

Slander

Calumny, gossip and defamation, the tongue that no man can tame, the word that wounds and returns to the one who spoke it, slander among the brethren, how to stand when it falls on us, and the governed tongue that takes its place, in his own words from all fifty-two books

134 PASSAGES · 34 BOOKS · 39 PRACTICES · 13 LECTURES · 16 SECTIONS · 5 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference and carries that book and the paragraph it came from. Where he was speaking rather than writing, it also carries the name of the lecture, with the place and year where the volume records them, so anything on this page can be found again in the source.

He begins with the tongue. *"But the tongue can no man tame; it is an unruly evil, full of deadly poison."* And he names what the ego does with it: *"The Ego pleases itself with calumny, with slander, with gossip, with backbiting, with discrediting others, with denigration, defamation, etc."*

The second part is the Word misused. *"The improper use of words is also fornication: Fornication with the verb creates astral larvae and misfortunes."* Some, he says, would never kill anyone, yet *"they kill with their ironies, with their evil actions, with wounding laughter, with a harsh word."* And nothing said is lost: *"Slanderous, infamous words always return to the one who pronounced them, converted into rocks that hurt."*

The third part is spoken to his own students. *"Be careful in mentioning names and surnames, because that is slander."* The seer who thinks he has seen, the brother who calls another a black magician: *"To asseverate that such a fellow or such a lady is a black magician is a crime of calumny, public slander, and defamation of character." "Gossip and slander have filled the world with pain and bitterness; calumny is worse than stealing."*

The fourth part is for the one who is slandered. *"There is nothing that hurts more than calumny or the words of an offender."* And yet: *"The Initiate must remain impassible before praise and calumny."*

The last part is what takes its place. *"The most difficult thing in life is to learn how to control our tongue."* He gives the rule for speech and silence (*"There are criminal silences; there are infamous words."*), reminds us that *"a soft word calms anger"*, and ends on the Being: *"the Being only knows how to bless, love and forgive."*

What is in it

| a practice — something to do, framed and labelled

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THE MAP

Five parts: the tongue that is a fire, the Word misused, slander among the brethren, the one who is slandered, and the governed tongue

Tap a part to go to it.

The tongue is a fire, a world of evil
PART ONE · 21 PASSAGES · 2 PRACTICES

There is another kind of fornication with the verb
PART TWO · 42 PASSAGES · 7 PRACTICES

We have seen many ugly things within our beloved Gnostic Movement
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PART FOUR · 14 PASSAGES · 8 PRACTICES

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PART FIVE · 21 PASSAGES · 11 PRACTICES

Part One — The tongue is a fire, a world of evil

10 PASSAGES · 2 PRACTICES

I The tongue can no man tame

The third chapter of James set line by line beside his glosses: the tongue as a small member that steers the whole body, a fire and a world of iniquity that no man tames. He ties the evil-speaking tongue to fornication, names defamation, murmuring and calumny as its fruit, and asks that the student's words be full of love, since an ironic word wounds in the World of the Mind.

> *2. "For in many things we offend all. If anyone offend not in word, the same is a perfect man, and able also to bridle the whole body."*

Logos, Mantram, Theurgy, *1959*

A PRACTICE

(The words of the student should be filled with infinite love, with infinite sweetness, with infinite harmony and infinite peace. Because arrhythmic words although they are not vulgar, are also offensive and destructive. Every word heavy with anger, and every ironic word is a murderous dagger that hurts the conscience of fellowmen in the World of the Mind.) TO GOVERN THE TONGUE 3. "Behold we put bits into the horses' mouths, that they may obey us; and we turn about their whole body."

Logos, Mantram, Theurgy, *1959*

07

A PRACTICE

(Those who attempt the elevation of themselves and who, at least, desire to learn to leave their body consciously in the Astral Body, who covet the acquisition of the capacity to travel in the Mental Body who decide to learn to consciously move in the World of the pure Spirit, should govern their tongue).

Logos, Mantram, Theurgy, *1959*

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> *4. "Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. 5. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!"*

Logos, Mantram, Theurgy, *1959*

07

> *6. "And the Tongue is a fire, a world of iniquity, so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."*

Logos, Mantram, Theurgy, *1959*

Every word heavy with anger, and every ironic word is a murderous dagger that hurts the conscience of fellowmen in the World of the Mind.

Logos, Mantram, Theurgy, 1959

(Brother disciples, esoterist brothers, the tongue is a fire, a world of evil... The Aztecs have in the Temple of Chapultepec, which is in the "JINN" state, a sculpture that represents Tonatiuh with his triangular fire and the phallus in erection. Well, in this effigy the intimate relationships are perceived that exist between the Verb and Sexual Magic. When the man is fornicating, his tongue speaks evil. Defamation, murmurings, calumny are born out of a sinful tongue... No one has the right to judge anyone. No one has the right to condemn anyone! No one has the right to condemn anyone! And no one is worth more than anyone else!) TO DOMINATE NATURE 7. "For every kind of beasts, and of birds, and of serpents, and of things of the sea, is tamed, and hath been tamed of mankind."

Logos, Mantram, Theurgy, 1959

07

> *8. "But the tongue can no man tame; it is an unruly evil, full of deadly poison. 9. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.*

Logos, Mantram, Theurgy, 1959

07

> *10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.*

Logos, Mantram, Theurgy, 1959

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> *11. Doth a fountain send forth at the same place sweet water and bitter?*

Logos, Mantram, Theurgy, 1959

07

> *12. Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh."*

Logos, Mantram, Theurgy, 1959

II The Ego pleases itself with calumny

Gossip, slander and intrigue traced to their roots in the Ego: frustrated or inflated desire, fear of losing position, curiosity about the neighbour's private affairs. The inner tongue that skins others alive while the lips keep quiet is counted too, along with the gossiping meetings he watched as a young man.

I was still very young and did nothing more than observe and keep quiet, because my vehicles were still not ready in order for me to express myself through them, and I contented myself with just watching the bulls from the fence. But I'm still ashamed remembering certain rosicrucian meetings, which to me were useless. Everyone was talking, everyone gossiping, everyone loosing their tongues terribly in order to do away with the honor and dignity of Cherenzi just as much as Rojas. No one's honor and private life were respected there; they only thought to talk and talk as if they were crazy, without remembering the terrible responsibility of the verb at all. It seemed as if those spiritualists of Columbia were prisoners of some strange type of dementia. It was a loud chatter of parrots talking every which way. They were saying every little thing that entered their minds without taking into any account the karmic responsibility of speech. I kept myself to listening because I was ashamed to take part in that type of personal defamation.

The Elementary Level Perfect Matrimony, 1950

Gossip and slander are frustrated desire or overestimation of one's own desire.

Endocrinology & Criminology, 1957

07

When someone feels himself frustrated in his own desires, he then gossips against his neighbor.

