

The Many I's

The pluralized "I": the legion that lives within, each "I" with its own mind, taking the machine by turns; the individuality that is lacking, where the legion comes from and where it goes, and the sacred individuality that is born when the many are known one by one, in his own words from all fifty-two books

487 PASSAGES · 24 BOOKS · 81 PRACTICES · 29 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.

"The 'I' is not an Individual, since it is constituted by many 'I's." "The "I," which all human beings carry within themselves, is a plurality and its true name is Legion."

"Each 'I' of this tragic movie of life has its own mind, its own ideas and criteria; one thing which pleases one 'I', displeases another 'I'." "The 'I' that today swears loyalty before the Gnostic altar, is later on displaced by another 'I' which hates Gnosis."

"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 doctrine of the many affirms that we do not have an individual "I", but many "I's"." "Sacred individuality is very far beyond any type of "I""

What is in it

A practice — something to do, framed and labelled

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THE MAP

Five parts: the legion within, each "I" with its own mind, life without true individuality, what continues beyond the grave, and the sacred individuality

Tap a part to go to it.



We have a legion of "I's" within

PART ONE · 106 PASSAGES · 0 PRACTICES



Each "I" has its own mind

PART TWO · 123 PASSAGES · 1 PRACTICE



It is impossible to have continuity of purpose without a true individuality

PART THREE · 93 PASSAGES · 7 PRACTICES



What continues beyond the grave

PART FOUR · 63 PASSAGES · 1 PRACTICE



Individuality is one hundred percent sacred

PART FIVE · 102 PASSAGES · 72 PRACTICES

Part One – We have a legion of "I's" within

13 passages

1 The “I” exists in a pluralized form

The ego is not a unit but a multiplicity: as water is made of drops and a flame of sparks, the "I" is made of many "I"s. Every passion, fear and desire is one of them, and John the drunkard and John the religious man are a succession of different ghosts.

The ‘I’ is multiple; the ‘I’ is not individual. The ‘I’ exists in a pluralised state and continues in a pluralised state; thus it returns in its pluralised state. Therefore, as water is compounded by many drops, as a flame is compounded by many igneous particles, the ‘I’ is also compounded by many ‘I’s’. The ‘I’, the ego, is constituted by thousands of little ‘I’ which continue after death and return to this valley of tears in order to satisfy its desires and to pay karma.

Christmas Messages, *1952-66*

The human mind is not the brain, the brain is made to elaborate thought, but it is not the thought. The mind is energetic and subtle, but we commit the error of dividing ourselves into millions of little mental fragments, who together make up that which is the legion of the pluralised ‘I’.

Christmas Messages, *1952-66*

07

It would be absurd for me to talk about an individual Ego; it is better to talk clearly about a pluralized ego.

The Three Mountains, *1972*

07

Before anything else, it is urgent to know that the ego, the “I”, the myself, the self is not something individual.

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

07

The ‘I’ is a bunch of passions, desires, fears, hatred, selfishness, envy, pride, gluttony, laziness, anger, attachments, appetites, morbid sentimentalism, heritage, family, race, nation, etc.

Dissolving the I, *1964*

07

The entire Misterium Magnum is found contained in that "Supreme Matter". The alchemist must extract the potable gold from amongst this Menstruum Universal in order to achieve the linking of the Cross with the Triangle. Before this linkage, we have no real existence. The four bodies of sin (physical, etheric, astral, mental) are controlled by the "I". The Ego is not the Divine Being of a man. The Ego is really a sum total of continuous or sequential "I"s. John the drunkard, John the Don Juan, John the intellectual, John the religious man, John the businessman, John the young man, John the adult, John the old man, etc., etc., etc., are a succession of "I", a succession of ghosts condemned to inevitable death. The "I" does not constitute the entire man. John gets in a bar fight, John becomes a religious man, John becomes a robber; this is a dance of "Johns"; which is the real one? As long as we do not escape from the multiplicity of all these false "I"s, we cannot affirm that we have real existence.

Esoteric Course of Kabbalah

We have a legion of "I's" within;
not one "I", we have many "I's".

The Fifth Gospel

I mean, simply, that there is no permanent "I" within the human organism. Undoubtedly, the existence of such values, whether we call them Red Demons of Seth –in the style of the ancient Egyptians– or simply psychic aggregates or demons –as the Christian Gospel says–, we discover that, in reality and in truth, we really do not have a single "I", but a whole multiplicity of "I's". In this case, each one of our psychological defects would be an "I".

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

07

Many could deny this, reject it, but it is the truth. We do not possess a completely permanent "I", because just as quick as we are irritable, short-tempered, we are also suddenly sweet and serene; as soon we say one thing, there we also deny it. There is no permanent "I" in us. What we have is a multiplicity of "I's". The physical body is a machine; it is controlled by many

"I's". These "I's" are not physical matters, these "I's" are invisible to the eyes of the flesh. But that fellow who looked in the mirror, saw them and got scared, and he left his school. If one could see oneself as he is in a mirror, the same thing would happen to him, he would be horrified and flee.

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

07

But what is there beyond the physical body with its vital seat? Beyond that, we find the Ego. And what is the Ego? It is a sum of different psychological factors, it is a multiplicity, it is a lot of people. This means that the "I" is not an "I", but "I's" or "Is". The "I" exists in a pluralized form.

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

07

Obviously, we are all full of contradictions and no one can deny it. This indicates to us that the "I" is not one as many believe, but a multiplicity. That is, we do not have just one "I", but many "I's". "I am jealous", "I am angry", "I have greed", "I have envy", "I have lust". They are different "I's" that fight among themselves for supremacy, different "I's" that want to control the centers of the human organism. So, within each person there are many persons, which is, many "I's". Each psychological "I" is different.

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

07

Now we understand why there are so many contradictions among human beings. If we could see ourselves in a full-length mirror exactly as we are, we would be horrified with ourselves. We have a legion of "I's" within; not one "I", we have many "I's".

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

07

Anger, by itself, is a demon; it seems like a person, it has its own reasons, its motives, it justifies itself, etc.; greed is another demon, who could deny it; lust, the same thing; envy, pride, sloth, gluttony, they are all demons and they exist

within our body. They are the “I’s”. So, the “I” is not singular, it is plural, it is “I or I’s”.

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

07

So, we do not have only one “I”, we have many “I’s”. Our “I” is pluralized, not singular-ized, and this is something that you must understand, because there is the “I fear”, the “I love”, the “I hate”, the “I envy”, the “I am jealous”, the “I am angry”, etc.

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

29 PASSAGES

11 The ego is constituted by a sum of psychological aggregates

Esoteric Buddhism calls the parts of the ego psychic aggregates, and ancient Egypt called them the Red Demons of Seth. Each aggregate personifies a psychological defect, each defect has many of them, and in vision they appear as a mass of entities that interpenetrate without mixing.

Some gluttons disguise their gluttony by looking like simple people who enjoy a Sunday picnic; others justify their defect by saying they need to eat well in order to work, etc. Each defect is multifaceted, and in the subconscious regions, we find them represented by multiple subjective entities, small "I's" who live within our lunar bodies, projecting themselves into the subconscious levels of the mind.

THE BUDDHA'S NECKLACE, 1967

The horse represents the animal Ego, the Pluralized I garbed with its lunar bodies. The "I" is not something individual; the "I" does not have any individuality. The "I" is plural. The lunar Ego is constituted by a sum of small 'I' Each psychological defect is personified by a small 'I'. The entirety of all of our defects is represented by the Pluralized 'I'.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

07

The Pluralized 'I' is that conjunction of diverse entities which personify all of our psychological defects.

RUNIC MAGIC, 1969

07

Then, this esoteric work allowed me to evidence until satiation the plurality of the 'I'. Careful clairvoyant observations allowed me to effectively make evident the existing intimate relation between defect and entity.

MY RETURN TO TIBET, 1969

07

It is noticeable and evident for our patient readers to grasp, to conceive the idea of small, shouting and quarrelsome 'I's , which are a type of malignant entities that personify defects. The disorderly and absurd coexistence inside of our psyche for these diverse entities is not an obstacle.

My Return to Tibet, *1969*

07

Buddha taught that the ego is constituted by a sum of psychological aggregates (Devil 'I's). Such aggregates are perishable. The unique thing that within ourselves assumes transcendental aspects of everlastingness is our Innermost Buddha. Unfortunately, this wretched humanity does not have Him incarnated.

My Return to Tibet, *1969*

07

Orthodox esoteric Buddhism teaches that the Ego is a sum of psychical aggregates. The Egyptian book "The Occult Abode" mentions with great emphasis the Red Demons of Seth (the devil egos that constitute the Ego).

The Three Mountains, *1972*

07

The "I" does not possess any individuality whatsoever; it is a sum of psychic aggregates which personify our psycho logical defects, a bunch of errors, passions, hatreds, fears, vendettas, jealousies, anger, lust, resentments, attachments, covetousness, etc.

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

07

These psychic a of violence, carrying symbolic rifles wanted to attack the creature that was hiding, however, the latter and his assailants were all psychic aggregates, component parts of the same ego; the pluralized "I" in its totality. To wallow in so much mud, to flee from one's selves, to feel fear for oneself, the "I" facing the "I", parts of oneself confronting parts of oneself; is certainly the horror of horrors, the unspeakable, a terror that words cannot express. It is in this manner that the conscience of the dead in the fifth infradimension of the planet Earth, comes to know its own evils, its own horrors, its unusual violences, its fateful wrath.

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

07

Certainly the ego is a sum of psychic aggregates; we can also call the latter, “I’s” Our cited “I” is then, a sum of small, hassaling and yelling “I’s” that we carry inside. If we call them demons we do not ns a specific definitive error.

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

07

Certainly ladies and gentlemen, the ego that we carry within is made up of thousands of demon “I’s” that represent our psychological defect.

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

07

Afterwards, the Adorable One showed me in the astral light, that which should die in myself. Then I saw the Pluralized “I” formed by a multitude of tenebrous entities, a true mass of perverse subjects, psychic aggregates, of distinct types, living demons personifying errors.

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

07

It is in this manner my friends, that I came to know that the “I” is not something individual, but it is a sum of psychic aggregates; a total of multiple quarrelsome and yelling “I”.

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

07

The ego or “I” is composed of additions and subtractions of subjective, inhuman and bestial elements that have a beginning and an end.

The Secret Doctrine of Anahuac, 1974

Each "I" seems a true person: it has an intellectual center, an emotional center and a motor-instinctive-sexual center.

The Fifth Gospel

Each of our defects is personified by one "I" or another. Since we have thousands and even millions of defects, it is obvious that many people live within our interior.

Treatise of Revolutionary Psychology, 1975

07

The 'I is composed of thousands of psychic aggregates that personify our psychological defects.

Pistis Sophia Unveiled, 1983

07

The entire ensembles of psychic aggregates, which are living personifications of our psychological defects, constitute the ego, the 'I'.

Pistis Sophia Unveiled, 1983

07

The ego in itself, is plural. It is a sum of multiple, psychic inhuman aggregates, which are living personifications of the psychological defects that we carry within our interior. Pistis Sophia descends into the Chaos, by the command of the Father of all Lights, and by the command of the Self-willed.

Pistis Sophia Unveiled, 1983

07

Obviously, each defect has multiple psychic aggregates that process themselves in the seven and in the forty-nine levels of the Being.

Pistis Sophia Unveiled, 1983

07

Delving a little deeper into this, thinking about this matter of the aggregates or the Red Demons of Seth, or values –or however one wishes to call the various parts of the "I", the Ego–, we reach the conclusion that the Ego, in itself, is not completely individual.

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

07

So, what is the "I"? A sum of demons! That is clear. That is the psychological "I". Thus, really, the "I" does not have an individuality. We have to accept "the doctrine of many". In Tibet, the "I's" are called psychic aggregates, and the "I" is not an "I", but "I's".

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

07

Each one of our psychological defects is personified by some ghost, by some "I", and as we have many defects, obviously, we have many "I's". Anger is an "I"; greed is another; lust, another; envy, another; pride, another; laziness, another; gluttony, another, and from there beyond, follow thousands of "I's". Each "I" seems a true person: it has an intellectual center, an emotional center and a motor-instinctive-sexual center. Thus, many persons live within a person, and these are the "I's".

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

07

Master: Values, right? The values represent, in reality and in truth, the human being. The "I" is nothing more than a sum of values, and that is all. That is, within us there is a sum of values; we are mathematical points in space that we access to serve as a vehicle for certain sums of values. What are the values? All the psychological elements that we carry inside, the "I's" of which I am speaking; those are the values. We carry good "I's" also, and we carry bad "I's"; and we carry useful "I's" and carry useless "I's".

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

07

The doctrine of the many affirms that we do not have an individual "I", but many "I's". There is the "I love", the "I hate", "I am jealous", "I have rancor", "I have resentments", "I have lust", "I am going to take revenge", "I am a merchant", "I need money", etc.

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

07

Each one of our psychological defects, undoubtedly, is personified by some "I". In the ancient Mysteries of Egypt, they spoke of the "Demons of Seth"; these represent, of course, our seven deadly sins. Virgil, the poet of Mantua, said: "Even if we had a hundred tongues to speak and a palate of steel, we would not finish enumerating all of them completely." All these defects that we have are personified by tempting demons, the biblical demons, the demons mentioned in the ancient texts –Kabbalah, magic...–. They are real "I's" and each of them has its own mind and its own will.

The Fifth Gospel · The Problem of Psychological Multiplicity

07

Many brothers have not been able to see clearly the difference between the Ego and the representation. We have said emphatically that the psychic aggregates, all together, constitute that which is called the Ego. Each psychic aggregate is the very vivid personification of some psychological defect. We have also said that, within each aggregate, there is a certain percentage of intimate Consciousness. We have clarified that, by disintegrating these aggregates, we liberate the Consciousness. We have given the techniques for you to follow.

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

07

Master: Certainly, the body of desires is nothing more than the Ego itself; it is not a body in itself, no sir. Well, it is a series of forms or aggregates that penetrate and interpenetrate mutually without becoming confused. If someone calls this "I", this Ego, "body of desires", it's his business; it cannot be called a body in itself either, but if one wants to call it like that, let it be called so.

However, it would not be correct, because the Ego does not have any individuality, it is not an organism; it is just a sum of aggregates.

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

07

In all human beings or, better said, in all the tri-cerebrated bipeds mistakenly called in this way, human, exists the Ego, the "I", the Myself. Such an "I" is formed by a group of dark, sinister and left-handed entities. It is obvious that these entities personify our psychological errors: anger, greed, lust, envy, pride, laziness, gluttony, etc. The group of all these defects personifies in the different "I's" which form the Myself, the Oneself, the "Seth" of Egyptian wisdom.

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

07

Since we have within us various psychic aggregates which personify anger, greed, lust, envy, pride, laziness, gluttony etc., well, all these diverse psychic elements, unquestionably pull, –as I already said– in different directions, pointing toward the most diverse interests, they have their psychic energy mixed up in such and such interests, in such and such values, etc.

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

III We have a pluralized "I" within our animal lunar bodies

Kept whole and in order, the Buddha's Necklace chapter denies any permanent "I": small "I"s created in the five centres each believe themselves the whole until another takes their place. The division into a superior and an inferior "I" is rejected, and the Being stands apart from every kind of "I".

Authors who affirm the existence of a permanent or immutable ego or "I" are sincere and well intentioned, but they are mistaken. We need to know that we have a pluralized "I" within our animal lunar bodies. Hatred, jealousy, anger, covetousness, lust, envy, pride, laziness, gluttony, etc, all emotions, all sensations, all thoughts, all sentiments, and all passions consist of small " that are not in any way related to or coordinated with each other.

THE BUDDHA'S NECKLACE, 1967

There is no integral, unitotal "I," but a multitude of wretched, screaming, quarrelsome "I's" that fight among themselves, struggling for supremacy.

THE BUDDHA'S NECKLACE, 1967

07

The "I's" which we have within our lunar bodies are true demons, created by ourselves. A particular "I" may automatically follow another "I's" and some appear to be accompanied by others; however, there is no order in all this, no true unity, only accidental associations, small groups associating in an unconscious and subjective way. Each one of these small "I's" represents only a small part of the totality of our functions, but each one thinks, wrongly, that it is always the whole. When the intellectual animal, wrongly called man, says "I," he feels that he speaks of his total self, but in reality, what he refers to is one of the small "I's" of a legion of "I's"

THE BUDDHA'S NECKLACE, 1967

07

The "I" which today swears fidelity before the altar of Gnosis believes itself to be the whole, unique, and complete person, but it is only one of the legions of "I's."

When that particular “I” falls from his position of command, another “I” which is the enemy of Gnosis occupies its place. Then, that person who seemed so enthusiastic about Gnosis is transformed into an enemy, attacking our movement, our doctrine, etc.

The Buddha’s Necklace, 1967

07

The “I” that today swears eternal love to a woman thinks he is the only one, the master, the complete man, so he says, “I adore you, I love you, I would give my life for you,” etc., but when that lovesick “I” is displaced from his position of command by another “I,” then that man leaves that woman and falls in love with another.

The Buddha’s Necklace, 1967

Each one of these small “I’s” represents only a small part of the totality of our functions, but each one thinks, wrongly, that it is always the whole.

The Buddha’s Necklace, 1967

All these small “I ‘s” are real demons that live within the lunar bodies and are created in the five centers of the machine. These five centers are intellect, emotion, movement, instinct, and sex. We discussed the five centers of the human machine thoroughly in our last Christmas message. It is lamentable that human beings, due to a lack of knowledge, are creating in these five centers innumerable demons, which steal part of their consciousness and their life.

The Buddha’s Necklace, 1967

07

Also, without a doubt, sometimes some foreign demons or “I’s,” created by other people, enter our lunar bodies. Those foreign “I’s” steal part of our

consciousness. They settle down in any of the five centers of the human machine and, as a result, are transformed into part of our ego (the "I").

The Buddha's Necklace, 1967

07

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

07

Many pseudo-occult or pseudo-esoteric schools divide the "I" in two. They assert that we have a superior, divine, and immortal "I" and believe that the "superior I" or divine ego should control and totally dominate the "inferior I." This concept is totally false because superior and inferior are the two sections of the same thing.

The Buddha's Necklace, 1967

07

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

Atman, the Being, has nothing to do with any kind of "I." The Being is the Being and is beyond any type of "I." Our Real Being is impersonal, cosmic, ineffable, and supremely divine.

The Buddha's Necklace, 1967

18 PASSAGES

IV A psychological multiplicity, a sum of "I's"

The body works as a whole, but the inner life of the humanoid has no psychological unity. Those who put a Superior "I" on the altar are answered with Louis, who is not always Louis, because another within him wants what he refuses.

