

# The Essence

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## 1 The Essence in itself constitutes his true reality

What makes every newborn child beautiful and adorable is his Essence; the Essence in itself constitutes his true reality.

Treatise of Revolutionary Psychology, 1975

The Essence or Consciousness is re-embodied within the body of the newly born child. This is what gives the baby its beauty.

Treatise of Revolutionary Psychology, 1975

07

We do not mean to state that one hundred percent of the Essence or Consciousness is reembodied within the newly born child; it is only the three percent of free consciousness that normally is not bottled up within the "I's Nevertheless, that free percentage of Essence, re embodied within the organisms of newly born babies gives them full self-cognizance, lucidity; etc.

Treatise of Revolutionary Psychology, 1975

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The child is born innocent and pure; the essence expressing itself in every child is greatly precious.

The Great Rebellion, 1975

07

We, really, are machines moved by forces that we do not know. When a child is born, the first thing that enters into the creature is the Essence, the animic part: three percent, which is the only thing that is free, because the remaining ninety-seven percent is bottled up among the "I's". But the free part impregnates the fertilized egg and remains inside the body of the creature. Therefore, in a newborn child there is three percent free Consciousness and that three percent is self-conscious.

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

07

You see how beautiful a newborn child is. The only thing that is expressed through the child is the Essence –but I speak of a newborn child– Those who

think that a newborn child is in a state of unconsciousness, asleep, are profoundly mistaken. A newborn child sees you with pity, he is more awake than you. If you think that he is not aware of your life, you are perfectly wrong. Not only does he realize how you live, but even worse, the horrors that you carry within you; and this is the most lamentable part.

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

## 2 The most important thing that we have within us

The first one of these aspects is that which is called Essence. In Zen Buddhism this Essence is denominated Buddhata.

Runic Magic, *1969*

The Essence, the Buddhata, is within the human being and it is that aspect which has true reality, it is that which is genuine within the human being.

Runic Magic, *1969*

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In reality, the “intellectual animal” does not have true individuality, he does not have a permanent center of gravity, and he does not have a true sense of moral responsibility. The only thing of value within our lunar bodies is the Buddhata, the sacred Essence, the psychic material that is unfortunately wasted by the various entities which together constitute the ego, the pluralized “I.”

The Buddha’s Necklace, *1967*

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In reality, no such superior or divine “I” exists. Within the lunar bodies, there exist only the Essence and the legion of ”I’s” that is all.

The Buddha’s Necklace, *1967*

07

In the name of truth it is necessary to say that the only thing of worth within us is the "ESSENCE". Unfortunately this in itself is dispersed here and there and is bottled up by each of the different Egos.

The Mystery of the Golden Blossom, *1971*

07

I want to emphatically refer to the essence, the psychic material, that is certainly the foundation, the basis of all of our psychic organization.

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

07

Then, that intellectual knowledge that one acquires in school, etc., is relative, it is not anyone’s property. That of one’s own is that which one carries of the Essence, it is the Consciousness, it is the soul; that is indeed one’s own.

Everything else is temporary. So, the harsh reality is that the Consciousness is asleep, unfortunately, and this is the saddest thing, it is asleep!

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

07

The Essence, bottled up among each "I", is Consciousness and will. This is something we must comprehend thoroughly. The Essence is a fraction of the soul, universal will. When the essential will is released, it is then mixed or fused with the universal will and, for that reason, it becomes omnipotent and sovereign.

The Fifth Gospel ·The Liberating Power of the Will ·*Lecture given to the brothers of Colombia – Mexico City April 23rd, 1975*

07

Ordinary people are trapped by external senses. However, there are people who have already established within themselves a permanent center of gravity. They are those people who were part of these studies in their previous lives. These people will seek the teaching, will long for it, will feel that there is something beyond the world of the senses, and they are not mistaken. Far beyond these senses by means of which we get in touch with the outside world, we find the Essence. There is no doubt that those people who have a permanent center of gravity, indeed long for something distinct, different. Despite all the uncertainties of existence, their Essence remains immutable, it has not been deteriorated or altered.

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

07

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

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

07

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

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

07

When someone in life starts to interest himself a little about his situation in his existence, when he realizes that he is nothing but an inhabitant of the Earth –so very small when he thinks about how the Earth is like a piece of the Sun, a detached slice of the Sun or a particle of the Sun– undoubtedly, this indicates to us that his Essence is restless, it has longings, it has something of a superior character.

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

07

Obviously, these kinds of thoughts, although very simple, are of no interest to the people who live in their tiny little world –that of the microcosmos–, to the people who live within the infinitesimal world of the ordinary senses. One would not feel the longing to know if the Earth is a piece of the Sun and if the Sun belongs to the Milky Way unless the Essence would come with such concern or such longing. It is the Essence that has that quality of thoughts, simple, but ultimately magnificent.

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

07

Therefore, it is necessary that the brothers understand that, the most important thing that we have within us is the Essence, that is to say, the Consciousness.

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

07

This Essence has its own correct feeling, which is different, completely different from the false feeling of the "I". This Essence, really, with its feeling, emanates from the true Causal Soul or Cosmic Soul; thus, the feeling that the Essence has, is the same that the Cosmic Soul has, the same that exists in the Spirit Soul, the same that exists in the Intimate or Atman.

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

07

Objective reason bases its functionalism on the data that the Essence provides. It is good to know that in the Essence are the particles of pain of our Father who is in secret. If these particles are used wisely, we can awaken the Consciousness through them. In the Essence there is the religion, the wisdom, the Buddha and, in general, all the data that we need to orient ourselves on the path of the Revolution of the Consciousness.

The Fifth Gospel · The Objective Reason of the Solar Man

07

Now, the authentic Consciousness, the legitimate Consciousness is that of the Being, that of the Essence. It is the real Consciousness, which is put aside over there, discarded.

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

## 3 The central part of the mind is that which is called Buddhata

The Buddhata, the interior Buddhist principle, the psychic material or the prime matter in order to build that which is called soul, exists within every human being who is not in an extreme state of degeneration.

Christmas Messages, *1952-66*

This technique of meditation with its non-thinking, puts to work the most central part of the mind, the one that produces the ecstasy. Remember that the central part of the mind is that which is called Buddhata, the essence, the consciousness. When the Buddhata awakens we remain illuminated. We need to awaken the Buddhata, the consciousness.

Christmas Messages, *1952-66*

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The Buddhata, the essence, is the psychic material, the inner Buddhist principle, the spiritual material or prime matter with which we will give shape to the soul. The Buddhata is the best that we have within and awakens with profound inner meditation. The Buddhata is really the only element that the poor intellectual animal possesses to arrive at the experience of that which we call the Truth.

Christmas Messages, *1952-66*

07

The only thing that the intellectual animal can do, unable to incarnate the Being due to the fact that he still does not possess the Superior Existential Bodies, is to practice meditation to awaken the Buddhata and know the Truth.

Christmas Messages, *1952-66*

07

Besides the Ego, that which is called Essence, Soul, Fraction of a Soul, Buddhata, Consciousness, exists inside the lunar bodies. It is that Consciousness that we should awaken here and now.

Esoteric Treatise of Hermetic Astrology, *1967*

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Novalis says: "The Consciousness is man's own Essence in complete transformation, the primitive celestial Being."

The Mystery of the Golden Blossom, 1971

07

Actually, there is an intimate relationship between the Essence and the Consciousness.

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

07

That said, we need to pay close attention to what we are talking about if we really want to awaken Consciousness. First of all, what is this Consciousness that we are willing to awaken? It is the Essence. Well, that is indeed correct.

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

## 4 Only a fraction of the Human Soul within us

The beautiful blue creature seen by clairvoyants inside the lunar vehicles is what Zen Buddhists call Buddhata, the Essence, a fraction of the sacred Human Soul, which is within us.

The Buddha's Necklace, 1967

In the run-of-the-mill intellectual animal, the Being, the Inner-Self is not born, nor dies, nor reincarnates, but it does send the Essence to each new Personality. The Essence is a fraction of the Human Soul, the Buddhata.

Esoteric Treatise of Hermetic Astrology, 1967

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It is urgent to know that the Buddhata, the Essence, is deposited within the Lunar Bodies with which the Ego garbs itself.

Esoteric Treatise of Hermetic Astrology, 1967

07

The Buddhata or Essence is only a fraction of the Human Soul within us. Therefore, to confuse the Buddhata or Essence with the Causal Body is an absurdity.

The Solar Bodies, 1968

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Thus, as Atman rends himself asunder into the Buddhi and the Superior Manas; likewise, the Superior Manas rends himself asunder into the Buddhata, into the Essence.

The Solar Bodies, 1968

07

Atman unfolds into Buddhi, and Buddhi into Manas, just as if we were to see ourselves in a mirror, and then the Trinity comes into being. The Essence is an unfoldment of Superior Manas, that Essence being in turn trapped in the "ego." The awakening of that Essence is the awakening of consciousness; is to become conscious of the Mysteries of Life and Death. Many want to awaken consciousness, but in a given moment, abandon the work. Due to this, the Maithuna was never communicated to anyone before awakening consciousness.

The Christmas Message 1968-69 contains the Runes for awakening consciousness.

Tarot and Kabalah, 1978

07

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

Tarot and Kabalah, 1978

07

Such a fraction is denominated 'Essence.' In Nippon Zen, this fraction is simply named 'Buddhata.' Lamentably, this 'Essence' abides in dreams within the variegated and grotesque conjunction of submerged, tenebrous entities, which constitute the Ego, the Myself, the Itself.

