

The Mind

What the mind is and is not, how it runs, how it is ridden, and the mind that is born when it is

555 PASSAGES · 36 BOOKS · 115 PRACTICES · 44 LECTURES · 24 SECTIONS · 5 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

What is in it

▯ a practice, in a frame — something to do | quoted scripture, named as such

Part One — What the mind is

1 The mind is not the Being 22

2 The mind is the central headquarters of the 'I' 15

3 We have many minds 24

4 Certainly, there are seven minds 14

5 In synthesis we have three minds 43

6 The human mind and the cosmic mind exist 6

Part Two — How the mind runs

7 Reasoning divides the mind between the battle of antithesis 23

8 The foundation of the 'I' is the dualism of the mind 19

9 Every problem is a mental form which the mind sustains 8

10 Imagine the mind as a lake 26

11 The Mind of men lives from prison to prison 30

12 The intellect put at the service of the spirit is useful 28

13 The mind cannot seek the truth because it does not know it 23

14 The mind cannot fundamentally alter any psychological defect 14

Part Three — Subjective and objective reason

15 Let us distinguish between subjective reasoning, and objective reasoning 31

16 The objective reasoning is the reasoning of the Being 29

Part Four — The mastery of the mind

17 The mind is a donkey upon which we must ride in order to enter into the heavenly Jerusalem 37

18 I am your lord and you are my slave 12

19 What is it that you want, mind? 19

20 Serenely observe our mind 39

21 There is the need to liberate the mind 33

Part Five – The mind that is born

22 Only by opening the Inner Mind is genuine faith born 29

23 We also have to create an individual mind 10

24 The mind which does not react before external impacts is a "Christ-mind" 21

Part One – What the mind is

1 The mind is not the Being

The first thing he says about the mind is what it is not. It is not the Being and it is not the brain. It is an instrument the Intimate is meant to use, passive and receptive by nature, and for most people it has become a prison for the Consciousness instead. He calls it absurd to deify it.

One thing is the mind as a mind and another thing is the mind as an instrument. The great cosmic illuminations are the outcome of the momentous unions of Brahma-vidya with the mental body. Thus, the soul united with its Intimate is submerged within the great soul of the world, within Emerson's "super-soul", and perceives all of the macro-cosmic marvels. Yet, in order to achieve these marvels, the opening of the eye of Dagma is necessary. This eye is the intuition.

The Revolution of Beelzebub, 1950

53. Those who say that everything is mind commit a very grave error, because the mind is only an instrument of the Intimate.

Igneous Rose, 1954

44. The Mind is only one of the bodies of sin.

Christ Will, 1959

The brain is made in order to elaborate thought, yet it is not thought. The brain is an instrument of the mind, yet it is not the mind. We must distinguish between the brain and the mind. We must study the intimate relations of the brain with the mind.

Endocrinology & Criminology, 1957

The encephalon is governed by the mind, yet the mind is not governed by the encephalon. The encephalon is the instrument of emotions and of the consciousness, yet the encephalon neither produces emotions nor consciousness. What is logic cannot be refuted by ignorance. Logic is logic. The people who affirm that the brain produces thought, emotion, and consciousness are ignorant,

because they have not studied the Mental Body. So, we cannot, based on our ignorance, refute what is factual. It is necessary for the ignorant to study.

Endocrinology & Criminology, 1957

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The mind is the instrument of knowledge, and it is necessary for teachers to teach their students how to use this instrument wisely.

Fundamental Education, 1970

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The mind has 300,000 receptive clans or centers, all of which should vibrate at the same tone without any effort. The mind is feminine in nature and is therefore accustomed to receive, assimilate, and comprehend. The natural state of the mind is receptive silent, and quiet like a deep, tranquil ocean. The thinking process is an abnormal accident, whose original cause is the pluralized I.

The Buddha's Necklace, 1967

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To deify the mind is an absurdity because it is in itself only a fatal prison for the Consciousness.

The Mystery of the Golden Blossom, 1971

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To affirm that the mind is Buddha, to say that it is TAO, is nonsensical because the intellect is only a jail for the Consciousness.

The Mystery of the Golden Blossom, 1971

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Answer: Friends, the mind with all its functionalisms is feminine, receptive, it is absurd to make it positive; it would be foolish to praise ideas, preconceptions or theories. Since the mind then is a solely passive instrument by nature, it could not by itself, occupy the place of comprehension.

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

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Your body neither thinks nor desires; the body is only a suit, a robe. You think with the mind and the mind is a vehicle of the soul, however, when we are evil

the mind becomes a vehicle of the devil. The diabolic mind wants wars, creates conflicts, problems, wants vices, alcoholic drinks, adulteries, fornication, covetousness, hypocrisy, etc.

Introduction to Gnosis

To deify the mind is an absurdity because it is in itself only a fatal prison for the Consciousness.

The Mystery of the Golden Blossom, 1971

The mind is universal energy. The mind vibrates and sparkles in everything that is created. The brain is not the mind; the brain is only a receiving center, a radiotelegraphic office that receives messages from the mind. The brain does not think. What thinks is the mind, and that is not the brain.

Introduction to Gnosis

Unquestionably, the mind is an instrument which we should learn to use consciously. But it would be absurd for such an instrument to be efficient if we first did not know the how and why of the mind.

The Revolution of the Dialectic

The mind, in itself is a very painful prison; no one has been happy with the mind. To date, the first man who is happy with the mind has not been known. The mind makes all creatures unhappy. The happiest moments that we have all had in life have always been in the absence of the mind; they have been for an instant, yes, but which, we will not be able to forget in our lifetime; during such a second, we have known what happiness is, but the latter has only lasted for a second. The mind does know what happiness is, it is a prison!

The Revolution of the Dialectic

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

The Revolution of the Dialectic

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What is important in us is to awaken consciousness to stop dreaming, to stop thinking. This thinking, which is cosmic matter, is the mind. Even the Astral itself is nothing but the crystallization of mental matter and the physical world is also condensed mind. In this manner, the mind is matter and is very gross, whether it be in a physical state or in a state called astral-manasic, as the Hindus say. In any case, the mind is gross and material, both in the astral as well as in the physical.

The Revolution of the Dialectic

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Man is not the mind. The mind is merely one of the four bodies of sin. When man becomes identified with the mind he goes into the abyss.

The Revolution of the Dialectic

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Since the mind is merely a passive instrument, it could not, by itself, take the position of comprehension. Distinguish between what comprehension is and

what the instrument we use to manifest ourselves in the world is. Obviously, comprehension belongs rather to the Essence, to the intimate functionalisms of the Consciousness and that is all.

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

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It is necessary to understand what the mind is, and what the feeling and sentimentalism are. If we study the Being wisely, we will see that the mind is not the Being.

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

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The mind has its center, the intellectual center, but it is not the Being. The center of the mind, the intellective one, is in the brain, that is obvious, but it is not the Being. The feeling, which corresponds to the emotional center or to the emotional brain, is in the region of the [solar] plexus and extends to the sympathetic [nervous] centers and the heart, but it is not the Being. The Being is the Being, and the reason for being of the Being is the Being himself.

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

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Do not forget, my dear friends, that, in mental dynamics, we need to know something about how and why the mind works. The mind is, unquestionably, an instrument that we must learn to use consciously, but it would be absurd to suppose that such an instrument would be efficient if we do not first know the how and the why of the mind.

The Fifth Gospel ·IDENTITY, Values and Image ·*Public Conference – July 1977*

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When one knows the how and the why of the mind, when one knows the various functions of the mind, one can control it; it becomes a useful, perfect instrument, a marvelous vehicle by means of which we can work for the benefit of humanity. A realistic system, in truth, is needed if we want to know the potential of the human mind.

11 The mind is the central headquarters of the 'I'

Where the ego actually lives. The mind is the abode and the refuge of desire, the root of the ego and its headquarters, and when it cannot serve the Intimate it serves the animal I. He shows it inventing a superior I and passing that off as the Being.

The eye doctrine strengthens the mind. Because of it, the mind is the abode of desire: she thinks, reasons, analyzes, draws conclusions and leads to erred action. She wants to resolve everything by herself, without taking into consideration the voice of the Internal Master. The Internal Master does not analyze, or reason because his voice is the voice of intuition. The heart doctrine opens the doors to the hail of knowledge.

Zodiacal Course, 1951

The natives of Virgo suffer great amorous deceptions, in Virgo, Mercury becomes reasoning. Reason is of the animal soul, the animal soul is the mind. The mind is the cave of desire.

Zodiacal Course, 1951

The mind, upon having the bad pleasure of creating the superior 'I' as a separate and super divine entity, often falsifies reality mistakenly supposing that said entity is the Being, the Intimate, what is real. The mind arbitrarily wants the superior 'I', which the mind has fabricated, to be the Being, and it foolishly attributes to it things it fabricates, things that have nothing to do with the Being. These tricks of the mind are similar to counterfeiting money; the mind forges a counterfeit Being, the aforementioned false bill is the superior 'I'.

Christmas Messages, 1952-66

32. The mind is the refuge of desire.

Igneous Rose, 1954

13. This nuclear centre of the understanding is the guardian of the threshold of the mind. 14. The guardian of the threshold of the mind is similar to the smoke of the flame. 15. The guardian of the threshold of the mind is a terrible demonic creature. It lives by reacting against the exterior world with waves of pleasure and pain, with waves of likes and dislikes, and with waves of hatred, envy, greed, slander, selfishness, etc…

Igneous Rose, 1954

46. When the mind is a useless instrument for the Intimate, it is then a useful instrument for the animal ego.

Igneous Rose, 1954

The human mind is controlled by the Guardian of the Threshold of the mental body; this demonic creature is the mental 'I'. In the test of this guardian, we have to dislodge it and evict it from the mental body. That is Satan in the mind, and it is intellectual, arrogant, intensely reasoning and fornicating. Now we should understand why the human mind is perverse. The most dangerous demons have the mind of sanctimonious persons and pretend to be saints.

The Greater Mysteries, 1956

The mind goes about hunting wealth, social position, fame.

Tarot and Kabalah, 1978

It is essential to comprehend that the mind is the basic center of "more". In fact, this "more" is the demanding psychological ego itself, and the mind is its fundamental core.

Fundamental Education, 1970

People think that the mind is creative, but they are mistaken. The ego is not creative, and the mind is the root core of the ego.

Fundamental Education, 1970

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

For that reason, the ancients saw in the Moon the figure of Cain; the mind was called Cain, and it was the hunter. The mind goes about hunting wealth, social position, fame. The rogues use this mind in order to succeed; they consider themselves to be powerful sages with that well-cultivated lunar animal mind. There exists a figure of a decapitated Angel; the Angel of Samothrace. That sculpture means that after the ego has been dissolved, after having burned the seeds, having bathed and been confirmed in the Light etc., one must pass through the decapitation. The death of the lunar body and the lunar mind is lacking. These two bodies which constitute the Cain are the two subjective elements, those which must be decapitated. Then only Osiris remains, and the Essence which rests in the heart of Osiris. One then has the right to wear the Asp (the serpent) upon the brow, and as is said in the "Book of the Dead", one may now be seated as the other Osiris are seated and to wear the Serpent upon the forehead. One now has the Verb, has triumphed, one's powers are not utffised in an egoistic manner.

Tarot and Kabalah, 1978

When the mind is unable to serve as an instrument of the Intimus, it then serves as instrument of the animal "I", changing man into a blind and torpid being, a slave of the passions and sensorial perceptions of the external world.

Tarot and Kabalah, 1978

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The psychological "I" is the Great Tempter. The "I" hates Sexual Magic. The "I" wants the complete gratification of its desire. The "I" is the one that thinks and searches. The Being does not need to consider. The Being does not search. When we are working in the Great Work, the "I", not feeling safe, searches for what is called security. The students of the Path of the Light are always falling into the Abyss of perdition, searching for security. Do not allow yourself to be seduced by the Great Tempter. As long as the mind is searching for something, as long as the mind searches for security, as long as the mind look for results it is because we are not ready for the Great Work. Satan searches for security, Satan wants results, Satan is forever searching. Do not allow your mind to be poisoned by Satan. Do not idly waste your mental energy.

Esoteric Course of Kabbalah

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If we truly want a radical change within ourselves, we should set aside all those things which appear positive to us, all those old habits and all those mistaken customs. The mind is the central headquarters of the 'I'. We need a change in the central headquarters in order for there to be true revolution within each of us.

The Revolution of the Dialectic

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One has to make of daily life a continuous meditation. Meditation is not only that action of quieting the mind when we are at home or in the sanctuary; but it can also encompass the thread of daily living so that life immediately becomes a constant meditation. The mind in itself is the Ego. But it is urgent to destroy the ego in order for the mental substance to remain with which the mental body can be fabricated. The mental body can be fabricated but one will still have the mind. What is important is to liberate oneself from the mind, become free of it.

Being free of it to learn to function in the world of pure spirit without mind. To learn to live in that current of sound that is beyond the mind and is not time.

The Revolution of the Dialectic

III We have many minds

What people call their mind is a crowd. Each I carries its own mind, with its own opinions and plans, and they argue among themselves. So nobody yet has an individual mind. How one is made comes in Part Five.

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*

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*

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*

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The screen of the mind changes colors and scenery in each moment. Everything depends on the entity controlling the mind at any given moment. In a continuous procession the various entities which collectively constitute the psychological ego pass by on the screen of the mind.

Fundamental Education, 1970

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Unquestionably, each of these has its own mind, ideas, concepts, opinions, emotions, etc., etc., etc.

The Three Mountains, 1972

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The existence of many minds in the interior of each of us is evident, obvious and manifest.

The Three Mountains, 1972

We are certainly not the possessors of an individual, particular mind; we have many minds.

The Three Mountains, 1972

The intellectual animal mistakenly called man, still does not possess an individual mind, he has not created it, he has not fabricated it.

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

Answer: I have listened to the question of the gentleman and I hasten to answer it. Certainly, the intellectual animal mistakenly called man, does not possess an individual mind as we have stated in this talk; instead of a mind he has many minds and this is different What I am affirming can contradict many pseudo-esoterists and pseudo-occultists, plainly convinced of the theories that they have read, which affirm that the rational man possesses a mental body.

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

Allow me the liberty to dissent with such affirmations; if the intellectual animal had an individual mind, if he did not really possess diverse mental aggregates that characterize him, he would have continuity of purpose; everyone would keep his word, no one would affirm today and deny tomorrow, the would be real estate buyer would return the following day with cash in hand after having given his word and Earth would be a paradise.

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

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

This signifies that we are not true thinking individuals. Indeed, we do not yet have an individual mind.

Treatise of Revolutionary Psychology, 1975

Therefore, inside each person there are thousands of persons.

The Fifth Gospel

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

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 ma nner 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

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*

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*

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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*

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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

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It is not enough, to exclusively possess the clairvoyant faculty; it is also necessary to have Initiation. That some of them have had "Initiations" is something that we cannot deny. But it is also obvious that they lacked something else. They lacked the knowledge that corresponds to the most advanced schools of the East and the West of the world. If they had possessed certain underlying keys, undoubtedly, they could have seen clearly that what they saw as a mental body with a yellow color penetrating the central nervous system, etc., was not one individual mind, but a group appearing to be a whole.

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

People do with us as they please because we do not have mental individuality. Everyone plays with us: they can take us from pleasure to pain and from pain to pleasure as they like; they can make us commit the greatest nonsense; they can even make us react violently and even become murderers; and because of many of these, we might go to jail. We do not have a mind that conforms to true individuality; we do not have an individual mind, unfortunately.

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

To believe that a person is always the same at all times, is to abuse the person and to abuse oneself. Therefore, inside each person there are thousands of persons. That said, each of those thousands of persons who live within each one of us has their own mind. So, there are as many minds within the humanoid as there are persons living within him.

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

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

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

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

IV Certainly, there are seven minds

The mind is not one thing even in the centres of the machine. There is a mind in the sexual, instinctive, motor, emotional and intellectual centres, and two higher minds nobody can reach yet. The intellect is only a small part of the whole, and the ego keeps putting its messages in the wrong centre.

This book is solely a book of Sexual Magic. Those who are accustomed to read thousands of books out of pure intellectual curiosity, will in fact, miss the opportunity to study this work in depth. This book should not be read quickly. Whoever thinks like this is mistaken. It is necessary to study it profoundly and to comprehend it totally, not only with the intellect but in all levels of the mind. The intellect is only a small fraction of the mind. The intellect is not the whole mind. He who understands this book only with the intellect has not understood it. Only with internal meditation is it possible to understand it in all levels of the mind.

The Perfect Matrimony, *1966*

It is absurd to think that the intellect is the only center of cognition. If only the intellectual center is examined with the purpose of discovering the vocational dispositions of a specific individual, in addition to committing a serious injustice that proves to be quite harmful to the individual and to society, a mistake is being made because the seeds of vocation are not only found contained in the intellectual center but also in each of the other four psychophysiological centers of the individual. There is only one clear path leading to the discovery of the true vocation of a student, and it is true love.

Fundamental Education, *1970*

Games, soccer, tennis and all sports in general pertain to this center. When the mind interferes with this center, it obstructs and causes damage because it is very slow, and the center of movement is very fast. When a typist is working with the movement center, he or she could make a keyboarding error if the mind gets

in the way; an auto mechanic could have an accident if his or her mind gets in the way.

Esoteric Course of Kabbalah

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Man has two centers that he still does not use—his Superior Mind and Superior Emotion. These are his two divine centers; the true instruments of the eternal and imperishable man with Soul. With these two superior centers we can profoundly study the great mysteries of life of death. We have been told that with these two superior centers we can penetrate into the Great Reality that is found far beyond time and eternity.

Esoteric Course of Kabbalah

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Whoever wants to annihilate desire must first intellectually analyze one's sensations, and then profoundly comprehend them. It is impossible to comprehend the concept of content contained in a sensation with the intellect. The intellect is merely a minimal fraction of the mind. If we want to profoundly comprehend all of the substantial content of a determined sensation of whatever kind, we are indispensably in need of the method for internal meditation. This method is urgent in order to profoundly comprehend the substantial content of sensations on all levels of the mind.

Esoteric Course of Kabbalah

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Much has been said about the mind, as if there is truly only one mind. Certainly, there are seven minds. First, starting from the bottom, there is the sexual mind; second, the instinctive mind; third, the motor mind; fourth, the emotional mind; fifth, the purely intellectual mind. All these seven minds are very important.

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

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And there are two types of superior mind: the superior emotional mind and the superior mental mind. Unfortunately, these types of mind are unattainable to human beings, inaccessible, un-reachable.

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

When one eliminates his psychic aggregates, the seven minds are organized.

The Fifth Gospel

Whoever, in reality and in truth, wants to get in touch with the superior emotional mind and with the superior mental mind must succeed in bringing the personality to a passive state; and whoever wants to live continuously in contact with the two superior centers –the emotional mind and the mental mind– will have to disintegrate not only the Ego, but the personality as well.

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

A lot has been said about the centers of the human machine, a lot has been explained perfectly about the instinctive center, about the emotional center, about the mental center, about the motor center, about the sexual center. A lot has been said, indeed plenty has been said, but what has not been well clarified is the fact that each center has a mind and that both the superior emotional mind and the superior mental mind are the two most elevated ones.

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

So, there are seven minds, seven spheres of action of the mind. There are seven minds, and each of them contains a truth; the seven contain the seven truths. That is why the brothers must understand the relationship that exists between the macrocosmos and the microcosmos. Once that is comprehended, one can move forward.

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

These seven minds totally control the organism, especially the five, because as I said, the two superior ones are, for now, inaccessible to human beings. But the five minds –of the intellect, emotion, motor, instinctive and sexual centers– completely control the organic machine.

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

These seven minds regulate all our activities. Unfortunately, we always have a bad secretary in the intellect, and this is actually the Ego, the "I".

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

Up there, in the macrocosm, the seven planetary spheres work in perfect harmony, everything works correctly. Unfortunately, here below, in the microcosm-man, everything goes wrong: the seven minds work more or less abnormally due to the Ego. Messages that are, for example, for the intellectual center reach the sexual center; messages that are for the emotional center reach the motor center. Conclusion: everyone lives incorrectly. That which is for the intellect reaches the sex, that which is for the sex reaches the intellect, that which is for the emotional center reaches the instinctive center. In these conditions, everything is wrong; the seven minds work in the wrong way due to the Ego, due to the "I", due to the Myself.