Indeed, the rational mammal mistakenly called the human being does not possess a defined individuality Unquestionably, this lack of psychological unity in the humanoid is the cause of so many difficulties and bitterness.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

The physical body is a complete unit and works as an organic whole unless it is ill. However, the internal life of the humanoid is in no way a psychological unit.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

The most critical aspect of all of this, in spite of what the diverse pseudo-esoteric and pseudo-occultist schools might say, is the lack of psychological organization in the intimate depths of each person.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Certainly in those conditions, an accordant work, as a complete harmonious unit in the internal life of people, does not exist.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

The humanoid, in regards to his internal state, is a psychological multiplicity, a sum of "I's"

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

The learned ignoramuses of this tenebrous era pay homage to the "I" they deify it; they place it on altars; they name it Alter Ego, Superior "I," Divine "I," etc.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

The "know-it-alls" of this dark age in which we live do not want to realize that the Superior "I" or the Inferior "I" are two sections of the same pluralized ego...

Treatise of Revolutionary Psychology, 1975

07

Indeed, the humanoid does not have a Permanent "I," but instead he has a multitude of different infra-human and absurd "I's."

Treatise of Revolutionary Psychology, 1975

07

The wretched intellectual animal mistakenly called a human being is similar to a house in disorder where instead of one lord, many servants exist who always want to command and to perform their own whims.

Treatise of Revolutionary Psychology, 1975

The learned ignoramuses of this
tenebrous era pay homage to the "I"
they deify it; they place it on altars;
they name it Alter Ego, Superior
"I," Divine "I," etc.

Treatise of Revolutionary Psychology, 1975

The greatest error of cheap pseudo esotericism and pseudo occultism is to assume that others possess or that one has a permanent and immutable "I," without a beginning and an end...

Treatise of Revolutionary Psychology, 1975

07

If for at least one instant, those who think in the way previously described were to awaken consciousness, they would then clearly see for themselves that the rational humanoid is never the same "one" through a long period of time...

Treatise of Revolutionary Psychology, 1975

07

Thus, from a psychological point of view, the intellectual mammal is continuously changing...

Treatise of Revolutionary Psychology, 1975

07

To think that a person named Louis is always Louis is like a joke made in very bad taste...

Treatise of Revolutionary Psychology, 1975

07

That subject called Louis has other "I's," other "egos" in himself, who, in different moments, express themselves through his personality. Therefore, even if Louis does not like covetousness, another "I" within him, lets call him Peter, likes covetousness, and so on...

Treatise of Revolutionary Psychology, 1975

07

No person is the same in a continuous manner. Indeed, one does not have to be a sage in order to fully realize the innumerable changes and contradictions of each individual... Therefore, to assume that someone possesses a permanent and immutable "I" is equivalent to committing an abuse against our fellowmen and against oneself...

Treatise of Revolutionary Psychology, 1975

07

Thus, many people, many "I's" live inside each person. Any awakened or conscious person can, in a direct way, verify this by himself...

Treatise of Revolutionary Psychology, 1975

07

Since superior and inferior are two portions of the same thing, it is not irrelevant to state the following corollary: superior "I" and inferior "I" are two aspects of the same tenebrous and pluralized ego.

Treatise of Revolutionary Psychology, 1975

07

The ego, the "I," is never something individual, unitary, a total unity. Obviously the "I" is "I's"

Treatise of Revolutionary Psychology, 1975

16 PASSAGES

v If one accepts the doctrine of the many, he can transform himself

Against the doctrine of the One, which keeps a single permanent "I" to be improved, stands the doctrine of the many, taught in Tibet and in the Egypt of the Pharaohs before Gurdjieff carried it west. Whoever takes his defects as functions of one "I" stays identified with them and cannot change.

What continues is the essence, that is to say, the GHOST OF THE DEAD PERSON. Within the ghost, the RE-INCARNATE EGO, the SELF is found. This is the Legion of Devils which continues. It is a mistake to divide ourselves between two EGOS, one a superior sort and the other inferior: The EGO is a LEGION OF DEVILS, which normally develops within us; that is all.

The Book of the Dead, *1965*

Superior "I" or Inferior "I" are two sections of the same Pluralized Ego (Satan). The Being is the Being and the reason for the Being to be, is to be the same Being. The Being transcends the personality, the "I" and individuality.

The Solar Bodies, *1968*

07

We can certainly certify without any inconsistency the tremendous fact that for each person there is only one Ego, pluralized and terribly perverse.

The Three Mountains, *1972*

07

The sinister, malevolent and tenebrous 'I' — be it superior, middle, or inferior — is an addition, subtraction and continuous multiplication of inhuman psychic aggregates. The so-called superior I is certainly a trick of the self, an intellectual ruse of the ego, who seeks getaways to continue its existence; it is a subtle way of self-deception.

The Secret Doctrine of Anahuac, *1974*

07

Unquestionably, such people mortally hate the doctrine of the many "I's."

Treatise of Revolutionary Psychology, *1975*

07

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

Treatise of Revolutionary Psychology, 1975

07

Those who reject the Doctrine of the Many "I's" are clearly demonstrating that they have never observed themselves seriously.

Treatise of Revolutionary Psychology, 1975

07

When an individual continues with the absurd conviction that myself is "one," such a person possesses a permanent "I" Then, the serious work upon oneself becomes more than impossible.

Treatise of Revolutionary Psychology, 1975

07

Whosoever takes all his psychological processes as functionalisms of a unique, individual and permanent "I" is identified with all his errors. He has them so tied to himself that he has lost the capacity to separate them from his Psyche.

Treatise of Revolutionary Psychology, 1975

07

If one accepts the doctrine of the many, he can transform himself; but if he does not accept it, transformation is impossible. The "I's" are inside the body of man, this is serious.

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

07

Psychologists usually believe that we have only one "I" and nothing else. In Gnosis, we think differently. In Gnosis, we know that anger is an "I", that greed is another "I", that lust is another "I", that envy is another "I", that pride is another "I", that gluttony is another "I", etc. Virgil, the poet of Mantua, the author of the Aeneid said that "even if we had a hundred tongues to speak and a palate of steel, we would not be able to finish counting our defects, enumerating our defects completely." They are so many!

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

07

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

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

07

While we believe that the "I" is an individuality, that we have a permanent "I" and that all our defects are nothing but functionalisms of that permanent "I", any possibility of change is absolutely impossible.

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

07

Obviously, my dear brothers, we must comprehend the "doctrine of the many". Some have said that I have taken the doctrine of the pluralized "I" from Mr. Gurdjieff and that "how is it possible that I, being the Avatar of the Age of Aquarius, took it from him". They are wrong, I have not taken that doctrine from Gurdjieff, nor is Gurdjieff the author of that doctrine. Gurdjieff took it from Tibet, it is a Tibetan doctrine, and I have taken it from the Egypt of the Pharaohs; I knew it in Egypt –I also knew it among many archaic schools–. The first ones to teach it were the Avatars of Lemuria. So, Gurdjieff took it from Tibet and I took it from Egypt –I do not think that it is a crime to have taken it from Egypt–. Except that in the ancient Egypt of the Pharaohs, the "I" was not called Ego –"Ego" is a Latin term–; the pluralized "I" was called Seth. All psychic aggregates –cited by Tibetans, not exclusively by Gurdjieff– were called "Red Demons of Seth".

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

07

In Tibet, the doctrine of the many is the foundation of Lamaism. There is no doubt that Mr. Gurdjieff – who has been in Tibet as a lama– took the doctrine from there to advocate it in the Western world. This does not mean that the doctrine was his exclusive property. The doctrine of the many is well-known in Tibet and when it is said that the psychic aggregates that personify our errors must be destroyed, the Tibetans express it in the following manner: "The inner Buddha must destroy the doctrine of the many in himself" –observe that way of speaking–, that is, to put an end to the inhuman elements that we carry in our interior.

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

07

By adoring the Ego, any possibility of change is absolutely impossible, because if those poor people had the sense of intimate self-observation, then everything would be different. They would realize that this Ego is no more than a sum of "I's" –that is to say, they would see it clearly for themselves, not because someone else told it to them, but in a direct way– and that all those "I's", each one of them in itself is like a person.

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

19 PASSAGES

VI My name is Legion

The possessed man of the Gospel gave his name as Legion, and each of the seven demons cast out of Mary Magdalene heads a legion of its own. Arjuna's kinsmen on the battlefield and the three, the seven and the thousands of secondary sins name the same crowd within every person.

It is urgent to know that the 'I' is a system of egos, a legion of devils bred like animals in the gutters of men. Each ego is a small self that has a certain self-independence. These selves, these evil egos quarrel amongst themselves. "I'll read the newspaper," says the intellectual self. "I'll take a bike ride and contradict the driver 'I'." "I have hunger," says the I of gluttony. "I am cold", says the I of metabolism' "You will not stop me," cries the passionate 'I' in defense of these 'I's.

CHRISTMAS MESSAGES, *1952-66*

Behind these come the Seven Deadly Sins. Each of these is personified by a self, an ego. Anger, Greed, Lust, Pride, Envy, Sloth and Gluttony: these are the seven evil selves that live within us. The legion of secondary defects follows them. The illusion of a "Total Self" is the legion of the evil ego. These egos, which have already been studied by Franz Hartman, live in the underworld of human animals, eating, sleeping, breeding and living off our vital principles.

CHRISTMAS MESSAGES, *1952-66*

07

We must know that the Being, the Innermost, the Spirit, is the reality. However, another factor in discord exists within us: the ego, the myself. It is interesting to comprehend that the "I" is pluralized. The "I" is constituted by many "I's" which wrangle amongst themselves; they fight amongst themselves because each one wants the control of the human personality. These "I's" are three, seven and a legion. The three basic ones are: the demon of desire, the demon of the mind and the demon of evil will. The seven are the seven capital sins: Lust, Anger, Greed, Pride, Envy, Gluttony and Laziness. The legion is constituted by all the thousands of secondary sins.

CHRISTIC AZTEC MAGIC, *1973*

07

The three, the seven and the legion are small animal elements, “I’s” which are created by the mind. These animal elements are the enemies who live within our own house. These animal elements live within the kingdom of our soul and they nourish themselves with the inferior substances of our lower animal depths. What is the worst is that these animal elements have stolen part of our own consciousness. This is demonstrated by the following assertions: “I am angry, I am greedy, I wish, I feel envious, etc., etc., etc.”

Christic Aztec Magic, 1973

07

The human being today is nothing more than a legion of devils, filled with intimate contradictions.

Tarot and Kabalah, 1978

07

It is said that when the Adept wins the battle he takes refuge in the Eye of Horus and is covered by the Triple Veil, being protected from the Red Demons of Set. He becomes invisible to the Red Demons and they can do nothing to harm him. Clearly, this is none other than the pluralised “I” of each person which is a legion of demons. There is no doubt that all of these devils are living personifications of our own errors and psycho logical defects.

Tarot and Kabalah, 1978

07

I can say to you that in the beginning one does not much notice the presence of the Child within oneself. He is born amongst the animals of the stable, which are none other than the animals of desire, the passions, the vices and defects which keep the consciousness trapped. These are the elements which make up the “pluralised I”. The “I” is really formed of animal elements, these are nourished from the inferior substances of the lower animal depths of man, there they live and multiply. Each animal elemental represents a particular defect; these make up what is called ego, the animals of the stable where the Child is born in order to save the man.

Tarot and Kabalah, 1978

07

Our assertion has a copious documentation in every sacred text of ancient times. As a living example of our assertion, we can remember the bloody battles of Arjuna against his beloved relatives (the Egos) in the "Bhagavad Gita" (The Song of the Lord). It should be clear that these subjective, psychic aggregates evidently personify the entire set of psychological defects which all of us carry inside.

The Three Mountains, 1972

07

Those fighting, noisy egos constitute the dark legions, against which Arjuna had to fight following orders coming directly from the blessed Lord Krishna (see "The Bhagavad Gita").

The Three Mountains, 1972

Clearly, this is none other than the pluralised "I" of each person which is a legion of demons.

Tarot and Kabalah, 1978

> *In the sacred land of the Vedas, Arjuna trembles and becomes distressed on the battlefield when he understands that he must kill his own relatives (his multiple I's or psychological defects, the enemy's army).*

The Secret Doctrine of Anahuac, 1974

07

Unquestionably, what the human machine may say or do in any given moment, depends exclusively on the kind of "I" which is controlling him in those instants. It is said that Jesus of Nazareth drove seven demons out of the body of Mary Magdalene, seven "I"s, living personifications of the seven deadly sins.

The Great Rebellion, 1975

07

Obviously, each of these seven demons is head of legion, therefore we can establish as corollary that the intimate Christ was able to expel from the body of Mary Magdalene thousands of "I"s.

The Great Rebellion, 1975

07

So, a multiplicity of "I's" exists within us, it is obvious. When Jesus of Nazareth interrogates the possessed person in the biblical Gospel, and asks him for his name, he responded: "My name is Legion", is it then "Legion" the name of each one of us? If we have multiple "I's", living personification of our defects, then we are deep down, looking closely at things, like possessed people. Are we perhaps possessed people?

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

07

> *Old traditions say that Jesus of Nazareth took seven demons out of the body of Mary Magdalene. What are those seven demons? Well, the seven deadly sins: anger, greed, lust, envy, pride, laziness, gluttony. But each of them is the head of a legion, and just as there are capital sins, there are also venial sins, and many others that are also sufficiently serious. Therefore, all of those are demons, according to the Holy Scriptures.*

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

07

The "I" is a sum of psychological defects: anger, greed, lust, envy, pride, laziness, gluttony, etc. They say that Jesus of Nazareth expelled seven demons out of Mary Magdalene's body. They represent the seven deadly sins; each one of them is head of legion. When Jesus asked the possessed from the Gospel what his name was, he answered: "My real name is Legion". This means that the "I" is legion, legion of demons; that is clear.

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

07

So, each one of us is possessed, each one of us carries within himself a legion of devils. This bothers us –that they speak to us like that– because we feel that we

are very good people, but that is the reality. Or does any of you think that he does not carry within himself the seven deadly sins?

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

07

> *Each of you is a "legion". Let us remember what Master Jesus asked the possessed person from the Biblical Gospel: "What is your name?" And the possessed person answered: "My name is Legion!" What is the name of each one of you present here? Legion! You do not have a true individuality, you have not attained it. The Consciousness in each one of you sleeps terribly. Why? Because it processes itself by virtue of its own bottling; therefore, it is in a state of hypnosis and that cannot be denied.*

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

07

Unfortunately, I tell you: we are many, that is, each one of us is many people, is legion.

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

07

> *When Jesus of Nazareth interrogates the possessed one in the Christian Gospel, demanding him his name, he responds: "My name is Legion." So, each one of us is legion.*

The Fifth Gospel · Causes and Consequences of the Kundartiguador Organ

Part Two – Each "I" has its own mind

1 Each 'I' has its own diabolical mind

From the Christmas Message on the pluralised "I", in order: the astral ghost of the dead is a facade of many autonomous phantoms, each with its own mind, and the deceased becomes many. Two later passages make the plurality of the "I" the foundation of the plurality of the mind.

When we study the astral ghost of a deceased person, we see a phantom-like facade. Inside this phantom-like facade there are many phantoms that are projected in different directions within the internal worlds. Each one of these phantoms enjoys autonomy. Each one of these phantoms is an 'I'. Each 'I' has its own diabolical mind.

CHRISTMAS MESSAGES, *1952-66*

People say that we have one mind. We say that we have many minds. In everyday life these phantoms of the pluralised 'I' debate and squabble for supremacy. Each of them wants to be the absolute master. The 'I' who swears to be faithful to Gnosis is displaced tomorrow by another 'I' who hates Gnosis. The 'I' that today swears to love a woman is displaced tomorrow by another 'I' that mortally hates her.

CHRISTMAS MESSAGES, *1952-66*

07

So, man is still irresponsible. Man still has no real identity. Only those who engender their souls have a true identity. The mortal man thinks and believes that he has consciousness and will. The reality is different. Man has not awakened consciousness. Man is still not immortal. Man still has no real will and confuses the force of desire with willpower.

CHRISTMAS MESSAGES, *1952-66*

Each 'I' of this tragic movie of life has its own mind, its own ideas and criteria; one thing which pleases one 'I', displeases another 'I'.

Christmas Messages, 1952-66

When we examine in the internal worlds the ghost of a deceased person, we understand that it is no more than a phantom that is cold and profoundly asleep. When we analyse it in depth, this ghost becomes a legion of ghosts. Which of these is the one that was loved by those that loved the person on earth? Really, the deceased person becomes many. What is real? The truth we hold is that the person died. What follows is a legion of demons, the pluralised 'I' that after some time reincarnates to satisfy desires. That is all.

Christmas Messages, 1952-66

07

A PRACTICE

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

Christmas Messages, 1952-66

07

Really, the plurality of the 'I' is the foundation of the plurality of the mind. The 'I' is a legion of devils. Each devil has its own mind. The organic machine is under the control of many devils that do not even know one another; devils that argue among themselves, devils that fight for supremacy, devils of desire; devils of the memories, appetite, fears, hatreds, violence, passions, envies, covetousness, lust, pride, jealousy, anger, etc. The mind has no individuality and nevertheless

the pseudo occultist texts speak marvelously about human individuality. So much ignorance causes pain. Egotism is the foundation of ignorance. We need to dissolve the ego. Only by dying to the Myself, only be de-egotizing ourselves, do we individualise. But individuality is not everything: later we have to arrive at Super Individuality.

Christmas Messages, *1952-66*

07

As a movie of successive events, the 'I's' pass in a successive order on the screen of life in order to represent their own role within the painful drama of life. Each 'I' of this tragic movie of life has its own mind, its own ideas and criteria; one thing which pleases one 'I', displeases another 'I'.

Christmas Messages, *1952-66*

11 We have many minds and many wills

A thought does not come from a single thinker: each "I" uses the intellectual centre in turn, so there are as many minds, wills and feelings of oneself as there are aggregates. An individual mind belongs only to one who has built the mental body.

Each small "I" has its own ideas, its own criteria; true individuality does not exist in the poor Intellectual Animal. His concept, actions, ideas, depend on the "I" which dominates the situation in those moments.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

Answer: The question that the gentleman asks is erroneous in its depths; this means that it is posed wrongly. The pluralized ego is mind; we have already clearly spoken and have said that the intellectual mammal mistakenly called man does not have a mind, but minds. Indubitably, the diverse psychic aggregates that constitute the ego, are nothing more than the diverse mental forms, pluralization of understanding, etc.