Parsifal Unveiled, 1970

07

Before all else, we should not become identified with the mind if we truly wish to take the most advantage of the Second Jewel, because if we feel ourselves being the mind, if I say: "I am reasoning! I am thinking!", then I am affirming an absurdity and I am not in agreement with the Doctrine of the Yellow Dragon, because the Being does not need to think, because the Being does not need to reason. The one who reasons is the mind. The Being is the Being and the reason of being of the Being is being itself He is what is, what has always been and what will always be. The Being is the life which throbs in each atom just as it throbs in each Sun. What thinks is not the Being, what reasons is not the Being. We do not have the entire Being incarnated, but we have incarnated a part of the Being which is the Essence or Buddhata, that part of Soul which exists in us, the spiritual, the psychic material. It is necessary for this living Essence to impose itself over the mind. What analyzes in us are the I's, because the I's are but mere forms of the mind, mental forms that we have to disintegrate and reduce to cosmic dust.

The Revolution of the Dialectic

07

"Nephesh" is the Human Soul or Causal Soul, from where, precisely, the Essence that each one has in his interior is derived. This Essence, we have to awaken it; it is the part of the Consciousness that we have within. This Essence, we have to activate it. Unfortunately, it is asleep, it is inside the inhuman psychic aggregates that we carry within us.

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

07

Thus, what we have, which is the Essence, must be worked on. We must start by unbottling it, by freeing it; it is a fraction of the Human Soul in any creature, and we have to awaken it because it is asleep within each one of the psychic aggregates that we carry inside us.

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

## 5 Comes from above, from Heaven, from the stars

At the dawn of each Mahamanvantara, the Son, the Child Horus, the Divine Spirit of each one of us, must send the best part of himself, which is his Essence, unto this valley of tears with the purpose of Self-Realising.

My Return to Tibet, *1969*

The Essence that each one of us carries within his interior comes from above, from Heaven, from the stars...

Treatise of Revolutionary Psychology, 1975

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Unquestionably, the marvelous Essence emanates from the note “LA” (the Milky Way, the Galaxy we live in).

Treatise of Revolutionary Psychology, 1975

07

The precious Essence passes through the note “SOL” (the Sun) and then passes through the note “FA” (the Planetary Zone) then enters this world and penetrates within our own interior.

Treatise of Revolutionary Psychology, 1975

07

Our parents created the appropriate body for the reception of this Essence that emanates from the stars...

Treatise of Revolutionary Psychology, 1975

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We return victoriously into the profound bosom of “Urania” by working intensely upon ourselves and sacrificing ourselves for our fellowmen.

Treatise of Revolutionary Psychology, 1975

07

The essence in itself is very beautiful, it came from above, from the stars and, regrettably, it finds itself inside all these "I"s which we carry within.

The Great Rebellion, 1975

07

Upon coming into the world, we are given the opportunity to transform ourselves. We carry within ourselves the most decent, the worthiest, which is the Essence, that which is called soul. I repeat, the soul is bottled up within the Ego. That Essence, that soul, originally comes from the Milky Way.

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

07

Well, the Essence is the worthiest, the most decent thing that we have inside us. It originally comes from the Milky Way. There the musical note "LA" resonates, then it goes to the Sun with the note "SOL", and then it comes to this physical world with the note "MI". The Essence is beautiful, it is a fraction of one's human-Christic principle, which is the Human Soul, which normally dwells in the causal world. Therefore, with just reason, there is talk about the Christic-Essence or of the Christic-Consciousness, and it is said that our Consciousness in Christ can be saved, etc.

The Fifth Gospel · The Rescue of our Inner Light

## 6 In the essence we have our innate qualities

In a clear and precise way, the revolutionary psychology of the Gnostic Movement makes an absolute differentiation between the ego and the essence.

Fundamental Education, 1970

During the first three or four years of life, only the beauty of the essence manifests in the child. During this time the child is loving, sweet, and beautiful in all of his or her psychological aspects.

Fundamental Education, 1970

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

Fundamental Education, 1970

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

Fundamental Education, 1970

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

Fundamental Education, 1970

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

Fundamental Education, 1970

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The observation and experience of many years has allowed us to comprehend that if the essence develops totally without paying the least bit of attention to the

harmonious cultivation of the personality, the result is an unintelligent mystic, without personality; noble of heart but incompetent and unable to adapt.

Fundamental Education, 1970

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

Fundamental Education, 1970

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

Fundamental Education, 1970

07

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

Fundamental Education, 1970

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

Fundamental Education, 1970

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

Fundamental Education, 1970

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

Fundamental Education, 1970

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

Fundamental Education, 1970

07

It is urgent to know that we need to disintegrate the ego, the self, the 'I', and reduce it to cosmic dust.

Fundamental Education, 1970

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

Fundamental Education, 1970

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

Fundamental Education, 1970

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It is urgent to dissolve the ego, the self, so that only the psychological essence of our Real Being manifests through our personality.

Fundamental Education, 1970

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

Fundamental Education, 1970

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

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

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Master: The personality must be in balance with the Essence. When the personality is stronger than the Essence, there is imbalance. When the Essence is stronger than the personality, there is imbalance. Many people from the countryside develop a marvelous Essence at the expense of the personality. When they come to the city, they are unbalanced. And if the people of the city develop the personality in an excessive way, when they go to the countryside, when they get in touch with nature, they are in imbalance. We need a perfect equilibrium between the Essence and the personality.

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

## 7 The first three or four years of the child are very beautiful

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

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

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

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

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

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

07

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

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

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

07

Obviously, as time passes, everything changes. That child will gradually fall asleep, especially due to adults. He begins to imitate the gestures of his elders, their inferior emotions, etc., until he also ends up asleep, doing the same things.

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

07

As the Ego is multiple, any true Enlightened One who decides to observe a newborn child, will see the following: the child in his cradle, awake; a minimum fraction of his Essence, which is the one thing that expresses itself, and is completely self-conscious, awake. But creatures that try to manifest themselves, different Egos, different "I's" will also be seen around the cradle, some in beautiful shapes, others in horrifying forms that come and go, enter and exit that room where the child sleeps, they circle his cradle, etc. Those are the "I's" that await to express themselves. The rest of the Essence are distributed within those "I's", that is, the ninety-seven percent of the Essence, they are bottled up inside each one of those "I's" –inside one "I" a certain amount of Essence [is] bottled up; among another "I", another quantity, etc.

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

07

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

called “the soft spot”; we say, technically, the anterior fontanelle of the newborns.

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

07

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

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

07

Disciple: Venerable Master, what could we do so that children, as their new personality is being formed, do not allow themselves to be trapped by the “I’s”?

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

07

Master: Well, the truth is what it is –Verbum est codex–. Obviously, in a newborn child it is the Essence, a minimum fraction, which expresses itself through him; that is why he is beautiful and sublime. Unfortunately, and this is the worst, sooner or later –especially after the newborns’ anterior fontanelle closes–, the “I’s” begin to express themselves, they begin to get inside the little body because they are not dissolved. If we could guide children from childhood, we should truly teach them the path of Gnosis, show them what the Ego is, etc. But this would be a separate chapter, it would be the subject of another talk and it would take too long to speak about the education of children. I only limit myself to saying that as long as the “I’s” exist, they will have to express themselves.

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

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Disciple: Master, all of us who have dealt with young children know very well that, on occasions, certain expressions of irritation occur in them, what we call "tantrums". Could such statements be considered as expressions of the pluralized "I" or of a specific "I"?

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

07

Master: That is right! Those "I's" already express themselves freely, and as the child grows, the opportunity or opportunities for the expression of the different "I's" increase until eventually, the pluralized "I" definitively expresses in its entirety, and that is what makes us ugly, horrible. If only the Essence are the ones that express through us, we would enjoy the beauty of God. From such beauty emanates, in turn, that which is called "love".

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

07

The "I's" or psychic aggregates –whatever we call them–, personify errors, they circle the cradle of the creature; they come, they go, they want to enter that body, but they do not have the opportunity, why? It is interesting to see that only the pure, free, self-conscious Essence manages to express itself through the child; that is why the child is awake. Sometimes, babies laugh. What do they laugh at? At their own "I's" that come and go. Other times they become frightened when they see their very ugly "I's". They also often see the relatives of their past existences, and remember their previous lives; they do not ignore anything, and this is wonderful.

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

07

In the times when the Ego had not arisen in the human species, we were all like children; we could see the angels, the Gods, the ineffable beings and talk with them face to face. When the Ego developed, that happiness was lost. Likewise, when the child is born, in the beginning their Essence manifests itself, but later

things change: the “I’s” begin to express themselves through the personality and eventually, the Essence remains there at the bottom, forgotten.

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

## 8 From the personality up to the stars

By opposition, the essence can retrace its steps, return to the original starting point, go back to the stars, but first it must free itself from its bad companions who have it put in the slums of perdition.

The Great Rebellion, 1975

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

The Great Rebellion, 1975

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When the magnetic centre becomes established in the consciousness, in the essence, then the return of man to the stars begins.

The Great Rebellion, 1975

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

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

07

This wonderful parable of the Christic Gospel is formidable. The Essence must return "home". The Essence, the Consciousness that we have within, must return to the house of our Father who is in secret. Each one of us must initiate the return to the Father's house.

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

07

But for the Essence to be able to travel, it must slowly disintegrate all those psychic aggregates in which the Consciousness is bottled up. When all the aggregates are disintegrated, when the Consciousness is liberated from everything, it will awaken. And once awakened –as a truly celestial Man–, it will initiate its return from the personality to the house of the Father, the world of the Spirit.

