

Truthfulness

against Lying and Slander

Truthfulness as he teaches it: sincerity, and telling the truth whatever it costs; being honest with oneself; the many ways of deceiving oneself; the governed tongue, the word that heals and the word that kills; the lie set against the Father who is Truth; and the Truth itself, which is not an opinion but something to experience, in his own words, from the fifty-two books

183 PASSAGES · 35 BOOKS · 22 SECTIONS · 6 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 each carries that book and the paragraph it came from, so anything on this page can be found again in the source.

He asks first for sincerity, which he finds missing in the world, and for the truth told whatever it costs. Then he turns the same demand inward, since the hardest person to be honest with is oneself, and he shows how many ways a person has of deceiving himself. From there he goes to the governed tongue and to the lie itself, and he ends with the Truth, which no opinion holds and which is known only by experience.

The first part is sincerity and the truth told: *"We must cultivate sincerity." "The truth must be told no matter what the cost is."*

The second part is honesty with oneself: *"…be sincere with yourself, place your hand on your heart." "…what is fundamental is to discover our own errors."*

The third part is self-deception: *"All people are liars unto themselves, everyone lies to himself." "The abyss is full of sincerely mistaken beings."*

The fourth part is the governed tongue: *"The most difficult thing in life is to learn how to control the tongue." "There exist words which cure and words which kill."*

The fifth part is the lie: *"He who lies sins against the Father who is Truth." "Desire of lying is transmuted into words of truth."*

The last part is the Truth itself: *"The truth is the unknown from moment to moment, and one has to experience it directly." "Only by incarnating the Truth is there a complete revolution within the human being."*

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THE MAP

Six parts: sincerity, honesty with oneself, self-deception, the governed tongue, the lie, and the Truth

Tap a part to go to it. Below, the finger in the flame: the truth must be experienced, not believed; the caption is his own words, from the passage it links to.

We must cultivate sincerity
PART ONE · 21 PASSAGES · 1 PRACTICE

It is worth being honest with ourselves
PART TWO · 33 PASSAGES · 1 PRACTICE

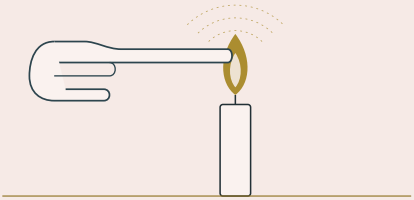
People like deceiving themselves
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There is responsibility in words
PART FOUR · 35 PASSAGES

Lie not against the truth
PART FIVE · 13 PASSAGES

Know the truth and it will make you free
PART SIX · 54 PASSAGES

THE FINGER IN THE FLAME



"The truth must be experienced, like when one puts the finger in the flame and gets burned"

The Fifth Gospel

Part One – We must cultivate sincerity

5 PASSAGES

1 The substance of sincerity

These passages mourn a world that has lost sincerity, where fear and the search for security have taken its place between friends. He asks that sincerity be cultivated, since the flowers of the Spirit grow within it.

People have lost notion of sincerity. Nowadays, human words do not carry the substance of sincerity and people suffer due to the lack of sincerity. Today, human words are full of falsehood and hypocrisy.

Zodiacal Course, 1951

191. We must cultivate sincerity, because the most beautiful flowers of the Spirit sprout within the substance of sincerity.

Igneous Rose, 1954

In the past there was sincerity among people. Today, fear and the search for security have done away with the marvelous fragrance of sincerity.

Fundamental Education, 1970

Now friends fear friends, and they even use trite axioms to protect themselves. There is no longer sincerity among friends. Fear and the search for security have put an end to the delicious fragrance of sincerity.

Fundamental Education, 1970

Sincerity is what we need, to not miserably deceive each other anymore. Unfortunately, there is a huge lack of sincerity in the world. Everyone believes they are perfect, everyone believes they are righteous, everyone believes they are holy, everyone believes they are wise. In the different schools of a pseudo-esoteric and pseudo-occultist type, there is no one who thinks he is ignorant; everyone believes they have already "grabbed hold of God by the beard". They

ignore, and the worst of all is that not only do they ignore, but moreover they ignore that they ignore. That is what is most serious!

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

II The truth must be told no matter what the cost is

Telling the truth and nothing but the truth is taught to children, asked of whoever would enter the regions of Hod or Netzach, and kept by the Being whatever it costs. A case of a Gnostic called as witness shows that even this virtue, out of place, can become unjust.

We should teach our children to tell the Truth and nothing but the Truth. We should teach our children the law of Love. Love is Law, but conscious Love. At the age of fourteen we should teach our children the Mysteries of Sex. And so, upon this triple aspect of Sanctity and Perfection our children will grow spiritually. Whoever guides their children with this triple aspect of perfection will have established a steel foundation for their happiness. Nevertheless it is necessary to teach them not only with precept but also by example. What we preach, we should demonstrate with facts.

The Perfect Matrimony, *1966*

In the three triangles; base, cardiac and frontal; the Deity is repre sented as a sexual lingam. This tells us much, but the erudite igno ramuses always search for evasions and excuses in order to alter the truth. It is not fair that pseudo-esotericists continue deceiving, consciously or unconsciously, poor suffering humanity. We have stud ied the great Serpentine Civilisations in depth, and therefore we speak clearly so that those who want to, can truly save themselves. We are here to speak the Truth, and we say it even though pseudo-occultists and infrasexuals declare themselves to be our worst enemies. The truth must be told, and we tell it with great pleasure.

The Perfect Matrimony, *1966*

Our scientific theory will factually create a schism, a discord amo ng academic people, but the truth must be uttered. We need to be frank and sincere and to once and for all put the cards upon the table.

Runic Magic, *1969*

The Ego pleases itself with falsehood, deception, falsity, hypocrisy, vanity, error, fiction, with pretending, etc. Yet, the Being is different; He never lies, always utters the truth no matter what the cost might be.

Parsifal Unveiled, 1970

You have a horrible way of living; in fact, you are a pythoness, a witch. Do you believe, perhaps, that with the devil contained within, within the very kingdom of your heart, you can tell the truth? You well know, and it is advisable, once and for all, that you do not ignore that you carry in the depths of your own heart the sinner "I" of mortals, of Satan himself. Could a person who has not arrived at sanctity perhaps be illuminated? The very fact of charging for preaching or fortune telling is already a crime. You think that this is good, but do not be surprised, in the abyss live many anchorites, repentant ones, sorcerers, witches, fortune tellers, who feel themselves to be martyrs and whom also believe that they are doing very well.

Beyond Death

...the Being is different; He never lies, always utters the truth no matter what the cost might be.

Parsifal Unveiled, 1970

People who lived in those horseshoes that surround the North Pole, country in the North. Have we evinced this? Yes or no? You have not because you are asleep. I have, because I am awake. Deny it? I do not deny it! If you consider me crazy, consider me crazy, but I have to give testimony no matter what, I have to always say the truth.

The Revolution of the Dialectic

And, finally, whoever wants to crystallize the First Force, which is the "Holy Affirmation", will have to learn to tell the truth; will have to learn to obey the

most elevated parts of his own Being. It is worth clarifying to you that in our depths live the most elevated parts of the Being, which are completely divine. Whoever learns to obey the most elevated parts of the Being will undoubtedly achieve, sooner or later, the crystallization of the First Force within himself, the "Holy Affirmation". If someone manages to crystallize within himself –thanks to the three brains– the Three Main Forces of nature and of the cosmos, unquestionably, he will truly become a superman, in the most complete sense of the word.

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

But it happened that that so-and-so, the supposed witness, did not have anything to do with it. However, being a lover of truth and justice and rectitude, the man said to me: "What should I do? I believe this gentleman has unjustly appointed me as a witness. He has said that I asked him to print the books in order to defend himself, but I did not ask him to print them. Now, if I say no, he goes to jail! If I say yes, he will not go to jail. But how can I lie if I am used to telling the truth and nothing but the truth? How can I say that I did ask him to print such or such books if I had never asked them to be printed? It would be a farce, a lie. I am a Gnostic and I am on the path of rectitude, therefore, I am not going to lie." Unquestionably, with the virtue of sincerity and that of truth, this man, in fact, was going to condemn an unfortunate person to jail, who knows for how many years, right? He asked me for advice. What did I tell him? I told him: "Man! A lot of harm can be done with virtues as well. Do not harm with virtues! A virtue out of place becomes unjust."

