

Altruism and Charity

against Greed and Selfishness

Charity as conscious love; the altruism that takes the place of greed and selfishness; giving without seeking a reward; serving humanity; the sacrifice for humanity; good deeds before the Law; and the Christ who is born of it, in his own words, from the fifty-two books

198 PASSAGES 37 BOOKS 22 SECTIONS 7 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, so anything on this page can be found again in the source.

He teaches it as living for others instead of for the "I": charity understood as conscious love and not as display, giving without asking anything back, serving the neighbour and the poor, and the sacrifice for humanity that is the third factor of the revolution of the consciousness. These passages gather what he says of it. Its opposites, greed and selfishness, are named only where he sets the giving against them; the egos themselves are gathered in *Greed* and *Selfishness*.

The first part is what charity is, and what it is not: *"Sacrifice for humanity is charity and love very well understood." "Conscious charity is the miraculous balm that can console our pained heart."*

The second part sets altruism against greed and selfishness: *"If one eliminates the defect of selfishness, in its place the wonderful virtue of altruism will crystallize in our human person." "When egoism dies, without any effort the precious flower of altruism is born in us."*

The third part is the giving itself, without seeking a reward and without judging: *"Give all that you have left to the hungry and sacrifice all your efforts in favor of others." "…it came out of their hearts in a spontaneous and pure way."*

The fourth part is the service of humanity, the neighbour and the poor: *"Only the longing of humbly serving this poor suffering humanity is what motivates me." "The Initiate serves the Intimate Christ and the neighbor with infinite love."*

The fifth part is the sacrifice for humanity and the Bodhisattva who makes it: *"We need to sacrifice ourselves for humanity, give up to our last drop of blood for mankind." "To follow the Christ is equivalent to sacrificing oneself for humanity, to give one's life so that others may live."*

The sixth part is good deeds before the Law, the debts they pay and the capital they make: *"…one does not only pay with pain, one may pay by doing good." "Doing good, is always good business."*

The last part is what it reaches, the Christ born in the one who gives: *"The law of the Solar Logos is sacrifice for humanity." "The one who sacrifices himself for humanity attains the Venusian Initiation."*

What is in it

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THE MAP

Seven parts: what charity is, altruism against greed and selfishness, giving, serving humanity, the sacrifice for humanity, good deeds before the Law, and the Christ born of it

Tap a part to go to it. Below, two open hands holding out a loaf, a heart above them with its rays going outward; the caption is his own words, from the passage it links to.

Charity is conscious love
PART ONE · 36 PASSAGES

The natural thing is altruism
PART TWO · 24 PASSAGES

Love is law, but conscious Love
PART THREE · 16 PASSAGES

The longing of humbly serving this poor suffering humanity
PART FOUR · 24 PASSAGES · 1 PRACTICE

We need to sacrifice ourselves for humanity
PART FIVE · 40 PASSAGES

Do good deeds to pay your debts
PART SIX · 46 PASSAGES · 3 PRACTICES

The incarnation of the Christ in man
PART SEVEN · 12 PASSAGES

THE OPEN HAND



"The warmth of charity opens all the doors of the heart"
The Perfect Matrimony, 1966

♡ Part One – Charity is conscious love

7 PASSAGES

1 Charity must be well understood

Here the sacrifice for humanity is defined as the practice of universal charity, and charity as love that is well understood. Charity is called conscious love, the warmth that opens the doors of the heart, and giving one's life for one's fellow man is its measure.

It is urgent to pass through the mystical death. It is necessary to make soul and Spirit. It is essential to sacrifice for humanity, which is the practice of universal charity. Everyone who travels this Path inevitably reaches triple intimate self-realisation. It is urgent to give all human beings these teachings. It is necessary to sacrifice for all people. Charity must be well understood. We must die. We must be born. We must give our lives for our fellow man.

CHRISTMAS MESSAGES, *1952-66*

Sacrifice for humanity is charity and love very well understood. The schools which teach the ejaculation of semen, even when they do this in a very mystical way, are really black schools, because the Kundartiguador Organ is developed with such a practice. The schools which teach the connection of the Lingam Yoni without the ejaculation of semen are white schools, because this is how the Kundalini rises through the medullar canal.

CHRISTMAS MESSAGES, *1952-66*

The third basic factor for the revolution of the consciousness consists in sacrificing oneself for humanity, of showing the Path to others; that is charity correctly understood; that is love. We have explained a lot and we have said a lot in our past messages about the three basic factors for the revolution of the consciousness, but people are lukewarm and Christ said, “I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.” (Revelations 3:15-16) The pseudo-esoterists and pseudo-occultists react before the three factors of our Fifth Gospel; each one according to their age, mental conditioning, prejudices, passions, weaknesses,

etc. People who are full of sexual potency prefer to begin the work with the Maithuna but forget the death of the 'I' and the sacrifice for humanity.

Christmas Messages, *1952-66*

The warmth of charity opens all the doors of the heart.

The Perfect Matrimony, *1966*

To be born is an absolutely sexual problem. To die is the work of the dissolution of the "I", the ego. Sacrifice for others is Love.

The Perfect Matrimony, *1966*

Whoever follows the Path of the Perfect Matrimony should develop charity. Cruel and pitiless people do not progress in this path. It is urgent to learn to love and always be willing to give even the last drop of blood for others. The warmth of charity opens all the doors of the heart. The warmth of charity brings Solar Faith to the mind. Charity is conscious love. The fire of charity develops the chakra of the heart. The fire of charity permits the Sexual Serpent to rise rapidly through the medullar channel. Whoever wants to advance rapidly on the Path of the Razor's Edge, should practise Sexual Magic intensely and give himself totally to the Great Universal Charity. Thus, by sacrificing himself absolutely for his fellowman and giving his blood and his life for them, he will be rapidly Christified.

The Perfect Matrimony, *1966*

Sacrifice for humanity is universal conscious charity.

Fundamental Education, 1970

To be born is a sexual problem; to die is a matter of dissolving the ego. Sacrifice for humanity is love. People don't like the idea of remaining in the Ninth Sphere for twenty or thirty years for the right to be born in the superior worlds; they do not like dying, dissolving the beloved ego; they do not like sacrificing for humanity. Inner selfrealization is of no interest to humanity, and clearly, nobody can be given what they do not want.

The Buddha's Necklace, 1967

8 passages

11 Works of charity are works of compassion

Altruism and philanthropy are named as virtues the disciple is tested in, and true generosity as wholly unselfish. Feeding the hungry, clothing the destitute, teaching and healing are listed as the works of charity, a granary that should never run out.

