

Vanity

Self-love and self-esteem, the beloved ego that adores itself, vanity in fine clothes and in rags, the hurt it cannot bear, the hunger for flattery, applause and the name of Master, and the death of the beloved ego, in his own words from all fifty-two books

207 PASSAGES · 27 BOOKS · 57 PRACTICES · 22 LECTURES · 18 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 carries that book and the paragraph it came from. Where he was speaking rather than writing, it also carries the name of the lecture, with the place and year where the volume records them, so anything on this page can be found again in the source.

He begins with self-esteem. Of the vanity everyone mocks in others he says that *"vanity is the living manifestation of selfesteem." "The 'I' always enjoys it when people admire it, the 'I' adorns itself in order for others to admire it."* And no one is outside it: *"There is not a human being who does not adore himself." "Self-esteem is something terrible."*

The second part is the beloved ego. It invents a superior "I" so as to go on admiring itself, and at its far end stands the false Master: *"The mythomaniacs have a terrible and frightening self love"*

The third part is its dress. *"Vanity also dresses in rags"*, he says, and *"vanity also disguises itself with the robe of humility."*

The fourth part is the wound. *"Hurt vanity causes frightful suffering." "Vanity is a charlatan."*

The fifth part is the hunger for praise, the flatterers, the crowd that applauds, the title of Master, and the answer he gives to it: *"praises should only belong to our Father who is in secret"*

The last part is the death of the beloved ego, how vanity is seen, comprehended and dissolved, and why: *"Illumination is grandiose; yet, it is possible only by annihilating the psychic aggregates of vanity."*

What is in it

A practice — something to do, framed and labelled

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THE MAP

Six parts: self-esteem, the beloved ego, vanity in its dress, the wound, the hunger for praise, and the death of the beloved ego

Tap a part to go to it.

There is not a human being who does not adore himself
PART ONE · 37 PASSAGES · 3 PRACTICES

Adoring the beloved Ego, worshipping it
PART TWO · 47 PASSAGES · 1 PRACTICE

Vanity is also accustomed to being disguised with the costume of modesty
PART THREE · 15 PASSAGES · 1 PRACTICE

Hurt vanity causes frightful suffering
PART FOUR · 19 PASSAGES · 1 PRACTICE

He enjoys the applause
PART FIVE · 29 PASSAGES · 10 PRACTICES

The truly humble Boddhisattwa never praises himself
PART SIX · 60 PASSAGES · 41 PRACTICES

Part One – There is not a human being who does not adore himself

16 PASSAGES

1 Self-esteem is something terrible

His chapter on self-esteem, kept in his order. Vanity is shown as self-esteem made visible, from the woman who adorns herself to be called beautiful to the believer who presumes he is good and perfect, and the ego's love of itself is named as what keeps it from the truth and from dying.

Much is said about feminine vanity. Really, vanity is the living manifestation of selfesteem. The women before a mirror is a complete narcissus adoring herself, worshipping herself with frenzy. The woman adorns herself the best way she can, she paints herself, she curls her hair, the only purpose being, for others to say, "You are gorgeous, you are beautiful, you are divine!", etc.

THE REVOLUTION OF THE DIALECTIC

The 'I' always enjoys it when people admire it, the 'I' adorns itself in order for others to admire it. The 'I' believes it is beautiful, pure, ineffable, holy, virtuous, etc. No one believes himself to be evil, all people consider themselves good and just.

THE REVOLUTION OF THE DIALECTIC

07

Self-esteem is something terrible. For example, the fanatics of Materialism do not accept the Superior Dimensions of Space due to self-esteem. They love themselves too much and as is natural, they demand that the Superior Dimensions of Space, of the Cosmos and of all ultra-sensible life subject themselves to their personal whims. They are not capable of going beyond their narrow criteria and their theories, beyond their beloved ego and their mental precepts.

THE REVOLUTION OF THE DIALECTIC

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Death does not resolve the fatal problem of the ego. Only the death of the 'I' can resolve the problem of human pain, but the 'I' loves itself too much and does not want to die in any way. As long as the 'I' exists, the wheel of Samsara, the fatal wheel of human tragedy will turn.

THE REVOLUTION OF THE DIALECTIC

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When we are really in love we renounce the 'I'. In life, it is very rare to find someone who is really in love. Everyone is impassioned and that is not love. People become impassioned when they meet someone they like, but when they discover their same errors, qualities and defects in the other person, then the loved one serves them as a mirror where they can contemplate themselves totally. Really, they are not in love with the loved one, they are only in love with themselves and they enjoy seeing themselves in the mirror which the loved one is; that is where they meet and then suppose that they are in love. The 'I' enjoys itself before the glass mirror or feels happy seeing itself in the person that has its same qualities, virtues and defects.

THE REVOLUTION OF THE DIALECTIC

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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

07

It is only by putting an end to self-esteem, it is only with the mind free of assumptions that we can experience, in the absence of the 'I', that which is the Truth…

The Revolution of the Dialectic

07

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

The Revolution of the Dialectic

Only the death of the 'I' can resolve the problem of human pain, but the 'I' loves itself too much and does not want to die in any way.

The Revolution of the Dialectic

In its arrogance, the I wants everything to coincide with its theories and mental assumptions. The 'I' wants all its whims to be fulfilled and for the Cosmos in its totality, to subject itself to its laboratory experiments.

The Revolution of the Dialectic

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The ego despises everyone who hurts its self-esteem. The ego adores its theories and preconceptions.

The Revolution of the Dialectic

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There is not a human being who does not adore himself. We have listened to individuals who enjoy entire hours and hours talking about themselves, of their marvels, of their talent, of their virtues, etc.

The Revolution of the Dialectic

07

The ego loves itself so much that it gets to envy others' well-being. Women adorn themselves with many things, partly out of vanity and partly to awaken envy in other women. They all

envy each other. They all envy the other's dress, the beautiful necklace, etc. They all adore themselves and do not want to see themselves as less than the others; they are one hundred percent narcissists.

The Revolution of the Dialectic

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Some pseudo-occultists or brothers of many sects adore themselves so much that they have gotten to believe themselves as being fountains of humility and sanctity, They feel proud of their own humility. They are terribly proud.

The Revolution of the Dialectic

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There is not a pseudo-occultist little brother or little sister who deep within does not presume of sanctity, splendor and spiritual beauty.

The Revolution of the Dialectic

07

No pseudo-occultist brother or sister believes he or she is evil or perverse, they all presume of being saints and perfect even when they are really not only evil, hit perverse as well.

The Revolution of the Dialectic

07

The beloved ego adores itself too much and presumes, even when it does not say it, of being good and perfect.

The Revolution of the Dialectic

13 PASSAGES · 2 PRACTICES

11 We love ourselves too much

Self-love traced in ordinary people and in students: those who esteem themselves to the extreme, consider themselves good and saintly, and are hypnotised by that self-regard so that they never see what they are. No criminal and no demon, he observes, believes himself to be bad.

A PRACTICE

"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

07

When the student goes astray, he believes he is wiser than the Masters of Gnosis. Really, the failures of the Ninth Sphere, those who do not succeed in passing the very long and hard trials of this Arcanum, in fact become terribly perverse demons. The worst of it is that no demon believes himself to he bad or perverse. Every demon believes himself to be saintly and wise.

The Perfect Matrimony, 1966

07

Nonetheless, such people think the best of themselves. They boast of their virtues. They feel they are perfect generous helpful, noble, charitable, intelligent responsible etc. Practical life as a school is formidable, but to take it as a goal in itself is manifestly an absurdity.

Treatise of Revolutionary Psychology, 1975

07

They are people who esteem themselves to the extreme; people who love themselves too much...

Treatise of Revolutionary Psychology, 1975

07

Nonetheless, as if our misfortune was not enough, negative emotions, self love and self esteem fascinate us, hypnotize us, never allowing us to remember ourselves, to see ourselves exactly the way we are...

Treatise of Revolutionary Psychology, 1975

07

To top off so much infamy, we only sympathize with ourselves, with our much "beloved ego." Moreover, we feel antipathy and even hatred towards those who do not sympathize with us.

Treatise of Revolutionary Psychology, 1975

Nonetheless, as if our misfortune was not enough, negative emotions, self love and self esteem fascinate us, hypnotize us, never allowing us to remember ourselves, to see ourselves exactly the way we are...

Treatise of Revolutionary Psychology, 1975

We love ourselves too much. We are one hundred percent narcissists; this is irrefutable, indisputable.

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

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

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

The Great Rebellion, 1975

07

A PRACTICE

The businessman who daily blames others for his failures and never recognizes his own errors will not be successful. Remember that the greatest criminals consider themselves to be saints. If we visit a penitentiary we will prove to ourselves that no thief or criminal considers himself guilty. Almost all of them say to themselves, “I am innocent.” Don’t make the same mistake; have the courage to recognize your own errors. Thus you will escape greater evils.

Introduction to Gnosis

07

What is your reality? Shadows and nothing more than that, shadows! You need to open the inner mind, but for that to happen you must cease to exist as miserable shadows, you must become merciless toward yourselves because, at present, you love yourselves a lot, you consider yourselves too much.

