetrability, more omniscience, more wisdom, and it is more important.

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

Now then, on this question of self-discovery, we need to be didactic, we need to carefully observe the behavior of the mistake or –better said– of the psychological "I" that personifies the defect in each one of those three centers named: intellectual, emotional and motor.

The Fifth Gospel ·Clarifications About the Psychological Work

These three forms of behavior of an "I" are well worth observing carefully, because, by observing them, we can better discover that defect that we want to eliminate, that "I" that we want to eradicate from our psychic nature.

The Fifth Gospel · Clarifications About the Psychological Work

Thus, when I am asked about the three steps that one has to take, I refer exclusively to the meticulous observation of this or that psychological "I" in the three centers: intellectual, emotional and motor-instinctive-sexual.

The Fifth Gospel · Clarifications About the Psychological Work

Today, I again repeat something I said in the Second Chamber: when one discovers an "I", one needs to first of all subject it to observation, to study it in the three brains –in the intellectual, in the emotional and in the motor– because its behavior in each of these three centers is different.

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

When observing the "I", we must see how it behaves in the intellectual center, in what way, to know all its games with the mind; second, in what way it expresses itself through the feeling, in the heart; and third, discover its mode of action in the inferior centers –motor, instinctive and sexual–.

The Fifth Gospel · The Rescue of our Inner Light

But if one is observant, if he takes great care in his machine and observes the sexual center, he comes to discover that in the sexual center there is some activity in front of that person. With that it is proven that the affection is not such, the love for that person is not such, but that what exists is lust. But see how

fine the crime is: lust can perfectly disguise itself in the heart as love, write poems, etc., but it is lust in disguise.

The Fifth Gospel · The Rescue of our Inner Light

If one is careful and observes those three centers of the machine, he can clearly see that it is an "I". And by discovering that it is an "I", having known its "schemes" in the three centers –that is, in the intellectual, in the heart and sex–, then one proceeds to the third phase. What is the third phase? The execution! It is the final part of the work, right? Execution!

The Fifth Gospel · The Rescue of our Inner Light

VI Practical life is precisely the psychological gymnasium

At home, at work, in the street and among friends, hidden defects come to the surface of their own accord. Coexistence is the mirror, and the one who is observing himself in that moment sees them.

The mystical death is an arduous and difficult factor. The ego dissolves based on thorough comprehension. Coexisting with others and becoming aware of our innate nature forms the mirror in which we see ourselves for who we are. Our defects jump out of hiding during our interaction with others and if we are vigilant we can observe them.

CHRISTMAS MESSAGES, *1952-66*

The social interaction of practical life is the perfect mirror in which we are able to discover ourselves. In social interaction, our hidden defects come out spontaneously, and if we are in a state of alertness, then we see them we discover them. Each hidden defect must be subjected to thorough intellectual analysis. Later, after having profoundly comprehended it, we must investigate and understand it, through meditation, in all the subconscious levels of the mind.

THE BUDDHA'S NECKLACE, *1967*

I want you to know that in relating with people, in living with our relatives or with our co-workers, etc., the hidden defects spontaneously burst forth, and if we find ourselves in a state of alert perception, alert novelty, then we see them as they are in themselves. A discovered defect should be judiciously subjected to analysis, to in-depth meditation, with the purpose of it being comprehended in a unitotal, integral manner.

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

It is indispensable to observe oneself when alone in the same manner as when associated with people.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, *1975*

If we are alert and vigilant, like a watchman in time of war, while relating with other people, we can then discover ourselves.

Treatise of Revolutionary Psychology, 1975

Any annoyance, any incident can lead us through inner self-observation to the discovery of any "I," whether it be of self-esteem, envy, jealousy, anger, covetousness, suspicion, calumny, lust, etc.

Treatise of Revolutionary Psychology, 1975

In the field of practical life, it is advisable to auto-observe with the purpose of autodiscovering ourselves. Practical life is precisely the psychological gymnasium through which we can discover ourselves.

The Great Rebellion, 1975

Scenes of anger, of jealousy, etc, are useful in the field of practical life when we are in constant psychological auto-observation.

The Great Rebellion, 1975

It is necessary to self-discover in relation to the people around us, whether at home, on the street, in the countryside, in the temple, at school, etc. Those hidden defects emerge spontaneously, they come to the surface and if we are self-observing, then we see them.

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

In the various circumstances of life, we can self-discover ourselves. It is from the different events of existence that we can extract the necessary psychic material for the awakening of Consciousness. It is in relation to people, either in the house, or on the street, in the countryside, at school, in the factory, etc., that the defects which we carry hidden surface spontaneously, and if we are alert and

vigilant like the sentry in times of war, then we see them. The discovered defect must be comprehended entirely in all levels of the mind.

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

The social interaction of practical life is the perfect mirror in which we are able to discover ourselves.

The Buddha's Necklace, 1967

It is precisely in practical life where we can discover ourselves. Practical life is a wonderful psychological gymnasium where we can self-discover in relation to our fellow men, with our friends, in relation to our co-workers, at home, in the office. If we are alert and vigilant as the sentry in times of war, we can self-discover.

The Fifth Gospel ·The Precariousness of the Human Psyche ·*Ist International Meeting of Hermetic Culture – Guadalajara. Jalisco, Mexico – October 28. 1975*

Psychological self-observation is fundamental, this is clear. In the terrain of practical life, we can self-discover, this is obvious. In the terrain of practical life, there is the psychological gymnasium of our own existence. Being far away from the psychological gymnasium, self-discovery is impossible. It is in the psychological gymnasium of life where we can self-discover.

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

Practical life is wonderful. We can observe our attitudes. What are they? There is an intimate relationship between attitudes and events. Any event, however serious it may be, could be made wonderful if we assume a good attitude. Any circumstance, however magnificent it may be, could become negative and harmful if we assume the wrong attitude.

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

Practical life is the psychological gymnasium where we can self-discover. In the relation with our fellow men, whether it is at home, on the street, in the school, in the temple, in the factory or in the office, etc., if we are in constant self-observation, we will discover ourselves. I know that in every circumstance of life, the psychological defects that we carry hidden there, deep within ourselves, come to the surface. If one does not self-observe them, one cannot self-discover them either. But if one is under constant psychological observation, from moment to moment, then these defects can be discovered. They surface in such a natural, spontaneous way, that it really is not difficult to discover them if we are in the state of alert-perception, alert-novelty.