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

07

Diverse thoughts surge from the intellectual center, not from a permanent "I" as the learned ignoramuses foolishly assume, but from the different "I's" in each of us. When a person is thinking, he firmly believes that he is the one who is thinking in himself and by himself.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

The wretched intellectual mammal does not want to realize that the multiple thoughts that cross his mind have their origin in the different "I's" which we carry within.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

However, each of the different "I's" that we carry within utilizes our intellectual center. At any time, as often as possible, each of them utilizes the intellectual center in order to think.

Treatise of Revolutionary Psychology, 1975

07

Many negative thinkers exist within each one of us, as many thoughts of the same class. Examining this subject matter from the pluralized angle of "thinkers and thoughts," it is understood then that each one of the "I's" that we carry in our psyche is certainly a different thinker.

Treatise of Revolutionary Psychology, 1975

07

It is clear to comprehend that each "I" possesses its own particular, unconscious will. The innumerable wills engrossed in the "I's" frequently clash with each other, making them impotent, weak, miserable, victims of circumstances, incapable, due to that reason.

Treatise of Revolutionary Psychology, 1975

07

It is said that man has a mind. We say that man has many minds, each one a ghost of the plural "I". Each "I" has its own mind and even its own self-independence. Man is a sleeping machine driven by the legion of the "I". We must engender the Christ Mind.

Esoteric Course of Kabbalah

07

Everyone talks a lot about the mind; different schools want to teach us how to control the mind, but what mind do the followers of the most diverse organizations refer to? Within us there are thousands of minds. Take into account that each of our psychic aggregates has its own mind, its own ideas, its own criteria, its own thinking.

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

07

Master: The intellectual animal, mistakenly called man, does not yet possess an individual mind, he has not created it, he has not formed it. The mind –the Manas, the mental substance– is devoid of individuality, it has various forms, it is made up in the form of psychic aggregates, which are not unknown to esoteric

Buddhism. All these multiple quarrelsome and screaming "I's", which together form the Myself, are made up of more or less condensed mental substance. This is why we continuously change our mind.

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

Therefore, within each person there are as many minds as many "I's" exist.

The Fifth Gospel

Master: Certainly, the intellectual animal does not have an individual mind; instead of one mind, he has many minds. Creating the mental body and dissolving the Ego is urgent when one wants the authentic revalorization of the Being.

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

07

So, in the name of truth, we have to affirm that we have many minds and many wills. If we do not possess a unique "I", obviously, we have to have many minds, many "I's". Each "I" has its own mind, and each "I" is endowed with will and desire. Each "I" is like a person within us, and if we have many "I's", there are many persons who live within us.

The Fifth Gospel ·The Problem of Psychological Multiplicity

07

We have been told, and it is true –that any advanced esotericist can verify it for himself– that the Ego is not individual. The Ego, in itself, is a sum of psychic aggregates, as is said in esoteric Buddhism. Each one of the aggregates that make up the Myself, the Oneself, the "I", the Ego, is an entity, is an "I" with its own mind. So, each of those "I" that make up the set called Ego has its own

mentality, its own criteria, its own ideas, beliefs, emotions, passions, volitions, etc.

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

07

This matter of the feeling of oneself is something tremendous, because one feels that one feels, one feels that one exists, one feels that one lives, one feels that one is, has a heart and feels, and says: "I, I, I". But the "I's" are many. Which of the feelings is, then, the exact one? Reflect a little on this matter, think! It is worth trying to comprehend this matter.

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

07

Therefore, there are in us as many feelings as there are psychic aggregates or "I's" inside us. If we have ten thousand psychic aggregates, undoubtedly, we will have ten thousand feelings of ourselves. Each "I" has its own feeling. Thus, a guideline to follow in our work upon ourselves is this matter of the feeling.

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

07

Looking at things from all these angles, we can clearly see that we do not have only one mind, but thousands of minds which contradict each other, they argue among themselves; that we do not have only one defined will, we don't have one permanent Ego, but thousands of wills; that our Consciousness is turned into pieces, shaken by the storms of the inferior emotions. In one word: we are abnormal beings.

The Fifth Gospel · Causes and Consequences of the Kundartiguador Organ

07

Indeed, liberating the Essence, unbottling the mind and the will is not an easy thing. The mind itself is a substance, it is Manas, but it is bottled up among the aggregates and, therefore, it has turned not into one mind but into many minds, in thousands of minds; each psychic aggregate has its own mind, and since there are thousands of aggregates, there are thousands of minds.

The Fifth Gospel · Causes and Consequences of the Kundartiguador Organ

07

The mental body, the body of objective reason, is something wonderful. People do not have one mind, but many minds. Since each of the psychological defects which we carry inside us is personified by an "I", obviously, we possess many "I's", and each one of these has its own criteria, its own way of feeling and its own way of acting.

The Fifth Gospel · The Objective Reason of the Solar Man

07

Therefore, within each person there are as many minds as many "I's" exist. But an individual mind is only possessed by those who have fabricated the mental body. Such body is elaborated, it comes to crystallize, to take shape through the transmutation of the sacred sperm.

The Fifth Gospel · The Objective Reason of the Solar Man

07

Each small I of those which constitute the legion called Ego, really has its own personal criteria, its own projects, its own ideas and its own rhetoric.

The Revolution of the Dialectic

III Many people exist within each person living in the world

Each "I" has three brains, its own criteria and its own commitments, and so is a complete person. The personality is the instrument through which these persons act one after another, and nobody remains the same for half an hour.

If we think of each "I" as a different person, we can then emphatically state the following: "Many people exist within each person living in the world."

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Unquestionably, many different persons live inside each one of us, some of them are better than others, and others are worse...

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Each one of these "I's" each one of these persons, struggles for supremacy As often is possible, each one of these "I's" wants to be exclusive. Each one wants to control the intellectual brain or the emotional and motor centers until another substitutes it...

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Many people live inside of us; we are never identical.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Many times before falling asleep, at the precise instant of transition between vigil and sleep, we feel within our own mind different voices that talk to each other. Those are the different "I's" that must in such moments break all connection with the different centers of our organic machine, so as to then submerge themselves in the molecular world within the Fifth Dimension.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Our personality is merely the instrument of different people, “I’s.” Each one of those persons (“I’s”) fulfills its commitments through the personality.

Treatise of Revolutionary Psychology, 1975

07

They would discover within themselves all the multiplicity of persons or “I’s” which live within our interior.

Treatise of Revolutionary Psychology, 1975

07

Well, indeed the harsh reality is that we have those “I’s”. Each one of those “I’s” has a mind to think, has a will, has a heart to feel, it moves, walks, and can enter and leave the physical body at will. Therefore, many people live in one person. Each “I” is a person. If we think that someone is the same person even for half an hour, we are abusing that person and we are abusing ourselves, because nobody is the same for even half an hour.

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

07

In the name of truth, we must recognize that we do not have a defined individuality. I say clearly that many persons live inside each person. This could be rejected by the fanatics of the materialist dialectics, but it could never be rejected by truly intelligent men.

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

07

Where is our individuality? Today we promise something and tomorrow we promise something else, today we say one thing and tomorrow another. What continuity of purposes do we truly have? Within us live many persons, many ghosts of ourselves, many “I’s”.

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

Each one of us has the pluralized "I"; that is, within each of us, there are many "I's" and each "I" is a person.

The Fifth Gospel

Each one of those "I's" is a complete person by itself. That is, many persons inhabit the human body: the "I hate", the "I love", the "I envy", the "I have jealousy", the "I have lust", etc.

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

07

The pluralized "I" is now analyzed in experimental psychology. Each one of us has the pluralized "I"; that is, within each of us, there are many "I's" and each "I" is a person. If we say that within a person live many persons, we are telling the truth. Each one of those persons that live within ourselves has its own criteria, its own ideas, its own thoughts, and its own longings, etc.

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

07

Each one of those "I's" has three brains: the intellectual, located in the head; the emotional, in the heart; and the motor-instinctive-sexual, in the spine. Each one of those "I's" is a different person.

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

07

Continuing with these philosophical disquisitions, we will say that each psychic aggregate is like a person within us. There is no doubt that these aggregates possess the three brains: intellectual, emotional and motor-instinctive-sexual; that is, every "I" or aggregate is a complete person. Each "I", each aggregate, has its own individual criterion; it has its ideas, its concepts, its desires; it performs certain acts; each aggregate enjoys certain things, a certain autonomy.

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

In reality and in truth, brothers, each one of the psychic aggregates that emerges in us has certain commitments. We could say without any exaggeration that the thief, for example, carries inside himself a cave of thieves, each one of them with different commitments, in different days, times and places; that the unredeemed fornicator carries inside himself, to top it all off, a house of prostitution; that the murderer, obviously, carries in his psyche a club of assassins. Of course, each one of these, deep down, has his commitments; the merchant inside himself carries a market place, and so on and so forth.

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

We know well that the humanoid does not have an individuality. Within each person thousands of persons live. If we think, for example, that Aladdin – who is sitting there– is there all the time, it is not true, Aladdin is not there all the time. Maybe after a while he is Aladdin and a while later he is Jacinto, and a while later he is Jose, and a while later he can be Pedro, or Pablo, Juan or Diego; that is obvious.

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

07

We already know that each person who lives within us is an "I", and that there are many "I's". Now, each "I" has its own mind, each "I" has its own will, each "I" has its own criteria, its own ideas and ways of thinking.

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

07

This means that there are also thousands of wills within each person, that is obvious. Now, if we think that each "I" also has the three brains –intellectual, emotional and motor–, we can infer from this that these self-independent "I's",

that dwell in us, are complete in themselves; they really seem like different people, and they are; it's not that they seem, it's that they really are different.

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

07

Each one of the "I's" which dwell inside us is like a different person; that is why we have clearly said that within each person there are many persons. Now you will understand why we affirm in an emphatic way that the humanoid is a mere machine, that humanoid beings are machines.

The Fifth Gospel · The Objective Reason of the Solar Man

07

Thus, we have within us not one, but many persons, many people who live within us, who are the "I's"; and the human body is a house where many people come in and out.

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

07

So all those "I's", as a whole, are people who live within one. Within each one of us live many people and each one of these people has his commitments, his ideas, his criteria, etc. So one believes one does, but one does nothing; everything happens to one, like when it rains, like when it thunders. And this which I am saying to you is fundamental, fundamental.

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

8 passages

IV The inner city, the psychological city

Man is pictured as the City of Nine Gates, a ship of passengers, a town with good and perverse neighbourhoods whose citizens do not know one another. Attention paid to one perverse inhabitant leads to worse streets, and visitors from outside also enter and take the brain.

Within ourselves there are many unknown lives; many "I's" that quarrel among themselves, and many "I's" that do not know each other. All of them live within man, just as man and all men live within the great spiritual body of Adam Kadmon.

The Perfect Matrimony, *1966*

These "I's" live within man just as man and all men live within cities, towns and religious congregations etc. In the same way that the inhabitants of a city do not know each other, so also, not all the "I's" that live within the City of Nine Gates (man) are known to each other. This is the great problem.

The Perfect Matrimony, *1966*

07

The so-called man does not yet have true existence. Man is still an unrealised being. Man is more like a house occupied by many people. Man is like a ship in which many passengers travel (many "I's"). Each has his own ideals, his projects, desires etc. The "I" that is enthusiastic about the work in the Magistery of Fire is later displaced by another "I" that hates that work, arid if the aspirant began to work in the Forge of Vulcan with much enthusiasm, then we see him later disillusioned, leaving the work and seeking refuge in any little school that offers him consolation. Then later another "I" intervenes to take him from there also. This is the greatest problem. Furthermore, there are many tenebrous visitors. Just as many people enter a city, including personas non gratas, individuals with bad habits, so this unfortunate tragedy is also repeated in the City of Nine Gates (man). Into this city there enter tenebrous inhabitants, who suggest evil ideas and stimulate animal desires. Unfortunately, man is ninety seven percent subconscious, and he clearly ignores all that happens in his interior. When these tenebrous inhabitants totally control the human brain, man does things that he

would not normally do for all the money in the world. Therefore it is not strange that even saints may have raped and murdered in one of those fatal moments.

The Perfect Matrimony, *1966*

07

The Magistery of Fire is extremely difficult because of the number of invisible people who inhabit and visit the City of Nine Gates. Each of these mysterious people, each of these "I's" thinks differently and has his own customs. Now we can explain so many of the problems in the home. The man who is enthusiastic about his wife today, tomorrow abandons her; the woman who is loyal to her husband to day, tomorrow goes off with another. This is the great problem.

The Perfect Matrimony, *1966*

Each of these mysterious people, each of these "I's" thinks differently and has his own customs.

The Perfect Matrimony, *1966*

Just as in this city of ordinary urban life, there are people of all kinds – neighborhoods of good people, neighborhoods of bad people– the same also happens in the inner city, the psychological city. In that psychological city many people live, many people... Our own "I's" are those people who live there. And there are neighborhoods of definitely perverse people, there are neighborhoods with average people, and there are neighborhoods that are more or less exclusive; our own psychological city is this.

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

07

All those persons, who live in that psychological city that we carry inside us, are our own "I's"; they are persons, persons... And those persons take advantage of any opportunity to manifest themselves through us. If one pays close attention,

for example, to an “I” of revenge, then he identifies with it, loses himself in it and it in him, and he ends up doing what the “I” wants: he commits very serious mistakes that lead him to prison.

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

07

In the physical world there are many people. Let us suppose that any person could lose himself in one through a miracle of magic. Then one would end up doing the outrageous things that this person has in his mind. Well, this is something similar. All those people who live in the psychological city are the “I’s”. And if one pays too much attention to a perverse “I”, it puts one in contact with the inhabitants of the most perverse neighborhoods of the psychological city; and those others put one in contact with other more perverse “I’s” who live on the different streets of the psychological city. Conclusion: one ends up committing outrageous things.

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

07

Conclusion, the ‘I’ is a legion of loose cathexis. These loose cathexis have already been studied by Franz Hartmann. They live in the lower animal depths of man; they eat, sleep, reproduce and live at the expense of our vital principles or free cathexis— muscular and nervous kinetic energy. Each of the ‘I’ which in their mass constitute the loose cathexis, the ‘I’, projects itself in the different levels of the mind and travels, longing for the satisfaction of its desires. The ‘I’, the ego, the loose cathexis, can never perfect itself. Man is the city of nine gates... Within this city live many citizens which do not even know each other. Each of these citizens, each of those small ‘I’ has its projects and its own mind; those are the merchants which Jesus had to cast out of the Temple with the whip of willpower. Those merchants should be killed.

The Revolution of the Dialectic



27 PASSAGES

V They all quarrel with each other and dispute for supremacy

No single centre of command exists. The strongest "I" seizes the capital centres of the machine, believes itself the only one and is overthrown, while heat, weather and the impressions of the moment decide which rises next.

In the Intellectual Animal, there is neither a single command center, nor an "I" or permanent Ego. Each idea, each sentiment, each sensation, each desire, each I desire this, I desire such and such a thing, I Love, I do not love, is a different I.

Esoteric Treatise of Hermetic Astrology, 1967

All these small and quarrelsome I argue among themselves, they fight for supremacy, they are not connected among themselves, nor coordinated in any way whatsoever. Each of these small I's depends on the changes of the circumstances of life and on the changes of impressions.

Esoteric Treatise of Hermetic Astrology, 1967

07

A true individual does not exist within the wretched Intellectual Beast. Each idea, each sentiment, each movement, each sensation, each desire, etc., are simply psychological manifestations of the distinct, different "I's" which are never connected amongst themselves nor coordinated in any way. Any given "I" will mechanically follow another "I" and some of them may even have the luxury of appearing to work together but not in any systematic order.

The Solar Bodies, 1968

07

In any given moment, each one of these Satanic "I's" represent only a meager part of our Psychological function; nonetheless, such an "I" believes itself to be the Lord, the Unique One, the Whole.

The Solar Bodies, 1968

07

Some times certain Diabolic "I's" (which do not belong to a certain person but which belong to other people's psyche) come and accommodate themselves within any of the Five Cylinders of the Human Machine. This is how the honest citizen becomes a thief and the one who never dared to kill, not even a little bird, suddenly is converted into a cruel assassin, etc.

The Solar Bodies, 1968

07

The "I," which all human beings carry within themselves, is a plurality and its true name is Legion. The sequence of these Diabolic "I's" (their continuance and terrible struggle for supremacy) depends upon many external and internal influences and finally.., upon Cosmic Radiations.

The Solar Bodies, 1968

07

The heat of the Sun and the good or bad weather, immediately gives way to the emergence of certain "I's" which take over the Human Machine. Some of these "I's" can be stronger than others.

The Solar Bodies, 1968

07

Among themselves, certain stronger "I's" dominate other weak "I's" however, their strength comes from the energy of the Cylinders of the Human Machine. All of the "I's" are the outcome of the external and internal influences. True individuality does not exist within the Intellectual Animal. Present humans are merely Machines.

The Solar Bodies, 1968

07

The terrible fact is by all means evident that the Papapurusha does not have a legitimate individuality, it is not a unique center of command, it is not a particular ray... Each idea, any sentiment, this or that sensation, 'I love', 'I do not love', is without a doubt a different, distinct 'I'... These multiple 'I's are neither joined amongst themselves, nor are they coordinated in any way. Each one of the m certainly depends upon the diverse exterior changes...

Parsifal Unveiled, 1970

07

Some capricious groups of quarrelsome and shouting 'I's have amongst themselves certain psychic ties, constituted by natural associations of a completely accidental type: fortuitous remembrances or special similarities.

Parsifal Unveiled, 1970

07

It is ostensible that each one of these fractions of the Papapurusha, each one of these psychic aggregates or 'I's represent, in any given moment, only a most inferior part of all our psychological functions. Nevertheless, it is unquestionable that any particular type of 'I' believes very sincerely that it is representing the whole...

Parsifal Unveiled, 1970

07

When the wretched intellectual animal mistakenly called human says "I he has the false impression that he is talking of himself in his total, integral aspect. But indeed, it is any one of the innumerable subjective fractions of his Papapurusha that is speaking. Moments later, he can totally forget it, and express with identical conviction any other antithetical idea, a simple manifestation of another 'I'.

Parsifal Unveiled, 1970

07

In the case of the humanoid machine it is obvious that the diverse psychic inhumane aggregates that, pushing against each other, control in diverse times the varying cerebral zones, integrally replace the cerebral nodules, the waves and the automatic machines with which scientists can control brains.

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

The "I," which all human beings carry within themselves, is a plurality and its true name is Legion.

The Solar Bodies, 1968

We mean by this that we have many "I"s and not a single one as learned ignoramuses always suppose.