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

07

But what is it that you love? Your dear Ego, your nakedness, your inner misery, the darkness in which you find yourselves? Is that what you love so much? No, brothers, reflect profoundly, reflect!

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

8 PASSAGES · 1 PRACTICE

III The student who is vain due to the intellect

Intellectual vanity: the reader who feels lord of worldly wisdom, the self-sufficient who need no teacher, the erudite who cannot listen, the minds closed in self-love and full of their own theories. Against them stand the humility of the child and the empty place where the word can enter.

84. The student who is vain due to the intellect feels as though he is the lord of worldly wisdom. He not only lamentably wastes his time going from school to school, but moreover he closes the door of Initiation for himself, and falls into black magic. 85. We must become like children in order to penetrate into the wisdom of the fire, which is deep within ourselves, in the living profundity of our internal consciousness. 86. There is a need to be humble in order to acquire wisdom. Once we have get wisdom, we must be even more humble.

IGNEOUS ROSE, 1954

We have known powerful enlightened Masters who have never read a book. We have also known great intellectual spiritualists who are totally ignorant, but who are certainly full of pride. The spiritualist sisters who have read a great deal are even worse; they are full of a frightening vanity. It is shameful to see them, how they speak, how they argue about things that they have never seen. They speak about reincarnation but they do not remember their past lives. They speak about karma, but they have never visited a tribunal of karma. They discuss cosmogenesis, but they have never consciously attended the dawning of a world in formation, in the astral body. They speak with authority about what they have not seen and they then, full of pride, sit down in their comfortable living room armchairs.

THE GREATER MYSTERIES, 1956

07

Those who are self-sufficient and proud have the opinion that teachers and spiritual guides are not necessary.

FUNDAMENTAL EDUCATION, 1970

07

These are degenerate minds, decrepit minds that do not know how to listen or how to discover what is new; minds that do not accept reality because they are embottled in self-love; minds that love themselves excessively, that do not know about cultural refinement; crude, course minds, unpolished minds that listen only to their beloved ego.

FUNDAMENTAL EDUCATION, 1970

First of all, we have to recognize our own nothingness and inner misery before we can receive the nourishment of the word, and it is not possible to receive that nourishment if we do not know how to listen.

The Fifth Gospel

We must never forget that hypocrisy and the silly vanities of our false personality make of us persons that are dull, rancid, retarded, reactionary, and incapable of seeing that which is the new.

Treatise of Revolutionary Psychology, 1975

07

Certainly, the characteristics of the kalkian personality are unmistakable; before everything else, the self-sufficiency and the terrible pride and the frightening vanity based on theories. We see, for example, in the schools of psychoanalysis, parapsycho1o etc., what terrible pride and self-sufficiency seize those people with true kalkian personalities. They stand out not only in certain groups but they also appear on television, they appear in the press, on radio, and have the entire world completely poisoned with a type of vibrations which in esotericism is called veneniooskirian.

The Revolution of the Dialectic

07

There are also people who are very full of themselves. These people do not want to listen to the word, they do not have an empty place, a little place for our word, they are full of themselves: of their conceits, their pride, their fatuities, their vanities, their theories, etc.; therefore, the word has nowhere to enter. Where would it enter if these people are full of themselves?

The Fifth Gospel · The Metaphysical Value of Knowing How to Listen

07

A PRACTICE

Those who are full of pride, of self-sufficiency, those who are stuffed with theories, do you think perhaps that they are in the right state to be able to receive the word? First of all, we have to recognize our own nothingness and inner misery before we can receive the nourishment of the word, and it is not possible to receive that nourishment if we do not know how to listen.

The Fifth Gospel · The Metaphysical Value of Knowing How to Listen

Part Two – Adoring the beloved Ego, worshipping it

I Inferior and superior are two sections of the same thing

The teaching of the double I. The superior or divine I that many schools set above the inferior one is a single ego divided in two, and the passages call it a trick by which the ego flatters itself in order to continue.

Many students of pseudo esoteric and pseudo occultist schools, full of refined metaphysical ambitions, commit the error of dividing their beloved 'I' into two arbitrary and absurd halves.

Christmas Messages, 1952-66

They classify the first half as the superior 'I' and the second half is looked at despairingly saying, "that is the inferior 'I'." The most curious thing of all of this, the most comical and at the same time tragic, is to see that wretched inferior 'I' desperately fighting to evolve and to perfect itself in order to one day attain the longed for union with the superior 'I'. The poor mind of the intellectual animal is ridiculous, fabricating the superior 'I', conferring upon it divine attributes, giving it arbitrary powers to control the mind and the heart. The same 'I' divides itself in two, the same 'I' wants to mix itself after having divided itself in two, the same 'I' separates itself and wants to unite itself once again. The ambitions of the 'I' do not have limits, it wants and desires to make itself a Master, Deva, God, etc., etc.

Christmas Messages, 1952-66

07

A PRACTICE

You must not divide yourself into two "I"s, one superior and another inferior. Since only one 'T' exists, and the so called "Superior 'I" is nothing else but a refined concept of Satan. This is a sophism of the "I".

The Aquarian Message, 1960

07

The "I" enjoys being divided between superior and inferior, the "I" likes to think that a part of itself is divine, eternal, immortal; the "I" loves to be praised, to have homage rendered, to be worshipped, to have divine status, etc.

The Buddha's Necklace, 1967

07

Before anything else, it is indispensable to carefully analyze this matter of ego. Diverse schools of a pseudo-esoteric and pseudo-occult type emphasize the absurd idea of a double "I": the first they denominate Superior "I"; the second they called Inferior "I'. We say that whether Superior or Inferior, they are two sections of the same thing. Much has been talked about the Alter-Ego and it is even praised or deified, considering it divine.

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

The so-called divine "I" or superior "I," alter ego or anything of the sort, is certainly a trick of the "Myself," a form of self deceit.

Treatise of Revolutionary Psychology, 1975

In the name of the truth, it is indispensable to say that the Superior "I" or Inferior "I" are two aspects of the same ego and that therefore, to praise the first one and underestimate the second one, is without a doubt something that is illogical.

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

07

The Superior 'I' and inferior 'I' are only two sections of one thing, they are different aspects of the self, facets of hell.

The Secret Doctrine of Anahuac, 1974

07

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

Treatise of Revolutionary Psychology, 1975

07

The so-called divine "I" or superior "I," alter ego or anything of the sort, is certainly a trick of the "Myself," a form of self deceit.

Treatise of Revolutionary Psychology, 1975

07

'When the "I" wants to continue here and in the beyond, it deceives itself with the false concept of being a divine and immortal "I"

Treatise of Revolutionary Psychology, 1975

07

Those who worship the Ego are self-idolaters. There are many schools that emphasize definitively that within each one of us there is a superior "I" and an inferior "I". There are those who assume that the superior "I" must control the inferior one in order to triumph, and that then we will turn into Mahatmas, into Gods. Those who proceed like this do not know that inferior and superior are two sections of the same thing.

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

10 PASSAGES

11 The mind forges a counterfeit Being

Here the superior I is shown as the mind's forgery of the Being, a refined self-defence of the human I. He reports that he found nothing in the ego worthy of adoration, and that one who has known the Being is cured of the illusion.

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

Christmas Messages, 1952-66

Whoever has at sometime experienced the Being during meditation is forever cured of the danger of falling into mythomania. The Being, the Intimate, what is real, is completely distinct from that which the pseudo esoterisists and pseudo occultists call superior 'I' or divine 'I'.

Christmas Messages, 1952-66

07

We have to put an end to the process of the human I in order for the Being to be born. Let us not commit the error of dividing ourselves into a Superior I and an Inferior I. That which spiritualist students call the superior I, is not the Being, but rather a refined form of the human I, a subtle modality of self-defense that the human I uses to sustain itself and remain. It is a refined concept of Satan, a subtle escape that the human I uses. We have to die in order to live. We have to lose it all in order to win it all. We have to die with the death of the cross in order to have the right to live. The Being, full of glory and power, is born on top of the cadaver of the human I. The man-I wants to show off everywhere, he wants everyone to applaud and admire him; he lets his hair and beard grow, he wears strange clothes to appear publicly on the streets, in order for the gullible to call him Master, elder brother, etc.

The Greater Mysteries, 1956

07

I did not really see in the Ego anything worthy of being adored, any type of divinity, etc. On arriving at this point in my exposition, it would not be strange that some of the participant s will object to my words, saying, "Possibly you, sir, saw your inferior "I", the sum of psychic aggregates as oriental Buddhism affirms; your concept would be different if you had perceived your Superior "I" in all its greatness"

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

07

Nobody wants to see their beloved "I" reduced to cosmic dust, just like that, because so and so said it in a lecture hail.

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

The Being, full of glory and power, is born on top of the cadaver of the human I.

The Greater Mysteries, 1956

Since the Gnostics like to talk with concrete, clear and definitive facts, I will not have any problem now in narrating another unexpected happening with the purpose of demonstrating that the Superior "I" does not exist.

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

07

It is a crime to boast about the power and the Light, which does not emanate from ourselves, but from the Being.

Pistis Sophia Unveiled, 1983

07

Any part of the Being which is bottled up in one or another psychic aggregate, living personification of a psychological defect, intends to boast of itself and believe itself to be sovereign.