The ordeal of water for the Gnostic in the White Lodge is given with the only purpose of knowing what level has the disciple's altruism and philanthropy reached.

The Revolution of Beelzebub, 1950

FIRST: Thou shalt love thy internal God and thy neighbour as thyself.

The Aquarian Message, 1960

True generosity is absolutely unselfish, but can easily be confused with the false, selfish generosity of political "foxes", capitalist swindlers and satyrs who covet women, etc.

Fundamental Education, 1970

Transcendent Axiom: "May the granary of your charity be inexhaustible, and your patience no less inexhaustible than your charity."

Tarot and Kabalah, 1978

Transcendent Axiom: "May the granary of your charity be inexhaustible, and your patience no less inexhaustible than your charity."

Tarot and Kabalah, 1978

I restarted my labour by performing charity. It was necessary for me to help a poor soul inside the Monastery, who had knocked on our doors in search of

light.

My Return to Tibet, *1969*



"Ask and it shall be given unto you, knock and it shall be open unto you" This is love… The fire of charity performs miracles.

My Return to Tibet, *1969*



Conscious charity is the miraculous balm that can console our pained heart.

The Social Christ



It is good that you know that works of charity are works of compassion: give food to the hungry, give a drink to those who thirst, clothe the destitute, teach those who do not know, heal the sick, etc. 5. Could you tell me when one must do a charitable work and when not to, and for whom?

Beyond Death

12 PASSAGES

III Love God above all things and your neighbor as yourself

Love of the neighbour begins with respect for his beliefs and a charitable word. To love one's fellow men one must first understand them, put oneself in their place and become conscious of them, which requires dissolving self-love, intolerance and arrogance.

You must be charitable. We sin against Christian charity when we criticize the religion of others. Cultivate respect and veneration.

The Aquarian Message, 1960

Respect your neighbour's beliefs. Respect the religion of your neighbour. Do no t force anyone to think your way. Do not criticize. Remember that each head is a world. Do not sin anymore against the charity of Christ.

The Aquarian Message, 1960

The perfect male speaks words of perfection. The gnostic student who wishes to continue on the Path should get accustomed to controlling his language. He should be charitable with the pious handling of the word.

Logos, Mantram, Theurgy, 1959

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

Logos, Mantram, Theurgy, 1959

To love our neighbor is indispensable; however, in the esoteric work, if one does not firstly learn how to place his own self in the position of another person, such a one cannot love others.

Treatise of Revolutionary Psychology, 1975

The mechanical antipathy towards another person that we meet for the first time indicates that we do not know how to put ourselves in the place of our fellow men. This indicates that we do not love our fellow men, that we have our consciousness extremely asleep. Do we feel antipathy towards a certain person? Why? Perhaps he drinks? Let us observe him... Are we certain of our virtue? Are we certain of not carrying the "I" of drunkenness within our interior?

Treatise of Revolutionary Psychology, 1975

This indicates that we do not love our fellow men, that we have our consciousness extremely asleep.

Treatise of Revolutionary Psychology, 1975

> *First of all we have to consult the Christic Gospel a little bit. The Great Kabir Jesus said: "By this all will know that you are My disciples, if you have love for one another." There is also another very interesting phrase of the Great Kabir: "Love God above all things and your neighbor as yourself" or "Don't do to others what you don't want done to yourself."*

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

That phrase: "Don't do to others what you don't want done to yourself", could be translated like this: "Make yourselves conscious of the others, that is, of your fellow man and of yourselves." And that other one: "Love one another as I have loved you", could be translated like this: "Make yourselves conscious of others

and of yourselves." "Love God above all things and your neighbor as yourself" can be translated as: "Make yourself conscious of the Divinity within you, and of the neighbor, and of yourself."

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

How could one love his fellow men, that is, understand them, if one is not conscious of his fellow men? We must make ourselves conscious of our fellow men, if we truly want to understand them, and only by understanding them will we feel love for them.

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

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*

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*

Master: Really, love for the fellow man is something which sounds very romantic, very beautiful. “Love each other as I have loved you”, but if we do not understand the words of the Great Kabir Jesus, the phrase is nothing more than just beautiful, that is all.

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

9 PASSAGES

IV They preach charity, but do not practice it

False charity is examined: aspirants who boast of being charitable and flee from the struggle, schools that teach that charity is weakness, alms thrown with self-satisfaction, and the "I" that disguises itself as charitable. A charity that is inverted becomes indulgence of crime.

The “ego”, the “I”, the “self” delights in concealing ambition, placing it in the most secretive recesses of the mind, and then says, “I do not covet anything”, “I love my fellowman”, “I work selflessly for the good of all human beings.” The sly fox politician, the one who knows it all, sometimes astonishes the masses with his seemingly unselfish deeds, but when he retires it is commonplace for him to leave his country carrying so many millions of dollars with him.

FUNDAMENTAL EDUCATION, 1970

The penitent that walks on his knees to the temple, and filled with faith whips himself, apparently does not have ambition for anything and even affords himself the luxury of giving without asking anything of anyone. However, it is clear that he covets a miracle, a cure, and health for himself or for some relative, or else for eternal salvation.

FUNDAMENTAL EDUCATION, 1970

There is not true charity in thousands of aspirants, they presume of being charitable, but when we call on them to struggle for a new social order, they flee terrified or they justify themselves saying that the Law of Karma and Evolution will resolve everything.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

Cruel, merciless, are the aspirants to the Light; they say that they love but they do not, they preach charity, but do not practice it.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

Many schools and colleges teach their pupils that charity is weakness and that they must never give alms.

The Solar Bodies, 1968

Any sense of pity has disappeared. Today it is considered a luxury to have a heart of stone, a flint stone heart. Many schools and colleges teach their pupils that charity is weakness and that they must never give alms. This is how the students become perverse and cruel while sitting at their desks in school.

The Solar Bodies, 1968

The Kliphoth are the Sephiroth inverted, the Sephiroth in their negative aspect, the virtues inverted. For example the qualities of Geburah are rigor, the Law; and inverted are tyranny, dictatorship. A prostitute many times gives herself to men being charitable here we have the principle of the Sephiroth inverted. The charity of Chesed inverted can be indulgence of the crime.

Tarot and Kabalah, 1978

Answer: Distinguished ladies and gentlemen, allow me to inform you that the "I" disguises itself as a saint, as a martyr, as an apostle, as a good husband, as a good wife, as a mystic, as a penitent, as a hermit, as charitable, splendid, etc.