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

07

Only by eliminating these aforementioned psychological elements, can we then create in our intimate constitution –that is, in our inner Essence– a conscious center of gravity, a psychological moon. The psychological moon is the conscious center of gravity. Whoever manages to create inside himself a psychological moon, undoubtedly, will liberate himself from the mechanical influences of the Moon which revolves around the Earth.

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

07

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

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

07

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

place it in the Essence, in the Consciousness. If we truly persevere in this work, working upon ourselves, we achieve it.

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

## 9 A certain percentage of imprisoned Light

The Divine Mother eliminates broken bottles. Each small “I” is a bottle within which a fraction of the Essence is engrossed.

Esoteric Treatise of Hermetic Astrology, 1967

This means that the Essence, the Buddhata, the Soul or Fraction of the Human Soul that every intellectual animal has, has become thousands of fractions, which are bottled up. For example: Anger, is represented by hundreds or thousands of I each is a bottle within which the Essence is engrossed; to each bottle corresponds a fraction of the Essence.

Esoteric Treatise of Hermetic Astrology, 1967

07

What is most serious is that within the banished "I", there is always a percentage of essence, of consciousness.

The Great Rebellion, 1975

07

Within each psychic aggregate, there is a certain percentage of imprisoned Light. Obviously, we are referring to a certain percentage of Essence, of Consciousness, which is trapped and bottled up.

Pistis Sophia Unveiled, 1983

07

Unfortunately, the Essence is bottled up within the psychic aggregates. Such aggregates personify our errors of a psychological type. Unquestionably, every defect, even if it is invisible to the external senses, is duly personified.

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

07

Disciple: Master, I have understood that the difference between an effigy, a representation and the Ego is that the Ego has bottled up a portion of the inner Essence and the representation has not. Is it right?

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

07

Master: It is correct. In the representation there is no bottled Essence; in the Ego there is indeed bottled Essence.

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

07

All of that is certain, all of that is true. But what is serious of our Consciousness, of our Essence, is that being so precious, possessing such wonderful gifts, such precious natural powers, it is placed inside all those undesirable, subjective elements that we unfortunately carry in our interior. That is, it is placed – speaking in synthesis– in a dungeon.

The Fifth Gospel · The Rescue of our Inner Light

07

For instance, for example, brothers, we have an impulse of anger, a fit of rage against another person; with that rage we feel terribly irritated, we would like to hit our fellow man. Then, that psychological attitude of ours assumes a figure with our resemblance, with our eyes, with our same face, etc.; a figure within which part of our Consciousness gets bottled up. And that figure is not something dead, it is not a painting, it is not a stuffed animal, it is something that has reality, that lives; that figure is a living creature that, thanks to the sexual agent, takes form in the solar plexus, and then it surges from there; it already carries some of our Consciousness inside it. This is how the "I's" form.

The Fifth Gospel · Gnostic Meaning of the Golden Embryo · *Third Chamber – Mexico City – 1971*

07

All these "I"-persons –I repeat– enter and leave our body. Within each "I"-person, we truly have a fraction of our own Consciousness bottled up. So, our Consciousness is bottled up within all that multiplicity of "I's" which constitute the Myself. Our bottled-up Consciousness functions by virtue of its own conditioning, that is to say, we have the Consciousness asleep.

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

07

So, indeed, the Essence of the human being – which is the worthiest, the most decent thing which we have inside us– is nowadays conditioned by the psychic aggregates, it is bottled up. Is there anything else that is bottled up? The manasic or mental essence and the will. In these conditions, each of us is a multiplicity and not an individuality.

The Fifth Gospel ·Causes and Consequences of the Kundartiguador Organ

## 10 Ninety-seven percent of subconsciousness and three percent of Consciousness

We have been wisely told that we have ninety-seven percent of subconsciousness and three percent of Consciousness.

Treatise of Revolutionary Psychology, 1975

Plainly and bluntly speaking, we shall state that the ninety-seven percent of Essence that we carry within ourselves is bottled up, stuffed, inserted within each one of the "I's" which in their conjunction constitute the "Myself."

Treatise of Revolutionary Psychology, 1975

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Obviously, the Essence, or Consciousness, bottled up within each "I" processes itself in accordance to its own condition.

Treatise of Revolutionary Psychology, 1975

07

Unquestionably, as long as the Essence or Consciousness continues bottled up within each one of the "I" that we carry within our interior, it will always be asleep, in a subconscious state.

Treatise of Revolutionary Psychology, 1975

07

The Essence, the Consciousness, which is enclosed, bottled up, imprisoned painfully within the diverse elements that make up the myself, the ego, unfortunately acts by way of its own conditioning.

The Secret Doctrine of Anahuac, 1974

07

The intellectual humanoids mistakenly called men in truth possess only three per cent of Consciousness, if they had even ten per cent, wars would be impossible on the face of the Earth.

The Mystery of the Golden Blossom, 1971

07

It is obvious that when the ESSENCE is bottled up within the PLURALIZED EGO, self imprisonment exists.

The Mystery of the Golden Blossom, 1971

07

The imprisoned ESSENCE only functions in accordance with its own conditioning. The EGO is SUBJECTIVE and SUB-HUMAN. Obviously the perceptions that the Essence receives through the senses of the PLURALIZED EGO are deformed and absurd.

The Mystery of the Golden Blossom, 1971

07

When we come into this world we all have in the existence a three per cent of consciousness and a ninety-seven per cent which can be distributed among subconsciousness, infraconsciousness and unconsciousness. The three per cent of awake consciousness can be increased as we work upon ourselves.

The Great Rebellion, 1975

07

Unquestionably, the essence or consciousness which is the same, sleeps deeply.

The Great Rebellion, 1975

07

Disgracefully, the Essence, the Consciousness, is found bottled up within these psychic aggregates. Thus, the Consciousness processes itself by virtue of its own embottlement. Now we better comprehend why humanity is found in such a hypnotic state, unconscious and asleep.

Pistis Sophia Unveiled, 1983

07

The harsh reality of the facts is that our Consciousness is found bottled up, buried, stuffed into all that multiplicity of "I's", in all that tenebrous and abominable horde that we carry within us. The Consciousness, in us, is asleep, it is stuck inside a dungeon, or inside many dungeons because each "I" is a dungeon, a horrible prison.

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

07

We can assure you that there is a ninety-seven percent of subconsciousness and a three percent of Consciousness. Speaking in other terms, we would say that ninety-seven percent of the Consciousness is asleep and that there is only three percent of awakened Consciousness. However, there are people who do not reach the three percent of awakened Consciousness, normally they reach two percent, and there are those who only reach one percent. But if we tell people that their Consciousness is asleep, they would not believe it, rather they would be offended. It is hard to tell people that they sleep, because they do not believe you, they think they are awake, or they think that we are hurting them, that we are offending them.

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

07

In us, exists, for example, 3% of consciousness and 97% of subconscious, that is true. So what we have of consciousness should direct itself to what we have of unconscious or subconscious to recriminate it and make it see that it has to become conscious. But there is a need for the conscious part to recriminate the subconscious part, so that the subconscious becomes conscious. This matter of the conscious part directing itself to the subconscious part is a very important exercise that can be practiced at dawn, so that in this manner, the unconscious parts become conscious, little by little.

The Revolution of the Dialectic

07

You are seeing then my dear friends, how difficult it is to give the conscience full lucidity and objectivity. it is lamentable that the essence is so imprisoned within the many varied subjective and infrahuman elements.

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

## 11 In a remote past, the Essence was not trapped

The essence suffers when it is imprisoned within the ego, but once this is dissolved, the essence stops suffering.

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

When such an organ disappeared, there remained the consequences within each person and the latter crystallized becoming the ego, a type of second nature within which the essence remained lamentably imprisoned.

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

07

For in these dark times of KALI-YUGA, the celestial life between death and re-birth has become more impossible each time... The cause of such an anomaly lies in the strengthening of the animal Ego; The ESSENCE of everyone is completely trapped in the PLURALIZED SELF.

The Mystery of the Golden Blossom, 1971

07

The fall of degenerated man is the foundation of all ancient nations' theology. According to Filolao, The Pythagoric, (V century B.C.), the ancient philosophers said that the psychic material, the Essence, was "buried" in the 'I' like in a grave, as a punishment for some sin.

The Secret Doctrine of Anahuac, 1974

07

When they raised their eyes toward the infinite, they could perceive other planetary humanities. The planets of space were visible to the ancient people in a different way, for they saw the aura of the planets, and they could perceive as well the Planetary Genies. But when the human Consciousness became imprisoned within all those "I's" or psychic aggregates which constitute the Myself, the "I", the Ego, then the Consciousness fell asleep. Now, it processes itself by virtue of its own bottling.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

In a remote past, the Essence was not trapped, it was free, it manifested itself fully through our daily life, through our senses. At that time humanity was innocent, sublime, and beautiful; neither good nor evil was known, everything belonged to everyone and everyone could eat from the neighbor's tree without any fear.

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

07

When the Essence was free, it was awake; at that time, there was only light within us, it was said that we were in Eden. But when the Ego arose in us, the Essence got bottled up in it. When the Essence was free, there was true faith, the product of true knowledge. But when the Ego appeared and the Essence was trapped in it, undoubtedly, faith was lost. Today, skepticism reigns supreme on the face of the Earth.