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

One could not relate to the Seven or the Twelve or the Twenty-Four or the Four, etc., if one had not eliminated his psychic aggregates. When one eliminates his psychic aggregates, the seven minds are organized. When the seven minds are organized, one knows the seven truths, and when the seven truths are known, one knows the seven Sublime Lords that are within each one of us. But if one has not eliminated the Ego, one has not organized his seven

minds either, one will not be able to get in contact with the seven Sublime Lords; so, he will have to live in ignorance, in error.

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

v In synthesis we have three minds

His map of the mind, given in five books and in the lectures, always in the same order. The sensual mind builds its concepts from the five senses and can know nothing beyond them; that is the leaven of the Sadducees. The intermediate mind holds beliefs; that is the leaven of the Pharisees. The third, the inner mind, has Part Five to itself.

Those poor people are self-sufficient, they are conceited with vain intellectualism, they think they are going the upright way and not even suppose that they are deadlocked. In the name of truth, we must say that in synthesis we have three minds.

The Great Rebellion, 1975

The first one we can and should call Sensual Mind, to the second one we will give the name of Intermediate Mind. We will call the third one Inner Mind.

The Great Rebellion, 1975

Unquestionably, the Sensual Mind elaborates its concepts-of-contents by means of the external sensory perceptions. Under these conditions the Sensual Mind is terribly coarse and materialistic, it cannot accept anything which has not been physically demonstrated. Since the Sensual Mind's concepts-of-contents are based on the external sensory data, undoubtedly it cannot know anything about the real, about truth, about the mysteries of life and death, about the soul and the spirit. Our esoteric studies seem madness to the rogues of the intellect, who are totally trapped by the external perception senses and bottled among the sensual mind's concepts-of-contents.

The Great Rebellion, 1975

Within the reason of unreason, in the world of craziness, they are right, because they are conditioned by the external sensory world. How could the Sensual Mind accept something which was not sensual? If the data from the senses serve as the secret prompter for all of the Sensual Mind's functionalisms, it is obvious that the latter must originate sensual concepts.

The Great Rebellion, 1975

Intermediate Mind is different; however, it does not directly know anything about the real either, it limits itself to believing and that is all.
The Great Rebellion, 1975

In the Intermediate Mind are religious beliefs, unbreakable dogmas, etc.
The Great Rebellion, 1975

We should distinguish between faith and belief. Beliefs are deposited in the Intermediate Mind, faith is characteristic of the Inner Mind.
The Great Rebellion, 1975

It is the case that for many centuries faith has been confused with belief and now it takes a lot of work to make people understand that faith is true wisdom and never vain beliefs. The sapient functionalisms of the inner mind have as intimate prompters all those formidable data of the wisdom contained in the consciousness.
The Great Rebellion, 1975

The sensual mind does not like this which we are saying, it cannot accept this because this is something that goes out of its domains, this has nothing to do with the external sensory perceptions, this is alien to its concepts-of-contents, to what it was taught at school, to what it learned from the various books, etc, etc, etc.
The Great Rebellion, 1975

This that we are saying is not accepted either by the Intermediate Mind because in fact this contradicts its beliefs, detracts from what its religious tutors made it learn by heart, etc.
The Great Rebellion, 1975

The doctrine of the sadducees is in the Sensual Mind, it is the doctrine of the five senses. The doctrine of the pharisees is situated in the Intermediate Mind, this is indisputable, irrefutable.

The Great Rebellion, 1975

❧

It is better to think in objective reasoning. Yet, for this, we must know the three existing minds.

Pistis Sophia Unveiled, 1983

❧

The first is the sensual mind.

Pistis Sophia Unveiled, 1983

❧

The second is the intermediate mind.

Pistis Sophia Unveiled, 1983

❧

The third is the interior mind.

Pistis Sophia Unveiled, 1983

❧

The first mind elaborates its concepts with its contents, by way of the data obtained with external sensorial perceptive senses. Therefore, it cannot know anything about that which is the Reality.

Pistis Sophia Unveiled, 1983

❧

We must know that there exist three Minds: The first is the Sensual Mind; the second is the Intermediate Mind; the third is the Interior Mind.

Pistis Sophia Unveiled, 1983

❧

In the Sensual Mind, we find the yeast of the Sadducees.

Pistis Sophia Unveiled, 1983

❧

In the Intermediate Mind, we find the yeast of the Pharisees.

Pistis Sophia Unveiled, 1983

Subjective science is that of those who are enclosed in the sensual mind and of those who live in assumptions. (See chapter XII of "The Great Rebellion" by the same author.) Pure Science is only within the reach of those who have the inner mind and of those who unfold among triangles, octagons and squares...

The Revolution of the Dialectic

There are three minds within us. One of them is the sensual mind, the mind that is nourished by external sensory perceptions. Next comes the intermediate mind, in which are the beliefs, religions, schools, sects, etc. And beyond this, deep down, is the inner mind. Unfortunately, it is closed. Only with the inner mind can we truly see the mysteries of life and death.

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

Only with the inner mind can we truly see the mysteries of life and death.

The Fifth Gospel

Unfortunately, people are trapped by the sensual mind, by the mind of the five senses, by the vulgar and materialistic mind. Obviously, the materialistic mind does not accept anything spiritual; the materialistic and vulgar mind is exclusively the sensual mind.

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

> *Jesus the Christ said: "Beware of the leaven of the Sadducees and the Pharisees." What is the leaven of the Sadducees? It is the doctrine of the materialists, the doctrine of the sensual mind, the doctrine of the five senses, the doctrine that denies the Divine, the doctrine that blasphemes against the Eternal; doctrines that only believe in what they can see with their five senses, in what they can touch, in what they can feel.*

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

❧

What is the intermediate mind? I repeat, it is that of the Pharisees. They are those doctrines of people who do not deny, who believe, but who only care about believing, who do not work upon themselves; they are people who attend their cults, their sects, their spiritual schools, but unfortunately they do not work upon themselves, they do not try to self-discover, they do not have intimate longings, they are content with believing and nothing but believing. That is the doctrine of the Pharisees. It belongs to the intermediate mind.

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

❧

Obviously, there are three minds, and this is something that I have been talking about a lot in my recent talks. We could call the first one the sensual mind. This develops its concepts of content exclusively with the data provided by the external senses, that is, by means of external sensory perceptions. The second is the intermediate mind, in which religious beliefs are deposited. And the third is the inner mind.

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

❧

What can the sensual mind know about the real, about the mysteries of life and death, about the soul, about the spirit, about eternity? Absolutely nothing! Obviously, if it develops its concepts of content exclusively with the data provided by the senses, its scope is too narrow, and it cannot go beyond the limit of the noustic-sensorial world.

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

❧

Master: Well skepticism is based on ignorance. As humanity has not opened the inner mind, as humanity is basically trapped by the sensual mind, which elaborates its concepts of content exclusively with the data provided by the five senses, unquestionably, it can know nothing about the real.

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

❧

How could the sensual mind know the real if it is not programmed for the real? It is programmed for the external noustic-sensorial world, but not for extra-perceptions, not for the evidence of the Being. Skepticism is a peculiar characteristic of the Ego and of the sensual mind, the basic functionalism of the sensual mind and the Ego. When one opens the inner mind, skepticism ends.

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

❧

The intermediate mind, where beliefs are deposited, cannot know anything about what is Real either.

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

❧

When we will have dissolved the totality of the Ego, our inner mind will have opened. I have already told you that there are three minds, and today I repeat it to you. We can call the first one the sensory mind: in it lies the yeast of the Sadducees, vulgar and materialistic. The second is the intermediate mind, and the third is the inner mind. In the intermediate mind are the beliefs of the various religions, it is the yeast of the Pharisees.

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

❧

What can the sensory mind know about what is real, about the truth? Nothing! Why? Because it elaborates its concepts of content exclusively with the data provided by the five senses.

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

❧

The intermediate mind knows nothing of what is real either; there lie the doctrines of the Pharisees, and we know well that they attend their temples so that others see them, they attend their holy offices or rites so that others speak the best of them; but they never work on themselves: they base their religion exclusively on beliefs; and that is absurd.

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

❧

So, let it be clearly understood that the sensory mind could in no way produce in us a radical transformation. It is worthwhile to understand that the sensory mind, however cultured it may seem, could never take one out of the automatism and mechanicity which all people, the whole world, are in.

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

❧

The sensory mind identifies with any circumstance. If, for example, we suddenly find ourselves in a sumptuous banquet, we identify so much with the food that we become gluttons; if we are offered a glass, we identify ourselves so much with the wine that we end up drunk; if we meet in our way a fascinating, interesting person of the opposite sex, we identify so much with her that, ultimately, we end up as fornicators or simply become adulterers. In these circumstances and in this way, it is not possible to create the psychological man.

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

❧

I want the brothers to understand clearly that when I speak against the sensory mind I do not cease to recognize the usefulness of the sensory mind since we need to live in perfect balance: to know how to handle the superior mind and to know how to use the sensory mind. Because if one does not know how to use the sensory mind, he forgets that he has to pay the rent, he forgets that he has to eat in order to exist, he forgets that he has to dress, he walks down the street in the most complete disarray, he does not fulfill his duties in life. So, the sensory mind is necessary, but one must know how to handle it intelligently, with equilibrium. That is to say, the superior mind and the sensory mind must be balanced in life; that is obvious.

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

❧

> *The struggle between the superior mind and the sensory mind is frightening. Let us remember Christ when he was fasting in the desert. A demon comes up to him and says: "All this kingdoms of the world I will give you, if you will bow down and*

worship me"; that is to say, the sensory mind tempting him. And the superior mind responds by saying: "Satan, Satan, it is written: "Worship the Lord your God, and serve him only!"" Jesus did not let himself be dominated by the sensory mind. But this does not mean that such mind is not useful; what happens is that you have to have it under control and that it must go in perfect balance with the superior mind.

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

❧

In trying to organize the psychological man, obviously, there will be a frightening struggle between the two minds: the superior or psychological and the sensory. The sensory mind does not want anything that relates to the superior mind. The sensory mind enjoys when it is identified with a scene of lust, or when it is identified with a painful event on the street, or when it is identified with a glass of wine, and so on; the psychological mind opposes those violently.

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

❧

It is not superfluous to know that there are three minds in us. We could call the first one the sensory mind, we consider the second one as the intermediate mind and the third one is the inner mind.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

❧

But let us think a little about what is this sensory mind, which we all use daily. There is no doubt that it elaborates its concepts of content with the data provided by the five senses and, with those concepts of content, it forms its reasonings. Looking at things from this angle, it is obvious that subjective or sensory reason is based on external sensorial perceptions.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

❧

If the only cause for its functionalisms is exclusively the data provided by the five senses, undoubtedly, that mind will have no access to something that escapes the vicious circle of the external sensorial perceptions, that is obvious. That sensory mind will be able to know nothing about what is real, about the mysteries of life and death, about the truth, about God, etc., because where could that mind take information about that from if its only source of nourishment is the data provided by the senses? Obviously, it has nothing with which it can know what is real.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

❧

But let us go a little further. There is a mind different from the sensory mind. I am referring in an emphatic way to the intermediate mind. In that intermediate mind we find the religious beliefs of all types. Obviously, the data provided by religions, after all, have a place in the intermediate mind. And, finally, there is the inner mind. This is something that we must clarify.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

❧

The inner mind, in itself and by itself, functions exclusively with the data provided by the Consciousness of the Being. The inner mind could never function without that data provided by the inner Consciousness of the Being. There you have the three minds!

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

❧

> *The sensorial mind, in the Gospel, is known with all its theories and so on as "the leaven of the Sadducees". Jesus the Christ warns us by saying: "Beware of the leaven of the Sadducees!", that is, of the materialistic, atheistic doctrines, such as the Marxist dialectics. Those types of doctrines correspond exactly to the doctrine of the Sadducees which the Christ speaks of. But the Lord of Perfection also warns about the doctrine of the Pharisees. That doctrine of the Pharisees corresponds to the intermediate mind.*

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

VI The human mind and the cosmic mind exist

The mind is bigger than the person who has one. The universe has a mind, the earth is condensed mind, and everything built was first a form in the world of the mind. He puts all minds inside all minds, the beggar in the rich man's and the rich man in the beggar's.

Sadly, many people confuse the cosmic mind with the cosmic consciousness. One thing is the waves of the mind, and another is the waves of the consciousness.

The Revolution of Beelzebub, 1950

You must know that just as man has a mind, the entire Universe also has a mind. The human mind and the cosmic mind exist. The earth is condensed mind. The entire Universe is condensed mind. The waves of the universal mind saturate the infinite space. The first thing that an architect who will design a house does is to create the project mentally, that is to say he constructs it in his mind, then he projects it on the plan and, lastly, crystallizes it materially. Thus, everything, every building first existed in the mind. Nothing can exist in the physical or material world in which we live without first having existed in the world of the mind.

Introduction to Gnosis

❧

You are studying this course and we believe that you want to succeed in life and have health, money and love. Reflect a little, learn how to handle the force of thought. Whoever learns how to handle the power of thought proceeds to success with absolute certainty, just as the arrow guided by the hand of the expert archer reaches its target. Remember that the world is a product of the mind. You are what you are because of the mind. You can totally change yourself by making use of the power of thought. The poor and miserable are that way because they want to be so; they keep themselves miserable and poor with their minds. The rich and powerful are that way because they made themselves that way with the mind. Each one projects into the world of cosmic mind what he is and what he wants to be. The projections of the mind

crystaffize physically and we then have in practice a life that is rich or miserable, happy or wretched. Everything depends on the type of mental projections that have crystallized. In the same way that a cloud condenses into water and water freezes into ice, mental power is also like that. First clouds (projects), then water (circumstances, development of the project), and lastly, ice (the project is converted into concrete facts or things). If the project has been done well and with sufficient power, if the actions or the development of the events and circumstances have been marvelous, the result will be success. The perfect condensation of the project is success.

Introduction to Gnosis

❧

> *In his Critique of Pure Reason, Immanuel Kant said, "The exterior is the interior." The entire universe exists in the cosmic mind. The mental sphere of each person extends throughout the entire cosmos and reaches the furthest stars; this is the cause whereby we see, hear and feel all that is created; this is the reason we can see the most remote stars. Our thoughts are not locked up in our cranium; our mind extends throughout the entire cosmos; our mind penetrates everywhere; worlds, suns, people and things, everything is within the mind of each man.*

Introduction to Gnosis

❧

The entire universe is within the human mind. All minds are within all minds. We mutually live within the thought spheres of others. The economic and social problems of each person live in everyone; no one is alien to another. We are all within the mind of everyone else. The beggar lives within the mind of the rich man and the latter lives in the mind of the beggar. We are all submerged in the ocean of universal mind.

Introduction to Gnosis

❧

In the name of truth, we have to say that the world of the mind is the repository of all past, present and future mental forms. The world of the natural or universal mind must therefore be studied thoroughly, profoundly, if we want to understand something about the Ego and the representations.

⇄ Part Two – How the mind runs

1 Reasoning divides the mind between the battle of antithesis

How the mind runs, and the first thing he names is how it divides itself. Reasoning, choosing between options and objecting to other people's concepts all split the mind into a battlefield, and a divided mind is useless to the Intimate.

The reasoning person believes that he can attain the truth through the struggle of antithesis, but this only divides the mind and incapacitates it to comprehend the truth. The intuitive person only knows how to listen to the voice of the silence. Thus, within his serene mind, the eternal truths of life are reflected with splendid beauty.

The Revolution of Beelzebub, 1950

The reasoning person converts his mind into a battlefield filled with prejudices, fears, anxieties, fanaticism, theories and his conclusions are always favorable to him. Yet, such a turbulent lake can never reflect the sun of truth.

The Revolution of Beelzebub, 1950

The mind of the intuitive one serenely and silently flows very far away from the black struggle of antithesis and from the storm of exclusivity.

The Revolution of Beelzebub, 1950

What does the reason know? Reason is painful process of the mind, based on the illusion of external things.

Zodiacal Course, 1951

Reason does nothing but divide the mind between the struggles of the antithesis. The decisions of reason are daughters of ignorance and always bring pain.

Zodiacal Course, 1951

That which I have an opinion about; that this thought is good or that that one is bad, and vice versa; that I should not think about this and that it is better to think about that, etc., in fact forms conflicts between attention and distraction, and where there are conflicts, the stillness and silence of the mind cannot exist.

Christmas Messages, *1952-66*

35. Reasoning divides the mind between the battle of antithesis.

Igneous Rose, *1954*

36. Antithetical concepts convert the mind into a battle camp.

Igneous Rose, *1954*

38. A divided mind is useless as an instrument of the Intimate. When the mind is useless as an instrument of the Intimate, it converts the human into a clumsy and blind being, enslaved by the passions and the sensory perceptions of the exterior world.

Igneous Rose, *1954*

44. The process of option divides the mind into a battle of antithesis.

Igneous Rose, *1954*

138. When the process of selection divides the mind between the battle of antithesis, then the internal images are hidden like stars behind the stormy clouds of reasoning. 139. We must learn to think with the heart and to feel with the head.

Igneous Rose, *1954*

We must learn to think with the heart and to feel with the head.

Igneous Rose, *1954*

24. The process of conceptual selection, the depressing process of options causes serious damage to the mental body.

Igneous Rose, 1954

12. The Mind must liberate itself from the processes of reasoning that divides the mind in the battle of the antithesis.

Christ Will, 1959

Reasoning is based on opinions, on the struggle of antithetical concepts, on the process of conceptual choice, etc. A mind divided by the struggle of reasonings, is a useless instrument for the Being, for the Inner-Self.

The Greater Mysteries, 1956

The intellect feeds on external perceptions, since the external senses are the sources of information. That source of information is useless because the external senses are totally deficient. Microbes cannot be studied with a deficient microscope and the stars cannot be studied with a deficient telescope. We have to awaken all the 12 senses that we have. Thought should flow silently and integrally, without the battle of the antithesis that divides the mind between opposite concepts. A fragmented mind cannot serve as an instrument to the Inner-Self.

The Greater Mysteries, 1956

The battling between antitheses destroys occult powers. This battling of reasonings damages the mind's powers.

Christ Consciousness, 1952

The process of reasoning breaks the delicate membranes of the Mental Body. Thought must flow silently, serene and complete, without the battle of antithesis, without the process of reasoning which divides the mind between opposite concepts.

Tarot and Kabalah, 1978

All incoherence, all lack of logic, and mental equilibrium, obstructs and damages the evolution and the progress of the chakras, discs, or lotus flowers of the astral body. In order to investigate in the superior worlds one needs logical thought and exact concept. When the Ego is annihilated, the optional processes of the mind disappear. Option is the expression of a concept with the fear that another one is true, and this indicates ignorance. Nirmanakayas are those who have renounced Nirvana for the love of humanity, and for the Great Work.

For the Few, 1980

When the ego is annihilated, the optional processes of the mind disappear. An opinion is the emission of a concept out of fear that another concept might be the truth, and this indicates ignorance.

The Revolution of the Dialectic

So, I think –I am thinking out loud here– that when one does not know something, it is preferable to remain silent rather than express an opinion which is the product of ignorance. One gives an opinion because one is ignorant; if not, one would not give an opinion. One conveys a concept with the fear that another may be true. You see that dualism of the mind, that terrible Law of Pendulum: one opinion opposes another.

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

Within the world of the intellect, there is no doubt that we are always making objections. This produces intellectual division: the mind is divided between thesis and antithesis, it becomes a battlefield that destroys the brain. Observe how those people who call themselves intellectuals are full of strange manias: some leave their hair dishevelled, they scratch themselves frightfully, etc., they make fifty thousand antics; clearly, it is the result of a mind that is more or less deteriorated, destroyed by the battle of antitheses.

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

If we object to every concept, our mind will end up arguing alone. As a consequence, illnesses come to the brain, psychological anomalies, depressive states of the mind, nervousness which destroys very delicate organs, like the liver, heart, pancreas, spleen, etc.

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

If one carefully studies many modern writers, one could prove that they –and excuse the frankness– hardly have any ideas of their own, they limit themselves to transcribing, commenting, etc. There are authors who practically, make one feel as if they are shattering one's mind. They defend terrible things in some chapters, certain theories, and in the subsequent pages they vehemently destroy that which they have defended before and exhibit a very well documented antithesis. So, upon reading one of those books, what one does is to put the intellect to work without really reaping any kind of spiritual harvest. Basically, what one achieves is to increase the battle of the antithesis in the intellect, that is all.

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

11 The foundation of the 'I' is the dualism of the mind

The same battle, followed down to its root. Yes and no, pleasure and pain, victory and defeat: the I is built on the dualism of the mind, and one idea drags in its opposite by mechanical association.