Pistis Sophia Unveiled, 1983

07

Unfortunately, the adorers of the "I" do not accept this. They believe themselves to be Gods. They believe that they already possess those "glorious bodies" that Paul of Tarsus spoke about. They assume that the "I" is divine. Nobody can erase One does not know what to do with such people. The doctrine is explained to them; yet, they do not understand it. They always hold fast to the sands upon which they built their house. They are always engrossed within their dogmas, within their whims, within their foolishness.

Treatise of Revolutionary Psychology, 1975

07

Well, those schools of a pseudo-esoteric and pseudo-occultist type make one believe that everyone is already a complete septenary; first mistake. The second, the second is extremely serious, highly serious: they praise the dear Ego. Never in life have they self-observed. Their sense of self-observation is atrophied; they have never wanted to self-observe. Because if they were to self-observe, they would realize what is the dear Ego that they extol so much and refer to as divine. Do you see it? This is extremely serious.

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

13 PASSAGES

III The mythomaniacs have a terrible and frightening self love

Mythomania as the self-love that declares itself a Mahatma, a God or the reincarnation of a great one. The bearded man who claimed to be Christ, the student who announces his Second Birth and the one who becomes a Master overnight are each set beside the plain statement that men are men.

The mind fabricates the comical superior 'I' to its own taste, it sees it as a Mahatma and gives it a sonorous name and then becomes self exalted falling into mythomania.

CHRISTMAS MESSAGES, 1952-66

We know the case of a mythomaniac who let his beard and hair grow, dressed himself in a Christian tunic, and told everybody that he was none other than the very reincarnation of Jesus Christ. Naturally there were many imbeciles who not only adored him, but that still continue adoring him.

CHRISTMAS MESSAGES, 1952-66

07

The mythomaniacs have a terrible and frightening self love; they live much attached to themselves, they adore their false bill, their so boasted superior 'I'. Every mythomaniac is a ludicrous psychopath, every mythomaniac excessively overestimates himself and considers every inch of himself a god, whom people are compelled to adore.

CHRISTMAS MESSAGES, 1952-66

07

Only through profound meditation can we experience the Being, the Intimate. The experience of the Being, the Intimate, transforms us radically. Mythomaniacs often adulterate said experience with unconscious mental self projections, which they then hurry to tell to everybody. Mythomaniacs are often victims of self-deceit and believing themselves to be gods, they aspire for everyone to adore them.

CHRISTMAS MESSAGES, 1952-66

07

Therefore, the human person, the intellectual animal called man, is worth less than the ash of a cigarette. But, the fools feel themselves to be giants. Unfortunately, in all the pseudo-esoteric currents there abound mythomaniacs, individuals who feel themselves to be Masters, and enjoy it when others call them Masters; individuals who believe themselves to be Gods, individuals who presume to be Saints. The only one who is truly great is the Spirit, the Intimus. We, the intellectual animals, are leaves that the wind tosses about. Leaves of the Tree of Life; that is all. "Man is a hybrid mixture of plant and ghost."... "a poor shadow that can only achieve immortality if it fabricates that which is called Soul".

THE PERFECT MATRIMONY, 1966

07

The Mythomaniac type of person is the one who boasts of being a God, who feels himself to be super-transcended, who wishes to be worshipped by all of the world.

Runic Magic, *1969*

The only one who is truly great is the Spirit, the Intimus. We, the intellectual animals, are leaves that the wind tosses about.

The Perfect Matrimony, *1966*

You must be very sure that when a sleeping mythomaniac works in the Forge of the Cyclops, very soon they will abandon this work, and will say: I already achieved the Second Birth, I am a liberated one, I have renounced Nirvana for the love of humanity, I am a God We have seen many ugly things within our beloved Gnostic Movement. It becomes dreadful to see the mythomaniacs, the sleepy, hallucinated ones prophesying madness, slandering their neighbours, qualifying others as black magicians, etc. Certainly, this is dreadful.

Runic Magic, *1969*

07

The Mythomaniac believes that occultism is like the twinkling of an eye and overnight he declares himself to be Mahatma, a resurrected Master, Hierophant, etc.

The Mystery of the Golden Blossom, *1971*

07

The Mythomaniac generally has impossible lures and invariably suffers from what is called "DELUSIONS OF GRANDEUR".

The Mystery of the Golden Blossom, *1971*

07

The Mythomaniac wants to be Enlightened overnight presumes to be wise and believes himself a God.

The Mystery of the Golden Blossom, *1971*

07

Having arrived at this part of our conference, I have to say that, regrettably, many texts of an occult, or esoteric type, etc., take one to mystical pride, and that is serious. Distinguished, very venerable authors, state that we are Gods, that each one of us is a God. Obviously, this declaration fortifies in us the mystical pride, which causes a lot of damage on the path of self-realization, because one, being conceited, convinced that he is indeed a God, can become a mythomaniac.

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

07

God is the Father who is in secret; only he is God. The Father can take the man if he is very perfect, if he is a Bodhisattva; put him in his mind, or put him in his heart, or put him to work outside himself, somewhere, to do something. But for that man, that good-for-nothing, to feel that he is God, is mythomania of the worst class, of the worst taste.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

07

We men are men, and nothing more than that: men. God is God, but we, men, are men. The one who feels very wise because he has some knowledge of pseudo-esotericism or pseudo-occultism here, in the mind, and thinks that he is already a great Initiate, has fallen into mythomania, he is full of himself.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

13 passages

IV Egoic self-praise, the cult to the I

Self-worship in its open forms: the megalomaniac and the ego worshipper who would never accept the plurality of the I, the disciple who calls himself a great Seer, the cult that only lacks an altar and candles. No one, the passages conclude, has anything to be vain about.

> *4. "Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. 5. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!"*

Logos, Mantram, Theurgy, 1959

(All who say: I am a Great Master, I am a Great Initiate, I possess Great powers, I am the reincarnation of the genie. Such and such a hero, even when he really is one, should know that he is a Prince of this world, his Satan is the one that glorifies himself about all these things. Really no one has anything to be proud about or to be vain about, because as men, down here we are miserable Sinners, splinters, dust of the earth; and up there in the heavens, one is only a Super divine atom of the Absolute and Abstract Space).

Logos, Mantram, Theurgy, 1959

07

"Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God". This angel did not allow himself to be praised. Nonetheless, thousands of disciples enjoy being praised by people. They are the ones who say: I am a great Seer, nothing is hidden for me, I do not ignore anything. I am a great Initiate, I am a Master, I know everything etc. Thus, this is how Satan enjoys his self praise. The psychological "I" is Satan. He is the one that says I am the reincarnation of a great Master, or of a great man.

The Aquarian Message, 1960

07

Egoic self-praise, the cult to the I, the over-esteem of the self: this is paranoia, idolatry of the worst kind.

The Secret Doctrine of Anahuac, 1974

07

Seif-aggrandisement is the biggest error that many modem pseudo-esotericists and pseudo occultists have. They love themselves so much, and they yearn for the evolution of the misery they carry within. They want to move on, and long for the extension of that, which in no way deserves either perfection or perpetuation.

The Secret Doctrine of Anahuac, 1974

07

In psychological matters, we have been able to clearly verify that paranoid subjects, self worshippers and mythomaniacs would never abandon the cult to their beloved ego for anything in the world.

Treatise of Revolutionary Psychology, 1975

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

Treatise of Revolutionary Psychology, 1975

The mythomaniacs, megalomaniacs, ego worshippers, narcissists and paranoid ones would never accept the thesis of the "Plurality of Thinkers," because they love themselves too much. They believe themselves to be "Superman's daddy" or "Wonder Woman mommy."

Treatise of Revolutionary Psychology, 1975

07

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

Treatise of Revolutionary Psychology, 1975

07

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

Treatise of Revolutionary Psychology, 1975

07

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

Treatise of Revolutionary Psychology, 1975

07

The transition to another level of the Being includes, therefore, a leap and that leap is rebellious, it is never of an evolving type, it is always revolutionary, dialectic. There are men, busybodies, who feel they are like a god; this type of individuals are megalomaniacs of the worst kind, of the worst taste. The one who feels he is a sage because he has some pseudo-

esoteric teachings in his mind and thinks that he is already a great initiate, has fallen into megalomania he is full of himself.

The Revolution of the Dialectic

07

Unfortunately, people are self-enclosed in that stinking atmosphere of their own mind, adoring the beloved Ego, worshipping it. The only thing that remains is putting it on an altar with a couple of candles and kneeling before it.

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

07

May none of us think he is perfect, because perfect, only the Father who is in the Heavens is perfect; we all, starting with me –who is the one delivering this conference here before you–, must consider ourselves imperfect. It is lamentable that in the Gnostic Movement there are still personalities who think they are perfect; it is lamentable that in our Gnostic Movement there are still mythomaniacs, people who feel sublime and hierarchical. I, as founding president of this great Movement, would never feel perfect, because I am perfectly convinced that only he, the Lord, the Father, is perfect. But in the Gnostic Movement, one sometimes sees astonishing incon-gruities: people full of error who think they are wise, people who feel very holy when their hands are full of coal; people who feel very elevated hierarchically, transformed into Hierophants when, in reality and in truth, they have not even started to tread the revolutionary vertical path.