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

07

The Consciousness, the Essence, the Buddhata, the purest thing that exists in us, was altered since then, due to the concrete fact that this Essence remained bottled up among the undesirable elements that we carry in our psyche. Since then, an abnormal psychic state established itself in us, because if the psychic material –that is, the Buddhata, the Essence– was trapped by the various inhuman psychic elements, the result could not have been different. Obviously, since then the human psyche is altered and the tri-cerebrated beings that live on the face of the Earth are ab-nor-mal –I repeat that word like this, slowly, quite slowly–.

The Fifth Gospel ·Seriousness in the Esoteric Work ·*Third Chamber – Mexico City*

## 12 The essence is always bottled up in the battle of the opposites

These days, the poor intellectual animal falsely called man, only has one useful element within, the aforementioned element is the Buddhata, the essence of the mind, with which we can experience the Being, the Intimate, what is real. This precious element is placed within the bottle of the animal intellect. When during interior profound meditation the mind remains completely quiet and in absolute silence within and without, not only in the superficial level, but also in all the different subconscious corridors, layers, zones, and spheres, then the essence, the precious element, escapes from the bottle and fuses with the Being, with the Intimate, in order to experience reality.

Christmas Messages, *1952-66*

When dualism is done away with, when the mind becomes integrated, serene, quiet, profound, when it no longer compares, at that time the essence, the consciousness awakens, and this must be the true aim of fundamental education. Let's distinguish between objectivity and subjectivity. In objectivity there is awakened consciousness. In subjectivity there is sleeping consciousness, subconsciousness. Only objective consciousness can enjoy objective knowledge.

Fundamental Education, *1970*

07

The eruption of the Void, the Experience in the illuminating Void, are only possible when the Essence, the Soul, the Buddhata frees itself from the intellectual bottle.

Esoteric Treatise of Hermetic Astrology, *1967*

07

The Essence, the consciousness, even when of a Buddhic nature, disgracefully lives bottled up within the exaggerated intellectual dualism of the opposites 'yes and no', 'good and evil', 'high and low', 'mine and yours', 'like and dislike', 'pleasure and pain', etc.

Runic Magic, *1969*

07

To reach, to obtain quietude and silence in the mere superficial intellectual level, or in some subconscious departments of the mind is not enough, because the Essence continues bottled up within the submerged infraconscious and unconscious dualism. A blank mind is something extremely superficial, hollow and intellectual. What we need is serene reflection if what we truly want is to achieve the quietude and absolute silence of the mind.

Runic Magic, *1969*

07

The awakening of the consciousness, of the Essence, of the soul or Buddhata is only possible by liberating, emancipating ourselves from the mental dualism, from the struggle of the antithesis, of the intellectual waves.

Runic Magic, *1969*

## 13 The normal growth of the Essence is certainly scanty

In all creatures, the normal growth of the Essence is certainly scanty, insufficient. The human body grows and develops in accordance with the biological laws of the species; however, such possibilities in themselves are extremely limited for the Essence. Unquestionably, without help, the Essence can only grow to a small degree.

Treatise of Revolutionary Psychology, 1975

Speaking frankly and bluntly, we will say that the spontaneous and natural growth of the Essence is only possible during the first three, four and five years of life; in other words, during the first phase of life.

Treatise of Revolutionary Psychology, 1975

07

People think that the growth and development of the Essence always occurs in a continuous way, according to the mechanics of evolution, but Universal Gnosticism teaches clearly that this does not occur in such a manner.

Treatise of Revolutionary Psychology, 1975

07

Something very special must happen, something new must be fulfilled so that the Essence may grow more.

Treatise of Revolutionary Psychology, 1975

07

I want to emphatically refer to the work upon oneself; the development of the Essence is only possible on the basis of conscious works and voluntary sufferings.

Treatise of Revolutionary Psychology, 1975

07

It is necessary to understand that this work does not refer to professional matters such as banking, carpentry, masonry, railroad repairs or office matters.

Treatise of Revolutionary Psychology, 1975

07

This work is for any person who has developed his personality; it concerns something psychological.

Treatise of Revolutionary Psychology, 1975

07

Indeed, whosoever wants to truly achieve the development of the Essence in himself must become hermetically sealed. This statement refers to something intimate, closely related to silence.

Treatise of Revolutionary Psychology, 1975

07

We must do the opposite: take the experiences for our own self-realization. They, in themselves, can offer us enough didactic material for the development of the Essence or, in other words, for animic growth.

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

## 14 We would never be able to liberate the Essence

We all know that we have within ourselves that which is called ego, "I", me, and myself. Unfortunately, the Essence is completely imprisoned, absorbed inside the ego, and this is lamentable.

Treatise of Revolutionary Psychology, 1975

To dissolve the psychological "I," to disintegrate its undesirable elements, is something unavoidable and non-excludable. This is the meaning of working upon oneself.

Treatise of Revolutionary Psychology, 1975

07

We would never be able to liberate the Essence without previously disintegrating the psychological "I."

Treatise of Revolutionary Psychology, 1975

07

Religion, the Buddha, Wisdom, the particles in pain of our Father who is in heaven, and all the information we need for the Intimate Self-Realization of our Inner Being, are within the Essence.

Treatise of Revolutionary Psychology, 1975

07

No one would be able to annihilate the Psychological "I" without previously eliminating the inhuman elements that we carry within ourselves.

Treatise of Revolutionary Psychology, 1975

07

We need to reduce to ashes the monstrous cruelty of this day and age: envy which has unfortunately become the secret trigger of action, the unbearable covetousness that has made life so bitter, the disgusting slander; the calumny which gives rise to so many tragedies the drunken revelries, the filthy it that smells so hideously, etc.

Treatise of Revolutionary Psychology, 1975

07

Accordingly as all these abominations are being reduced to cosmic dust, the Essence, besides becoming emancipated will harmoniously grow and develop unquestionably the Essence shines within ourselves when our psychological "I" has died.

Treatise of Revolutionary Psychology, 1975

07

So that the Light, the Essence, trapped within the "I", may really be able to shine, to be resplendent, it must be freed; and this is only possible through the Buddhist Annihilation, by dissolving the ego.

Tarot and Kabalah, 1978

07

It is urgent to dissolve the pluralized "I" in order to liberate the Essence, the Buddhata, the Embryo of Soul, the Psychic material.

The Solar Bodies, 1968

## 15 Pass the knowledge from the emotional center to the Essence

That is what the books are for, what the lectures are for, etc. But the simple reading of the books is not enough, we must go further, brothers. There is no doubt that in the beginning one needs to read, listen to the recordings, attend classes, take notes in our notebooks or journals and learn this by heart. Memory is the learning principle, but it is not everything. If we always entrust everything to the memory, in the long run, it will be of no use to us, because the memory is one hundred percent unfaithful; what is entrusted to memory is lost, sooner or later. If we really want to take advantage of these teachings, we need to deposit this knowledge in the Consciousness, this is obvious. In the beginning, I do not deny that we need the formative faculty, which is the memory, but the knowledge should not remain there.

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

When we, through meditation, try to know the intimate meaning of what we have deposited in the memory, then this knowledge deposited in our memory passes into the superior parts of the intellectual center, and if we try to be more conscious of the teaching, eventually this knowledge will definitively be absorbed by the emotional center, then it is no longer intellectual –we must distinguish between the emotional center and the intellectual center–.

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

07

When the knowledge has become emotional, when it has been deposited in the emotional center, it is finally absorbed in the Essence, that is, in the Consciousness, and the knowledge that becomes part of the Consciousness is never lost; not even with the death of the physical body, because when we return, we bring it with the Consciousness. But that which is exclusively deposited in the memory is lost sooner or later. For this reason, my dear brothers, it is advisable to deposit the knowledge in the Consciousness.

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

07

Disciple: Master, you have explained to us the process by which knowledge must undergo for it to become conscious. My question is the following: is the nature of truth of an emotional character or of an instinctive character?

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

07

Master: The truth is something that cannot be defined, because if it is defined, it is disfigured. But we can say that the steps for knowledge to become conscious are described in the following way: first step, one studies so that the knowledge is deposited in the memory. Second step, one meditates with the intention of apprehending the deep meaning of the knowledge deposited in the memory. When that happens, the knowledge – through meditation– passes to the emotional part of the intellectual center, and this has to be explained.

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

07

The intellectual center has three parts: the superior intellectual part, the emotional part and the motor part. We would say that the knowledge passes to the emotional part of the intellectual center; then we begin to feel a certain flavor of what we have deposited in our memory. In a more advanced stage of meditation, that knowledge definitely leaves the intellectual center to be deposited, strictly, within the emotional center and, subsequently, through the technique of meditation, we finally pass the knowledge from the emotional center to the Essence. This knowledge remains deposited in the Essence, which is, the truth or the truths that we can bring to the Essence. To speak more clearly, they have a rather emotional flavor, but I do not speak of inferior emotions, but emotions of a superior type.

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

07

The superior emotion allows any truth to pass onto the Essence, where it gets deposited. But the cold analytical intellect of an Aristotle, for example, is

completely crippled, it would never allow knowledge to become conscious, it would remain strictly deposited in the memory and that is all. That is why between the Aristotelian systems –which is pure and cold reasoning– and the Platonic or Porphyric systems –of Porphyry–, I prefer Plato. Neoplatonic methods, or the schools of Iamblichus and Porphyry, are emotional and they allow knowledge to be brought to the Consciousness, that is, they allow knowledge to become conscious, something that would never be achieved with the cold Aristotelian reasoning. That is all. Is there any other question?