"Why can I not see it?" "Because you have egotistical ideas." "Will I be able to see it, Master?" "As long as you have a dualistic vision and you say 'I cannot' and so on, your eyes will be blinded by that relative vision." "When there is neither I nor you, then can it be seen?" "When there is neither I nor you, who wants to see?" The foundation of the 'I' is the dualism of the mind. The 'I' is sustained by the battle of the opposites. All thinking is founded on the battle of the opposites. If we say so and so is tall, we are really saying he is not short. If we say that we are entering, we are really saying that we are not exiting. If we say that we are happy, with that we affirm that we are not sad, etc.

Christmas Messages, *1952-66*

An idea associates with another, a word with another, a phrase with another and the battle of the opposites follows. One person associates with another, the memory of someone comes to his mind, an image associates with another, a form with another and the battle of the opposites continues.

Christmas Messages, *1952-66*

When we truly comprehend that such a superior 'I' and inferior 'I', in such a way as my thoughts and 'I' etc. are entirely the ego, the myself, it is clear that through deep comprehension we free ourselves from the dualistic thought, and the mind then remains truly quiet and in profound silence.

Christmas Messages, *1952-66*

While the mind is embottled within the dualism, it is totally impossible to be integral. The essence of the mind (the Buddhata) is very precious, but unfortunately is it bottled in the battle of the antithesis.

Christmas Messages, *1952-66*

When I try to reunite all of the fragments of my mind into one thing there is dualism. Dualism exists when my mind is a slave of the good and the bad, of the cold and the hot, of what is big and what is small, of what is agreeable and disagreeable, of yes and no, etc. There is also dualism when we divide ourselves between superior 'I' and inferior 'I' and we aspire for the superior 'I' to control us during meditation.

Christmas Messages, *1952-66*

By giving form to phrases, memories, images, ideas, desires, etc., mental associations constitute the fundamental cause of the incessant chattering of the mind and the entire battle of antitheses. If with comprehension we disassociate from the mind, if with comprehension we dissociate from all subconscious memories, if with comprehension we eliminate the subjective elements of our perceptions, then, it is clear that the mind remains quiet and silent: not only on the surface, but also in the deepest levels of the subconscious.

Christmas Messages, *1952-66*

A mind divided by comparisons, a mind enslaved by duality destroys love.

Fundamental Education, *1970*

A mind divided by the battle of opposites is not capable of comprehending that which is new; it is petrified, solidified.

Fundamental Education, *1970*

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

Fundamental Education, *1970*

All thinking is founded on the battle of the opposites.

Dissolving the I, 1964

The entire work of the Intellectual Center is divided into two parts: Affirmation and Negation, Yes and No, Thesis and Antithesis.

Esoteric Treatise of Hermetic Astrology, 1967

Kao Feng decided to work with this HUA TOU However, he was unable to concentrate his mind on it due to the bifurcation of this phrase This HUA TOU divided his mind into many opinions and opposite concepts and Kao Feng suffered unbelievably He yearned with all of his heart and all of his soul to liberate himself from Mental Dualism It is impossible to experience the Reality as long as the Essence, the Buddhata, the Soul, continues bottled up within Intellectual Dualism.

The Solar Bodies, 1968

Intellectual dualism such as pleasure and pain, praise and slander, triumph and defeat, wealth and misery constitute the painful mechanism of the mind.

Runic Magic, 1969

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

Runic Magic, 1969

The foundation of the 'I' is the dualism of the mind. The 'I' is sustained by the battle of the opposites.

Dissolving the I, 1964

All thinking is founded on the battle of the opposites. If we say that a person is tall, we want to say that he is not short. If we say that we are entering, we want to say that we are not exiting. If we say that we are happy, with that we affirm that we are not sad, etc. The problems of life are nothing but mental forms with two poles: one positive and the other negative. Problems are sustained by the mind and are created by the mind. A problem inevitably ends when we stop thinking upon it.

Dissolving the I, 1964

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Happiness and sadness, pleasure and pain, good and evil, victory and defeat, constitute the battle of the opposites on which the 'I' is founded.

Dissolving the I, 1964

❧

However, we should recognize that a major inconvenience for that aspired liberation of consciousness exists; I want to refer to the tremendous battle of the antithesis.

The Revolution of the Dialectic

❧

One person associates with another, the memory of someone comes to his mind, an image associates with another, a form with another and the battle of the opposites continues. The Bodhisattva of the Avatar Ashiata Shiemash suffered the unutterable, and fasting for forty days, mortifying himself horribly, sunk in profound inner meditation, he achieved the disassociation of the me ntal mechanics and his mind remained solemnly still and in imposing silence.

The Revolution of the Dialectic

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Only the Solar Man can liberate himself really from this entire battle of the antitheses; only the Solar Man liberates himself from the pair of opposites of philosophy; only the Solar Man truly arrives at the experience of what is real and lives in what is real; not before. With pure reasonings, you can be sure that you will not achieve it; the most you will achieve is to ruin your mind and your brain; that is all.

III Every problem is a mental form which the mind sustains

His short, practical teaching on problems. Every problem is a mental form with two poles, which the mind created and keeps alive. It stops existing when the mind stops sustaining it, so he says to dissolve problems rather than solve them.

The problems of life are nothing but mental forms with two poles: one positive and the other negative. Problems are sustained by the mind and are created by the mind. When we stop thinking about a problem, the latter inevitably ends. Happiness and sadness, pleasure and pain, good and evil, victory and defeat, constitute the battle of the opposites on which the 'I' is founded. The entire miserable life that we live goes from one opposite to another: victory, defeat; like, dislike; pleasure, pain; failure, success; this, that, etc.

Christmas Messages, *1952-66*

Only the mind that is in peace can solve problems. Peace lies in the silence of the mind. Contradiction surges from stubbornness; when the mind clings to one single desire, when it wants its desire to be realized at any cost, it carries out its desire; in this way it is logical that there has to be conflict. If we carefully observe two people who are discussing a problem, we will be able to confirm that each person clings to his desire, each person wants to see his desire satisfied and this, naturally, creates mental conflict.

Introduction to Gnosis

Intuition has nothing to do with that basic center of reasoning, intuition is Christ centric. Every problem has been created by the mind and exists as long as the mind sustains it. Every problem is a mental form which the mind sustains. Every mental form has a triple process: emergence, subsistence and dissipation.

The Revolution of the Dialectic

Every problem emerges, subsists and then dissipates. The problem emerges because the mind creates it; it subsists as long as the mind does not forget it and

it dissipates or dissolves when the mind forgets it.

The Revolution of the Dialectic

We should not try to resolve problems,
we should dissolve them.

The Revolution of the Dialectic

A PRACTICE

Really, problems cease to exist when we forget them. We should not try to resolve problems, we should dissolve them. They dissolve when they are forgotten. The problem is an ultra-sensible mental form with two poles, one positive and the other negative. Do not have fear, forget the problem, and in this manner, the problem will be dissolved. Do you know how to play chess? A game of chess would not be a bad idea to forget the problem, or drink a cup of coffee or a good cup of tea and then go to the swimming pool and swim, or climb a mountain and laugh a little; it feels good to laugh and this causes you to forget the problem. At any moment, a hunch comes and the problem is resolved; perhaps the solution is not to your liking but the truth is that the problem is resolved, or better said, dissolved.

The Revolution of the Dialectic

Problems are nothing more than mental forms, forms created by the mind. What is a problem? It is a mental form with two poles: one positive and one negative. These forms are held by the mind and they cease to exist when the mind stops sustaining them.

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

When one is presented with a problem in life: one should not try to solve it, it is better to dissolve it. In fact, a problem is a mental form with two poles: positive

and negative. This form floats in the mind with its battle of polar antithesis and it is obvious that it will create worries and sufferings within us.

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

Master: With the utmost pleasure will we give an answer to your question, my esteemed F.VU. Obviously, the problem in itself is nothing more than a mental form with two poles: positive and negative. Such form exists because the mind sustains it, and it ceases to exist when the mind ceases to sustain it.

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

IV Imagine the mind as a lake

The mind as a lake. An impression lands like a stone and the mind reacts in waves. What it keeps are representations, mental photographs of people and things, and a mind full of them projects instead of seeing.

If we throw a stone into a lake, we see waves coming out that go from the center to the periphery. Those waves are the reactions of the water due to the stone's impact. This is how the mind is. It lives incessantly reacting against the impacts coming from the exterior world. If we are insulted, we want to hit back; if we are tempted, we react full of carnal passion; if we are flattered, we are all smiles; if we are insulted, we respond with evil. The mind is like the donkey that goes faster if beaten, and if not beaten, goes slower. Krishnamurti who speaks so much about the mind, has not managed to christify it. The 33 spinal chambers of Krishnamurti's mental body are filled with darkness because he has not raised the fourth serpent; he lacks sexual magic. All desires, egotisms, crimes and perversities live in the mind of man; only the fire burns that scum.

The Greater Mysteries, *1956*

The "I" translates all the information that is collected by the mind in accordance with its own prejudices, desires, fears, remembrances, preconceptions, maliciousness of a certain type, fanaticism, hatred, envy, jealousy, passion, etc., etc.

Endocrinology & Criminology, *1957*

The sensorial organs of our senses are the source of information for our mind. When these senses are finer we have a better perception of the things which surround us. Therefore, our conceptual judgment is more exact.

Occult Medicine and Practical Magic, *1978*

In these times, many systems abound for the control of the mind. There are those who think that certain artificial exercises can be magnificent for the control of the mind. There are schools; much theory exists about the mind,

many systems exist, but, how would it be possible to make something useful of the mind? Let us reflect that if we do not know the how and the why of the mind, we will not be able to get the latter to be perfect. We need to know the different functionalisms of the mind if we want the latter to be perfect. How does it function? Why does it function? That how and why are definitive. If, for example, we throw a stone into a lake, we will see that waves are formed, these are the reactions of the lake, of the water, against the stone. Similarly, if someone tells us an ironic word, this word reaches the mind and the mind reacts against such a word; conflicts then follow.

The Revolution of the Dialectic

Now, imagine the mind as a lake. Suddenly, an image of a person appears, that image is like the stone of our example, which reaches the mind. Then, the mind reacts in the form of impressions. The impressions are those which the image that reaches the mind produces and the reactions are the responses to such impressions.

The Revolution of the Dialectic

A PRACTICE

For exa mple, when there is pride in one, the latter has ignorance as its basis; for a person, for example, to feel proud of his social position, of his money. But if this person, for example, thinks that his social position is a mere mental matter, that it is a series of impressions which have reached his mind, impressions about his social status, when he thinks that such status is nothing but a mental matter or when he analyzes the question of his worth, he comes to realize that his position exists in his mind in the form of impressions. Those impressions which money and social position produce, are nothing but the external impressions of the mind. With the simple fact of comprehending that they are only impressions of the mind, there is transformation of the same. Then, pride, by itself, declines, collapses and humility is born in us in a natural manner.

The Revolution of the Dialectic

No one could put a tree, a chair, a palace or a rock into his mind. Everything reaches our mind in the form of impressions, that is all; the impressions from a world which we call exterior and which is really not exterior as it is believed. It is undelayable that we transform impressions through comprehension. If someone greets us, praises us, how could we transform the vanity which this or that flatterer could provoke in us? Obviously, the praises, the flattery are nothing but impressions which reach our mind and the latter reacts in the form of vanity; but if those impressions are transformed, vanity becomes impossible. How could the words of a flatterer be transformed? By means of comprehension. When one really comprehends that one is nothing but an infinitesimal creature in a corner of the Universe, one immediately transforms by oneself those impressions of praise, flattery, into something different; one converts such impressions into what they are: dust, cosmic dust, because one comprehends one's own position. We know that the Galaxy in which we live is made up of millions of worlds. What is the Earth? It is a particle of dust in the infinite. And if we were to say that we are some organic microorganisms of that particle, then what? If we were to comprehend this when were flattered, we would carry out a transformation of the impressions related to the praise and flattery or adulation and as a result we would not react in the form of pride. The more we reflect on this, more and more we will see the necessity of a complete transformation of impressions.

The Revolution of the Dialectic

Although it may seem incredible, all human beings are in a state of "collective hypnosis". Such hypnosis is produced by the residual state of the abominable Kundartiguador organ; when the latter was eliminated, the different psychic aggregates or inhuman elements which in their mass constitute the myself, the oneself, remained. These elements and subelements, in turn, condition the consciousness and keep it in a state of hypnosis. In this manner, therefore, hypnosis of a collective type exists. The entire world is hypnotized! The mind is engrossed in the world of the five senses and does not manage to comprehend how it could become independent of them; it firmly believes that it is a god. Our interior life, the true life of thoughts and feelings, continues being confused

for our mere reasoning and intellective conceptions. Nonetheless, at the same time we know very well that the place where we really live is our world of thoughts and feelings; this is something that no one can deny.

The Revolution of the Dialectic

A PRACTICE

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

The Fifth Gospel · The Word and the Sacerdotal Magisterium

Those who walk the Path, by listening to negative conversations, by being in groups where only negative phrases are heard, tend to deform not one but many representations of understanding, and these, in the world of the mind, constitute true demons that make up an obstacle or a series of insurmountable obstacles for the awakening of the Consciousness.

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

For all this, I tell you that you have to work on yourselves. A still, integral, unitotal, receptive mind, a mind that does not project, but receives instead of projecting, obviously, would not have the bad taste to accept representations of positive or negative type in the different depths of the understanding; such a mind would only assimilate the messages that come from the highest part of our Being.

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

As long as we continue to harbor the different representations of the understanding, it is obvious that the mind will never be passive; it will be a projective mind, and a projective mind, in reality and in truth, is conditioned by time and by pain.

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

Well, this has an interesting aspect, but –I repeat– upon returning to practical life, people are once again in that incessant battle of the antithesis, in that horrible fight of the opposites, characteristic of the dualism of the understanding. There is no peace in such a mind. In a mind that is not integral, unitotal, there can be no peace; in a mind that is not strictly receptive and non-projecting, there can be no peace or continuous enlightenment.

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

No one could put a tree inside his mind, nor a chair, nor a house, nor a palace, nor a stone.

The Fifth Gospel

Within our mind, such altered representation becomes a true demon that hinders the work on oneself. Because of all this and many other things, you will see that of the cleaning of the temple of the mind is quite difficult, but not impossible. We need to have a clear mind, a clean temple, without any dirt, without any abominations in the mind. But we have to know how to comply, we need to know how to live. In practical life, unfortunately, people do not know how to live; everyone blames their sufferings, their bitterness, on others, and the only one who is truly to blame is ourselves.

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

Master: No, sir! I have already said that we should not confuse two totally different things, that one thing is the representations and another is the "I". Just as in the world of the senses, objects are fundamental –because objects are actually located within the world of the senses– so too, within the world of the mind, representations exist.

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

Master: Representations are one thing and messages are another. The messages come –I repeat– through the superior centers of the Being and reach the superior mind, the inner mind, but they have a new flavor, they are not of time, they are, therefore, beyond time. We have to open ourselves to the new. On the other hand, representations never have a new flavor; the representations are of time.

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

Within the merely practical area of life, a person is a person, an object of the senses, and the mental representation or mental image that we may have of the person is something else. It is something similar to the difference that exists between a person and his photograph. The person is the person, and his photo is his photo; his photo is his representation, what represents him. There are mental photos too. And one thing is really the person himself and another thing is a mental picture that we may have about the person. The mental picture becomes the representation of the person.

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

In the mind of each of us live many representations of our friends, our family, our relatives, our dear ones, etc. Of course, if someone tells us something against

a friend, a relative, and we change the good concept we have with respect to the latter, that figure is altered, that mental effigy is altered; and when it is altered, it takes on the new characteristics that we have given it: of violence, of robbery, of bad faith, of anger, etc., and it even attacks us violently, becoming an obstacle to our esoteric work.

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

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

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

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Master: In the same way that the human personality could coexist in things and people, or a photograph and its respective owner. Thus, a mental effigy is a kind of a living photograph of something or someone; it is deposited in the mind. That is all! Let us see, brother...

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

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Master: All the effigies are mental, because, after all, the mind is the mind and the Being is the Being.

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

❧

The time has come to go to the bottom of this matter, and I think the most important thing is to stop dreaming. Dreams, in reality, are only mere projections of the mind and, therefore, they are illusory, they are no good. Precisely, it is the Ego that projects dreams and, obviously, those dreams are useless. We need to transform the subconscious into the conscious; we need to radically eliminate not only dreams, but the possibility of dreaming. It is

unquestionable that such a possibility exists as long as there are subjective elements within our psyche. We need a mind that does not project, we need to exhaust the process of thinking. The "projective mind" projects dreams and these are vain and illusory.

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

A PRACTICE

Normally, impressions hurt the mind, and the mind, then, reacts against the impact coming from the exterior world. If they hit us, we hit; if they insult us, we insult; if they invite us to drink, we drink, etc. The mind always reacts against the impacts coming from the exterior world. We must avoid such reactions, but this would only be possible by interposing the Consciousness between the mind and the impressions.

The Fifth Gospel ·Intelligent Assimilation of Impressions

I think the brothers understand that the external world is not as external as it is normally believed. It is internal, because everything that reaches us from the world is nothing more than internal impressions. No one could put a tree inside his mind, nor a chair, nor a house, nor a palace, nor a stone. What is inside our mind is nothing but impressions, that is all; impressions of a world that we call "external", but that actually, is not as external as one thinks.

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

The mind is so immersed in the world of the five senses that it cannot manage to understand how it could become independent of them; it firmly believes that the latter show the reality. Thus, our inner life, our true life of thoughts and feelings continues to be confused by our merely reasoning, intellective conceptions.

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

We project, and a mind that projects its own errors is not a free mind, it is not a mind that can apprehend, capture the reality of things, the reality of phenomena, of the facts, of the circumstances that surround us everywhere.

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

v The Mind of men lives from prison to prison

The mind's prisons, and he lists them himself: schools, religions, sects, theories, prejudices, preconceptions, dogmas, concepts, memory. The conditioned mind sees the present through the lenses of the past, and the educated mind is conditioned first.

The mind of the reasoner is like a ship that only knows how to change from harbors. From these harbors, which are called schools, theories, religions, political parties, etc., he acts and reacts with the already established precepts. A mind like this is a slave of the stagnant energies of life. Therefore, it ends up with complications and pain.

The Revolution of Beelzebub, 1950

47. The spiritualistic rationalists are the most unhappy beings who exist upon the earth. 48. Their mind is completely stuffed with theories and more theories. They suffer horribly when they cannot perform anything based on what they have read.

Igneous Rose, 1954

144. Prejudice and preconception are bonds for the understanding. l45. Schools are cages where the mind remains a prisoner.

Igneous Rose, 1954

34. If we take the mental body of a theorizing pseudo-spiritualist student, and very carefully examine it, we find that it is a true walking library.

Igneous Rose, 1954

1. Probistmo is the science that studies the mental essences that imprison the mind. 2. Probistmo, is that inner wisdom that permits us to study the jails of the mind. 3. Probistmo is that pure science that permits us to know thoroughly the errors of the individual minds.

Christ Will, 1959

28. The Mind of men lives from prison to prison, and each prison is a school, a religion, a mistaken concept, a prejudice, a wish, an opinion, etc.

Christ Will, 1959

❧

The mind is bottled up within the "I." Every conditional reaction of the mind is the outcome of the psychobio-typic "I." Every perception passes from the senses into the mind.

Endocrinology & Criminology, 1957

❧

Knowing what to think is relatively easy. Our parents, teachers, tutors, authors etc., are dictators, each one in his or her own way. Each one of them wants us to think according to his or her dictates, demands, theories, prejudices, etc. Dictators of the mind are as common as weeds. Everywhere there is a perverse tendency to enslave the mind of another, to bottle it up, to force it to live within determined standards, prejudices, schools or doctrines. Thousands and millions of dictators of the mind have never wanted to respect the mental freedom of anyone. If someone does not think as they do, he or she is qualified as perverse, as a renegade, as ignorant, etc., etc., etc.

Fundamental Education, 1970

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People's minds are shaped from childhood. That is what parents and schoolteachers prefer to do. They enjoy molding the minds of children and young people. A mind set in a mould is in fact a conditioned mind, an enslaved mind.