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

First of all, we must develop the capacity for psychological self-observation in relation to our friends, on the streets or at home, at work, in the countryside, etc. The defects that we carry hidden inside, surface spontaneously, and if we are alert and vigilant like the sentry in times of war, then we see them. A discovered defect, must be worked on at all the levels of the mind. This is how we will eliminate them. Unquestionably, each defect is by itself a real problem. Comprehending them is fundamental, but that is not all.

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

One needs to self-observe themselves in action. Let us remember that the defects that we carry hidden within surface spontaneously when one least expects it; they surface in relation with the friends on the street, or with the family at home, or with co-workers at the factory, etc., but they surface! And if one maintains oneself alert and vigilant like the sentry in times of war, then he sees them. A psychological defect that one has discovered, must be understood, must be analyzed, must be studied.

The Fifth Gospel ·The Consequences of Psychological Plurality ·*Public Lecture*

When one is observing oneself, one sees how useful experiences are. If we retired to a lonely cavern without having self-discovered, without having known ourselves, without having dissolved the Ego, the result would be the most absolute failure.

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

There are also people who after a work of constant observation with the different events of existence, forget about the work; then the experiences are taken once again as before. When one takes the experiences of life as a means to reach an end, as a means for self-discovery, as a means for self-observation, one can savor them. The taste of the work is something wonderful, it gives one an ineffable exquisite-ness.

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

Any event, however insignificant, allows us to know ourselves; because, precisely, it is in relation to different people that one comes to self-discover, to discover one's own mistakes; the latter surface on their own, so spontaneously that it is enough to be in a state of alertness to see them.

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

However, we need the psychological self-observation to be done in a continuous way, from instant to instant, from moment to moment. In relation to our friends, in the workshop, in the countryside, at home, the defects that we cany hidden come to the surface, and if we self-observe from instant to instant, we see them. The discovered defect must be submitted to the intimate self-reflection of the Being. It is urgent to understand it in all levels of the mind. When a defect has been properly understood, we need to eliminate it.

The Fifth Gospel · Causes and Consequences of the Kundartiguador Organ

6 PASSAGES · 1 PRACTICE

VII Before censuring others, censure oneself

Antipathy and criticism are turned back on the one who feels them. What irritates in another, the passages say, is to be looked for in oneself.

The mechanical antipathy towards another person that we meet for the first time indicates that we do not know how to put ourselves in the place of our fellow men. This indicates that we do not love our fellow men, that we have our consciousness extremely asleep. Do we feel antipathy towards a certain person? Why? Perhaps he drinks? Let us observe him... Are we certain of our virtue? Are we certain of not carrying the "I" of drunkenness within our interior?

Treatise of Revolutionary Psychology, 1975

A PRACTICE

Do you believe that you do not have the "I" of lust within your interior? Do you think that this woman, discredited by her scandals and lasciviousness, is perverse? Are you sure that the lasciviousness and perversity that you see in that woman does not exist within your interior? It would be better to observe yourself intimately, and while in profound meditation you may occupy the place of that woman you despise.

Treatise of Revolutionary Psychology, 1975

I constantly receive letters and books of all kinds; as usual their senders ask me about this or that school, about this or that book, I limit myself to answer the following: Please, give up mental idleness; you should not be concerned with other people's life, disintegrate the animal "I" of curiosity, you should not be concerned with other people's school, become serious, know yourself, study yourself, observe yourself, etc, etc, etc.

The Great Rebellion, 1975

Then, what? How to proceed? Self-observing psychologically incessantly; and before censuring others, censure oneself; and before being violent with others, self-explore to know one's own violence, one's intimate violence, which he carries even if he rejects it, even if he thinks he does not carry it.

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

If we are alert, if we do not identify with the event, with that person who is so unpleasant to us, if instead of criticizing him, we self-criticize, we self-observe to see what is happening, we will discover that a defect of ours –born yesterday or the day before yesterday or who knows from how long ago, or perhaps in other existences– has been reflected on that person, and that is why he is so unpleasant to us. Behold, that is what mechanical antipathy is: one hundred percent absurd.

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

If one sees, for example, in a fellow man this or that attitude, why hurl judgements upon him? The facts themselves can be understood when they are examined with the sense of psychological self-observation. But if we do not use the sense of psychological self-observation, how could we understand the facts in an integral way?

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

Part Four — Self-discovery is possible only through self-observation

II PASSAGES

I A discovered defect becomes a dead defect

A defect is found in the act, in the very moment it surfaces, and only by observing oneself from moment to moment. In self-discovery there is self-revelation.

Some Gnostic students have written to us, asking for a didactic in order to dissolve the 'I'. Coexistence is a marvelous fulllength mirror where the 'I' can be contemplated in its entirety. The defects which are hidden in the bottom of our subconscious spontaneously emerge during interrelations with our fellow man. The defects come forth from us because our subconscious betrays us and if we are in the state of alert perception, we will see them just as they are in themselves. The greatest joy for the Gnostic is to celebrate the discovering of some of his defects. A discovered defect becomes a dead defect. When we discover any defect, then, we should see it in action, as when one is seeing a movie, yet, without judging or condemning it.

CHRISTMAS MESSAGES, *1952-66*

Remember what we have already said in previous talks: In relating with our fellowmen, the defects that we carry hidden, spontaneously burst forth and if we are alert and vigilant as a guard in times of war, then we will discover them In every self-discovery there also exists self-revelation. A discovered defect should be rigorously analyzed, studied in all the levels of the mind and integrally comprehended through the diverse processes of profound interior meditation.

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

Undoubtedly we need to study ourselves, to observe ourselves from moment to moment, if we really want to discover our own psychological defects; since as we have said in relating with our fellowmen, the hidden defects spontaneously, naturally flower.

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

It is urgent to observe ourselves from moment to moment with the purpose of clearly knowing the foundations we depend upon.

Treatise of Revolutionary Psychology, 1975

Self-discovery is possible only through self-observation. Self-revelation exists in all selfdiscovery. Then, Thomas is cognition, comprehension, and infinite patience.

