

The Psychological Song

The song each one sings of what others owe him: internal self-consideration, self-pity, the accounting of grievances, the public and the secret singers, and the sacrifice of one's own sufferings, in his own words from all fifty-two books

56 PASSAGES · 4 BOOKS · 13 PRACTICES · 8 SECTIONS · 3 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

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

"Each one sings his own psychological song." It is the song of psychological accounting, *"the feeling that people owe us". "In sum, one is a saint and all others are scoundrels and rascals."*

"If they owe us, we owe." "A person impeded by sad songs cannot change his Level of Being."

Not all singers are public: *"They do not sing their song directly, but they do so secretly."*

"If we want to transform ourselves radically, we need to sacrifice our own sufferings."

What is in it

| a practice — something to do, framed and labelled

Part One — Each one has his little psychological song

1 He tells again his same old song 4

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THE MAP

Three parts: the song itself and the self-consideration it comes from, the accounting of what others owe us, and the sacrifice of our own sufferings

Tap a part to go to it.



Each one has his little psychological song

PART ONE · 15 PASSAGES · 0 PRACTICES



Each one sings his own psychological song

PART TWO · 28 PASSAGES · 5 PRACTICES



We need to sacrifice our own sufferings

PART THREE · 13 PASSAGES · 8 PRACTICES

Part One — Each one has his little psychological song

4 PASSAGES

I He tells again his same old song

The song heard from outside first: the man who, ten and twenty years later, still tells how he was robbed and swindled, and so stays identified with the event and fortifies the I's. Beside him stand the one who laments the ingratitude of his fellowmen and the external man who feels badly rewarded and wants his merits acknowledged.

People forget themselves completely; they forget their own profound inner Being because they identify with the circumstances. Normally, people are asleep because of this, because they identify with the circumstances that surround them, and each one has his little psychological song, as I said there in my book Revolutionary Psychology.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

Suddenly, one finds someone who says to him: "I, in life, had to do this and this and this; they robbed me, I was a rich man, I had money, they swindled me; so-and-so was the bad one who swindled me", and such: his psychological song. Ten years later one comes across that same individual and he tells again his same old song; twenty years later one meets him and he narrates again his same song. That is his psychological song. He remained identified with that event for the rest of his life. Under those circumstances, how is one going to dissolve the Ego? In what way if one is fortifying it? By identifying like that, one fortifies the "I's". If one identifies with a brawl, one also ends up throwing punches.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

> *...he feels badly rewarded, feels sorry for himself, self-esteems himself too much*
>
> The Great Rebellion, 1975

Therefore, as long as a human being has not dissolved these creations of hell, these aberrations of himself, undoubtedly in the deepest part, in the most profound part of him, he will continue being something that must not exist, a deformity an abomination. The most critical aspect of all of this is that the abominable person does not become aware of his own abomination. He believes himself to be beautiful, just, a good person, and he even complains about the lack of comprehension of others. He laments the ingratitude of his fellowmen. He says that they do not understand him. He cries affirming that they owe him, that they have paid him back with black coins, etc.

Treatise of Revolutionary Psychology, 1975

07

The external man does not do a thing without being securely protected, he feels badly rewarded, feels sorry for himself, self-esteems himself too much, if he is a soldier he aspires to be

a general, if a factory worker he protests when not promoted, he wants his merits to be duly acknowledged, etc.

The Great Rebellion, 1975

II Loves his own self too much and feels self-pity

The chapter opens on internal self-consideration, which hypnotizes the consciousness, wastes energy and breeds hostility toward people who have done no harm. Identified with his self, a person pities his situation, counts his problems and turns every conversation into an accounting of his sufferings.

The moment in order to very seriously reflect about that which is called "internal consideration" has arrived.

Treatise of Revolutionary Psychology, 1975

There is not the least bit of doubt regarding the disastrous consequences of "intimate self consideration." Besides hypnotizing the consciousness, it causes us to lose a lot of energy.

Treatise of Revolutionary Psychology, 1975

07

If one would not make the mistake of identifying too much with one's self, then internal self-consideration would be something more than impossible.

Treatise of Revolutionary Psychology, 1975

07

When one becomes identified with his "self," such a one loves his own self too much and feels self-pity. Often, such a person thinks that he has always behaved very well with this or that fellow, with the spouse, children, etc. and that nobody has appreciated it, etc. In sum, one is a saint and all others are scoundrels and rascals.