Fundamental Education, 1970

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Some people's minds are trapped in abominable communism; others are bottled up in merciless capitalism. There are some whose minds are trapped in jealousy, hatred, the desire to be rich and have a good social position, in pessimism, in attachments to certain people or attachment to their own suffering, in their family problems, etc. People delight in embottling the mind. Few are those who truly resolve to smash the bottle to pieces.

Fundamental Education, 1970

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

Fundamental Education, 1970

The mind conditioned by the experiences of so many yesterdays can only see the present through the foggy lenses of the past. If we want to know how to listen, if we want to learn how to listen; to discover what is new, we must live in accordance with the philosophy of momentaniety.

Fundamental Education, 1970

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

Fundamental Education, 1970

In this day and age, the human mind is already so degenerated that it has become incapable of even comprehending the inverse degenerative process on a greater scale. Present Erudites' minds are so trapped (bottled up within the Dogma of Evolution) that their minds only know how to think or function according to their own bottled up condition. This is why they attribute unto the other phenomena (that is, devolution, destruction, decadence and degeneration) the qualification of Evolution, Development and Progress.

The Solar Bodies, 1968

Ah, if people could understand what the prison of the intellect actually is... if they understood that they live as a prisoner in the jail of the mind...!

The Three Mountains, 1972

The mind conditioned by the experiences of so many yesterdays can only see the present through the foggy lenses of the past.

Fundamental Education, 1970

What we are stating here is not understandable by the fickle mind. The fickle mind reads this chapter and then forgets it; it reads another book, then another. To that end, our fickle mind tends to end up joining any institution which sells us a passport to heaven, that talks to us in a more optimistic manner, that assures us of comforts in the beyond.

Treatise of Revolutionary Psychology, 1975

We would never pass judgement against the people of Israel, we are only making a declaration against certain elite double-dealers who pursue undisclosed ambitions. Whilst poisoning the people with Materialistic Dialectics, they secretly practice Moses' religion. Materialism and Spiritualism with all their resulting theories, prejudices and preconceptions are processed in the mind, in accordance with the Law of the Pendulum and are fashionable according to custom and time. Spirit and matter are highly debatable, thorny concepts which no one understands.

The Great Rebellion, 1975

Theories go out of fashion with time and the passing of years and we find that what we learned at school is useful for nothing afterwards; in conclusion: nobody knows anything. Concepts of the extreme right or the extreme left of the pendulum go out of date like women's fashion. All those concepts are processes of the mind, things that take place on the surface of the understanding, nonsense, vanities of the intellect. To any psychological discipline, another discipline is opposed, any logically structured psychological process is opposed by another one similiar to it and, at the end of the day, what?

The Great Rebellion, 1975

To open oneself to the new, is the rare faculty of the man from classical times. Unfortunately, people want to see, to discover, in every natural phenomenon their own prejudices, ideas, preconceptions, opinions and theories. No-one is actually receptive, seeing anew with a clear and spontaneous mind.

The Great Rebellion, 1975

At present, the human mind is degenerated from that business about concept. Every expressed concept is the result of that which has been said, of that which has been studied. Self-concept is based upon experience, and ones own way of thinking.

For the Few, 1980

Erudite persons are not capable of listening to Revolutionary Psychology with a spontaneous mind, free of mental assumptions, theories, preconceptions, etc. They are not capable of opening themselves up to what is new with an integral mind, with a mind that is not divided by the battle of the antithesis.

The Revolution of the Dialectic

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

The Revolution of the Dialectic

In actuality, one needs to transform the mind, to move on to a new mental level or otherwise, impressions will continue arriving at the same wrong places of always. People believe that they are able to see things from different angles and that they are sovereign, but, they do not realize that the human mind is limited

by preconceptions and prejudices. In these modern times, we need to transform the mental apparatus, we need to be different. The fabrication of a superior intellectual apparatus, which is adequate to transform and digest impressions, becomes urgent and necessary.

The Revolution of the Dialectic

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The false concepts of bottle up the mind. The ext erior is merely the reflection of the interior.

The Revolution of the Dialectic

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The human mind is conditioned.

The Revolution of the Dialectic

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Will without chains is only possible by dissolving the ego. The mind should become an obedient mechanism to man. Maturity begins when we accept the reality that the human mind is conditioned.

The Revolution of the Dialectic

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For coercion in the mind to not exist, non-identification is urgently needed because identification exerts coercion upon the mind, it conditions the mind. In this case, the mind conditioned by the event, only acts based on reactions. When one acts based on reactions, he does not own his psychological processes. By not identifying, then one is indeed master of his own psychological processes. In this case, one cannot fall into indifference, and can solve in the Consciousness what he has to solve.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

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Let us look at a neurasthenic old man, who is eighty years old, for example, rancid and blun-dering in his thinking, bottled up in some dogma; he has a feeling of himself that is totally mistaken. When something reaches him, it does not touch his Consciousness; everything that reaches him, reaches his mind, and

the latter, as it is full of so many prejudices, customs, mechanical habits, etc., it reacts according to its own conditioning: it reacts violently, cowardly, etc.

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

Observe an eighty-year-old elder reacting: one already knows him; he always has the same reactions. Why? Because everything that reaches his mind never touches his Consciousness, it reaches his mind, and once there, the mind interprets it in its own way. The mind judges everything as it likes, as it is accustomed to judge, as it thinks it is true, and the false feeling of the "I" supports the mistaken way of thinking. In the end, he who has a false feeling of the "I" loses his existence miserably.

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

Master: Well, I will tell you: the intellectualism of mechanical people is nothing more than articulated memory or talking memory. Another thing is the living wisdom of the awakened man. The awakened man no longer uses reasoning, he is no longer a chatterbox. When he speaks of something, he speaks with full Consciousness, he chooses the terms that he has to use at will in order to clothe the transcendental ideas of the Being.

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

VI The intellect put at the service of the spirit is useful

Where he is fair to the intellect, and where he is not. Put at the service of the spirit it is useful, even precious. Divorced from the spirit it becomes Luciferian, and intellectualism in that state is something he treats very harshly.

The intellect never attains the Initiation. Only the heart attains the Golgotha of the High Initiation. The majority of people have their heads filled with absurd theories and ancestral prejudices; they do not open their minds to anything new.

The Revolution of Beelzebub, 1950

Many Gnostic students when they explore the subconscious, commit the error of dividing themselves between intellect and subconscious, analyser and analysed, subject and object, perceiver and perceived, me and my subconscious, etc., etc. These types of divisions create antagonisms, struggles, battles between what I am and what the subconscious is, between the intellect and subconscious. These types of battles are absurd, because me and my subconscious is all me, all subconscious self/ego/me, because the intellect is also subconscious. The animal intellect is 97% subconscious. The machine-man has still not awakened the consciousness, which is why he is only a machine-man.

Christmas Messages, 1952-66

We have to end with reasoning and awaken intuition. It is only in this manner that we can learn the true wisdom of God. It is only in this manner that the mind remains in the hands of the Inner-Self. The true positive function of the mind is art, beauty, love, music; the mystical art of loving, of divine architecture, of painting, singing, culture, technique, placed at the service of man, but without egotism, without wickedness, without hatred, etc. The intellect is the negative function of the mind; it is demonic.

The Greater Mysteries, 1956

The intellect is a very precious instrument for the Great Work of the Father, when it is absolutely used for the pure service of the Spirit.

The Aquarian Message, 1960

A mystic without intellect fails because of lack of culture. The intellect is satanic when it is used for the service of the internal beast.

The Aquarian Message, 1960

Fine Arts are related with the positive use of the mind. Cultivate beauty; love the fine arts. 'When the animal intellect is divorced from any type of spirituality, it becomes Luciferean and totally negative.

Christic Aztec Magic, 1973

Therefore, it is necessary to recognize that this present humanity is Luciferian and perverse. Any Lucifer is intellectual and a fornicator. Any exercised clairvoyant can corroborate this affirmation. We do not attack the intellect, yet, when the intellect is placed under the service of Satan, it becomes diabolic; but when it is placed to the service of the Internal God, it becomes angelic. The Lucifers have their sparkling intellectualism placed in the service of Satan.

Christic Aztec Magic, 1973

The intellect cannot give happiness.

Christ Consciousness, 1952

The intellect just freezes thought in the brain.

Christ Consciousness, 1952

Indeed, the only difference that exists between a beast and an intellectual animal (mistakenly called a human being) lies in the fact that the latter has transformed his mind into Intellect.

The Solar Bodies, 1968

The theoretical and specula tive mind expands, extends and develops at the expense of the subtle energies of the heart. This is lamentable.

The Secret Doctrine of Anahuac, 1974

Although the intelligence or Nous, in its Gnoseological denotation can be the foundation of illuminated intellectualising, it categorically rejects backsliding into the mere intellect. The ontological and pneumatic or spiritual features of Nous (intelligence) are evident and manifest.

The Secret Doctrine of Anahuac, 1974

Not only does the hallucinated intellect only see in phenomena the reflection of its own concepts, but worse than that, it dictatorially wants to make the phenomena be exactly and absolutely equal to all those concepts carried in the intellect. The phenomenon of intellectual hallucination is fascinating. None of those stupid, ultramodern scientists would admit the reality of their own hallucination.

The Great Rebellion, 1975

Why does the intellect boast of being omniscient? Why does it delude itself believing that substances and phenomena are just the way it believes them to be? Why does intellection want nature to be a perfect replica of all its theories, concepts, opinions, dogmas, preconceptions, prejudices?

The Great Rebellion, 1975

A mystic without intellect fails because of lack of culture.

The Aquarian Message, 1960

Sparkling intellectualism as manifest functionalism of the psychological "I", is without doubt the ANTICHRIST.

The Great Rebellion, 1975

The intellect put at the service of the spirit is useful; the intellect divorced from the spirit becomes useless.

The Great Rebellion, 1975

The illuminated intellection is the intellect at the service of the spirit.

For the Few, 1980

The intellectual only sees things through his theories. There are two types of intellect, the commonly known sensual intellect and the intellect which is given by the Being and which is a conscious intellect.

The Revolution of the Dialectic

Whoever manage to disintegrate the cadavers of the ego obtain enlightened intellection. Enlightened intellection is the intellect placed at the service of the spirit.

The Revolution of the Dialectic

No fundamental problem has been resolved by the minds of these poor intellectual animals. The intellect is the faculty which allows us to comprehend that everything is incomprehensible.

The Revolution of the Dialectic

The superior emotion allows any truth to pass onto the Essence, where it gets deposited. But the cold analytical intellect of an Aristotle, for example, is completely crippled, it would never allow knowledge to become conscious, it would remain strictly deposited in the memory and that is all. That is why between the Aristotelian systems –which is pure and cold reasoning– and the Platonic or Porphyric systems –of Porphyry–, I prefer Plato. Neoplatonic methods, or the schools of Iamblichus and Porphyry, are emotional and they allow knowledge to be brought to the Consciousness, that is, they allow

knowledge to become conscious, something that would never be achieved with the cold Aristotelian reasoning. That is all. Is there any other question?

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

In this matter of wisdom that relates so much to the mind, we must understand, my dear brothers, that there exists an antithesis. I refer to the culture of the pseudo intellectual type with which one is fed during the preparatory age. Certainly, that culture that one receives in kindergarten, in Primary schools, in Secondary school, in the "High school", in the University, is causing us horrific damages. I would rate such a culture as black magic of the worst kind, because that kind of culture –and may I be excused here by the university brothers, like E., and, all in all, by the brothers who have loads of information in their heads; I refer to everyone, even myself, I recognize that I also went through those so much vaunted schools of Primary and Secondary Education, and all that– it no longer has any relation with the different parts of the Being. Rather, it is fatally related, of course, to the five cylinders of the machine and it falsifies them. The intellectual center is the one which receives the worst damages; then the emotional center, the motor,

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

Let us go to more concrete facts. There is an author out there, whose name I will not mention, who speaks about Atlantis, about the famous Atlantis; he even shares the Russian concepts that this so-called renowned Atlantis was just an island of the Mediterranean, etc., a completely absurd thing, right? What does that author base it on? Repeating what the Russians have already said? This is what the intellect does, brothers, it repeats what others say. It does not seem to me that the intellect is a very efficient instrument for investigation; it would be better, for example, to unbottle the Essence by means of meditation, that is, to unbottle the Consciousness, take it out from that jail of the intellective or reasoning concepts. With the Consciousness unconstrained, free from the thinking process. When will people understand the need to free themselves from

the process of thinking? In which epoch, on what date? Observe the great diplomats of these times: they mutually try to deceive one another. Those foxes of politics, great ambassadors, delegates, great ministers, etc., actually they only try to mutually deceive themselves. How could there be universal peace in this way? Some trying to deceive others. Do you think that real peace treaties could be done in this way? Would a diplomat, for example, believe other diplomats?

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

❧

The system of investigating with the Consciousness is better than investigating with the intellect, it is wiser, because with the Consciousness we experience the truth directly. What do we experience with the intellect? Nothing, my dear brothers. The only thing you achieve with the intellect is to make your life bitter, to fill your mind with theories and more theories, that is all.

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

❧

What is serious is that people are so self-deceived that they believe that every action must be born inevitably from the mind. They never do the Father's will, never act according to the dictates of the Consciousness, they do not listen to the Consciousness; they prefer doing things according to their more or less distorted or nonsensical ideas, according to their merely intellective impulses; that has led us to error. Look at the state in which humanity is found.

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

❧

I do not want to tell you that the intellect is not useful. I am far from malting such a statement; what I am doing is clarifying concepts. Every faculty is useful within its orbit, outside its orbit it is useless. Any planet is useful within its orbit, outside its orbit it is useless and catastrophic. The same happens with the faculties of the human being, they have their orbit. Wanting to take reason out of its orbit –the sensorial-ist reason– is absurd. Why do many people fall into materialistic skepticism? Why is it that even students of pseudo-esotericism, of

pseudo-occultism, so in vogue these days, are always fighting against doubts? Why do so many wander, flitting from school to school, and in the end, reach old age without having achieved anything?

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

Through experience, I have been able to observe that those who remain bottled up in the intellect fail, or those who want to verify with the intellect the truths that are not of the intellect fail. They make the mistake of wanting to study astronomy –speaking in a symbolic way– with the microscope or to study bacteriology with the telescope.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

Master: Well, the intellect and the mind, essentially, are the same. But the uncultivated mind is not intellect; the cultivated mind is intellect. Someone could be very intelligent and yet not possess intellect. Thus, there is no substantial difference, just accidental. Distinguish between potency and accident according to formal logic.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

VII The mind cannot seek the truth because it does not know it

What the mind cannot reach. It cannot find the truth because it has never known it, and the concept the mind builds of the truth is not the truth. The same goes for happiness, love and peace. The real is experienced only where the mind is absent.

The mind is the killer of what is real, of what is true. The mind destroys love.

Fundamental Education, 1970

Every rotten old man or woman passes through tremendous passionate, lustful states before dying, and they believe that this is love. It is impossible for old people to love, because the mind destroys it with its senility, fixed ideas, prejudices, jealousies, experiences, memories, sexual passions, etc. The mind is love's worst enemy. In super civilized countries love no longer exists, because people's minds have but the smell of production and factories, bank accounts, gasoline and celluloid.

Fundamental Education, 1970

Creative peace establishes order inside oneself; it eliminates confusion and fills us with true happiness. It is necessary to know that the mind cannot comprehend what true peace is. It is urgent to understand that the peace of the tranquil heart does not come to us through effort or from belonging to any society or organization dedicated to creating propaganda for peace.

Fundamental Education, 1970

A faculty superior to the mind has to exist which must be independent from the intellect, capable of granting us knowledge and direct experience of any phenomena.

Runic Magic, *1969*

The sole purpose of the mind is for the bitterness of our existence. Authentic, legitimate, real happiness is only possible when we emancipate ourselves from the intellect. However, we must recognize that an inconvenience exists, as well as a capital obstacle and impediment in order to acquire that longed for liberation of the Essence. I am referring to the tremendous struggle of antithesis.

Runic Magic, *1969*

❧

It is unquestionable that the mind will never be able to solve a Zen problem. It is ostensible that our understanding will never be able to comprehend the deep significance of a Koan. By all means it is easy to foresee that when the mind tries to integrally comprehend any Koan, it fails and becomes defeated. Then, the mind remains in a profound stillness and in silence. Thus, when the mind is still, when the mind is in silence, the new arrives.

My Return to Tibet, *1969*

❧

How could those who sleep, see the path? Could the mind perhaps discover the truth? It is written in words of gold in the great book of universal life that the mind cannot recognize what it has never known.

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

❧

The concept which the mind may build up about the truth, is never the truth. The idea that the understanding may have about the truth, is never the truth.

The Great Rebellion, *1975*

❧

The mind cannot seek the truth because it does not know it. The mind cannot recognise the truth because it has never known it. The truth comes spontaneously to us when we have eliminated all those undesirable elements which constitute the myself, the self. As long as the consciousness remains bottled in the self, it will be unable to experience that which is real, that which lies beyond the body, affections and the mind, that which is the truth.

The Great Rebellion, *1975*

❧

However great the disciplines of the mind may be, mental energy can never achieve the awaking of the diverse functionalisms of the consciousness.

The Great Rebellion, 1975

❧

Unfortunately, the intellectual animal mistakenly called man, fascinated by the formulative power of dialectical logic, has forgotten about the dialectic of consciousness. Unquestionably, the power to formulate logical concepts is basically terribly poor. From thesis we can pass onto antithesis and through discussion reach synthesis, but the latter remains in itself an intellectual concept which in no way can coincide with reality. The Dialectic of Consciousness is more direct, permitting us to experience the reality of any phenomenon in itself and by itself.

The Great Rebellion, 1975

Thus, when the mind is still, when the mind is in silence, the new arrives.

My Return to Tibet, 1969

Natural phenomena in no way coincide exactly with the concepts formulated by the mind. Life develops from instant to instant and when we capture it to analyise it, we cause its death.

The Great Rebellion, 1975

❧

Nevertheless, as these revolutionary statements do not fit into formal logic, nor into dialectic logic, the subjective reaction of involuting minds offers violent resistance. Those poor people of the intellect want to pour an ocean into a glass, they suppose that university can control all the wisdom of the universe and that all the laws of the Cosmos have to submit to their old academic norms. Not even remotely do those ignorants, "sages of fabulous wisdom", suspect the degenerative state in which they find themselves. Such people stand out for a

moment sometimes when they come to the esoterist field, but they soon fade away like Jack-o'-lantern, disappear from the panorama of spiritual yearnings, they are swallowed by the intellect and disappear from the scene forever. The superficiality of the intellect can never penetrate the legitimate depth of the BEING, but the subjective processes of rationalism can lead dunces to any kind of very brilliant but absurd conclusions. The power to formulate logical concepts does not imply in any way the experience of the real.

The Great Rebellion, 1975

❧

As long as we continue within the putrefied, rancid norms of the intellect, it will be more than impossible to experience that which is not of the mind, that which is the real.

The Great Rebellion, 1975

❧

Pride also disguises itself as being sublime, the mind exerts itself to be something more than it is. The mind, serene like a lake, can experience the Truth, but when the mind wants to be something more, it is in tension, it is in struggle and then, the experience of the Truth becomes impossible.

The Revolution of the Dialectic

❧

Whoever frees himself from the intellect can experience and feel an element which transforms radically.

The Revolution of the Dialectic

❧

In the mind is where atheism and materialism are gestated. These are forms of the mind, illusory forms that do not have any reality. What is truly real does not belong to the mind, what is certainly real is beyond the mind.

The Revolution of the Dialectic

❧

Ignorance is what there is in the mind. The real wisdom is not in the mind. It is beyond the mind. The mind is ignorant and because of this falls, and falls into so many grave errors.

The Revolution of the Dialectic

If we are looking for authentic happiness we will not find it in matter but in the spirit. We need to free ourselves of the mind. True happiness comes to us when we come out of the dungeon of the mind. We do not deny that the mind can be the creator of many things, of inventions, of marvels and of prodigious things, but does that give us happiness? Which of us is happy? If one of you is happy, well, let him raise his hand, I would like to meet him.

The Revolution of the Dialectic

Happiness is something that nobody knows; and nobody can describe. The mind does not know what happiness is. The mind could not recognize happiness, since the mind has never known it. How could we recognize something we have never known? If the mind has never known happiness, how would it recognize it?

The Fifth Gospel ·The Problem of Psychological Multiplicity

What is the use of having a crowded mind, filled with theories that they do not know, that they have never experienced? The important thing, brothers, is experiencing the real; this is possible only in the absence of the mind. I want all of you to reflect profoundly on each and every one of my words.