The Great Rebellion, *1975*

07

Amongst the many "I"s there is no order or any concordance at all, they all quarrel with each other and dispute for supremacy. When any of them gains control of the capital centres of the organic machine, feels itself the only one, the master, but it is finally overthrown.

The Great Rebellion, *1975*

07

And this matter of the "I" is very serious. Deep down, we have many "I's" and this makes the human organism, as a consequence or corollary, a kind of puppet which is moved by different "I's". The human body, obviously, is the instrument of different "I's"; they fight among each other for supremacy, each of them wants to be the master, the lord. When an "I" manages to control the totality of the organic machine, it feels like it is the only one, but very soon it is displaced by another, and the struggle, in the end, continues.

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

07

All those multiple "I's" fight within us, they fight for supremacy; each one of them wants to be the master, the best one, the lord.

The Fifth Gospel ·The Precariousness of the Human Psyche ·*1st International Meeting of Hermetic Culture – Guadalajara. Jalisco, Mexico – October 28. 1975*

07

When I was young, I talked about the sub-conscious and its reflexes; I understood then that the "I" had many reflexes. Later, I understood that the "I" was pluralized, that within a person live many persons, and that these many were not at all in agreement, there was no order among them: they fought, they quarreled over supremacy. And when one of those managed to prevail over the organic machine, it was truly then, when it manifested itself with all its monstrosities, with all its aberrations. But later it was displaced by other "I's".

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

07

Now, among those aggregates or "I's", there is no harmony nor any agreement. They quarrel amongst each other; they fight for supremacy. When one of them dominates, it believes it is the master, the only one, but later it is displaced by another one. So, that is the struggle within us. Now we can explain –I repeat– why each of us is filled with so many contradictions. Here we have the doctrine of the many, and our brothers of Zulia must familiarize themselves with this body of doctrine.

The Fifth Gospel ·The Problem of Psychological Multiplicity

07

All these little quarrelsome and screaming "I's", which together form the so-called psychological Ego or Myself, quarrel with each other, dispute over supremacy: each of them wants to control the capital centers of the organic machine.

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

07

Each one of these aggregates is organized in a very similar way to the human personality. They possess their three brains: the intellectual, the emotional and the motor-instinctive-sexual one. Each aggregate looks like a person really. If we say that within our human person live many "persons", we are not exaggerating, it is the case. And all those aggregates fight against one another, they fight for supremacy; each one of them wants to be the master, the lord. If that one who achieves to prevail over himself, that one who manages to control the five cylinders of the organic machine in a given instant, believes himself to be the only one, moments later, however, he is overthrown and another one takes his place.

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

07

Even you, sitting here, in the Second Chamber, listening, began with an aggregate. You sat down to listen, it is very alert. But if you pay attention to what has happened inside you up to this precise moment, you will discover that you are different now, that you are not the same ones who came here and sat down. Why? Because the psychic aggregate that controls the organic machine, and that began sitting down, was displaced by another one who is now listening. If I were to say that you are the same ones who started, I would be abusing your mind and my own.

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

07

So, in reality and in truth, the psychic aggregates are changing: one moment one psychic aggregate controls the capital centers of the brain, and the next another one; they never remain the same.

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

07

This million phenomena, in fact, which happen around us are ignored by us. We only notice one in a million. Concrete physical phenomena, and yet, we ignore them. What can you tell me about this? So our Consciousness is fast asleep, isn't it? It is stuck inside that whole bunch of people we carry inside.

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

07

People fighting for supremacy, fighting each other. Each one of these people thinks he is the owner, and when they manage to control the three brains – intellectual, emotional and motor–, they do not even remotely suspect that they are not the only one. However, later on they are displaced by others, other people, other "I's".

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

07

There are some fallen Bodhisattvas in Tibet as well, in the Himalayas. Many times, the lanus –that is, disciples– have to patiently endure, for an entire day, the various psychic aggregates which are passing or are controlling, in successive order, the body of a lama, of some fallen lama, of a fallen Bodhisattva. But they have the patience to put up with his nonsense, waiting for the moment when the procession of aggregates ends and, finally, at least for a moment, the real Being of that lama-instructor appears. Then they receive from the Being the teaching that they were seeking. Afterwards, the Being leaves and the "I's" continue tormenting the poor disciples.

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

07

These I's these loose cathexis, struggle among themselves. I should read a newspaper, says the intellectual 'I'. I will ride a bicycle, argues the motor 'I'. I am hungry, declares the 'I' of digestion. I am cold, says the 'I' of metabolism. No one will impede me, exclaims the passionate 'I' in defense of any of these loose cathexis.

The Revolution of the Dialectic



20 PASSAGES

VI The 'I' that today swears loyalty before the Gnostic altar

The oath of eternal love, the vow to the Great Work and the promise to buy a house are each made by one "I" and abandoned when another takes command. This is the root of the fickle student who passes from school to school and of the many who swore fidelity and fled.

Movement. Many have sworn allegiance to the altars of Lumisials. Many have vowed to labor in the Great Work of the Father until the completion of his total self-realisation. Many people have cried, vowing never to withdraw from the Gnostic movement. But, painfully, all of these promises have been in vain. Nearly all fled, becoming enemies, cursing, fornicating, and committing adultery. All went on the Black Path. These terrible contradictions of human beings have a fatal foundation, a tragic base. This foundation is the multiplicity of self.

CHRISTMAS MESSAGES, *1952-66*

The 'I' that today swears loyalty before the Gnostic altar, is later on displaced by another 'I' which hates Gnosis. The 'I' of a person which today swears eternal love to a beloved one, is later on displaced by another 'I' which has nothing to do with that person or with that oath. Today with Gnosis and tomorrow against Gnosis; Today in one school, tomorrow another; Today with one woman, tomorrow another; Today a friend, tomorrow an enemy, etc.

CHRISTMAS MESSAGES, *1952-66*

07

Whoever has not incarnated his Soul does not have real existence. It is a legion of "I's" that struggle to manifest themselves through the body of man. At times the drinking "I" acts, at others the smoking "I', the killing "I", the stealing "I", the loving "I" etc., etc. Conflict exists between these I's". That is why we see many who swear they belong to the Gnostic Movement, and later regret it, declaring them selves enemies of Gnosis. The "I" who swears to be faithful to Gnosis is displaced by another, which hates Gnosis. The "I" who swears it adores a woman is replaced by another "I" that abhors her. The "I" is a Legion of

demons. How can we trust in clairvoyants who have not yet incarnated their Soul? The man who has not incarnated his Soul still does not have moral responsibility. How could we possibly trust in demons? Students of Gnosis must be very careful of those who go about "declaring themselves seers and prophesying to the people". The true clairvoyant never says so. The Masters of the Fifth Initiation of Major Mysteries are very humble and quiet. No student of occultism is a Master. Only those who have obtained the Fifth Initiation of Major Mysteries are True Masters. Nobody is a Master before the Fifth Initiation.

The Perfect Matrimony, *1966*

07

Only love and wisdom should reign in the homes of the Gnostic brothers and sisters. Really, humanity confuses Love with desire, and desire with Love. Only great Souls know how, and are able to love. In Eden men of perfection love ineffable women. To Love one must Be. Those who incarnate their Soul know how to truly love. The "I" does not know how to love. The demon "I" which today swears love, is replaced by another demon "I" that does not want to love. We already know that the "I" is plural. The pluralized "I" is really a Legion. That whole succession of the "I" lives in conflict. It is said that we have one mind. We, the Gnostics affirm that we have many minds. Each phantom of the pluralized "I" has its mind. The "I" which kisses and adores the beloved woman is displaced by another "I" who hates her. To Love one must Be. Man still is not. Whoever has not incarnated the Soul is not. Man still does not have real existence. From the mouth of man speaks a Legion of demons; demons who swear love, demons who abandon the beloved, demons who hate, demons of jealousy, of anger, of malice etc., etc. Nonetheless, the intellectual animal mistakenly called man in spite of all this, has incarnated the Essence, a fraction of his Human Soul, the Buddha the Buddha knows how to love. The "I" does not know how to love. We should forgive the defects of the beloved, because these are the defects of the "I". Love is not to blame for the quarrels. The guilty one is the "I". In the home of the Gnostic Initiate there should be a source of happiness, music and ineffable kisses. Dance, love and the joy of loving, strengthen the

Embryo of the Soul that children have within. In this way Gnostic homes are a real paradise of love and wisdom.

The Perfect Matrimony, *1966*

07

Everywhere there abound fickle people, who today are in one school and tomorrow are in another, who today listen to one lecturer and tomorrow another; who today have enthusiasm for one teaching and tomorrow for another. AU fickle people whom we have known have unfortunately wasted their time and died without attaining self-realization. Within the mind, there exists the accumulative center, a center which only wants to accumulate theories, data, diversions, etc. This center is the pluralized I. The various Ientities love to accumulate, want to enjoy themselves. When one of these entities becomes enthusiastic about the Path of the Razor's Edge, it is quickly displaced by another that wants nothing to do with the path. Then, we see that person join another school and abandon the path.

The Buddha's Necklace, *1967*

07

The interesting thing is that we give credit to the "I" of a moment, even when that "I" is displaced by another "I" moments later. The lunar Ego is a sum of I's that should be eliminated in a radical manner.

Esoteric Treatise of Hermetic Astrology, *1967*

07

The "I" that today swears Eternal Love to a beloved is displaced tomorrow by another "I" that cares nothing for that oath. Thus, as usual, the individual eventually withdraws and leaves the unhappy beloved one awfully disheartened.

The Solar Bodies, *1968*

07

All this coming and going, all this incessant change of schools, sects, religions, is due to the multiplicity of "I" that struggle amongst themselves for their own supremacy within our interior.

Treatise of Revolutionary Psychology, *1975*

07

This constant fluttering around among organizations, from idea to idea, this change of opinions is but normal, since every "I" possesses its own criteria, its own mind, its own ideas.

Treatise of Revolutionary Psychology, 1975

07

There exist people who show themselves for a moment to the esoteric work, then, all of a sudden, another "I" intervenes.

Treatise of Revolutionary Psychology, 1975

One is the "I" that swears loyalty to Gnosis and another is the one that has no interest in Gnosis; and all those people, all those "I's", each possess their own mind.

The Fifth Gospel

The moment has come for us to struggle to acquire a true conscious individuality. Those who believe that we are already individuals, are wrong. Many times, an "I", for example, gets excited for a beloved woman, it brings down heaven for her, puts it at her feet and promises her plenty of things. Suddenly, another "I" controls the organic machine and says: "The hell with that woman!", and the person leaves quietly, leaving the poor girl disappointed, terribly disappointed.

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

07

The "I" that today swears love for a great cause is later displaced by a completely different one, and then the person withdraws. How many times, for example, does an individual enter a school, a religion, a sect –whatever it may be–; the

enthusiasm lasts until another "I" comes and says: "I do not care about that!" It controls the organic machine and leaves.

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

07

The "I" that today swears eternal love to a woman, is displaced by another "I" tomorrow that has nothing to do with it, that is, that has never sworn, and then we see with astonishment that the person leaves and the poor woman remains disillusioned. The "I" that today swears eternal love for a great cause, that is willing to give up even his life for it, is displaced by another "I" tomorrow that has nothing to do with such a cause.

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

07

In the terrain of practical life, we see how people contradict each other. I observed, for example, here T. when he worked selling houses. Many times, he had done some business with a customer; the customer had given him his word that he would buy, and even [he had been given] a small amount as a down payment, enthusiastic to the max. And the next day it turns out to be nothing, "that my mom said no". Overall, the house of cards fell to the ground. What happened to that? Simply, that the "I" that was enthusiastic about the house was displaced by another "I" who had no interest in such a house. The woman says 'yes' to the man who momentarily sympathizes with her, and days later she says 'no'.

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

07

If we say that we are going to do a business and then we say no, we justify ourselves: "Yes, well, it is not for me, it is that after reflecting well on it, no, it does not work for me." But why did he not reflect on it before? That does not occur to him to think about that. The harsh reality is that the "I" that had thought about the business was displaced by another that has nothing to do with the business.

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

07

The "I" that swears eternal love for Gnosis, that says: "Yes, I will follow these studies, they are extremely interesting, wonderful!" is later displaced by another one that says: "I have nothing to do with these studies, I am not interested, I am interested in business, I am interested in the bars, I am interested in parties, etc." The person then leaves and all the brothers in the group are disconcerted.

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

07

When any of them manages, for a moment, to dominate the situation and control the human organism in its totality, it feels it is the only one, the master, the lord and even dares to sign some commitments. Many times, it swears eternal love to a woman, but later, when such Ego, when such "I" is displaced by another that has nothing to do with the oath, the house of cards falls and the woman is left disillusioned.

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

07

Other times, any one of those many "I's" is excited by Gnosis and swears loyalty before the altar; but when it is displaced by another who has nothing to do with the well-known Gnostic oath, then the aforementioned brother leaves, leaving the congregation pensive, confused.

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

07

What we will also understand now, is why there are so many contradictions in each person. One is the person who swears eternal love and a different one is the person who says he has nothing to do with that oath. One is the "I" that swears loyalty to Gnosis and another is the one that has no interest in Gnosis; and all those people, all those "I's", each possess their own mind.

The Fifth Gospel · The Objective Reason of the Solar Man

07

Those of us who, during many years of sacrifice and pain, have been struggling for the Gnostic Movement, were able to see terrible things in practice; with tears in their eyes, many swore to work for Gnosis until the end of their days. They promised eternal fidelity to the Great Cause and pronounced tremendous

speeches. And what happened? What became of their tears of blood? What became of their great oaths? Everything was useless, it was only a fleeting 'I' of an instant that swore, but when another 'I' replaced the one that swore fidelity, the individual withdrew from Gnosis or betrayed the Great Cause or joined other little schools betraying the Gnostic Institutions.

The Revolution of the Dialectic

VII We are true puppets pulled by invisible threads

Thoughts, emotions and habits are placed in a person by whichever "I" holds the strings at that moment. Even a prayer can be answered against the one who prays, since the "I"s that disagree with it are the majority.

The intellectual animal falsely named man is a machine controlled by the Legion of the EGO. This is pluralised. I must read a book, says the intellectual function. I am going to a football match, says the motor function; I am hungry, I shall not go anywhere , states the digestion; I prefer to find a woman, says the EGO of passion etc. etc. All these EGOES argue among themselves. The EGO that today swears faithfulness to GNOSIS, is replaced by another that hates GNOSIS. The EGO that today adores a woman, is later replaced by another that hates her.

THE BOOK OF THE DEAD, 1965

The intellectual Beast is an Unconscious Machine without responsibility whatsoever. He does not have True Individuality.

THE SOLAR BODIES, 1968

07

We have explained many times that the Five Cylinders of the Human Machine are unfortunately controlled by the Pluralized “I” by that Legion of “I” which live within these psychological Centers.

THE SOLAR BODIES, 1968

07

One must have a Centre of Gravity, a Permanent Centre of Conscious ness. We are no more than machines controlled by our “I’s” (the ego is plural). We are in a disadvantageous position which means we need super-efforts, and need to kill the “I”. That “I” is Mephistopheles; is the root of all our suffering and pain; it lives according to its own conditioning. We must reduce it to cosmic dust in order to have awakened consciousness, in order to be able to see the Path.

TAROT AND KABALAH, 1978

07

Answer: Distinguished friend, lathes, gentlemen, we should understand that the intellectual animal mistakenly called man is not yet a realized being; this means that one is a mathematical point in space, who accedes to serve as a vehicle to determined sums of Each subject is a poor thinking animal condemned to the sentence of life, a machine controlled by multiple infrahuman and bestial psychic aggregates The only dignifying thing that is within each of us is the essence, the psychic material, the prime matter to fabricate soul, and the latter, unfortunately, is imprisoned within all these inhumane psychic aggregates.

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

07

First of all, we need to comprehend that we are machine-persons, simple marionettes controlled by secret agents by hidden “I’s”

Treatise of Revolutionary Psychology, 1975

07

“Megalomaniacs” abound everywhere. Those who think themselves to be Gods, nonetheless, are mechanical routine creatures, people from the mud of the earth, wretched dolls moved by diverse “I’s.” People like this will never work upon themselves.

Treatise of Revolutionary Psychology, 1975

07

We are machines that are controlled exclusively by different “I’s.” We serve Nature’s economy. We do not have a defined individuality as is erroneously supposed by many pseudo-esoterists and pseudo-occultists.

Treatise of Revolutionary Psychology, 1975

07

People do not want to realize that they are not masters of their own life. Certainly, each person is controlled from within by many other persons. I want to refer emphatically to all that multiplicity of "I"s that we carry within. Ostensibly, each one of those "I"s puts in our mind what we must think, in our mouth what we must say, in our heart what we must feel, etc.

The Great Rebellion, 1975

07

Then we realize that neither our thoughts, nor our wishes or our actions belong to us. Unquestionably, multiple "I"s intervene like ill-omened intruders, to put thoughts in our mind, emotions in our heart and actions of any kind in our motor centre.

The Great Rebellion, 1975

How many times do we think that we love, and what happens is that another "I" within us, full of lust, is using the heart center.

The Fifth Gospel

The human body is a puppet handled by invisible threads. It is controlled by all those psychic aggregates that we carry inside us. There is a struggle between these aggregates, there is no harmonic correlation between them. They fight for supremacy, all of them want to control the main centers of the organic machine. So, in the words of the possessed person in the Christian Gospel: "We are Legion!"

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

07

Conclusion: we are puppets moved by invisible strings; the "I's" play with us. This is the truth of things.

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

07

One is astonished before the spectacle of a fire: people, desperate, seize the most improbable things; people are attached to those things that do not have the slightest importance. This is equivalent to being in a state of absolute unconsciousness. What is most serious about our tragedy is that one thinks that

he is thinking, one feels that he is feeling, when in reality it is someone else who, at a given moment, thinks with our tormented brain and feels with our aching heart. How many times do we think that we love, and what happens is that another "I" within us, full of lust, is using the heart center.

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

07

Everyone comes and goes; there is no permanent center of gravity. We are true puppets pulled by invisible threads. Each one of our "I's" –as you have seen here on stage–, controls us by means of invisible threads.

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

07

We are puppets moved by multiple unknown entities. The thoughts that come to our mind are not ours, they are from someone else, some "I" bring them to us. The emotions that stir our heart are placed there by some other "I". The habits that we possess are determined by different "I's". The aberrations, the vices are the result of many "I's" that express themselves through the human organism.

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

07

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

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

07

That is to say we do not have a permanent "I", what we have is a multiplicity of "I's". Our human person is a machine moved by different "I's". Today we think

of one thing, tomorrow we think of another, that is, our mind is a fickle mind: it moves in the direction that the wind moves it.