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

The truth must be told no matter what the cost is and in whatever ways it turns out; tell the truth and nothing but the truth. It is the harsh reality of the facts. Negative emotions make people lie.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

To be able to explore the regions of Hod or Netzach, one needs to learn to tell the truth and nothing but the truth, and no one can tell the truth when they let themselves be carried away by negative emotions.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

Theater, cinema, is something that causes very serious harm to the human beings. In the past, for example in Babylon, theater was completely objective. Its sole purpose was the study of karma and the illustration to be given to the attendees. The actors were not memorizing any role; someone was getting on stage without having studied any role. He was sincerely self-exploring himself with the aim of knowing what it was which he longed the most, and that which he desired was that which he spoke. Let us suppose that he wanted to drink, then he was sincerely exclaiming: "I feel like drinking!" Another person, who was appearing there, was listening to that phrase and self-exploring himself to see what he was feeling inside, and responded with what he was feeling: "I don't want to drink; because of alcohol I went to prison, because of alcohol I am in misery" –if that was what had really happened to him, as he was not going to affirm something false–.

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

5 PASSAGES · 1 PRACTICE

III A decent, tidy, clean, gentlemanly and honest Gnosticism

Honesty is set out here as conduct: the disciple remains a sincere and honourable gentleman, the Gnostic a clean and upright person. Veracity is named among the moral conditions of the Sixth Church, and thoughts, words and acts are to be inspired by truth.

The one who enters the path should first of all be a model husband, a model father, a model son, a model citizen, a magnificent grandson and a patriarchal grandfather, etc. The one who does not know how to fulfill his duties as a simple citizen cannot tread the path of the great mysteries. Many disciples forget the good manners of the sincere and honorable gentleman and become truly irresponsible and even dangerous individuals. Men who had never stolen, became thieves of books and money when they entered the path. The brothers who enter the spiritualist path steal books, or they borrow them and never return them, etc. Others borrow money from their disciples, they ask for money to be lent to them and then they steal it, etc.

The Greater Mysteries, *1956*

We work for a decent, tidy, clean, gentlemanly and honest Gnosticism. Less verbiage and more deeds. We want a practical Gnosticism. We should bathe and cleanse ourselves morally.

The Greater Mysteries, *1956*

When the fire opens the Sixth Church called Philadelphia, clairvoyance then awakens. This church is related with the chakra between the eyebrows, which seems to surge forth like a lotus flower from the pituitary gland. Clairvoyance allows us to see the ultra of all things; with it we see the internal worlds and the great mysteries of life and death. The moral conditions that are needed to open this church are: Sexual potency, veracity, and fidelity to the Father. This church is a marvelous door and when it opens, the white dove of the Holy Spirit then flies.

The Greater Mysteries, *1956*

The Gnostic must be a clean, tidy, decent, honest and upright person. He should always be reliable and happy, never angry with anyone, nor should he be against anyone.

The Yellow Book, 1959

A PRACTICE

From now on you have to have upright behavior so that your Internal Christ can express himself through you. Your thoughts, words and acts will only be inspired by truth, love and justice. During the practice of your daily meditation, see that the sacred fire of the Holy Spirit that was detached from your spinal medulla to put in motion the marvelous lotus of twelve petals of your cardiac chakra, is now detaching towards the no less marvelous lotus of sixteen petals of your creative laryngeal chakra and putting it into motion from left to right (clockwise). Now, whether, after you get up in the mornings or in the nights before going to sleep, you have to concentrate on your laryngeal chakra for more than half an hour.

Aztec Christic Magic, 1973

Part Two — It is worth being honest with ourselves

7 PASSAGES

1 Be sincere with yourself, place your hand on your heart

With the hand on the heart, the reader is asked to answer honestly what years of theory have actually achieved. The same demand is made of anyone who wants Adepthood, and one being is shown who was sincere with himself about what he could not do.

Stop a moment and meditate. Do not be fanatic or sectarian. Stop a moment! Please be honest with yourself. If you still do not have these Christic vehicles, do not waste time. Create them now before death comes.

CHRISTMAS MESSAGES, 1952-66

Answer me beloved reader, be sincere with yourself, place your hand on your heart and answer me with sincerity. Have you self-realized yourself? Are you sure that with your theories you will become a God? What did you achieve? What have you attained with your theories?

THE AQUARIAN MESSAGE, 1960

As the defunct regained his innocence, to the extent that he died more in himself, he passed through various metamorphoses. In the beginning, he resembled an ineffable and loving maiden, and finally he became a three-year-old girl. Then, he merged within the ocean of the Universal Spirit of Life, beyond good and evil, as an elemental Buddha. Obviously, that being was sincere with himself. Not feeling capable of becoming an adept, he chose to withdraw from the stage of world, to go back to the original point of departure and become a simple elemental.

THE SECRET DOCTRINE OF ANAHUAC, 1974

Have I been happy with my reasoning? Has the mind made me joyful?

THE FIFTH GOSPEL

Answer, be sincere with yourselves, place your hand over your heart, ask your Divine Mother Kundalini for advice, and answer with sincerity. Have you Self-realized yourself? Will your theories or doctrines convert you into angels? What have you gained? What have you obtained from the many theories and doctrines? Never in the history of the centuries has anyone been known to have christified himself without the Perfect Matrimony, without the seminal transmutation, and without the help of the Divine Mother Kundalini. With Her, you can raise the three scales of imagination, inspiration, and intuition, so that you can enter into the Celestial Jerusalem that follows the Great Cataclysm.

Pistis Sophia Unveiled, 1983

We have to be sincere with ourselves and ask ourselves what we want, if we have come to the Gnostic teaching out of mere curiosity If in reality what we desire is not to pass through decapitation, then we are fooling ourselves; we are defending our own filthiness; we are proceeding hypocritically.

Treatise of Revolutionary Psychology, 1975

You, brothers, put your right hand on the heart, be sincere with yourselves, and ask yourselves the following question: "Have I been happy with my reasoning? Has the mind made me joyful?"

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

You have two faces. Right now, you have a face that responds, that you are listening here to the conference, that you are listening, right? But you have another very different face. In the marital bed you are already different. In the midst of lust, you look nothing like the people sitting here. And Kali does not care what position you have here right now; she is laughing at you. She grabs you in a very different way, precisely in that sphere where you do not reason, and that is what is serious, and it is difficult. But we have to be sincere if you want Adepthood.

The Fifth Gospel ·The Binary Serpentine Power

7 PASSAGES

11 Let us not deceive ourselves

To add the teaching to an old way of thinking is called self-deception, and so is keeping one's old habits while speaking well of Gnosis. Change begins by admitting honestly that one is asleep and not happy.

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

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

It is necessary to change our way of thinking. For new wine, a new wineskin is needed. Therefore, we need to completely change our way of thinking in order to receive this teaching. That is the serious point of the matter. Because if we receive this teaching and add it to the way of thinking that we had before, we are not doing anything, we are deceiving ourselves. To want to hitch the car of the Gnostic teaching to our old car, all damaged by time and full of garbage and filth, is to deceive ourselves.

FOR THE FEW, 1980

There are even very judicious brothers, missionaries, who speak very well about Gnosis, who handle the body of the doctrine in an extraordinary way, but I have been observing them, and they act as when they were not Gnostics, they act as they were acting thirty years ago. They have their old habits that they had when they knew nothing about these teachings. They continue with their same old habits. What are those brothers doing? Obviously, they are miserably deceiving themselves. That is clear.

FOR THE FEW, 1980

For new wine, a new wineskin is needed.