Treatise of Revolutionary Psychology, 1975

07

Preoccupation about what others might think about our own selves is one of the most common forms of inner self-consideration. They might suppose that we are not honest, sincere, truthful, courageous, etc.

Treatise of Revolutionary Psychology, 1975

...any conversation will certainly end up in his accounting book of such boastful sufferings.

Treatise of Revolutionary Psychology, 1975

The most intriguing aspect of all this subject matter is that we unfortunately ignore the enormous loss of energy that this kind of worrying causes us.

Treatise of Revolutionary Psychology, 1975

07

Precisely such worries born from our inner self-consideration are the cause of many hostile attitudes towards certain persons who have done us no evil.

Treatise of Revolutionary Psychology, *1975*

07

In these circumstances, loving oneself too much, considering oneself in this way, it is clear that the "I" or better if we say the "I's," instead of disappearing, become horribly fortified.

Treatise of Revolutionary Psychology, *1975*

07

A person who is identified with his "self" pities his own situation, and it even occurs to him to keep a count of his problems.

Treatise of Revolutionary Psychology, *1975*

07

This is why he thinks, in spite of all his well known generosities, this or that fellow, the godfather, godmother, the neighbor, the boss, the friend, etc. have not repaid him as they were supposed to. Therefore, bottled up within this, he becomes unbearable and boring to the entire world.

Treatise of Revolutionary Psychology, *1975*

07

Practically, one cannot talk with such a person, because any conversation will certainly end up in his accounting book of such boastful sufferings.

Treatise of Revolutionary Psychology, *1975*

Part Two — Each one sings his own psychological song

11 PASSAGES · 4 PRACTICES

I If they owe us, we owe

The feeling that others owe us keeps the soul from growing and keeps the same song playing. The accounting is answered with the farthing we owe ourselves, the vicious circle of the talion, and the higher influence of the Law of Mercy under which the debts are forgotten.

Regarding the Gnostic esoteric work, it is written that the growth of one's soul is only possible through the forgiveness of others.

Treatise of Revolutionary Psychology, 1975

If someone lives from instant to instant, from moment to moment, suffering because he feels that others owe him something, because others have mistreated him, because others have caused him bitterness, then nothing will be able to grow in his interior, because he will always sing the same song.

Treatise of Revolutionary Psychology, 1975

07

The Lord's Prayer says: "Forgive us our trespasses as we forgive those who trespass against us." Hence, the feeling that people owe us something or the pain we experience is due to the evil deeds which others caused against us, etc., are obstacles for all internal progress of the soul.

Treatise of Revolutionary Psychology, 1975

07

> *Jesus, the Great Kabir, said: "Agree with thee adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." MATTHEW 5:25,26*

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

If they owe us, we owe. If we demand to be repaid to the last denarius, we should first pay the last farthing.

Treatise of Revolutionary Psychology, 1975

The Law of Mercy is a more elevated influence than the Law of the violent man

Treatise of Revolutionary Psychology, 1975

This is the “Law of the Thalion,” “an eye for an eye and a tooth for a tooth,” an absurd “vicious circle.”

Treatise of Revolutionary Psychology, 1975

07

The apologies, compliance and the humiliations which we demand from others for the wrongs they caused us are also demanded from us, even if we consider ourselves to be “humble sheep.”

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

So, to place oneself under unnecessary laws is an absurdity. It is better to place oneself under new influences.

Treatise of Revolutionary Psychology, 1975

07

The Law of Mercy is a more elevated influence than the Law of the violent man: “An eye for an eye, a tooth for a tooth.”

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

It is urgent, indispensable and non-excludable to place ourselves intelligently under the marvelous influences of the Gnostic esoteric work, in order to forget that people owe us and to eliminate from our psyche any form of self-consideration.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

We must never allow within ourselves feelings of the wrongs inflicted on us, sentiments of revenge, resentment, negative emotions, anxieties, violence, envy, incessant remembering of debts, etc.

Treatise of Revolutionary Psychology, 1975

13 PASSAGES

11 Our boring song must be eliminated

Each person carries a psychological song, sung with or without invitation, that robs energy and holds the singer in the past and at his present Level of Being. The singer picks friends who will listen, leaves resentful when told to change the record, and demands a comprehension he has never given himself.

Gnosis is destined for those sincere aspirants who truly want to work and change. If we observe people we can see in a direct way that each person has his own song.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Each one sings his own psychological song. I want to emphatically refer to the subject matter of "psychological accounting" which is the feeling that people owe us. One complains, one auto-considers his own "self," etc.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Sometimes people "sing their song, just like that," without anyone winding them up, without anyone's invitation and on other occasions, after a few glasses of wine... We affirm that our boring song must be eliminated, because it incapacitates us internally; it robs us of much energy

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

In matters of revolutionary psychology, someone who sings too well (we are not referring to a beautiful voice or to physical singing) certainly cannot go beyond himself. He remains in the past...