Endocrinology & Criminology, 1957

07

When someone overestimates his own Psychological "I," he then gossips against his neighbor.

Endocrinology & Criminology, 1957

07

All gossip, slander, intrigue, etc., has its origin in fear and in the search for security.

Fundamental Education, 1970

Many keep quiet externally;
however, with their internal tongue
they skin their fellow men alive.

Treatise of Revolutionary Psychology, 1975

To avoid losing our wealth, position, power and prestige, slander and gossip are spread, murder is committed, and people even secretly pay for murders to be committed.

Fundamental Education, 1970

07

The Ego pleases itself with calumny, with slander, with gossip, with backbiting, with discrediting others, with denigration, defamation, etc. Yet, the Being prefers to be silent rather than profaning the Word.

Parsifal Unveiled, 1970

07

The Ego is curious and perverse by nature and instinct. People say that fences, ramparts or walls have ears and it is ostensible that so do doors. The Ego enjoys when intruding into the personal things of the neighbor. Mephistopheles or Satan is always an intruder, a rumormonger, a meddler.

Parsifal Unveiled, 1970

07

Many keep quiet externally; however, with their internal tongue they skin their fellow men alive. The internal, poisonous and malevolent chatter produces inner confusion.

Treatise of Revolutionary Psychology, 1975

07

Now, appearances are deceiving. Many times, we judge an act of others wrongly, according to our Egos, and the result comes to be, precisely, slander. And everyone slanders everyone. That is already proven!

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

07

As we progress on the path of these disquisitions, we realize that our fellow men are abnormal. 'That John Doe said..., that someone said..., that so-and-so said...", this is only seen on our world Earth. That of the "rumor has it", is not seen among normal people, among normal people there is no gossip, that is typical of a world where people are not normal.

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

Part Two – There is another kind of fornication with the verb

8 passages · 4 practices

I Fornication with the verb creates astral larvae and misfortunes

Misuse of the word is a second fornication, and slander the worst blasphemy. Since sex and the verb are one force, the student is asked to perfect the verb, to keep names and surnames out of his mouth, and to know when silence is a crime and when speech is.

A hard word follows us and later falls upon him who pronounced it, like a ray of vengeance.
Zodiacal Course, 1951

One does not only fornicate with the sexual act: there is another kind of fornication with the verb.
Zodiacal Course, 1951

07

The improper use of words is also fornication: Fornication with the verb creates astral larvae and misfortunes. It hurts to see how people abuse the verb and fill the world with pain. Slander is the worst of all blasphemies.
Zodiacal Course, 1951

07

A practice

One should achieve in oneself the perfection of the verb and language. One should comprehend the responsibility of the verb. One should learn to use the sexual organ of the verb.
Zodiacal Course, 1951

One should comprehend the responsibility of the verb. One should learn to use the sexual organ of the verb.

Zodiacal Course, 1951

A practice

Be careful in mentioning names and surnames, because that is slander.
Zodiacal Course, 1951

07

A PRACTICE

If you are a philosopher, fight “theories”, but never talk about the private lives of its leaders. When one talks about a leader, talk about his doctrine, but never mention his private life. Each one, is each one and no one should care about the private life of others. To talk when one should keep silence is as bad as keeping silence when one should talk. There are times when talking is a crime and there are times when silence is another crime. There are criminal silences and also infamous words. One should talk when he should and be silent when he should be silent.

Zodiacal Course, 1951

07

A PRACTICE

Sex and the verb are one and the same thing, the very same divine and ineffable strength. It is necessary to work with the Arcanum A.Z.F., and speak delicious words. Teach the Arcanum A.Z.F. with modesty, without vulgarities, with respect. Do not profane the word.

Mountain of Juratena

07

If we work with Sexual Super Dynamics, we have to comprehend that the creative energies are exposed to all kinds of modifications. These energies of the libido can be modified into powers of light or darkness. It all depends on the quality of the words. The perfect man speaks words of perfection. The Gnostic student who wishes to follow the path of the Revolution of the Dialectic should become accustomed to controlling the tongue. One should learn to handle the verb.

The Revolution of the Dialectic

5 PASSAGES · 2 PRACTICES

II The Word and Sex are intimately related

Whoever transmutes the creative energy is told to christify the language, because vulgar and evil words give that energy fatal vibrations. A soft word calms anger, double meanings and angry words commit violence in the World of the Mind, and what leaves the mouth, not what enters it, is what harms.

A PRACTICE

Those who practice Sexual Magic, those who work with the "Arcane AZ.F." should Christify the Word. The Word and Sex are intimately related: the Word is Sexual! When someone works with the MAGNUM OPUS, when that individual transmutes his creative energies, he should christify the language.

Logos, Mantram, Theurgy, *1959*

Vulgar, disharmonious, evil words modify the creative energy, giving them absolutely fatal types of vibrations.

Logos, Mantram, Theurgy, *1959*

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Logos, Mantram, Theurgy, *1959*

The sound of the cannon, its explosion, destroys the glass of a window. On the other hand, a soft word calms anger. But a rude and disharmonious word produces anger, or melancholy, sadness, hatred. They say that silence is golden. It is better to say: It is as wrong to speak when one should be silent, as it is wrong to be silent when one should speak!

Logos, Mantram, Theurgy, *1959*

07

A PRACTICE

There are criminal silences; there are infamous words. The result of words spoken should be calculated with nobility, since many times one hurts others with words in an unconscious manner. Words filled with ill-intended double meanings produce fornications in the World of the Mind. Angry words engender violence in the World of the Cosmic Mind. One should never condemn anyone with the word, because one should never judge anyone. Slander, gossip, and lies have filled the world with pain and bitterness.

Logos, Mantram, Theurgy, *1959*

07

For example, he who criticizes other's Religion or another's School or another's sect is not charitable with the word. Really, he becomes cruel and merciless... It is not what goes into the mouth that harms man but what comes out! The mouth supplies injury, intrigue, defamation, calumny, hate... All of which harms man... All the Religions are like precious pearls strung on the golden thread of the Divinity. But avoid all types of fanaticism because with it we cause great harm to man, our fellowman. Not only does one hurt others with coarse words or with refined or artistic ironies but also with the tone of voice, with an arrhythmic, disharmonious accent.

Logos, Mantram, Theurgy, *1959*

9 PASSAGES

III They kill with their ironies

Killing is not done only with weapons. Here the harsh word, the wounding laugh, the contemptuous look and the bad word pronounced only in the mind are shown doing violence on the mental plane, and murmuring and false witness are named among students who believe themselves virtuous.

An ironic word signifies violence within the Mental Plane, therefore, we need to love, to adore our worst enemies.

The Aquarian Message, 1960

Not only do people kill with machine guns, shotguns, cannons, pistols and atomic bombs, but people also kill with a look that wounds the heart, a humiliating look, a look full of contempt, a look full of hatred, and people can also kill with an ungrateful action, with an evil action, or with an insult, or a hurtful word.