For the Few, 1980

Ask yourselves, why have you come? With what aim are you gathered together in this room? If you are gathered together here by mere curiosity, then it would have been better for you to have not come. If you have truly been inspired by a yearning for change, but continue very content with your old ways of thinking, you are simply deceiving yourselves. If you want to hitch up the car of gnosis to your train, prematurely aged by time, and eaten away to the marrow of the bone, well, you are playing a very foolish game that will lead you nowhere. Therefore, let us not deceive ourselves. If you want to change, let us be serious and change our way of thinking.

For the Few, 1980

First of all, it is necessary to convince ourselves sincerely that we are asleep. When one accepts that one is asleep, it is a sign or symptom that he wants to awaken. This is something very similar to the madman who is mad: no madman accepts that he is mad, all madmen think that they are very well. When an madman accepts that he is mad, it is an unequivocal sign that he is getting better. And you can see this clearly in the asylums: there is no madman who accepts that he is mad.

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

We must be honest. None of us enjoys authentic happiness; none of us can say that we live in peace; none of us can say that we are in an oasis of bliss. We have terrible concerns, disappointments, anxieties, bitterness, we suffer a lot and our heart beats with tremendous intensity. We need to get out of this mud in which we find ourselves. We really need to change radically, and this will only be

possible if we resort to the transcendental and transcendent powers of the vertical.

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

The time has come to understand that we are not happy, the time has come to comprehend that we are unfortunate, and we must not deceive ourselves by thinking that we are very self-important, self-perfect, sovereigns, gods, men and I don't know what else. Let us situate ourselves in the plane of the harsh realities: each one of us has to fight in order to exist, has to fight in order to live; he is not happy. To change is what is fundamental!

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

8 PASSAGES · 1 PRACTICE

III We must be sincere with ourselves in order to observe

Self-observation, the transformation of impressions, the retrospective exercise and the comprehension of a defect in meditation all rest on sincerity with oneself. Only sincere psychological self-observation removes the forms of self-deception.

We must be sincere with ourselves in order to observe and discover within us all the processes of fear.

FUNDAMENTAL EDUCATION, 1970

We must be sincere with ourselves. Plato rightfully said: "Man is known by his dreams." The matter of the erroneous work of the centres is a topic that demands a lifetime of study by way of the observation of oneself in action and of the rigorous examination of dreams.

THE SECRET DOCTRINE OF ANAHUAC, 1974

It is urgent to learn to not identify with problems. It is necessary to explore ourselves sincerely and then maintain mental and verbal silence.

THE REVOLUTION OF THE DIALECTIC

A PRACTICE

In that state, one will work in the process of the comprehension of the 'I' or defect that one wants to disintegrate. The Gnostic student will concentrate himself on the psychological aggregate and will maintain it on the screen of the mind. Above all, it is indispensable to be sincere with oneself.

THE REVOLUTION OF THE DIALECTIC

In the path of the transformation of impressions, we have to be sincere with ourselves and we are not to persuade ourselves. In the beginning, there appears

justification in us, but we need to study that such justification can be the fruit of self-esteem.

The Revolution of the Dialectic

Disciple: Master, how can one know that he is not self-deceiving? Master: Well, the forms of self-deception exist as long as the Ego exists. That we have to eliminate the forms of self-deception, is a fact. But it is not possible to eliminate them if one does not self-explore, if one does not self-observe. Only by means of sincere and real psychological self-observation, can one, in fact, avoid all forms of self-deception.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

The sense of the psychological self-observation goes on developing little-by-little, as it is being used. An organ that is not used, atrophies; if we do not use that organ, it will continue to atrophy. But if we use it, there will come a moment in which we will be able to see by ourselves our own psychic aggregates in a direct way. No longer by intellectual association alone, but also by direct perception of the real. When that happens, any possibility of self-deception will be, in fact, discarded. Any other question?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

But, obviously, in order to practice this retrospective exercise with certain lucidity, one has to have eliminated first many "I's". In no way could I believe that the fundamental psychological trait could be discovered if one has not intelligently used the retrospective system. But to truly use it lucidly, we also need to be sincere. When the Consciousness is too trapped within the "I's", there is no lucidity. Then, the retrospective exercise in those conditions turns out to

be incipient, if not fantastic or wrong. That is, then, my concept. Let us see, brother, you speak.

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

IV What is fundamental is to discover our own errors

Instead of criticising others, the student turns the scalpel of self-criticism on himself and finds within the defects he condemns outside. Honesty here takes courage: it breaks the fantasy one holds of oneself and lets a hard truth be heard without offence.

What flattered you the most yesterday? Why do you feel superior to this or that fellow in a specific moment? At what hour did you feel superior to someone? Why do you feel conceited when you relate your triumphs? Could not you keep quiet when they gossiped about someone you know? Did you receive the goblet of liquor out of courtesy? Did you accept smoking, although not having the vice, possibly because of the concept of education or out of manliness? Are you sure that you were sincere in your chatter? And when you justify yourself, when you praise yourself, when you boast about your triumphs and do so repeating what you have previously told others, do you comprehend that you are vain?

Treatise of Revolutionary Psychology, 1975

We should be sincere with our own selves and dissect the 'I' with the tremendous scalpel of "self-criticism ". It is absurd to criticize the errors of others; what is fundamental is to discover our own errors and then disintegrate them on the basis of analysis and profound comprehension.

The Revolution of the Dialectic

Society is the extension of the individual. If the individual is covetous, cruel, pitiless, egotistical, etc., so will society be. It is necessary to be sincere with oneself; each of us is degenerated and therefore society has to inevitably be degenerated. This cannot be resolved by the terrible monster of materialism; this can only be resolved by the individual on the basis of his Integral revolution.

The Revolution of the Dialectic

When trying to fundamentally understand any psychological defect, we must be honest with ourselves. Unfortunately, the mind always seeks excuses to justify

the errors. It is necessary to self-explore in order to know ourselves profoundly.

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

If I truthfully told each one of you, those who are present here, how you really are, what your specific psychological characteristic is, I am absolutely sure that you would feel hurt. It is clear that you have a mistaken concept about yourselves, you have never seen yourselves, your form of fantasy makes you see yourselves as you are not.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

...we will see that we have deep within ourselves the defects that we criticize in others.

The Fifth Gospel

I repeat, how do you control fantasy? There is only one way to control it: the work-memory. Are we honest with ourselves? We work to eliminate from ourselves the undesirable elements, and as we eliminate them, we are going to discover an order in the work. But who can establish that order in the esoteric work? The Being. He establishes that order, and that work-memory allows us to eliminate the fantasy from ourselves. But great courage is needed to be able to break the fantasy-I that one possesses, one's fantasy-person.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

It is worth being honest with ourselves. It is simply about knowing ourselves, if we truly want to manifest the Being that we carry within ourselves. If we truly aspire that someday the reality and nothing but the reality remains in us, without any atom of fantasy, we need to be sincere and have the courage to break ourselves apart, to break this fantasy-I, this fantasy-person that does not

exist, that the others know that it does not exist, but that one believes that it does exist.

The Fifth Gospel · Imagination as POWER, Fantasy as Illness

If a man feels honest, feels incapable of lying, suddenly it happens that he is offended by being called a liar. Obviously, if he has accepted that on the side of his psychological moon, on that side that is not seen, in the hidden side of himself, the lying still exists in an unconscious way, he will not feel offended when he is called a liar, he will know how to be tolerant with his fellow man.

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

Many may believe themselves to be very liberal in their way of being and very just; but if suddenly someone tells them that they are not, that they are not that liberal nor that just, they could get offended because they feel that they are just and liberal. But if they have learned to project their Consciousness beforehand, previously, on the hidden side of themselves, on that hidden side that one never sees, then they come to admit by themselves, directly, that they are not as just or as liberal as they thought they were, and that deep down there is injustice and intolerance, etc. When someone tries to hurt them in this sense, they do not get hurt, because they know that they are being told the truth.

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

Why do we censure others? Why do we criticize them? Why are we criticizing this or that defect in others? Let us be honest, let us look inward, let us self-explore, let us illuminate that hidden part of our own psyche, that part that one does not see, and we will see that we have deep within ourselves the defects that we criticize in others. Then, when this happens, we will stop criticizing.