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

Part Three – Vanity is also accustomed to being disguised with the costume of modesty

15 PASSAGES · 1 PRACTICE

1 Vanity also dresses in rags

Vanity in clothes, ritual tunics, mirrors, cars and fine shoes, and then vanity in the beggar's coat. Aristippus in his torn robe, the devotee proud of his humility and the painter who dresses as a pauper all show self-love wearing modesty as a costume.

A PRACTICE

We always dress in a decent manner, not out of pride, or vanity, but simply out of respect for our fellowman. Letting our beard or hair grow, or going around dirty on the streets, is not the system to achieve our in-depth realization. The one who wants to realize himself should begin by being an upright and decent gentleman.

The Greater Mysteries, 1956

> *When Socrates saw him coming, he exclaimed, "Oh, Aristippus, your vanity shows through the holes in your garment."*

The Greater Mysteries, 1956

07

In the Gnostic Lumisials the priest only uses a sky blue tunic with a white cord at the waist. He also wears sandals. The Isis of the Gnostic Lumisials only covers her head with a white veil. That is all. In other times we ordained that those attending use their own tunics, a tunic similar to the one, which each one has internally in the Intimus, according to his esoteric grade. Later we had to prohibit this custom due to abuses by many of those present who, believing them selves to be High Initiates dressed in beautiful tunics and gave them selves sonorous names. As well, this lent itself to pride. Many who were seen dressed in tunics of certain grades were filled with vanity and pride during the rite, and looked with scorn on those of a lesser esoteric grade.

The Perfect Matrimony, 1966

07

Vainglorious women curl their hair, dress and adorn themselves with everything they can so as to arouse envy in other women, but vanity also disguises itself with the robe of humility.

Fundamental Education, 1970

07

Tradition tells us of Aristippus, the Greek philosopher who, wanting to demonstrate to the whole world his wisdom and humility, dressed in a very old cloak all torn and tattered, grasped in his right hand the staff of philosophy and passed through the streets of Athens. When Socrates saw him coming he exclaimed, "Oh Aristippus, your vanity shows through the holes in your clothing."

Fundamental Education, 1970

07

Some people dress humbly, (not doing anything ostentatious) but they have sublime pride, boasting of their simplicity; they hide their pride, not only from others, but also from themselves.

The Buddha's Necklace, 1967

07

Many are the devotees of the path who do not covet money, but covet psychic powers. There are many devotees of the path, in the world, whose humility astonishes others; they can calmly sleep on the floor, at the door of a rich man and are content with the crumbs that fall from the master's table, but they are proud of possessing many virtues or boast of their humility.

Esoteric Treatise of Hermetic Astrology, 1967

Humility is a very exotic flower, whoever boasts of humility is full of pride.

The Revolution of the Dialectic

Vanity also dresses in rags and many are the aspirants who dress poorly and walk the streets in total untidiness, but vanity can also be seen through the holes of their clothes. Innumerable aspirants have not been able to abandon Self-Esteem; they love themselves too much and they suffer the unutterable when someone snubs them.

Esoteric Treatise of Hermetic Astrology, 1967

07

It would be the breaking point of absurdity to think that an Initiate with the Ego very well dead would commit the crime of dumping garbage or filthy things into the lakes or rivers. However, it is obvious that the 'I' enjoys such crimes, it delights in doing evil, it does not feel compassion for all creatures. The Ego does not want to understand that when the liquid element (water) is infected, as a fact, he is damaging everything that is with life. 37. Hail, thou, Ahi, who comest forth from Heaven, I have never made haughty my voice. The Ego is lofty, haughty, proud, arrogant, imperious, contemptuous, disdainful. It is accustomed, nonetheless, to hide its pride under the tunic of Aristippus (a vesture filled with holes and patches). The Ego even gives to himself the luxury of uttering with fake meekness and pietistic poses; yet, through the holes of its clothing its vanity is shown. 38 Hail, thou, Spirit, who givest commands to the Initiates, I have never cursed the Gods. Perverse people abominate and denigrate the Gods, Angels or Devas.

Parsifal Unveiled, 1970

07

We resemble vain peacocks with our fine clothes and shiny shoes, although all around us and throughout the world there are unhappy, undernourished and wretched millions. Natural,

spontaneous and ingenuous simplicity and beauty, without any artifice nor conceited make up, have disappeared in the female sex. Now we are modern, that is life. People have become dreadfully cruel, kindness is not found, nobody has compassion for anyone any more.

The Great Rebellion, 1975

◊7

Vanity is also accustomed to being disguised with the costume of modesty. A vain painter or writer can appear in public displaying a costume of a beggar.

Pistis Sophia Unveiled, 1983

◊7

The pedantic, the vain, the proud, believing themselves to be very humble, wear the robe of Aristippus. Humility is a very exotic flower, whoever boasts of humility is full of pride.

The Revolution of the Dialectic

◊7

Look at the lady who gets ready in front of the mirror, who applies make-up on the bags under her eyes, who brushes her eyebrows, who puts on some enormous artificial eyelashes, who colors her lips red, etc. Look at her dressed in the latest fashion, see how she looks at herself in the mirror, in love with herself! She is convinced that she is very beautiful. If we told her that she is frightfully ugly, she would be hurt in her vanity, and fatally. She has a terrible fantasy, her form of fantasy makes her see herself as she is not, it makes her see herself extraordinarily beautiful.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

◊7

Conceit has so many faces, it is the worst enemy of the dissolution of the Ego. If one becomes conceited because of the virtue of chastity, in fact, one loses it. The one who says: “I am chaste, I am working in the Ninth Sphere, I am gnostic one hundred percent!”, unquestionably, deep down they turn out to be perverse fornicators. The one who says: “I have already attained humility, I have no pride over anyone; I handle myself well with everyone; even the most unhappy ones, I have esteem, appreciation for them; in my house I receive everyone!”. Well, the one who becomes conceited by the virtue of humility, undoubtedly resembles Antisthenes, the philosopher of Greece, who put on a robe full of tremendous holes to show everyone his humility, grabbed the stick of philosophy and went through the streets of Athens, and arriving before Socrates, the latter exclaimed: “Oh, Antisthenes, your vanity is visible through the holes of your garment”.

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

◊7

The vain one obviously feels wounded when someone hurts him, and he sacrifices others on the altar of his vanity, so he can have what dazzles people the most: the brand-new car, the luxurious residence, the elegant suits, etc. It does not matter that he has to exploit many people,

if by that means or by different means, he has to get the necessary money which allows him to show his fatuity to the world.

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

Part Four – Hurt vanity causes frightful suffering

14 PASSAGES

1 Vanity is a charlatan by nature

Wounded vanity and what follows from it: anger, resentment toward the critic, suffering in the scene of jealousy, the artist who becomes an enemy when not applauded. The Pistis Sophia passages also set vanity apart from its relative pride, the one loud and the other silent.

Somebody hits us and we react by hitting back; somebody harasses us for the rent payment and we react by anxiously looking for money; somebody hurts our self love and we react crazily.

CHRISTMAS MESSAGES, 1952-66

If you want to triumph in life, don't criticize anyone. Whoever criticizes others is weak, while the one who is critical of himself from moment to moment is a giant. Criticism is useless because it hurts the pride of others and provokes the resistance of the victim who then seeks to justify himself. Criticism provokes an inevitable reaction against its own author. If you truly want to succeed, listen to this advice: do not criticize anyone. The man or woman who knows how to live without criticizing anyone does not provoke resistance or reactions on the part of his fellowman and, consequently, creates an atmosphere of success and progress. On the other hand, he who criticizes others has many enemies. We have to remember that human beings are full of pride and vanity and this pride and vanity, which is inherent in them, produces a reaction (resentment, hate, etc.) that is directed towards the one who criticizes. We can conclude, then, that the one who criticizes others inevitably fails. The one who wants to correct others should best begin by correcting himself. This gives better results and is less dangerous.

INTRODUCTION TO GNOSIS

07

At times, anger is due to self-love or to hurt vanity.

PISTIS SOPHIA UNVEILED, 1983

07

Vanity is a charlatan by nature and when it is hurt, it thunders with great anger. Many are the Saints who have revested themselves with the costume of vanity.

PISTIS SOPHIA UNVEILED, 1983

07

When Socrates saw him approaching, he exclaimed: "Oh Aristipus, your vanity is shown through the holes of your vesture." Vanity and pride are use to being dangerously associated.

PISTIS SOPHIA UNVEILED, 1983

07

A wealthy woman could buy an antique car from the beginning of the century, in order to have it in her home. Such eccentricity is caused by dint of pride. However, for vanity, she

would prefer a fine new car, in order to drive on the streets of the city.
Pistis Sophia Unveiled, 1983

07

We would accept many things because of vanity, yet, because of pride we would reject them.
Pistis Sophia Unveiled, 1983

Hurt vanity causes frightful suffering. However, hurt pride can cause death.