Fundamental Education, 1970

07

Many do not murmur with their lips, but they murmur with their mind and yet, they believe that they never murmur.

Esoteric Treatise of Hermetic Astrology, 1967

07

Nowadays, it is very common to bear false witness and many students of occultism do so without knowing that they commit a crime.

Esoteric Treatise of Hermetic Astrology, 1967

There are many that kill with a contemptuous look, with an ironic smile or laugh; with ingratitude; or libel or slander.

The Mystery of the Golden Blossom, 1971

Innumerable devotees say bad words, some only pronounce them mentally, even when their lips speak sweetness.

Esoteric Treatise of Hermetic Astrology, 1967

07

Many virtuous persons are cruel with people. We knew the case of a virtuous man who hurt with mean phrases a wretched person who composed a verse for him.

Esoteric Treatise of Hermetic Astrology, 1967

07

Many are the persons who would be capable of everything in life except killing someone, but, they kill with their ironies, with their evil actions, with wounding laughter, with a harsh word.

Esoteric Treatise of Hermetic Astrology, 1967

07

We should not forget that every illness has psychic causes. Insults, irony, thunderous and offensive laughter, evil words serve to cause harm, illnesses, to assassinate, etc. Many parents would have lived a little longer, if their children would have allowed them. Almost all human beings are matricides, parricides, fratricides, uxoricides, etc., etc. Pity is lacking in students of occultism; they are incapable of sacrificing themselves for their fellowmen who suffer and cry.

Esoteric Treatise of Hermetic Astrology, 1967

07

To kill, is obviously the most destructive and most corrupt act known on the planet Earth. It is written in the book of all mysteries that you can not only kill with daggers, firearms, the gallows or poison. There are many that kill with a contemptuous look, with an ironic smile or laugh; with ingratitude; or libel or slander.

The Mystery of the Golden Blossom, 1971

7 PASSAGES

IV There exist words which cure and words which kill

Illness that carries loved ones to the grave is given its cause in words that kill. Cases are set down: a woman worn to death by her detractors, and a man struck down by a defamatory rumour about his sister, with negative emotion making slanderers of those who believe it.

The illness that leads our loved ones to the grave has as its causa causorum words that kill, looks that injure, ungrateful actions, etc.

Fundamental Education, 1970

I know the case of a gentleman who presently finds himself on the brink of death. This good man happened to have a cerebral embolism. The cause? Very clear: someone wrongly informed him that his sister had been a victim of fraud. Such information was later examined and proven false. This gentleman called his sister and believed a defamatory lie that she told him. He took her so seriously that it gave him a cerebral embolism. In these moments he finds himself on the brink of death. Look at this case.

For the Few, 1980

07

His sister still continues to be convinced that she had been a victim of fraud. And it is obvious that she calumniated an innocent person. But she is sure that she was a victim. I personally investigated this case and I realized that she was deceiving herself. She is lying to herself, a victim of negative emotions, and in turn calumniating another person in an unconscious way.

For the Few, 1980

Whoever is a victim of negative emotions becomes a liar, a criminal, a slanderer and a pervert.

The Fifth Gospel

There exist words which cure and words which kill.

Occult Medicine and Practical Magic, 1978

07

Poor Madam Blavatsky, for example, they killed her. Who killed her? All her slanderers and detractors and secret enemies, and friends –or those who called themselves friends–. They simply killed her; not with pistols nor with knives, no, no, no; they spoke badly about her, they slandered her publicly, they betrayed her, etc., and other things like that. Conclusion: the poor woman died, full of suffering.

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

07

But this man, who loves his sister, believed the slanderous, unfounded rumor and he took it so much to heart that it gave him a stroke. At this moment he is on the verge of death; see for yourselves this case. Therefore, negative emotions lead us to failure.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

07

Master: Well, unquestionably, negative emotions are very damaging. Whoever is a victim of negative emotions becomes a liar, a criminal, a slanderer and a pervert. Let us suppose that someone says to a man that his wife has sexual relations with another man. So he gets carried away by a negative emotion, and he can even go and kill the woman and kill the other gentleman. Let us say that the news was false and that the poor woman was only friends with that man; perhaps she had talked with him, and she never thought of being lovers and having a love affair with him nor of being unfaithful to her husband. So the husband, in addition to being a murderer, is a slanderer and a pervert.

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

13 passages · 1 practice

V Slanderous, infamous words always return to the one who pronounced them

Accusing words come back on the speaker like a ray of vengeance, and the slander that annoys us now is what we once sent out. Scripture and the Pistis Sophia carry the same law to its end: the persistent slanderer and the calumniator of the Hierophants pass into chastisement, while the one who would be worthy of the Light renounces false slander and false witness.

> *11. Hail, Qerti (i.e., the two sources of the Nile), who come forth from Amentet, I have not uttered evil words.*

Treatise of Sexual Alchemy, 1954

> *"Say unto them: Renounce false slander, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the dog-faced [one] "Say unto them: Renounce false witness, that ye may be worthy of the mysteries of the Light and that ye may escape and be saved from the fire-rivers of the dog-faced [ones] "Say unto them: Renounce pride and haughtiness, that ye may be worthy of the mysteries of the Light and be saved from the fire-pits of Ariel.*

The Buddha's Necklace, 1967

07

A PRACTICE

It is urgent to end the mechanicity of words. It is necessary to speak with precision, in a conscious and opportune manner. We need to be conscious of the verb.

Esoteric Treatise of Hermetic Astrology, 1967

07

There is responsibility in words and to play with the verb is sacrilege. Nobody has the right to judge anyone; it is absurd to slander our fellowmen. It is stupid to murmur about others' lives.

Esoteric Treatise of Hermetic Astrology, 1967

07

Accusing words fall upon us sooner or later, like a ray of vengeance. Slanderous, infamous words always return to the one who pronounced them, converted into rocks that hurt.

Esoteric Treatise of Hermetic Astrology, 1967

07

We protest about being insulted, when we ourselves have always insulted those around us. We want that our children obey us when we never knew how to obey our parents. Slander annoys us terribly when we have always defamed others and have filled the world with pain. Gossip makes us angry; we do not want anyone to say anything about us; nonetheless we went about spreading gossip and rumours, speaking ill of our fellowman, causing other people lives of

distress. That is to say, we always demand that which we have not given; in all our previous lives we were worthless and deserve the worst, but we consider that we should receive the best.

Tarot and Kabalah, 1978

There is responsibility in words and
to play with the verb is sacrilege.
Nobody has the right to judge anyone;
it is absurd to slander our fellowmen.

Esoteric Treatise of Hermetic Astrology, 1967

Slander annoys us terribly when we were always slanderers and filled the world with pain.