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

07

We are not responsible individuals. If someone gives an oath to us, we can be sure that this someone will not fulfil the oath. Why? Because we do not have a permanent "I". Then, we are machines, machines moved by unknown forces.

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

07

If these two types of people –those who are in a state of deep unconsciousness and those who continue to dream and have their body active for the dreams– pray, then the outcome of these two infra-human states can only result negative states; Nature responds. For example: an unconscious, a sleeper prays to set up a business. But his "I's", which are countless, may not agree with what he is doing, because it is only one of the "I's" who is praying, and the others have not been taken into account. Others may not be interested in that business, may not agree with that prayer and may make a prayer which is exactly the opposite, for that business to fail, because they disagree. Since the others are in majority, Nature responds with its forces, with an influx of forces, and the failure of the business comes; that is clear.

The Fifth Gospel · The Rescue of our Inner Light

07

When we observe the humanoids, both in life and after death, we see that they are absolutely irresponsible, machines controlled by the various aggregates. The latter fight for supremacy. Each one of them wants to control the capital centers of the machine, that is the harsh reality. In that sense, all humanoids are irresponsible. The psychic aggregates are the result of the consequences of the abominable Kundartiguador Organ. We also said that the Consciousness is bottled up within the Ego, and that it processes itself according to its own conditioning. Now then, if the Ego is the result of the bad consequences of the abominable Kundartiguador Organ, this means that the Consciousness is

hypnotized by that universal hypnotic force. All humanoids are victims of that hypnotic force, but people do not realize the harsh reality until such hypnotic energy flows more rapidly, in a precipitated and concentrated way, as in the hypnotic sessions.

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

Part Three – It is impossible to have continuity of purpose without a true individuality

1 To believe that we are "one" is a joke

Thousands of persons and wills clash within each one, yet fantasy persuades the humanoid that he already has individuality, consciousness and a will of his own. Believing himself one, he never struggles for what he lacks, and so he stagnates and devolves.

Indeed, to believe that we are "one" is a joke made in very bad taste. Unfortunately, this vain illusion exists within each one of us.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

It is unfortunate that we always think the best of ourselves. It never occurs to us to comprehend that we do not even possess true Individuality.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

The worst of the matter is that we give ourselves the false luxury of assuming that each one of us enjoys full consciousness and a will of our own.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Many thousands of different Individuals, different persons, "I's" or people who quarrel amongst themselves, who fight amongst themselves for supremacy and who do not have order or concordance whatsoever, exist within each one of us.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

We believe that we have one will, when in reality we possess many different wills. Each "I" has its own will.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

The tragic comedy of all this interior multiplicity is dreadful.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

The different internal wills clash against each other, they live in continuous conflict, and they act in different directions.

Treatise of Revolutionary Psychology, 1975

07

If we had true individuality, if we were a unity instead of a multiplicity, then we would also have continuity of purpose, awakened consciousness, a particular, individual will. To change is the best; however, we must begin by being sincere with ourselves.

Treatise of Revolutionary Psychology, 1975

Fantasy makes us believe that we are possessors of individuality and there are even schools in the world that teach it that way.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

We need to make a psychological inventory of ourselves in order to know what we have in excess or what we lack.

Treatise of Revolutionary Psychology, 1975

07

To attain individuality is possible; yet, if we believe that we already have it, then such a possibility will disappear.

Treatise of Revolutionary Psychology, 1975

07

It is evident that we would never struggle to obtain individuality if we believe that we already have it. Fantasy makes us believe that we are possessors of individuality and there are even schools in the world that teach it that way.

Treatise of Revolutionary Psychology, 1975

07

We think that we are humans, when in truth we are merely intellectual mammals lacking individuality.

Treatise of Revolutionary Psychology, 1975

07

Megalomaniacs believe themselves to be Gods, Mahatmas, etc., without even suspecting that they do not even have an individual mind and Conscious Will.

Treatise of Revolutionary Psychology, 1975

07

Ego worshippers adore their beloved ego so much that they would never accept the multiplicity of egos within themselves.

Treatise of Revolutionary Psychology, 1975

07

The intellectual animal is so hypnotized by his fantasy, that he dreams that he is a lion or eagle when in truth he is nothing more than a vile slug from the mud of the earth. The megalomaniac would never accept these aforementioned affirmations. Obviously, regardless of what people might say, he feels to be an arch-hierophant, without suspecting that fantasy is merely nothing. "Fantasy is nothing else but fantasy." Fantasy is a real force, which acts universally upon mankind. It keeps the intellectual humanoid in a state of sleep (hypnotic state), causing him to believe that he is already a human being, that he possesses true individuality, a will, awakened consciousness and a mind of his own, etc.

Treatise of Revolutionary Psychology, 1975

07

When we think that we are "one," we cannot move from where we are within ourselves; thus, we remain stagnant, and lastly, we degenerate, we devolve.

Treatise of Revolutionary Psychology, 1975

23 PASSAGES

11 The permanent center of gravity cannot exist within us

With many "I"s there is no permanent centre of gravity, and therefore no responsibility and no continuity of purpose: what one "I" declares, another may deny a moment later. Humanoids are instinctualized rather than individualized, and none is yet a sacred individual.

There can be no peace while so many egos, so many internal contradictions, exist within the individual. The 'Myselves' are the cause of all internal contradictions. The 'I' that now swears allegiance to Gnosis is displaced by another 'I' which hates Gnosis. The 'I' that today swears eternal love to a woman is displaced tomorrow by another which hates her. Men act irresponsibly because they do not yet have a permanent center of consciousness. Man is a being not yet achieved.

CHRISTMAS MESSAGES, 1952-66

From the past we bring that multitude of "I's". There does not exist authentic individuality within the human being, and these I's personify laziness, gluttony, lust, anger, etc., etc. That ego which is dressed with the lunar bodies is the lunar Adam; he of sin. We need the Solar Adam to be born within us.

TAROT AND KABALAH, 1978

07

It is impossible to have continuity of purpose without a true individuality.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Therefore, if the psychological individual does not exist, if many persons live within each one of us, if there is no responsible person within, it would be an absurdity to demand continuity of purpose from someone.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

We know well that many persons live within a person. Hence, the full sense of responsibility does not really exist in us.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

The permanent center of gravity cannot exist within us as long as a whole multiplicity of "I's" exist inside of us.

Treatise of Revolutionary Psychology, 1975

07

The Intellectual Animal mistakenly called Man, has no individuality, because he does not have a permanent centre of gravity. He only has the pluralized 'I'.

Dissolving the I, 1964

07

In revolutionary psychology, the need for a radical transformation is evident to us, and this is only possible by declaring to ourselves a ruthless and cruel war to the death. There is no real individuality in us, therefore it is impossible to have continuity of purposes. What a given "I" declares in an instant cannot be taken seriously, due to the concrete fact that any "I" can declare exactly the opposite in any moment. The most serious is that there are people who emphatically declare they are always the same. The person himself is nothing more than a machine that serves as a vehicle for one "I" or another.

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

07

Within us, there is currently no authentic individuality. No one is the same even for half an hour. If I thought that one of you is the same for half an hour, obviously, I would not only be abusing you, but, moreover, and what is worse, I would also be abusing myself.

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

07

It is that, in reality and in truth, people do not have a permanent center of gravity; there are many persons within each person. This also explains the "doctrine of the many". This also explains in an emphatic way the multiple contradictions that occur within our psyche.

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

07

We truly resemble a house full of many servants where each one of them feels that he is the master, none of them feels small, each one wants to be in charge. So, where is our true reality? Which is our authentic individuality? Tonight's scene has been clear, objective, for those who are truly willing to comprehend.

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

Within us live many specters of death: the "I hate", the "I am jealous", the "I am envious", the "I am lustful", the "I am angry", etc.

The Fifth Gospel

We do not have a true sense of moral responsibility because we do not enjoy a permanent center of gravity; we do not have an authentic individuality. We are full of terrible contradictions, and we know that we are full of contradictions, we do not ignore it, but we intentionally deceive ourselves with the purpose of trying to escape from it, with the purpose of saying "we are not crazy, we are not nuts".

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

07

So, no one has continuity of purpose, it is not possible because we have a multiplicity of "I's" within ourselves. This is "the doctrine of the many", which is well worth studying and comprehending. In Tibet it has been properly understood, and these "I's" are referred to as "psychic aggregates" by the Tibetans in the East.

The Fifth Gospel ·The Problem of Psychological Multiplicity

07

When one observes humanity, one realizes that humanoids are not really individuals, they do not possess individuality in the most complete sense of the word; they do not work on themselves, and that is why they do not possess it.

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

07

The intellectual animal appears to be a man, but he is not. Why? First, because he does not possess the Golden Embryo, that is, he does not have a permanent center of Consciousness, he does not have a legitimate individuality, he does not possess self-consciousness; for that reason, he is irresponsible. Inside him, there is only a group of "I's". "I want to go for a walk", says the "I" of movement. Immediately, that other "I" which is related to the intellect, quarrels and says: "No, I don't want a walk, I'm going to read the newspaper." Suddenly, the delicious dish appears on the dining room table, and then the "I" of digestion, the "I" of the stomach cries out saying: "No, I'm not going to walk or read newspapers, I'm hungry and I prefer to eat." You see, brothers, that quarrel of "I's". So, there is no true individuality there. There is nothing but a group of "I's" fighting for supremacy.

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

07

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

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

07

If we could see ourselves in a mirror exactly as we are, if we could see our whole body, psychologically speaking, I can tell you in the name of truth that we would go mad, that we would flee in terror, that we would try to escape from ourselves. If we were responsible people, if each one of us were a sacred

individual, if we were integral, everything would be different. But we are not integral, we do not possess that which is called wholeness. We are a disordered and chaotic multiplicity; we think we are alive, but we are dead. Within us live many specters of death: the "I hate", the "I am jealous", the "I am envious", the "I am lustful", the "I am angry", etc.

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

07

By analyzing the three-brained biped called man, we arrive at the logical conclusion that he does not yet have a Permanent Center of Consciousness, of gravity.

The Revolution of the Dialectic

07

We cannot affirm that human bipeds are individualized, we are sure that they are only instinctualized. In other words, that they are only impelled by I's which manipulate the Instinctive Center at their pleasure.

The Revolution of the Dialectic

07

The beloved ego does not have any individuality, it is a sum of discord factors, a sum of small loose cathexis —egotistical psychic energies—.

The Revolution of the Dialectic

07

Three-brained bipeds do not have any individuality, they do not have a Permanent Center of Consciousness, - PCC - . Each of his thoughts, feelings

and actions depend on the calamity of the 'I' so that at a specific moment it may control the capital centers of the human machine.

The Revolution of the Dialectic

07

Now we will understand the reason for so many internal contradictions in the individual. As long as the loose cathexis exists, there can be no peace. The 'I' are the causa causorum of all the internal contradictions. The 'I' which swears fidelity to Gnosis is replaced by another which hates it. Conclusion, man is an irresponsible being that does not have a permanent center of gravity. Man is a being which is not yet attained! Man is not yet a man, he is merely an intellectual animal. It is a very great error to call "soul", the legion of the 'I'. Really and truly, man has within his Essence the psychic material, the material for the soul, but he does not yet have a soul.

The Revolution of the Dialectic

III The pluralized ego is the fundamental cause of all our innermost contradictions

Integration would be easy if the "I" were single, but each centre has its own "I" that wants to lead, and the result is disintegration, made worse by every accumulation of experience and goods. The labourer who wants to be a potentate and the man who sells the house he longed for show the same root.

One of the greatest longings in psychology is the attainment of total integration.

FUNDAMENTAL EDUCATION, 1970

If the "I" was singular, the problem of psychological integration would be resolved with the greatest of ease, but unfortunately for everyone, the "I" exists inside each person in a pluralized form.

FUNDAMENTAL EDUCATION, 1970

07

The pluralized ego is the fundamental cause of all our innermost contradictions.

FUNDAMENTAL EDUCATION, 1970

07

If we could see ourselves in a full length mirror such as we are psychologically, with all our intimate contradictions, we would reach the distressing conclusion that we still do not have true individuality.

FUNDAMENTAL EDUCATION, 1970

07

The human organism is a wonderful machine controlled by the pluralized "I", which is studied thoroughly in revolutionary psychology.

FUNDAMENTAL EDUCATION, 1970

07

"I am going to read the newspaper," says an intellectual 'I'. "I want to go to a party," exclaims an emotional 'I'. "To hell with the party," grumbles an 'I' of the

movement center, “it is better if I go for a walk”. “I don’t want to go for a walk,” shouts an ‘I’ of self-preservation, “I am hungry and I am going to eat.”

Fundamental Education, 1970

07

Each one of these small “I”s that constitute the ego wants to command , to be the leader, the master. In the light of revolutionary psychology we can comprehend that the ego is legion, and that the human organism is a machine.

Fundamental Education, 1970

07

The many “I”s quarrel amongst themselves, they fight for supremacy, each one wanting to be the chief, the leader, the master.

Fundamental Education, 1970

07

This explains the sad state of psychological disintegration in which the poor intellectual animal, mistakenly called “man”, lives.

Fundamental Education, 1970

Within us there are medical “I’s”, engineer “I’s”, graduate “I’s”, merchant “I’s” and even sorcerer’s apprentices.

The Fifth Gospel

Disintegration is to be broken or put out of order, to be dispersed, to be torn apart, to contradict oneself, etc.

Fundamental Education, 1970

07

The most tragic thing about all this is that the process of accumulating experiences, virtues, things, money, etc., strengthens the pluralized “I”, and this then intensifies inside us our innermost contradictions, the terrible rending of

our hearts, the cruel battles that are deep down. All this is painful. None of this can bring true contentment to an afflicted heart; all that this produces is an increase of cruelty in our psyche, a multiplication of pain, increasingly deep discontentment.

Fundamental Education, 1970

07

It is necessary to know that due to the plurality of the ego, the human being mechanically plays many roles in the theater of life. Boys and girls have a role at school, another on the street, and another at home.

Fundamental Education, 1970

07

The multiple contradictions of a psychological type have as a foundation the Pluralized 'I', which are the various phases of the Papapurusha.

Parsifal Unveiled, 1970

07

We are full of dreadful contradictions. The "I", for example, of the intellectual center says at a given moment: "I am going to study a book". Suddenly, the "I" of the center of movement intervenes and exclaims: "No! To open books at this time? No, I better go for a ride out there, on a bicycle". But suddenly, when the person is already preparing to ride his bicycle, another "I", that of the stomach, emerges and says: "No, no, no, I am going to eat; first eat, everything else will come afterward."

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

07

What terrible contradictions we have, my dear friends! All because of a lack of continuity of purpose. But what is the reason for these terrible contradictions? Simply, the multiplicity of "I's" that we have inside. Within us there are medical "I's", engineer "I's", graduate "I's", merchant "I's" and even sorcerer's apprentices. What kinds of "I's" dwell in us? We have a sort of walking zoological garden. What I'm telling you is not very pleasant, right? But that is how it is!

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

07

The human being –I repeat– is full of the most diverse contradictions: today he thinks one thing, tomorrow he thinks another, because the Ego is a variety. The Myself is a "bunch", it is a "legion". To become conscious of our own errors is cardinal, indispensable, if we really aspire to the Intimate Self-Realization of the Being. But this of becoming conscious of our own mistakes is not so easy.

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

07

A PRACTICE

In order to know our inner contradictions it is necessary to auto-discover ourselves. The one who discovers himself can work with success in the dissolution of the pluralized 'I'. Inner contradictions are based on the plurality of the 'I'; the tremendous contradictions that we carry within make our lives painfully bitter. We are laborers, and we want to be potentates; soldiers, and we want to be generals. We think of acquiring our own house and once we have obtained it, we sell it because it tires us and we want another one.

The Revolution of the Dialectic

07

A PRACTICE

It is necessary to put an end to the pluralized 'I'; it is only in this manner that we can put an end to the secret origin of all of our contradictions and bitterness.

The Revolution of the Dialectic

IV A marionette of flesh and blood

Every idea, passion and attachment has its entity, the Gospels call the whole of them legion, and the machine-man they move has neither individuality nor the Being. The way out begins by comprehending that lack and eliminating those entities one by one.

Such is the poor intellectual animal, dear reader; a mechanical puppet, just like the one in our illustrative example. He believes that he does, when in reality he does nothing. He is a marionette of flesh and blood controlled by a legion of subtle energetic entities which, as a whole, constitute that which is called the ego, the pluralized 'I'.

Fundamental Education, 1970

The Christian Gospels characterize all those entities as demons and their true name is "legion".

Fundamental Education, 1970

07

If we say that the ego is a legion of demons that control the human machine, we are not exaggerating, it is so.

Fundamental Education, 1970

07

The machine-man does not have any individuality; he does not possess the Being. Only the true Being has the power to do.

Fundamental Education, 1970

07

Only the Being can give us true individuality; only the Being can transform us into real Men.

Fundamental Education, 1970

07

A PRACTICE

First of all, it is urgent to begin by profoundly comprehending on all levels of the mind that we do not have true individuality, that we do not have a permanent center of consciousness, that at any particular moment we are one person and at another moment someone else. Everything depends on the entity controlling the situation at any given moment.

Fundamental Education, 1970

07

The poor intellectual animal will not be able to stop being a machine, will not be able to change, will not be able acquire a true individual Being and transform himself into a legitimate Man, as long as he does not have the courage to eliminate, through in-depth comprehension and in a successive order, each one of those metaphysical entities which, as a whole, constitute that which is called the ego, the "I", the myself.

Fundamental Education, 1970

Each entity of the legion called 'I',
each little ego believes that it is
everything, the entire self.

Fundamental Education, 1970

Each idea, each passion, each addiction, each attachment, each hatred, each desire, etc., etc., etc., has its corresponding entity, and the collection of all of those entities is the pluralized ego of revolutionary psychology.

Fundamental Education, 1970

07

The diverse entities that compose the pluralized ego associate with one another, separate from one another, form particular special groups according to their affinities, quarrel amongst themselves, argue, do not recognize each other, etc.

Fundamental Education, 1970

07

Each entity of the legion called 'I', each little ego believes that it is everything, the entire self. It does not even remotely suspect that it is but an infinitesimal part. The entity that today swears eternal love to a woman is later on replaced by another entity that has nothing to do with that oath, dreams are shattered, and the poor disillusioned woman lies weeping…

Fundamental Education, 1970

07

A PRACTICE

What is needed is a radical change, and this must begin precisely with the elimination of each one of those entities which collectively constitute the pluralized ego.

Fundamental Education, 1970

07

The machine man believes that he has true individuality, awakened consciousness, conscious will, the power to do, etc., but he has none of these things.