Pistis Sophia Unveiled, 1983

Vanity is a relative of pride.
Pistis Sophia Unveiled, 1983

07

Vanity is a charlatan. Pride is silent.
Pistis Sophia Unveiled, 1983

07

Someone will speak about certain things because of vanity, yet, will keep silent about them because of pride.
Pistis Sophia Unveiled, 1983

07

Hurt vanity causes frightful suffering. However, hurt pride can cause death. When vanity and pride are united, they can perform monstrosities.
Pistis Sophia Unveiled, 1983

07

When an artist is hurt in his vanity, then he is apt to fall into terribly painful situations. A fruit bearing olive tree is like the one who works on himself and who trusts in the grace of God from all eternity.
Pistis Sophia Unveiled, 1983

07

Then, who is the one that is causing us the suffering, the supreme pain? Is it not perhaps the demon of jealousy? Obviously! Which other demon? The "I" of self-love, which has been mortally wounded. The "I" of self-love is one hundred percent selfish. And what other one? The "I" of self-importance; it feels very important and will say: "I, who am Mr. so-and-so! And this woman comes here with that kind of behavior?" See what terrible pride of Mister self-importance! Or that other one of intolerance, which says: "Out, adulteress; I condemn you, evil

one; I am virtuous, untouchable!" Therein lies the crime within one, and this type of "I's" are the ones which cause pain.

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

07

If someone were to hurt their vanity, what would happen? They would become enemies of that someone, right? Then, are those gentlemen who manage the multitudes, masters of themselves? Do they have an individual mind? It is obvious that they do not, anyone can play with them. But if we were to say a flattering word to one of those representatives of modem art, what would happen? They would radiate with joy, right? Why? Because we have praised them. If the audience does not applaud an artist, it destroys him, because that artist has no individuality, he depends on that audience. This is how, in every respect, we show our own weakness.

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

5 PASSAGES · 1 PRACTICE

11 It hurts to be insulted, it hurts to be humiliated

When there is no one inside to be hurt, the insult finds nobody to wound. The passages tie the pain of offence to identification with self-esteem and vanity, and show the one who is not identified forgiving easily and walking out in mended trousers.

A PRACTICE

When one, for example, does no t become identified with an offender, one forgives him, loves him, the offender cannot hurt him; and if someone hurts one's self-esteem, but one does not become identified with self-esteem, it is therefore clear that one cannot feel any pain since it does not hurt one.

The Revolution of the Dialectic

If one does not become identified with vanity, one does not care about walking on the street even if with mended trousers. Why? Because one is not identified with vanity. If we first of all become identified with ourselves and then with the vanities of the exterior world, then we cannot forgive; let us remember the Lord's prayer: "Forgive us our trespasses as we forgive those who trespass against us..." But I say something more, it is not enough to simply forgive, but we also have to cancel the debts. Someone could forgive an enemy but would never ever cancel the debts. We have to be sincere, we need to cancel...

The Revolution of the Dialectic

We suffer horribly and we answer the insult with an insult, but if there is no one to get hurt inside here, who would answer?

The Fifth Gospel

Suppose an insulter insults us, hurts our self-love. We suffer horribly and we answer the insult with an insult, but if there is no one to get hurt inside here, who would answer?

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

07

Let us suppose that the insult had words that were going to hurt our self-love, but if the "I" of self-love does not exist, who would suffer? Suppose the words were meant to slander us, to say that we are thieves. Let us suppose that we, in reality and in truth, are not thieves in the first

place, and secondly, well, we do not have the "I" that loves itself so much, that of self-love. Who would suffer?

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

07

As long as one identifies with oneself, one cannot forgive anyone. It hurts to be insulted, it hurts to be humiliated, it hurts to be despised. Why? Because one has the "I" of pride, one has the "I" of self-love in there, very much alive; and as long as he has the "I" of self-love, it hurts when another person wounds his self-love. Thus, if we do not identify, then it is easy for us to forgive, and moreover, I say, to cancel the debts, which is better.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

Part Five – He enjoys the applause

8 PASSAGES · 1 PRACTICE

1 Works in order for others to applaud him and admire him

The hunger to be seen: the I that wants to rise, show off, take the front seats and hear the applause, like the singer on the stage at the height of his self-adoration. Conceit is described climbing the ladder over the pain of others.

The man-I wants to occupy the front row seats in the synagogues and in public places. The man-I has no modesty; he says it all, he speaks about everything, he tells everything without any modesty whatsoever. The man-I, like the artist, works in order for others to applaud him and admire him.

The Greater Mysteries, 1956

> *"Vanity of vanities and all vanity."*

The Greater Mysteries, 1956

07

A PRACTICE

The "I" is formed with the atoms of the secret enemy. This "I" wants to stand out, to rise to the top, to be noticed, to climb to the top of the ladder, etc. But, you must recognize your own misery, and to praise and worship the Lamb.

The Aquarian Message, 1960

07

The "I" wants to escalate, to rise, to show off, and to make itself noticed everywhere.

Endocrinology & Criminology, 1957

Really, vanity is the living manifestation of self esteem. The 'I' adorns itself in order for others to adore it.

The Revolution of the Dialectic

Yet now the "I" will be alert; his passions will not flourish so easily. He will disguise himself with the appearance of a beautiful child, but now it is more dangerous, more sly; he does not want money but power; he does not want fame but honors from the world, from the human flock; he wants to receive reverence from the human flock and to receive kisses on his hand from them, so that they can call him great Prelate or great Master. Now, he writes books, dictates lectures and enjoys talking about his great deeds. As the actors from theatres, he enjoys the applause. He always has a philosophical excuse to amend all of his evil actions. He shaves his crowned head or lets his beard and hair grow long; he dissimulates sanctity in all of his moods;

he disguises his anger with severity and his pride with beggar's attitudes; he undresses himself without shame in order to show his great powers, and in gatherings he always craves for the first chairs of the first row. Nevertheless, for God there is neither space nor time. But while the human being awakens from his dream of separatism, within which only the impulse of his passion moves to the degree that these are governing the world; he lives dead in regard to God, to himself and to fellowmen. He polishes his personality throughout his reincarnations; thus, his body and face become beautiful or ugly according to his deeds (read The Picture of Dorian Grey by Oscar Wilde). Only his eyes are slowly changing and he leaves the unmistakable seal of his way of being, thinking, feeling and loving in all of that which he does. Then, one day tired of his painful pilgrim life over the earth, he stops, turns and goes back towards his Beloved One. The liberation of this type of human is what the Divine Master Jesus Christ refers to in the parable of the Prodigal Son.

Christic Aztec Magic, *1973*

07

The Ego wants to rise, to climb to the top of the ladder, so that he then can boast of himself, to show that he is somebody in life, etc. The 'I' is a pretender, mischief-maker, prankster, troublemaker, trickster, friend of plot and conspiracy, sly, obscure, dangerous. 41. Hail, thou, Spirit, whose head is holy, who comest forth from thy cavern, I have not increased my wealth through illicit ways.

Parsifal Unveiled, *1970*

07

All of us human beings, deep within, are narcissists, in love with our own selves. Observe a singer on the theater stage: he is madly in love with himself, he adores, idolizes himself, and when applause pours on him, he reaches the climax of his self-adoration, for that is precisely what he wants, what he aspires to, what he awaits with infinite thirst. Really, vanity is the living manifestation of self esteem. The 'I' adorns itself in order for others to adore it.

The Revolution of the Dialectic

07

Many mistaken causes and effects are processed with conceit and vanity. The conceited one wants to climb up to the top of the ladder, to make himself noticed, he wants to trample on honors, dignities, hearts and feelings, without any interest in the pain of others.

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

7 PASSAGES · 2 PRACTICES

II It wants everyone to call it a Master

Vanity turned toward spiritual rank. Divine titles, degrees, initiations and the name of Master are coveted as eagerly as worldly honours, and the student who begins to see the inner worlds is warned of the danger.

A PRACTICE

10. Persevere, oh Arhat, be cautious, be prudent and do not become conceited with the vertigo of heights.

Igneous Rose, 1954

In its more complicated forms, the "I" becomes subtly covetous; it no longer covets nobility titles, but it covets divine titles. It wants everyone to call it a Master, it wants hierarchic and esoteric titles, and it loses very long infinite eternities caught up in the karma of the worlds. It no longer covets gold or silver, but it covets occult powers. It no longer covets honors and greatness, but it covets initiations and degrees. It no longer covets lordships or earthly kingdoms, but it covets internal kingdoms, lordships and majesties in the superior worlds. It enjoys governing paradises and although it may seem incredible to you, it even gets to feel jealous of its own divine hierarchy arid becomes an ineffable tempter. It enjoys governing worlds and suns, and offers its edens to the bodhisattvas of compassion. It no longer wants to rest on soft beds and in comfortable earthly mansions, but it longs to rest in the ineffable bliss of Nirvana. These beings do not like the narrow, hard and difficult path. It enjoys itself in nirvanic, celestial rests, while poor humanity suffers and cries. They also offer us their seductive paradises in order to impede for us the entrance to the Absolute.