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

07

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

The Fifth Gospel · The Problem of Psychological Multiplicity

## 16 On freeing the essence, upon its liberation, it awakens radically

As long as the consciousness, the essence, the most dignified and decent part within us, continues to be bottled in the oneself, in the myself, in the self, in my cravings and fears, in my desires and passions, my preoccupations and violence, in my psychological defects, we will remain imprisoned.

The Great Rebellion, 1975

As long as the "self" exists, the consciousness will stay imprisoned; to escape from that prison is only possible through Buddhist annihilation, by dissolving the "I", by reducing it to ashes, to cosmic dust. The free consciousness, devoid of "I", absolutely lacking the myself, without desires, without passions, without cravings and fears, directly experiences true Freedom.

The Great Rebellion, 1975

07

Perhaps it seems correct to you to not know how to handle your consciousness? I understand that it is absurd to take it to places wherein it should not be, that is obvious. Unfortunately, I repeat, our consciousness is bottled, yes, embottled among distinct inhuman elements that we carry in our interior. We need to break all of the elements inside of which the consciousness is found embottled. But, how can we do that if we do not change our way of thinking? If we are very content with our old extemporaneous and senile habits that we have in our mind, will we concern ourselves with the awakening of our consciousness? Clearly not. If we want to change, let us change from this very moment on, changing our mental habits, our way of thinking.

For the Few, 1980

07

We need to transform the subconscious into conscious and this is only possible by disintegrating the psychic aggregates that make up the ego, the myself, the very self. Let us remember that consciousness is bottled up in such aggregates. Disintegrating the latter, the consciousness becomes awakened.

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

07

This means that if in such a primary element, the primordial foundation of all our psychic organization, is found the basic principles of regeneration, obviously the first thing that we need to do is to destroy, annihilate that second nature of an infernal type within which is imprisoned the essence.

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

07

It is plain and evident that on freeing the essence, upon its liberation, it awakens radically.

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

07

The work is very deep my esteemed brothers, frightfully serious, too profound. Only in this manner is it possible to extirpate, eradicate from our psyche many undesirable, infrahuman, tenebrous elements within which the essence is imprisoned.

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

07

Question: Master, what difference exists between the exercise of the division of attention into three parts and the dissolution of the ego to awaken consciousness? Answer: Ladies and gentlemen, by means of all these talks we have been especially interested in the dissolution of the ego, in the complete destruction of all those psychic aggregates within which, consciousness is found imprisoned, bottled up.

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

07

We need to convert ourselves into judges of consciousness. To awaken the Buddhata, the soul is urgent.

Runic Magic, *1969*

07

The annihilation of each one of these sub-human entities is essential to liberate the Essence.

The Mystery of the Golden Blossom, 1971

07

Only by the emancipation and consequent awakening of the Essence, does Enlightenment come.

The Mystery of the Golden Blossom, 1971

07

Now our beloved readers must reflect and understand how difficult it is to awaken the Consciousness, to become a "Lion's Cub", understand True Zen and experience TAO. It is not so easy to awaken the Consciousness; it is necessary to liberate the Essence, to remove it from within its subconscious (habitation), to destroy such habitats, turning them to dust. This is a gradual process, very slow, painful and difficult.

The Mystery of the Golden Blossom, 1971

07

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

07

So, this multiplicity of the “I’s” is a tremendous reality. Unbottling the Consciousness is fundamental. But that cannot happen if we do not annihilate the bottles which are the “I’s”. When one awakens, the mysteries of life and death become clear; it is then when one really knows the origin of one’s own existence.

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

07

When one dissolves the Ego in an absolute way, he acquires freedom, he comes to know what freedom is. Before the Ego is dissolved, the Consciousness is completely imprisoned, formally imprisoned, locked up in a horrible dungeon. That dungeon is the Ego. If one destroys the dungeon that is the Ego, the Consciousness is free, and this is fundamental; to put an end to those shackles

that keep us imprisoned inside the dungeon. If we achieve this, the Consciousness is free.

The Fifth Gospel · The Problem of Psychological Multiplicity

07

Each one of us has his Consciousness bottled up in all those characters of the different dramas, comedies and tragedies of life. Each one of us has the Consciousness bottled up within the Egos. Well, let us reduce the Egos to dust, and the Consciousness will be free! A free Consciousness is an enlightened Consciousness; it is a Consciousness that can see, hear, touch and feel the great realities of the Superior Worlds; it is an omniscient and divine Consciousness.

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

07

Ordinary human beings –or better said, ordinary humanoids– cannot see the supra-sensitive worlds, they do not have the transcendental faculties that allow them to penetrate into the mysteries of life and death. This is simply because their Consciousness is asleep. The Consciousness is the Essence itself, and it is asleep because it is imprisoned within all the "I's" that constitute our psychological errors. We need to dissolve those "I's" for the Essence or the Consciousness to free itself. Only on the basis of profound comprehension and with the help of the Divine Mother Kundalini –the Igneous Serpent of our magic powers– can we destroy, annihilate all those "I's" which constitute our Ego, our Myself. As these "I's" are annihilated, the Essence gets unbottled, and when the Essence is totally liberated, then we awaken, we can see, hear, touch and feel the great realities of the superior worlds.

The Fifth Gospel · Seriousness in the Esoteric Work · *Third Chamber – Mexico City*

07

The time of great revolutions has come, the time in which we have to decide on the to be or not to be of philosophy, the time when we have to take up arms against ourselves, against the world, against Nature, against the Cosmos, against everything and against everyone. The time has come when we must break the shackles and leave this prison of misery in which we live. Such a prison is called

the Ego. As long as we do not destroy this miserable prison, this filthy dungeon, our Consciousness will continue to be imprisoned there, functioning by virtue of its own conditioning, asleep, inert. Now you will comprehend why I care so much, why I said tonight that the main thing is to die. That is how it is, that is how it will be and that is how it must be!

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

07

In any case, by means of Buddhist Annihilation, by means of the disintegration of all kinds of harmful inhuman or sub-human elements, one achieves that the Essence or Consciousness remains completely unbottled, awakened. The absence of the false personality, the absence of the Ego, confers upon us something that is called "bliss". Therefore, bliss must be achieved here and now by means of radical transformation. It is through all this that many brothers will go on comprehending, feeling the need for the change.

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

07

In no way would there be true profound inner Enlightenment if the Consciousness continues to be bottled within the Ego. For this reason, the disintegration of the inhuman psychic aggregates, living personification of our mistakes, becomes indispensable, urgent, unpostponable, so that the Essence, the Consciousness, is liberated. If the brothers who are going to study in the Summum Supremum Sanctuarium understand the need to go through the Buddhist Annihilation, we can then expect magnificent results from them. But if they are only bothered about social positions, powers, initiations and thousands of things of the sort, and they do not work on themselves eradicating their psychological defects, in fact, we are sure that there will only be failures.

The Fifth Gospel ·The Greatness of the Gnostic Apostolate ·*Interview – Mexico City – November, 1976*

## 17 A determined percentage of Consciousness is liberated

The comprehension of Anger in any subconscious department means to break a bottle; then, the corresponding fraction of the Essence becomes free.

Esoteric Treatise of Hermetic Astrology, 1967

When all the bottles have been broken, the Essence in its totality has been liberated and the Divine Mother dedicates herself to the elimination of cadavers.

Esoteric Treatise of Hermetic Astrology, 1967

07

Just as when the atom is split it liberates energy, so the total disintegration of any of the various infernal Egos liberates Essence, Light...

The Mystery of the Golden Blossom, 1971

07

The amount of liberated ESSENCE is proportionate to the percentage of increased Consciousness.

The Mystery of the Golden Blossom, 1971

07

In this way the Essence will be progressively liberated in keeping with the rate at which we destroy our Egos.

The Mystery of the Golden Blossom, 1971

07

A determined percentage of Consciousness is liberated when any "I" is disintegrated. Hence, the emancipation or liberation of the Essence or Consciousness without the disintegration of each "I" is impossible.

Treatise of Revolutionary Psychology, 1975

07

Each time that we attain the disintegration of a psychic aggregate, we liberate the corresponding percentage of Essence, of Consciousness, which is bottled up there. This is how we can increase, little by little, the percentage of real Consciousness within ourselves.

Pistis Sophia Unveiled, 1983

07

In order to achieve full self-exploration, one will have to first begin by segregating the defect that we want to eliminate from ourselves in order for it to be dissolved afterwards. A disintegrated defect liberates a percentage of psychic Essence. As we disintegrate each of our false values, in other words, our defects, the psychic Essence which is bottled up within them will be liberated, and finally, the totally liberated Essence will radically transform us. It will be in that precise instant that the eternal values of the Being will be expressed through us. Unquestionably, this would be marvellous not only for ourselves but also for humanity.

The Revolution of the Dialectic

07

So, this is the obvious path to follow for the disintegration of the "I's". As within each of them, there is a percentage of Consciousness, as we are disintegrating them, the Consciousness bottled up there will liberate itself. And when the totality of the "I's" has been disintegrated, when the sinful Adam can raise his sword high to shout "Long live liberation!" –as it was represented here, tonight, on stage– then the Consciousness, in its totality, will also be liberated, awakened.

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

07

And as the different psychic aggregates disintegrate, the Essence, the Buddhata, is liberated; and when all the aggregates have been reduced to cosmic dust, the egoic consciousness disappears and only the clean Consciousness of the Being, the original pristine Consciousness, remains.

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

07

When a psychological "I", whether of anger, whether of hate, etc., is disintegrated, the Consciousness, bottled up there, is also emancipated, liberated; then comes the awakening. Normally, people have three percent of awakened Consciousness, but if we work upon ourselves, if we eliminate all those "I"-

persons that dwell inside us, we will elevate our percentage of Consciousness little by little.