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

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

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

When these poor children of the street arrive at a luxurious mansion pleading bread, the elegant dogs that are better looked after than them, bark and the maid of the house shouts from the door â€œVAGABONDS, GO TO WORK, DONâ€™T ANNOY US, if you continue bothering us I will call the police and they will take you awayâ€ . Sometimes the great gentlemen throw them a coin or the elegant ladies that proudly walk through the streets give them a piece of bread or a sweet, afterwards feeling immensely satisfied at their GREAT CHARITY. We have seen the poor children of the street desperately pleading with the police that follow them to take them away to prison or in the best of cases to an orphanage, which is just as bad as the worst kind of prison. Compassion does not exist for these unhappy children that, orphaned, walk the streets, hungry and naked. For them there are no luxurious colleges or beautiful clothes.

The Social Christ

Part Two – The natural thing is altruism

10 PASSAGES

1 Greed can be transmuted into charity

Greed, the desire to accumulate and the desire to steal are each said to be transmuted into altruism and charity. Generosity has egotism and usury as its antithesis, and the Ego that delights in taking is set against the Being that delights in giving.

Desire of accumulating (greed) is transmuted into altruism.

THE AQUARIAN MESSAGE, 1960

Anger can be transmuted into sweetness. Greed can be transmuted into charity. Lust can be transmuted into love.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

Ignorance is the mother of desire. Desire of killing is transmuted into the science for healing and giving life. Desire of stealing is transmuted into altruism and charity.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

The accumulative desire of greed is transmuted into the happiness of giving everything, even one's life, for the love of this suffering humanity.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

To comprehend the infinite nuances of greed is indispensable so that philanthropy and altruism are born within us. To comprehend lust in all levels of the mind is an indispensable condition for true chastity to be born within us.

FUNDAMENTAL EDUCATION, 1970

He is serviceable, unselfish,
charitable, philanthropic, altruistic,
etc., etc., etc.

Parsifal Unveiled, 1970

The Ego pleases itself with thievery, robbery, pillage, ravishment, abduction, fraud, swindle, deprivation, with borrowing and not restoring, with abusing the trust of others and thus keeping what is not his own, with exploiting the neighbor, with dedicating himself to peculatio n, etc. Yet, the Being enjoys when giving and even when renouncing to the fruits of his actions. He is serviceable, unselfish, charitable, philanthropic, altruistic, etc., etc., etc.

Parsifal Unveiled, 1970

Jupiter, generous as always, munificent and altruist, has to have its contrast beneath the epidermis of the Earth, in the sixth submerged infradimension.

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

What would be the antithesis of generosity? Egotism, usury, embezzlement, that is obvious.

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

Lunar greed is transformed into hope and altruism.

Esoteric Course of Kabbalah

Greed, undoubtedly, many things have awakened greed in us: money, jewels, material things of all kinds, etc. Those things, really, those objects, reached us in the form of impressions. We made the mistake of not transforming those impressions into something different: into admiration for beauty, or into altruism, or into joy for the owner of such and such things, anyway. And, so

what? Well, such untransformed impressions naturally became the "I's" of greed that we now carry within us.

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

14 passages

11 The wonderful virtue of altruism will crystallize

Altruism is not acquired by coveting it: where selfishness is comprehended and eliminated, altruism appears in its place. The cruelty and egotism each person carries show outwardly as the lack of charity for the abandoned, and a better world waits on their end.

People covet the virtue of altruism, but only by deeply comprehending the processes of egoism in the different levels of the subconscious, can we annihilate egoism. When egoism dies, without any effort the precious flower of altruism is born in us.

Christmas Messages, 1952-66

The world of ignorance is governed by fear, hate, greed, and lust. In it wander men and women who are only floating listlessly to and fro upon their passions. Only when the human being comes into the realization of the spiritual verities of life does he then escape from this underworld, from that damned cavern of bats over which Camazotz, who sometimes even kills with his sole presence, hidden, lies in wait for his victims. The sun of truth rises in the human being and illuminates his world when he lifts his mind from the darkness of ignorance and selfishness into the light of wisdom and altruism. A symbol of this state of consciousness in the human being is the pair of eagle eyes that, upon the tarsus feet of Coatlicue, try to see towards the infinite.

Aztec Christic Magic, 1973

Unfortunately for the world, people do not have true generosity. People are only concerned with their own selfish achievements, wishes, successes, knowledge, experiences, sufferings, pleasures, etc., etc.

Fundamental Education, 1970

The sense of cooperation must absolutely replace the horrible battle of selfish competition. It is impossible to know how to cooperate if we exclude the effective and revolutionary principle of generosity. It is urgent to integrally

comprehend—not only on the intellectual level but also in the different unconscious recesses of the subconscious and unconscious mind—that which is the lack of generosity and the horror of selfishness.

Fundamental Education, 1970

That family egotism, that absence of love for our fellowman, those politics of family isolation are absolutely absurd, because they become a factor in deterioration and perpetual social degeneration.

Fundamental Education, 1970

The ultra-modern Lucifer-Prometheus, frightfully devolving in time, has now converted himself into Epimetheus: "The one who sees only after the event" because the glorious universal philanthropy of the first has degenerated itself since many centuries ago into interest and self-adoration.

Parsifal Unveiled, 1970

A-Himsa is the opposite of egotism. A-Himsa is absolute altruism and love. A-Himsa is upright action.

The Revolution of the Dialectic

Selfishness, for example, is something that is out of place because the natural thing is altruism; this is obvious.

The Fifth Gospel

It is necessary to study our own 'I' if we really love our fellowmen. It is indispensable to comprehend that it is only by putting an end to the factors of egotism and cruelty that each of us carries within, that we can create a better world, a world without hunger and fear.

The Revolution of the Dialectic

If one eliminates, for example, the defect or the "I" of anger, in its place the virtue of serenity will crystallize in our human person. If one eliminates the defect of selfishness, in its place the wonderful virtue of altruism will crystallize in our human person. If one eliminates the defect of lust, in its place the extraordinary virtue of chastity will crystallize in our soul. If one eliminates hatred from his nature, in its place love will crystallize in our personality. If one eliminates from the personality, for example, the defect of envy, in its place the joy for the good of others, philanthropy, etc. will crystallize in the human person.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

We ourselves are founding the Institute of Universal Charity, and we are doing it with pleasure in order to serve our fellow men; to help those who truly deserve it: the elderly who cannot work, the widows, the orphans, the helpless, etc. Selfishness, for example, is something that is out of place because the natural thing is altruism; this is obvious.

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

The more we work in the Work of the Father, the more we will be able to experience, in us, that which we are recommending. But if selfishly we do not give to others what we know, we will not be able either to experience one day the transcendental teachings of the Spirit.