Pistis Sophia Unveiled, 1983

It is urgent to observe ourselves from moment to moment with the purpose of clearly knowing the foundations we depend upon.

Treatise of Revolutionary Psychology, 1975

But how does one disintegrate them? Well, you have to discover them first, because we have defects that we ignore; you have to discover them to be able to work on them. And where will one discover them? Well, in relation to the people, on the street, in the public square, in the market, in the countryside, in the office. It is clear that if one is alert and vigilant as the sentry in times of war, one discovers his defects, because the hidden defects arise spontaneously, naturally, when one least thinks about it. If one is alert, one sees them. The discovered defect must be worked on, that is, it must be studied, analyzed, profoundly comprehended in all levels of the mind.

The Fifth Gospel ·Chaotic Consciousness and Intelligent Consciousness ·*Public Lecture – Torreón, Coahuila, Mexico*

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*

Through psychological self-observation, we can discover our defects. Needless to say, each one of them is represented by some psychic aggregate. When one lives alert and vigilant as the sentry in times of war, when he self-observes psychologically from instant to instant, he can self-discover.

The Fifth Gospel ·Methodology for Mental Unification ·*Public Lecture – July 1977*

In any case, my esteemed brothers, first of all, we need to discover the defect that we are going to reduce to dust. Such defect could not be discovered if we did not use the sense of psychological self-observation.

The Fifth Gospel ·Didactics for Buddhist Annihilation ·*Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

So, in reality and in truth, we truly intend to eliminate these psychic aggregates which we cany inside us and which make us abnormal persons. How can we achieve it, in what way? It is obvious that we need the psychological self-observation. When one admits that he has his own, individual psychology, in fact he begins to self-observe, and when one self-observes, he self-discovers, and in all self-discovery, there is self-revelation.

The Fifth Gospel ·Causes and Consequences of the Kundartiguador Organ

Psychological self-observation is basic. It is indeed necessary to self-observe from instant to instant, from second to second. With what objective? One! Which? To discover our psychological defects. But discovering them on the grounds of

facts, to observe them directly, judiciously, without evasions, without excuses, without escapes of any kind.

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

10 PASSAGES

11 Discover inside themselves unsuspected psychological elements

Observation brings up what one never suspected: wrong psychological states, secret inner songs, defeatism, fear, vanity, an I believed long gone. From that discovery comes the purpose to work.

It is urgent to self-observe, to analyze and comprehend each one of our defects.

FUNDAMENTAL EDUCATION, 1970

We must be sincere with ourselves in order to observe and discover within us all the processes of fear.

FUNDAMENTAL EDUCATION, 1970

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, secret songs prevent us from accessing the path of the Intimate SelfRealization of the Being. Unfortunately, such inner secret songs go by unnoticed within ourselves, unless we intentionally observe them.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Happiness is not achieved by running away from the "Myself", from the "Self"; instead it would be interesting to confront oneself boldly, to observe the "I", to study it in order to discover the causes of suffering. When we discover the real cause of so much misery and bitterness, then obviously, we can do something about it...

THE GREAT REBELLION, 1975

One has to observe oneself and analyze oneself to discover within oneself, here and now, those facets that make up that which is called defeatism.

The Revolution of the Dialectic

As one advances in self-observation, surprising events happen. One of these days, we could find ourselves, for example, in the astral world as our physical body lies asleep in the bed. Then we happen to discover with astonishment a new "I", perhaps an "I" of jealousy that we thought we no longer had, perhaps an "I" of anger that we thought we no longer possessed, perhaps an "I" of envy that we thought we never had. Such an event calls us to work. And from that moment, we dedicate ourselves to work: first, to comprehend, and second, to annihilate that new "I".

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

I am sure that those who are listening to this cassette do not know themselves. They have wrong ideas about themselves. If they were to self-observe, they would discover inside themselves unsuspected psychological elements.

The Fifth Gospel ·Clarifications About the Psychological Work

It is therefore important to self-explore through self-observation. Naturally the purpose of working on oneself is needed if one wants a profound inner radical change, but such purpose could not come out of thin air. Unquestionably, that purpose to work could only originate from self-observation, which gives us in turn self-knowledge. When one discovers, by means of self-observation, the existence of this or that undesirable element, one feels in oneself the need for a purpose, of course it is so. The purpose of eradicating that element from one's nature arises in one, and if he perseveres in the purpose, well at last, he triumphs.

The Fifth Gospel ·Clarifications About the Psychological Work

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*

15 PASSAGES

III Observation, judgment and execution

No one can eliminate what he has not first observed. The passages give the order of the work: observe, judge, and only then ask for the I to be destroyed, as spies in war are watched, tried and shot.

Unquestionably, it would not be possible in any way to eliminate unknown errors. It is urgent to previously observe that which we want to separate from our psyche.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

The elimination of errors is something magical, marvelous by itself, which implies rigorous psychological self-observation.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Nonetheless, we cannot work on ourselves with the intention of dissolving this or that "I" without having previously observed it.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Observation, judgment and execution are the three basic factors of dissolution.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

First: one observes oneself.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Second: judgment is passed.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Third: execution takes place. In war, spies are first observed; secondly, they are judged; thirdly, they are shot. Self-discovery and self-revelation exist in our inter

relationships. Therefore, whosoever renounces living together with his fellowmen also renounces self-discovery.

Treatise of Revolutionary Psychology, 1975

In war, spies are first observed; secondly, they are judged; thirdly, they are shot.

Treatise of Revolutionary Psychology, 1975

Any of those "I's" that have been previously observed and judged can be reduced to cosmic dust by means of the fiery powers of our own individual, particular Divine Mother.

Treatise of Revolutionary Psychology, 1975

Having seen the realism of psychological defects, the aspirant wishes to change, does not want to continue in the state in which he lives with so many people being in his psyche and then, he initiates auto-observation. As we progress in the inner work, we can verify by ourselves a very interesting ordering in the system of elimination.