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

## 18 Then the imprisoned Essence is liberated

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

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

07

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

07

When we courageously grasp that Lance of Eros with the evident purpose of reducing into dust all and every one of those subjective elements that we carry within, then, light surges forth. Imprisoned essence, light in a potential state exists within every subconscious entity.

Parsifal Unveiled, 1970

07

At those times I said that we should learn to direct that serpentine fire or ray of the Kundalini against such and such inhumane aggregates, with the goal of pulverizing them, with the purpose of liberating the essence.

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

07

We liberate the Essence and we build the Celestial Jerusalem only by disintegrating the aggregates here and now.

Pistis Sophia Unveiled, 1983

07

We must study each one of them separately because within each one of them is the bottled up Essence, that is, the Consciousness. Then they must be disintegrated, annihilated, reduced to cosmic dust.

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

07

The purpose of comprehending is to liberate the Essence that is bottled within the psychic aggregate that is going to be eliminated. If it was eliminated without comprehending, a certain percentage of Consciousness would still be bottled up within the psychic aggregate, and this is not what we want: that this percentage of Consciousness continues being bottled up within what is going to be eliminated, understood? Any other question?

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

07

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*

07

Kundalini, the Cosmic Mother, symbolized by the Virgin of all ancient religions, will proceed to eliminate the defect from our psyche, destroying the "I" that personifies it, reducing it to ashes, to cosmic dust. When this happens, the percentage of Consciousness that was bottled up and confined, will be liberated, emancipated, and if we continue with that psychological, transcendental, revolutionary procedure, we can truly disintegrate all those multiple persons that we carry within us. When that is accomplished, when the totality of the "I" has been reduced to ashes, turned into cosmic dust, the Essence, the Consciousness will be liberated, and it will be then when we will enjoy true and authentic happiness; it will be then when we will really know freedom; it will be then when we will be truly enlightened; it will be then when we will be able to experience by ourselves and in a direct way that which is the truth.

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

07

Brothers, imagine, for example, that this cup is an "I". If there is Essence within this "I", then we would have to free that Essence, take it out from there so that later, when it is empty, the Mother can throw it into the Abyss. Because if she threw it with the Essence inside, then she would also throw our Consciousness into the Abyss, and instead of doing us good, it would do us harm.

The Fifth Gospel · Beyond the Mind · *Third Chamber – Mexico City – 1974*

07

How can one liberate that Essence, that Consciousness that is trapped inside an "I"? Only through profound inner meditation. Only by becoming conscious of the error.

The Fifth Gospel · Beyond the Mind · *Third Chamber – Mexico City – 1974*

07

But there are very heavy psychic elements that correspond to the world of ninety-six laws. These can only be disintegrated with the "electric mill" of the physicists, with the "swastika" in movement, that generates a specific type of

transcendental sexual electricity. Obviously, the Woman Serpent, that is, the Princess Kundalini, the Divine Cosmic Mother, is reinforced by this type of electricity and then with this electric power she can atomically disintegrate the heaviest psychic elements in which the Consciousness is bottled.

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

07

Putting an end to the "many" in oneself is not easy –we, the ancient Egyptians, thought and still think the same way–. The Red Demons of Seth must be killed. The Essence is bottled up inside them. Among the devotees of Chan and Zen, the Essence receives another name: it is called the "Buddhata" – so, you see that this doctrine is not the exclusive property of Mr. Gurdjieff or anyone else; it is of a general nature–. That Buddhata or psychic material, which we carry inside us, is important: it is the Essence which is bottled up within the Red Demons of Seth, within the psychic aggregates. It is necessary to break each one of those undesirable elements that we carry inside us in order to liberate the Essence. Only like this will we be able to integrate ourselves and really become sacred individuals.

The Fifth Gospel · Seriousness in the Esoteric Work · *Third Chamber – Mexico City*

## 19 The essence transforms into soul by dissolving the 'I'

Many people have written to us in terror because of our affirmation that man still does not have soul. Some have qualified us as materialists. Really, man has the essence within, which is needed in order to fabricate soul. The essence is a fraction of his causal principle, the psychic material with which one fabricates soul.

Christmas Messages, *1952-66*

The essence transforms into soul by dissolving the 'I'. The 'I' foolishly squanders the psychic material in atomic explosions of anger, greed, lust, envy, pride, laziness, gluttony, etc. By dissolving the 'I', the one who squanders is eliminated and then the essence is strengthened until it transforms into soul, which can be mortal or immortal. It is mortal if it does not receive the Fire of the Holy Spirit. That Sacred Fire is the result of the intelligent transmutation of our sexual secretions through the Maithuna.

Christmas Messages, *1952-66*

07

Whoever possesses the four bodies, whoever has fabricated soul by working with the essence and truly loves humanity, has the luxury of incarnating his Divine Monad.

Christmas Messages, *1952-66*

07

Max Heindel denominates the triune spirit with the names of Divine Spirit, Spirit of Life and Human Spirit. The theosophists call this triad Atman-Buddhi-Manas. Really, we only possess a fraction of this divine triad: the essence, the materia prima in order to fabricate soul.

Christmas Messages, *1952-66*

07

That fraction is called "Essence"; in Japanese Zen it is simply called "the Buddhata". It is the psychic material with which one can, and must fabricate the Embryo of Gold (see the book: "Mystery of the Golden Blossom").

Tarot and Kabalah, *1978*

07

The Essence lamentably dreams, lying beneath that motley and grotesque mass of submerged, tenebrous entities which constitute the Ego, the Myself, the Self. That Essence is, however, the Materia Prima with which to fabricate the Soul. Unfortunately this concept has still not been well understood by our Gnostic students.

Tarot and Kabalah, 1978

07

By awakening the Essence we create a Soul to awaken the Essence is to awaken Con&. To awaken consciousness is equivalent to creating within us a PCC. Only the one who awakens consciousness becomes an individual, however, the individual is not the end, later, we have to reach super-individuality.

The Revolution of the Dialectic

07

To liberate such an essence is urgent, undelayable, unable to be postponed, if we want to seriously elaborate the golden flower, the golden embryo.

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

07

Answer: Friends, there exists no difference between the golden embryo and the conscience, because it is the same organized essence, the same objectivized conscience, radically liberated from every subconscious process.

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

07

The original ESSENCE which is liberated at the beginning of the process of Death is unquestionably that becomes THE SEMINAL PEARL. This is the mathematical point of Consciousness mentioned in the gospel of Tao. Here the Mystery of the Golden Blossom begins.

The Mystery of the Golden Blossom, 1971

07

As you do it, as the psychic aggregates pulverize, the Consciousness, the Essence bottled up inside them, will keep emancipating. This is the path to crystallize in us that which is called soul.

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

07

Certainly, I have to tell you that the soul is a set of laws, principles, virtues, powers, etc. People possess the Essence, the psychic material to fabricate the soul, or better said, to crystallize the soul, but they do not yet possess the soul.

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

07

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

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

07

It is wonderful to see how all those various spiritual elements, virtues and powers slowly crystallize in the Essence, as it liberates itself. There is a reason why we said that the Essence is the material to crystallize the soul. The term "fabricate" does not seem very correct to us. We find it in truth very heavy, grotesque; however, many authors use that term. Allow me the freedom to disagree with it. I prefer to say "crystallize", since the soul is not something that one must fabricate; it exists, what one has [to do] is to crystallize it, and this is different.

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

07

The process of awakening begins with the Seminal Pearl. But that Pearl is not formed, it must be formed, and it forms with the first percentages of Essence that tend to escape or unbottle upon destroying the first "I's".

The Fifth Gospel · Gnostic Meaning of the Golden Embryo · *Third Chamber – Mexico City – 1971*

07

And when that happens, the Essence liberates itself and takes form in the Golden Embryo. That is why that embryo is intimately related to the sexual energy, understood? Well, is there any other question, brothers?

The Fifth Gospel · Gnostic Meaning of the Golden Embryo · *Third Chamber – Mexico City – 1971*

## 20 Perfect happiness and true love emanate from such a beauty

The liberated Essence confers upon us inner beauty perfect happiness and true love emanate from such a beauty.

Treatise of Revolutionary Psychology, 1975

The Essence possesses multiple senses of perfection and extraordinary natural powers. When we die within ourselves, when we dissolve the Psychological "I," we can then enjoy the precious senses and powers of the Essence.

Treatise of Revolutionary Psychology, 1975

07

Question: Don't you think Master that an essence without an ego would result in an extremely boring life on this beautiful planet?

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

07

With what right then, can the ego dare to talk against boredom, when it itself in its depths becomes tediousness, bitterness, disillusion, disenchantment, frustration and boredom? If the ego does not know what fulfillment is how can it express concepts about it? Unquestionably, when the ego is dead, reduced to ashes, the only thing that is left in us is the essence, beauty and from the latter comes happiness, love and fulfillment.

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

07

Indubitably, this last portion of the substance of love is bestowed within the Essence. The Essence, the Consciousness, is disgracefully found bottled up within the psychic aggregates, the living interior representations of our defects of a psychological type. The Essence is liberated and love shines by the annihilation of the psychological aggregates.

Pistis Sophia Unveiled, 1983

07

That return, that going back to the point of original departure, is not possible without first having died within oneself. The Essence, the Consciousness is

unfortunately bottled up amongst all those aggregate psyches that, as a sinister whole constitute the EGO. Only by annihilating such twisted, dark aggregates can the Essence awaken to a state of primeval innocence.