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

07

Gossip upsets us, we do not want anyone to gossip about us, however we were always involved in gossip and backbiting, talking badly about our fellowmen, mortifying the lives of others. That is, we always demand what we have not given; in all our former lives we were evil and we deserve the worst, but we suppose that we should be given the best The sick instead of worrying so much about themselves should work for others, do works of charity, try to heal others, console the afflicted, take persons who do not have with what to pay, to the doctor, give away medicines, etc., and in this manner they would cancel their karma and they would be totally healed.

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

07

Those who calumniate the Hierophants of sex devolve within the womb of the Earth until the second death.

Pistis Sophia Unveiled, 1983

07

> *"The first ruler of the way of the midst is called Paraplex, a ruler with a woman's shape, whose hair reacheth down to her feet, under whose authority stand five-and-twenty archidemons which rule over a multitude of other demons. And it is those demons which enter into men and seduce them… raging and cursing and slandering; and it is they which carry of hence and in ravishment the souls and dispatch them through their dark smoke and their evil chastisements."*

Pistis Sophia Unveiled, 1983

07

> *"At that time then this authority, with name Paraplex, along with the demons which stand under her, carrieth off the souls of the violently passionate, of cursers and of slanderers and dispatcheth them through the dark smoke and destroyeth them through her evil fire so that they begin to be undone and*

dissolved. One-hundred-and-thirty-and-three years and nine months do they spend in the chastisements of her regions, white she torment eth them in the fire of her wickedness.

Pistis Sophia Unveiled, 1983

07

Mary continued and said: "My Lord, the man who persistently slandereth, if he cometh out of the body, whither shall he get or what is his chastisement?'

Pistis Sophia Unveiled, 1983

07

Jesus said: "A man who persistently slandereth, if his time is completed through the sphere, that he cometh out of the body, then Abiout and Charmort, the receivers of Ariel, come, lead his soul out of the body and spend three days going round with it and instructing it concerning the creatures of the world.

Pistis Sophia Unveiled, 1983

Part Three – We have seen many ugly things within our beloved Gnostic Movement

8 PASSAGES · 2 PRACTICES

I A crime of calumny, public slander, and defamation of character

To call someone a black magician without proof is named a crime, one that students of occultism and Gnosis fall into constantly. Dreamers and pseudo-clairvoyants who excommunicate others and declare them fallen are described, and the sanctuaries are told to guard against them.

When a citizen is accused, when a citizen is designated a black magician without the "corpus delicti," without criminal antecedents, without judicial evidences, then the accuser falls into the crime of calumny and defamation of character.

Endocrinology & Criminology, 1957

People who dedicate themselves to the studies of occultism, Theosophy, Rosicrucianism, Gnosis, yogic philosophy, etc., etc., constantly fall into the crimes of calumny, public slander, defamation of character, etc., etc.

Endocrinology & Criminology, 1957

07

A PRACTICE

To asseverate that such a fellow or such a lady is a black magician is a crime of calumny, public slander, and defamation of character. The spiritual brethren should learn how to control their tongues.

Endocrinology & Criminology, 1957

07

Neither dreamer nor medium, nor any of those who enter a school of occult teaching can instantaneously achieve the state of Turiya. Unfortunately, many believe that this is as easy as blowing and making bottles, or like smoking a cigarette, or like getting drunk. Thus we see many people hallucinating, mediums and dreamers, declaring themselves to be clairvoyant Masters, illuminated ones. In all schools, including within the ranks of our Gnostic Movement, there are always those persons who say that they are clairvoyant without really being so. These are the ones w based upon their hallucinations and dreams, slander others saying, "so-and-so is fallen; so-and-so is a black magician etc., etc." It is necessary to advise that the heights of Turiya require before hand many years of mental exercise and Sexual Magic in the Perfect Matrimony. This means discipline, long and profound study, very strong and profound internal meditation, sacrifice for humanity etc, etc.

The Perfect Matrimony, 1966

The attitude of slandering neighbours and destroying families with false prophesies is proper of hallucinated ones, of people who dream of being awakened.

Runic Magic, 1969

In reality all the mystic schools and all the spiritualist movements are full of misguided pseudo-clairvoyants who cause more harm than good. They are the ones who give themselves the title of Master. Among them abound famous reincarnations. The John the Baptists, of whom we know more than a dozen, the Mary Magdalena etc., etc. This type of person believes that initiation is as easy as blowing bubbles. Based on their supposed Mastery arid their absurd visions created by their morbid mentality, they prophesy and excommunicate others at their whim, as they like, slandering people and denominating others black magicians, asserting that certain people are fallen etc., etc.

The Perfect Matrimony, 1966

07

A PRACTICE

All Gnostic sanctuaries must exercise the greatest of vigilance to protect themselves against the spectacular pseudo-clairvoyants who, from time to time, appear on the scene to slander and discredit others, assuring us that so-and-so is a sorcerer, that so-and-so is a black magician, that so-and-so is fallen etc. It is urgent to comprehend that no authentic Turiya has pride. Really all those who say, "I am the reincarnation of Mary Magdalene, John the Baptist, Napoleon" etc., are proud fools, misguided pseudo-clairvoyants, and stupid fools.

The Perfect Matrimony, 1966

07

We have seen many ugly things within our beloved Gnostic Movement. It becomes dreadful to see the mythomaniacs, the sleepy, hallucinated ones prophesying madness, slandering their neighbours, qualifying others as black magicians, etc. Certainly, this is dreadful.

Runic Magic, 1969

07

The attitude of slandering neighbours and destroying families with false prophesies is proper of hallucinated ones, of people who dream of being awakened.

Runic Magic, 1969

5 PASSAGES · 1 PRACTICE

11 Many clairvoyants have become horribly degenerated slanderers

A clairvoyant without initiation confuses past with present and a man's Satan with his Being, then says he saw a crime and calls it truth. The result is calumny, karma for the devotee and sometimes homicide, and the remedy given is not to judge and to know how to remain silent.

The result of this mistaken course of action is that the devotee attracts a lot of karma upon himself because he has become a slanderer of his fellowman, and he therefore fills the world with pain and tears.

The Yellow Book, 1959

If the clairvoyant has not reached initiation, he will confuse the past with the present and then he will slander his wife saying, "She is being unfaithful to me; she is an adulterer because I am clairvoyant and I am seeing her in the internal worlds committing adultery." The memories of our past reincarnations exist within the subconscious of nature.

The Yellow Book, 1959

The devotee must be like a garden
that is sealed with seven seals.