The Great Rebellion, 1975

Master: In order to eliminate the "I's", the first thing that one has to do is to discover them. If one does not discover a certain "I" or any "I" at any given moment, how could he eliminate it then? First, one has to discover it, and one could not discover it if he does not self-observe. It is necessary to see oneself in action. Only by seeing oneself in action does one come to discover that he has this or that "I". Once discovered, one can have the luxury of comprehending it profoundly by means of analysis and the evident self-reflection of the Being; this is meditation.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

That Divine Mother of whom all religions speak –God-Mother– exists within ourselves, here and now. It is necessary to appeal to that adorable Mother, it is necessary to beg her to help us. She can, with her magnificent power, eliminate from our psyche the defects that we have first, observed and second, judged.

The Fifth Gospel ·The Precariousness of the Human Psyche ·*lst International Meeting of Hermetic Culture – Guadalajara. Jalisco, Mexico – October 28. 1975*

That is to say, the first thing that is needed is to observe the defect so as to discover it; second, judge it analytically; third, disintegrate it, reduce it to dust. Here we have, then, the three phases that can lead us to the disintegration of any "I". First of all –I repeat– observation; second, judgment; and third, annihilation. In war, first they discover the spies, then they prosecute them, and third, they take them to the firing squad. One has to proceed with the "I's" in a similar way, and by disintegrating them, by pulverizing them, the Consciousness will be emancipated.

The Fifth Gospel ·The Problem of Psychological Multiplicity

If it is light that we want, if we are truly in love with the light, then we have to disintegrate the "I's". We have no other alternative than to turn them into dust, and we could not turn into dust that which we have not observed. Therefore, we need to know how to observe.

The Fifth Gospel ·The Rescue of our Inner Light

Once we have become skilled at observing ourselves, then comes the three-step process in this matter: first, observation; second, critical judgment, and the third, then is the proper elimination of this or that psychological "I".

The Fifth Gospel ·The Rescue of our Inner Light

First of all, as I said, when one enters the vertical path, when one admits that he has a psychology, he begins to self-observe. When one discovers that he has the

"I" of anger, he must work on it. At the beginning, he only limits himself to observing it, and then comprehending it through analysis, through deep meditation, through direct studies. Once having understood that we have this or that "I"-defect, then we pass to the third phase: disintegration, elimination.

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

17 PASSAGES

IV Each self-observed defect must be previously comprehended through meditation

Between observing a defect and eliminating it comes comprehension, reached by analysis and inner meditation in every level of the mind. Each passage starts from a defect already seen in action.

Only by comprehending each defect separately, only by studying it, by directly observing it, not only in the intellectual realm, but also in all the subconscious levels of the mind, each defect keeps disappearing, we keep dying from moment to moment. Only in this way will we achieve the disintegration of the "I".

FUNDAMENTAL EDUCATION, 1970

Comprehension is attained through self-observation and intense work on oneself.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

If after having observed and profoundly comprehended this or that psychological defect (this or that "I"), we beg our individual cosmic Mother, since each of us has his own, to disintegrate, to reduce to a cloud of cosmic dust this or that defect, that is, the "I," the motive of our interior work. Then you can be sure that it will lose mass and it will be slowly pulverized All of this naturally implies successive deep works, always continuous, since no "I can ever be disintegrated instantly. The sense of intimate self-observation will be able to see the progressive advance of the work in relation with the abomination whose disintegration truly interests us.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

The mind can mark in a name on any defect, move it from one level on to another one, hide it from the same mind or from other people, excuse it, etc, but never eliminate it. Comprehension is a fundamental part, but this is not all, it is

necessary to eliminate. A defect which has been observed must be analysed and wholly comprehended, before proceeding to its elimination.

The Great Rebellion, 1975

When a Gnostic, a Gnostic Arhat, tries to meditate, it is to search for tranquility. In those moments he proposes to work upon some inhuman element that he has discovered in himself by means of self-observation. If he discovered anger, he will dedicate himself to comprehending the psychic aggregate of anger in order to totally dissolve it with the help of his Divine Mother Kundalini, whom he will invoke. Perhaps he discovered that he has the psychic aggregate of hatred, then, he will propose to disintegrate such an aggregate so that loves comes forth in its place.

For the Few, 1980

Any psychological defect discovered through the self-psychological observation must be previously comprehended in all the levels of the mind, before proceeding to its disintegration.

Pistis Sophia Unveiled, 1983

During profound interior meditation we propose only to integrally comprehend the psychological defect discovered in self-observation.

Pistis Sophia Unveiled, 1983

Each self-observed defect must be previously comprehended through meditation, before proceeding with its elimination.

Pistis Sophia Unveiled, 1983

During profound interior meditation
we propose only to integrally
comprehend the psychological defect
discovered in self-observation.

Pistis Sophia Unveiled, 1983

Meditation must be combined with sleepiness. Thus, with profound sight, we become conscious of the defect we are trying to comprehend. Once this defect is dissolved, "something new" comes to us. One must be in the state of alert perception, alert novelty during internal meditation.

Esoteric Course of Kabbalah

It is urgent, my dear friends, to dissolve the actors of such dramas, of such comedies and of such tragedies. This is possible through psychological self-observation and in-depth complete comprehension. If one does not eliminate the actors of those comedies, dramas and tragedies, the repetition will be exact, just as it was in the previous existence.

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

Master: It is urgent and unpostponable to analyze and annihilate the Ego in a voluntary and conscious way. In dealing with people, the hidden defects surface spontaneously, and if we are in a state of alert perception, alert novelty, we see them as they are in themselves. A discovered defect must be subjected to analysis, to meditation, with the purpose of comprehending it. It is not enough to understand the defect, it is necessary to grasp its deep meaning. Any flash of Consciousness can enlighten us and grasp, in thousandths of a second, the deep meaning of the defect.

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

In the field of practical life is where we must self-discover. The errors that we carry within emerge precisely in practical life, and if we are in a state of alert, then we will see them as they are. The discovered defect must be fully comprehended through the technique of meditation. Once comprehended, it can be eliminated with the annular serpentine power that develops in the body of the ascetic, which is, with the power of Devi Kundalini.

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

When one self-observes during an attack of anger, he understands that something, something different from himself, has entered his brain, has taken possession of it. If one has verified that reality by means of self-observation, he can take another step, which is that of the evident self-reflection; and if by means of the evident self-reflection, he has come to the conclusion that a demon of anger has taken over him, then he can take the third step, that of profound inner meditation.