The Fifth Gospel · Transcendental Repercussions of Sacrifice

In reality, the cruelty that each human being carries inside expresses itself outside as a lack of legitimate charity for the abandoned. The individual is cruel and evil and so is the society that he has created. When will we see the day in which groups of truly charitable men and women will come together and offer these poor children, elegant and beautiful homes, colleges and resplendent dining

roomsâ€¦WHEN? WHEN? WHEN?...only when we COMPREHEND that we are SELFISH and CRUEL. We should not justify cruelty.

The Social Christ

We should not condemn cruelty. If we justify cruelty we reinforce it. If we condemn cruelty it disappears from the surface of the mind and submerges into the depths of the mind, assuming new characteristics and forms of expression. It is indispensable to PROFOUNDLY COMPREHEND cruelty in all levels of the CONSCIOUSNESS. This is the only way that cruelty will disappear, this is the only way that something new and spontaneous will be born within us, this something is TRUE CONSCIOUS CHARITY.

The Social Christ

If each individual of human society became more UNDERSTANDING and UNDERSTOOD PROFOUNDLY his own cruelty then charity would arise in each heart and this charity would manifest in collective actions and complete reforms of the transport systems.

The Social Christ

Part Three – Love is law, but conscious Love

6 passages

1 Without desiring the fruits of action, without desiring reward

To give away one's goods to the poor and all one has left to the hungry is the instruction. The sacrifice that counts is disinterested, asking nothing in return, and the resentful person who keeps count of his favours has not understood it.

Karma and Dharma: these two oriental terms mean punishment and reward. In a more philosophical form we would say: bad action and bad consequence, and modifying the causes, one modifies the effects, since the effects are nothing else but causes reproduced in another form. Are you going to be made a prisoner? Give freedom to another ! Is your son going to die? Heal your fellowman ! Are you in misery? Give all that you have left to the hungry and sacrifice all your efforts in favor of others. Beg, in prayer, to the Lords of Karma and you will be heard.

Zodiacal Course, 1951

Give away your goods to the poor, give away the last drop of your blood for the sake of this poor suffering humanity, renounce to all happiness. Then, the Immolated Lamb will enter into your soul. He will make his abode within your soul.

The Aquarian Message, 1960

Tamasic Sacrifice is always done against the commandments, without faith, without the Mantrams, without charity towards anyone, without love for humanity, without offering the sacred offering to the Priests or Gurus, etc., etc., etc.

Esoteric Treatise of Hermetic Astrology, 1967

Give away your goods to the poor,
give away the last drop of your blood
for the sake of this poor suffering
humanity, renounce to all happiness.

The Aquarian Message, 1960

The third factor for the Revolution of Consciousness is Sacrifice, but Sattwic Sacrifice, without desiring the fruits of action, without desiring reward; pure, sincere, disinterested sacrifice, giving one's Life in order for others to live and without asking for anything as reward.

Esoteric Treatise of Hermetic Astrology, 1967

When someone who serves as a vehicle of the Being does not work disinterestedly in favor of humanity, he has not understood that he is an equation and an exact formula of every laconic action of the Being. Only the one who renounces the fruits of action, who does not expect any reward whatsoever, who is only motivated by love to work in favor of his fellowmen, has certainly comprehended the Laconic Action of the Being.

The Revolution of the Dialectic

The Lord's Gospel also says: "Blessed are the meek for they will inherit the earth..." This is a phrase that no one has understood. Blessed are, we would say, the non resentful. If one is resentful, how could one be meek? The resentful person lives keeping count: "And I who did him so many favors... I protected him, I did so many deeds of charity for him and look at how this friend has paid me back when I have helped him so much and now he is incapable of helping me!" This is the "accounting" of the resentful.

The Revolution of the Dialectic

11 Charity is one of the most precious virtues

Charity needs no judge to feed the hungry or console the afflicted, yet giving alcohol to a drunkard or money to an addict is charity out of place, the work of a perverse "I" of good. The Universal Charity Institute is to be built from the heart and from facts, as Francis of Assisi and Martin de Porres went door to door.

What would you say about a priest who preaches the Word of the Lord inside a brothel? What would you say about a meek and tolerant male who blesses a gang of assailants attempting to rape his wife and daughters? What would you say about that type of tolerance taken to such an extreme? What would you say about the charitable attitude of a man who, instead of taking food home, shares his money among beggars who have a vice? What would be your opinion of a helpful man who in a given moment lends a dagger to a murderer?

Treatise of Revolutionary Psychology, 1975

One is not a judge to judge; moreover charity does not need a judge. This is a question of common sense. To give food to the hungry is something very human, because even prisoners are given food, if not, they would die of hunger. To give a drink to the thirsty is something very logical, since it would be rather cruel to deny a glass of water to someone who is thirsty. To give a shirt to the destitute is something very natural; to console the afflicted is very human; for those things judges are not needed. But, it would the height of absurdity to give alcohol to a drunkard, or to lend a weapon to an assassin. Love is law, but conscious Love!

Beyond Death

Charity is grandiose! But what about someone who went out to give alms to drug addicts so that they buy drugs, to alcoholics so that they get drunk in the bars, to the greedy so that they continue becoming richer, etc., etc. It is logical that such a precious virtue, like that of charity, when it is out of place, it smells

of insanity, right? Something anomalous, something absurd. However, charity is one of the most precious virtues, but it must always be in its place.

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

Good "I's" do good deeds, but they do not know how to do good deeds. They do good when it must not be done: they give money to a stoner to go and buy more marijuana; they give money out there to a drunkard to keep getting drunk; they give money to a rich person who begs, and things like that. The "I's" of good do not know how to do good.

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*

If all of a sudden we felt like giving money to a stoner for him to take marijuana to others, obviously, we have discovered an "I" of good that we must disintegrate; a charitable, good "I", but which is perverse and which we must reduce to ashes.

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*

To give food to the hungry is something very human, because even prisoners are given food, if not, they would die of hunger.

Beyond Death

We have to speak with love, with universal charity. All the brothers must understand the necessity of being able to love. Everyone must understand that we must serve the entire suffering humanity, without distinction of race, sex, creed, caste or color. All the brothers, from now on, in their respective countries of origin, must gather in national assemblies, duly constituted, to create the

Universal Charity Institute. Where then is our love if we do not know how to do charity? We preach and we do not practice, this is lamentable.

The Fifth Gospel · Paradigm of True Sacrifice

Thus, my dear brothers, it has become necessary to create the Universal Charity Institute at the international level; may national assemblies be summoned again in each country to create the Universal Charity Institute. In this matter, spontaneity, naturalness, comprehension must reign. There exists a strongly marked tendency of the Ego to do projects and projects and more projects. Thousands of projects arrive at me, which, just like that, end up in the trash can. I do not want projects, I want facts and nothing but facts.

