

The "I" Is Memory

The ego as a bundle of memories, the mind embottled in the past, memory that cannot create the new, and dying from moment to moment to live from instant to instant, in his own words from all fifty-two books

112 passages **24** books **37** practices **11** lectures **14** sections **5** parts

Samael Aun Weor · in his own words

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

He says it flatly. *"The "I" is memory, a bunch of memories, the dust of centuries."* And again, in a school book: *"The "I" is a bundle of memories, cravings, fears, hatred, passions, experiences, selfishness, envy, lust, etc."* Elsewhere, more darkly: *"Satan is a bundle of memories."*

The second part is the mind that lives in the past. *"A mind embottled in the past can never fully comprehend the profound significance of the present moment in which we live." "The past consumes people, destroys happiness and kills love."*

The third part is short, because its fuller chapter stands in the sister booklet, *Memory*. *"Memory is the sepulcher of the past." "Experiences and studies transformed into thorough comprehension do not leave residues in the sepulcher of the memory, and thus we become simple, modest, innocent and happy."*

The fourth part is the death. *"We need to die from instant to instant, from moment to moment; only with the death of the ego does the new come." "To die from moment to moment is urgent."*

The last part is the practice. *"If a memory comes, one has to do the same: study it, weigh it, measure it and forget it after having comprehended it in depth, entirely, totally."*

What is in it

| a practice — something to do, framed and labelled

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THE MAP

Five parts, from the bundle of memories to the life lived from moment to moment

Tap a part to go to it.

The **"I"** is a bundle of memories
PART ONE · 23 PASSAGES · 0 PRACTICES

A mind embottled in the past
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Memory is the sepulcher of the past
PART THREE · 10 PASSAGES · 0 PRACTICES

We need to die from moment to moment
PART FOUR · 31 PASSAGES · 17 PRACTICES

Without the painful burdens of the past
PART FIVE · 23 PASSAGES · 18 PRACTICES

Part One – The "I" is a bundle of memories

8 passages

1 The "I" is memory, a bunch of memories, the dust of centuries

Again and again he defines the ego by what it is made of: memories bound up with cravings, fears, hatreds, lust and pride. Because it is a thing of time, born in time and dying in time, the "I" cannot know a truth that is eternal. Degrees and inner gifts come, he says, only in the measure that this bundle is dissolved.

We assure you that the 'I' is a bunch of memories. We affirm that the 'I' is time. We assure you that the 'I' returns to satisfy dissatisfied desires. We affirm that the 'I' (legion of demons) does not ever purify or perfect itself.

Christmas Messages, 1952-66

The "I" is memory, a bunch of memories, the dust of centuries. Therefore, we receive degrees and the most precious stones in the manner that we dissolve it.

The Aquarian Message, 1960

07

The truth is born from creative comprehension. The truth is non-temporal, eternal, and divine. The "I" cannot know the truth, because the "I" is just a bunch of memories. The "I" is of time. The "I" is born in time and dies in time. Death is just a subtraction of fractions. After finishing the mathematical operation (death), only the values remain. Later on, such values return into newborn physical bodies. Such values are the "I," the myself, the returning ego.

Endocrinology & Criminology, 1957

07

The "I" is a bunch of memories, passions, desires, hatreds, violence, lust, greed, etc., etc. The "I" constitutes such values. Such energetic values are anterior to the seminal germinal cell.

Endocrinology & Criminology, 1957

Remember that the "I" is energetic,
it is desire, it is memory, it is fear,
violence, hatred, wants, fanaticisms,
jealousies, distrust, etc.

Introduction to Gnosis

Analyzing him profoundly, we were able to prove that this "Psychological I" was nothing more than a bunch of memories, wants, theories, prejudices, defects, virtues, etc. of this earthly life. That Tenebrous Entity had he appearance of a great doctor. He wore the uniform of a doctor, and in between being humble and proud, with a certain air of false goodness, he observed us. That was, therefore, the "Psychological I," the Satan of that man who was named Krumm Heller. Undoubtedly, it was totally impossible for that "Psychological I" to be a Theurgist. When the "Psychological I" tries to become a Theurgist, he fails totally. For the same reason,

the Devil cannot be a Theurgist ! Never! He will be able to become a Necromancer, but a Theurgist? That, never!

Logos, Mantram, Theurgy, *1959*

07

The "I" is a bundle of memories, cravings, fears, hatred, passions, experiences, selfishness, envy, lust, etc.

Fundamental Education, *1970*

07

The Retrospective Exercise permits us to become conscious of our own Lunar Ego, of our own errors. Let us remember that the Ego is a bunch of memories, desires, passions, anger, covetousness, lust, pride, laziness, gluttony, self-esteem, resentments, vengeances, etc.

Esoteric Treatise of Hermetic Astrology, *1967*

07

AJI the great failures of life are due to the "I." When the latter wants to make itself felt, stand out, climb to the top of the ladder, then the reactions of others follow, and the result of such mental reactions is failure. Remember that the "I" is energetic, it is desire, it is memory, it is fear, violence, hatred, wants, fanaticisms, jealousies, distrust, etc. You need to explore profoundly all the depths of your mind because you have within you that which is called "I" "myself" the Ego, etc.