The Greater Mysteries, 1956

07

Nowadays, the whole world wants to be a great lord and sit in the front seats of the synagogues; they all want to be great avatars and great Masters; no one feels like being a child. They all know too much; they preach those teachings but they do not apply them. None of them wants to have a child's mind; it does not please them. The brothers of the different schools, orders, lodges, etc. are bookworms; they believe that they know a lot and becoming a child even seems ridiculous to them. But, they auto-declare themselves to be like children, just out of pride; that is the present humanity. They all say that they are famous reincarnations. No one wants to be less, no one wants to be the least of all. In order to receive the Crown of Life, one must have a child's mind.

The Greater Mysteries, 1956

Do not say, "I have so many Initiations," "I have these and those Powers," because that is arrogance and vanity.

Esoteric Course of Kabbalah

One of the gravest dangers that attack the devotee is vanity and pride. Many students fills themselves with pride and vanity when they begin to perceive the reality of the supra-sensible worlds. They then qualify themselves as masters, yet they have not achieved the complete development of their internal powers. They begin to mistakenly judge others, based on their incomplete clairvoyant perceptions.

The Yellow Book, 1959

07

It is useless for us to be conceited about ranks, honors, diplomas, money, vain subjective rationalism, aforementioned virtues, 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

07

A PRACTICE

Avoid those who sell Initiations. Remember, good devotee, that Initiation is your own life. "If you want initiation, write it upon a staff." He who has understanding, let him understand, for here, there is wisdom. The path of initiation is represented by the life, passion, death, resurrection and ascension of our adorable Savior. Remember that the "I" does not receive Initiations. Do not boast about Initiation. Do not say, "I have so many Initiations," "I have these and those Powers," because that is arrogance and vanity. Only the Innermost receives Initiations. You, unfortunate man, are no more than the sinning shadow of the one who has never sinned. Endeavor to die in yourself more and more, so that in you the Son of Man is born.

Esoteric Course of Kabbalah

14 PASSAGES · 7 PRACTICES

III I am not more because they praise me

Flattery and its remedy. He asks for no praise, warns that betrayers were great adulators, and teaches that praise is an impression which comprehension of one's own smallness can transform before it turns into vanity.

We are not interested in anyone's money, nor are we interested in monthly fees, or brick temples, of cement or clay, because we are conscious visitors in the cathedral of the soul and we know that wisdom is of the soul. Flattery tires us, praises should only belong to our Father who is in secret and watches us minutely.

Zodiacal Course, 1951

A PRACTICE

The disciple who wants to enter the narrow, strait and difficult path that leads to the Light has to withdraw from all the flattery of the world. The truth, although harsh, is our best friend.

The Greater Mysteries, 1956

07

The poet imagined everything but an insult. Great was his surprise when with a compassionate look and furrowed brow the saint closed the door saying to the poor poet, "Go away my friend, go, go… Such things do not please me, I abhor flattery… The vanities of this world disgust me, this life is illusory… I follow the path of humility and modesty." The poor poet, wanting only some change, instead got an insult from the saint, a hurtful word, a slap in the face, and with his aching heart and his poetry torn to pieces he passed slowly...slowly...slowly...through the streets of the city.

Fundamental Education, 1970

07

Beloved brethren, I have the high honor of inviting you to a constant epistolary interchange, but please I beg you, I beseech you, do not send me any type of praise, adulations or cheers.

The Solar Bodies, 1968

07

Remember, that all of them who betrayed us in the past, they really were tremendous adulators.

Runic Magic, 1969

07

A PRACTICE

Every human being is motivated by the sexual impulse. Everybody wants to be appreciated. If you want to be surrounded by good circumstances for the crystallization of your business, then recognize the good qualities of others. Stimulate the good qualities of your fellowmen, do not humiliate anyone, do not despise anyone. It is necessary to encourage each one in his job, office or profession. By means of appreciation and encouragement we can awaken enthusiasm in all those people that interrelate with us. Learn how to wisely praise your fellowmen without falling into flattery. People feel reassured with the food of esteem. Be gentlemanly; do not criticize anyone. In this way you will form the favorable atmosphere for the crystallization of your business. The sincere appreciation of the merits of one's fellowman is one of the greatest secrets of success.

Introduction to Gnosis

07

Truly, we are not more because they praise us, neither are we less because they condemn us, because we are always what we are Salvation within the Truth is radical.

Pistis Sophia Unveiled, 1983

That is, we are not the owners of ourselves, we are mere puppets moved by everyone, victims of all our fellow men.

The Fifth Gospel

A PRACTICE

It is worthwhile to discover what flatters us, what satisfies our vanity. This will show us the foundations we depend upon.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

No one could put a tree, a chair, a palace or a rock into his mind. Everything reaches our mind in the form of impressions, that is all; the impressions from a world which we call exterior and which is really not exterior as it is believed. It is undelayable that we transform impressions through comprehension. If someone greets us, praises us, how could we transform the vanity which this or that flatterer could provoke in us? Obviously, the praises, the flattery are nothing but impressions which reach our mind and the latter reacts

in the form of vanity; but if those impressions are transformed, vanity becomes impossible. How could the words of a flatterer be transformed? By means of comprehension. When one really comprehends that one is nothing but an infinitesimal creature in a corner of the Universe, one immediately transforms by oneself those impressions of praise, flattery, into something different; one converts such impressions into what they are: dust, cosmic dust, because one comprehends one's own position. We know that the Galaxy in which we live is made up of millions of worlds. What is the Earth? It is a particle of dust in the infinite. And if we were to say that we are some organic microorganisms of that particle, then what? If we were to comprehend this when were flattered, we would carry out a transformation of the impressions related to the praise and flattery or adulation and as a result we would not react in the form of pride. The more we reflect on this, more and more we will see the necessity of a complete transformation of impressions.

The Revolution of the Dialectic

07

A PRACTICE

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

07

They want to see us happy? They give us a few pats on the shoulder and some flattering words in the ear, and we would be content. They want to see us full of anger? They tell us a word that hurts our "I" of self-love; they tell us any hard word and they will also see us offended, angry.

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

07

On a certain occasion, I had the physical body of Thomas a Kempis. I wrote, in a book called The Imitation of Christ, the following sentence: "I am not more because they praise me, nor less because they reproach me, because I always am what I am." That is clear, everything has double sides: praise and reproach, triumph and defeat, everything has two sides.

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

07

A PRACTICE

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

The Fifth Gospel · The Word and the Sacerdotal Magisterium

07

A PRACTICE

Do they want to see us happy? Give us a few pats on the shoulder and we are happy. But if that someone feels like seeing us sad, he tells us a few harsh words, hurts our self-love and we immediately make a long face. That is, we are not the owners of ourselves, we are mere puppets moved by everyone, victims of all our fellow men. Why? Because we have not learned to transform impressions. One has "to learn to receive with pleasure the unpleasant manifestations of our fellow men". Therein lies the ultimate key for the transformation of impressions.

The Fifth Gospel · The New Generations Facing Gnosis · *Message directed to the Gnostic youth – Mexico City*

Part Six – The truly humble Boddhisattwa never praises himself

8 PASSAGES · 8 PRACTICES

I Do you comprehend that you are vain?

The practice of self-observation applied to vanity. Daily questions on what flattered one, when one felt superior and when one's vanity was hurt lead to the discovery of the I of self-esteem behind each incident.

A PRACTICE

Have we perhaps reflected that we have not only become identified with the exterior but also with that which is vanity and pride? For example: Did we triumph today? Did we triumph over the day or did the day triumph over us? Are we certain that we did not become identified with a morbid, covetous, proud thought, with an insult or a preoccupation or debt, etc.? Are we sure that we triumphed over the day or did the day triumph over us?

The Revolution of the Dialectic

A PRACTICE

Nevertheless, such a type of observation must not be something merely theoretical. We must be practical and observe ourselves closely in a direct way from instant to instant. When one begins to comprehend his own misery and nothingness, when one abandons the delirium of grandeur, when one discovers the foolishness of so many academic degrees, honors and vain superiorities over our fellowmen, then it is an unmistakable sign that one is beginning to change.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

07

A PRACTICE

Do you recall at what time your vanity was hurt by someone? Your pride? What was it that upset you the most during the day? Why did you have that vexation? What was its secret cause? Study this, observe your head, heart and sexual center...

Treatise of Revolutionary Psychology, *1975*

By means of self-observation one discovers all the processes of vanity and conceit.

The Fifth Gospel

A PRACTICE

Any annoyance, any incident can lead us through inner self-observation to the discovery of any "I," whether it be of self-esteem, envy, jealousy, anger, covetousness, suspicion, calumny, lust, etc.

Treatise of Revolutionary Psychology, *1975*

07

A PRACTICE

One has the "I" of self-love within, and if someone displays some of those inner defects, obviously, we do not like that person. So, instead of us making objections against that person, protesting, arguing, we [should] rather explore ourselves to know what is that psychic element which we carry inside us and which causes that antipathy.

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

07

A PRACTICE

We need to make ourselves conscious, self-conscious of our own thoughts, of our own feelings and of the effects that other human beings produce in us. When one comprehends the necessity to become self-conscious, he will then be dissolving the factors of conceit and vanity, as well as those of jealousy and worries. A transformation is processed. Obviously, this would lead us to the awakening. That would be fundamental, awakening is radical.