The Yellow Book, 1959

If a clairvoyant penetrates into the infraconscious of nature, there he will discover all the evil of the human species. The Satan of every human being dwells within the infraconscious of nature. If the clairvoyant has not received initiation, then he will see the Satan of the Saints continually reliving the crimes and evil actions that the saints committed in their ancient reincarnations, before they became Saints. The inexperienced clairvoyant, who lacks initiation, will not know how to truly distinguish between the past and the present; between the Satan of a man and the true Being of a man. The result will be calumny. The inexperienced clairvoyant will say, "That man believes he is a saint, yet he is an assassin, a thief, and a terrible black magician. I know this, because I saw it with my clairvoyance." This is precisely what we call slander. Many clairvoyants have become horribly degenerated slanderers. One of the grave dangers of slander is homicide.

The Yellow Book, 1959

07

Within the infraconscious of nature, a jealous, distrustful, and unworthy man will find that all of his doubts and suspicions become reality. He then begins to slander his wife, his friends, his neighbors and the masters by saying, "You see, I have reason for my doubts: my friend is a thief, or a black magician, or an assassin; my wife is committing adultery, just as I suspected. My clairvoyance never fails me, I am never mistaken!", etc.

The Yellow Book, 1959

07

A PRACTICE

Do not judge in order to not be judged. The devotee must be like a garden that is sealed with seven seals. Whosoever has primary clairvoyant and clairaudient perceptions is still an inexperienced clairvoyant. Thus, if he does not know how to remain silent, he will become a slanderer of others. Only the great clairvoyant initiates do not make mistakes. Rama, Krishna, Buddha, Jesus Christ, Hermes, etc., were true infallible, omniscient clairvoyants.

The Yellow Book, 1959

15 PASSAGES · 1 PRACTICE

III Clairvoyants should neither spy on the lives of others, nor judge anyone

Proud or deceived seers take the shadow of a Master for the Master, and tenebrous beings wearing the faces of friends turn initiates into slanderers who then fall. Against them stands the illuminated clairvoyant, who sees without the I and is not capable of calumniating his neighbour.

Arrogant and proud clairvoyants slander their fellowmen and fill the world with tears. The clairvoyant has to be as serene as a lake in Nirvana. The entire panorama of the universe is then reflected on that very pure lake. Upon the turbid waters of a mind filled with reasoning, pride, preconceptions, social prejudices, spiritual platitudes, anger, egotism, etc., only the tenebrous images of the abyss are reflected.

The Greater Mysteries, *1956*

Upon the surface of the waters, the inverted silhouettes of the trees are reflected. Every Master of glory also has his shadow in the abyss. When the clairvoyant is full of prejudices, he takes the shadow for reality. This is how the great Masters of the White Lodge have always been slandered by clairvoyants.

The Greater Mysteries, *1956*

07

Esoteric discipline is really terrible. There are fanatics who commit the most horrible crimes with the mind. If they suspect ill of someone, they cynically attribute it to the Inner-Self. They slander people and then say, "The Inner-Self tells me everything." They feel anger and then exclaim, "I do not have anger! What I feel are intuitive impulses of the Inner-Self." They attribute to their Inner God every evil idea, every evil thought. Those people confuse intuition with malice, the voice of the silence with the voice of Satan. We say that the voice of the silence never says atrocities. It is perfect. The voice of Satan only says perversities. In the abyss, the black magicians take up the figure of our friends , and say and do horrible things before the initiate. If the initiate lets himself be deceived by these tenebrous beings, he then becomes a slanderer of others. Slander is worse than stealing.

The Greater Mysteries, *1956*

07

Slandering initiates sink into the abyss. Slandering initiates lose their degrees arid initiations. In other words, they fall.

The Greater Mysteries, *1956*

07

Initiates who in remote ages were demons of the abyss are now marvelous; they no longer let themselves be deceived by the tenebrous ones; they know the demons very well. Those types of initiates cannot be deceived by any tenebrous one; they know what the abyss is. They are

profound experts in that area. They know very well the Tree of the Science of Good and Evil. Initiates who did not know the abyss in ancient times, are now naive victims of the tenebrous ones. Those types of initiates are easily deceived by the tenebrous ones. Those initiates become slanderers of their fellowmen. Those initiates vociferate against others and they fall into the abyss. In order to be Gods, we have to know completely the Tree of the Science of Good and Evil.

The Greater Mysteries, 1956

07

A PRACTICE

The ruler of the solar system is called "Atin"; this great Being always pays what he owes. Clairvoyants should neither spy on the lives of others, nor judge anyone because that is wrong. Each person is each person and another person's life should not matter to anyone else. What one should do is work in the Great Work and in this manner one would be paid one's salary. Initiations, degrees and powers are obtained by practicing sexual magic, by putting an end to our bad habits, and disinterestedly working in the Work of the Father.

The Greater Mysteries, 1956

07

The black magician develops tenebrous clairvoyance. The frontal chakra of the black magician works only in the abyss. The tenebrous ones take the shape of Masters and also friends of Masters in order to perform horrible acts within the atomic infernos of nature. Actually, the clairvoyants of Jezebel calumniate their neighbours when they are in contact with these disguised tenebrous beings.

The Aquarian Message, 1960

The true illuminated clairvoyant is not capable of calumniating his neighbour. The true illuminated clairvoyant sees without the presence of the "I".

The Aquarian Message, 1960

The true illuminated clairvoyant is not capable of calumniating his neighbour. The true illuminated clairvoyant sees without the presence of the "I". The illuminated clairvoyant uses his faculty with supreme wisdom in order to advise and help his neighbour. We need to decapitate Jezebel. We need to place the clairvoyance under the service of the Immolated Lamb. We need to prophesy with wisdom.

The Aquarian Message, 1960

07

We know of the case of a paranoid clairvoyant who slandered a virtuous mother, accusing her publicly and pointing her out as an adulterer and a witch, etc., etc. This poor innocent and virtuous woman was mocked publicly by the paranoid clairvoyant. We also know about another case where the clairvoyant was a neurasthenic; he slandered and threatened to death a virtuous and honorable citizen accusing him of being a warlock and asseverating that he was endowed with diabolic powers.

Endocrinology & Criminology, 1957

07

In many spiritualistic schools, the subconscious clairvoyants may skin their neighbors alive. They calumniate the innocent; they accuse them of witchcraft, sorcery, black magic, adultery, robbery, extortion, etc. Nobody escapes them; they slander everyone.

Endocrinology & Criminology, 1957

07

Constantly, we hear those subconscious calumniator clairvoyants utter phrases such as the following: "A fellow is a black magician and he is putting a spell on me," or "The lady 'X' is committing adultery with the gentleman 'Y.'"

Endocrinology & Criminology, 1957

07

They affirm it, even when the slandered woman may be a saint. Those clairvoyant ignoramuses lack respect for others.