Fundamental Education, 1970

07

A PRACTICE

If we want to stop being machines, if we want to awaken consciousness, if we want to have true conscious willpower, individuality, the capacity to do, then it is urgent to start by knowing ourselves and to then dissolve the psychological ego.

Fundamental Education, 1970

07

When the pluralized ego is dissolved, only the authentic Being remains within us.

Fundamental Education, 1970

22 PASSAGES · 1 PRACTICE

V Each "I" is a dungeon, a horrible prison

The Essence, the only worthy thing within, is divided among the "I"s, a fraction bottled in each, so that consciousness looks at itself through many eyes and sleeps. It is freed only as the bottles themselves are broken.

Anger, Covetousness, Lust, Envy, Pride, Laziness, Gluttony, have thousands of bottles, thousands of small I's within which the Essence is bottled up.

Esoteric Treatise of Hermetic Astrology, 1967

It is lamentable that our consciousness is bottled up within those multiple Demonic "I's" which in their conjunction constitutes the Lunar Ego, the Myself, the Oneself.

The Solar Bodies, 1968

07

Each one of these Devil "I's has stolen our consciousness, our life, our Essence or Psychological material.

The Solar Bodies, 1968

07

Within each "I" (of the Legion of Satanic "I's") the Consciousness sleeps profoundly. The Consciousness dreams within each "I."

The Solar Bodies, 1968

07

A PRACTICE

Whosoever wants to vividly experience the Reality, must eliminate the subjective elements of perception.

Runic Magic, 1969

07

It is urgent to know that such elements constitute diverse entities which form the 'I'. The soul profoundly sleeps within each one of those elements. What pain...!

Runic Magic, 1969

07

Let us concretize that these Devil 'I's constitute the ego (pluralized 'I'). So, the consciousness sleeps within each one of them.

Runic Magic, 1969

07

It is impossible to awaken the consciousness, making it totally objective, without previously eliminating the subjective elements of perception. Such sub-human elements are formed by the whole multiplicity of brawling, loud-mouthed Egos that in conjunction constitute the "EGO", the "MYSELF".

The Mystery of the Golden Blossom, 1971

07

I invite you, ladies and gentlemen, to comprehend concretely that each of those devil "I's" carry within its interior a certain well-defined percentage of our own consciousness. In the fifth natural infradimension of our planet Earth the consciousness confronts itself, it auto knows itself, looking at itself with many eyes from diverse angles, in accordance with each of its "I's It is indubitable that the consciousness tries to run from itself, from its own representative defects, from its own diabolic creations.

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

07

Some of those mirrors break down our figure making us look like giants of other times; others give us the appearance of insignificant dwarfs; that one, of chubby figures, frighteningly obese; in others, that of elongated, deformed figures, thin and horrifying; in others, our images is deformed, making it appear with monstrous arms and legs, etc., etc. Imagine for a moment that each of these figures were one of our "I's", living personification of our errors.

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

07

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

Within each "I" (of the Legion of Satanic "I's") the Consciousness sleeps profoundly.

The Solar Bodies, 1968

Reflecting upon all this, we can clearly infer that the ESSENCE is the only worthy thing we have interiorly, unfortunately it is trapped among all those multiple "I"s of the revolutionary Psychology. It is lamentable that the essence always processes itself by virtue of its own bottling.

The Great Rebellion, 1975

07

Unquestionably, the Essence is found bottled up within multiple, inhuman psychic aggregates.

Pistis Sophia Unveiled, 1983

07

In reality, all of those multiple aggregates are stealing the Light.

Pistis Sophia Unveiled, 1983

07

But there is also something very decent in the depths of us, I want to refer to the Consciousness, to that which we have of soul. That Consciousness is embedded, unfortunately, bottled up, buried among all that multiplicity of "I's" that we carry inside us.

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

07

The personal Ego is a sum of "I's". The intellectual animal is a machine controlled by "I's". These are the "Red Demons" mentioned in the Book of the Dead of ancient Egypt. It is indispensable to know that the only worthy thing that we carry within us is the Essence. Unfortunately, this, in itself, is dispersed here, there and everywhere, imprisoned in each of the different "I's".

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

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

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

Unfortunately, the Consciousness –which is the worthiest thing that we all have within us– is trapped, tucked inside each one of these "I's" or persons who live within our person. As these "I's" –or inner persons we carry within us– are one hundred percent subjective, naturally, our Consciousness is functioning by virtue of its own conditioning; that is, it has become subjective, it is asleep.

The Fifth Gospel ·The Problem of Psychological Multiplicity

07

But in the terrain of profound psychology, all this is possible. In the depths of each one of us, there is a wrong creation: "I's" of ancient times, "I's" that personify frightful errors. What is most serious is that within them the Consciousness is bottled up, it is always bottled up, always processing by virtue of its own bottling.

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

07

As for the Essence, which is what is most honorable, which is what is the most decent that we have inside ourselves –the very Consciousness itself–, unquestionably, it is bottled up inside all those multiple aggregates, processing itself by virtue of its own conditioning.

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

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*

Part Four – What continues beyond the grave

1 The evil consequences of the Abominable Kundartiguador Organ

In an ancient age people were simple because the pluralized "I" was not yet born. The organ called the tail of Satan was later removed from humanity, but its results stayed in the five cylinders of the machine as the quarrelsome "I"s, a granulated lunar Fohat named the ego.

The Kundartiguador Organ is the origin of the 'I'. The 'I' is constituted by all of the evil consequences of the Kundartiguador Organ. The 'I' is a bunch of passions, desires, fears, hatred, selfishness, envy, pride, gluttony, laziness, anger, attachments, appetites, morbid sentimentalism, heritage, family, race, nation, etc.

Christmas Messages, 1952-66

We have already said it and we are going to repeat that the 'I' is a legion of devils; the 'I' exists in a pluralised form, the five cylinders of the human machine give origin and strength to the legions of small 'I's which together make up that which is called ego, the 'I', the myself.

Christmas Messages, 1952-66

07

We need to know that, due to a lamentable mistake committed by certain holy people in the remote past, all humans developed the abominable Kundartiguador organ (Satan's tail). Later, those people removed this organ from humanity, intelligently preserving the sacred fire in the coccygeal chakra, the Church of Ephesus, Muladhara, the magnetic center located in the coccygeal bone at the base of the spine. That legion of devils which each person carries within the lunar bodies constitutes the negative consequences of the Kundartiguador organ.

The Buddha's Necklace, 1967

07

It is indispensable to know that the evil consequences of the Abominable Kundartiguador Organ constitute the Lunar Ego, the Pluralized "I."

The Solar Bodies, 1968

07

Lamentably, the Five Psycho-Physiological Centers of the Intellectual Beast (mistakenly called a Human Being) are absolutely controlled by that legion of Devil "I's" that every person carries within.

The Solar Bodies, 1968

07

A PRACTICE

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

07

The Lunar Ego (that conjunction of distinct and diverse entities that travel in an independent way through the supra-sensible worlds) is hidden within the Lunar Bodies. The terrible and painful devolution of the pluralized "I" (with their Lunar Protoplasmic Bodies) in the Infernal Worlds is a fall (descending backwards) towards the original primitive chaos.

The Solar Bodies, 1968

In that ancient age, people were very simple and innocent because the Pluralized 'I' was not born yet.

Runic Magic, 1969

In that ancient age, people were very simple and innocent because the Pluralized 'I' was not born yet. They were rendering cult to the Gods of the tender corn, and also to the ineffable creatures of rivers and forests.

Runic Magic, 1969

07

When the Gods intervened, eliminating from the human specie the cited fatal organ, the awful consequences of this tail of Satan remained within the five

cylinders of the human machine (intellect, emotion, movement, instinct and sex).

Runic Magic, *1969*

07

Therefore, the pluralized 'I' is a granulated lunar, negative Luciferic Fohat. This Fohatic satanic crystallization constitutes that which is called EGO.

Runic Magic, *1969*

07

Each SELF is therefore a living psychological representation that emerges from the lower abdomen; the personal EGO is a sum of EGOS.

The Mystery of the Golden Blossom, *1971*

07

Unfortunately, the awful results of the organ of witches, remained in the five cylinders of the organic machine, centers known as intellect, emotion, movement, instinct and sex. Going into depth on this topic, we can discover for ourselves, that such tenebrous results are perfectly defined as psychic aggregates or quarrelsome and vociferous "I's"

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

07

Unfortunately, it was because of that abominable organ that all existing impressions were transformed into the multiple psychic aggregates that emerged into existence. Since then, the Consciousness remained bottled up in such aggregates.

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

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

aggregates, although invisible to the physical eyes, are visible to the sense of psychological self-observation.

The Fifth Gospel · Causes and Consequences of the Kundartiguador Organ

II This is how the “I’s” form

An untransformed impression of anger or lust takes a figure in the psyche and becomes one more "I", and new ones are made every day. Those brought from former lives circle the cradle of the newborn and enter the machine as the personality forms, each with its old commitments and its old role.

Obviously, each one of the characters (“I’s”) that we carry in our interior repeats, existence after existence, its same role. Therefore, if we disintegrate that “I” if the actor dies, the role concludes.

Treatise of Revolutionary Psychology, 1975

The diverse "I"s which return, revolve around the newborn child, freely come and go everywhere, they would like to get into the organic machine, but this is not possible as long as a new personality has not been created. It is suitable to know that personality is energy and that it is formed with experience throughout time.

The Great Rebellion, 1975

07

The "I"s start to intervene within the organic machine little by little as the new personality is being created.

The Great Rebellion, 1975

07

Since many "I"s from former lifes exist within each of us, we can emphatically state that each of them is a different person.

The Great Rebellion, 1975

07

What is grave in all this, is that each of these persons or "I"s which live within us comes from former existences and has specific commitments.

The Great Rebellion, 1975

Since many "I"s from former lifes exist within each of us, we can emphatically state that each of them is a different person.

The Great Rebellion, 1975

Human personality is nothing else than a machine in the service of those "I"s with so many commitments.

The Great Rebellion, 1975

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

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

So, not only do we have the "I's" that we have, those which we bring from previous lives, but what is worse: we are creating new "I's" every day, and that is lamentable.

The Fifth Gospel ·Intelligent Assimilation of Impressions

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

Let us suppose, for example, that an individual sees a provocative woman and that he does not transform those impressions; the result will be that the same impressions, of a lustful type, produce in him the desire of possessing her. Such a desire is the result of the impression received and it crystallizes, it takes shape in our psyche and becomes one more aggregate, in other words, an inhuman element, a new type of lustful I which comes to add itself to the sum of inhuman elements which in their totality constitute the ego. Anger, covetousness, lust, envy, pride, laziness and gluttony exist in us. Why anger? Because many impressions reached us, our interior, and we never transformed them The mechanical result of such impressions of anger form the I's which exist and vibrate in our psyche and which constantly make us feel anger.

The Revolution of the Dialectic

23 PASSAGES

III The pluralised 'I' is that which continues

What survives the cemetery is not a soul but the legion, a mass of quarrelsome entities that interpenetrate without mixing. Sought in vision, a dead friend or the monk Rasputin proved to be a crowd of devils without a permanent centre.

When death comes, something continues. That something is the essence and the ghost of the dead. Just as in the skull is the brain, and within the rib cage are the lungs, heart, etc., within the ghost of the dead is the pluralised 'I'. Each of the egos, which together constitute the self, are projected at different levels of the mind and exist craving to satisfy their desires. The 'I' cannot ever improve, because the devil is the devil and what else can he be?

CHRISTMAS MESSAGES, *1952-66*

The 'I' is not an Individual, since it is constituted by many 'I's. Thus, every 'I', even though it is a part of our own subconscious, enjoys a certain self-independence. The 'I' is a legion of devils; thus, to affirm that this legion reincarnates is an absurdity.

CHRISTMAS MESSAGES, *1952-66*

07

The pluralised 'I' is that which continues, that which is not disintegrated in the cemetery. Thus, the legion of 'I's continues with a common body. Such a body is not the astral body, as many people suppose.

CHRISTMAS MESSAGES, *1952-66*

07

'When death arrives, the unique thing that continues is the "I," the legion of"I's." The ego or the "I" returns in order to satisI its desires. Death is the return to conception. This is the wheel of the Arcane Ten.

CHRISTIC AZTEC MAGIC, *1973*

07

The astral ghost that mortals possess is nothing more than an out line of a man. It does not even have unity. This ghostly facade is a den of demons and of all

kinds of filthy and abhorrent entities. Within this astral ghost lives the "I" (the Devil). This is an infernal legion. The "I" is Legion. Just as the body is composed of many atoms, so also the "I" is composed of millions of "I's." Diabolic intelligences, repugnant demons who quarrel amongst themselves. When a per son dies he becomes just that: Legion. The person himself becomes dust. Only "that" remains alive; the legion of "I's". Clairvoyants usually meet the disincarnated dressed differently and appearing simultaneously in different places. The person seems to have become many people is legion. Nevertheless, when we have given birth within us to the Christic astral body, we continue after death living in that sidereal body. Then we are really immortal. Those people who possess the Christic astral body find after death that they have the consciousness awake. Ordinary disincarnated people live after death with the consciousness asleep. Death is really a return to fetal conception. Death is the return to the seed. Everyone who dies returns to a new maternal womb totally unconscious, asleep.

The Perfect Matrimony, *1966*

07

What I saw with my spatial sense (the Eye of Horus) was terrible. I affirm emphatically that I had to enter a horrible tavern where you could only see barrels full of wine amongst which there were a multitude of horrifying creatures, very much like human beings. I looked for Rasputin, the Sacred Devil. I wanted to talk to that strange monk before whom so many princes, counts, dukes and marquises of the Russian nobility had shuddered; but here instead of one Ego I saw many Egos, and all of them were part of the same Ego of the monk Gregory Rasputin.

The Mystery of the Golden Blossom, *1971*

07

I had in front of my spiritual sight, in front of my Cosmic Being a bunch of Devils; a Pluralized Ego within which there was only one worthy element. I am referring to the Essence.

The Mystery of the Golden Blossom, *1971*

07

Many years have gone by and I keep meditating on the fact that human beings do not have yet an authentic individuality. The only thing that continues after death is a bunch of Devils.

The Mystery of the Golden Blossom, 1971

07

I knew that all of these people were Roberto but I found no one to whom I could address myself, I met not one responsible character, not one individual...

The Mystery of the Golden Blossom, 1971

07

I had before me a PLURALIZED EGO, a mass of Devils; my disembodied friend did not possess a permanent centre of Consciousness.

The Mystery of the Golden Blossom, 1971

07

It is notoriously evident that these Egos-Devils, because of their multiplicity, can enter into many mediumistic bodies---as in the case of Juan Hurtado, "the Senior"---in order to achieve manifestation.

The Three Mountains, 1972

I have already explained to you that within every person there are many persons, that is, there are many "I's".

The Fifth Gospel

What continues beyond the grave, are my affections, my tenderness, my hates: I want, I do not want, I envy, I wish, I come back, I kill, I lust, I am angry, I covet, etc., etc., etc. The whole of that legion of egos, a true legion of demons personifying psychological defects, returns, comes back, rejoins.

The Three Mountains, 1972

07

Certainly, that phantom was formed by a mass of quarrelsome and vociferous "I's" that penetrated and interpenetrated each other without becoming mixed-

up. My efforts were useless; that disembodied person was not able to understand me; he was a dweller of the region of the dead; a sum of "I's" personify psychological defects.

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

07

When one dies, this entire mass of quarrelsome and vociferous "I's" that entire gamut of varied psychic aggregates, continue beyond the sepulcher.

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

07

Answer: Young friend, it is urgent for you to comprehend that the ego is constituted by many "I and that some of them can be our friends or our enemies. Indubitably, some "I's" of that phantom that I have referred to, continue being my friends; but others, it is obvious, can be enemies or simply grotesque indifferent phantoms. Anyway, it is the ego that returns from the region of Limbo to repeat all the painful dramas of past existences in this physical world.

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

07

The 'I' is a legion o devils, thus, to affirm that this legion reincarnates is an absurdity. To affirm that an individual reincarnates, is exact, yet, it is not exact to affirm that the legion of 'I's reincarnate, Millions of people exist in this world, yet, it is very difficult to find an individual. We become individuals only by creating our Superior Existential Bodies of the Being, by dissolving the '1', and by incarnating the Being.

Dissolving the I, 1964

07

The ordinary and everyday man does not have true identity, because through him is expressed only all the ghosts of the pluralized "I". After death, man is "Legion". The Soul He who incarnates his Soul acquires true identity. Man is an unfinished being, a work in progress.

Esoteric Course of Kabbalah

07

The after-death states mentioned by all occultists correspond to the embryo of the Soul. This embryo returns to its true Being, which normally lives in the causal world. A thorough analysis leads us to the conclusion that the human specter is a lair of impure demons. In a word, the human being becomes a legion of demons that continues after death. Truly, the human person dies. Man is not yet immortal. Man believes he is powerful and immortal; this is the height of arrogance. He is fulminated by the Ray of Death, and to the abyss he tumbles from the Tower of Babel. That is fatality.

Esoteric Course of Kabbalah

07

I have already explained to you that within every person there are many persons, that is, there are many "I's". Because one thing is "I envy", and another, "I do not envy"; one thing is "I love", and another is "I do not love"; one thing is "I hate", and another thing is "I do not hate". All those "I's" do not go to the grave. There are also some "good I's" that do not go to the grave. Conclusion: what continues beyond the grave is a bunch of "I's".

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

07

A human being, normally, has only the planetary body. What is the planetary body? The physical body with its vital base, of course. Beyond the physical body, the only thing that exists is a sum of inhuman psychic aggregates, our own psychological defects, assuming allegorical forms: anger, greed, lust, envy, pride, laziness, gluttony, etc.

The Fifth Gospel ·Psychic Associations that Lead to Awakening ·*Third Chamber – Mexico City – 1975*

07

What is it that continues after death? A sum of psychological aggregates. If we say that after death a whole lot of devils continues, we are not exaggerating, it is true! Let us call them anger, greed, envy, etc., but this is what continues. We certainly do not possess a permanent center of Consciousness, no. Unfortunately, the Essence is bottled up among all those inhuman aggregates.

There is no permanent individuality in the intellectual animal mistakenly called man.

The Fifth Gospel · Psychic Associations that Lead to Awakening · *Third Chamber – Mexico City – 1975*

07

Fine, but there is something that does not go to the cemetery, what could it be? The "I's". Within each "I" there is a small percentage of Essence, of Consciousness. These "I's" wander through the astral world, they seem to be unconscious ghosts, asleep, walking like somnambulists. If one touches them, one feels them cold, because they never awakened the Sacred Fire. They live in the astral world.