Introduction to Gnosis

5 PASSAGES

11 Such was the pantheon of his memories, the cemetery of yesterday

The images here are of graves. The subconscious is called memory and a black grave, and in an allegory an old hermit walks through a cemetery where every tombstone is a memory and every flame on it a thought. Specters of the past block the gate so that a suffering soul cannot leave. A glossary entry adds that the memories of the past are filed in the subconscious as if by camera and phonograph.

The subconscious is memory; the subconscious is the black grave, beautiful outside and filthy inside. It is not pleasant to see the filthy grave of the subconscious with all the bones and rottenness of the past.

CHRISTMAS MESSAGES, 1952-66

The lunar consciousness sleeps deeply; this is the result of a memory that is unfaithful. The human being is only conscious of what he remembers; no one is conscious of the things that one does not remember. The Sinning Adam is memory. He is the "I" that dies and is reborn; this is the lunar consciousness.

ESOTERIC COURSE OF KABBALAH

The elder wandered amongst the sepulchres of the past and atop each sepulchral gravestone he saw a burning will-o'-the-wisp, the flame of thought.

MOUNTAIN OF JURATENA

There in the abyss the old mystic found a horrible cemetery, a frightful and fatal pantheon. Such was the pantheon of his memories, the cemetery of yesterday full of tombs and more tombs, the tombs of memories, things of yesterday… In reality the 'I,' the "self," the ego, is nothing more than a bunch of memories.

MOUNTAIN OF JURATENA

07

The elder wandered amongst the sepulchres of the past and atop each sepulchral gravestone he saw a burning will-o'-the-wisp, the flame of thought. Thought is certainly a function of the memory. Only by finishing with the painful process of thinking does the Truth come to us. The hermit understood and comprehended everything, and when he wanted to leave that horrible cemetery, he saw a group of specters that blocked the way at the grated funeral door. He also saw there a poor Soul that suffered the unspeakable and could not leave that cemetery because these specters of the past blocked the way. This Soul suffered the unspeakable.

Mountain of Juratena

07

ARCHEOPSYCHIC: Are the regressive states —memory of the ego— which are found in the 49 levels of the subconscious. They are the memories of the past which are filed in a photographic and phonographic manner.

The Revolution of the Dialectic

10 PASSAGES

III The psychological self is memory that remains, memory that reincarnates

When a person dies, the personality ends but its memories do not. Unsatisfied desires and the recollections of yesterday form the ego that returns to new bodies, which is why he says we are slaves of the past. He is firm that what reincarnates is this memory, the error that perpetuates itself, and not the Soul or the Real Being. One case tells of a young woman driven mad by the impressions of a past-life execution still engraved in her subconscious.

When death comes to all of humanity, something remains; that something is thought. Truly, the thought of the deceased person remains and this is already demonstrated. All those desires that we had in life remain. All those thoughts of desire remain. The 'I' is a bunch of memories. All the frustrations of the desires that we had in life remain; they do not die. The desire we had of having a house, a woman, a social position, of power, etc, etc, etc. All that does not die; all that is the Prince of this World. The psychological self is memory that remains, memory that reincarnates.

Christmas Messages, 1952-66

When death arrives, there is something which continues. That something is the 'I' (a legion of elementary demons). The latter is memory, which, in turn, is conditioned mind.

Christmas Messages, 1952-66

07

Death's impressions had remained engraved in the subconsciousness of her reincarnating ego. These were the same values of the executed bandit. The memories were deposited within the subconsciousness of the young lady. These values revived in her consciousness the whole terrible anguish of that horrible tragic drama. The outcome was her madness that the materialistic sages could not cure.

Endocrinology & Criminology, 1957

07

The White Magician adores the Internal Christ. The black magician adores Satan. This is the "I", the myself, the reincarnating ego. Really, the "I" is the same Spectre of the Threshold. It will reincarnate incessantly to satisfy desires. The "I" is memory. In the "I" are all the memories of our ancient personalities. In the "I" is Ahriman, Lucifer, Satan. Our Real Being is the Internal Christ. Our Real Being is of a universal nature. Our Real Being is not any kind of superior or inferior "I". Our Real Being is impersonal, universal, and divine. He transcends all concept of "I", myself, ego etc.

The Perfect Matrimony, 1966

07

Time is Satan. Satan is memory. Satan is a bundle of memories. When a man dies only his memories remain. These memories form the "I", the myself, the reincarnating ego. Those

unsatisfied desires, those memories of yesterday reincarnate. Thus we are slaves of the past.

The Perfect Matrimony, *1966*

In the "I" are all the memories of our ancient personalities.

The Perfect Matrimony, *1966*

That which continues, which reincamates, is not the Soul either be cause the human being still does not have Soul. In fact it is the ego that reincarnates, the "I", the reincarnating principle. The ghost of death, the remembrance, the memory, the error that is perpetuated. LIFE-SPAN The unit of life of any living creature is equivalent to one beat of it's heart. Every living thing has a defined period of time. The life of a planet is 2,700,000,000 beats. That same quantity corresponds to the ant, the worm, the eagle, the microbe, to man and in general to all creatures. The life span of each world and each creature is propor tionally the same. Clearly, the beat of a world occurs every 27,000 years, but the heart of an insect beats more rapidly. An insect that lives for only one summer evening, has had in its heart the same number of beats as a planet, except that those beats have been more rapid.