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

Let's be honest with ourselves, and if such a feeling continues to exist, it is because the "I" of selfishness still exists.

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



Part Three — People like deceiving themselves

7 PASSAGES

1 All people are liars unto themselves

Whoever would dissolve the ego must begin by not lying to himself. People know their contradictions and yet juggle with clever phrases so as not to see them, and one may even calumniate another while sure of being the victim.

His sister still continues to be convinced that she had been a victim of fraud. And it is obvious that she calumniated an innocent person. But she is sure that she was a victim. I personally investigated this case and I realized that she was deceiving herself. She is lying to herself, a victim of negative emotions, and in turn calumniating another person in an unconscious way.

FOR THE FEW, 1980

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

THE REVOLUTION OF THE DIALECTIC

Whoever wants to dissolve the 'I' has to begin by not being a liar. All people are liars unto themselves, everyone lies to himself.

THE REVOLUTION OF THE DIALECTIC

We ourselves realize our contradictions, but we patch them up by trying to make mental jug-gles with the aim of self-deceiving.

THE FIFTH GOSPEL ·THE PRECARIOUSNESS OF THE HUMAN PSYCHE ·*1st International Meeting of Hermetic Culture – Guadalajara. Jalisco, Mexico – October 28. 1975*

That is why we prefer to deceive ourselves and to come up with very lucid phrases such as "Well, well, well, I already reflected on it; well, I already thought that it's better not this way, it's better to do it the other way", etc. This is how we self-deceive. "Yes, the thing is that I am very reflective", "yes, it's just that by

analyzing things I think it's better this way and not that way, as I had originally thought." What a silly little way of self-deceiving, right?

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

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

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

If we are honest, we see that we are full of dreadful contradictions. "I want to eat" says the "I" of the stomach. "No, I do not want to eat now" says the "I" of the intellect, "I am going to study something." "To hell with work! exclaims the "I" of movement, "I'd better go for a walk." You see how many contradictions occur inside us.

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

11 A subtle way of self-deception

The ego deceives itself in quiet forms: coveting virtue, believing in a superior self, thinking oneself always the same or already a god. Mystical pride appeals even to our sincerity and shows things in a false light.

Intimate, reality, without having arrived at being true technical and scientific masters of that mysterious science called meditation. It is completely impossible to experience the Being, the Intimate, reality, without having arrived at true mastery of the quietude and silence of the mind. However, we should not deceive ourselves and confuse the cat with the hare.

Christmas Messages, 1952-66

Those who really want to reach the ineffable heights of true and legitimate clairvoyance must be extremely careful of the danger from those who deceive themselves, and should submit themselves to authentic esoteric discipline.

The Perfect Matrimony, 1966

People covet virtues, without understanding that any kind of covetousness strengthens the pluralized I, and many are those who deceive themselves when they covet not being covetous. Many are those who covet the virtue of gentleness. Those poor people do not want to understand that only by comprehending all the processes of anger in all areas of the subconscious can the virtue of gentleness be born within us.

The Buddha's Necklace, 1967

The pluralized I is the worst enemy of inner self-realization. The most serious problem it presents is subtle self-deception. Whoever abandons the Path of the Razor's Edge firmly believes that he has left error and found the true path.

The Buddha's Necklace, 1967

The Pharisee "I" blesses the food upon sitting at the table, he has pious attitudes, he deceives himself, believing himself virtuous, but in the profundity of himself, he hides designs too shameful to be confessed and Machiavellian purposes that justify with good intentions.

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

...many are those who deceive themselves when they covet not being covetous.

The Buddha's Necklace, 1967

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

The Secret Doctrine of Anahuac, 1974

The negative "I" of mystical pride deceives the devotees of the Path. Thus, believing themselves to be wise, they despise their Master and betray Him... The negative "I" appeals to our personal experiences, our memories, our best wishes, our sincerity. Hence, amidst all of these things, through a rigorous selection, this negative "I" presents something under a false light, something that fascinates. Thus, the outcome is failure...

Treatise of Revolutionary Psychology, 1975

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

Treatise of Revolutionary Psychology, 1975

We cannot take seriously what any particular "I" affirms at any given moment because of the concrete fact that any other "I" can affirm exactly the opposite at any other moment. What is critical of all this subject matter is that many people believe that they possess a sense of moral responsibility; yet, they deceive themselves when affirming that they are always the same.

Treatise of Revolutionary Psychology, 1975

Some mystical "I's" deceive themselves after having abandoned this sect or the other. They decide to believe themselves to be Gods. Thus, they shine like fatuous lights and finally disappear.

Treatise of Revolutionary Psychology, 1975



10 PASSAGES

III The abyss is full of sincerely mistaken beings

Good intentions and a sincere opinion of oneself do not make a person right. Those sincerely mistaken always believe they are on the true path, and beneath an upright appearance they may be whitened sepulchres.

The intellect is the powerful weapon that the Lucifers use to prevent their victims from escaping from the abyss. The abyss is full of sincerely mistaken beings. The abyss is full of people of very good intentions. Many tenebrous ones of the abyss are sincerely mistaken.

The Greater Mysteries, 1956

"Blessed be they who cleanse their garments (the seven bodies) in the blood of the Lamb (Christonic semen) in order to enter through the doors of the City." Yet, really, how few are they who achieve High Initiation. Very few are they who are capable even of kissing the whip of the executioner. To kiss the hand that strikes us is very difficult and yet urgent for those who to attain High Initiation. Christ said, "Of the thousand who look for me, one finds me; of the thousand who find me, one will follow me; of the thousands who follow me, one is mine." The worst thing is that those who have read much occultism and who have belonged to many schools are full of platitudinous sanctity. They believe themselves to be very saintly and wise although they presume to be humble. These poor brothers are further from the altar of initiation than the profane. Whoever wishes to reach High Initiation must begin by recognizing that within he is per verse. Whoever recognizes his evil is on the path of Realization. Remember that within the incense of prayer the crime also hides. This is difficult for those who have read a great deal. These people feel themselves to be full of sanctity and wisdom. When they have sparks of clairvoyance, and then they are intolerable because they declare them selves Masters of Wisdom. Naturally, people like these are sure candidates for the abyss and for the second death. The abyss is full of sincerely mistaken individuals and persons with very good intentions. When the Initiate has made part of his creative Fire emerge from the head, he casts his crown at the feet of the Lamb.

Saint John speaks of the twenty four elders who cast their crowns before the throne of the Lord.

The Perfect Matrimony, *1966*

Such a monk was in fact a man whose consciousness was asleep, was sincerely mistaken, a Mythomaniac.

The Mystery of the Golden Blossom, 1971

We cannot deny the conclusive and definitive fact that there are millions of sincerely mistaken people, who very honestly presume to be virtuous and think the best of themselves.

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

The grave thing about this, distinguished friends, noble brothers, esteemed ladies, is that those who are lost, the sincerely mistaken, always think that they are on the right track. How can one make people comprehend that they are on the wrong path?

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

...those who are lost, the sincerely mistaken, always think that they are on the right track.

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

Many sincerely mistaken persons, involute terrifyingly in these abysmal regions, people who made others happy with their lyre in the ostentatious rooms of the great lords, beautiful virtuous maidens that sang poems, unhappy wine drinkers in the suburbs of cities, etc. now live in these hells of the third Dantestic circle. Question: Dear Master, you mention that in this third Dantestic circle of Venus, there live many sincerely mistaken persons, that is, many souls that undoubtedly did good deeds and in spite of this suffer in those hells. I ask if perhaps the

sincerity of such. souls does not constitute an extenuating circumstance that saves them from such a tenebrous punishement.

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

As long as the disintegration of all these psychological abominations, of all this lasciviousness, of all these curses: robbery, envy, secret or manifest adultery ambition for money or psychic powers, etc. has not been produced, even when we think ourselves honorable persons, true to our word, sincere, courteous, charitable, beautiful in our interior, etc., obviously, we are nothing more than whitened sepulchers, beautiful from outside, yet full of disgusting filthiness inside.