The Fifth Gospel ·Intelligent Assimilation of Impressions

Obviously, a didactic is needed to be able to annihilate the psychic aggregates. Unquestionably, we have to start with psychological self-observation. When one accepts that he has his own particular, individual psychology, it is clear that he sets out to self-observe. It is in relation with our friends, in the street, in the temple, at home, at work, in the countryside, etc., that our hidden psychological defects surface. If we self-observe in a continuous way, we will be able to see them. Once a defect is discovered, it must be opened with the scalpel of self-criticism to see what is true in it. Instead of criticizing the lives of other people, we have to self-criticize, and when we have found a defect in ourselves, we must analyze it carefully, open it –I repeat– with the scalpel of self-criticism. This is possible through the evident self-reflection of the Being, in deep meditation.

And once the defect in question has been entirely comprehended, then we must disintegrate it atomically.

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

Master: Well, I am going to repeat it again. I say "I am going to repeat it" because I have already fully explained it. In synthesis, obviously, we have to start with what I have already said: the psychological self-observation. If one discovers in the terrain of practical life, whether in relation to relatives, whether in relation to friends, at work, on the street, etc., that he has such or such defect, he must then comprehend it, and it is only possible to fully comprehend it through substantive meditation, through self-analysis, through self-reflection.

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

That full knowledge of yourselves –I repeat– will also allow you to know your mistakes. A discovered error, must be worked on, submitted to the intimate meditation of the Being with logical confrontation. I said: "intimate meditation of the Being with logical confrontation", that is, any error that one discovers when observing oneself –I repeat– must be submitted to the intimate meditation of the Being with logical confrontation –that sentence well underlined, write it down– until we do the deepest dissection of the defect that we have comprehended. Once this is achieved, one will beg Devi Kundalini for the disintegration of that defect; and be ready to continue with another, and so on and so forth. The progress will be carried out methodically until winning the battle against the great serpent of the Abyss, until crushing it and setting us free.

The Fifth Gospel ·The Binary Serpentine Power

Therefore, if one wants to understand an error, the merely subjective speculations must be eliminated, and for them to be eliminated, one needs to

have observed the error directly. Only in this manner, through a correct observation, is it possible to correct the tendency toward speculation.

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

Part Five – The state of alert perception

10 PASSAGES

1 A state of alert perception, alert novelty

Alert perception and alert novelty name the state in which self-observation is done. Without it a person identifies with every negative thought and the consciousness stays imprisoned.

You must live in the state of alert perception. See, hear and comprehend, do not judge so that you will not be judged. Comprehend everything.

The Aquarian Message, 1960

Only in a state of alert novelty, with a spontaneous mind, free from the burden of the past, in a state of complete receptivity can we really listen without the intervention of that awful, ill-fated secretary, the "I", the self, the ego.

Fundamental Education, 1970

❦

This brother could never forget the state of alert perception and alert novelty, which are so indispensable and so urgent for the awakening of the consciousness.

Runic Magic, 1969

❦

Only in understanding the sensations do we kill desire. Only by annthilating desire can the mind be liberated, which is normally found trapped within the confines of desire. Liberating the mind produces the Awakening of Consciousness. If we want to put an end to the causes of desire we need to live in a state of constant vigilance. It is urgent to live in a state of alert perception, alert newness. The "I" is a great book, a book of many volumes. Only by means of the technique of internal meditation can we study that book.

Tarot and Kabalah, 1978

❦

To live from instant to instant in a state of alert perception, alert novelty, like the lookout in time of war, is both essential and imperative if in reality we want to dissolve the pluralised Ego.

The Mystery of the Golden Blossom, 1971

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

Treatise of Revolutionary Psychology, 1975

Nonetheless, when one discovers that "I" in action, when one has learned to live in a state of alertness, then, such a deception becomes impossible.

Treatise of Revolutionary Psychology, 1975

Self-discovery is possible when we are in a state of alert perception, alert novelty. Any "I" discovered flagrantly must be carefully observed in our mind, heart, and sexual center.

Treatise of Revolutionary Psychology, 1975

For all these reasons, it is necessary for us to be alert and vigilant like the sentry in times of war. The state of alert-perception, alert-novelty is indispensable. If we do not proceed this way, the Consciousness will continue to be imprisoned within the psychic aggregates that we carry inside us and it will never awaken.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

Let us start with immediate, direct psychological self-observation; let us start by living in a state of alert perception, alert novelty, to keep discovering our defects

here and now. Let us work from moment to moment and thus we will keep dissolving the Ego completely. One day, when we are awake, we can remember our innumerable births. That is all.

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

9 PASSAGES

11 Alert and vigilant as a watchman in times of war

The image of the sentry in wartime recurs throughout. He asks for vigilance from instant to instant, over words and emotions, never identifying with any event.

If we really want true peace we must learn to live like a watchman at wartime, always alert and vigilant, with a responsive and flexible mind, because peace is not a matter of romantic fantasies or beautiful dreams. If we do not learn to live in a state of alertness from moment to moment, then the path that leads to peace becomes impossible, narrow, and after having become extremely difficult it goes on till finally reaching a dead-end.

Fundamental Education, 1970

We must live alert and vigilant as the watchman in an epoch of war. We want people who work with the three factors of the Revolution of the Consciousness. We lament the cases of too many sincere, mistaken ones, sleepy ones who only work with one factor which disgracefully is many times wrongly done.

Runic Magic, 1969

In truth, in truth I tell you that your Consciousness must always be alert and vigilant as a watchman in times of war.

The Three Mountains, 1972

Nevertheless, such a type of observation must not be something merely theoretical. We must be practical and observe ourselves closely in a direct way from instant to instant. When one begins to comprehend his own misery and nothingness, when one abandons the delirium of grandeur, when one discovers the foolishness of so many academic degrees, honors and vain superiorities over our fellowmen, then it is an unmistakable sign that one is beginning to change.

Treatise of Revolutionary Psychology, 1975

In no way would this be possible, if we did not auto-observe ourselves in action from instant to instant, from moment to moment.