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

07

A PRACTICE

It is lamentable that many, in reality and in truth, do not have continuity of purposes. Some persevere for some time and then they get tired, they abandon the work upon themselves, and they do not achieve, in fact, any transformation. To achieve it, the continuity of purposes becomes indispensable. We need to live in a state of continuous self-observation, continuous... By means of self-observation one discovers all the processes of vanity and conceit. Then he already can, with this data, work upon them, work upon all of that, upon that vanity and that conceit, pulverize them.

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

11 PASSAGES · 8 PRACTICES

11 Never feel important and you will be important

Self-importance studied as an I of its own. Talking about oneself, feeling important and boasting of progress in the Work, even believing oneself a good Gnostic, are to be comprehended in meditation and dissolved, and he counts himself a humble servant.

A PRACTICE

It is necessary to abandon the bad habit of talking about ourselves at every moment. It is urgent to employ the verb to strengthen and encourage the good qualities of our fellowman. The gnostic student should abandon the terrible habit of talking about himself and telling the story of his life at every moment. The man or woman who only talks of himself or herself becomes unbearable. Persons like this fall into misery because people become tired of them.

Introduction to Gnosis

A PRACTICE

Intelligently insinuate what you want, but do not say, "I want." Remember that others are not interested in what you want. Let others prepare your idea as if it was theirs; provide the elements for that preparation, provide them very intelligently. Let others elaborate your ideas. You can be sure that others feel good elaborating your ideas. People like to feel important; that is the weakness of the "I." Exploit that weakness. Never feel important and you will be important. Try to dissolve the "I" and you will be truly happy. All success in life depends on the ability you have to deal with other people. It is necessary to abandon egotism and to develop Christ-centrism. It is urgent to work for the common good. It is indispensable to dissolve the "I" and to always think as "we." The term "we" has more power than the egotistical "I"

Introduction to Gnosis

07

A PRACTICE

As we advance in the practice of these psychological teachings. We should avoid falling into another psychological error which is that of becoming boastful; we should also not become conceited in order to triumph in the Great Work and in evident self-reflection.

The Revolution of the Dialectic

07

A PRACTICE

When we get home, we must immediately concentrate profoundly on the fact of the incident, and if we delve into the underlying motives that made us act in that way and in that manner, and that made us scold the employee, the lad, because he did not bring us what we had asked for, we come to discover our own self-importance, that is, we have come to think that we are very important.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

A PRACTICE

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

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

In reality, there is no basis for our self-importance because we are nothing; each one of us is nothing but a vile worm of the mud of the earth.

The Fifth Gospel

A PRACTICE

In order to disintegrate them, we will have to concentrate on the Divine Mother Kundalini, to implore her, to beg her to reduce them to dust. But first, a defect will have to be comprehended –let's say anger–, and afterwards, after having comprehended it, we then beg the Divine Mother Kundalini to eliminate it. After that, we comprehend impatience, we beg her to eliminate this error. After that, we comprehend self-importance. Why do we think we are important? If we are nothing more than miserable worms of the mud of the earth, on what do we base our self-importance, in what do we lay a basis?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

In reality, there is no basis for our self-importance because we are nothing; each one of us is nothing but a vile worm of the mud of the earth. What are we in front of the infinite, in front of the galaxy in which we live, in front of those millions of worlds that populate the endless space? Why do we feel self-important?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

Disciple: Venerable Master, the vanity of believing oneself to be a good Gnostic, is it a representation that can consequently bottle up a part of the Essence?

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

07

Master: Well, that is a different thing. If one has the vanity to think of oneself as a good Gnostic, it is due to the "I" of vanity. There is no effigy there, there is no representation there. Quite simply, one feels really important; that is all. Let us see...

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

07

A PRACTICE

Today, I have emphasized to you about the work. As homework, I give you the dissolution of the "I" of self-love, –it is fundamental– and of all those other "I's" called intolerance, arrogance, importance – feeling important, none of us is important–. The arrogance, the importance and the intolerance are a hindrance for the love of our fellow men.

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

07

A PRACTICE

Disintegrate the one of self-importance because we are not important; not even I, who am the Founding President of the Gnostic Movement, could consider myself important. I consider that I am a vile worm in the mud of the earth and that is all. I neither think, nor wish to think, that I am greater than you. I am your servant, but nothing more than a servant, a humble servant.

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

18 passages · 16 practices

III One has to annihilate that "I" of self-love

The work on self-love itself. He reconstructs the scene in which self-love was wounded, finds the I responsible, and asks Devi Kundalini Shakti to reduce it to ashes, as he did with his own; self-love removed layer by layer opens the way to seeing others.

A PRACTICE

Whoever wants to dissolve the pluralized I must abandon self-love and over-estimation of self. Those who are overly attached to them selves and like themselves too much will never dissolve the pluralized "I".

The Buddha's Necklace, 1967

A PRACTICE

We have to comprehend, for example, what the process of resentment is, we have to dissect resentment. When one arrives at the conclusion that resentment is due to possessing self-esteem in our interior, we then struggle to eliminate the 'I' of selfesteem. But we have to comprehend it in order to be able to eliminate it, we could not eliminate it if we have not previously comprehended it.

The Revolution of the Dialectic

07

A PRACTICE

In order to be able to eliminate one needs Devi Kundalini Shakti, it is only she who can disintegrate any psychological defect including the I of self-esteem.

The Revolution of the Dialectic

07

A PRACTICE

If we want to become independent from lunar mechanicity, we have to eliminate from ourselves the 'I' of resentment and of self-esteem. When one understands this, one advances on the path which leads to the final Liberation.

The Revolution of the Dialectic

07

A PRACTICE

Another day, no matter which one, another defect arises that we did not remotely suspect. Then we must work on it until we annihilate it. In a meeting of friends, we suddenly find ourselves fighting over something; possibly they hurt our self-love, more than enough reason to work against the "I" of self– love.

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

07

A PRACTICE

Upon arriving home, it is worth laying down on our bed, completely relaxing our muscles, our body, closing our eyes, concentrating on the scene, visualizing it as it happened. Upon visualizing it as it happened, one gets to discover that one felt jealousy, then one has the "I" or the demon of jealousy; one gets to discover that one felt anger, then one has the "I" of anger; one gets to discover that one felt offended, one's self-love was hurt, then one has the "I" of self-love. Obviously, one has discovered that he has three "I's": jealousy, anger and self-love. What to do?

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

07

A PRACTICE

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

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

07

A PRACTICE

When one has discovered who it was that got hurt, then if it was pride, he needs to disintegrate pride; if it was self-love, then he needs to disintegrate self-love. The result of this is that, by disintegrating that, he is freed of pain, as he has sacrificed the pain, and in its place a virtue has been born: that of serenity; he has awakened even more.

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

07

A PRACTICE

Through meditation, superlative analysis comes. One has to reflect, one has to become clear in the mind about what happened for anger to arise; and then one gets to discover that this "I" of anger has other roots: it could have been self-love, it could have happened that someone hurt our self-love, it could have happened that someone hurt our pride, it could have happened that someone hurt our susceptible mind, or that someone hurt our vanity, etc.

The Fifth Gospel ·Intelligent Assimilation of Impressions

A large part of that which is called love -that the men feel for the women and vice versa- is deep down nothing more than an extension of self-love.

The Fifth Gospel

A PRACTICE

Let us suppose that we had to go through a situation of jealousy. That some person X suddenly finds his wife talking very quietly, very quietly, in any corner of the house with another person. That event is in truth not pleasant at all, but magnificent for self-discovery. Possibly, during the event not only jealousy arose; possibly, there was anger, complaints to the woman, maybe spite; the "I" of self-love could have felt hurt, offended, because people love themselves so much... Anyway, what should we do?

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

07

A PRACTICE

Then, visualizing, we will gather psychological data: we will find the "I" of jealousy as the first one in action; secondly, that of tremendous anger; thirdly, that of self-love, mortally wounded. Once those three who entered into action in the scene have been discovered, they will have to be worked on immediately: they will have to be dissolved. Once comprehended, there is no other alternative than to reduce them to ashes. One will enter to work, in any case immediately, in the Ninth Sphere or possibly alone.

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

07

A PRACTICE

Certainly, people love themselves too much; that "I" of self-love is deeply entrenched in everyone. If they give us pats on the shoulder, we smile delightfully, and if they tell us some humiliating little word, we become serious and terrible. One has to annihilate that "I" of self-love; it is the third one that has to be charged, at that moment, with all the power of the Divine Shakti. To continue in subsequent days or nights the same work until the three colleagues of such a fatal scene are annihilated.

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

07

In the protest there were words that were, not of a grotesque type, but quite ungrateful. I did not feel anger, due to the fact that I had dissolved it; but some pain in the heart, yes. I immediately devoted myself to meditation to know what this pain which I had felt in my heart consisted of, and I could clearly verify the crude realism of an "I" of self-love which had been wounded.

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

07

A PRACTICE

When I discovered, precisely, the "I" of self-love, which was very well hidden among the deepest folds of my psyche, I felt great pain, I had to go through a great emotional crisis, I suffered a lot, and I truly repented. So I got Devi Kundalini-Shakti to pulverize that undesirable element.