Treatise of Revolutionary Psychology, 1975

Many sincerely mistaken ones who truly want to self-realize exist in the most venerable schools of esoteric wisdom and of occultism; yet, they are not dedicated to the Numerous are these people who assume that through good intentions it is possible to attain sanctity. Obviously, as long as one does not work intensely on those "I" that we carry within our interior, they will continue to exist beneath the depth of our godly appearance and our upright conduct.

Treatise of Revolutionary Psychology, 1975

Nevertheless, there are some sincerely mistaken ones who think the best of themselves. They say, "I have incarnated Him, I am the Christ."

Pistis Sophia Unveiled, 1983

When someone washes his hands saying: "I am a good man, I have never stolen five cents from anyone, I have done many charitable works, I am a good husband, a good father, a good son, I do not kill, I do not steal, I do not take my fellow man's woman; then I am a saint." Those who speak like this are sure candidates for the Abyss and the Second Death, they are lost cases.

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

Part Four — There is responsibility in words

7 PASSAGES

1 Learn how to control the tongue

Controlling the tongue is called the hardest thing in life and a requirement for whoever would travel consciously in the inner worlds. The word is to be calculated, held back from calumny, and spoken or withheld at the right moment.

179. There is the need to learn how to control the verb and to know how to calculate with exactness the result of our words.

IGNEOUS ROSE, 1954

Those people must take care of their tongue, because frequently they fall into the crimes of calumny, public slander, defamation of character, etc., etc.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

To asseverate that such a fellow or such a lady is a black magician is a crime of calumny, public slander, and defamation of character. The spiritual brethren should learn how to control their tongues.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

(Those who attempt the elevation of themselves and who, at least, desire to learn to leave their body consciously in the Astral Body, who covet the acquisition of the capacity to travel in the Mental Body who decide to learn to consciously move in the World of the pure Spirit, should govern their tongue).

LOGOS, MANTRAM, THEURGY, 1959

> *8. "But the tongue can no man tame; it is an unruly evil, full of deadly poison. 9. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.*

LOGOS, MANTRAM, THEURGY, 1959

The most difficult thing in life is to learn how to control the tongue. At times, to speak is a crime, and sometimes to be silent is a crime. There are felonious

silences; there are iniquitous worlds.

The Mayan Mysteries, 1977

In this matter we also have to be careful with the inner chatter, because there are many negative and absurd inner chats; intimate conversations that are never externalized and, naturally, we need to correct that inner chatter, to learn how to keep silent. “To be able to speak when one must speak; to be able to keep silent when one must keep silent.” This is the law, not only for the physical world, for the outside world, but also for the inner world.

The Fifth Gospel · The Rescue of our Inner Light

9 PASSAGES

11 It is urgent to comprehend the beauty of language

Speech should carry love, harmony and the substance of sincerity, without irony or a harsh tone. In a meeting this means no useless discussion and thinking twice before speaking; in a lecture it means choosing exact words.

We prepare our pituitary and pineal glands for clairvoyance by dominating anger and acquiring serenity. We prepare ourselves for the awakening of the inner ear when we always utter words of love and truth.

THE REVOLUTION OF BEELZEBUB, 1950

Third: Upright words.

THE AQUARIAN MESSAGE, 1960

(The words of the student should be filled with infinite love, with infinite sweetness, with infinite harmony and infinite peace. Because arrhythmic words although they are not vulgar, arc also offensive and destructive. Every word heavy with anger, and every ironic word is a murderous dagger that hurts the conscience of fellowmen in the World of the Mind.) TO GOVERN THE TONGUE 3. "Behold we put bits into the horses' mouths, that they may obey us; and we turn about their whole body."

LOGOS, MANTRAM, THEURGY, 1959

For example, he who criticizes other's Religion or another's School or another's sect is not charitable with the word. Really, he becomes cruel and merciless... It is not what goes into the mouth that harms man but what comes out! The mouth supplies injury, intrigue, defamation, calumny, hate... All of which harms man... All the Religions are like precious pearls strung on the golden thread of the Divinity. But avoid all types of fanaticism because with it we cause great harm to man, our fellowman. Not only does one hurt others with coarse words

or with refined or artistic ironies but also with the tone of voice, with an arrhythmic, disharmonious accent.

Logos, Mantram, Theurgy, 1959

...every ironic word is a murderous dagger that hurts the conscience of fellowmen in the World of the Mind.

Logos, Mantram, Theurgy, 1959

It is urgent to comprehend the beauty of language. It is necessary for our words to carry in themselves the substance of sincerity. We must never use arrhythmic, inharmonious, crude and foolish words. Each word must be a true symphony. Each sentence must be pregnant with spiritual beauty. It is as bad to speak when one should be silent as it is to be silent when one should speak. There are criminal silences and infamous words.

Fundamental Education, 1970

When you are assaulted by a negative emotion, express yourself as best as possible with respect to it. If a negative emotion has arrived, a negative emotion of envy is eating us to the core, we must talk about it in a harmonious way, not in favor of envy, but for the good of others.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone

Chatting is something mechanical by nature. The talker or chatterer, the one who chats, is the individual who does not have Consciousness of what he is saying, he speaks mechanically. Conference is something else. A conference is that of a Socrates with his disciples in his Academy, or that of a Plato in the Mysteries of Eleusis; that is conference. There is reflection there. In this case, the one who gives a conference, the one who gives the teaching, speaks out of profound reflection, out of the evident reflection of the Being; he chooses the

right words for each idea, and so he clothes the idea with exact words, an obvious result of the self-reflection of the Being. The one who gives the conference, who gives the Gnostic esoteric teaching, would in no way speak mechanically. Observe that the reflective men, when they talk, they do it manifestly concentrated, they choose the terms they need to clothe the transcendental ideas of the Being.

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

We advise, yes, all the brothers attending the Junior Gnostic Congress, to avoid violence in the words; may there be harmony in the verb, may each voice resound with melody, may there be no useless discussions. It is the moderator's duty to moderate the word, to moderate the verb. When useless discussions arise, the moderator has to moderate and that is all. The conclusions that the youth has to reach here, in this room, will be based precisely on freedom and order.

The Fifth Gospel · The Responsibility in the Word · *1st Gnostic Youth Conference – Guadalajara, Jalisco, Mexico – July 8th, 1975*

So, think twice about whatever is spoken; may useless words not be said, may each concept be well matured before being emitted, may we think about the effect that our words will produce, may we think that our verb must be full of harmony and beauty, may no single inharmonic note resound in this wonderful choir of the Gnostic youth.

The Fifth Gospel · The Responsibility in the Word · *1st Gnostic Youth Conference – Guadalajara, Jalisco, Mexico – July 8th, 1975*

9 PASSAGES

III Slanderous, infamous words always return to the one who pronounced them

To play with the verb is called sacrilege, since every word carries karmic responsibility. Slander, gossip and condemnation are traced to a sinful tongue and to the ego, while the Being prefers silence to profaning the Word.

I was still very young and did nothing more than observe and keep quiet, because my vehicles were still not ready in order for me to express myself through them, and I contented myself with just watching the bulls from the fence. But I'm still ashamed remembering certain rosicrucian meetings, which to me were useless. Everyone was talking, everyone gossiping, everyone loosing their tongues terribly in order to do away with the honor and dignity of Cherenzi just as much as Rojas. No one's honor and private life were respected there; they only thought to talk and talk as if they were crazy, without remembering the terrible responsibility of the verb at all. It seemed as if those spiritualists of Columbia were prisoners of some strange type of dementia. It was a loud chatter of parrots talking every which way. They were saying every little thing that entered their minds without taking into any account the karmic responsibility of speech. I kept myself to listening because I was ashamed to take part in that type of personal defamation.

THE ELEMENTARY LEVEL PERFECT MATRIMONY, 1950

Not only does one fornicate with the virile organ, but also with words. Evil talk, slander is fornication.