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

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

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

After this preamble, we will try to agree between you and I on concepts, ideas, etc. First of all, it is urgent to know if the intellect, by itself, can ever take one to the experience of what is real. There are brilliant intellects, we cannot deny that, but they have never experienced that which is the truth.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

VIII The mind cannot fundamentally alter any psychological defect

The limit that matters most for the work. The mind can name a defect, hide it, justify it, condemn it or move it to another level. It cannot dissolve it. That needs a power superior to the mind.

The initiate must comprehend deeply, in all levels of the mind, every defect, but it is necessary to know that the mind cannot reduce any defect to cosmic dust. The only thing the mind can do is to control the defects, hiding those defects from itself, passing them from one level to another, etc.

The Buddha's Necklace, 1967

The mind cannot radically change anything. The mind itself can have the luxury of hiding its own errors, or justify them, or condemn them, or pass them from one department of the mind into another. Nonetheless, the mind is not capable of dissolving or eliminating them.

The Solar Bodies, 1968

The mind is not all. The mind can justify or condemn, hide or excuse; however, it can never eliminate.

My Return to Tibet, 1969

However, it is not with the mind that we can extirpate our errors. With the mind we can label our diverse psychological defects giving them different names, juggling them from one level of the subconscious to the other, hiding them from oneself, judging them., mc excuses for them, etc., but it is not possible to fundamentally alter them or extirpate them. What is needed is a force superior to the mind; we need to appeal to a transcendental power, if we truly want to eliminate errors and die in oneseIf here and now.

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

Undoubtedly, the mind cannot fundamentally alter any psychological defect.

Treatise of Revolutionary Psychology, 1975

Obviously the intellect can give itself the luxury of naming a defect with this or that name, of justifying it, or passing it from one level to another, etc. But it could not by itself annihilate it, disintegrate it.

Treatise of Revolutionary Psychology, 1975

The mind by itself can never disintegrate any "I"; this is indisputable and irrefutable. To pray is to talk with God. We must appeal to God the Mother in the depths of our heart if we truly want to disintegrate "I's." The one who does not love his or her Mother, the ungrateful child, will fail in the work upon himself.

Treatise of Revolutionary Psychology, 1975

A power that is superior to the mind is needed, and that power exists in us.

The Fifth Gospel

The mind can never annihilate a psychological defect. The mind can hide the psychological defect from itself, justifying it, condemning it, hiding it from the others, and labeling it with distinct names. However, it can never fundamentally alter the defect. If we want to atomically disintegrate the psychic aggregates, which we carry within our interior, then we need a power that is superior to the mind.

Pistis Sophia Unveiled, 1983

The scoundrels of the intellect do not want anything to do with real Spirituality. The scoundrels of the mind do not want the ascension of Pistis Sophia to the Thirteenth Aeon. In no way can we forget that the Thirteenth Aeon is the Region of the Cosmic Justice. Obviously, the mere intellective functionalism

cannot purify anyone. Before anything, it is necessary to pass through great emotional crises.

Pistis Sophia Unveiled, 1983

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The mind, intellect, reason, all the more subjective forms with which the human being works, can never reach the profound levels of the subconscious where the Ego continuously develops its films which put our consciousness to sleep. Only the Kundalini, with its sexual fire, can reach those 49 levels to definitely disintegrate that which causes us pain, that which has us in misery, that which people painfully love, that which materialistic psychology has wanted to deify, that which is called Ego and which the Revolution of the Dialectic wants to destroy in order to achieve integral Revolution.

The Revolution of the Dialectic

❧

Once any error is fully comprehended, we need to eliminate it. Because comprehension alone is not enough. It is a knife, yes, that separates any such or such "I", it separates it from ourselves, from our psyche –it is the knife of the Consciousness that separates an aggregate–, but that aggregate continues as a tempting demon, looking for a way to get back into any of the five cylinders of the organic machine. It is necessary to disintegrate it! And disintegration is only possible by appealing to a power that is superior to the mind, because the mind by itself, is not capable of disintegrating any defect; it can hide it from itself and from others, it can move it from one section of understanding to another, it can label it with any name, it can justify it or condemn it, but it can never fundamentally alter it.

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

❧

The mind, by itself, cannot alter any psychological defect. The mind can only label them, change any defect by passing it from one level to another, but never altering it radically. A power that is superior to the mind is needed, and that power exists in us. I want to refer emphatically to the Divine Mother Kundalini.

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

A PRACTICE

The third part is called “execution”. In the third part, we resolve to disintegrate these “I’s”. But since the mind cannot disintegrate them, we have to appeal to a superior power, which is none other than that of the Igneous Serpent of our magic powers: she disintegrates them. I refer to Devi Kundalini.

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

The mind by itself could not eliminate any psychological defect. The mind can only label it with different names, pass it from one level to another, hide it from itself and from others, etc., condemn or justify it, but never radically alter it. We need a power that is superior to the mind, a power that can really disintegrate any “I”-defect. Fortunately, we all possess that power within ourselves, here and now. I want to refer in an emphatic way to the annular serpentine power that develops in the body of the Gnostic ascetic, to that extraordinary power that the East-erners call Kundalini, and which the medieval alchemists call Stella Maris.

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

Part Three — Subjective and objective reason

1 Let us distinguish between subjective reasoning, and objective reasoning

The pair the Imagination, Inspiration, Intuition booklet left for this work. Subjective reason is fed only by the senses and by the schools, so it goes round inside what the senses give it and can know nothing of the real. He brings in Kant to show it.

In the world there exist many theories, of a spiritualistic type or of a materialistic type and the reason of the intellective humanoids is good for everything; it can create spiritual theories as well as materialistic theories.

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

The abyss that exists between the Being and the "I" is impassable. This is why the pneuma, the Spirit, recognises itself, and this recognition is an autonomous act for which the intellectual mammal's subjective reasoning becomes inefficient, insufficient and terribly poor.

The Secret Doctrine of Anahuac, 1974

❧

It goes without saying, subjective reasoning elaborates the Concepts at large with data coming exclusively from the external Or sensorial perception this makes it unfit to know anything about that which is real: the Truth, God. Emmanuel Kant has already categorically proved this in his book entitled, The Critique of Pure Reason.

The Secret Doctrine of Anahuac, 1974

❧

Subjective intellect, with its reasoning dialectic, can know nothing about that which escapes its jurisdiction.

The Great Rebellion, 1975

❧

> *"It came to pass then thereafter that she looked below and saw his light-power in the parts below; and she knew not that it is that of the triple-powered Self-willed, but she thought that it came out of the light which she had seen from the beginning in the*

> *height, which came out of the veil of the Treasury of the Light. And she thought to herself I will go into that region without my pair and take the light and thereout fashion for myself light-aeons, so that I may go to the Light of lights, which is in the Height of heights." The terrestrial, great triple-powered Self-willed has its own intellection. It is easy to mistake the light of this intellection with the Light that comes from the Treasury of the Light.*

Pistis Sophia Unveiled, 1983

❧

Therefore, we must make a clear differentiation between Sophia and the subjective reasoning of the intellectual mammal, mistakenly called human being.

Pistis Sophia Unveiled, 1983

❧

The subjective reasoning within the intellectual animal is a type of chaos where disorder reigns.

Pistis Sophia Unveiled, 1983

❧

Let us distinguish between subjective reasoning, and objective reasoning.

Pistis Sophia Unveiled, 1983

❧

The subjective reasoning is the reasoning of the animal ego.

Pistis Sophia Unveiled, 1983

❧

It is clear that through external sensory perceptions we inform the mind, then, the latter elaborates its concepts of contents based, precisely, on the rustic sensorial connections, and because of that, it is circumscribed only by the data provided by the senses. Therefore, what can the subjective reason know about intuitions, and about ideas a priori, and about that which escapes the concepts of contents based only on external sensory perceptions? Nothing! Isn't that so?

The Revolution of the Dialectic

❧

The Greeks were the ones, who, beginning to play with words, ended up by establishing the subjective reason based on external sensory perceptions,

drowning the objective reason, eliminating it from the face of the Earth. Ever since then, humanity only possesses the subjective reason, external sensory perceptions, the data provided by the senses.

The Revolution of the Dialectic

❧

The concepts of contents are based on the sensorial connections, etc. and subjective reason can know nothing about that which escapes the aforementioned factors. The sensualistic subjective reason can know nothing about what is real, the divine, about the mysteries of life and death, etc. It is completely ignorant of all that which escapes its sphere of action, the five deficient senses.

The Revolution of the Dialectic

❧

Unquestionably, the powers of the heart exist, those qualities which are much beyond the intellect and its purely reasoning process and which the sensualistic subjective reason knows nothing of.

The Revolution of the Dialectic

❧

But let us distinguish between objective reason and subjective reason. People have subjective reason developed, but do not have the objective reason of the Being. Because there are three minds: The sensory mind, which elaborates its concepts of content with the data provided by the senses. It cannot know anything about the Truth, nor about God, nor about the Universe. There you have the reason of a perfectly subjective type.

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

❧

If the concepts of content have been elaborated precisely, with the data that the physical senses have provided us, it is obvious that such concepts of content cannot go beyond the noustic-sensory. Now we will explain why common and ordinary reasoning is called subjective reasoning.

The Fifth Gospel ·Transcendental Logical Foundation of the Inner Work ·*Third Chamber – Mexico City – 1975*

Subjective intellect, with its reasoning dialectic, can know nothing about that which escapes its jurisdiction.

The Great Rebellion, 1975

What could subjective reasoning know about what is real, about the truth, about God, about life beyond the sepulcher, about what exists beyond the world of the senses, about what exists beyond death?

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

Obviously, this reasoning, which is based only on the concepts of content, developed with data provided by the physical senses, can only move within its own conditioning, can only be processed within the terrain of the noustic-sensory; could never go beyond the concepts of content through which it has been formed. So how do we get to the experience of what is real, of the truth? There exists discipline, meditation techniques, etc., but above all it would be neces- 2 This term used by the VM. Samael refers, within the hermetic tradition, to the binomial comprised of the reasonings of the mind –nous– and the perceptions provided by the senses. The reader must know that for the Greeks, nous had two interpretations: a superior one, as divine thought, and a common one, as human thought.

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

As the child grows, the sensory mind is opening little by little and the latter, in itself and by itself, is informed by means of external sensory perceptions. And it is precisely with the data provided by such perceptions that the sensory mind always elaborates its concepts of content, which is why it can never know

anything about what is real. Its reasoning processes are subjective, they move within a vicious circle: that of external sensory perceptions; that is obvious.

The Fifth Gospel ·The Binary Serpentine Power

It is obvious that the child has to go through all the educational processes: Kindergarten, Primary, Secondary, High School and even University. Subjective reason is nourished by all the information provided by the different scholastic institutions. But in truth no educational institute could give the child, or the young person or the adolescent, exact information about that which is not of time, about that which is Real.

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

In truth, brothers, the speculations of subjective reason end up leading the intellectual to the absurd terrain of utopianism, or at best, one of simple opinions of a subjective type, but never to the true experience of that which is not of time, of that which is the truth.

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

But, since the beginning, the child is educated subjectively; for him there is no higher form of education. The data from the senses contribute to the subjective mind of the adolescent –to the sensory mind, we would say– all the scholastic, family issues, etc., matters that are merely empirical and subjective; and that is what is lamentable.

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

It is good that you understand that subjective reason has sensory data as a foundation, it elaborates its concepts of content with the data provided by the senses. It is urgent that you understand that objective reason has as a foundation the data of the Consciousness.

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

Subjective reasoning is too poor, it is completely trapped by the five senses. The concepts of content developed through external sensory perceptions turn out to be too poor. Subjective rationalism can know nothing about what is real, about life, about death, about that which is the truth. The concepts of content can only be elaborated with the data provided by the external senses. Unquestionably, [subjective reason] will always have a circle within which it will move; this vicious circle is Euclid's three-dimensional world.

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

How could subjective reason know anything about what is real, about something that does not belong to the external senses? In which way could it know what is real? What can subjective reason know about the mysteries of life and death, about the soul, about the Being?

The Fifth Gospel · The Objective Reason of the Solar Man

> *Mr. Immanuel Kant, the philosopher from Konigsberg, has already clearly demonstrated that subjective reason can know nothing about God and truth, and this is obvious. If its rationalism is based on the data provided by the senses; unquestionably, it has to move within the orbit of the senses, it could never leave that orbit.*

The Fifth Gospel · The Objective Reason of the Solar Man

The third type of people belongs to the merely intellective or intellectual level. They are people whose center of gravity is in the brain, in the intellect, they possess subjective reason, they have not developed objective reason. They could hardly break the vicious circle of the intellect, they want to subject all things in the universe to syllogisms, to episyllogisms, to prosyl-logisms, to deductive or inductive methods, to analytical processes based exclusively on the noustic-

sensory. They would never understand anything that went outside the circle of subjective conceptualism.

The Fifth Gospel ·The Objective Reason of the Solar Man

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Since their reasoning is based on the data provided by the five senses –which are seeing, hearing, touching, feeling, tasting, smelling– they obviously demand that all the information which comes to them to be based on the external senses. When any information lacking in external sensory data reaches the intellective center, it is simply rejected because of the very fact of not being understood. If one has his activities set in the center of gravity of the intellect, it is not possible for him to understand things that do not belong to the intellect.

The Fifth Gospel ·The Objective Reason of the Solar Man

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There is a different sense which is the "instinctive sense of perception of cosmic truths". It is a faculty of the Being. But subjective reason, by itself, cannot truly give us any data about the truth, about what is real The sensorial reason can know nothing about the mysteries of life and death."

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

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Sir Immanuel Kant, the philosopher from Konigsberg, makes a clear distinction between the critique of practical reason and the critique of pure reason. There is no doubt that subjective, rationalist reason could never provide us with anything that does not belong to the world of the five senses. The intellect, by itself, is rationalist and subjective. If an intellectual hears about a topic on reincarnation, on karma, he will demand proof, demonstrations, as if the truths that can only be perceived by the inner mind could be demonstrated to the sensorial mind.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

❧

Demanding proof on that in the external sensorial world is equivalent to demanding of a bacteriolo-gist that he studies microbes with a telescope or

demanding of an astronomer that he studies astronomy with a microscope. Proofs are demanded, but the proofs cannot be given to the subjective reason, because the subjective or sensorial reason has nothing to do with that which does not belong to the world of the five senses. And topics like reincarnation, karma, post-mortem life, etc., are in fact exclusive to the inner mind, never to the sensory mind.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

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"Is this a glass?" "Yes, this is a glass." Why? They were told so. And they respond to everything that appears to them with data that has been put into their heads. But they do not respond with their Consciousness, with their objective reason, because they do not give them the opportunity to develop objective reason; they do not give them the opportunity for the Consciousness to work, [for it] to express itself in the form of objective reason; that opportunity is not given to them, rather they turn creatures into automatic beings and nothing else. They are hit, they hit; they are insulted, they insult; they put thousands of things in their heads so that they answer everything, each thing according to what they have been taught, and that is it. From memory, they do not have consciousness of anything; automated dolls which react incessantly, incessantly, incessantly to sensorial impressions; in one way or another, but they always react with concepts, with words, with ideas, etc., but they react to all external sensorial impressions.

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

11 The objective reasoning is the reasoning of the Being

Objective reason is the reasoning of the Being. It works with data from the Consciousness and the Essence rather than the senses, it has degrees he counts, and it develops only as the Consciousness awakens and the ego is annihilated. Its germs are already in everyone.

Objective reason is unique. It creates transcendent concepts with the fundamental data of the Consciousness. Therefore, when pointing to the gods of the Aztec pantheon, we students of Gnostic Anthropology know the matter very well. We do not air subjective opinions. We are like ma thematicians in research; we are precise about what we say. Ehecati, Sabtabiel, Michael, and others, is a true elite of sacred individuals of our Ors solar system. They specialise in the difficult science of cosmic motion.

The Secret Doctrine of Anahuac, 1974

Pistis Sophia is a living experience, manifested as the objective reasoning of the Being. The interior mind could never function as objective reasoning, without previously having passed through the Buddhist Annihilation.

Pistis Sophia Unveiled, 1983

Sophia is the objective reasoning of the Being, the awakened Consciousness.

Pistis Sophia Unveiled, 1983

In Gnostic Christic Esoterism, we are always quoting six degrees of the conscious objective reasoning of the Being.

Pistis Sophia Unveiled, 1983

The objective reasoning is the reasoning of the Being.

Pistis Sophia Unveiled, 1983

Objective reasoning is possessed only by the one who has passed through the Buddhist Annihilation.

Pistis Sophia Unveiled, 1983

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Only the Interior Mind confers to us the objective reasoning of the Being.
Pistis Sophia Unveiled, 1983

❧

The objective reasoning is the mind of light; it is real intelligence, exulted thoughts. The Four and Twenty Invisibles exist in the zodiacal macrocosm and in the zodiacal human being.
Pistis Sophia Unveiled, 1983

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In the Age of the Revolution of the Dialectic, the art of reasoning should be handled directly by the Being in order for it to be methodical and just. An art of objective reasoning will provide the pedagogic and integral change.
The Revolution of the Dialectic

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There exists another type of reason which the kalkian personality absolutely ignores. I wish to emphatically refer to objective reason. Obviously, the latter has as its foundation, the data of the conscience and it is with such data with which it functions.
The Revolution of the Dialectic

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That is why there are nine categories of reason. Above all, I am referring to objective reason; not to subjective reason, but to the other one. Objective reason is different from the subjective one because objective reason is based on the Consciousness. Consciousness brings the data to the inner mind so that it can reason.
The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture – Interview – Mexico City – 1976*

❧

And this reasoning capacity of the inner mind is marvelous, formidable, because it only works with the means of the Consciousness. So the inner mind, for example, has nine degrees of development. How could one know the degree of

development of a person's objective reason or inner mind? It is known exclusively by the horns.

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

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So, for one to be able to comprehend and even analyze or discern with objective reason the most transcendental truths of the Spirit, of the Being, is something magnificent. But this is not achieved overnight, only through the development of objective reason. And objective reason cannot be developed except through the successive awakenings of the Consciousness.

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

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As the Consciousness awakens more and more, as it becomes more and more objective, as it develops and grows in each one of us, its vehicle, which is the inner mind, develops also in the same way, and the functionalisms of objective reason obviously develop.

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

Every person carries the germs of objective reason in the depths of his sexual endocrine glands.

The Fifth Gospel

Finally, the inner mind. This is the vehicle of the Consciousness. As the Consciousness awakens, the inner mind develops its objective analytical processes in an extraordinary way.

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

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Since the transcendental and superlative Consciousness of the Being has the power to experience what is real, the truth, obviously, the inner mind, being thus informed, has good data to elaborate its concepts of content; there is a reason why the inner mind is called objective reason; there is a reason why the sensory mind is called subjective reason.

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

I was saying that the six degrees of development of objective reason are on the horns of Lucifer. Yes, the mark is there. Whoever has only one trident on those horns has not gone up but one degree; whoever has two tridents indicates a second degree of development in his objective reason; and whoever has three has perfected his mind up to the third degree of his objective perception.

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

To have the six degrees of objective reason is to have arrived at absolute Enlightenment, at absolute objective knowledge, without gaps, of the mysteries of life and death, of the mysteries of the Logos, of the mysteries of the Abyss and of Heaven; it is to have completely opened one's mind to what is real. That is why, whoever arrives at the sixth degree, can rest in the Sacred Anklad. Whoever arrives at the sixth degree is only three degrees away from the Infinitude that sustains everything, and one has to know how to understand this. I want, then, the brothers to reflect profoundly on this.

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

So, what is the maximum power or maximum powers that the Gnostic anchorite can achieve? Will they lie in the chakras? Where will they lie? Truly, brothers, I tell you that they are not in the chakras. So, where are they? I tell you in truth: they are in the Objective Reason of the Being. But in order to perfect the Objective Reason of the Being, the elimination of the subjective elements of the perceptions is required or, in other words, the elimination of the various "I's".

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

When one has awakened Consciousness and has truly opened the objective reason, and the objective reason or inner mind can serve as an instrument to the Consciousness, then, the Enlightenment of the Being is absolute and it surpasses all the chakras, it goes beyond the chakras, one enters the terrain of the Superman, of the Buddha, of the Enlightened Buddha.