The Fifth Gospel · Paradigm of True Sacrifice

There are those who make some extraordinary financial calculations, juggling of the mind to create the Universal Charity Institute, as if such Institute were a matter of calculations, or as if the heart were subjected to calculations. In reality and in truth, what is needed is the heart; when there is the heart, calculations end up being unnecessary.

The Fifth Gospel · The Greatness of Universal Charity · *1st International Council of S. Guadalajara, Jalisco, Mexico – From October 27 to November 4, 1976*

What is missing truly is a Francis of Assisi or a saint like the one from Peru, Martin de Porres, who in reality and in truth distinguished themselves by their charity. These saints were not doing financial projects to create charity; it came out of their hearts in a spontaneous and pure way. We can almost still see that saint, Martin de Porres, with his basket going from door to door collecting bread and clothes to take them to those who needed them. We can almost still see good Francis, our brother Francis of Assisi, taking charity from door to door.

The Fifth Gospel · The Greatness of Universal Charity · *1st International Council of S. Guadalajara, Jalisco, Mexico – From October 27 to November 4, 1976*

So projects are not what is needed to create the Universal Charity Institute. In reality, what is needed is that which is called "love". If there is no money, then we go from door to door begging money to give money.

The Fifth Gospel · The Greatness of Universal Charity · *1st International Council of S. Guadalajara, Jalisco, Mexico – From October 27 to November 4, 1976*

Part Four – The longing of humbly serving this poor suffering humanity

10 PASSAGES

1 To accomplish a mission of service towards all fellowmen

Service without self-interest to poor suffering humanity is set beside chastity as the way forward. The Initiate carries a longing to serve all his fellowmen, the Gnostic doctor needs infinite charity, and helping humanity is distinguished from displaying powers.

28. Only the Path of Chastity and Holiness brings us to the great accomplishments. 29. Only the Path of perfection, the unselfish service in favour of the poor suffering humanity, take us to the ineffable happiness of the NIRVANA.

Christ Will, 1959

To become an Initiate, one has to endure a magical ritual in which the soul, momentarily, is liberated from the four bodies of sin and ascends towards the superior vertex of the triangle of life, from where the soul can contemplate, on one side, his physical-animal life, and on the other side, his spiritual life. From that moment, the Initiate lives with a secret longing within the heart: to accomplish a mission of service towards all fellowmen. From that moment he knows that he is not an animal being but the Innermost incarnated within a body, and that God and the Masters are with him in all the crucial moments of his terrestrial life.

Aztec Christic Magic, 1973

15. What are the Mudras useful for? It is important to transmute the sexual energies by means of Love, poetry, music, and through unselfish service to this poor suffering humanity.

The Mysteries of Fire, 1955

We should not forget that every illness has psychic causes. Insults, irony, thunderous and offensive laughter, evil words serve to cause harm, illnesses, to assassinate, etc. Many parents would have lived a little longer, if their children would have allowed them. Almost all human beings are matricides, parricides,

fratricides, uxoricides, etc., etc. Pity is lacking in students of occultism; they are incapable of sacrificing themselves for their fellowmen who suffer and cry.

Esoteric Treatise of Hermetic Astrology, 1967

One should study out of love towards our fellow man with the desire to serve them better, but one should never study because of fear.

Fundamental Education, 1970

One should study out of love towards our fellow man with the desire to serve them better, but one should never study because of fear.

Fundamental Education, 1970

It is not a crime to separate us from the monster with a thousand heads (humanity) so as to help it in an efficient manner...

The Three Mountains, 1972

Helping humanity is good, but to demonstrate my powers is not good.

For the Few, 1980

The Initiate serves the Intimate Christ and the neighbor with infinite love.

Pistis Sophia Unveiled, 1983

8. The Gnostic doctor must possess infinite charity and infinite sweetness.

Occult Medicine and Practical Magic, 1978

I am not searching for fame, honor or money. Only the longing of humbly serving this poor suffering humanity is what motivates me.

Occult Medicine and Practical Magic, 1978

7 PASSAGES

11 To take these teachings to all people

Bringing the teaching to others is counted as service: the initiated must help those in the public circle and raise the torch. Whoever works on himself but keeps the teaching to himself progresses with difficulty, and one who helped others deserved to be helped.

Humanity develops in two circles, the exoteric and the esoteric. The exoteric is public. The esoteric is secret. The multitude lives in the exoteric, in the esoteric, the Adepts of the Great White Brother hood. It is the duty of all initiated Brothers to help those in the public circle. It is necessary to bring many to the secret circle of the White Brotherhood. The Initiatic Path is a true revolution of consciousness. This revolution has three perfectly defined aspects: first, to be born; second, to die; third, to sacrifice ourselves for humanity to give our life for humanity to struggle to bring others to t e secret path.

THE PERFECT MATRIMONY, *1966*

Everyone who has attained the Second Birth, should sacrifice himself for humanity, should properly raise the torch on high in order to teach others the path that leads to Light.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, *1967*

It is indispensable to know how to love our fellow men, to study Gnosis and to take these teachings to all people.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, *1975*

> *Sacrifice for humanity is to bring the word everywhere, to form Lumisials, to create the World Salvation Army.*
>
> THE FIFTH GOSPEL

If one dedicates himself to the esoteric work on oneself, but does not give these teachings to others, his inner progress becomes then very difficult due to lack of love for our fellow men.

Treatise of Revolutionary Psychology, 1975

Unquestionably, I went through a moment of terrible disorientation; chaos formed in my mind; I was stuck in a dead end. But, fortunately, I was helped. As I had always tried to help others, to bring the teaching to them, thus I deserved to be helped. How could one receive help if they are not capable of helping others? But I had cared about teaching others, so I deserved to be taught. And one of those days, I was assisted. Upon entering the temple, I found at the threshold, one of the Guardians of the Sphinx of Egypt. I knew that Adept, for I have been his friend for many centuries. Staring at me, he said: "From among a group of brothers who worked in the Ninth Sphere and who, after having worked, presented themselves in this temple, you are the one who has advanced the most, but now" he said "you are falling behind and stagnant."

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

Whoever does not destroy the Ego fails in the Great Work of the Father. May the Three Factors of the Revolution of the Consciousness be understood: to die, because one has to destroy the animal Ego; to be born, because it is necessary for the Being to be attired with the Superior Existential Bodies; one has to create the vehicles so that Second Birth takes place in us. The Second Birth is from water and from the Spirit, from water and from Fire. That is why Jesus said to Nicodemus: "It is necessary to be born again to enter the Kingdom of Heaven." The Man-Spirit, the real man must be born in us and this is possible by means of sexual transmutation. Sacrifice for humanity is to bring the word everywhere, to form Lumisials, to create the World Salvation Army. Therein lies the three factors of the Revolution of the Consciousness: to die, to be born and to sacrifice ourselves for humanity.