ZODIACAL COURSE, 1951

There are criminal silences; there are infamous words. The result of words spoken should be calculated with nobility, since many times one hurts others with words in an unconscious manner. Words filled with ill-intended double meanings produce fornications in the World of the Mind. Angry words engender violence in the World of the Cosmic Mind. One should never

condemn anyone with the word, because one should never judge anyone. Slander, gossip, and lies have filled the world with pain and bitterness.

Logos, Mantram, Theurgy, 1959

(Brother disciples, esoterist brothers, the tongue is a fire, a world of evil... The Aztecs have in the Temple of Chapultepec, which is in the "JINN" state, a sculpture that represents Tonatiuh with his triangular fire and the phallus in erection. Well, in this effigy the intimate relationships are perceived that exist between the Verb and Sexual Magic. When the man is fornicating, his tongue speaks evil. Defamation, murmurings, calumny are born out of a sinful tongue... No one has the right to judge anyone. No one has the right to condemn anyone! No one has the right to condemn anyone! And no one is worth more than anyone else!) TO DOMINATE NATURE 7. "For every kind of beasts, and of birds, and of serpents, and of things of the sea, is tamed, and hath been tamed of mankind."

Logos, Mantram, Theurgy, 1959

...the Being prefers to be silent rather than profaning the Word.

Parsifal Unveiled, 1970

There is responsibility in words and to play with the verb is sacrilege. Nobody has the right to judge anyone; it is absurd to slander our fellowmen. It is stupid to murmur about others' lives.

Esoteric Treatise of Hermetic Astrology, 1967

Accusing words fall upon us sooner or later, like a ray of vengeance. Slanderous, infamous words always return to the one who pronounced them, converted into rocks that hurt.

Esoteric Treatise of Hermetic Astrology, 1967

We protest about being insulted, when we ourselves have always insulted those around us. We want that our children obey us when we never knew how to obey our parents. Slander annoys us terribly when we have always defamed others and have filled the world with pain. Gossip makes us angry; we do not want anyone to say anything about us; nonetheless we went about spreading gossip and rumo urs, speaking ill of our fellowman, causing other people lives of distress. That is to say, we always demand that which we have not given; in all our previous lives we were worthless and deserve the worst, but we consider that we should receive the best.

Tarot and Kabalah, 1978

The Ego pleases itself with calumny, with slander, with gossip, with backbiting, with discrediting others, with denigration, defamation, etc. Yet, the Being prefers to be silent rather than profaning the Word.

Parsifal Unveiled, 1970

It is obvious that the Initiate is very well dead because he dissolved the 'I'; therefore, he has only the Being within himself and since the Being is of a divine nature, it is ostensible that he is incapable of calumniating the neighbor. The Being does not offend anyone. He is perfect in thought, word and action. The Ego hurts, abuses, damages, insults, mistreats, aggravates, etc.

Parsifal Unveiled, 1970

10 PASSAGES

IV There exist words which cure and words which kill

Words crystallise and build the life humanity lives. A physician's word can heal or condemn, hard words and ironies make loved ones ill, and the creative energies turn to light or darkness by the quality of what is spoken.

Every word crystallises because of the Tatwas, and in this way humanity has created its present life (disastrous and terrible), by means of the power of the word. In the Passion of Our Lord Jesus Christ, the cockerel was an essential part. This animal symbolises the "verb"…

SECRET NOTES OF A GURU, 1952

37. A soft word pacifies anger, and the discordant words break the harmony of the cosmic diapason, and generate disorders...

CHRIST WILL, 1959

The illness that leads our loved ones to the grave has as its causa causorum words that kill, looks that injure, ungrateful actions, etc.

FUNDAMENTAL EDUCATION, 1970

We should not forget that every illness has psychic causes. Insults, irony, thunderous and offensive laughter, evil words serve to cause harm, illnesses, to assassinate, etc. Many parents would have lived a little longer, if their children would have allowed them. Almost all human beings are matricides, parricides, fratricides, uxoricides, etc., etc. Pity is lacking in students of occultism; they are incapable of sacrificing themselves for their fellowmen who suffer and cry.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

Assassination is without any doubt the most great act of corruption that exists in the world. A neighbor's life is not only extinguished or put out by revolvers, gas, knives, poisons, stones, sticks, gallows, etc., etc., etc., but, also we annihilate the life of our fellowmen with hard words, violent eyesight, acts of ingratitude,

infidelity, treason, guffaws, etc. Deceased fathers and mothers from many families could still be alive if their children wo uld not have taken their existence by means of their evil deeds. Multitudes of husbands and wives could still be breathing under the light of the sun, if their spouses would have allowed them to do so. Remember that the human being kills what he or she loves the most. Any moral grief can make us sick and take us to the sepulcher. Every sickness has psychic causes.

Parsifal Unveiled, 1970

A soft word pacifies anger

Christ Will, 1959

Obviously, all that insubstantial, vain wordiness of ambiguous chattering and all harmful, damaging and absurd jabber in general, uttered in this external world, has it's origin in our wrong internal gibberish.

Treatise of Revolutionary Psychology, 1975

There exist words which cure and words which kill.

Occult Medicine and Practical Magic, 1978

The physician's words are life or death for the sick person. A great amount of the physician's responsibility lies in their words, whether they employ their verb for constructive or destructive goals. No sick person should ever feel hopeless or condemned. The physician must always say to his sick patient: "you are improving," "you are being healed," "your healing is increasing," "your sickness is disappearing," "soon you will be better," etc., etc.

Occult Medicine and Practical Magic, 1978

It is necessary to sublimate the sexual energies to the heart with pure speech, each one of our words must be harmonious, peaceful, loving, the verb is sexual

and if our words are filthy, discordant, then the creative energies of the Third Logos transmute themselves into black and fatal tantric powers.

Mountain of Juratena

If we work with Sexual Super Dynamics, we have to comprehend that the creative energies are exposed to all kinds of modifications. These energies of the libido can be modified into powers of light or darkness. It all depends on the quality of the words. The perfect man speaks words of perfection. The Gnostic student who wishes to follow the path of the Revolution of the Dialectic should become accustomed to controlling the tongue. One should learn to handle the verb.

The Revolution of the Dialectic

Part Five – Lie not against the truth

9 PASSAGES

1 He who lies sins against the Father who is Truth

A lie is defined as the desire to falsify the truth, and to affirm what one has not experienced counts as one. Its karma is heavy, and the same desire can be transmuted into words of truth, wisdom and love.

Have you ever seen the birth of a monstrous child? That is the Karma of the false word pronounced in previous lifetimes. We admire very much the substance of sincerity. A liar could never arrive at our white island.

Zodiacal Course, 1951

To lie is the desire of falsifying the truth.

Endocrinology & Criminology, 1957

Desire of lying is transmuted into words of truth.

Endocrinology & Criminology, 1957

Desire of gossip and slander are transmuted into words of wisdom and love.

Endocrinology & Criminology, 1957

They affirm what they have not experienced and that is lie.

Esoteric Treatise of Hermetic Astrology, 1967

Desire of blasphemy and prejudice are transmuted into supreme veneration and adoration to the divine. Desire and pleasure of idle conversations are transmuted into sublime silence and words of wisdom.

Endocrinology & Criminology, 1957

14. "But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth.

Logos, Mantram, Theurgy, 1959

Rare are the aspirants who know how to obey the Father who is in secret. Wanting to tell the truth, almost all students of occultism, lie; they have a deceitful tongue. They affirm what they have not experienced and that is lie.

Esoteric Treatise of Hermetic Astrology, 1967

He who lies sins against the Father who is Truth, and he who hates, sins against the Son who is Love, and he who fornicates sins against the Holy Spirit who is Chastity.

Tarot and Kabalah, 1978

The lying words and crafty tongue characterizes the perverse one.

Pistis Sophia Unveiled, 1983

4 passages

11 Humanity hates the truth and mortally hates the prophets

Calumny falls on those who teach openly. The hypocrites and crafty tongues speak against the Adepts, and he records that the treason no longer wounds him.