The Perfect Matrimony, *1966*

07

The physical body is only one section of the tetra-dimensional body, the linga-sharirã, or vital body. The human personality is in turn another tetra-dimensional section of the human body. Beyond this is the ego (the pluralised "I") like an upper part of the human per sonality. The personality dies, but its memory remains in the ego.

The Perfect Matrimony, *1966*

07

Let us remember that the ego is memory and that it returns into new human wombs. It is unquestionable that after each death, the ego reincorporates again.

My Return to Tibet, *1969*

07

The Living Buddhas are recognized incarnations. These are the only cases in which the Universal Spirit of Life incarnates and reincarnates. In the rest of cases, only the values are re-embodied, that is to say, the "I", the Ego, Satan. Truly, Satan (the Ego), incarnates again only to satisfy desires, that is all. The only reincarnations worthy of admiration are the living reincarnations. The Ninth Sphere, in its positive aspect, brings to the world Living Buddhas, and in its negative aspect it brings memories ("Egos") to the world, ghosts of personalities that existed and died. That is the wheel of fatality. Now you will comprehend the whole drama of Arcanum 18; 9 positive plus 9 negative equals 18.

Esoteric Course of Kabbalah

07

If a competent investigator examines a deceased in the molecular region, he realizes that this Ego does not have a truly defined personality. The personality, that person that we have known in the world – perhaps very loving and kind, very dear to us– has died, it is true, has ceased to exist, and that which continues is by no means the person. The psychic aggregates are not the person. They are a group of psychological, animalistic, infrahuman defects, and we would also say, a compendium of memories as a result of many yesterdays.

The Fifth Gospel ·Serious Consequences of Human Hypnotism ·*Third Chamber – Mexico City – 1973*

Part Two — A mind embottled in the past

4 PASSAGES · 2 PRACTICES

I The "I" is memory and it lives in the past

In the chapter on generosity, husbands and wives lose their happiness to old quarrels and resentments stored in memory. Forgetting them and living in the present would let love return, but the "I" is memory and always wants to go back. A lecture adds a test: if forgiveness leaves the same feeling behind, the bad memory has not been cancelled and the resentful "I" is still alive.

A PRACTICE

Many resentful wives could be happy if they were generous enough to forget the past and live in the present, adoring their husbands.

Fundamental Education, 1970

A PRACTICE

If people were generous they would forget all the resentments accumulated in their memories, all the painful experiences of many yesterdays and learn to live from moment to moment, always happy, always generous, full of true sincerity.

Fundamental Education, 1970

07

Unfortunately, the "I" is memory and it lives in the past, it always wants to return to the past. The past consumes people, destroys happiness and kills love. A mind embottled in the past can never fully comprehend the profound significance of the present moment in which we live.

Fundamental Education, 1970

07

If we forgive someone, and even more, if we cancel the pain that this person has caused us, but we continue with the same feeling, this indicates to us that we have not cancelled that insult or that bad memory or that bad action that someone caused us. The "I" of resentment continues alive.

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

9 PASSAGES

II Always in the past, never in the present

Many elderly people, he observes, do not live in the present at all but in remembering, until they become a shadow of accumulated memory. The dead in the first infernal circle carry on the same way, dreaming the scenes of the life just ended. The living do it too when they insist that anyone who changes must stay as he was, and when they turn back like Lot's wife toward old attachments.

The past is the past, and it has already yielded its fruits.
Fundamental Education, 1970

The ego is memory. Many old people do not live even remotely in the present moment. Many elderly people live remembering only the past. Every old person is nothing but a voice and a shadow. Every elderly person is a phantom of the past accumulated memory, and this is what continues in the genes of our descendants.
Fundamental Education, 1970

07

Old people live in the past, old people are the result of many yesterdays. An elderly person totally ignores the moment in which he or she is living; old people are accumulated memory.
Fundamental Education, 1970

07

The EGOS return incessantly to repeat dramas, scenes and events, here and now. The past is projected towards the future through the passage of the present.
The Mystery of the Golden Blossom, 1971

Old people live in the past, old people are the result of many yesterdays.
Fundamental Education, 1970

The shadows of the dead come and go everywhere in the first Dantestic circle; they are engaged in the same activities of the life that was just lived. They dream with the memories of yesterday; they live in the past totally.
Yes, There Is a Hell, a Devil and Karma, 1973

07

After death, each of these aggregates live in their own occurrences and desires, always in the past, never in the present. Do not forget my friends, that the "I" is memory, that the "I" is time, that the "I" is a book of many volumes.
Yes, There Is a Hell, a Devil and Karma, 1973

07

Changes are indispensable during esoteric progress, yet reactionary people remain bottled in the past; they petrify in time and they thunder and flash against us as we make psychological progress in depth and radical changes. People do not stand the changes in the Initiate, they want him to continue petrified in multiple yesterdays.

The Great Rebellion, *1975*

07

Drink the wine of light, the liquor of Mandrake, the liquor of the Gods, so you may keep yourself heroic and rebellious against the evils of the world. Do not be like the Biblical Essau who exchanged his birthright for a bowl of porridge. Do not be like Lot's wife, by turning your head to past attachments, or wanting to live among the painful tombs of memories.

Dissolving the I, *1964*

07

If you change, it may happen that people turn against you. If one of you changes, it may happen that all the brothers who are here label you poorly then, point you out as immoral, evil: "See what you have done, or are doing." That is to say, censure arises. And the thing is that people want the Initiate to remain bottled up in the past. In no way do they want the Initiate to arise to the new, to change. When the Initiate changes, he is misinterpreted, wrongly judged.