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

07

A PRACTICE

So, my dear brothers, to be able to eliminate, we need to appeal to Devi Kundalini-Shakti. Only she can disintegrate any psychological defect, including the "I" of self-love. Are you sure that you are not resentful toward someone? Who among you is sure that he is not resentful? Who among you is sure that he is not doing calculations? Who?

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

07

A PRACTICE

That of: “Don’t do to others what you don’t want done to yourself” can translate as: “Make yourselves conscious of others and of yourselves.” If a person does not see things from the others’ point of view, he inevitably fails, he will never be able to consciously love anyone. But to see things from the point of view of others we have to put aside self-love.

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

07

Unfortunately, people have been made in accordance with the model of self-love. It is obvious that we must eliminate from ourselves, layer by layer, the different aspects of self-love. A large part of that which is called love –that the men feel for the women and vice versa– is deep down nothing more than an extension of self-love. It is very difficult to eliminate self-love from ourselves. The “I” of self-love must be disintegrated, must be annulled, must be reduced to ashes, if we truly want to learn to see the point of view of others.

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

07

A PRACTICE

Even if I get annoying due to certain repetitions, I must tell you that we have to learn to love our fellow men. We could not love them if we did not understand them; we could not understand them if we do not make ourselves conscious of them; we could not make ourselves conscious of them if we do not make ourselves conscious of ourselves; and one cannot become conscious of oneself if one is not capable of eliminating the “I’s” that I talked about this evening: self-love, intolerance, arrogance, which cause so much harm. Comprehend, disintegrate that class of elements.

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

9 PASSAGES · 6 PRACTICES

IV We will also sacrifice vanity

Instructions to depart from zero: abandon mystical pride and mythomania, burn vanity in the sacred fire, and dissect conceit and vanity as dense factors of the false personality until both are dissolved.

A PRACTICE

See the sacred fire that was detached from your chakra Muladhara rise upwardly, penetrating and enveloping your entire body; thus burning your negative habits like: laziness, assumption, fear, loquacity, anger, envy, malignity, vanity, etc. Then finish your meditation concentrating on the following words of the Apostle Paul: There is an animal body, and there is a spiritual body and repeat like him: Nevertheless I live; yet not I, but Christ lives in me. From now on try to make this state of consciousness the diapason that inspires all the acts of your life.

Christic Aztec Magic, 1973

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

07

A PRACTICE

Beloved ones, depart from zero, you must abandon mystic pride, mythomania, that tendency of considering yourselves super-transcended.

Runic Magic, 1969

07

Truly, you only possess the lunar bodies and the animal ego, that is all. Then, why do you fall into mythomania? Your soul, your Essence, is bottled up asleep within the 'I'. Then, on what is your mystic pride based on?

Runic Magic, 1969

If we slay the "I"s of pride, of vanity, of conceit, of self-importance, the ridiculous scenes of these defects will draw to a close for lack of actors.

The Great Rebellion, 1975

If we slay the "I"s of pride, of vanity, of conceit, of self-importance, the ridiculous scenes of these defects will draw to a close for lack of actors.

The Great Rebellion, 1975

07

A PRACTICE

So, let us not be filled with conceit, because that defect is the worst enemy of the dissolution of the psychic aggregates.

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

07

A PRACTICE

It is necessary for us to resolve to destroy the false personality. This is possible if we make a dissection of jealousy, of vanity, of the "I's" of worries, of pride, etc. When one comprehends that conceit is one of the densest factors of the false personality, he resolves to make a dissection of that element and radically dissolves it.

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

07

Obviously, my dear brothers, we need to provoke a change in ourselves. If a mage, by a work of magic, dissolved vanity and conceit, people would find themselves totally transformed. Unfortunately, they would not know what to do, they would find themselves disoriented, they would not find meaning in life, they would commit suicide, they would die. And nevertheless, one has to dissolve those two ingredients: conceit and vanity.

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

07

A PRACTICE

Master: Well, we have to start by sacrificing conceit. Start by becoming conscious that we are nothing but miserable worms of the mud of the earth. We will also sacrifice vanity, because, really, we are nothing more than miserable worms of the mud of the earth, there is nothing to be proud of. Sacrifice the worries that are completely useless, turn them into dust. What good are they to us? Sacrifice jealousy that leads us into error, to slander and to crime.

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

14 passages · 3 practices

v Vanity destroys the possibilities of illumination

What vanity closes and what opens when it dies. The aggregates of vanity bar relation with the Being and the Grace of the Father; in their place stand the humble Bodhisattva who calls himself a nobody and the peasants in whom no wish to stand out remained.

(Those who become fatuously proud of their wisdom, those who praise themselves, are like the idiot who, on top of a solitary tower, begins to scream and praise himself... Those who are really wise, instead of criticizing their fellowman, let them show by good conversation, their deeds and with humility and meekness, their wisdom).

Logos, Mantram, Theurgy, *1959*

The truly humble Boddhisattwa never praises himself. The humble Boddhisattwa says: I am just a miserable slug from the mud of the earth, I am a nobody. My person has no value. The work is what is worthy.

The Aquarian Message, *1960*

07

Certainly, I could evidence until satiety and without a doubt that already nothing that could be called 'I', 'myself', existed within these human creatures, these men were completely dead. I did not see within them the desire of standing out, of ascending, of climbing until the top of the ladder and wanting to boast of themselves, etc. These creatures had no interest in their existence, they only wanted the absolute death, to lose themselves within their Being, that is all.

Runic Magic, *1969*

07

Those who worship their 'beloved ego' will never find Pistis Sophia.

Pistis Sophia Unveiled, *1983*

07

The proud, the conceited, and the vain ones, can never wisely relate with the superior part of the Being.

Pistis Sophia Unveiled, *1983*

07

The Lord rejects those who latch onto vanity.

Pistis Sophia Unveiled, *1983*

07

A PRACTICE

The Lord helps those who fight for the disintegration of the psychic aggregates of vanity. In no way could it be possible to keep correct relations with the Intimate Lord and with all the independent and Self-conscious parts of the Being, if we do not previously annihilate all the psychic aggregates of vanity.

Pistis Sophia Unveiled, 1983

We must work on ourselves and deliver our Spirit to our Interior God. The Intimate Christ withdraws from vanity.

Pistis Sophia Unveiled, 1983

Vanity destroys the possibilities of illumination.

Pistis Sophia Unveiled, 1983

07

Illumination is grandiose; yet, it is possible only by annihilating the psychic aggregates of vanity.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

We must work on ourselves and deliver our Spirit to our Interior God. The Intimate Christ withdraws from vanity.

Pistis Sophia Unveiled, 1983

07

The one who does not trust in the help of God, but in his material wealth and who has developed the psychic aggregate of vanity, falls into the abyss of perdition.

Pistis Sophia Unveiled, 1983

07

The aggregate or psychic aggregate of vanity impedes the correct relation with the superior parts of the Being.

Pistis Sophia Unveiled, 1983

07

A conceited, vain, or proud person cannot consciously know how to take advantage of the Grace, the Light-Power that comes from the Father.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

Thus, before receiving the Grace of the Ancient of Centuries, we must disintegrate the psychic aggregates of mystical pride, mystical conceit and mystical vanity. Let us then make a complete differentiation between mystical prides, mystical conceit and mystical vanity, and the common and current pride, conceit, and vanity. Mystical pride, conceit and vanity are related to the Initiates, Adepts and simple aspirants.

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How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for every form of the words: *vanity*, *self-love*, *self-esteem*, self-importance, self-sufficiency; for their kin: the vain person, hurt vanity, flattery and applause, mythomania, conceit, boasting and showing off; and for the phrases he uses when he teaches it without naming it: the beloved ego that adores itself, feeling oneself important or superior, wanting to be admired, titles and fame, dress and the mirror, praising oneself, the superior "I". His own chapter *Self-Esteem* in *The Revolution of the Dialectic* and the opening of *The Beloved Ego* in *Revolutionary Psychology* were offered whole. Bare *vain*, *mirror*, *fashion*, *praise* and *pride* were measured and narrowed first, because most of them are something else. That returned **617 candidate paragraphs in 43 books**. Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 95.3% of the time and on the class 88.0%, and a third reader, who saw neither verdict, settled the 29 they did not. Where a kept passage began in the middle of his sentence, the 33 paragraphs before it were read the same way. 225 were judged printable and **207 passages are printed here**; the rest are recorded with the reason each was set aside.

What was set aside. 112 paragraphs where vanity or self-love is named in passing and the subject is elsewhere; 81 where the word is something else (*vain* meaning futile, the vanity of the world, the Superior Self of the Being, the mirror of the mind); 47 that belong to a finished work, Pride first among them; 23 of narrative; 13 of polemic; and 3 headings. One hundred and thirteen more were judged marginal.

Some of it is spoken, not written. 53 of these passages come from the two *Fifth Gospel* volumes, across 22 named lectures.

Nothing of his is changed. Six misreadings of the scanner were mended — a word split in two, a letter for a letter — and each is recorded in the build record. Four paragraphs were set aside at the last because the same words stand in the same section from an earlier book, and 14 were taken into the passage before them, of which they are the second half.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 34 ranges run over more than one paragraph.

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

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 57 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.