Endocrinology & Criminology, 1957

07

When the Sacred Fire opens the frontal chakra, which is the Church of Philadelphia with its two marvelous petals and its immeasurable brilliance, then we can see clairvoyantly. People are accustomed to live theorizing and swearing to things that they have never seen. It is necessary to awaken clairvoyance to see the great internal realities. The frontal chakra is the throne of the mind. When study and clairvoyance advance in a balanced and harmonious form, then we enter the temple of true wisdom. Many affirm what they have read, repeating borrowed enlightenment. This class of people believe that they know, but have never seen that which they have read. They are repeating like parrots; that is all. These people do not know any thing. They are ignorant people. They are erudite ignoramuses. To know one must first be. Clairvoyance is the eye of the Being. Being and knowing should advance in a parallel and balanced manner. Those who have read a great deal of occultism feel that they are wise. If these poor people have not seen what they have read, one can be quite sure they know absolutely nothing. There are seers of all types in the world. The true clairvoyant never goes about saying so. Every student of occultism when he experiences the first clairvoyant visions has the tendency to tell the whole world. Then others laugh at him, and since the vibrations of these people are negative, finally the novice ends up losing the balance of the mind. Clairvoyance

without initiation leads students into error and even to the crime of calumny, abuse, and sometimes even to homicide. Some one who has flashes of clairvoyance sees for example his wife in astral committing adultery with a friend. If the seer does not have initiation, and if he is jealous, he could then assassinate his wife or his friend, although the unfortunate one may be a saint, or his friend may be true and loyal. One must take into account that in the astral the human being is Legion, and each pluralized "I" repeats actions committed in previous lives. The Great Masters of the White Lodge have been calumniated by seers. Every Master has a double exactly the same as him. If the Master preaches chastity, his double preaches fornication, if a Master does good works, his double does bad. He is exactly his antithesis. In all these things we can only trust those clairvoyants who have reached the Fifth Initiation of Major Mysteries. Furthermore, we should keep in mind that before the Fifth Initiation of Major Mysteries the human being does not have his Christified vehicles at his disposal to serve as the temple of his Internal God. Neither the Soul nor the Christ can enter people who do not have the vehicles in order.

The Perfect Matrimony, *1966*

07

The clairvoyant should also develop all of the chakras so as not to fall into grave error. The majority of clairvoyants have made great mistakes. Almost all the famous clairvoyants have filled the world with tears. Almost all the great clairvoyants have slandered people. Clairvoyance poorly used has caused divorce, assassination, adultery theft etc., etc. The clairvoyant needs logical thought and exact concept. The clairvoyant should have perfect mental balance.

The Perfect Matrimony, *1966*

07

The Initiates of the Fourth Way—the Way of the astute man—designate the process of the dissolution of the "I" as the "Work with the Demon". The tenebrous ones often violently attack us. All those who work on the dissolution of the "I", though not demons themselves, are nevertheless often surrounded by demons. When clairvoyants, who are not Initiates, see a man such as this, they wrongly judge him, calumniating him as a demon. The Initiates of the Way of the astute man become enigmatic. The disciples of the Path become confused when they contemplate black candles on the altars of such Initiates. Then, as is natural, they wrongly judge them.

Esoteric Course of Kabbalah

8 PASSAGES · 7 PRACTICES

IV We do not have the right to criticize the defects of others

Brothers of the path who speak ill of others are reminded that no one is perfect and no one may judge. The rule is plain: criticize no one, respect the neighbour's beliefs, take the other's point of view, and turn the scalpel of criticism on oneself.

A PRACTICE

176. The disciple must not judge anyone, nor criticize anyone in order to form a rich interior life.

Igneous Rose, 1954

A PRACTICE

The one who wants to realize himself has to practice sexual magic with his wifepriestess and tread the path of the most perfect sanctity. Many brothers of the path speak ill of their fellowmen and argue like parrots. This is not right. No one has the right to judge anyone, because no man is perfect. Our Lord the Christ already told us, “Do not judge so that you will not be judged”, “With the rod that you measure others, thou shalt be measured”, etc. We do not have the right to criticize the defects of others. Gossip and slander have filled the world with pain and bitterness; calumny is worse than stealing.

The Greater Mysteries, 1956

07

A PRACTICE

Respect your neighbour’s beliefs. Respect the religion of your neighbour. Do no t force anyone to think your way. Do not criticize. Remember that each head is a world. Do not sin anymore against the charity of Christ.

The Aquarian Message, 1960

07

A PRACTICE

We should be sincere with our own selves and dissect the ‘I’ with the tremendous scalpel of “self-criticism “. It is absurd to criticize the errors of others; what is fundamental is to discover our own errors and then disintegrate them on the basis of analysis and profound comprehension.

The Revolution of the Dialectic

Whoever criticizes others is weak, while the one who is critical of himself from moment to moment is a giant.

Introduction to Gnosis

A PRACTICE

If you want to triumph in life, don't criticize anyone. Whoever criticizes others is weak, while the one who is critical of himself from moment to moment is a giant. Criticism is useless because it hurts the pride of others and provokes the resistance of the victim who then seeks to justify himself. Criticism provokes an inevitable reaction against its own author. If you truly want to succeed, listen to this advice: do not criticize anyone. The man or woman who knows how to live without criticizing anyone does not provoke resistance or reactions on the part of his fellowman and, consequently, creates an atmosphere of success and progress. On the other hand, he who criticizes others has many enemies. We have to remember that human beings are full of pride and vanity and this pride and vanity, which is inherent in them, produces a reaction (resentment, hate, etc.) that is directed towards the one who criticizes. We can conclude, then, that the one who criticizes others inevitably fails. The one who wants to correct others should best begin by correcting himself. This gives better results and is less dangerous.

Introduction to Gnosis

07

A PRACTICE

Every human being is motivated by the sexual impulse. Everybody wants to be appreciated. If you want to be surrounded by good circumstances for the crystallization of your business, then recognize the good qualities of others. Stimulate the good qualities of your fellowmen, do not humiliate anyone, do not despise anyone. It is necessary to encourage each one in his job, office or profession. By means of appreciation and encouragement we can awaken enthusiasm in all those people that interrelate with us. Learn how to wisely praise your fellowmen without falling into flattery. People feel reassured with the food of esteem. Be gentlemanly; do not criticize anyone. In this way you will form the favorable atmosphere for the crystallization of your business. The sincere appreciation of the merits of one's fellowman is one of the greatest secrets of success.

Introduction to Gnosis

07

A PRACTICE

One is amazed to see how the fellow man is criticized. If we would put ourselves in the point of view of the fellow man, if for a moment we would change our personality to that of our fellow man, we would understand the fellow man and then we would not criticize. It is very important for us to learn to see the point of view of others, to put ourselves in the place of the fellow man; that is indispensable. Unfortunately, people do not know how to see the point of view of others and that is why they fail lamentably.

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

07

When one becomes conscious of others and of oneself, one no longer criticizes, one no longer says: 'That person is a thief, so-and-so is a killer"; one no longer says it, one is conscious of oneself, and knows that many times one has stolen, that many times one has killed. One no longer says: "So-and-so is a big-mouth, he is a gossiper", because one knows that many times one has talked, that many times one has been a gossiper.