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

12 PASSAGES

III Lucifer achieves the resurrection of the dead 'I's by means of memories

Memories of desire resist dying, and through them egos already worked on can come back to life. In an inner instruction he was shown Lucifer reviving dead "I"s by stirring up lustful recollections, and he drew from it the need to forget the garbage of yesterday. Lectures describe the "I"s of lust taking the reels of memory stored in the intellectual center and running them through the fantasy. Against this stands the river Lethe, whose waters wash away the remembrance of oneself.

On one side, its waters delectably descend singing upon its rocky bed, carrying the marvelous virtue which erases the memory of sin, the remembrances of 'Myself'. Its name is Lethe.

RUNIC MAGIC, *1969*

The matter of passing beyond the body, affections and the mind is not easy. Too many beloved shadows live within time.... The memories of desire persist, they refuse to die, they do not want to disappear.

RUNIC MAGIC, *1969*

07

The dissolution of the ego is necessary because it is none other than a sum of tenebrous entities. We have reached the conclusion that every human being must dissolve the ego; the seeds must be incinerated, and afterwards one must bathe in the Lethe to put an end to the memories of the past. After the confirmation in the Light, one is received by the White Brotherhood, here the documents are signed. One is then taught that one must be careful; from that instant one must draw back the Veil of Isis which pertains to sex. If the woman is not in agreement with the Maithuna, then she does not work and the man should do so in silence, and viceversa. If the man is not in agreement with the work of the Maithuna, then the woman should work silently.

TAROT AND KABALAH, *1978*

07

Apopi, the Theosophical Kama Rupa is memory of ancient sexual passions, secret impudence, sometimes mystic and ineffable, romance that deranges, poetry that inebriates with its tales of love.

MY RETURN TO TIBET, *1969*

07

I comprehended in depth the deep signification of such an allegory. The filthy reminiscences of the past, the garbage of many yesterdays must be forgotten…

MY RETURN TO TIBET, *1969*

07

Afterwards, another figure detached itself from that strange set. I was instructed that it was Lucifer, who works in time. It was indicated to me that Lucifer achieves the resurrection of the dead 'I's by means of memories…

My Return to Tibet, *1969*

The memories of desire persist, they refuse to die, they do not want to disappear.

Runic Magic, *1969*

How sly Lucifer is! He awakens lustful, sinful memories within oneself, so that the dead 'I's can resurrect…

My Return to Tibet, *1969*

07

Then, I comprehended in depth the necessity of living from instant to instant, from moment to moment…

My Return to Tibet, *1969*

07

The voluntary processes of the dissolution of the "I", here and now, are very interesting. At the beginning we should eliminate the weaknesses of the humanoid; then continue by dissolving or disintegrating all those animal or bestial a that we carry within and much later on, it is indispensable to work with the double-edged axe of the ancient mysteries to crush and reduce to dust the vegetable-like memories of all the lust and morbidities of the past.

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

07

Yes, there are "I's" of lust that take hold of those "reels" that we carry in our brain, reels of memories, of passionate forms in us. The Ego projects the film, projects those reels on the screen of the mind. If one identifies with these morbid scenes, one also fortifies such "I's".

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

The different "I's" that live in the interior of our psyche are very astute, very sagacious, they often resort to the "reel" of memories that we carry in the intellectual center.

The Fifth Gospel ·The Rescue of our Inner Light

07

Let us assume that one, in the past, was fornicating with some other person of the opposite sex, and that he is insisting, or not, in eliminating lust. Then, the "I" of lust will seize the center of the memories, the intellectual center; it will grab the memory reel there, the scenes of lubricity

and will make them pass through the fantasy of the person, and it will become more invigorated, it will become stronger and stronger.

The Fifth Gospel · The Rescue of our Inner Light

Part Three – Memory is the sepulcher of the past

5 PASSAGES

1 When the mind is conditioned by memory

A mind conditioned by memory can only repeat what it has stored. It translates whatever it meets into its own prejudices and recollections, so it judges instead of comprehending. The erudite, he notes, listen only to compare with what they already hold, and so the new passes them by.

20. Through the epochs, the Human Will has let itself be influenced by the earthly things…
21. The memory of the past and the preconceptions converted the Human will into a defensive self-barrier, inside which the Human Soul remained prisoner.

Christ Will, 1959

The comprehensive mind does not judge or translate. The "I" judges and translates everything which it sees into the language of its own prejudgments, memories, mistakes and evil deeds.

The Aquarian Message, 1960

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

Fundamental Education, 1970

When the mind is conditioned by memory, it repeats only what it has accumulated.

Fundamental Education, 1970

07

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

Fundamental Education, 1970

07

Erudite persons only listen in order to compare with their assumptions stored in the memory. Erudite persons only listen to translate according to their language of prejudices and preconceptions and to arrive at the conclusion that the teachings of the Revolution of the Dialectic are fantasies. This is how erudite persons always are, their minds are already so degenerated that they are not capable of discovering what is new.

The Revolution of the Dialectic

5 PASSAGES

11 Memory and remembering are not creative

In the chapter on simplicity, memory is the dead past and comprehension belongs to the present moment. A memory crowded with experiences shows that nothing has been comprehended, whereas an experience comprehended at every level of the mind stops being an experience. What is understood leaves no residue in memory, and that is how a person becomes simple and innocent again.