The Fifth Gospel · The Need to Develop the Inner Mind · *Interview – Mexico City – 1975*

07

But there comes a time when, after death, we have to relive or review the life that has just passed. All those groups of ghosts that constitute the Ego, sometimes penetrate and interpenetrate each other forming a facade of a personality, spectral, cold, somnambulistic. Sometimes those "I's" divide themselves and walk separately from each other. That is, sometimes they come together and form a facade of a personality; sometimes they withdraw and go their own way.

The Fifth Gospel · The Need to Develop the Inner Mind · *Interview – Mexico City – 1975*

IV Not all of those I's return to a new human organism

Because the ego is many, it does not return whole, and to say that the legion reincarnates is an error. Some of its entities sink into the mineral kingdom, some cling to trees or animal bodies, and only part comes back to a human womb.

The symbol of Jesus expelling the merchants of the Temple with whip in hand is concerned with a tremendous reality of death and horror. We have already said that the "I" is pluralised. The "I", the ego, is a legion of devils. Many readers will not like this statement, but it is the truth and this we must say, even though we may not like to. During the work with the demon, during the work of the dissolution of the ego, parts of the "I", subhuman entities, entities that possess part of our consciousness and our life, are eliminated, cast out of our internal Temple. Sometimes these entities reincarnate in animal bodies. Many times it will have happened that while in zoos we have met forms discarded from ourselves, living in animal bodies. There are people so animalistic that if everything animal was re moved from them, nothing would remain. This class of people are lost cases. The Law of Recurrence has ended for these people. The Law of Reincarnation has ended for them. This type of person can reincarnate into animal bodies, or enter definitively into the abyss. There they disintegrate slowly.

THE PERFECT MATRIMONY, 1966

The pluralized ego returns, comes back, but this is not reincarnation. The masses, the multitudes return, but that is not reincarnation.

FUNDAMENTAL EDUCATION, 1970

07

Normally, they enter and leave, traveling to various places or walking subconsciously through the various molecular regions of nature. After death, the pluralized "I" continues within the lunar bodies, projecting itself anywhere into nature from these bodies. The mediums of spiritism or spiritualism lend their physical vehicles to those "I's" of the dead. Such "I's," although giving proof of

their identity and showing themselves to be the invoked dead person, are not the Real Being of the deceased.

The Buddha's Necklace, 1967

07

Not all the entities which constitute the ego (the "I") return to this world in order to reincorporate or be reborn in a new organism. Some of these entities, these small "I's" detach themselves from the group in order to enter the infernal worlds, the submerged mineral kingdom. Others enjoy re-incorporating themselves in organisms of the inferior animal kingdom: horses, donkeys, dogs, etc.

The Buddha's Necklace, 1967

07

The cosmic executioner lifted his sword and directed it towards the frightened brother, who, at that instant, felt something move inside himself. Amazed, he saw an "I" of fornication, an entity created by himself in ancient re-incarnations, leaving his lunar bodies. That per verse fornicating entity entered the involving infernal worlds. The initiate was then free of those internal bestialities, which had tormented him so much. The truth is that the ego is a sum of various, distinct entities. There is no permanent or immutable "I." Only the pluralized "I" (legion of devils) exists within our lunar bodies.

The Buddha's Necklace, 1967

07

The "I" is a sum of small I's and not all of those I's return to a new human organism. The "I" is a sum of different, diverse entities, without an order of any type and not all of those entities return to a new human organism; many of those entities reembody in bodies of horses, dogs, cats, pigs, etc., etc., etc.

Esoteric Treatise of Hermetic Astrology, 1967

07

The Ego is a conjunction of different and diverse entities unknown to one another. That is not Individuality, therefore, it is an absurdity to affirm that those entities reincarnate.

The Solar Bodies, 1968

There is no permanent or immutable "I." Only the pluralized "I" (legion of devils) exists within our lunar bodies.

The Buddha's Necklace, 1967

Since the ancient times of Arcadia, when worship to the Gods of the four elements of the universe and to the Deities of the tender corn was still performed, the old Hierophants with their hair growing white with wisdom never ignored the multiplicity of the 'I'. Is it then rare, perchance, for any one of these many entities, which constitute the ego to seize itself to life with much obsession and to be re-born in a tree?

Runic Magic, 1969

07

It is said with frightening and complete clarity in the Great Book of Nature, written with flaming embers, that before returning into this world, many parts of the ego are lost. Many psychic aggregates of the 'Itself' are reincorporating into organisms of beasts, others are desperately being seized (as the case of Polidorus) into the branches of trees, and finally, certain subjective elements of the 'I' continue their involution into the submerged Mineral Kingdom.

Runic Magic, 1969

07

Worlds, heavens, the stars, the four seasons return to their original point of life. Throughout the 108 lives of each human being, in accordance with the 108 beads in the necklace of Buddha, the ego returns. When disincarnation occurs, some egos enter the infernal worlds and others return to a new womb; the ego is composed of many entities, some reincorporate in certain plant and animal organisms, and others, in human wombs. And thus, the ego comes to a new organism. Within those egos returns the trapped part of the Buddhata (Essence), which is the Divine and fundamental part. Indubitably, many parts of us live in animal organisms.

Tarot and Kabalah, 1978

07

It would be absurd to confuse REINCARNATION with RETURN. We would be making the worst kind of mistake to attest that the EGO - legion of dark, sinister, twisted Egos – can reincarnate.

The Mystery of the Golden Blossom, 1971

07

Answer: Young man who asks that question, it is clear that the ego is a sum of diverse psychic aggregates that personify errors; some of these correspond specifically to a Dantestic circle and others are found intimately linked with other more submerged circles. However, the totality, the sum of negative values are together precipitated, involuting within the mineral kingdom, towards the center of planetary gravity.

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

07

If we think of the multiplicity of the "I", it is not strange that any of these psychic aggregates, related with the crime of violence against nature, is living in its corresponding submerged region, even when the personality still lives on the face of the Earth.

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

07

It often happens that when the whole set of minds or bothersome and screaming "I's" return, that not all of them are able to re-embody; from a sum total of psychic aggregates, some of them begin involution submerged in the mineral kingdom or they re in animal organisms or they adhere to specific places, etc., etc.

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

07

What crystallizes? Well, through the struggle between "I am thirsty and I do not want to drink; I'm itchy and I do not want to scratch", etc., through this struggle between yes and no, he makes all the multiple "I's" he possesses to be integrated, all of them crystallizing in a form, in a kind of individuality; of

course, a black individuality, but an individuality; perverse, but a black or perverse individuality; he returns, he reincorporates himself in a new organism, something very similar to a reincarnation, this is obvious. He has a will of steel.

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

⊙ Part Five – Individuality is one hundred percent sacred

19 PASSAGES · 18 PRACTICES

I I comprehend that I am not one but many

Admitting the plurality of the "I" is not yet experiencing it; only self-observation turns the doctrine into a fact. The sense of inner observation, developed by use, shows each "I" with its own figure and flavour, and teaches one to say of a desire or a thought that it is an "I" to be eliminated.

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

To admit to the plurality of the "I" and to experience it through rigorous observation are two different aspects.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

Hence, affirming is one thing and comprehending is another. When someone says: "I comprehend that I am not one but many," if this comprehension is authentic and not merely insubstantial, vain wordiness of ambiguous chattering, then this indicates, points out, declares a full verification of the Doctrine of the Many "I's."

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

To know the Doctrine of the Many "I's" and to comprehend it is fundamental for any true radical change.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

Now then, no one can start to change radically as long as such a one is incapable of saying: "This desire is an animal "I" which I must eliminate." "This egotistical thought is another "I" that torments me and that I need to disintegrate." "This sentiment that hurts my heart is an intruding "I," which I need to reduce to cosmic dust." etc.

Treatise of Revolutionary Psychology, 1975

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

Treatise of Revolutionary Psychology, 1975

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

07

A PRACTICE

The ordering in the work of auto-observation, judgement and elimination of our psychic aggregates, is gradually made evident by the judicious sense of psychological autoobservation. The sense of psychological auto-observation is in a latent state in all human beings, but it does develop in a graduative way at the same time as we are using it. Such sense allows us to perceive directly and not through simple intellectual associations, the diverse "I"s which live within our psyche.

The Great Rebellion, 1975

07

A PRACTICE

The sense of intimate self-observation is atrophied in every human being. By self-observing oneself from moment to moment, this sense will develop progressively. As the sense of self-observation continues its development by means of continuous usage, we will become more and more capable of directly perceiving those “I’s” about which we never had any data related to their existence, and we will discover that each of them has unmistakable psychological characteristics, through which we apprehend, we intuitively capture their intimate nature.

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

07

A PRACTICE

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

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

07

A PRACTICE

This is what happens with our psychological defects: if we believe that they are functionalisms of a permanent "I", obviously, we can never eliminate them. But if we do not identify with our defects, if we accept that they are various "I's", unquestionably, we can separate them from our psyche and disintegrate them, pulverize them, turn them into ashes.

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

07

A PRACTICE

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

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

07

And what would we say of an honest lady, a magnificent wife, virtuous, dedicated to her home, who suddenly, profoundly self-exploring herself, discovered in the depths of herself a whole legion of "I's" of prostitution? "How incongruous!" many would say upon hearing an explanation like this, "how illogical, how paradoxical!"

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

07

A PRACTICE

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

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

07

A PRACTICE

So an individual is not always the same. But the poor neophyte or whoever must have seen it clearly by means of self-observation, because only by means of self-observation, that sense develops in one. It is a sense: the sense of self-observation. But if one does not use it, it does not develop; if one uses it, it develops; and if one develops it, one can verify for oneself, without anyone telling him, that the Ego is not as others tell him: "that it is sacred". But he comes to check it in a direct way, in himself, by means of experience. He corroborates to the fullest extent –to understand it, to see it clearly– that the Ego is composed, in itself, of a whole sum of "I's" that personify psychological mistakes.

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

8 PASSAGES · 2 PRACTICES

11 We need to "de-egotize" ourselves so we can "individualize" ourselves

No one leaves his psychological state without discovering the persons who live in him, and no one can eliminate "I"s he has never observed. The man sure of his unique "I" may agree to eliminate, but he does not know what.

A PRACTICE

Each one of us is situated in a determined psychological phase. We cannot remove ourselves from within this psychological state unless we directly discover all those persons or who live within our own person.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

It is clear that only through inner self-observation shall we be able to see the people who live in our psyche and who we need to eliminate in order to achieve a radical transformation.

Treatise of Revolutionary Psychology, 1975

07

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

Treatise of Revolutionary Psychology, 1975

07

It is not possible to change if one does not eliminate; yet, whosoever considers himself a possessor of individuality, even if he would accept that he must eliminate, would indeed ignore what it is that he must eliminate.

Treatise of Revolutionary Psychology, 1975

How can we eliminate "I's" if we think that we have a unique "I"?

Treatise of Revolutionary Psychology, 1975

Nonetheless, we must not forget that whosoever believes himself to be "one" will deceive himself, thinking that he does know that which he must eliminate. Yet, indeed, he does not even know that he does not know; he is a learned ignoramus.

Treatise of Revolutionary Psychology, 1975

07

We need to "de-egotize" ourselves so we can "individualize" ourselves; however, to "deegotize" is impossible for the one who thinks that he possesses individuality Individuality is one hundred percent sacred; rare are those who have it, nevertheless everyone thinks they have it.

Treatise of Revolutionary Psychology, 1975

07

How can we eliminate "I's" if we think that we have a unique "I"?

Treatise of Revolutionary Psychology, 1975

07

Certainly, only the one who has never seriously observed his own self can think that he has a unique "I"

Treatise of Revolutionary Psychology, 1975

III We come to discover that we have within ourselves various "I's"

A small incident, a scene of jealousy or an insult received hides a group of "I"s acting together: self-love, pride, anger, impatience. Each is reconstructed afterwards, judged apart from the rest and comprehended in meditation, the apparently good ones included.

A PRACTICE

Anger produces pain; if we put an end to anger, we sacrifice the pain, we destroy it. It is necessary to observe ourselves from moment to moment; the pluralized "I" works in each of the five centers of the machine. Sometimes it is an "I" of the Emotional Center which is the one that reacts angrily, or is jealous, or envious; sometimes the prejudices and calumnies of the Intellectual Center violently attack with all their fury; other times, the erroneous perverse habits lead us to failure, etc., etc., etc.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

A PRACTICE

We need to see the different "I's" in action, to discover them in our psyche, to comprehend that a percentage of our own consciousness exists within each one of them, to repent of having created them, etc.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

A PRACTICE

However, if instead of identifying with such entity, we separate it from our psyche considering it as an intruding demon, obviously, creative comprehension will have come out intimately within ourselves. Later on, we could have the luxury of analytically judging such aggregate with the purpose of making ourselves fully conscious of it. What is serious about people consists precisely in identification and that is regrettable. If people knew the doctrine of the many, if they truly understood that not even their own life belongs to them, then they would not make the mistake of identification.

The Great Rebellion, 1975

07

A PRACTICE

He who is content with the state in which he lives, the dunce, the retardatary, the negligent, will never feel the desire to see himself, he will love himself too much and in no way will he be willing to revise his behaviour and his way of being. We will clearly say that various "I"s which we need to comprehend intervene in some comedies, dramas and tragedies of practical life.

The Great Rebellion, 1975

07

A PRACTICE

"I"s of lust, anger, self-esteem, jealousy, etc, are at work in whatever scene of passionary jealousy. Each of those "I"s should be analytically judged later on, separately in order to wholly comprehend them with the evident purpose of totally disintegrating them.

The Great Rebellion, 1975

07

A PRACTICE

Reconstruction of any scene allows us to verify for ourselves and in a direct way, the intervention of various "I"s that participate in it.

The Great Rebellion, 1975

07

A PRACTICE

Comprehending each of these "I"s, each of these factors, involves in fact profound reflection, concentration, meditation.

The Great Rebellion, 1975

07

A PRACTICE

In any pleasant or unpleasant circumstance of life, diverse "I"s exist that must be wholly comprehended with the technique of meditation.

The Great Rebellion, 1975

07

A PRACTICE

Incidentally, we have discovered several “I’s” that must be worked upon, that must be comprehended. One will have to study thoroughly what the “I” of conceit is, one will have to fully comprehend it, one will have to analyze it; one will have to study thoroughly what the “I” of pride is; one will have to study thoroughly what the “I” of self-importance is; one will have to study thoroughly what the “I” of lack of patience is, what the “I” of anger is, etc. It is a group of “I's”; each one of them must be studied, analyzed and comprehended separately. We have to accept that behind that small and insignificant event, a group of “I’s” hides, and that they are active, of course.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

Comprehending each of these "I"s, each of these factors, involves in fact profound reflection, concentration, meditation.

The Great Rebellion, 1975

A PRACTICE

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

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

A PRACTICE

Any scene, any occasion, any event, should serve us as a basis for self-discovery. In any event, we come to discover that we have within ourselves various "I's", that is obvious, various "I's".

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

A PRACTICE

And where are we going to discover them? Only in the terrain of practical life does self-discovery become possible. Any street scene is enough for us to know how many "I's" came into action. For any "I" that comes into action, there is a need to work on it in order to comprehend it and disintegrate it. Only on this path is it possible to liberate the Consciousness; only on this path is it possible to awaken.

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

07

A PRACTICE

And there are many kinds of pain. For example, an insulter. What do you think an insulter causes? Well, the desire for immediate, very immediate, revenge. Why? Due to the spoken words. But if one does not identify with the "I's" of revenge, it is clear that one would not reply to the insult with an insult. But if one identifies with the "I's" of revenge, they put him, in turn, in contact with other more perverse "I's", and he ends up in the hands of terribly perverse "I's" doing stupid things.

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

07

A PRACTICE

Understand that the insulter is a machine that is controlled by a certain insulting "I", and that an "I" has insulted him. Understand as well that one is a machine, and that one has "I's" of insult within. So, if one compares and says: "That person insults, but within me there are "I's" of insult as well. So I have no reason to condemn him, as I carry the same thing as him. If I also carry within me "I's" of insult, then I have no reason to condemn him. Besides, what is it that got hurt in me? Possibly self-love, possibly pride. Well, then I have to discover if it was self-love or if it was pride, or what".

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

07

A PRACTICE

Within we have impressions of anger, of greed, of lust, of envy, of pride, of laziness, of gluttony, etc. and so on and so forth. We also have within us the mechanical results of such impressions: bunches of quarrelsome and screaming "I's" that we now need to comprehend and eliminate.

The Fifth Gospel · Psychological Protection Against Impressions · *Lecture given to the brothers of Colombia – Mexico City – 1974*

07

A PRACTICE

And if all of a sudden we discover out there an "I" that, wanting to ingratiate itself with noble friends, drinks and drinks again, what would we say? Out of humility, because those people are humble; it is the buddy so-and-so who threw the little party today for one of his little daughters, how are we going to turn him down? Well, we accompany our buddy with a few drinks until we get drunk. Will that be good because we are very humble? We have to destroy that kind of "I's"; it is an apparently good "I", but we have to destroy it, we have to annihilate it. So we have to annihilate the "I's" of good and the "I's" of evil; we have to fight against good and fight against evil. Speak, brother.

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

A PRACTICE

We could say that they are psychological creatures or psychological people existing deep inside us and they control the personality. Inside such entities the Essence, the Consciousness is bottled up. If we want to disintegrate those defects, those psychological aggregates, we need to comprehend them; and if we want to comprehend them, we must first discover them.

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

07

A PRACTICE

True psychology must be dedicated to the self-exploration of oneself, to the self-exploration of the Ego, to the knowledge of the psychic aggregates that exist within each one of us, to the elimination of those aggregates. To sum it up: to profound, direct self-exploration, without the need of absurd theories.

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

IV We must eliminate each of the Egos which characterize it

Comprehension prepares the work, but the Divine Mother Kundalini destroys, and she sets its order, from the infrahuman "I"s to those of the causal world. A Gnostic who hunts ten hares at once catches none, because each defect has many aggregates and each is taken separately.

A PRACTICE

The newborn master with solar bodies should love, adore, and render homage to his Mother Kundalini. Only She can help him eliminate the various entities which together constitute the pluralized I.

The Buddha's Necklace, 1967

A PRACTICE

We must dissolve the pluralized I, return it to dust but we must know it. We must study it in the forty-nine subconscious levels, symbolized for Gnostics by the forty-nine demons of Yaldabaoth.

The Buddha's Necklace, 1967

07

A PRACTICE

It is impossible to eliminate the different I's if we have not previously comprehended them consciously in the forty-nine subconscious regions.

Esoteric Treatise of Hermetic Astrology, 1967

07

A PRACTICE

In order to awaken consciousness it is vital to eliminate those 'I's, those entities, those aggregates which personify our defects. Thus, we attain the Atman-Vidya, the complete Illumination.