The Fifth Gospel ·Transcendental Exhortation Addressed to the Missionaries

Master: Obviously, those who raise the torch of the verb to illuminate with it all those who live in existence, undoubtedly follow the path of the most magnificent sacrifice. They imitate the Christ, who gave his life for humanity. They imitate the apostles, who preached in every comer of the Earth; they imitate, then, the great martyrs. People like that accumulate a great dharma which enables them to advance on the Path of the Razor's Edge. Thus, sacrifice is magnificent.

The Fifth Gospel · The Greatness of the Gnostic Apostolate · *Interview – Mexico City – November, 1976*

7 PASSAGES · 1 PRACTICE

III The hour has arrived to practice the charity taught by the masters

The call is to turn preached charity into deeds: bread, clothing and shelter for abandoned children, a worldwide army of all religions caring for the wounded and hungry, and the chains made to help humanity and heal the sick.

Amid all this chaos and all these ruins, it is necessary that the Worldwide Salvation Army, made up of the martyrs of all religions, schools and beliefs, pray and work healing the wounded, burying the dead, sharing a loaf of bread with the hungry, comforting the afflicted, and so on. This is precisely the appropriate time to unite all the schools, religions and beliefs in a real and positive Worldwide Salvation Army.

CHRISTMAS MESSAGES, *1952-66*

We need to destroy religious jealousy and build the temple of all religions, of the Living God, in our hearts. It is urgent to organize the Worldwide Salvation Army with people of all religions, schools and beliefs. In these end times we must sacrifice all fanaticism and selfishness, for supreme charity and love, for the so many millions of human beings who are screaming, who are suffering and who cry for help from the terrible darkness of the Abyss.

CHRISTMAS MESSAGES, *1952-66*

A PRACTICE

You have to practice the chains that are made to help humanity, to heal the sick, to implore help regarding some karma, etc. All this is very essential, all this is very urgent.

THE FIFTH GOSPEL · ESSENCE OF THE GNOSTIC PEDAGOGY · *Lecture given to the brothers of El Salvador – Mexico City – 1975*

It is necessary to make the solution to this problem and this is the moment indicated to demonstrate through action love for our fellow humans.

The Social Christ

It is indispensable that groups of truly charitable people associate to work for abandoned and afflicted children. This is the only way it is possible to provide these poor infants BREAD, CLOTHING AND SHELTER. This is the only way it is possible to open colleges for these abandoned children. These lovely children are also human beings. They are no less than anyone else, they are as human as rich children, they are as lovely as the beautiful elegant children. They have the same rights as the rich and society should recognise these rights. The cruelty towards these children does not warrant JUSTIFICATION.

The Social Christ

The hour has arrived to practice the charity taught by the masters and priests of all ages. The words that they spoke amidst the cooing of doves under the sacred gateways of all the temples should now be converted into concrete reality.

The Social Christ

All the religions, orders, sects and schools of Divine Wisdom could demonstrate their charity by working with the governments of the Earth to help this suffering humanity. It is necessary to make the solution to this problem and this is the moment indicated to demonstrate through action love for our fellow humans.

The Social Christ

This is precisely the instant in which all the religions, schools, orders and lodges should demonstrate their universal charity, that charity that they have preached

so much. It is necessary that the RELIGIONS that are called upon to serve eternal values unite between them in order to work for those children that need LUXURIOUS SCHOOLS, FOOD, ELEGANT CLOTHES, etc.

The Social Christ

Part Five – We need to sacrifice ourselves for humanity

8 passages

1 First, death, second, birth, and third, sacrifice for humanity

Sacrifice for humanity stands as the third of the three factors of the revolution of consciousness, beside dying and being born. To follow the Christ is read as this sacrifice, the law of the Solar Logos, and the selfish one who never sacrifices for others loses his life.

The revolution of the consciousness has three basic factors: first, death, second, birth, and third, sacrifice for humanity. The order of these three factors does not alter the end result. In short, these are three parallel lines of our inner self. They are three well-defined lines of the revolution of consciousness. We must work with these three basic factors if we really, truly yearn for the full self-realisation. Let us now study each of these three factors separately in order to know what must die in us, what must be born and why we should sacrifice for others.

Christmas Messages, *1952-66*

It is necessary to be born, and this is a labor with the grain, with the seed; this is a sexual problem. It is indispensable to love our fellowman and to totally sacrifice ourselves for them. The Path is more bitter than bile and it does not suit nature, because it is contrary to its designs.

Christmas Messages, *1952-66*

We must clarify that the work with the Grain has three completely defined lines. First; to be born. Second; to die. Third; to sacrifice for the poor, suffering humanity.

The Perfect Matrimony, *1966*

To be born is a completely sexual problem. To die is a matter of sanctity. Sacrifice for humanity is Christ-centrism.

The Perfect Matrimony, *1966*

It is indispensable to love our fellowman and to totally sacrifice ourselves for them.

Christmas Messages, 1952-66

It is necessary that the secret master be born in us. It is necessary to die; the ego must die. It is necessary to sacrifice ourselves for humanity: that is the Law of the Solar Logos, who sacrifices himself, crucifying himself in the worlds, so that all beings may have life and have it in abundance.

The Buddha's Necklace, 1967

> *<< Now it happened that as he was praying alone the disciples were with him; and he asked them, "Who do the people say that I am?" And they answered, "John the Baptist (Ioannes, Ra or the Lamb of God); but others say, Eli'jah; and others, that one of the old prophets has risen." And he said to them, "But who do you say that I am?" And Peter answered, "The Christ of God." But he charged and commanded them to tell this to no one saying, "The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised." And he said to all, "If any man would come after me, let him deny himself (dissolve the Ego) and take up his cross daily (practice Sexual Magic) and follow me (sacrifice for Humanity). For whoever would save his life (the selfish person who never sacrifices himself for his fellow men) will lose it; and whoever loses his life (the altruist that mounts the altar of the supreme sacrifice for Humanity) for my sake, he will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself? For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the holy angels. But I tell you truly, there are some standing here who will not taste death before they see the kingdom of God." >>*

The Three Mountains, 1972

To deny oneself means dissolution of the "I". To take up one's cross, place it on our shoulders, means to work with sex-yoga, with the Maithuna, with sexual magic. To follow the Christ is equivalent to sacrificing oneself for humanity, to give one's life so that others may live.