Memory and remembering are not creative. Memory is the sepulcher of the past. Memory and remembering are dead.

FUNDAMENTAL EDUCATION, 1970

The recollections of the memory can never bring us true freedom, because they belong to the past and are therefore dead.

FUNDAMENTAL EDUCATION, 1970

The recollections of the memory can never bring us true freedom, because they belong to the past and are therefore dead.

FUNDAMENTAL EDUCATION, 1970

The important thing in life is not what we have accumulated in the sepulcher of our memory, but what we have comprehended, not only on the intellectual level but also in the different unconscious, subconscious areas of the mind.

FUNDAMENTAL EDUCATION, 1970

07

The complicated man has a memory that is full of experiences. This demonstrates his lack of creative comprehension, because when experiences are entirely comprehended in all levels of the mind they cease to exist as experiences and blossom as comprehension.

FUNDAMENTAL EDUCATION, 1970

07

Experiences and studies transformed into thorough comprehension do not leave residues in the sepulcher of the memory, and thus we become simple, modest, innocent and happy.

FUNDAMENTAL EDUCATION, 1970

Part Four – We need to die from moment to moment

11 PASSAGES · 5 PRACTICES

I It is only with death that the new comes

Since the ego is only accumulated memory, it cannot bring anything new into being. The new arrives through death, as the plant comes only when the seed dies, and so he urges dying from instant to instant. To exist in this way, he writes, is to prolong error and pain, and it is better to cease to exist in order to be.

A PRACTICE

We need to die from instant to instant. Only with the death of the 'I' does one enter Nirvana. Only with the death of the 'I' is the Christ born in the divine dwelling of the soul. The Internal Christ does not evolve because He is perfect. The Internal Christ is the Truth which wants to know Himself in each man. Mechanical evolution of nature exists but leads no one to perfection. We need a tremendous revolution of our consciousness, because when the I is dissolved, there is a revolution of our consciousness.

Christmas Messages, 1952-66

A PRACTICE

To exist means to prolong our errors and pain. Therefore, what we must do is to die from instant to instant in order for us not to exist. To be is better than to exist. The 'I' is the origin of the error and of its consequence, which is pain. Thus, as long as the 'I' exists, pain and error will continue to exist.

Christmas Messages, 1952-66

07

How beautiful it is to die from instant to instant...! It is only with death that the new comes!

Tarot and Kabalah, 1978

07

We need to die from instant to instant, from moment to moment; only with the death of the ego does the new come.

Tarot and Kabalah, 1978

07

Ah…! If those wretched mortals would comprehend the necessity of becoming integral, unitotal, complete… If indeed they would resolve to die from moment to moment… then… indeed! They would radically cease to exist in order to definitively BE.

My Return to Tibet, 1969

Do you ignore that the ego is memory, that it is accumulated dust from centuries...?

My Return to Tibet, 1969

But, what about Epigenesis, or creation of new causes, then what…? Woe wretched mortals of the earth! Do you believe, perchance, that the ego or pluralised 'I' is capable of creating something new…?

My Return to Tibet, 1969

07

Do you ignore that the ego is memory, that it is accumulated dust from centuries…?

My Return to Tibet, 1969

07

A PRACTICE

Gnostics…! It is indispensable for you to dissolve the ego. To die from moment to moment is urgent. What is new arrives only with death…!

My Return to Tibet, 1969

07

A PRACTICE

The doctrine of Buddhist annihilation is fundamental. We need to die from moment to moment. Only death brings forth what is new....

The Secret Doctrine of Anahuac, 1974

07

Consciousness cannot awaken as long as it continues bottled up within psychic aggregates which in their mass constitute the myself, the 'I', the loose cathexis. We need to undergo Mystical Death here and now. We need to die from instant to instant; it is only with death that the novel arrives. If the germ does not die, the plant is not born. We need to learn to live, to liberate ourselves from that lunar heredity that we have.

The Revolution of the Dialectic

07

A PRACTICE

The time has come to understand in depth this matter of dying from instant to instant. Only with death does the new come. If the grain does not die, the plant is not born. It is necessary that we all resolve to die if we truly want to be born spiritually. Let us remember that paragraph of Jesus and Nicodemus. Jesus exclaimed: "You must die to enter the Kingdom of Heaven". We need to die right here and now, if we truly want to enter the Superior Worlds of Cosmic Consciousness completely awakened, totally enlightened, radically transformed.

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

9 PASSAGES · 1 PRACTICE

II To deny the self signifies to dissolve the 'I'

Here dying from moment to moment is presented as the path itself, the way of the right hand, as against the black path that strengthens the ego. It begins with waking up to one's own misery, and it leads toward individuality, Final Liberation and the Absolute. Even after the Second Birth he found it could not be set aside, and among people it brings cooperation and good will in place of competition.

The first thing one needs is to awaken, so as to comprehend one's own misery, nothingness and pain. The "I" then begins to die from moment to moment.

Fundamental Education, 1970

The path of the right is the path of those who resolve to die from moment to moment, of those who dissolve the "I". That of the left is the black path, the path of those who instead of dying from moment to moment, instead of dissolving the "I", fortify it within the lunar bodies. Those who tread the path of the left, become Marut or Turam, in other words, Hanasmussians.