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

Part Four – Serene and indifferent before praise and slander

6 PASSAGES · 3 PRACTICES

I The Initiate must remain impassible before praise and calumny

Whoever walks the path will be slandered and mocked, and is told to stay serene before praise and insult alike. Being hurt by slander or false witness is read as a sign that the I of pride still lives.

A PRACTICE

10. We must become serene and indifferent before praise and slander and before triumph and failure.

Igneous Rose, 1954

22. You will be slandered, mocked and hated by all the world. This is how you will crucify your mind, oh Arhat!

Igneous Rose, 1954

07

A PRACTICE

We need to become indifferent to praise and vituperation, to triumph and defeat. It is indispensable to smile at those that insult us, to kiss the whip of the executioner. Remember that hurtful words have no value other than that given to them by the offended party.

The Three Mountains, 1972

Remember that hurtful words have no value other than that given to them by the offended party.

The Three Mountains, 1972

"The one who feels pain or feels hurt when slandered, accused or false witness borne against him, it is a sign that he still has alive the 'I' of pride."

The Revolution of the Dialectic

07

A PRACTICE

The Initiate must remain impassible before praise and calumny.

Pistis Sophia Unveiled, 1983

07

With words of hatred, the fiendish ones slander the Adepts who work in the Great Work of the Father.

Pistis Sophia Unveiled, 1983

8 PASSAGES · 5 PRACTICES

II There is nothing that hurts more than calumny

Calumny and insult are worth only what the hearer gives them, so the impression is to be received with consciousness and turned into compassion for the one who insults. The same care applies to gossip about a friend: listening to it alters his image in the mind until that image becomes an inner enemy.

A PRACTICE

There is nothing that hurts more than calumny or the words of an offender. If one is capable of transforming the impressions which such words produce in us, well, they then remain without any value, in other words, they remain like a check drawn against insufficient funds. Certainly, the words of an insulter do not have any more value than that which the insulted person gives them. Therefore, if the insulted person does not give them any importance, I repeat, they remain like a check drawn against insufficient funds. When one comprehends this, one then transforms the impressions of such words, for example, into something different, into love, into compassion for the insulter and this, naturally, means transformation. Therefore, we need to be incessantly transforming impressions, not only the present ones but also the past and the future ones.

The Revolution of the Dialectic

A PRACTICE

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

The Fifth Gospel · The Word and the Sacerdotal Magisterium

07

In the mind there are many representations that we must take into account. Suppose that we have in the mind the representation of a friend whom we value; someone –it does not matter who– speaks to us against this friend; all kinds of gossips, slander, etc. are raised against him. If we listen to all that gossip, then the image we have of our friend, the representation, is in fact altered.

The Fifth Gospel · The Two Sides of Human Virtues · *Lecture – Interview – Mexico City – 1977*

07

It may be the case that those who spoke against our friend, judged him wrongly, slandered him consciously or unconsciously, etc., but the representation of the mind is altered and that is very serious, because that representation becomes, in fact, a demon that comes to hinder our esoteric advance, a demon that forestalls us, a demon that is an obstacle to our profound inner development.

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

If an emotion of anger is shaking us at a given moment, let us speak with an extraordinary sweetness, and instead of feeling annoyed by what has hurt us, let us speak well of the one who has offended us.

The Fifth Gospel

A PRACTICE

Therein lies, well, the serious error: to listen to gossip, slander, murmuring, "the rumor has it". Obviously, within our mind there are thousands of representations that can be altered if we take part in negative conversations, if we listen to slander, if we listen to "the rumor has it", etc. Because of all these and other things, it is never advisable to listen to the negative words of people; this is serious in the psychological background.

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

07

Let us suppose that the insult had words that were going to hurt our self-love, but if the "I" of self-love does not exist, who would suffer? Suppose the words were meant to slander us, to say that we are thieves. Let us suppose that we, in reality and in truth, are not thieves in the first place, and secondly, well, we do not have the "I" that loves itself so much, that of self-love. Who would suffer?

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

07

A PRACTICE

I told you at a past meeting that we should not open the doors to negative impressions because this is harmful; that we should only open the doors to positive impressions. If we open the doors to negative impressions, to the gossip of someone who comes to speak against someone that we cany here in the mind, the result will be fatal. The effigy or mental representation that we carry about that person –against which they come to speak to us– can be altered, precisely, by the negative emotions that are also coming from the negative impressions. Such a figure, then, assumes tenebrous characteristics, turns against us and attacks us violently. That is clear: we carry a multitude of representations and, naturally, any of them that is altered, becomes yet another inner enemy in addition to those already in existence.

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

07

A PRACTICE

If an emotion of anger is shaking us at a given moment, let us speak with an extraordinary sweetness, and instead of feeling annoyed by what has hurt us, let us speak well of the one who has offended us. So, we will not be hurt internally.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

Part Five – One must know how to be cautious with the Word

8 PASSAGES · 4 PRACTICES

I To learn how to control our tongue

Controlling the tongue is called the hardest thing in life. A soft word pacifies anger, desire for gossip can be transmuted into words of wisdom and love, and one must calculate what words will do and know that silence too can be criminal.

A PRACTICE

We prepare our pituitary and pineal glands for clairvoyance by dominating anger and acquiring serenity. We prepare ourselves for the awakening of the inner ear when we always utter words of love and truth.

The Revolution of Beelzebub, 1950

A PRACTICE

179. There is the need to learn how to control the verb and to know how to calculate with exactness the result of our words.

Igneous Rose, 1954

07

37. A soft word pacifies anger, and the discordant words break the harmony of the cosmic diapason, and generate disorders...

Christ Will, 1959

07

Desire of gossip and slander are transmuted into words of wisdom and love.

Endocrinology & Criminology, 1957

At times, to speak is a crime, and
sometimes to be silent is a crime.
There are felonious silences; there are
iniquitous words.

The Mayan Mysteries, 1977

A PRACTICE

31. The most difficult thing in life is to learn how to control our tongue.

The Mysteries of Fire, 1955

07

A soft word pacifies anger. Persuasion has more power than violence. If a violent person wishes to attack, one directs a friendly word to him and this mollifies his violence. It is for this reason

that in Arcanum number 11 there is a woman opening the jaws of a lion; that is the living force of Persuasion.

Tarot and Kabalah, 1978

07

A PRACTICE

The fifth Church is Sardis; it is related with the intellect, the mind. One must know how to be cautious with the Word, the Verb. Just thought and word, just action, right thought, right feeling, right action. To take care of the mind and of the Word it is as bad to speak when one should be silent, as to be silent when one should speak. There are times when it is a crime to speak just as there are times when to be silent is a crime. There are criminal silences.