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

Conclusion: for one to be able to progress on this path, he has no other alternative than to work in the Forge of the Cyclops, to dissolve the Ego and to love his fellow men sacrificing himself for them.

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

12 PASSAGES

11 Give up to our last drop of blood for mankind

These passages ask for the whole life: to love humanity and be ready to give even the last drop of blood for it, to love one's worst enemies, and to follow the path of chastity, sanctity and great sacrifice for one's fellow men.

We must profoundly revere all religions. We should worship in all temples. We need to sacrifice ourselves for humanity, give up to our last drop of blood for mankind.

CHRISTMAS MESSAGES, 1952-66

4. The Master hangs from his feet, sacrificed for humanity.

CHRIST WILL, 1959

Before you can reach the valley of refuge which is referred to us as the path of pure knowledge, you have to sacrifice yourself for the love of humanity.

THE AQUARIAN MESSAGE, 1960

FOURTH: Thou shalt sacrifice the self for the love of mankind and to love thy worst enemies.

THE AQUARIAN MESSAGE, 1960

The third step of knowledge is that of intuitive knowledge. In order to reach the ineffable summits of intuitive knowledge, there is the need to kiss the whip of the executioner and the hand of the one who strikes us. We must ol ve and adore the whole of humanity, sacrificing ourselves for it, always ready to give even the last drop of our blood for the love of this poor suffering humanity.

THE AQUARIAN MESSAGE, 1960

26. What is best is to finish with our moral defects and to sacrifice ourselves for this humanity that suffers in this "valley of tears."

The Mysteries of Fire, 1955

FOURTH: Thou shalt sacrifice the self for the love of mankind and to love thy worst enemies.

The Aquarian Message, 1960

Follow, beloved Gnostic Brethren, the Straight Path, the Path of Perfect Chastity, the Path of Absolute Sanctity and Great Sacrifice for our fellowmen.

The Solar Bodies, 1968

To follow the Lord from second to second signifies sacrifice for humanity, to be ready to give even our last drop of blood for our fellow men, to immolate ourselves upon the Sacred Altar of supreme love for the sake of all of our brethren of the world.

Runic Magic, 1969

The Knights of the Holy Grail have sacrificed themselves for the sake of humanity, they have worked with infinite love in the Great Work of the Father.

Runic Magic, 1969

We return victoriously into the profound bosom of "Urania" by working intensely upon ourselves and sacrificing ourselves for our fellowmen.

Treatise of Revolutionary Psychology, 1975

If one has not eliminated the Ego, one cannot be an exponent of justice. If one has not created the Superior Existential Bodies of the Being, he is not an exponent of justice. If one has not given his life for his fellow men, he is not an

exponent of justice. To become exponents of objective justice! That is what is transcendental. Very few have succeeded it. That is, then, what I have to say about justice.

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

When one understands the moment in which one is living, when one truly loves one's fellow men, when one certainly wants to intimately self-realize, whatever the cost, one does not care about the sacrifices and the efforts; one is willing with great pleasure to offer his very own life on the altar of supreme love for humanity.

The Fifth Gospel · The Pressing Need to Disseminate Gnosis

8 passages

III He who wants to progress has to sacrifice himself for others

Progress and powers are tied to working for others: those concerned only with their own spiritual progress obtain nothing. The Master hangs sacrificed, his works of merit met with mockery, and yet whoever sacrifices for his fellow men is paid by the Law.

16. Your works of merit will be received with loud guffaws and humanity will reward all of your sacrifices with their deepest despises.

Igneous Rose, 1954

12. Powers are payments that the LOGOS gives to man, when the disciple has sacrificed himself for Humanity.

Manual of Practical Magic, 1954

15. Those who only concern themselves with their own Spiritual progress and do not work for others do not get absolutely anything.

Manual of Practical Magic, 1954

16. He who wants to progress has to sacrifice himself for others.

Manual of Practical Magic, 1954

Powers are payments that the LOGOS gives to man, when the disciple has sacrificed himself for Humanity.

Manual of Practical Magic, 1954

Men place their will at the service of the beast and that is why they fail. The divine Master said, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Thanks to his priestess, the divine

Master was able to raise his fifth serpent upon the rod. The initiate enters the temple when he awakens his fifth serpent. The altar is then adorned with Veronica's sacred shawl. The divine face with the crown of thorns is the living symbol of the Christ-Will, which is total sacrifice in favor of poor suffering humanity, In the world of the will, all the initiates carry their cross.

The Greater Mysteries, *1956*

He knows that his mission is to love and to sacrifice himself for his fellowmen. He know the secrets of life and death and that this one is neither his first nor his last incarnation, and that sometimes in his dreams, his "I" appears in his past lives where he is found as an Egyptian Satrapa with the face of a sphinx and a golden mitre and living within the Levitical Memphis.

Aztec Christic Magic, *1973*

Every authentic Guru sacrifices himself for humanity.

Pistis Sophia Unveiled, *1983*

It is obvious that if we disintegrate the Ego, we are paid. It is certain and absolutely true that if we create the Superior Existential Bodies of the Being, we are paid. We cannot deny that if we sacrifice ourselves for our fellow men, we are paid. All that is indubitable.

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

12 PASSAGES

IV You must become a Boddhisattwa of Compassion

The Bodhisattva is the one who, able to rest in Nirvana, renounces it out of compassion and returns to help suffering humanity. Mahayana counts as Bodhisattvas only those who have given their lives for their brothers, unlike the Shravakas who change themselves and do nothing for others.

This is how death and resurrection are achieved in his present incarnation, and how he is united with his Intimate. Then, when his own karma is paid, he convokes the Lords of Karma, in order to declare to them that he has resolved to remain in this world in order to work for humanity. Therefore, he remains with his physical body forever, till the end of all centuries.

THE REVOLUTION OF BEELZEBUB, 1950

The perfect Buddhas, dressed with the glory of Dharmasaya, can no longer help man or humanity, because nirvana is the forgetting of the world and men forever. The Bodhisattvas: Kuan-Shiyin, Tashisni, Buddha and Christ radiate their light over suffering humanity.

ZODIACAL COURSE, 1951

24. If you want to progress in Nirvana, then you must sacrifice yourself for humanity. 25. My brother, you must become a Boddhisattwa of Compassion.

IGNEOUS ROSE, 1954

A liberated human being is a Master of himself. He is not obligated to reincarnate. However, if he reincarnates, he does so willingly and lovingly in order to help humanity. Nevertheless, in such a case, he always follows the narrow path of duty, love and sacrifice, which take him directly into the unlimited joy of the Absolute.