Esoteric Treatise of Hermetic Astrology, 1967

07

A PRACTICE

Those who want to attain the Final Liberation, should die from moment to moment. It is only by dying in oneself that we become Perfect Angels.

Esoteric Treatise of Hermetic Astrology, 1967

07

To deny the self signifies to dissolve the 'I', to die from moment to moment, to reduce the 'Myself to dust from instant to instant.

Runic Magic, 1969

> *The path of the right is the path of those who resolve to die from moment to moment, of those who dissolve the "I".*
>
> Esoteric Treatise of Hermetic Astrology, 1967

To renounce and to die from instant to instant is urgent. We can enter into the Absolute, but only based on many renunciations and deaths.

Runic Magic, 1969

07

We need to die from moment to moment if we truly want to individual ise ourselves. The pluralised "I" excludes all individuality. In no way is it possible to have individuality where multiple entities (I's) exist which argue amongst themselves and give rise to various psychological com mitments within us.

Tarot and Kabalah, 1978

07

After the Second Birth, I was intensely instructed in the temple. I comprehended at that time that I needed to die from moment to moment, if I did not want to convert myself into a Hanasmuss with a double center of gravity.

Parsifal Unveiled, 1970

07

As the Pluralized I dies from instant to instant, the psychic material accumulates within us becoming a permanent center of consciousness.

The Revolution of the Dialectic

07

As we die from instant to instant, harmony among men slowly develops. As we die from instant to instant, the sense of cooperation keeps on totally replacing the sense of competition. As we die from moment to moment, good will replaces ill-will little by little.

The Revolution of the Dialectic

II PASSAGES · II PRACTICES

III This is how we die from moment to moment

The method is to comprehend a defect in every level of the mind, not only the intellectual one, through self-criticism and deep meditation. When that is done the defect weakens, the small "I" behind it is disintegrated, and something new takes its place. With a still mind the rottenness carried for ages can be drawn out of the sepulcher of subconscious memory. The Divine Mother is then asked to eliminate what has been understood.

A PRACTICE

Whenever we annihilate a defect, its corresponding elementary dies. We need to die from instant to instant. We need to dissolve the Psychological I which always reincarnates to satisfy desires.

Christmas Messages, 1952-66

A PRACTICE

Only with intellectual analysis and deep meditation do we fully understand our shortcomings in all the levels of the mind. When a defect is fully understood in all the levels of the mind, it weakens its corresponding ego, i.e. the death of a small defect weakens the fatal ego it stems from and creates in its place something new: a virtue, a power of the soul, a truth, and so on. It is urgent to die from instant to instant. With the death of the 'I' the soul is born. We need the complete death of the pluralised 'I'.

Christmas Messages, 1952-66

07

A PRACTICE

We must work with death, we must work with life. With death we work on the basis of profound comprehension. With life we practice Sexual Magic. We keep dying little by little. We keep being born little by little. We need to die from instant to instant. We need to be born from instant to instant.

Christmas Messages, 1952-66

07

A PRACTICE

To intellectually comprehend the discovered defect is not enough. It is necessary to submerge ourselves into profound internal meditation in order to comprehend the defect in other levels of our mind. The mind has many levels and profundities. If we have not comprehended a defect in all the levels of the mind then we have done nothing, because the defect continues existing as a tempting demon in the bottom of our own subconsciousness. When a defect is integrally comprehended in all the levels of the mind, then it is disintegrated along with the small 'I' that characterises it. Thus, the defect is reduced to cosmic dust in the suprasensible worlds. This is how we die from moment to moment. This is how we establish a permanent centre of consciousness, a permanent centre of gravity within ourselves.

Christmas Messages, 1952-66

07

A PRACTICE

We need the death of our 'I'. We need to die from moment to moment, here and now, not only in this physical world but in all of the planes of the Cosmic Mind. We need to be merciless with ourselves in order to dissect the 'I' with the tremendous scalpel of self-criticism.

Christmas Messages, 1952-66

We need to die from moment to moment, as the defects are being annihilated; the 'I' dies from moment to moment.

Christmas Messages, 1952-66

A PRACTICE

We need to die from moment to moment, as the defects are being annihilated; the 'I' dies from moment to moment.

Christmas Messages, 1952-66

07

A PRACTICE

Only with the mind still and silent, submerged in profound interior meditation, are we able to extract out from the sepulcher of the subconscious memory, all of the millenary rottenness that we carry within, from ancient times.

Christmas Messages, *1952-66*

07

A PRACTICE

Each hidden defect smells nasty within the filthy grave of the subconscious, but by seeing it, it ends up being easy to burn it and reduce it to ashes. In this way, we are dying from moment to moment. It is necessary to take out from the sepulcher of the memory, all of the subconscious rottenness.

Christmas Messages, *1952-66*

07

A PRACTICE

Sex is a holy phial; put in it just a pure thought... Behind every kiss, there must be a prayer, behind every hug a rite of mystery... While in sacred copulation, ask and it shall be granted onto you, knock and it shall be opened onto you... She, the one whose veil no mortal has lifted, will then eliminate what is undesirable, what is abominable; thus, you will die from moment to moment... this..