The Mystery of the Golden Blossom, 1971

07

ESSENCE liberated from the EGO is completely innocent and pure. The EGO is that which is converted to cosmic dust within the bowels of this world...

The Mystery of the Golden Blossom, 1971

07

It is desirable that we disintegrate the "I's" so that the Essence remains free. Upon coming back, upon returning, upon reincorporating in a new vehicle, we would then come fully awake and we would firmly follow the Path of the Razor's Edge, we would be different. Unfortunately, upon reincorporation, sooner or later, the "I's" begin to manifest themselves, and when they actually begin to enter the body, to express themselves through us, obviously, we lose that beauty of the newborn. It is for this reason the Christ said: "Unless you are converted and become as little children, you will by no means enter the Kingdom of Heaven."

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

07

If you want the "bread of wisdom", you have to comprehend each of the undesirable elements that you are going to disintegrate, and as you comprehend them, you will acquire wisdom. In conclusion, when one disintegrates the totality of the Ego, when he has liberated the Essence, he remains innocent but with wisdom; and wisdom, sapience, protects him, because it allows him to know not only the good and the bad, but the bad from within the good and the good from within the bad.

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

07

Let us suppose that we want to dissolve an "I" of envy. At the beginning it will be a horrendous monster, but as we work on it, it loses volume, it gets smaller and becomes more beautiful. Finally, it takes the form of a child and the child shrinks more and more, until it disintegrates, already having turned into cosmic dust. Thus, fulfills what Christ says: "Unless you are converted and become as little children, you will not enter the Kingdom of Heaven." So, we need to disintegrate all the "I's" so that the Essence remains free and expresses itself in us with all its beauty, with all that naturalness, with all that spontaneity.

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

07

Why are there so many confusions in the world? You see that the humanoids do not understand each other. I will give you a specific case. A lady, suddenly, for example, decides to help a gentleman because she likes him, because she finds him very nice, etc. She can do that disinterestedly; this lady does not have any thought of lust, she is not in love with the gentleman; he only seems like a good person and she wants to help him in his different needs, etc. But what happens? The gentleman has Ego and the Ego controls the five cylinders of his machine. As the Ego controls those five cylinders of his machine, then he interprets those kind actions of the lady as he pleases. Instead of going to the emotional center, it passes to another cylinder: to the instinctive-sexual center, and then lust arises in that gentleman.

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

07

The mind, of course, is controlled by sex, as has always been seen, and the gentleman says: "That lady is in love with me, she probably likes me." Later, he begins to make proposals of a sexual nature; the lady is surprised and says: "Impossible, if I was helping him disinterestedly, and this man has misinterpreted my good manners, my good conduct." Yes, he has misinterpreted them. Why has he misinterpreted them? Because he has Ego and the Ego controls the five cylinders of his machine. But if that gentleman had no Ego, if the Essence was the only one that controlled the five cylinders of his machine, the attention of

that lady would pass to the emotional center, and this would express with pure kindness and true beauty; there would be no misinterpretation.

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

07

If only you could see how beautiful the Essence is when free of the Ego. One fills with ecstasy when, with his superior faculties, enters a garden and sees the innocent elementals of the flowers, without Ego; the elementals of the trees as children full of beauty, without Ego. They have no Ego, there are no problems between them, they live in a true paradise, these elemental paradises of nature, and they enjoy beautiful faculties, the free faculties of the Essence.

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

07

At the present time, we cannot say that we possess our soul. On the contrary, the soul possesses us, we are a heavy burden for our soul, we are like a cancerous tumor for our soul. But when we completely destroy the Ego, then the liberated Consciousness, the pure Essence will manifest through our human person with all the dominion of ancient times; it will again talk in the pure language of the divine tongue like a river of gold, running under the dense selva of the sun; it will again see the Gods of fire, air, water, earth; the Princes of the elements will open to us the doors of their paradises. We will have returned to the paradisiacal state. It will be then, when we will really possess our soul, when we will truly be only soul; even our own human body will become soul, and we will be one hundred percent soul.

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

07

With profound sorrow, I realize that when someone speaks, the word comes out, unfortunately, not from the profundities of the Being, but from the depth of any inhuman psychic aggregate. If the word was to come out exclusively from

the Essence, there would be nothing to object: it would be pure, perfect; but people have the psychic aggregates very well developed.

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

07

A change would only arise in one by destroying all those people who live inside one. Upon eliminating those people, the only thing that would be left within oneself would be the liberated Essence and it would be full of beautiful attributes, precious faculties, perfection and inner beauty. Then there would be a radical change.

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

## 21 The path to get powers is that of death

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*

Many are those who care about magic powers. I tell you that the awakened Essence possesses beautiful faculties within itself. What we need is to develop the Essence; and one cannot develop it unless he works upon himself. When we are truly concerned with eliminating our psychological defects: anger, greed, lust, envy, pride, laziness, gluttony, etc. from our inner nature, the Essence naturally begins to develop wonderfully. Normally, the Essence is bottled up, as I have said so many times, among those multiple inhuman elements that we carry within us –I am referring to the psychological defects–. As we disintegrate or pulverize such elements, the Essence will unravel, unbottle, emancipate, and when we have achieved the total annihilation of all the undesirable elements that we carry within us, then the Essence will be free in an absolute form, completely awake, with a precious spontaneity in this world of manifestation.

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

07

As we annihilate the Ego, that is, the "I" of psychology, the Myself, the Essence is released. With the radical death of the "I", of the Myself, of the Oneself, the Essence will be absolutely free, and a free Essence, manifesting through a human body, through a brain –or three brains, because we do not have only the intellectual brain, but also the emotional brain and the motor brain– it will be a naturally beautiful Essence, and in it will shine with the powers of clairvoyance, clairaudience, telepathy, the faculties of astral projection and many other intimate senses that would take a long time to enumerate.

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

07

So, the path to get powers is that of death. For we have been told: "If the seed does not die, the plant is not born." When we die in ourselves, when this "beloved Ego" that we carry inside turns into dust, the powers emerge because the Essence surges, the free Essence surges. The free Essence enjoys many faculties, beautiful senses, amazing capacities.

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

07

How great –I say– if the Essence was not bottled, trapped within all the "I's"; how great if the child grew up without any "I" getting inside of him, if only the totality of his Essence existed in him throughout his life. Then all the five cylinders of the machine –intellect, emotion, movement, instinct and sex– would be under the control of the Essence and he would be marching in harmony with the infinite. Unfortunately, ninety-seven percent of the Essence is bottled up among the various elements that constitute the Ego, the "I". We need to develop the Essence, unbottle it, liberate it. When we achieve this, multiple divine, natural powers will express themselves in us, in all their beauty and all their power. We do not need to strive for powers; what we must strive for is to die within ourselves, here and now, because "only with death does the new come".

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

07

This current capacity for analysis is due to none other than the dissolution of the Ego. It turns out that when one has Ego, one is very clumsy. But when one disintegrates the Ego, the Essence becomes very free, and the free Essence gives one intelligence.

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

07

Disciple: Master, if one barely has three percent of awakened Consciousness, can they, with that three percent, go to the astral world in a fully conscious way?

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

07

Master: I have clearly said that with a three percent of awakened Consciousness, no one can become a competent investigator of what happens in the psychological space. People need, first of all, to increase the percentage of Con-5 This term used by the V.M. Samael refers, within the hermetic tradition, to the binomial comprised of the reasonings of the mind –nous-and the perceptions provided by the senses. The reader must know that for the Greeks, nous had two interpretations: a superior one, as divine thought, and a common one, as human thought.

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

07

The second of such advantages leads us onto the path of varied direct experiences, to the total verification of each and every one of the affirmations that we made in these talks. Integral illumination, luminous living, practical confirmation is the modus operandi of the freed, awake, self-conscious essence.

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

07

In any case as the essence is liberated, as the ego begins to be dissolved, the capacity for direct investigation will also increase in a progressive and orderly manner. The exercise of division of attention in three parts, just as we have

explained in this talk will allow us to evince to satiation, the degree of consciousness acquired.

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

07

The faculties of internal perception of the human being became atrophied when the Essence was kept bottled up within the psychic aggregates.

Pistis Sophia Unveiled, 1983

## 22 Liberate the essence from the mind

An initial study in the technique of meditation is the antechamber of that divine peace that surpasses all knowledge. The most elevated form of thinking is non-thinking. When one achieves the stillness and silence of the mind, the 'I', with all its passions, desires, appetites, fears, affections, etc. becomes absent. It is only in the absence of the 'I', in the absence of the mind, that the Buddhata can awaken to unite with the Inner Self and take us to ecstasy.

Christmas Messages, *1952-66*

The stillness and silence of the mind has a single objective: liberate the essence from the mind so that it may be fused with the Monad or Inner Being. The essence can experience that which we call the Truth. During ecstasy and in the absence of the 'I', the essence can live freely in the world of the Mist of Fire, experiencing the Truth When the mind is in a passive and receptive state, absolutely still and in silence, the essence or Buddhata is liberated from the mind and ecstasy arrives. The essence is always bottled up in the battle of the opposites, but when the battling ends and the silence is absolute, the essence remains free and the bottle broken into pieces.

Christmas Messages, *1952-66*

07

Those who do not have the Superior Existential Bodies of the Being cannot succeed in getting the Divinity or the Being to operate or incarnate in them, but they are able to liberate the essence so that it will fuse with the Being and participate of His ecstasy.