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

❧

How many processes, you say? You have to die completely in yourself first; if you do not disintegrate the Ego, you do not develop objective reason. But as you advance profoundly in the destruction of the Myself, the Objective Reason of the Being opens up; when you achieve the dissolution of the Ego at one hundred per cent, the Objective Reason of the Being in yourself will have reached the plenitude of perfection; then you will be Enlightened, absolutely Enlightened, and you will know by direct vivid experience all the mysteries of the universe, you will ignore nothing, and you will have all the powers of the cosmos.

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

❧

On the other hand, objective reason, which unfortunately does not receive any education and for which there are no schools, always remains abandoned. Indubitably, the reasoning processes of objective reason, lead us, obviously, to exact and perfect postulates.

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

❧

If someone wants to know something else, if someone tries to know what is the truth, if someone wants to know the mysteries of life and death, that which is beyond the three-dimensional region of Euclid, it is clear that he will have to develop objective reason in his inner psychic constitution.

The Fifth Gospel · The Objective Reason of the Solar Man

❧

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

The Fifth Gospel ·The Objective Reason of the Solar Man

❧

When objective reason has developed this data, they are then completely comprehended by the human personality. Those who have not developed objective reason in themselves are not capable of comprehending the data deposited in the Essence either. Therefore, it is convenient to know that objective reason is certainly nourished with the data of the Essence and with the intuitions that come from the Superior Worlds.

The Fifth Gospel ·The Objective Reason of the Solar Man

❧

Possessing objective reason is having opened the inner mind, and the inner mind functions exclusively with intuitions, with the data of the Being, of the Consciousness, of what is superlative, of what is ethnic, of that which is transcendental and transcendent in us, and not any other way.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

❧

Master: On the other hand, objective reason is different. The functionalisms, or the secret cause of those functionalisms, are found precisely in the Consciousness. It is the Consciousness which, as a cause, then makes objective reason work.

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

A PRACTICE

Master: Yes of course! All of you, attempt, or you, attempt to try to comprehend how the Laws of the Three and of the Seven work based on pure subjective reason, based on pure subjectivist rationalism, see if you can, really, comprehend their processes. It is obvious that you cannot. You could believe that you can and deceive yourself into believing that you have comprehended it, but, in reality, you will not have consciousness of the way in which those Laws of the Three and of the Seven are processed. To be able to understand them, it is necessary to develop objective reason.

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

Every person carries the germs of objective reason in the depths of his sexual endocrine glands. They may develop, they may not develop. It is not certain that they develop. For them to develop, one has to devote oneself to that: to work on oneself to achieve the development of objective reason. If one does not work on oneself, how will one develop objective reason?

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

Part Four – The mastery of the mind

1 The mind is a donkey upon which we must ride in order to enter into the heavenly Jerusalem

His oldest image for the work on the mind: the donkey Christ rides into Jerusalem. The mind is a wild horse or an unbroken colt, and it is ridden with the whip of willpower. Developing mental power is not the same thing, and he warns against it.

So, the system of selecting sensations and piercing the mind with "controls" and more mind controls everyday, only achieves to enslave the disciple to his animal mind and to his no less fatalistic intellect. All of this is nothing else but black magic. The only thing which is achieved with these tenebrous teachings is the total separation of the Monad and the personality. Hence, the person ends up despising his Monad and rendering cult to his Guardian of the Threshold, to his internal beast.

The Revolution of Beelzebub, 1950

A PRACTICE

Subdue the senses and dominate the mind so that you may not react before external impacts.

Zodiacal Course, 1951

A PRACTICE

31. There is the need to dominate the mind by means of willpower.

Igneous Rose, 1954

A PRACTICE

39. The mind is a wild horse. Tame it with the whip of willpower, so it cannot throw your coach into the abyss.

Igneous Rose, 1954

A PRACTICE

26. Control your mind with the whip of willpower.

Igneous Rose, 1954

29. The Intimate can control the mind, but only by means of willpower. There is no other way.

Igneous Rose, 1954

50. The mind is a donkey upon which we must ride in order to enter into the heavenly Jerusalem.

Igneous Rose, 1954

59. We can then deeply comprehend that the mind is a strange subject that we must learn to control with the terrific whip of willpower.

Igneous Rose, 1954

A PRACTICE

64. The mental donkey must be flagellated with the terrific whip of willpower.

Igneous Rose, 1954

A PRACTICE

40. Brethren of mine, do not let yourselves be guided by the selfish personality of your mental body, nor by your animal intellect.

Igneous Rose, 1954

A PRACTICE

19. Rather than using reasoning and destroying the mental body with the battle of antithesis, it is better to work intensely for the benefit of the human species. 20. When reasoning attacks you, then defeat it with the whip of willpower.

Igneous Rose, 1954

A PRACTICE

21. When the antithetic battle of concepts wants to divide your mind, throw it out from you with the whip of willpower and occupy yourself with your duties in order not to leave the field open for useless reasoning.

Igneous Rose, 1954

All religions, sects, lodges, schools, etc. are pearls strung on the golden thread of the Divinity and they all contain the universal religious principles, but like Sivananda says, this path is full of dangers within and without. This is the path of the razor's edge. Almost all spiritualist schools teach how to develop mental force; they all want to fatten the mind. This is how many fall into the Black Lodge; the mind is the donkey on which we should ride into Celestial Jerusalem.

The Greater Mysteries, 1956

The mental body is the donkey that we should ride in order to victoriously enter the celestial Jerusalem (superior worlds). There we are received with palm leaves, praises and celebration. The mental body is a material, dense body. The four bodies of sin, the physical, etheric, astral and mental bodies, are material bodies. The mind is the most rebellious animal that we have within, and we have to crucify that mind on the sacrificial altar. The mind is the den of desire and wickedness.

The Greater Mysteries, 1956

A PRACTICE

We have to dominate the mind with the whip of the will. We should ride on that donkey in order to enter the celestial Jerusalem. It is only in this manner that we make ourselves worthy of receiving the Body of Liberation elaborated with the purest atoms. The Body of Liberation has a Christie appearance and it is the aroma of perfection. This body replaces the physical body; it is made of flesh, but not flesh derived from Adam. This is the body of heavenly men; this body is subject neither to illnesses nor death.

The Greater Mysteries, 1956

The human personality is the carriage; the mind is the animal that pulls the carriage; the Inner-Self is the coach driver; the reins are the consciousness and the will is the whip. Woe unto the coach driver who does not know how to use the reins! Woe unto the coach driver who does not know how to use the whip, because he will remain with reins and whip in hand without being able to use them! The beast without control will drag the carriage into the abyss; then the Inner-Self will lose his carriage. Presently, there are many perverse persons who are separated from the Inner-Self. Multitudes follow a terribly tenebrous evolution in the abyss. All those persons have horns on their foreheads; those are the demons. Many of them declare themselves prophets and avatars, they found spiritualist schools; they are endowed with brilliant intellects. Some of them have fine manners and exquisite culture. Within the upper layers of the aristocracy there are thousands of select, educated and intellectual persons, and even those with mystical customs, who are already totally separated from the Inner-Self. Those souls have horns on their foreheads; they are tenebrous demons. These persons only possess the four bodies of sin (the physical, etheric, astral and mental bodies). The triune immortal spirit unfortunately no longer dwells in them and even though they live in the physical world, internally they dwell in the abyss.

The Greater Mysteries, 1956

A PRACTICE

You must subdue your senses and control your mind, kill every desire of life. Do not desire anything.

The Aquarian Message, 1960

Peace is only achieved by controlling the mind.

The Yellow Book, 1959

We should ride the donkey, and not have the donkey ride us.

The Revolution of the Dialectic

True happiness cannot exist within each one of us while we are slaves of the mind. To ride on the donkey (the mind) in order to enter into the heavenly Jerusalem on Palm Sunday is urgent. Disgracefully, no wadays, the donkey rides on us, the miserable mortals of the mud of the earth.

Runic Magic, 1969

A PRACTICE

It is urgent, indispensable, to mount the symbolic ass (the mind), tame it, control it; only in this way we can liberate ourselves from it to enter the worlds of the Spirit (the celestial Jerusalem).

The Three Mountains, 1972

<< *When Jesus came near Jerusalem and reached Bethpage at the mount Olives, He sent out two disciples saying to them, "Go to the village opposite you and immediately you will find a donkey hitched and a colt with her. Unhitch them and bring them to Me. Should anyone say anything to you, you reply, 'The Lord needs*

them', and without delay he will let them go" This happened so that the saying of the prophet might be fulfilled, "Tell Zion's daughter, 'Behold, your king is coming to you, gentle and mounted on a donkey (symbol of the mind), even on a colt, the foal of a beast of burden'"

The Three Mountains, 1972

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What is interesting about all of this is that Jesus, the Great Kabir, rode on the donkey (the mind) to enter Celestial Jerusalem on Palm Sunday; this is how the gospels explain it, this is how they tell it, but the people crucify Jesus the Christ and adore the donkey. This is how humanity is my dear brothers, this is the way this epoch of darkness is in which we live.

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

❧

A PRACTICE

What do the mentalists want to develop? Mental power? The power of the donkey? It would be better that the comprehending ones ride this animal and tame him with the whip of the will; in this manner, things would change and we would make of ourselves good Christians, is not it true?

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

❧

Subsequently, our mind reacts with waves of fury and violence against the insulter. Therefore, the mind is the cause of all our bitterness. It is the wild horse which hauls our wagon.

Occult Medicine and Practical Magic, 1978

❧

After this profound investigation, the disciple will be aware that his mind is a wild horse, a savage man, which he must control, command and direct with the whip of willpower. All the torments of our existence come from the Mental body.

Occult Medicine and Practical Magic, 1978

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The Intimate cannot sufFer. The Intimate suffers only when he identities himself with his mind, when he still has not learned how to control his mind by means of his willpower.

Occult Medicine and Practical Magic, 1978

A PRACTICE

We need to learn how to dominate the mind, not others' minds, but one's own mind, if we want to become independent of it.

The Revolution of the Dialectic

A PRACTICE

It becomes indispensable to learn to see the mind as something that we should dominate, as something that, we can say, we need to tame. Let us remember the Divine Master Jesus entering Jerusalem on his donkey on Palm Sunday; that donkey is the mind which we need to subdue. We should ride the donkey, and not have the donkey ride us.

The Revolution of the Dialectic

Unfortunately, people are victims of the mind since they do not know how to ride the donkey. The mind is a donkey that is too clumsy which we need to dominate if we truly want to ride it.

The Revolution of the Dialectic

The students of advanced Zen are used to the practice of Judo, but their psychological Judo has not been comprehended by the tourists who arrive in Japan. To see, for example, the monks practicing Judo, struggling with one another, it would appear to be a mere physical exercise, but it is not. When they are practicing Judo, they are really hardly noticing the physical body; their struggle is really directed at dominating their own mind. The Judo in which the y are engaged, is against each of their own minds. Therefore, the psychological

Judo has as objective, to subdue the mind, to treat it scientifically, technically, with the object of subduing it.

The Revolution of the Dialectic

A PRACTICE

Let us look at the psychological aspect of Judo. Right now I do not mean to say that I am going to teach you physical Judo, for I myself do not practice it; but I am teaching you a psychological Judo. One needs to dominate the mind, the mind has to obey, we need to recriminate it firmly in order for it to obey.

The Revolution of the Dialectic

A PRACTICE

The Second Jewel implies the discipline, of the mind, dominating, whipping, scolding it. The mind is an unbearable donkey that we need to tame!

The Revolution of the Dialectic

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

The Revolution of the Dialectic

A PRACTICE

To not identify with the mind is indispensable. One has to whip the mind, subjugating it, dominating it, since it will be violent and we again whip it. In this manner we come out of the mind and arrive at Truth; that which is certainly not of time.

The Revolution of the Dialectic

A PRACTICE

We need to control the senses and the mind. Many mental birds, or thoughts, get into the cage of the understanding and harm us; I am referring to the representations of the mind. Now you will understand better what I am telling you: that we have to control the senses and the mind.

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

A PRACTICE

You go down the street; suddenly, you find a pornographic magazine on a comer, you start to look at it with some obscenity and the result is the creation of a new mental representation. That new representation is a bird of ill omen that gets into the cage of the mind to cause damage and fortify negative emotions and lust. The senses, therefore, must be controlled. Unfortunately, people don't remember to control the senses and the mind, and that is serious.

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

A PRACTICE

We have to dominate the mind –or let us say to tame it, like taming a wild colt–, subdue it, control it if we very sincerely want to free ourselves from it in order to experience that which is the truth.

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

11 I am your lord and you are my slave

The practice in his own words. When the mind brings desire, hatred or useless representations, it is spoken to directly and ordered to take them away. The words change a little from book to book and the command stays the same.

A PRACTICE

27. When the mind pursues you with perverse representations of hatred or passion, envy or selfishness, etc., speak to the mind as follows: 28. "Mental body, I do not accept this representation. Take it away from me. I do not accept this from you. You must obey me because I am your lord."

Igneous Rose, 1954

A PRACTICE

64. When the mind aggravates us with useless representations, let us talk to the mind like this, "Mental body, take this representation away from me. You are my slave, I am your lord."

Igneous Rose, 1954

A PRACTICE

51. We must command the mind like this: "Mind, take this problem away from me. Mind, take this conflict away from me. Mind, take this desire away from me, etc., etc... I do not accept it from you. I am your lord and you are my slave forevermore, until the consummation of the centuries."

Igneous Rose, 1954

A PRACTICE

56. Therefore, the Int imate says this to the mind: “Do not say that your eyes are your eyes, because I see through them. Do not say that your ears are your ears, because I hear through them. Do not say that your mouth is mouth, because I talk through it. Your eyes are my eyes, your ears are my ears, your mouth is my mouth.” 57 This is how the Intimate speaks to the mind.

Igneous Rose, 1954

A PRACTICE

62. Persons who feel incapable of stopping to fornicate must speak to the mind like this: “Mind takes this sexual thought away from me. Mind takes this carnal desire away from me. You are my slave, and I am your lord.”

Igneous Rose, 1954

A PRACTICE

31. We must speak to the mind as this, “Mind, take this sexual excitement away from me immediately.”

Igneous Rose, 1954

Mind, remove this representation, I do not accept it, you are my slave and I am your Master.

Christ Will, 1959

A PRACTICE

17. When the Mind assaults us with useless representations, when the Mind ambushes us with its low passions, let us talk to the Mind like this: 18. Mind, remove from me those desires; Mind, remove from me those passions, I do not accept them from you, you are my slave and I am your Lord, until the end of time.

Manual of Practical Magic, 1954

A PRACTICE

48. When the mind pesters us with useless representations, we must talk to the Mind as follows: 49. Mind, remove this representation, I do not accept it, you are my slave and I am your Master.

Christ Will, 1959

A PRACTICE

51. Mind, remove these things, I do not accept them, I am your master, I am your Lord and you must obey me, because you are my slave until the consummation of the centuries.

Christ Will, 1959

A PRACTICE

The mind is a donkey which we must mo unt in order to enter the Celestial Jerusalem. We must order the mind thus: "Mind, withdraw that problem from me, mind, withdraw that desire, etc. I will not allow it, I am your lord and you are my slave until the end of all time."

Tarot and Kabalah, 1978

A PRACTICE

The Magician must manage his mind. The Magician must dominate his mind by means of willpower.

Occult Medicine and Practical Magic, 1978

A PRACTICE

When our mind is filled with hatred, then let us command our mind like this: "Mental body, withdraw this hatred from me. I do not allow you to bear hatred, etc., etc." The Being is not the mind, the Being is the Being. He is the Intimate and He can control our mind by means of willpower.

Occult Medicine and Practical Magic, 1978

III What is it that you want, mind?

The same practice turned into a question. When the mind will not be still, you ask it what it wants, listen for its answer, show it the answer is absurd, and go on until it is quiet. This is where this book meets The Science of Meditation, and those passages are marked as shared.

A practice

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

The Revolution of the Dialectic

A PRACTICE

Wisdom is elaborated on the basis of direct experience, on our own experimenting, on the basis of profound meditation. There are times, I repeat, that we need to converse with the mind, because many times, when we want the mind to be still, when we want the mind to be in silence, it persists in its stubbornness, in its useless chattering, in the struggle of the antitheses. Therefore it is necessary to interrogate the mind, to say to it: "Well mind, what is it that you want? Well, answer me!" If the meditation is profound, a representation can emerge within us; in that representation, in that figure, in that image, is the answer. We should then converse with the mind and mc it see the reality of things, until we make it realize that its answer is erroneous; make it realize that its preoccupations are useless and the reason why they are useless. And in the end, the mind remains still, in silence. But, if we notice that illumination does not emerge yet, that the chaotic state, the incoherent confusion with its struggle and incessant chattering still persists within us, then, we have to call the mind to order once again, interrogate it: "What is it that you want? What are you looking for? Why do you not leave me in peace?" One needs to speak clearly and converse with the mind as if it was a strange individual, for certainly it is a stranger, because it is not of the Being. We need to treat it like a strange subject, we need to recriminate it and scold it.

The Revolution of the Dialectic

A PRACTICE

Always, when we enter meditation, our mind is divided into two parts, the part which pays attention, the attentive part and the inattentive part. It is not on the attentive part that we need to focus attention, but rather, it is precisely on what is inattentive in us. When we enter into meditation, our mind is always divided into two parts: the part that pays attention and the part that does not pay attention. It is not to the attentive part that we have to pay attention but precisely to what is inattentive in us. When we are able to comprehend in depth what is inattentive in us and study the procedures so that the inattentive becomes attentive, we will have achieved the stillness and silence of the mind.

The Revolution of the Dialectic

A PRACTICE

It is urgent and undelayable to dominate the mind, converse with it, recriminate it, beat it with the whip of willpower and make it obey. This belongs to the Second Jewel of the Yellow Dragon.

The Revolution of the Dialectic

A PRACTICE

The Being does not need to think. He is what has always been and what will always be. Therefore, in synthesis, we need to subdue the mind and interrogate it. We do not need to subdue other people's minds because that is black magic. We do not need to dominate the mind of anyone because that is witchcraft of the worst type; what we need is to subdue our own mind and dominate it.

The Revolution of the Dialectic

A PRACTICE

On paying attention to what is inattentive, we can see different forms of skepticism, of incredulity, of doubt, etc., since seeing any doubt of any type, we have to tear to pieces, submit it to dissection to see what it truly wants. Once we have torn it to pieces totally, doubt disappears without leaving any mark in the mind, without leaving in the memory not even the most insignificant trace.

The Revolution of the Dialectic

A PRACTICE

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

The Revolution of the Dialectic

A PRACTICE

When we think that the mind is quiet, when we believe that it is in silence, however, no divine experience comes to us, it is because the mind is not. quiet nor silent. Deep down, it continues struggling. Deep down, it is conversing. Then, through meditation, we have to confront it, converse with it, recriminate it and ask it what it is that it wants. Tell it: Mind, why aren't you quiet? Why don you leave me alone? The mind will give some answer and we will answer it with another explanation trying to convince it and if it does not want to be convinced, there will be no other remedy but to subjugate it through recrimination and the whip of willpower.

The Revolution of the Dialectic

A PRACTICE

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

The Revolution of the Dialectic

Do not be a slave of the mind, because if we are slaves of the mind, we are going to fail.

The Fifth Gospel

A PRACTICE

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

The Revolution of the Dialectic

A PRACTICE

Knowing how to always find the synthesis is beneficial because from the thesis one has to pass on to the antithesis but the truth is not found in the antithesis nor in the thesis. In the thesis and in the antithesis there is discussion and that is what is really wanted: affirmation, negation, discussion and solution. Affirmation of a bad thought, nega tion of the same through comprehension of the opposite, discussion: one has to discuss what is real from one and the other until one arrives at wisdom and leaves the mind quiet and in silence. This is how one should practice.

The Revolution of the Dialectic

A PRACTICE

We have to discuss a bit with the mind when it does not want to obey. We should address the mind, telling it, for example: "Mind, why don't you obey me? Obey me! What is it that you want, mind?"

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

A PRACTICE

Later, as the faculties develop, the mind will answer as if it was a completely different person. It will tell us: "I want this", or "I desire that other thing" or, simply, through a representative image, through any intellective representation, it will show us what it wants. Then we can tell it: "That what you want, mind, is not useful, it is false. Obey me! I am your Consciousness and you must obey me, mind!"

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

A PRACTICE

Like this, little by little, we are going to dominate it. We have to learn to discuss with it, treat it the same way the mule drivers treat a donkey which does not want to obey. Brothers, have you seen how horse tamers treat horses? There are times when they even scold them, and so we must do the same with our mind: treat it like a donkey or like a horse, like something that has to learn to obey. Do not be a slave of the mind, because if we are slaves of the mind, we are going to fail.