Parsifal Unveiled, *1970*

07

A PRACTICE

In these moments of happiness, plead with all the force of your Soul, implore your Divine Mother Kundalini to eliminate the Ego-Devil from your interior. I am referring to the psychological defect which through profound meditation you have understood in all levels of the mind. By this means we die from moment to moment. Only with Death comes the knew.

The Mystery of the Golden Blossom, *1971*

07

A PRACTICE

That we have to eliminate them, this is clear; but first we have to comprehend them and also capture their deep meaning. This is how we die from instant to instant. Only with death does the new come.

The Fifth Gospel · The Intimate Need to Not Project · *Excursion – Alameda Park, Mexico City*

Part Five — Without the painful burdens of the past

7 PASSAGES · 6 PRACTICES

I Study it, weigh it, measure it and forget it

In meditation each memory that rises is treated like each thought or desire: observed, studied for its origin and comprehended before being let go. Everything that comes up to disturb the work, he says, is the ego itself, so this is also how one comes to know it. A doubt examined in full leaves no trace in memory, while one that is fought keeps returning.

A PRACTICE

Lie down and remain calmly in bed. Open your arms and legs to the right and left to form the flaming five-pointed star. Relax your muscles properly. The process of relaxation is easy if combined with imagination. (Practice the exercise of relaxation as was indicated to you in Lesson Two.) Mental relaxation: once the relaxation of the physical body has been obtained, it is necessary to relax the mind. Mental relaxation is also obtained with the help of the imagination. Observe all the thoughts that come to mind, all the memories that assault you, all the worries, etc., and study them to find out their origin. The study of all this will reveal many things to you; it will make you get to know your defects, your errors, etc. In this manner, you will know how your "I," your Ego, works. Analyze each defect. Try to comprehend each defect in all the levels of the mind, study each thought, memory or emotion that assaults you, comprehend each thought. Then imagine a profound abyss and throw each studied thought, each memory, worry, etc., into that abyss. In this manner, your mind will remain silent and still. In the silence and quietude of the mind you will be able to see and hear the Intimate. He is the Internal Master. He is your internal God.

Introduction to Gnosis

07

A PRACTICE

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

The Revolution of the Dialectic

07

A PRACTICE

Retrospection has as objective the acquisition of awareness of one's behavior or actions of the past. On carrying out the retrospection, we will not put any objections to the mind; we will recall memories of past actions, from the moment of beginning the retrospection to the moment of our lives that we desire. We should study each memory without becoming identified with it.

The Revolution of the Dialectic

When a doubt has been properly studied, when it has been dissected, it does not leave any trace whatsoever in the memory, it disappears.

The Revolution of the Dialectic

A PRACTICE

4. — PSYCHOANALYSIS: Investigate, inquire, find out the origin of each thought, memory, affection, emotion, sentiment, resentment, etc. as they surge in the mind. During psychoanalysis, one should examine, evaluate and inquire about the origin, cause, reason or fundamental motive of each thought, memory, image and association, as they surge from the bottom of the subconscious.

The Revolution of the Dialectic

07

A PRACTICE

During meditation, we should converse with the mind. If a doubt crosses the mind, we should dissect the doubt. When a doubt has been properly studied, when it has been dissected, it does not leave any trace whatsoever in the memory, it disappears. But when a doubt persists, when we want to incessantly combat it, then a conflict is formed. Every doubt is an obstacle for meditation. But it is not by rejecting doubts that we are going to eliminate them, rather it is by dissecting them to see what they hide, that is real. Any doubt which persists in the mind becomes an impediment for meditation. Therefore, we need to analyze, tear to pieces reduce the doubt to dust, not by fighting it, but by opening it up with the scalpel of self-criticism, by carrying out a rigorous, implacable dissection on it. It is only in this manner that we will come to discover what was important in the doubt, what was real and what was unreal in the doubt.

The Revolution of the Dialectic

07

A PRACTICE

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

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

07

That is how we are going to know our Ego, our "I", our Myself; because everything that comes to our mind when we try to meditate, everything that tries to sabotage the work is our own Ego, our own desires; because our Ego is our thoughts, our desires, our ideas, our cravings, our fears, our hatreds, our envies, our selfishness, our lust, our pride, etc.

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

6 PASSAGES · 5 PRACTICES

II Every mental form can be eliminated through its synthesis

A second technique meets a returning memory with its opposite and then goes beyond both. His examples include a former fiancée, a memory of hatred answered by love, and a lustful scene met with the chalice and the lance. Tall and short, he explains, are two sides of one illusion, and what matters is the truth behind them.

A PRACTICE

Every mental form can be eliminated through its synthesis. Example: The memory of a fiancee assaults us. Is she beautiful? Let us think that beauty is the opposite of ugliness end that if, in her youth she is beautiful, in her old age, she will be ugly. The synthesis: It is not worthy to think about her, she is an illusion, a flower that inevitably withers.

Dissolving the I, 1964

A PRACTICE

The dominion of the mind goes beyond the struggle of the opposites. In this manner, for example, a thought of hatred, an evil memory assaults us, well then one has to try to comprehend it, try to see its antithesis which is love. If there is love, why is there hatred? With what objective?

The Revolution of the Dialectic

07

A PRACTICE

There surges forth, for example, the memory of a lustful act. Then one has to pass through the mind the sacred chalice and the sacred lance, one has to say: Why do I have to profane the sacred with my morbid thoughts?