The Great Rebellion, 1975

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*

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

The Fifth Gospel ·Didactics for Buddhist Annihilation ·*Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

Master: All that about "what one remembers" sounds incoherent, vague, imprecise, odorless, tasteless, unsubstantial, colorless to me. Let us think with exactitude: which defect have you just discovered in your practical life? If you are alert and vigilant like a sentry in times of war, you must have discovered a defect. Which one have you just discovered? In which situation have you been involved lately? Did you have a word of anger? Did you have an impulse of lust? What was the last one you discovered? What situations were you in: was it at

home, was it in a bar? Where was it? What happened to you? Or are you sleeping?

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*

If we have to start somewhere with the work of creating the psychological man, it will be, in reality and in truth, by working on ourselves, never identifying ourselves with any circumstance and self-observing from instant to instant, from moment to moment.

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



10 PASSAGES

III Remember ourselves while observing ourselves

A student who observes himself usually forgets himself. Self-observation and the remembrance of oneself are taught here as a single effort, difficult and indispensable.

It may seem incredible, but when the student observes himself, he does not remember himself. Aspirants, without a doubt, do not feel themselves; they are not conscious of themselves. Improbable as it may seem, when the Gnostic aspirant observes his way of laughing, speaking, walking, etc., he forgets himself. This is incredible, but true. It is essential, however, to try to remember ourselves while observing ourselves. This is fundamental if we wish to awaken our conscious ness. To observe and to know ourselves, without forgetting ourselves, is terribly difficult, but is urgent if we wish to awaken our consciousness.

The Buddha's Necklace, 1967

What we are saying seems foolish. People ignore the fact that they are asleep and that they don't remember themselves even when they are looking at their whole body in a mirror, not even while observing themselves in minute detail. This forgetting of self, this lack of self-remembering, is really the "causa causorum" of all human ignorance. When a person arrives at a deep understanding that he cannot remember himself, then he is very close to awakening consciousness.

The Buddha's Necklace, 1967

Our readers must think about this. People are unable to feel their own I while selfobserving; they are unable to pass it from one center to another, etc. In order to awaken consciousness, we must observe the way we speak, laugh, walk, etc., without forgetting ourselves, and while feeling the I inside: this is a difficult but fundamental step. The great master Ouspensky said, "When I made the effort to be conscious of my Being; to be conscious of myself as 'I'; to tell myself, 'I am walking, I am doing'; to try to keep alive this feeling of "I" to feel it within: these efforts produced the first impression that thoughts remained asleep when I grasped the 'I,' that I could not think or speak, and that even the intensity of

emotions diminished. Besides, I could stay in that state for only a very short time."

The Buddha's Necklace, 1967

During inner self-remembering, during the tremendous effort to be conscious of one's "I", one's attention is obviously divided. Here, we return once again to the division of attention. One part of our attention must be directed, although it seems scarcely logical, towards the effort, and the other part towards the ego, the pluralized I.

The Buddha's Necklace, 1967

Every human being has had moments like this time of inner self-remembering, perhaps in an instant of infinite terror, possibly in childhood or on some trip when we exclaim, "And what am I doing here? Why am I here?" Simultaneous self-observation and inner remembering of one's own "I" is terribly difficult, but it is, nevertheless, indispensable if one is to truly know oneself.

The Buddha's Necklace, 1967

During inner self-remembering, during the tremendous effort to be conscious of one's "I", one's attention is obviously divided.

The Buddha's Necklace, 1967

Observing how we think, speak, laugh, walk, eat, feel, etc., without forgetting ourselves, without forgetting the intimate processes of the ego, always remembering what is occurring deep inside in the forty-nine subconscious levels of Yaldabaoth: this is frightful difficult, but fundamental, nevertheless, to the awakening of consciousness.

The Buddha's Necklace, 1967

If such a person would stop for a moment, observe the situation, try to remember his Inner Self and then try to understand the reason for this attitude...

Treatise of Revolutionary Psychology, 1975

When one learns to live in a state of alert-perception, alert-novelty, when one remembers oneself from instant to instant, from moment to moment, when one never forgets oneself, undoubtedly, he will become conscious.

The Fifth Gospel ·Intelligent Assimilation of Impressions

It is therefore indispensable to never forget one-self. But it is very easy to forget oneself. Ouspensky, for example, set out one night to go walking awake on the streets of Saint Petersburg –I say "walking awake" to differentiate this from "walking asleep", which is what all ordinary people do; that is what everybody does–. That man walked and walked watching himself, observing himself, controlling the mind and the senses. This man walked everywhere. Suddenly, he wanted to prepare his cigarettes –he was a smoker–, he saw a cigarette shop and entered to have them prepare not some cigarettes, but simply some cigars. When he left the shop smoking, he no longer remembered the exercise that he was practicing. He walked along many streets of Saint Petersburg until he arrived at his house. Upon entering his room, he remembered himself again. Then, with grief, he realized that he had forgotten the exercise and that his Consciousness had fallen asleep upon entering that cigarette shop. After that he had walked along many parts truly like a sleepwalker, he had entered a dream.

The Fifth Gospel ·Gnostic Discipline for Awakening ·*Interview – Mexico City – 1970*

See how difficult it is to not forget oneself. It is easy to forget oneself. But when I say "to not forget oneself" I want to refer to watching the senses and the mind, because if one does not control the senses and the mind, one falls into the sleep

of the Consciousness; self-observing your feelings, your internal and external impulses, your emotions, your instincts, your habits, etc.

The Fifth Gospel · Gnostic Discipline for Awakening · *Interview – Mexico City – 1970*

Part Six – A specific, definite exercise

13 PASSAGES · 7 PRACTICES

I Divide attention into three parts: Subject, Object and Place

His exercise of the divided attention is given with its three parts and what to do in each, practised awake from moment to moment until it becomes habit. He adds that it is not separate from the dissolution of the I.

When we learn to not forget ourselves, when we learn to divide our attention between subject, object, and location, we save creative energy in order to awaken consciousness.

FUNDAMENTAL EDUCATION, 1970

Attention divided into three parts—subject, object, location—is in fact conscious attention.

FUNDAMENTAL EDUCATION, 1970

The division of attention into three parts leads the aspirant towards the awakening of consciousness. Wanting to experience the great realities of the superior worlds without awakening consciousness here and now is to walk a path of error.