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

A PRACTICE

There is a very delicate moment during meditation. Many times, when one thinks that he has reached the stillness and silence of the mind, he has not yet reached it. Then he has to dig within, he has to tell the mind: "Mind, what is the matter? What are you wishing for? Why are you not still? Obey me, you must be still!"

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

A PRACTICE

Sometimes, if you have a certain development of your superior faculties, you will be able to see the representations of the mind. At that moment it will answer with such and such scenes; this way it will tell us what it wants. This is the exact moment to know how to answer it, how to treat that mind in the same way that a mule driver would treat a donkey that does not want to obey, a donkey that does not want to be still; and finally, it will remain still.

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

A PRACTICE

If you believe that you have reached stillness and you are not experiencing anything yet, it is because you have not reached stillness and silence. If you find some pressure within your mind and not that state of natural spontaneity, of a natural attitude, it is because the mind is not yet still or in silence. You have to find out then why it is not still, why it is not in silence.

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

A PRACTICE

Therefore, when you are in that state, despite believing that the mind is still and in silence, if the new does not arise, it is because there are very deep obstacles of the infra-conscious. Then you have to question the mind: "Mind, what do you want? Why are you not still?" The mind will give an answer, possibly with some representation. Comprehend such a representation, discern it and make the mind see that the representation, that the idea it has, that the desire it has, is absurd. One must discuss in that case with the mind and make it comprehend that it is absurd and that its opposition does not have a solid basis; that the best thing it must do is to leave us quiet, not to bother us anymore, not to annoy us.

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

A PRACTICE

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

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

IV Serenely observe our mind

Watching the mind rather than fighting it. Serene reflection, the retrospective exercise, examining each thought and memory as it rises, studying the two poles of a mental form until it is resolved, exhausting the process of thinking. It includes some simple advice about what to feed the mind.

A PRACTICE

Comprehend that I am talking to you about the path of action, free of the painful battle of the opposites. Action without distractions, without evasions, without fantasies, without abstractions of any kind. Change thy character, beloved, change it through intelligent action, free of the battle of the opposites. When the doors are closed to fantasy the organ of intuition is awakened.

Christmas Messages, *1952-66*

A PRACTICE

Action, free of the battle of the opposites, is intuitive action, full action. Where there is plenitude, the 'I' is absent. Intuitive action leads us by the hand to the awakening of consciousness. Let us work and rest happily abandoning ourselves to the course of life. Let us exhaust the turbid and rotten waters of habitual thinking and in the emptiness will flow Gnosis and with it, the happiness of living. This intelligent action, free of the battle of the opposites, elevates us to a point in which something must break.

Christmas Messages, *1952-66*

The technique of meditation permits us to arrive at the heights of illumination. We should distinguish between a mind that is still and a mind that is stilled by force. When the mind is stilled by force it is really not still, it is gagged by violence and in deeper levels of understanding there is an entire tempest.

Christmas Messages, *1952-66*

A PRACTICE

Examine the two poles of each mental form that comes to the mind. Remember that only through the study of these polarities, one arrives at the synthesis. Every mental form can be eliminated through the synthesis.

Christmas Messages, 1952-66

A PRACTICE

While lying down with his body, the student will beg his internal God to take him out of his physical body. After this imploration the student must empty his mind, because for this practice it is useless to think. So, by comprehending the uselessness of thinking, the student will absolutely clear his mind and not think. Thus, by comprehending the uselessness of thinking, the mind will remain quiet and in silence for this practice. Before anything else, comprehend that in order to consciously travel in the astral body, the process of thinking is an obstacle.

The Aquarian Message, 1960

When we comprehend the uselessness of thinking during this practice, which will take us to inspirational knowledge, then the mind will naturally remain quiet and in silence. There is the need to distinguish between a mind which is quiet and a mind which has to be forced to be quiet. There is the need to distinguish between a mind which is in silence and a mind which is silenced by force.

The Aquarian Message, 1960

A PRACTICE

We can be assured that the past conditions our present life. We can affirm that Satan is time. We can say without fear of making a mistake, that time cannot free us from this valley of tears, because time is Satanic. We have to

learn how to live from moment to moment. Life is an eternal now, an eternal present. Satan was the creator of time. Those who think to liberate themselves in a distant future, within a few million years, with the passing of time and the ages, are sure candidates for the abyss and the second death because time is of Satan. Time liberates no one. Satan enslaves. Satan does not liberate. We need to liberate ourselves right now. We need to live from instant to instant. Every human being has seven basic, fundamental centers. Let us see: superior emotion does not yet have these two precious Christic vehicles at their disposal. When the superior mind is clothed with the Christ Mind and when the superior emotion is invested with the Christ Astral, really we are elevated to the state of the true human being. Everyone who wishes to dissolve the "I" should study it's functions in the five inferior centers. We should not condemn the defects; neither should we justify them. The important thing is to comprehend them. It is urgent to comprehend the actions and reactions of the human machine. Each one of these five inferior centers has a set of very complicated actions and reactions. The "I" works with each of these five inferior centers, and comprehending deeply the whole mechanism of each of these centers, we are on the way to dissolving the "I". In everyday life two people react differently to the same event. What is agreeable for one person can be disagreeable for another. Many times the difference is that one person can judge and see with the mind, and the other's emotions are touched. We should learn to differentiate between mind and emotion. The mind is one thing and emotion, another. In the mind there is a whole set of actions and reactions that must be comprehended. In the feelings there are attachments that should be crucified, emotions that should be carefully studied and in general a whole mechanism of actions and reactions that are easily confused with the activities of the mind.

The Perfect Matrimony, *1966*

A PRACTICE

It is necessary to deeply understand all those mental processes that put an end to the beauty of love. It is not enough to be a parent, it is necessary to know how to love. Parents believe that they love their children because they are theirs, because the children belong to them, like when someone owns a bicycle, a car, a house.

Fundamental Education, 1970

A PRACTICE

It is necessary to profoundly comprehend all the processes of the mind; all its reactions, that accumulating psychological "more", etc. It is only in this manner that the ardent flame of intelligence will arise in us in a natural and spontaneous way.

Fundamental Education, 1970

A PRACTICE

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

Runic Magic, *1969*

A PRACTICE

The authentic deceased Initiates are they who have killed the "I", have taken possession of the Two Earths, and may enter at will into Amenti, or at will, here. It is for this reason that it is said that one has become King and Priest of the Earth according to the Order of Melchizedek. It is clear that if they allow themselves to fall, they lose the sceptre of com mand and hurtle downwards from the Tower. Upon the esoteric Path everyone has to struggle; the Twice-Born also. There are Initiates whose passage is blocked, due to the fact that the battle is very hard. The higher one is the harder and further one falls. One must be careful of the type of nourishment that the mind receives, such as that of the press, television and films. Transmute the oral and mental sperm with sepulchral offerings; that is to say, not to feed the mind with refuse because the carrion of the mind is useless: bad litera hire, bad films, bad television, bad words. It must not be forgotten that we have a terrible she-devil, "Kali", which is the abominable Kundartiguador organ, the terrifying Serpent, "Apopi". People are victims of Kali, the Tempting Serpent of which the Hindus speak.

Tarot and Kabalah, 1978

In the second case, the mind has exhausted the process of thinking; it does not project, it is open to the new, it receives without identification and in absence of all fascination and of every dreamlike process.

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

A PRACTICE

Change your character, beloved disciples. Change it through intelligent action, free of the battle of the opposites.

Dissolving the I, 1964

A PRACTICE

We should nullify the projector through self-observation and comprehension. Examine each image, each memory, each thought that comes to the mind. Remember that every thought has two poles: positive and negative.

Dissolving the I, 1964

A PRACTICE

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

Dissolving the I, 1964

A PRACTICE

It is necessary to learn how to concentrate and project the mind with precision and great force. It is necessary for you to know that to concentrate the mind is to fix your attention on a single thing. When you fix your attention on a distant friend, when you concentrate on that friend, you can be certain that your brain emits powerful mental waves that will inevitably reach your friend's brain. What is important is for you to truly concentrate. It is necessary that no other thought be capable of distracting you. You should learn how to concentrate your mind.

Introduction to Gnosis

A PRACTICE

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

Introduction to Gnosis

A PRACTICE

It is necessary to practice mental hygiene. A preventive medicine is urgent. Cultivate wisdom and love. Pray a lot daily. Select works of art; we suggest good music, classical music, good paintings, the works of Michelangelo, the Great Operas, etc. Avoid spectacles harmful to the mind, bloody spectacles like boxing, wrestling, etc. These types of spectacles produce mental epidemics. Take care of your mind; do not permit evil thoughts to penetrate into the temple of your mind. Be pure in thought, word, and deed. Teach your children all that is good, true and beautiful.

Introduction to Gnosis

The stillness of the ocean of the mind is not a result, it is a natural state. The swollen waves of thoughts are only an accident produced by the monster of the 'I'.

The Revolution of the Dialectic

The stillness of the ocean of the mind is not a result, it is a natural state.

The Revolution of the Dialectic

The fatuo us mind, the stubborn mind, the mind which says: "With time I will achieve serenity, one day I will get there", is condemned to failure because the serenity of the mind does not belong to time. Everything that belongs to time is of the 'I'. The 'I' itself is of time.

The Revolution of the Dialectic

Those who want to assemble the serenity of the mind, to assemble it like someone who assembles a machine by intelligently joining all of its parts, are in fact, failures because the serenity of the mind is not constituted by several parts which can be assembled and disassembled, organized or disorganized, joined or separated.

The Revolution of the Dialectic

A PRACTICE

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

The Revolution of the Dialectic

A PRACTICE

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

The Revolution of the Dialectic

A PRACTICE

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

The Revolution of the Dialectic

A PRACTICE

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

The Revolution of the Dialectic

A PRACTICE

In this psychological work, the intellect should take upon itself a receptive, integral, unitotal, full, tranquil and profound state. One achieves the unitotal receptive state with the koans or phrases that decontrol the mind.

The Revolution of the Dialectic

A PRACTICE

The image of a man gives origin to his exterior image. The exterior is the mirror where the interior is reflected. Any person is the result of his own mental processes. Man should auto-explore his own mind if he wishes to identify value and self - imagine himself correctly.

The Revolution of the Dialectic

A PRACTICE

Every mental form can be eliminated through the synthesis.

The Revolution of the Dialectic

A PRACTICE

But if we learn not to make objections, –let everyone think as they please, let everyone say what they want–, those struggles within the intellect will end and true peace will come instead.

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

A PRACTICE

One thing is the messages that come from the Being and another thing is the vain mental forms that come to the mind: the representations. Distinguish between the Being and his messages, and the simple forms of the mind or representations that come to the mind.

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

I have understood that we must exhaust, precisely, the process of thinking. It seems to me that thinking solves nothing, absolutely nothing. In practice, I have been able to demonstrate ad nauseam that those who have distinguished themselves in the Gnostic Movement through their projects are those who have realized the least, who have done the least. In practice, I have been able to verify totally, entirely that those who live from moment to moment are the ones who do the most.

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

A PRACTICE

I believe that one must always be ahead of the thinking process. I am for the philosophy of the momentaneity; I sincerely believe in spontaneity.

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

A PRACTICE

If someone questions you, you must anticipate the intellective process and respond spontaneously, instantly, with what comes out of the sincere heart; little by little, you will be freeing yourself from the whole process of thinking.

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

A PRACTICE

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

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

A PRACTICE

As for the intellectual center itself, we have to ignore that process of reasoning and of antithesis. If we remember our own inner Being and we concentrate on our inner God, obviously, we forget all those intellectual processes, the mind remains suspended.

The Fifth Gospel · Clarifications About the Psychological Work

A PRACTICE

So, brothers, if we proceed in this way, there is no room for mistakes. But we have to know how to proceed in this way and not in another way. And not forget either the vigilance over the mind. The mind, in such instants, must not project anything; it must be still and in silence inside and outside, and in the center. The process of thinking must have been exhausted, at least in those instants.

The Fifth Gospel · Satanic Origins of Skepticism and Mythomania · *Third Chamber – Mexico City – 1975*

A PRACTICE

For example, one bad usage of the energies is the excited thought. An excited mind is malfunctioning. Obviously, if the intellectual center and the emotional center work in a coordinated and marvelous way, they become productive, they carry out splendid works, they do well. But, what if the mind is excited by the sexual energy or by the energy of the instinctive center, or by the energy of the motor center? In this case the mind is excited, it is working badly. What should be done? To delve into the mental center, to put order inside the mind, to take it out of the state of excitability and to think with complete serenity and logic. I am not referring to formal logic, but to the Tertium Organum, to superior logic.

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

A PRACTICE

Well, you have to start somewhere. It would be good, for example, in the midst of daily work, to stop for a moment, sit in a chair and stop thinking for at least five minutes, nothing more than five minutes; to exhaust the process of thinking, not projecting, with the mind quiet and in silence for at least five minutes. It is already something, it is already a big step.

The Fifth Gospel · The Binary Serpentine Power

A PRACTICE

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

The Fifth Gospel · The Binary Serpentine Power

v There is the need to liberate the mind

The aim of all these practices. Free the mind from schools, flags, prejudices, desires and fears. What is left is an integral, unitotal mind with a reserve of intelligence in it, and becoming independent of the mind is the liberty he means.

A PRACTICE

The mind should free itself from all kinds of "schools", religions, sects, beliefs, etc. All those "cages" are obstacles which render the mind incapable of thinking freely. There is a need to become free of the illusions of this world and become the fine and marvelous instrument of the Inner-Being.

Zodiacal Course, 1951

A PRACTICE

We have to free the mind of all kinds of desirous reasonings.

Zodiacal Course, 1951

A PRACTICE

34. There is the need to liberate the mind from every type of school, religion, sect, political party, concept of mother country, flag, prejudice, desire and fear.

Igneous Rose, 1954

A PRACTICE

35. There is the need to liberate the mind from the process of rationalization. 36. There is the need to change the process of rationalization for comprehension. 37. Do not identify yourself with the mind, oh Arhat!

Igneous Rose, 1954

A PRACTICE

57. We must liberate the mind from every type of preconception, desire, fear, hatred, school, etc...

Igneous Rose, 1954

58. All of these defects are obstacles that anchor the mind to the external senses.
59. These obstacles convert the mind into a useless instrument for the Intimate.
60. The mind must convert itself into a flexible and delicate instrument through which the Intimate can express Himself.

Igneous Rose, 1954

A PRACTICE

75. We should free our Mind from all types of schools, theories, political parties, concepts, desires, emotions, passions, etc.

Manual of Practical Magic, 1954

A PRACTICE

12. We should liberate the Mind from all kinds of desires, emotions, reasonings, intellectualism, theories, vanities, etc.

Manual of Practical Magic, 1954

A PRACTICE

14. It is necessary to exchange the reasoning process for the beauty of the comprehension. 15. The process of the conceptual election divides the mind; the wrong action and the useless effort are born there.

Christ Will, 1959

A PRACTICE

29. The Human Mind must learn to flow serenely in an integral way, without the painful process of reasoning, which divides it amongst the battling of the antithesis.

Christ Will, *1959*

A PRACTICE

If we really want to deeply understand the multidimensional world and visit the sacred land of the Gods situated in the northern polar cap, we urgently need to cast everything out from the Temple of our mind, all the intellectual idols that have become axioms. We need to liberate the mind, free it from formal logic, which is only good for Moliere and his caricatures.

The Perfect Matrimony, *1966*

We must free the mind, but people are content with slavery, and it is very rare in life to find someone whose mind is not trapped.

Fundamental Education, 1970

A PRACTICE

The Truth is that which is unknown from moment to moment. Our minds must always be alert, completely attentive, and free of prejudices and preconceptions so as to be truly receptive.

Fundamental Education, 1970

When we liberate ourselves from the mind, then this mind is converted into a ductile, elastic and useful vehicle with which we express ourselves in this conscious world. Superior logic invites us to think that liberating, emancipating

ourselves from the mind, releasing ourselves from all mechanism is equivalent in fact to the awakening of the consciousness, to the termination of automatism.

Runic Magic, *1969*

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

Tarot and Kabalah, 1978

A PRACTICE

We must free the mind from all manner of preconceptions, desires, fears, hatreds, schools, etc. All of those defects are shackles which anchor the mind to the external senses.

Tarot and Kabalah, 1978

It is impossible to awaken consciousness if we do not take the mind out of its bottle.

Esoteric Course of Kabbalah

The mind is normally embottled in the bottle of desire. It is indispensable to remove the mind from its bottle if we truly want the awakening of consciousness. It is impossible to awaken consciousness if we do not take the mind out of its bottle.

Esoteric Course of Kabbalah

The Revolution of the Dialectic has the precise clue to create an emancipated mind, to form minds free of conditioning, free of the concept of option, unitotal.

The Revolution of the Dialectic

❧

The psychic energy, cathexis, processing itself as an executive force, is formidable. The reserves of intelligence are the different parts of the Being and are denominated as bound cathexis or psychic energy in a potential and static state. The bound cathe xis orients us in the work related with the disintegration of the ego and the liberation of the mind. The bound cathexis, contained in the mind, guides us in the work related with revolutionary psychology and with integral revolution.

The Revolution of the Dialectic

❧

Only the bound cathexis can liberate the mind through the disintegration of the undesirable psychic elements which have been segregated by means of structural and transactional analysis.

The Revolution of the Dialectic

❧

If we discover the reserves of intelligence contained in the mind, we can liberate it. The reserves of intelligence are the different parts of the Being which orient us in the work related with the disintegration of the ego and with the liberation of the mind. The reserves of intelligence, contained in the mind, orient us in the work related with the liberation of the mind. The values of the Being constitute the intelligence. The reserves of intelligence are the diverse parts of the Being that guide and orient us in the psychological work related to the annihilation of the ego and the liberation of the mind.

The Revolution of the Dialectic

❧

It is possible to achieve the liberation of the mind if we discover the intelligence it possesses. We need an integral mind instead of a dispersed mind.

The Revolution of the Dialectic

It is clear that we are to become more and more independent from the mind each. time; the mind is certainly a cell, a prison where we are all prisoners. We need to evade that prison if we really want to know what liberty is, that liberty which does not belong to time, that liberty which is not of the mind.

The Revolution of the Dialectic

A PRACTICE

Sensation and satisfaction are tricks of the mind. We should liberate the mind from these tricks and this is only possible by medium of COMPREHENSION.

The Social Christ

Would it be possible to have a complete, uni-total mind, not divided by the process of options, not divided by the process of conceptual choice, an unconditioned mind, a free mind, a mind free of preconceptions, prejudices and fears? Yes, it is possible! But, in truth, we would have to annihilate the undesirable psychic elements that we carry inside us.

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

However, it is worth affirming that it becomes necessary to first segregate any aggregate before its total dissolution. If we proceed correctly, we can then disintegrate in a didactic and dialectical way that set of undesirable psychic aggregates within which the mind is bottled up. By breaking up such elements and sub-elements, we can liberate the mind. This is how we would, in reality, get to have a complete, unitotal, individual mind.

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

Whoever possesses such a mind, is in fact a mutant. In the mind, there is a reserve of natural, cosmic intelligence, which we must use. The values of

intelligence are deposited in the mind, but we must differentiate fully between what the mind is and what intelligence is.

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

In reality, it would not be possible to liberate the mind if we had not previously studied and comprehend its various mechanisms. Extraordinary parapsychological phenomena are achieved when one has a complete mind. A scattered mind could never produce extraordinary parapsychological phenomena.

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

When talking about parapsychology, it is worth first speaking about the mind. Many believe that they have a free mind, that they are masters of their mind, and they are wrong. It is absurd to assume that one has a free mind when it is, in itself and by itself, bottled up in the multiplicity of the psychic aggregates that we possess. We need to liberate it and this is only possible by breaking up the psychic aggregates.

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

In the mind –I said– there is a cosmic reserve of intelligence, but it is not possible to use such a reserve when the mind is scattered. First of all, it is urgent to integrate it. If someone achieves the integration of the mind, he succeeds for this very reason, in wisely using the intelligent values contained therein.

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

In the name of truth, it should be clearly stated that the mind is a wonderful instrument when it is integrated. In these times, there has been a lot of talk about mental dynamics. There are those who assume that the current mind, upon activating it, turns us into supermen. Certainly, those who assert this ignore that the mind is bottled up among the multiplicity of inhuman psychic aggregates that we carry inside. How could true mental dynamics exist when

the mind is bottled up? Mental dynamics is possible only for an emancipated, complete, individualized, perfect, etc., mind.