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

A person impeded by sad songs cannot change his Level of Being. He cannot go beyond what he is.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

In order to pass to a superior Level of Being, it is necessary to cease being what one is. We need to not be what we are.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

...such types of relationships end when the singer is asked to shut up, to change the record

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

If we continue being what we are, we will never pass to a superior Level of Being. In the field of practical life, unusual things happen.

Treatise of Revolutionary Psychology, *1975*

07

Very often, a person starts a friendship with another, just because it is easy to sing his song to that person.

Treatise of Revolutionary Psychology, *1975*

07

Unfortunately, such types of relationships end when the singer is asked to shut up, to change the record, to talk about something else, etc.

Treatise of Revolutionary Psychology, *1975*

07

Then the resentful singer leaves in search of a new friend, of someone who is willing to listen to him for an indefinite time.

Treatise of Revolutionary Psychology, *1975*

07

The singer demands comprehension, someone who comprehends him, as if it was easy to comprehend another person.

Treatise of Revolutionary Psychology, *1975*

07

In order to comprehend another person, first of all, it is necessary to comprehend our own self. Unfortunately, the good singer believes that he comprehends himself.

Treatise of Revolutionary Psychology, *1975*

07

Many are the disenchanted singers who sing the song of not being comprehended and dream with a marvelous world where they are the central figures.

Treatise of Revolutionary Psychology, *1975*

4 PASSAGES · 1 PRACTICE

III Not all singers are public singers

Some sing only in secret: people who worked and suffered much, feel cheated, and believe life owes them what they never achieved. Their songs pass unnoticed within and close the way to the Self-Realization of the Being unless they are intentionally observed.

Nevertheless, not all singers are public singers. There are also the reserved ones. They do not sing their song directly, but they do so secretly.

Treatise of Revolutionary Psychology, 1975

They are people who have worked much, who have suffered a great deal, who feel cheated. They think that life owes them all that which they were never capable of achieving.

Treatise of Revolutionary Psychology, 1975

> *...such inner secret songs go by unnoticed within ourselves, unless we intentionally observe them.*
>
> Treatise of Revolutionary Psychology, 1975

Usually, they feel an internal sadness, a sensation of monotony and frightening boredom, inner exhaustion or frustration around which thoughts accumulate.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

Unquestionably, secret songs prevent us from accessing the path of the Intimate Self-Realization of the Being. Unfortunately, such inner secret songs go by unnoticed within ourselves, unless we intentionally observe them.

Treatise of Revolutionary Psychology, 1975

Part Three – We need to sacrifice our own sufferings

6 PASSAGES · 2 PRACTICES

I To observe oneself when alone

Only the light of self-observation brings any interior change, and it must be kept up in solitude as much as in company, because the most negative I's come when one is alone. The chapter ends by asking for the sacrifice of one's own sufferings, spoken or unspoken.

Obviously, all self-observation allows light to penetrate into ourselves within our inner depths.

Treatise of Revolutionary Psychology, 1975

No interior change can occur in our psyche unless we allow the light of self-observation to penetrate.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

It is indispensable to observe oneself when alone in the same manner as when associated with people.

Treatise of Revolutionary Psychology, 1975

The most negative and dangerous "I's" present themselves when one is alone.

Treatise of Revolutionary Psychology, 1975

Very different "I's," very different thoughts, negative emotions, etc. present themselves when one is alone.

Treatise of Revolutionary Psychology, 1975

07

One is not always in good company when alone. It is just normal, very natural to be very badly accompanied when in complete solitude. The most negative and dangerous "I's" present themselves when one is alone.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

If we want to transform ourselves radically, we need to sacrifice our own sufferings. Often we express our sufferings in articulated or unarticulated songs.

Treatise of Revolutionary Psychology, 1975

5 PASSAGES · 4 PRACTICES

II Sacrifice those sufferings that one loves so much

In a lecture a disciple asks what that sacrifice means. The answer: stop remembering the sufferings one enjoys like a martyr, turn to one's joys when they return, and see that nobody is without the little song on which pride and supposed wisdom rest.

A PRACTICE

Disciple: Sorry, Master, it is not very clear to me. What do you mean when you say that one has to sacrifice those sufferings that one loves so much? I do not understand.