THE BUDDHA'S NECKLACE, 1967

A PRACTICE

Gnostic students should learn to divide attention into three parts: Subject, Object and Place.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

A PRACTICE

Subject: To not fall into the forgetting of oneself before any representation. Object: To observe everything, every representation, every fact, every event no matter how insignificant the latter may seem, in detail, without forgetting oneself.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

Place: The rigorous observation of the place where we may be, ask ourselves, "What place is this? Why am I here?"

Esoteric Treatise of Hermetic Astrology, 1967

The division of attention into three parts leads the aspirant towards the awakening of consciousness.

The Buddha's Necklace, 1967

The Division of Attention into Subject, Object and Place, leads to the awakening of Consciousness.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

SUBJECT: Do not forget ourselves, watch ourselves at each second, at each moment. This implies a state of alertness in relation to our thoughts, gestures, actions, emotions, habits, words, etc., etc.

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

A PRACTICE

OBJECT: Minute observation of all those objects or representations that reach the mind through the senses.

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

A PRACTICE

Never become identified with things, because in this manner one falls into fascination and into the sleep of consciousness. PLACE: Daily observation of our house, of our bedroom, as if it was something new, asking ourselves daily: Why have I arrived at this place? At this market? In this office? In this temple? etc., etc.

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

These three aspects of the division of attention in no way constitute a chapter set apart, nor something different from the process of the dissolution of the "I".

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

In the talk of today, we gave a specific, definite exercise. We have talked of the division of attention into three parts, with the purpose of using each time in a more and more perfect manner, the diverse percentages of awake consciousness that we are achieving through the death in oneself.

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

A PRACTICE

So, therefore I clarify: this exercise of the division of attention in three parts –subject, object, and place– is practiced in wakefulness from second to second, from instant to instant, from moment to moment until it becomes a habit, until it becomes instinct; afterward, this will work in one instinctively. But at the beginning, and for a long time, it is necessary that this be practiced in a rigorous esoteric discipline. It will happen that this exercise, practiced in wakefulness, will be etched so much in the subconscious that it will then work automatically during the hours of sleep.

The Fifth Gospel ·Gnostic Discipline for Awakening ·*Interview – Mexico City – 1970*

II PASSAGES · II PRACTICES

II Let us observe ourselves today

The daily practices begin with one ordinary day: one's state on rising, one's reactions at home and in the street, one's patience. A scene of jealousy is observed in action and reconstructed later in meditation, and the exercise grows from five minutes to twenty.

A PRACTICE

Let us observe ourselves today, in whatever concerns the ever-recurring day, which is a miniature of our entire life.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

If one truly wants to know oneself, one must then begin by observing his own conduct while facing the events of any day of his life.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

We do not want to imply by this that one must not observe oneself daily. We only state that self-observation begins with the first day that one starts observing oneself. There must be a beginning in everything; thus, to start by observing our conduct in any given day of our life is a good beginning.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

Certainly, the most appropriate beginning is to observe our mechanical reactions when facing all those small details at home, in the bedroom, in the dining room, in the house, on the street, at work, etc., what we say, feel and think.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

A day never lacks importance; therefore, if we really want to transform ourselves radically, we must then see, observe and comprehend ourselves daily.

Treatise of Revolutionary Psychology, 1975

All circumstances should be taken advantage of in order to study oneself, to observe oneself.

The Fifth Gospel

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

A PRACTICE

In the work upon oneself, one needs to multiply patience to the infinite and serenity to the utmost maximum. Whoever does not know how to be patient, whoever does not know how to be serene, fails on the esoteric path. Observe yourselves in practical life. Are you impatient? Observe yourselves. Do you know how to remain calm at the right moment?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

A PRACTICE

All circumstances should be taken advantage of in order to study oneself, to observe oneself. Instead of identifying with an unpleasant circumstance, it is better to study oneself. Let's see, do I have anger, do I have jealousy, do I have hatred? What do I feel in this moment with respect to what is happening to me?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

A PRACTICE

When one sees oneself involved in a random situation, as for example, in a scene of jealousy, what should one do? Observe oneself in action. Once at home, meditate, reconstruct the scene to know exactly what was going on in oneself in such moments.

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

A PRACTICE

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

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

A PRACTICE

So, to see oneself in full functionalism is not only to see one's physical body, it is not only to see one's face, the features of one's face, but also to see one's mental, emotional, sentimental processes, etc. One has to start at least with five minutes of self-observation, then move on to ten, then move on to fifteen, then move on to twenty minutes of this exercise.

The Fifth Gospel · The Binary Serpentine Power

5 PASSAGES · 5 PRACTICES

III Watchers of our own mind

The rules for observing the mind: become aware of one's mood, watch every mental form as it appears, stop in the midst of agitation to observe, and study each thought, memory and desire before letting it go.

A PRACTICE

3rd Rule. - To serenely observe our own mind, to put perfect attention on all mental forms which appear on the screen of the intellect.

Runic Magic, 1969

A PRACTICE

8th Rule. - It is peremptory, urgent and necessary to convert ourselves into watchers of our own mind, during any agitated or revolving activity, to stop at least for an instant in order to observe it.

Runic Magic, 1969

A PRACTICE

3. — SERENE REFLECTION: First we need to become fully aware of the mood that we are in, before any thought surges. Serenely observe our mind, pay full attention to any mental form which appears on the screen of the intellect.

The Revolution of the Dialectic

A PRACTICE

5.— Observing serenely, one places the ego in the defendant's bench and one then proceeds with the judgment 6.— Ask the Divine Mother Kundalini for the disintegration of the I-problem.

The Revolution of the Dialectic

A PRACTICE

Then close the eyes so that nothing of the world distracts us and then observe our own mind in action: if a thought comes, study it, observe it carefully, comprehend it profoundly and then forget it. If a memory comes, one has to do the same: study it, weigh it, measure it and forget it after having comprehended it in depth, entirely, totally. If any desire comes, well, let us study the desire, go deeply into it to see what is real in it; then, forget about it. Every thought, every desire, every memory, every idea, etc., must be rigorously studied, deeply comprehended.