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

There is a need, my dear brothers, to have a more elastic, more ductile mind; a mind that is always open to new truths; an apprehensive, comprehensive, integral mind. First of all, it is urgent that we free the mind –it is unfortunately stuck in the mold of so many yesterdays–. We need to free it from those molds, from those formulas of the past; we need to turn the mind into a wonderful instrument that can receive the great truths.

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

A PRACTICE

Thus, I invite the youth to be rebellious, to be revolutionary, to rise up against subjective reason; to dissolve the Myself, the Oneself, through the elimination of your own psychological defects; to enter a path of innovations and transformations; to not do what others do, to move away from so many little roles already learned by memory, to break free from mechanical life; to explore yourselves totally with the purpose of knowing yourselves.

The Fifth Gospel · A Call to Intelligent Rebellion

Part Five – The mind that is born

1 Only by opening the Inner Mind is genuine faith born

The third mind. The inner mind works only with the data of the Consciousness, and it opens as the ego dies and one learns to think psychologically. Whoever has opened it knows about reincarnation, karma, and life and death from experience rather than belief.

Inner Mind is fundamental for direct experience of truth.

496 The Great Rebellion, 1975

Undoubtedly, the Inner Mind elaborates its concepts-of-contents with the data supplied by the superlative consciousness of the Being.

The Great Rebellion, 1975

Notwithstanding, for manifestation, the consciousness needs a mediator, an instrument of action, and this latter in itself is the Inner Mind.

The Great Rebellion, 1975

The consciousness knows directly the reality of every natural phenomenon, and can manifest it through the Inner Mind.

The Great Rebellion, 1975

To open the Inner Mind would be the suitable thing to do, in order to get out of the world of doubts and of ignorance. This means that only by opening the Inner Mind is genuine faith born in the human being.

The Great Rebellion, 1975

He who has opened the Inner Mind remembers his previous lifes, knows the mysteries of life and death, not because of what he has or has not read, not because of what somebody has or has not said, not because of what is or is not believed, but because of terribly real, direct, personal experience.

The Great Rebellion, 1975

It would not be possible to open the Inner Mind if we did not learn to think psychologically.

The Great Rebellion, 1975

❧

Obviously, the elimination of the undesirable elements that we carry within, originates the opening of the Inner Mind.

The Great Rebellion, 1975

❧

All this means that such opening is something which is accomplished gradually, as we disintegrate the undesirable elements that we carry in our psyche. Whoever may have eliminated the undesirable elements from within in a hundred per cent, obviously, will have also opened his inner mind in a hundred per cent.

The Great Rebellion, 1975

❧

Unquestionably, in no way would it be possible to directly recognize the mysteries of life and death as long as the inner mind has not opened within ourselves. It is not excessive to repeat in this chapter that only the superlative consciousness of the Being can know the truth.

The Great Rebellion, 1975

❧

Only Pistis Sophia knows by direct mystical experience. However, she is related only with the interior mind.

Pistis Sophia Unveiled, 1983

❧

Nevertheless, the opening of the interior mind and the advent of Sophia is possible only by awakening the Consciousness.

Pistis Sophia Unveiled, 1983

A PRACTICE

Open the Interior Mind so that you can enter into the Kingdom of Heaven.

Pistis Sophia Unveiled, 1983

When one opens the inner mind, one does not need to verbalize theories, hypotheses and preconceptions.

The Revolution of the Dialectic

Open the Interior Mind so that you can enter into the Kingdom of Heaven.

Pistis Sophia Unveiled, 1983

A PRACTICE

But what is that "I"? You have to see it, you have to touch it, you have to feel it to know what it is. But where are we going to see it? Outside of ourselves? Absurd! We have to see the "I" within ourselves, here and now. When we knock at a door, they ask us: "Who is it?" We respond: "I." Now, how will we know what the "I" is? It is necessary to learn to think psychologically. When one learns to think psychologically, he opens the inner mind and then he really knows – not because others say so or because of what so-and-so wrote or stopped writing about, but through directly lived experience– the truth, the real, the mysteries of life and death.

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

4 This term used by the V.M. Samael refers, within the hermetic tradition, to the binomial comprised of the reasonings of the mind –nous-and the perceptions provided by the senses. The reader must know that for the Greeks, nous had two

interpretations: a superior one, as divine thought, and a common one, as human thought. one has to open the inner mind. This, in itself, works with the data of the superlative Consciousness of the Being. The trigger that moves it is another: that of the data of the Consciousness.

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

A PRACTICE

But to open the inner mind, one has to learn to think psychologically. Whoever knows how to think psychologically, disintegrates the Ego and then the inner mind gets opened.

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

The inner mind works strictly with the data of the Consciousness, with the data of the Superior Centers of the Being. That is why it has direct access to the real, to the truth. But it is impossible for the sensual mind to have access to the real.

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

If one moves away from the doctrine of the Sadducees and the doctrine of the Pharisees and learns to think psychologically, he dissolves the Ego and, in the end, concludes in opening the inner mind. This gives one the evidence of the real. This provides one with the data of knowledge and of the Being. This allows one to experience all that is, that has been and that will be. Then faith arises, which is nothing but true authentic wisdom.

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

With the death of the Ego the inner mind opens, and the latter is different, it functions with the means of the Consciousness, it receives the data of the superlative Consciousness of the Being, and with such data it elaborates its concepts of content.

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

Whoever has developed the inner mind knows what is real, knows the truth, knows that which is beyond the body, the affections and the mind; he knows the mysteries of life and death, not because others tell him or fail to tell him, but because of direct mystical experience.

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

Thus, what is fundamental, my dear brothers, is to die in oneself definitively to be able to open the inner mind and enjoy objective reason, which is true cognition of what is real, intimate experience of the Being, transcendental, divine, buddhic vision beyond the body, the affections and the subjective mind.

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

As long as one is satisfied with the doctrine of the Sadducees or the Pharisees, one cannot open the inner mind. To open the inner mind, one needs the psychological thinking. When one knows how to think psychologically, he opens the inner mind and, sometimes, the data of the Consciousness reaches it and helps to think differently. Then he truly comprehends the mysteries of life and death, he speaks in different terms. He can speak about the Law of Eternal Return of all things or about the Law of Recurrence, but speaking with perfect conviction and deep knowledge about the facts.

The Fifth Gospel · The Objective Reason of the Solar Man

A PRACTICE

The thinking is different, it transforms. However, the Sadducees look at him, laugh at him or call him crazy, and the Pharisees excommunicate him from their temples. It is necessary to separate ourselves from the leaven of the Sadducees and also from the leaven of the Pharisees; it is necessary to learn to think psychologically. Only in this way can we open our inner mind so that the data of the Consciousness comes to it.

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

Master: Let me explain something to you: faith is clear and precise nderstanding, it is not belief, which is different. I have said that when we do not follow the doctrine of the Sadducees –that is, the doctrine of the five senses, the doctrine of subjectivist rationalism–, but instead we learn to think psychologically – as you are doing here–, as a sequence or corollary, the inner mind that gives us perception opens up; it is receptive, it provides us with the data of the Consciousness. When that inner mind opens up, when it becomes an instrument of the Consciousness, then appears what is called psychological thinking, objective reason, that clear knowledge of things that the senses do not see, that dear knowledge of the mysteries of life and death, etc.

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

A PRACTICE

Let us beware, then, of the leaven of the Sadducees and of the Pharisees and think of opening the inner mind. How will we open it? Well, by knowing how to think psychologically.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

With an open inner mind, we can speak, for example, about the Law of Karma, no longer because of what others say or stop saying, but because of direct experience. Also, with an open inner mind we are sufficiently prepared to talk about reincarnation, or about the Law of the Eternal Return of all things, or about the Law of the Transmigration of Souls, etc., but –I repeat– no longer based on what we read or on what we heard from some authors, but on what we ourselves experience in a real, direct way; that is obvious.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

A PRACTICE

Let us leave each faculty in its place, in orbit, let us not take it out of its orbit. We need to think psychologically, and it is obvious that we must flat-out reject the leaven of the Sadducees and of the Pharisees and learn to think psychologically. This would not be possible if we continue bottled up within the intellect. Then it is better that we start going up the ladder of imagination; subsequently, we will move on to the second step, which is that of inspiration and, in the end, we will reach intuition.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

Only psychological thinking will open the inner mind, this is obvious. Whoever has gone up the steps of inspiration and intuition, undoubtedly, in fact has opened the marvelous doors of the inner mind. Intuitions arise from within, they express themselves through the inner mind, that is to say, the inner mind serves as a vehicle to intuitions. This inner mind is objective reason itself clearly specified by a Gurdjieff or by an Ouspensky or by a Collins or by a Nicoll.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

11 We also have to create an individual mind

The individual mind that people lack in Part One has to be made. The mental body is made the way the physical body was, by transmuting the sexual energy. Until then one has mental aggregates and no mental individuality.

Whoever wants to incarnate his soul must have a mental body. People as yet do not have the mental body. The so-called mental body of the ordinary person does not deserve the title of mental body. The mental ghost of everyone is not the mental body. We need to create the mental body.

Christmas Messages, 1952-66

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

If we truly want to think with a Christ-Mind, with Superior Logic, with the Intelligence of a Gnostic Arhat, it is indispensable to build the Mental Body.

The Solar Bodies, 1968

A fourth octave permits us to engender the Christ Mind. This vehicle gives us true wisdom and unity of thought. Only he who engenders the Christ Mind has the right to say: "I have a mental body". The current mental body is but a ghost of a facade. This becomes really a hollow shell when the true mind is born. It disintegrates, is reduced to cosmic dust.

Tarot and Kabalah, 1978

It is not possible to achieve the total individualisation of the intellect without the creation of the mental body.

The Three Mountains, 1972

Only with the mental body do we become individuals.

Christmas Messages, 1952-66

Only by creating such a vehicle will we possess organised inferior manas, a concrete particular individual mind.

The Three Mountains, 1972

Only those who have created the individual mind have it. It is not possible to create it with theories, as it is not possible for the physical – organic– body to be born or created with theories.

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

In the same way that we create the physical body, we also have to create an individual mind. Only through the intelligent transmutation of the Sexual Hydrogen Si-12 is it possible, then, to shape the individual, personal mental body. And only someone who possesses an individual mind is properly prepared for superior, objective knowledge. Nor do I want to deify the mind; I just want to say that there is a need to individualize it and then transcend it.

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

Now, the mind is not the last word; but it is important to know that we are full of contradictions, because we do not possess an individual mind. That we have to transcend it, it is true. That it cannot take us to Enlightenment, that is certain. But it is an instrument of manifestation – in any case– in the world of forms.

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

It is indubitable that if we liberate ourselves from the sensory mind, we will, in reality and in truth, manage to save intellectual energies with which we could nourish the third psychological body, the individual mind.

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

III The mind which does not react before external impacts is a "Christ-mind"

The mind that is born. A Christ-mind does not react to external impacts, obeys the heart and the hunches of the Intimate, and has been changed from animal mind into Christ-mind by the fire. He also calls it the mind of a child, and a temple where only the Being officiates.

Mental energy is absolutely deficient when it does not work with the energy of the Inner Self. The miracle worker utilizes mental energy, but uniting it with the Inner Self. That is the wise mind. The miracle worker works only with the divine powers of his "Inner Angel" and his Christ-mind. The saintly masters of the white brotherhood cooperate with the magician and his Christ-mind. The sidereal genii perform their miracles with the ray of justice when the magician officiates on the altar of the "Lion of the Law".

Zodiacal Course, 1951

It is important to Christify the mind; the "Christ-mind".

Zodiacal Course, 1951

The mind which only obeys hunches is a "Christ-mind".

Zodiacal Course, 1951

The mind, which does not reason and only acts under the orders from the heart, is the "Christ-mind".

Zodiacal Course, 1951

The mind which does not react before external impacts is a "Christ-mind". The mind should become the instrument of the heart.

Zodiacal Course, 1951

A PRACTICE

Through the Kundalini of the mental body we extract the "Christ-mind" from the animalsoul. We must expel all kinds of earthly thoughts from the mental temple. Master H.P.B. says the following in the "The Voice of the Silence": "Thou have to reach the fixity of the mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; even as the butterfly, overtaken by the frost, falls lifeless at the thresholdso must all earthly thoughts fall dead before the fane". "Behold it written:"

Zodiacal Course, 1951

17. There is the need to practice sexual magic intensely, within the blazing fire. 18. There is the need to convert the material-mind into Christ-mind.

Igneous Rose, 1954

43. The Ancient of Days gives you the tunic of the Buddha... Receive it, my brother! 44. During these moments, a child filled with beauty comes out of your mental body. He is the psychic extraction of your mental body. He is your Christ-Mind.

Igneous Rose, 1954

A PRACTICE

The one who wants to enter the great mysteries should abandon the animal-intellect. The animal-intellect is Luciferic and demonic. The Great Masters have the mind of a child. We should live in great fear of God. We should put an end to intellectual pride.

The Greater Mysteries, 1956

The fourth serpent transmutes the material mind into Christ-mind. This serpent rises through the spinal column of the mental body. Jesus entered each of the 33 chambers of the mental world. As his fourth serpent rose from vertebra to vertebra, he transmuted his material mind into Christ-mind. Without the fire, it is impossible to christify the mind, and the fire can only be awakened with sexual magic and love.

The Greater Mysteries, *1956*

We must have a mind like a child
has, we must be pure and simple.

Christ Consciousness, *1952*

A PRACTICE

We have to free ourselves from intellectual pride, put an end to fear and intellectualism, free ourselves from spiritualist aberrations, and cleanse the mind of all types of intellectualisms and theories.

The Greater Mysteries, *1956*

A PRACTICE

It is necessary to invoke the forces of the Holy Spirit during Sexual Magic. It is urgent to call the forces of the Christ so that they give rise to the birth of the Christ Astral in the depths of our interior universe. It is indispensable to ask the forces of the Father for assistance with our mind. We need to engender the Christ Mind. The physical, astral and mental vehicles must become fine instruments of the Spirit.

The Perfect Matrimony, *1966*

A PRACTICE

We must be simple in order to be wise. We must put an end to any kind of reasonings. We must put an end to any kind of desires, emotions, passions, hatred, selfishness, violence, greed, intellectualism, social prejudices, etc. We must have a mind like a child has, we must be pure and simple.

Christ Consciousness, 1952

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It is unquestionable that the cited Intellectual Demon is the Lunar, Animal Mental Body which presently is occupying inside the human organism, the place which the authentic Christ-Mind from the favourable Mutant should occupy.

My Return to Tibet, 1969

❧

This is the Christ-Mind of the Gnostic Arhat, an extraordinary outcome of sexual mutation. This specific type of mind differs very much from the animal intellect as the water differs from oil.

My Return to Tibet, 1969

❧

The Thomas that exists within each one of us places his mind in the hands of the Intimate Christ, and only accepts the Intimate Christ. The Gospel of Thomas is marvelous. Whosoever places his mind in the hands of the Intimate Christ and accepts only the Intimate Christ marches on the Path of the Final Liberation. The demons of the mind will never defeat him.

Pistis Sophia Unveiled, 1983

❧

The Arhat must despoil himself from this horrible Guardian in order to convert his mindmatter into Christ-Mind. This labor is performed by means of fire. When the igneous serpent of the Mental body reaches the spinal vertebra which corresponds to the igneous wings, then the Arhat must courageously confront this tenebrous creature and defeat it in a terrible fight, hand to hand.

Occult Medicine and Practical Magic, 1978

Third: Humanization of the mental body; the ghostlike mental body of every human being commonly has the face and figure of an animal, it is animalized. When the matter-mind is transformed into Christ Mind, we achieve mental humanization. The mind represents the human animal. At present mankind is human only in appearance, but he is still essentially an animal. In the mental world, every person has the shape of the animal that corresponds to his or her human character or nature.

Esoteric Course of Kabbalah

It could be objected by saying that there are laudable, clear, magnificent representations. All that is accepted, but that is not us; what is important is the Being. I do not see why we have to have in our mind things that are not of the Being. I do not see why we have to carry intruders in our minds. I have understood that in the mind there must be only the Being, that the mind must become a temple where the Being and nothing but the Being officiates, that is all.

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

Then, upon reaching those heights, the mind is still and in silence, it is no longer a projecting mind, it is no longer a mind that is offended, it no longer reacts to anything, it receives the messages that come from the superior parts of the Being. It is a mind full of plenitude.

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

A PRACTICE

But –I repeat– not only the psychic aggregates have to be eliminated, clearly, we also have to eliminate the representations of the mind, both positive and negative ones. We need to clean the temple of the mind of all trash; we need the lamp to bum within the temple of the mind, we need the golden flame to bum with serene light within the ambit of the temple. When the mind is still, when the mind is in silence, the new comes.

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

How this was made. All fifty-two books were extracted, 73,105 paragraphs and 2,157,671 words, and swept on eighteen families of his own vocabulary for the mind: the three minds, subjective and objective reason, the battle of the antitheses, the intellect, the donkey, the Christ mind, the mind addressed by name, and the paragraphs where he says *mind* three times or more. That returned **1,362 candidate paragraphs in 47 of the 52 books.** Every one was read **twice, by independent readers** working from a written brief and from the slice alone. The two passes agreed on the class 85.4% of the time and on whether to print 91.9%, and a third reader, who was not told what either had decided, settled the 111 they did not. 569 were judged printable and **555 are printed here.** The rest are recorded, with the reason each was set aside, in the project that holds this work.

The largest rejection class is the one that was expected. 159 paragraphs were set aside as *the mind named in passing, not taught*: he says *the mind* in hundreds of places on the way to another subject, and telling that from his teaching is the hardest call in the work. Beside it: 42 where the word is the ordinary one, 42 that belong to a work already finished, 34 that are The Science of Meditation's, 23 lists that name and do not teach, 21 of polemic that says nothing about the mind, 19 where the mental body or the mental plane is anatomy or a place to travel to, and one where *intellectual animal* was only his name for humanity. 383 more were kept as marginal: judged, not printed.

What was refused before anything was judged, and measured first. The bare word *mind* (2,778 paragraphs), *mental* (1,050), *think* and *thought* (1,654), *reason* (825) and *intellectual animal* (303). The stilling and the silence of the mind, the illuminating void and the forty-nine levels were left to *The Science of Meditation*, which is being built beside this one; where the two meet, in the mind that will not be still and is asked what it wants, the passage prints here as a practice for the mind.

A good part of it is spoken, not written. 184 of these passages come from the two *Fifth Gospel* volumes, across 44 named lectures, each cited by the name of the lecture with the place and the year where the volumes record them.

Nothing of his was corrected. The 555 passages stand exactly as the books have them. Four things were taken out that are not his: the editors of the *Fifth Gospel* number their footnotes, and the extraction glued three of those numbers to the end of his words and ran one footnote line into the middle of his sentence. A fifth footnote line sat between two paragraphs of one sentence and is left out of that passage. The only other thing done is the line-end break in the two volumes, which are set in narrow columns: **342 broken words, 324 closed up and 18 keeping their hyphen**, decided against the corpus rather than by guess, so the rule never invents a word he did not write.

No sentence of his is cut in half. 65 ranges were extended forward and 5 back until his sentence closed, 10 more by the ragged-edge repair, and 8 passages turned out to be the second half of the one before them and were absorbed into it. 84 ranges run over more than one paragraph. One tail is left ragged on purpose: *The Fifth Gospel* 1A ¶2071 ends mid-sentence because the next paragraph carries the editors' mark for a failed tape, and nobody can finish it.

Three paragraphs were cut for standing twice in one section: the lake and the stone as *The Revolution of the Dialectic* condenses the lecture, a sentence of *Runic Magic* in a second translation, and the words the Intimate says to the mind as *Tarot and Kabalah* repeats *Igneous Rose*. Three more were set aside with the reason written down. Where the same sentence of his appears twice inside one section with nothing added, the earlier book is kept; across sections, and below that likeness, his repetition is his own and stands.

97 passages also stand in a finished work, and every one is marked where it stands. Most are *Desire and Will*'s and *Imagination, Inspiration, Intuition*'s. An overlap is allowed wherever it is needed to get the teaching across; an overlap a reader cannot see is not.

Checked five ways. Every reader's note was proved to sit on the passage as it is printed. Every printed pair was compared as sequences, and the twenty restatements that survived were read against both sources by eye. Every ragged edge was repaired or named. Every one of the 115 passages marked a practice was proved to carry its own instruction. And no passage stands on this page in the wrong language.