Tarot and Kabalah, 1978

07

The most difficult thing in life is to learn how to control the tongue. At times, to speak is a crime, and sometimes to be silent is a crime. There are felonious silences; there are iniquitous words.

The Mayan Mysteries, 1977

7 PASSAGES · 7 PRACTICES

II Thou shalt never slander thy neighbour

Rules for the governed tongue, each one short: hurt no one with words, propagate no gossip, mention no names, spy on no private life, and never use the podium for irony or satire.

A PRACTICE

You must not desire anything, kill every desire of life. Remember that the "I" is nourished with every desire. You must kiss the feet of the leper. You must dry the tears of your worst enemies. Do not hurt anyone with your words and do not search for shelter, because you must resolve to die in all of the planes of cosmic consciousness.

The Aquarian Message, 1960

A PRACTICE

THIRD: Thou shalt never slander thy neighbour, neither shalt thou utter immodest or vain words.

The Aquarian Message, 1960

07

A PRACTICE

The Gnostic must be temperate. He must not drink wine, eat meat, or slander people. He should not be gluttonous or lazy.

The Yellow Book, 1959

The word must come out of the heart,
not from the different psychic
aggregates that we carry within.

The Fifth Gospel

A PRACTICE

Every morning at sunrise, with your face towards the East, perform vocalization practices with all of the syllables that we have taught in this book, start with the first syllable until you finish (during many successive mornings) with the last three syllables of this chapter. If you faithfully practice each one of the exercises that we have taught in order, for at least six consecutive days, you will soon project yourself within your astral body, this is if you are a respectable person, that you neither abuse of liquors nor tobacco, that you do not propagate gossip, that you do not enjoy making fun of your neighbors, that you love and respect every living being.

Christic Aztec Magic, 1973

07

A PRACTICE

I advise you not to spy on the private lives of others or to calumniate people.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

The podium must never be used to hurt anyone with the word. Never should one treat the audience, the common people, the devotees with irony or satire of any kind. The word must come out of the heart, not from the different psychic aggregates that we carry within.

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

07

A PRACTICE

Well, if I said this, I have not mentioned names or surnames, that is why I am not gossiping. If I mention names and surnames, I would be making a blunder; but no, I am not mentioning names nor surnames. I repeat: I am relating the story to show a behavior, but not a person.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

6 passages

III The Being only knows how to bless, love and forgive

Against the chattering, denigrating Ego stands the Being, who says only what is needed and then keeps silence. The initiate who has dissolved the I is incapable of calumny, and the teacher who speaks from the Being chooses exact words instead of chattering mechanically.

The perfect man is he who knows how to keep silent when his "Inner-Being" does not speak.

Zodiacal Course, 1951

The Ego is a charlatan, jabberer, chatterer, prattler; it is garrulous, loquacious, gabby, talkative, babbling, etc. Yet, the Being utters strictly what is indispensable. He never plays with the Word.

Parsifal Unveiled, 1970

07

The Ego likes to swear, denigrate, abominate, detract, etc. Yet, the Being only knows how to bless, love and forgive.

Parsifal Unveiled, 1970

The Being does not offend anyone. He is perfect in thought, word and action.

Parsifal Unveiled, 1970

The Ego enjoys grievance, discord, disputes, quarrels, altercations, wranglings; it is a friend of revolts, conflicts, grudges, disputes, litigation, discussions, complaints, wars, etc. By antithesis, we assert that the Being is distinct: He loves peace, serenity, He is an enemy of harsh words, He abhors altercations, squabbles. He says what he has to say and afterwards he keeps silence, allowing his interlocutors complete liberty to think, to accept or reject; thereafter, he withdraws.

Parsifal Unveiled, 1970

07

It is obvious that the Initiate is very well dead because he dissolved the 'I'; therefore, he has only the Being within himself and since the Being is of a divine nature, it is ostensible that he is incapable of calumniating the neighbor. The Being does not offend anyone. He is perfect in thought, word and action. The Ego hurts, abuses, damages, insults, mistreats, aggravates, etc.

Parsifal Unveiled, 1970

07

Chatting is something mechanical by nature. The talker or chatterer, the one who chats, is the individual who does not have Consciousness of what he is saying, he speaks mechanically. Conference is something else. A conference is that of a Socrates with his disciples in his Academy, or that of a Plato in the Mysteries of Eleusis; that is conference. There is reflection there. In this case, the one who gives a conference, the one who gives the teaching, speaks out of profound reflection, out of the evident reflection of the Being; he chooses the right words for each idea, and so he clothes the idea with exact words, an obvious result of the self-reflection of the Being. The one who gives the conference, who gives the Gnostic esoteric teaching, would in no way speak mechanically. Observe that the reflective men, when they talk, they do it manifestly concentrated, they choose the terms they need to clothe the transcendental ideas of the Being.

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

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for every form of the words: *slander*, *calumny*, *defamation*; for their kin: *gossip*, backbiting, detraction, evil-speaking, *rumour*, murmuring, the chatterbox; and for the phrases he uses when he teaches it without naming it: speaking ill of others, the word that wounds, the tongue, criminal silences and infamous words, the private lives of others, criticizing others, false witness, fornication with the verb, the soft word, what comes out of the mouth. His own chapters on the word in *Logos Mantram Theurgy*, the *Zodiacal Course* and *Hermetic Astrology* were offered whole. Bare *tongue*, *murmur*, *infamous*, *criticism* and *the Word* were measured and narrowed first, because most of them are something else. That returned **475 candidate paragraphs in 43 books**. Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 95.8% of the time and on the class 91.4%, and a third reader, who saw neither verdict, settled the 20 they did not. Where a kept passage began in the middle of his sentence, the 38 paragraphs before it were read the same way. 172 were judged printable and **134 passages are printed here**; the rest are recorded with the reason each was set aside.

What was set aside. 95 paragraphs where slander or the tongue is named in passing and the subject is elsewhere; 57 where the word is something else (a tongue that is a language, the tongues of fire, the murmur of wings, rumours of wars, the Word as the Logos); 33 that belong to a finished work, Lying and Anger among them; 24 of the calumnies he suffered, told without a lesson drawn; 10 of Sophia's own Repentances; 9 of narrative; 8 headings; 7 of polemic; and 2 of the false witnesses at the Passion. Eighty-four more were judged marginal.

Some of it is spoken, not written. 17 of these passages come from the two *Fifth Gospel* volumes, across 13 named lectures.

Nothing of his is changed. Seven misreadings of the scanner were mended — a word split in two, a comma or a letter for a letter — and each is recorded in the build record. Two paragraphs were set aside at the last because the same words stand in the same section from an earlier book, and 36 were taken into the passage before them, of which they are the second half.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 31 ranges run over more than one paragraph.

74 passages also stand in a finished work, and every one is marked where it stands. This booklet reprints them so that the whole teaching stands in one place.

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 39 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.