We have written this book with complete clarity; we have unveiled what was veiled. Now, whoever wants to realize himself in depth can do so. Here is the guide; here is the complete teaching. I have already been harassed, humiliated, calumniated and persecuted etc. for teaching the Path of the Perfect Matrimony. That does not matter. At first the treason and calumny hurt a great deal, but now I have become like steel and the treason and calumny no longer hurts. I know only too well that humanity hates the truth and mortally hates the prophets, and so, it is normal that they hate rue for having written this book.

The Perfect Matrimony, *1966*

The hypocrites believe themselves to be Saints and they speak of what they do not know. The hypocrites calumniate the Adept who obtains a Hermetic Glass for his work in the laboratory.

Pistis Sophia Unveiled, *1983*

The unjust lips and the crafty tongues always calumniate the Hierophants of sex. The perverse ones can never comprehend the sexual Mysteries and vociferate against the wise.

Pistis Sophia Unveiled, *1983*

With words of hatred, the fiendish ones slander the Adepts who work in the Great Work of the Father.

Pistis Sophia Unveiled, *1983*

Part Six — Know the truth and it will make you free

12 PASSAGES

1 The truth is the unknown from moment to moment

Asked what truth is, Jesus kept silent and the Buddha turned away. The Truth is not an opinion, a book, a school, a concept or a belief, and no argument between minds can settle it.

When Pilate asked Jesus, "What is the truth?" Jesus kept silent. When Buddha was asked the same question, he turned his back and withdrew. The Truth is incommunicable, just as the sublime ecstasy that we feel when we contemplate a beautiful sunset is incommunicable. The Truth is a matter of mystical experience and only through ecstasy can we experience it.

Christmas Messages, *1952-66*

Everyone can have the luxury of making an opinion about the Truth, but the Truth has nothing to do with opinions. The Truth has nothing to do with the mind; the Truth is something that we can only experience in the absence of the 'I'.

Christmas Messages, *1952-66*

To affirm or to deny the existence of the truth is opinion.

Endocrinology & Criminology, *1957*

The Truth is not a matter of sophisms, concepts, opinions.

Fundamental Education, *1970*

The truth is not a question of opinions, neither of theories, nor of prejudices of the extreme right or the extreme left.

The Great Rebellion, *1975*

Two minds severely disciplined within ironclad intellectual structures, arguing with one another, polemising, in dispute over this or that reality, each one of them believing its own concept to be exact and the other's to be false: but,

which of them is right? Who could honestly guarantee either case? In which of them do concept and realit y prove to be equal?

The Great Rebellion, 1975

...truth must be seen, touched and felt.

The Fifth Gospel

We should not mistake the Truth with opinions. Many think that the Truth is this or that, or that the Truth is this or that book, or this or that belief or idea, etc.

The Revolution of the Dialectic

The one who wants to experience the Truth should not mistake beliefs, ideas, opinions and theories with that which is the Truth.

The Revolution of the Dialectic

First of all, we need to experience the truth. Jesus the Christ said: "Know the truth and it will make you free". Truth is not a matter of theories, nor opinions, nor ideas. An opinion, no matter how respectable it may be, is only an opinion and never the truth. Any idea that we have about the truth, is not the truth.

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

When Jesus the Christ was asked what truth is, he kept silent; and when Buddha Gautama Sakyamuni was asked what truth is, he turned his back and left. And the thing is that the truth is not a matter of ideas or concepts; truth must be seen, touched and felt. When one puts one's finger in the fire, it bums; in the same way, when someone swallows too much water, he drowns. In a similar way, we

say that the truth must be experienced, as when one gets burned or when one is in the middle of the water and drowns.

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

Jesus the Christ said: "Know the truth and it will make you free". The truth has nothing to do with beliefs, with what someone believes or stops believing, with theories, with the ideas one has about it, with opinions, with the concepts one may forge, with preconceptions, etc. The truth is the unknown from moment to moment, and one has to experience it directly. Only those who come to know it for themselves can truly emancipate themselves.

The Fifth Gospel · The Problem of Psychological Multiplicity

The truth has nothing to do with any school, sect, order, etc. When the Buddha was asked what the truth is, he turned his back and left. When Jesus the Christ was asked what the truth is, he kept a respectful silence. So, you see how those two figures answered that question: Buddha turns his back, leaves; Christ is silent. The thing is that the truth can only be experienced by oneself directly.

The Fifth Gospel · The Problem of Psychological Multiplicity

9 passages

11 The truth is something to experience, live and comprehend

Belief and doubt alike fall short of the experience. Truth must be known as directly as a finger knows the flame, and an affirmation without lived experience stays external however sincere it is.

We say that the belief in God does not mean to have experienced That which is the Truth, That which is called God. We say that to doubt the existence of God does not mean to have experienced the truth. We need to experience That which can transform us radically, That which many call God, Allah, Tao, Zen, Brahma, Inri, etc., etc.

Christmas Messages, *1952-66*

In the world there are many people who believe they have the Truth without having ever experienced it in life. These people commonly want to teach the Truth to those who have indeed experienced it at some time. The experience of the Truth without the wise concentration of the mind becomes impossible.

Christmas Messages, *1952-66*

Truth is not a matter of accepting something or rejecting it. The truth is something to experience, live and comprehend.

Fundamental Education, *1970*

The mind can give itself the luxury of believing, doubting, forming opinions, conjecturing, etc., but that is not experiencing the Truth.

Fundamental Education, *1970*

What use is there for us in knowing fifty thousand theories if we have never experienced the Truth?

The Great Rebellion, *1975*

Jesus, the Great Kabir said, “Know the Truth, and this will set you free.” However, I tell you that truth is not a matter of affirmation or negation, of belief or doubt. The Truth must be directly experienced while in absence of the ‘I’ beyond the mind.

Runic Magic, *1969*

Someone could say: “I know that I am not one but many; Gnosis taught me this.” Yet, if a fully lived experience regarding this aspect of the doctrine does not exist, then such an affirmation, even if very sincere, would obviously be something merely external and superficial.

Treatise of Revolutionary Psychology, *1975*

What use is there for us in knowing fifty thousand theories if we have never experienced the Truth?

The Great Rebellion, *1975*

A sacred individual, truly, knows the mysteries of life and death; a sacred individual, truly, can experience that which is the truth. The truth is not a matter of theories or concepts. The theories that we can forge about the truth are not the truth; the idea that we have regarding the truth is not the truth; the opinion, however serious it may be, with respect to the truth, is not the truth. We need to experience the truth directly, like when one puts his finger in the fire and it burns.

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

The truth must be experienced, like when one puts the finger in the flame and gets burned, or like when one swallows water and drowns. The truth is a matter of direct, lived experience, not a matter of theories.

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

7 PASSAGES

III We must study, analyze, inquire

Study and reasoning are not rejected, but what is studied must also be experienced. Teachers are asked to experience the Truth and point the way, and the Consciousness and the Instinctive Perception of Cosmic Truths reach what the intellect cannot.

Opinions and reasons about war are not important, what's important is to experience the truth about war.

FUNDAMENTAL EDUCATION, 1970

We do not declare ourselves against reason or analysis; we only want to say that first we must experience the truth about war, and then we can give ourselves the luxury of reasoning and analyzing.

FUNDAMENTAL EDUCATION, 1970

It is impossible to experience the truth of non-killing if we exclude profound, intimate meditation. Only very profound meditation can lead us to experience the truth about war.

FUNDAMENTAL EDUCATION, 1970

Schoolteachers and college and university professors must experience the Truth and indicate the way to their students.

FUNDAMENTAL EDUCATION, 1970

We must study, analyze, inquire, but we also urgently and without delay need to experience the Truth contained in all that we study.

FUNDAMENTAL EDUCATION, 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*

But is it that there exists another faculty that allows us to experience truth without the painful process of reasoning? Yes, it exists, my esteemed youths! Which one is it? The "Instinctive Perception of Cosmic Truths". I want you to engrave this well in your hearts. It is a faculty of the Being. I repeat: "Instinctive Perception of Cosmic Truths."