The Fifth Gospel · The Reason of Being of Objective Justice · *Lecture – Interview – Mexico City – 1975*

A PRACTICE

Master: One feels satisfied remembering them. He feels like a martyr and enjoys that. With that it seems that one is a little masochistic. One has to sacrifice them and not remember those sufferings again.

The Fifth Gospel · The Reason of Being of Objective Justice · *Lecture – Interview – Mexico City – 1975*

Everyone has their little song,
everyone enjoys their little
psychological song.

The Fifth Gospel

A PRACTICE

Disciple: Not to remember again. Is that the way to sacrifice them, not remembering them anymore?

The Fifth Gospel · The Reason of Being of Objective Justice · *Lecture – Interview – Mexico City – 1975*

07

A PRACTICE

Master: Not remembering them anymore. And if they come to the mind, think about your joys, but do not remember them all the time. Everyone has their psychological song, there is no one who does not have it. One says: "Man, when I went through such and such a thing, and such and such, and I worked, and it turns out that everyone did me wrong. And I helped so-and-so, and so-and-so, and that other person. But see how bad I feel. And they owe me, they ruined me..."

The Fifth Gospel · The Reason of Being of Objective Justice · *Lecture – Interview – Mexico City – 1975*

07

There is no one who does not have their psychological song. Everyone has their little song, everyone enjoys their little psychological song. You talk to anyone and you will see that they have their psychological song. There are times when they stop repeating it for a while, and then, when least expected, they externalize it again; they enjoy that, that is what they base their pride, their experience, their wisdom, everything: on their psychological song.

The Fifth Gospel · The Reason of Being of Objective Justice · *Lecture – Interview – Mexico City – 1975*

2 PASSAGES · 2 PRACTICES

III A ruthless enemy of himself

Self-consideration and self-justification must go if the Ego is to die. The student is told to treat himself without any consideration and to become an enemy of his own self.

A PRACTICE

Therefore, there is a marked tendency toward self-consideration and self-justification. It is not possible to eliminate the inhuman elements that constitute the Ego while there is self-consideration and self-justification; this is obvious. One has to become, if he wants to dissolve the Ego, a ruthless enemy of himself, to treat himself without self-consideration of any kind, to be crudely realistic with himself.

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

A PRACTICE

Do not commit the error of committing adultery and fornication. You must abandon fluttering. Those who live fluttering around like butterflies from flower to flower, that is to say, from school to school, are really candidates for the abyss and the Second Death. You must abandon all self-justification and self-consideration. You must convert yourselves into enemies of your own selves if in reality what you want is to radically die. Thus, only in this way, you will attain the Illumination.

Runic Magic, *1969*

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for the song in every form he uses: the *psychological song*, the singer and his *own*, *same*, *sad* or *little* song, set apart from hymns, mantrams and the songs of the Pistis Sophia; *internal* and *intimate self-consideration*; *self-pity*; psychological accounting and *they owe us*, kept only where the feeling stood in the paragraph and not money or the debts of karma; the one who feels mistreated, unappreciated or not comprehended; the complaint and the victim, kept only in the song's company; the song of the past; and the inner talk. Chapter 24 of the *Treatise of Revolutionary Psychology*, which he titled *The Psychological Song*, and the lectures round the phrase in the *Fifth Gospel* were taken whole by position. That returned **259 candidate paragraphs in 33 books**. Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 99.2% of the time and on the class 95.8%, and a third reader, who saw neither verdict, settled the 2 they did not. 58 were judged printable and **56 are printed here**; the rest are recorded with the reason each was set aside.

What was set aside. Most of it was complaint or consideration named in passing, or a false friend: the song sung aloud, money owed, the debts of karma, the victim of an accident or a crime. Forgiveness as its own doctrine is *Seventy Times Seven*'s; resentment is *Resentment*'s.

A short work, and honest at this length. He teaches the song in one chapter, and returns to it in a handful of lectures. The chapter is printed here whole, in his order, and nothing was added to make the work longer.

Nothing of his is changed, and the repairs are silent. The scanner broke the Lord's Prayer in two, carrying its second half four paragraphs down; the halves are joined again where he wrote them. One word run together by the scan was separated. The record lists all three.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 3 ranges run over more than one paragraph.

35 passages also stand in a finished work, and every one is marked where it stands, most of them *Seventy Times Seven*, which prints the chapter's teaching on forgiving debts. This booklet reprints them so that the chapter stands whole.

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 13 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.