Runic Magic, 1969

07

A PRACTICE

We need with the utmost and unpostponable urgency to whiten the Devil, and this is only possible by fighting against ourselves; by dissolving that whole complex of psychic aggregates which form the "I", the myself, the self. Only by dying within ourselves can we whiten the brass and contemplate the Midnight Sun (the Father). This means to overcome temptations and to eliminate each and every one of the inhuman ele ments which we carry within (anger, avarice, lust, envy, pride, laziness, gluttony etc., etc., etc.). In the psychological gymnasium of human existence a trainer is always needed. The Divine Daemon mentioned so many times by Socrates, the very shadow of our individual Spirit, is the most extraordinary psychological trainer which each one of us carries within. He places temptation in our path with the purpose of training us, educating us.

Tarot and Kabalah, 1978

07

A PRACTICE

The hunter who wants to catch ten hares at the same time, catches nothing; so also the Gnostic who yearns simultaneously to eliminate the various Egos, fails lamentably. Esoteric work which is directed towards the dissolving of any psychological defect, is a veritable riddle; not only must we previously understand the defect in question in each and every subconscious level of the mind, moreover we must eliminate each of the Egos which characterize it.

The Mystery of the Golden Blossom, 1971

07

A PRACTICE

In the same way that Michael defeated all the rebel angels, in the same manner each of us should defeat and disintegrate all the devil “I’s” or psychic aggregates that personify our errors.

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

07

A PRACTICE

If we want to posses a sacred individuality, we should resort to the scalpel of selfcriticism to carry out the dissection of all those false values that constitute the myself Much has been said about creative comprehension; it is indispensable to know in an integral, unitotal manner all the psychic defects that we possess.

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

07

A PRACTICE

This means that any group of "I"s intervening in any of the dramas, comedies or tragedies of practical life, after having been wholly comprehended, will have to be eliminated by means of the power of the Divine Mother Kundalini.

The Great Rebellion, 1975

07

A PRACTICE

It is urgent, my dear friends, to put an end to the actors of such comedies, dramas and tragedies. What are they called? These actors are jealousy, anger, greed, lust, envy, pride, laziness, gluttony, etc. Those "I's", who personify our mistakes, are the actors of those dramas, comedies and tragedies. We need to disintegrate them; we need to turn them into cosmic dust. If we succeed, if we break all these psychic aggregates, the Consciousness will remain awakened, individualized. Then, we will have made our life a masterpiece.

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

07

A PRACTICE

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 · *lst International Meeting of Hermetic Culture – Guadalajara. Jalisco, Mexico – October 28. 1975*

07

A PRACTICE

It is necessary to liberate the Consciousness, to take it out from that multiplicity of "I's" so that we can see, hear, touch and feel everything that regards the real, the truth.

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

07

A PRACTICE

If humanity is not taught about the ascending serpent, undoubtedly, it cannot disintegrate the undesirable elements that it carries inside. For this reason, the very respectable and very venerable Mr. Gurdjieff made a very grave error: he taught the doctrine of the many as the lamas teach it in the lands of Tsongkhapa, but he did not give the "weaponry" to his poor disciples. He took away their weapons. With what are they going to destroy the psychic aggregates, the "I's"? The mind cannot do it. Krishnamurti himself recognized it, so with what? Only through the Igneous Serpent of our magic powers is it possible to disintegrate the inhuman psychic aggregates that we carry inside us.

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

07

A PRACTICE

Although the "I's" are multiple, even though they are not in any conformity, even if they do not have order of any kind, the profound inner Being –to be clearer, our Divine Cosmic Mother– is establishing an order to the work. I say this based on practicing it. I had to work very hard, first of all with the infra– human "I's" of the natural infra-dimensions; then, with those "I's" of the astral world; later, with the "I's" of the mind, and later, with the causal "I's"; and, finally, with the "I's" of the actual Consciousness of the Being.

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

07

A PRACTICE

A man is what his life is. If a man does not change his life, he wastes his time miserably. One cannot change his life if he does not work on his own life. It is only possible to change when we dissolve all those "I's" that we carry within, all those other persons that live within ourselves. If we proceed like this, we will see how the Law of Recurrence will finish for us.

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

07

A PRACTICE

Master: There is no doubt that any undesirable psychic element has three fundamental forms of behavior, because in the intellectual center it expresses itself in one way; in the emotional, in an emotional way, and in the motor-instinctive-sexual it assumes another form; but it is the same. I do not mean to say that a defect is personified in a single aggregate. Obviously, for each defect there are multiple aggregates. Therefore, if the defect continues in some other form, one will have to study it again to beg again, one more time, Devi Kundalini-Shakti for its final disintegration.

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

07

A PRACTICE

Such possibilities exist as long as the "I" exists. Therefore, we need to disintegrate all those multiple "I's" that we carry within, to turn them into dust. Thus the Consciousness is awakened, it is illuminated.

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

07

A PRACTICE

An "I" is frightfully horrible, but as it loses its volume, it becomes more beautiful. Then it looks like a child and, finally, it turns to dust. When it has already turned to dust, the Consciousness that was placed, bottled up, crammed in that "I", has been released. So, the light has increased, it is a percentage of light that has become free. We can proceed like this with each one of the "I's". The work is long, tedious and very difficult.

The Fifth Gospel · The Rescue of our Inner Light

07

A PRACTICE

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*

07

A PRACTICE

By comprehending all the processes of the loose cathexis, of the pluralized 'I' the latter is dissolved. Then, only the Divinity is manifested through and within us.

The Revolution of the Dialectic

V A permanent center of gravity will be enthroned within ourselves

As the pluralised "I" dies from moment to moment, the psychic material it used to squander accumulates and becomes a permanent centre of consciousness. Only one who has it can remain faithful, keep continuity of purpose and live without inner contradiction.

Man still is not a man, but just an intellectual animal. It is a grave mistake to call the legion of selves soul. Truly, man has within his core psychic material, the material for the soul, but still has no soul. The Gospels say: of what use is it to win the world if you are going to lose your soul?" Jesus told Nicodemus that he had to be born again, of water and spirit, in order to enjoy the attributes that correspond to the Truth. This is impossible without the mystical death.

CHRISTMAS MESSAGES, *1952-66*

In death, we can establish a permanent center of consciousness within our inner essence. That center is what is called soul. Only a man with true soul can have continuity of purpose. Only in a man with soul are there are no internal contradictions. Only when there are no internal contradictions can we find true inner peace.

CHRISTMAS MESSAGES, *1952-66*

07

When the 'I' starts to die, psychic material begins to accumulate. When this material begins to accumulate, the establishment of a permanent center of consciousness begins. When the 'I' dies absolutely, the permanent center of consciousness becomes fully established. This permanent center of consciousness is the wonderful soul which, having continuity of purpose, can only be faithful to Gnosis. Those without such a center can now be in Gnosis today and tomorrow against it, in one school today and tomorrow in another. Such people have no real existence.

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

The pluralised 'I' stupidly wastes such psychic material in absurd atomic explosions of envy, greed, hatred, fornication, attachment, vanity, etc. This psychic material is accumulated within ourselves in accordance with the death of the pluralised 'I', from moment to moment. Thus, we attain a permanent centre of consciousness.

Christmas Messages, *1952-66*

07

A PRACTICE

Any Gnostic student who truly wants to acquire a permanent center of consciousness in order to have continuity of purpose and achieve inner self-realization, must dissolve the pluralized I and eliminate, from his lunar bodies, the various subconscious and submerged entities being created every moment in the five cylinders of his machine. Only by "de-egotizing" ourselves can we "individualizes," and only through possessing a true individuality will we stop behaving like fickle people and acquire seriousness and continuity of purpose.

The Buddha's Necklace, 1967

07

A PRACTICE

Thus, if first of all we do not establish a permanent center of gravity within our interior, then the creation of the solar human being is impossible.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

How can we dissolve the total of the "I" if we do not have a continuity of purpose? In what can we have continuity of purpose without previously having established within our psyche a permanent center of gravity?

Treatise of Revolutionary Psychology, 1975

It is impossible to have a Permanent Center of Consciousness without having dissolved the pluralized 'I'.

The Revolution of the Dialectic

It is urgent to know that the "I" is a bunch of entities that enjoys a certain degree of self-independence. These "I's" quarrel with each other, and the mind is the battlefield. Each one of them projects itself on the different levels of the mind, trying to satisfy its animal instincts, feeding on our vital principles. The "I" that today swears eternal love to a woman, hates her tomorrow. Contradictions constantly arise within man. This is the reason why man is not yet a man, he is just an intellectual animal. The intellectual animal has no soul, his soul is divided. When the "I" dies, the soul is liberated and that is when a man can have true continuity of purpose, a true permanent center of Consciousness. Only in a man with a soul, inner contradictions do not exist. Only where inner contradictions do not exist, is there true inner peace.

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

07

A PRACTICE

The more the Ego disintegrates, the stronger the Consciousness will become, and in the end, a permanent center of gravity will be enthroned within ourselves, a center of authentic individuality that will completely free us from the actions and reactions of the outside world. But we need to create that permanent center of gravity in ourselves, and that is only possible by dissolving the Ego. Once created –I repeat– with that center of gravity, we will have individuality. But in this day and age, we are not individual people, we are machines controlled by others; everyone plays with us, we do not have authentic individuality.

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

07

A PRACTICE

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*

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

The hour has arrived to comprehend the necessity of producing within us a definite Integral Revolution in order to establish the PCC, a Permanent Center of Consciousness; it is only in this manner that we individualize ourselves, it is only in this manner that we cease being legion, it is only in this manner that we become conscious individuals. The man of today is similar to a ship full of many passengers, each passenger has his own plans and projects. The man of today does not have a single mind, he has many minds. Each 'I' has its own mind.

The Revolution of the Dialectic

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

When the 'I' begins to die, the materia prima begins to accumulate. When the materia prima begins to accumulate, the establishment of a center of permanent consciousness is initiated. When the 'I' has absolutely died, the center of permanent consciousness has remained totally established.

The Revolution of the Dialectic

07

A PRACTICE

Only the one who has established within himself the permanent center of consciousness can be faithful to Gnosis, only he can have continuity of purpose. Those who do not possess such a center can be in Gnosis today and against it tomorrow, today with one school, tomorrow with another. This type of person does not have real existence. Mystical Death is an arduous and difficult area of the Revolution of the Dialectic. The loose cathexis is dissolved on the basis of rigorous comprehension. Interaction with our fellowmen, dealing with people, is the mirror where we can see ourselves at full length. In dealing with people, our hidden defects leap forward, they flourish, and if we are vigilant, we then see them.

The Revolution of the Dialectic

07

It is impossible to have a Permanent Center of Consciousness without having dissolved the pluralized 'I'.

The Revolution of the Dialectic

7 PASSAGES · 4 PRACTICES

VI Only a permanent center of consciousness gives us true individuality

Personality, the pluralized "I" and the essence exist in every person, and complete integration is impossible while the second remains. Knowing oneself and dissolving the ego make an integral individual.

In life it is difficult to find someone who is truly integrated in the most complete sense of the word. It is totally impossible to attain complete integration as long as the pluralized ego exists inside us.

FUNDAMENTAL EDUCATION, 1970

It is urgent to comprehend that inside each person three basic factors exist. First: the personality. Second: the pluralized "I". Third: the psychic material, meaning, the very essence of the person.

FUNDAMENTAL EDUCATION, 1970

07

The pluralized "I" listlessly wastes the psychological material in atomic explosions of envy, jealousy, greed, etc.

FUNDAMENTAL EDUCATION, 1970

07

A PRACTICE

It is necessary to dissolve the pluralized "I" with the purpose of accumulating inside oneself the psychic material in order to establish a permanent center of consciousness in our interior. Whoever does not possess a permanent center of consciousness cannot be an integrated individual. Only a permanent center of consciousness gives us true individuality. Only a permanent center of consciousness makes us integral.

FUNDAMENTAL EDUCATION, 1970

07

A PRACTICE

It is only by dissolving the various entities, which in their entirety constitute the ego ('I'), that we can establish in ourselves an individual permanent center of consciousness. At that time we will be integral.

Fundamental Education, 1970

07

A PRACTICE

If we want to be true Men, integral individuals, we must psychologically explore ourselves; we must profoundly know ourselves in all areas of thinking, since beyond all doubt, technology becomes a destructive instrument when we do not truly comprehend the entire process of existence, when we do not know ourselves integrally.

Fundamental Education, 1970

07

A PRACTICE

We must become whole, integral individuals, and that is only possible by knowing ourselves and dissolving the psychological ego.

Fundamental Education, 1970

VII Sacred individuality is very far beyond any type of "I"

Authentic individuality is no refined or Superior "I" but the Being, which remains alone when the ego has died. Even so it is a stage and not the end, for beyond it lies super-individuality, reached by discovering one's contradictions and dissolving the "I".

This is the system in order to create a mental body. Thus the mental body is born. The mental body gives us true mental individuality. The mental body makes us into individuals. Only with the mental body do we become individuals. It is false to say that we are already individuals. At this moment in time we are only machines controlled by the legion of the 'I'. That is all. The excess of the vital substances that are not wasted in the astral body can then be utilized for the nourishment of the mental body. Hydrogen 24, when it is not being totally consumed in the astral body, becomes Hydrogen 12, which is used to nourish the mental body.

CHRISTMAS MESSAGES, *1952-66*

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 commitments within us.

TAROT AND KABALAH, *1978*

07

When Set (the ego) dies totally only the Being remains in us; that which gives us authentic individuality.

TAROT AND KABALAH, *1978*

07

Nevertheless in regard to this teaching, we must be very clear, because the psychological danger of confusing authentic individuality with the concept of some species of a "Superior I," or something similar, exists Sacred individuality is very far beyond any type of "I"

TREATISE OF REVOLUTIONARY PSYCHOLOGY, *1975*

07

Sacred individuality is what it is what it has always been and what it shall always be Legitimate individuality is the Being The reason for the Being to be is to be the Being Himself Distinguish between the Being and the I Those who confuse the "I" with the Being have certainly never observed themselves seriously As long as the Essence, the Consciousness, is bottled up within all of that conjunction of "I's" that we carry inside radical change will be something more than impossible.

Treatise of Revolutionary Psychology, 1975

07

Thus, my dear friends, there is no authentic individuality. The different "I's" that we have fight for supremacy. I want you to understand that this poor intellectual animal, mistakenly called man, is a puppet moved by different "I's". If we manage to disintegrate all these psychic aggregates, the authentic conscious individuality will remain in us; we will become, really, sacred individuals.

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

Unfortunately, within each one of us, within each person there are many persons, we do not enjoy a true sacred individuality.

The Fifth Gospel

Thus, my dear brothers, what we want is, above all, to reach the unity of life free in its movement. Unfortunately, within each one of us, within each person there are many persons, we do not enjoy a true sacred individuality. But in certain moments of supreme pain, we feel that deep down we have a sacred individuality.

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

07

This is how we individualize ourselves little by little. By disegotizing ourselves we individualize ourselves. However, we clarify that individuality is not everything with the event of Bethlehem we should move on to super-individuality.

The Revolution of the Dialectic

07

A PRACTICE

We need to disegotize ourselves in order to individualize ourselves and then super— individualize ourselves. We need to dissolve the 'I' in order to have the PCC that we studied in the previous chapter.

The Revolution of the Dialectic

07

Once the 'I' is dead, the psychic material accumulates within us becoming the PCC. Nowadays, the human being, or we should better say, the biped that auto classifies himself as "human", is really a machine that is controlled by the legion of the 'I'. Let us observe the tragedy of people in love: How many promises! How many tears! How many good intentions! And what happens? Only the sad memory of all that remains. They marry, time transpires, the man falls in love with another woman or the wife falls in love with another man, and the castle in the air falls to the ground. Why? Because the human does not yet have his PCC.

The Revolution of the Dialectic

07

We need to create a PCC and this is only possible by dissolving the Pluralized 'I'. All the inner contradictions of the human being would be enough to drive insane anyone who could see them in a mirror; the source of such contradictions is the plurality of the 'I'.

The Revolution of the Dialectic

07

A PRACTICE

Whoever wants to dissolve the 'I' has to begin by knowing his inner contradictions; unfortunately, people like deceiving themselves in order to not see their own contradictions.

The Revolution of the Dialectic

07

A PRACTICE

To discover our own intimate contradictions is already a success because our inner judgment is spontaneously liberated permitting us to see with clarity the path of individuality and that of super-individuality.

The Revolution of the Dialectic

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for the many "I"s in every form he uses: the *pluralized* or *pluralised* "I"; the *many*, *multiple*, *thousands of* "I"s and the *sum of* "I"s; the "I"s wherever their number, their quarrel or their turns were in the paragraph; the *legion*; *multiplicity*; the individuality that is lacking and the true one; the *permanent centre*; each "I" with *its own mind*; *another "I"* that displaces the first; the aggregates where their number is the point; the hydra; the many people who live within. His own chapters were taken whole by position: *The Pluralised 'I'* in the *Christmas Messages*; *The Pluralized "I"* in *The Buddha's Necklace* and *The Solar Bodies*; *The "I"* and *Origin of the Pluralized "I"* in *Runic Magic*; *The Different "I's"* and *Individuality* in the *Treatise of Revolutionary Psychology*; *Super-Individuality* in *The Revolution of the Dialectic*; and *Integration* and *The Integral Individual* in *Fundamental Education*. That returned **1,356 candidate paragraphs in 42 books**, and 55 more were added where a judged passage was found to continue a sentence no word had offered. Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 95.0% of the time and on the class 87.5%, and a third reader, who saw neither verdict, settled the 70 they did not. 547 were judged printable and **487 are printed here**, the rest of the printable carried inside them where his sentence ran on, or set aside as the same sentence said again in a later book; every other paragraph is recorded with the reason it was set aside.

What was set aside. Most of it was the "I"s named in passing inside another teaching — the elimination of a particular defect, the method of meditation — which stands in *The Science of Meditation* and the works on each ego. The legions of angels, elementals and black hierarchies are not the legion of the "I", and the individuality of the Monad with no "I" set against it stayed with the works of the Being.

Nothing of his is changed. Eleven words the scanner had broken in two were joined (*the mselves*, *ma nner*, *tha t* and eight more); every passage otherwise stands as the scanner read it.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 98 ranges run over more than one paragraph.

221 passages also stand in a finished work, and every one is marked where it stands, most of them in *The Mechanical Man*, *Return and Reincarnation* and *Envy*, which take the many "I"s for their own subjects. The editor ruled that shared passages print here too, so that this booklet stands alone.

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 81 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.