The Revolution of the Dialectic

07

A PRACTICE

If the memory of a tall person surges forth, one should see him short and this would be correct since in the the key is synthesis.

The Revolution of the Dialectic

07

A PRACTICE

All of this is part of conscious practices, of the observation of what is inattentive. But if we simply say: it is the memory of a tall person and we put a short person in front of it, period, it is not correct. What is correct would be saying tall and short (so ?), they are nothing but two aspects of the same thing, what matters is not what is tall or short but what there is of truth behind all of this. Tall and short are two illusory phenomena of the mind. In this way one arrives at the synthesis and at the solution.

The Revolution of the Dialectic

07

The inattentive is what is formed by the subconscious, by the incoherent, by the amount of memories that surge forth in the mind, by the memories of the past that assault one now and again, by the debris of the memory, etc.

The Revolution of the Dialectic

10 PASSAGES · 7 PRACTICES

III It is urgent to live from moment to moment

The remedy for a life ruled by the past is to live from instant to instant, with neither the weight of yesterday nor plans for tomorrow. Worry, abstractions and the swing between opposites fall away when this is done, and life is seen in a different light. He adds that it is learned gradually, since the "I" is time and each psychic aggregate removed takes some of that time with it.

A PRACTICE

It is necessary to put an end to modifications of the thinking principle during meditation. When the thinking principle remains under our control, illumination comes to us spontaneously. Mental control permits us to destroy the shackles created by the mind. To achieve the stillness and silence of the mind, it is necessary to know how to live from instant to instant, to know how to take advantage of each moment, to not live the moment in doses.

Christmas Messages, 1952-66

A PRACTICE

It is urgent to live from moment to moment, without the worries of the past and without the plans of the future.

Fundamental Education, 1970

07

Whoever knows how to live from moment to moment, truly treads the path of true refinement.

Fundamental Education, 1970

07

A PRACTICE

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

The Mystery of the Golden Blossom, 1971

07

A PRACTICE

We need to learn to live from moment to moment.

Treatise of Revolutionary Psychology, 1975

Whoever knows how to live from moment to moment, truly treads the path of true refinement.

Fundamental Education, 1970

A PRACTICE

The entire miserable life that we live goes from one opposite to another: victory, defeat; like, dislike; pleasure, pain; failure, success; this and that, etc. We need to free ourselves of the tyranny of the opposites. This is only possible by learning to live from instant to instant, without abstractions of any type, without dreams, without fanntasies. Have you observed how the stones of the road are pale and pure after a torrential rain? One can only murmur an "Oh!" of admiration. We should comprehend that "Oh!" of things without deforming that divine exclamation with the battle of the opposites.

Dissolving the I, 1964

07

A PRACTICE

Learning to live from instant to instant, from moment to moment, is what I recommend to you. Learning to live without worries of any kind, without creating problems. When one learns to live from second to second, from instant to instant, without projecting oneself into the future and without the painful burdens of the past, he sees life from another angle, he sees it in a different way, he sees it very differently. Do the experiment yourselves, I advise you to do it.

The Fifth Gospel ·Gnostic Solution to Problems ·*Excursion – Xochimilco Forest, Mexico City*

07

Master: Clearly, they do. There are representations or positive effigies, but they are only mere mental forms. When one learns to live from moment to moment, the possibility of creating such forms ends, it ends. But if one lives only in time, then effigies also continue to be created continuously over time.

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

07

Therefore, dissolving the psychic aggregates is better for learning to live from instant to instant. As one eliminates the psychic aggregates, one learns to live from moment to moment. Keep in mind that psychic aggregates are time; the "I" is time, the "I" is a book of many volumes. But if we disintegrate the "I", we disintegrate time. It is obvious that we learn to live from moment to

moment. Thus, learning to live from moment to moment is carried out little by little as one eliminates the psychic aggregates, that is, as one eliminates time, as one eliminates the Ego.

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

07

A PRACTICE

Why do we worry? –I ask myself, and I ask you–. "Because of the problems", you will tell me. Worrying, my dear brothers, is a tasteless habit, it is useless, it solves nothing; one has to learn to live from instant to instant, from moment to moment. Why does one have to worry?

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

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept once for two booklets: this one, and its sister in the Psychology family, *Memory*. The sweep took every form of *memory*; *remember*, *recall* and *forget* where they keep psychological company; the phrases he uses for this teaching without naming memory — living in the past, the dead past, dying from moment to moment, living from instant to instant; and the chapters where he teaches it whole. That returned **1,146 candidate paragraphs in 48 books**. Every one was read **twice, by independent readers** working from a written brief, who judged at once whether it should print and in which of the two booklets; they agreed on whether to print 95.5% of the time and on the booklet in 364 cases of 369, and a third reader, who saw neither verdict, settled the 57 they did not. 116 were judged printable here and **112 are printed**; the rest are recorded with the reason each was set aside, and 268 more are printed in *Memory*.

Some of it is spoken, not written. 14 of these passages come from the two *Fifth Gospel* volumes, across 11 named lectures.

Nothing of his is changed. No mend was needed. Two paragraphs were set aside at the last: a fragment whose every word stands in a fuller printing in the same section, and one that the scan runs together with the next column of its page, so that it cannot be cut out whole. Two more were taken into the passage before them, of which they are the second half.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 33 ranges run over more than one paragraph.

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

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 37 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.