Christmas Messages, *1952-66*

07

When one achieves the dissolution of the mental mechanics, then comes that which in the orient is called the breaking of the bag, eruption of the void; then there is a shout of joy because the essence (the Buddhata) has escaped from within the battle of the opposites and now participates in the communication of the Saints.

Christmas Messages, *1952-66*

07

When the Mind is still, when the Mind is in silence, then the Essence remains free and the Experience of what is Real in the illuminating Void comes.

Esoteric Treatise of Hermetic Astrology, *1967*

07

During Samadhi, the Essence, the Buddhata escapes the Personality, then it becomes Fused with the Being and the experience of what is Real in the Illuminating Void comes. It is only in the absence of the Ithat we can converse with the Father, Brahma.

Esoteric Treatise of Hermetic Astrology, *1967*

07

But we have to be wise in meditation, judge ourselves, know what is inattentive in us. We need to make ourselves conscious of that which is inattentive that exists in us. When I say that we should dominate the mind, the one who has to dominate the mind is the Essence, the Conscience. By awakening Consciousness we have more power over the mind and thereby, we become conscious of what is unconscious in us.

The Revolution of the Dialectic

07

Brothers, I have been reflecting these days, a great deal, and I fully realize that the mind, as an instrument of investigation, is very poor; it is – excuse me for the concept– very miserable. There are other means of information which are richer, means of experimentation which are more remarkable and wonderful. It is necessary, my dear brothers, to free the Essence, the Consciousness, to take it out of the intellect, extract it from the mind to experience the real, the truth.

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

07

At the time of having concluded the whole film on the screen, all that procession of the "I", all that succession of desires, cravings, fears, memories, hatreds, etc., the mind obviously remains still and in the deepest silence; and then it is natural that the Essence, the Consciousness that we carry within becomes unbottled

from within the mind, frees itself, and so we come to experience the real, that which is the truth, understood?

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

07

Thus, subduing the mind, taming it like a wild colt, in the end, the moment comes when it learns to be still and in silence, until the liberation of the Essence comes, the liberation of the Consciousness.

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

07

I have said that when the Essence, the Buddhata, acts in the absence of the "I", of the Myself, of the Oneself, it completely fuses, even if only momentarily, with the Human Soul in the Causal World, and then it acts, we would say, like in a buddhic way. It can feel in itself, experience in itself an "element" that transforms radically. That is why Zen and Chan meditation are so formidable: because they allow the un-bottling of the Essence.

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

07

The Essence, engrossed in the "myself," is the Genie Aladdin's lamp, wishing for liberty... Once the Genie is free, h can accomplish miracles.

Treatise of Revolutionary Psychology, 1975

07

Unquestionably, the Essence, through rigorous disciplines, can escape from within the "I"; thus, it enjoys ecstasy.

Treatise of Revolutionary Psychology, 1975

07

However, after such bliss, the Essence returns into the interior of the "myself." Those who have become accustomed to ecstasy without having dissolved the ego believe that they have already reached liberation. They fool themselves by

believing themselves to be Masters. They even enter into the submerged devolution.

Treatise of Revolutionary Psychology, 1975

07

Nonetheless, we are not pronouncing ourselves against mystical ecstasy, against the ecstasy and happiness of the Soul while in the absence of the ego. We only want to place emphasis on the necessity of dissolving "I's" in order to achieve the final liberation. The Essence of any disciplined hermit, accustomed to escaping from within the "I" repeats such a feat after the death of his physical body. Then, his Essence enjoys the ecstasy for some time. Yet, after such time, his Essence returns as the Genie of Aladdin's lamp, back into the interior of the lamp, the ego, the myself.

Treatise of Revolutionary Psychology, 1975

07

Those anchorites were accustomed to momentarily taking the Essence, the Buddhi out of the bottle. They then experienced Satori and Samadhi. Yet, following that mystic experience, they returned into the bottle like the genie of the lamp of Aladdin. Some of these Saints died in complete Mahasamadhi. Nevertheless, presently such Beings have returned as vulgar, common and current persons.

Pistis Sophia Unveiled, 1983

## 23 The Essence merged into the Illuminating Void

21. It is precisely in Shunyata when one directly experiences that which is the Truth. 22. In Shunyata the Essence moves freely in the bosom of the Illuminating Void. 23. The drop merges into the ocean of that which no one understands.

The Science of Meditation

1. The Essence merged into the Illuminating Void experiences that which no one experiences.

The Science of Meditation

07

2. The drop merged into the great ocean of the light perceives that which people never perceive.

The Science of Meditation

07

3. What is real for the Essence does not interest people.

The Science of Meditation

07

4. In the Illuminating Void the Essence perceives and transmits.

The Science of Meditation

07

5. That which the Essence perceives reaches the human personality. In those moments the motor and emotional centers are united with the "intellectual" center.

The Science of Meditation

07

6. The mystical experiences of the Essence during Ecstasy, upon being received by the Intellectual Center, also inform the motor and emotional centers.

The Science of Meditation

07

7. This is caused by the integration of the three centers during Profound Ecstasy.
8. Thanks to all of these psychic processes, when the ecstasy comes to an end,

and the Essence returns to the interior of the body, the memories of that which we experienced in the absence of the "myself" are not lost.

The Science of Meditation

07

9. In reality, that which the Essence experiences in the absence of the "myself" is the happiness of that which is not, and, nevertheless, is.

The Science of Meditation

07

10. Great is the joy of plenitude… then we move beyond time into that which no one understands.

The Science of Meditation

07

11. Pure feeling… yet this feeling is illuminated by something that one's subjective reasoning is unaware of.

The Science of Meditation

## 24 The Essence unites with the Being, with the Inner-Self

RAAAAAAMMMMM IIIIIIIIIOOOOOOO, Divine Mother of mine, Isis of mine, Thou hast the child Horus, my true Being, in thy arms. I need to die within my self so that my Essence might be lost in Him...Him. ..Him...

Runic Magic, 1969

Just as life represents a gradual and more and more complex process of externalisation or extroversion, equally, the death of the "I" is a process of gradual internalisation in which the individual consciousness, the Essence, is slowly divested of its useless garb. The same is true of Ishtar in her symbolic descent, until she is left completely naked before the great reality of life, free in its movement.

Tarot and Kabalah, 1978

07

When the Pluralized 'I' is killed and eliminated, the Essence unites with the Being, with the Inner-Self, and the Lunar Bodies are eliminated during a mystical trance, which lasts three days.

Esoteric Treatise of Hermetic Astrology, 1967

07

Having made a transcendental synthesis of much long and hard work, we would say: First the Essence has to be liberated so that the light may shine inside us; then it has to be fused with ATMAN (the Being), to liberate ourselves from the mind; afterwards it has to be given to the ANCIENT MAN OF THE DAYS (the Father that is in secret, the Monad), to become perfect and resurrected Masters. Finally the Essence has to be definitely absorbed in ISHVARA, the LOGOS, first emanation of the supreme PARABRAHAMAN (the great Ocean of the Universal Spirit of Life).

The Mystery of the Golden Blossom, 1971

07

I clarify, not all the immortal sparks, not all the sublime monads, want mastery. When any monad, when any divine spark truly wants to reach the sublime state

of "Master-Monad," It is indubitable that it then works its essence, its soul, awakening in this soul infinite desires of transcendental spirituality.

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

07

This "sacred crocodile Sebek" is, precisely, the Essence. "I enter into the region of the flames", which is Nirvana, the "region of Sekhem". Those who live in that region "have defeated their adversaries", that is, those "I's" that we carry within ourselves; we have to defeat them, overpower them, destroy them. That is why it is said in the ritual that "one must kill all the unfaithful. May they be accursed, condemned and dead". It refers to them, to the "I's"

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

07

It is necessary to understand that when one works on oneself, he enters the path of the revolution of Consciousness, he aspires to one day receive his animic and spiritual principles, that is, to become a temple of the inner Monad; because it is obvious that a developed, unconstrained, awakened Essence, integrates, fuses completely with the Human Soul in the Causal World.

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

## 25 The Essence is free only with the Second Death

That which continues beyond death is the Ego (dressed with lunar bodies). That which never dies is the Essence, the Buddhata, the Soul that unfortunately is bottled up within the Ego.

The Solar Bodies, 1968

The only thing that is saved from all of that tragedy, the only thing that does not disintegrate is the Essence, the Buddhata, that fraction of Human Soul that the intellectual animal carries within his lunar bodies.

Esoteric Treatise of Hermetic Astrology, 1967

07

Question: Since the essence is the only thing that makes up our psychic organization, you were saying Master, that it is fortunate that it has not been lost. Does this mean that there would be a danger of the essence being lost?

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

07

Answer: With great pleasure I will answer the question of the gentleman. With all due respect, I allow myself to tell the audience that is listening that the question has been somewhat badly phrased; I have not said that the essence is our psychic organization; I have only wanted to affirm that the former is the basic factor of all our psychic organization and this is a little different.

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

07

Even though the essence imprisoned within ego has to involute in time within the infernal worlds, it is evident that it would never be lost, because once the ego is dissolved, it would remain free and, as we have said so many times, willing to enter into new evolving processes.

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

07

The Essence is free only with the Second Death, which is, the death of the ego within the womb of the Earth.

Pistis Sophia Unveiled, 1983

07

The Essence that exists within, can never die, it is eternal. But the plurality of the "I" will have to involute within the entrails of the world. Nature will have to disintegrate the Ego; Nature will have to do for us what we have not been capable to do for ourselves. Nature will have to free the Essence so that it comes out into the sunlight, so that it can evolve again from stone to man. And when one reconquers the human state that was once lost, he is assigned another new cycle of existences.

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