The Fifth Gospel ·The Ephemeral Mechanisms of the Mind ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

Part Seven — The light of self-observation

5 PASSAGES

1 Self-observation allows light to penetrate

Self-observation lets light into the dark side of the psyche. Once the hidden side is lit, consciousness grows and a person changes radically.

Obviously, all self-observation allows light to penetrate into ourselves within our inner depths.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

No interior change can occur in our psyche unless we allow the light of self-observation to penetrate.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

❦

It would be impossible however, for the light of consciousness to penetrate within the darkness of the self, should we not previously use the marvellous sense of psychological auto-observation. We need to make way for light to illuminate the tenebrous depths of the "I" of psychology.

THE GREAT REBELLION, 1975

❦

When we are in such condition, the dark side of ourselves is very big, but when the light of observation of ourselves illuminates that dark side, the consciousness increases by means of the knowledge of ourselves.

THE GREAT REBELLION, 1975

❦

If he observes in detail, he will see that the one who is not careful, that defect that he sees in others, he has it in excess in himself, in the unknown side of himself. Because if one were to believe oneself to be very careful, it can happen – and it is true, it happens– that he is not as careful as he believes, as there is disorder within himself which he ignores and does not accept, and does not believe, nor understand. It is worth knowing that unknown side of oneself,

because when one truly projects the light of the Consciousness on that side that he did not know about himself, he changes radically.

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

9 passages

11 The possibilities of change become apparent

Without self-observation no inner change is possible, and while a person believes himself one it cannot begin. The one who observes himself, and stops obeying this or that I, starts to stop being a machine.

Certainly, we can never know ourselves without serious and profound self observation. As long as any person continues considering himself as only one, it is clear that any internal change would be something more than impossible.

Treatise of Revolutionary Psychology, 1975

When we observe ourselves and do not do what this or that "I" wants us to do, then it is clear that we begin to stop being machines.

Treatise of Revolutionary Psychology, 1975

Changing is something fundamental, but it is impossible if we do not initiate psychological auto-observation.

The Great Rebellion, 1975

When a person starts observing himself, it is an unmistakable sign that he intends to change. When someone observes himself, looks at himself, he is indicating to us that he is becoming different from the others.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

Changing is something fundamental, but it is impossible if we do not initiate psychological auto-observation.

The Great Rebellion, 1975

As long as people do not observe themselves, any possibility of change is impossible. But when people begin to self-observe, the possibilities of change become apparent.

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

But when someone accepts that he really has a psychology, he begins to observe himself. The one who begins to observe themself, already shows some hope, already, in fact, becomes different from the others. Someone who is observing themself, unquestionably, can change if they want to. But as long as they do not begin to see themselves, they will continue with the Consciousness asleep, in profound darkness; and that is regrettable.

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

What is serious is for one to identify with those comedies, with that ridiculousness, with those protests, with those angers, etc. If one identifies with any of those inferior scenes, the "I" that produces them acquires more strength, and thus, any possibility of elimination becomes more and more difficult. So, observation is vital when it comes to provoking a radical change in us.

The Fifth Gospel · The Rescue of our Inner Light

Due to all these things, you must see the necessity of self-observation. A true, radical and definitive change would not be possible if we do not learn to observe ourselves.

The Fifth Gospel · The Rescue of our Inner Light

Thus, the object of observation is to make a change within ourselves, to provoke a true, effective change.

The Fifth Gospel · The Rescue of our Inner Light

5 PASSAGES

III There are methods that allow us to awaken Consciousness

Humanity is described as hypnotized, and observing oneself is the method he gives for waking. Persevering day and night, the I's are broken and the consciousness is freed.

There are methods that allow us to awaken Consciousness, and that is the fundamental thing. First of all, whoever wants to wake up must develop, in themselves, the sense of psychological self-observation. We need to live alert and vigilant as the sentry in times of war. It is necessary to understand that when sharing life with others, the possibility of self-discovery exists. It is very likely that if we learn to observe ourselves from instant to instant, from moment to moment, we will discover our psychological errors.

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

Friends, it is urgent to comprehend that all human beings are hypnotized. There is a hypnotic force in all of nature that has humanity submerged in hypnosis. Awakening is urgent! And for this, we need to profoundly observe ourselves. Only on that basis, is the dissolution of the Ego, the "I", the Myself, the Oneself possible.

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

In any case, we must walk on the path of the aristocracy of intelligence and of the nobility of the spirit. As we move forward on such a difficult path of self-knowledge and self-observation of ourselves from moment to moment, we will also learn to feel correctly, we will learn to know the authentic feeling of the superlative Consciousness of the Being.

The Fifth Gospel ·Gnostic Psychology of False Feelings ·*Third Chamber – Mexico City – May 4. 1977*

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

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

It is indispensable to get to be more conscious towards ourselves, by means of direct observation of ourselves.

The Great Rebellion, 1975

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: self-observation and observing oneself; the observer and the observed; observing the "I's", the defects, the thoughts, emotions and habits; the sense of self-observation; alert perception and alert novelty; and the division of attention. The paragraph either side of every core paragraph was taken too. That returned **554 candidate paragraphs in 34 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 97.7% of the time and on the class 93.9%, and a third reader, who saw neither verdict, settled the 13 disagreements. 363 were judged printable. 21 of them were set aside as the same teaching, kept where it stands in another of his books, and 14 were joined into the passage before them, where his sentence ran across several short paragraphs, so **328 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 25 were greetings, dates, editors' notes or narrative, 48 were false friends (the words in their ordinary, worldly sense), 11 named the subject only in passing, 12 belonged to another built work, and 25 were neighbours on another subject. 18 more were judged and not printed, and 52 were judged the second halves of sentences begun in the paragraph before.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 42 ranges run over more than one paragraph.

298 passages also stand in a finished work, and every one is marked where it stands, the most in *Identification* (198) and *Awakening* (46). The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against the raw extraction of its own book, and the printed text against the paragraphs it joins, with no failures. One fault of the scan is mended ("demo ns" printed whole).

A work of The Psychology, beside *Identification*, *Awakening* and *The Remembrance of Oneself*. The elimination of what is discovered is gathered in *Psychological Death*; here it appears only where observation is named as the step that comes first. It wears The Psychology's ash and the themed works' two hairlines, in the amber of a watchman's lantern.