The Fifth Gospel · A Call to Intelligent Rebellion

9 passages

IV When the myself is reduced to cosmic dust

The I cannot recognise a truth it has never experienced, and self-esteem bars the way. Once the undesirable elements are dissolved, the freed Consciousness experiences the truth directly.

The "I" cannot recognize the truth, because the "I" has not experienced the truth.

Endocrinology & Criminology, 1957

The experience of Truth has been quite rare among humanity due to the concrete fact of mental imprisonment. People are imprisoned in the opposites—good and evil.

Fundamental Education, 1970

To experience what is the Truth, the Reality, or 'That'...is only possible when we are absent from the 'I'.

Runic Magic, 1969

The experience of the truth only comes when we have eliminated the undesirable elements which as a whole constitute the myself.

The Great Rebellion, 1975

> *...the truth must be experienced directly; and can only be experienced in the absence of the "I"*
>
> The Fifth Gospel

When the myself is reduced to cosmic dust, the consciousness is liberated, it finally wakes up and directly experiences the truth.

The Great Rebellion, 1975

Preachers speak much about the truth, but, is it perhaps possible to know the truth when self-esteem exists in us?

The Revolution of the Dialectic

28. Only the Being of the Being can experience the truth directly.

The Science of Meditation

One has to experience the truth directly, and in order to experience it, one has to break all the "I's", to disintegrate them, to reduce them to dust. Then the Consciousness, free and sovereign, can directly experience that which is truth, that which is reality, that which is beyond the body, the affections and the mind.

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

So, bear in mind that the truth must be experienced directly; and can only be experienced in the absence of the "I", in the absence of the Myself, in the absence of the Ego. While Consciousness is engrossed in the Ego, one can know nothing about the truth. One may have very beautiful opinions about the truth, one may have beliefs that they think are the truth; one may have ideas about the truth, concepts, but that is not the truth.

The Fifth Gospel ·The Problem of Psychological Multiplicity

9 passages

v The mind, serene like a lake, can experience the Truth

A quiet mind, not an agitated or striving one, is the condition named here. No effort produces the experience of the Truth; it comes in the stillness and silence reached in meditation.

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

Christmas Messages, 1952-66

It is impossible to experience the Truth as long as the mind is agitated, disturbed, tormented by opposing opinions.

Fundamental Education, 1970

It is possible to experience the Truth only when the mind is quiet, when the mind is silent.

Fundamental Education, 1970

Only when we liberate ourselves from the mind can we have the living experience of the Truth, of that which is the Reality, or of that which is found behind any phe nomena in a potential state.

Runic Magic, 1969

In order to experience the Truth, one does not need any effort whatsoever.

The Revolution of the Dialectic

Inner Mind is fundamental for direct experience of truth.

The Great Rebellion, 1975

In order to experience the Truth, one does not need any effort whatsoever. People are accustomed to exerting effort in everything and erroneously suppose that it is impossible to experience the Truth without any effort.

The Revolution of the Dialectic

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

We should experience the Truth in a direct, practical and real manner; this is only possible in the stillness and silence of the mind, and this is achieved by means of meditation.

The Revolution of the Dialectic

To experience the Truth is fundamental. It is not by means of effort that we can experience the Truth. The Truth is not the result, the Truth is not the product of effort.

The Revolution of the Dialectic

8 passages

VI Only by incarnating the Truth is there a complete revolution

Experiencing the Truth in ecstasy is distinguished from incarnating it. Religion is described as the mind's relationship with the Truth, the Intimate God and Pistis Sophia as what leads to it, and the Initiate who knows it as one who teaches the path.

Religion is an inherent property of life, as humidity is to water. A man could belong to no religion and yet be profoundly religious. Every person who is capable of experiencing the Truth is profoundly religious even if he does not belong to any religion. Religion is the intimate relationship of the mind with the Truth. Only the religious man is truly revolutionary.

Christmas Messages, 1952-66

Nonetheless, we must know that Illumination is one thing and that Self-realization is another very distinct matter. A Master of Samadhi (ecstasy) can disembottled the soul from the mind which is normally bottled up within the 'I' during a state of supreme adoration to experience the Truth; but this does not signify the incarnation of the Truth. After the ecstasy, the mind normally becomes bottled up within the "I", and the mystic is left with his same tragic and painful life. Only by incarnating the Truth is there a complete revolution within the human being.

The Aquarian Message, 1960

The mystical experience of the Reality transforms us radically. People who have never directly experimented with what is the Truth live like butterflies from school to school. They have yet to find their centre of cosmic gravitation. Therefore, they die as failures, and without having achieved the so-longed for intimate Self-realization.

Runic Magic, 1969

Real experience of that which is the Truth is only possible with Pistis Sophia.

Pistis Sophia Unveiled, 1983

Only our Intimate God can lead us to the experience of the Truth.

Pistis Sophia Unveiled, 1983

When the Initiate experiences the Truth, he teaches the path that leads to the Truth. Every true Boddhisattwa sacrifices himself for the Truth.

Pistis Sophia Unveiled, 1983

To have the Consciousness awaken is something extraordinary, wonderful. When one has the Consciousness awake, one can experience the truth directly, right here and now. When one has the Consciousness awake, one can see, hear, touch and feel the great realities of life and death. When one has the Consciousness awake, one can remember one's previous lives. When one has the Consciousness awake, one can directly experience that which is real.

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

For us, I believe, my dear brothers of Zulia, the fundamental thing is to come to discover the truth, and one cannot discover it outside of one-self ever. The one who does not find it within himself will not find it in any country on Earth, anywhere in the Universe. But if they find it within themselves, they will find it everywhere. The truth comes to us when the "I" has died; it comes, and that is its novelty. The truth has nothing to do with the body or the affections or the mind; it is beyond the body, the affections and the mind. By disintegrating the Myself by means of the procedures indicated in this tape recording, all our brothers will come to experience the truth one day.

The Fifth Gospel ·The Problem of Psychological Multiplicity

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his teaching of it: truthfulness, veracity, sincerity and honesty by name, and telling or speaking the truth; the tongue, the word and speech wherever the same sentence governs, wounds, heals, lies or tells the truth (inner chatter and the silent mind belong to works of their own); lying, slander, calumny, gossip and deceit only where truth, sincerity or the word stands near; what truth is, and the experience of it; and deceiving oneself. The Pistis Sophia's own verses and the Bible verses in the old English of their translators were set aside before reading. The paragraph either side of a core paragraph was taken where his sentence ran across. That returned **781 candidate paragraphs in 47 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 95.9% of the time and on the class 88.1%, and a third reader, who saw neither verdict, settled the 32 disagreements. 201 were judged printable. 11 of them were set aside as the same teaching kept where it stands in another of his books or another passage, and 7 were joined into the passage before them, where his sentence ran across several short paragraphs, so **183 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 96 were greetings, dates, editors' notes or narrative, 63 were false friends (the words in their ordinary, worldly sense), 149 named the subject only in passing, 54 belonged to another built work, and 90 were neighbours on another subject. 79 more were judged and not printed, and 49 were judged the second halves of sentences begun in the paragraph before.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 37 ranges run over more than one paragraph.

137 passages also stand in a finished work, and every one is marked where it stands, the most in *Lying* (53) and *Slander* (26). The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against the raw extraction of its own book, and the printed text against the paragraphs it joins, with no failures. No mends were needed: every printed word stands as the source has it.

No editor's notes. The doctrine search over his passages and over every word of ours found the sacred fire named twice, and both times it is already at work in the Initiate: it opens the Sixth Church in one whose conditions include sexual potency, and it moves on to the throat

in a lesson of the Christic Aztec Magic. Neither says that anything but the couple's work awakens it.

The tenth work of The Virtues. Each virtue is gathered on its own and named against the ego it replaces. Lying and Slander stand on the shelf as egos of their own; here they appear only where he sets them against the truth, the sincere heart or the governed word. Passages shared with other works are printed here and marked, so a reader who comes to this one book has the whole teaching. The Virtues wear a warm pearl taken from the painting of the diamond on the pool, each virtue in its own colour; Truthfulness's is the steel of a clear mirror.