AZTEC CHRISTIC MAGIC, 1973

The most elevated degree for a human is that of Christ. The Virgin who renounces Nirvana and reincarnates in order to work for humanity as a human being elevates herself to the degree of Christ.

Aztec Christic Magic, 1973

In the fifth initiation we must decide which of the two paths we will take; either to remain in Nirvãna enjoying the infinite happiness of boundless sacred space, sharing with the ineffable Gods, or to renounce that immense happiness and remain living in this valley of tears to help poor suffering humanity. This is the path of long and bitter duty. He who for love of humanity renounces Nirvãna, having won and lost Nirvãna for love of humanity, later attains the Venustic initiation.

The Perfect Matrimony, *1966*

He who for love of humanity renounces Nirvāna, having won and lost Nirvāna for love of humanity, later attains the Venustic initiation.

The Perfect Matrimony, *1966*

Know that the Bodhisattwa who renounces NIRVANA in order to live to benefit mankind is confirmed and called the "Thrice Honored." Thus, after having gained and lost Nirvanas and Eternities because of the boundless pity and compassion for the world of deluded mortals, the Bodhisattwa finally has the right to enter into a world of SUPERNIRVANIC Happiness... When a Master wants to reincarnate in order to help the wretched suffering humanity, he emanates, he projects his human soul (Bodhisattwa) and commands his human soul to enter into the vestibule of the world, meaning, into a womb.

The Solar Bodies, *1968*

I unquestionably achieved then the Liberation, but I renounced total happiness and stayed in this valley of tears to help humanity. In fact the possession of the Elixir of Long Life permitted me to conserve that Lemurian body during millions of years...

The Three Mountains, 1972

❦

But Mahayana Buddhism, or Mahayanic Buddhism, is more exigent. Only those who have sacrificed themselves for humanity through successive Mahamanvantaras are recognized as Bodhisattvas.

For the Few, 1980

❦

Mahayanic Buddhism says that there are two classes of these beings: those who would be Pratyeka Buddhas, and those aspiring to be Pratyeka Buddhas, who are the Shravakas. The Shravakas have never sacrificed for humanity, never, not ever. They fight for change, yes, and they do change. But, they have never given their lives for their brothers and they have never bore the Intimate Christ. The others are truly Bodhisattvas. They are those who have renounced the happiness of Nirvana for the love of humanity. They are those who, in different Mahamanvantaras, have given their blood for humanity. Even though being able to live happily in Nirvana, they renounced any happiness for their brothers on Earth. They are the only ones who can truly incarnate the Christ.

For the Few, 1980

❦

The Alchemist who does not sacrifice himself for humanity will never become a Boddhisattwa.

Pistis Sophia Unveiled, 1983

❦

Only the Boddhisattwas who sacrifice themselves for humanity can incarnate Christ. The sacred title of Boddhisattwa is legitimately attained, only by those

who have renounced to all Nirvanic happiness for the love of the suffering humanity.

Pistis Sophia Unveiled, 1983

Part Six – Do good deeds to pay your debts

8 passages

1 Perform good deeds so that you can pay your debts

The third golden rule is given: do good deeds to pay your debts, since without that capital one pays with pain. Faith is living only through works, and good deeds count where good intentions do not.

The solution to these two golden rules is found in a third which says: "Do good deeds to pay your debts".

Zodiacal Course, 1951

276. However, when we do not have capital to pay, we must inevitably pay with pain. 277. Perform good deeds so that you can pay your debts.

Igneous Rose, 1954

When the hour of death arrives, we abandon the physical body and we enter the internal worlds. After death, souls continue believing that they are in the flesh. After death, souls do not accept even the supposition that they no longer belong to the world of the flesh. It is only little by little that the consciousness of the souls of the dead awakens. After a certain time, the souls enter a new maternal womb in order to have the right to be reborn into the world of the flesh. This is the Law of Return. We all came to pay for the evil actions of our past lives. If we do good, we receive good. If we do evil, we receive evil. With the same rod that you measure, you shall be measured. He who sows winds, shall reap whirlwinds. Do good deeds in order for you to pay your debts.

The Greater Mysteries, 1956

> *The Legend of Zoroaster says "all those whose good works outweigh their sins, go to Heaven; those whose sins are greater go to Hell ; he who has the two equal remains in HAMISTIKAN until the future body or resurrection."*

The Book of the Dead, 1965

The important thing is the good deeds and not the good intentions.

The Fifth Gospel

Arcanum number 8 signifies hard tests; it is Rectitude, Justice, Equilibrium. One must seek the good, cost what it may, just as the Masters of Medicine, when they treat an ill person who is dying. They try to save them because that is the Law; they fulfil Doing Good.

Tarot and Kabalah, 1978

I want you then, ladies and gentlemen, to comprehend how important good deeds are, and not good intentions that can be more or less erroneous.

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

Faith without works is a dead faith. We need living faith, and this should be based in good works. It is urgent to live in accordance with the teachings of Our Lord Jesus Christ.

Beyond Death

Master: Remember that the path that leads to the Abyss is paved with good intentions. "Many are called and few are chosen." The evil ones of all times have had very good intentions. Hitler, full of magnificent intentions, knocked down many towns and millions of people died because of him. The executioner who executes an unjust order, full of magnificent intentions, murders his fellow men. We must not forget the Holy Inquisition. At that time the inquisitors, with magnificent intentions, condemned many unfortunate ones to be burned at the stake, on the rack, etc. The important thing is the good deeds and not the good intentions. It is the results that count; good intentions are useless if the facts are disastrous.

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

7 PASSAGES

11 The Lion of the Law is fought with the scale

Karma is pictured as a scale with good deeds on one pan and bad deeds on the other; adding weight to the good pan inclines it and cancels debt without suffering. An act of love, as a superior law, washes away what inferior laws set in motion.

Very well, now imagine a scale: On one pan lie your good deeds and, on the other, your bad deeds and your corresponding Karma.

Zodiacal Course, 1951

If the Karmic pan is inclined against you, then you will be able to fight it by placing more weight on the pan of good deeds and then thou shall incline the scale in thy favor and thus kill Karma.

Zodiacal Course, 1951

26. The Lion of the Law is fought with the scale. When an inferior law is transcended by a superior law, the superior law washes away the inferior law. Perform good deeds so that you may pay your debts.

Igneous Rose, 1954

> *We need to constantly do good works so as to have the wherewithal with which to pay our debts from this and previous lives.*
>
> Tarot and Kabalah, 1978

In altering the cause, one alters the effect. "The lion of the law is over-come with the balance." If on one tray of the scale we place our good deeds and on the other we place the bad, either both trays will weigh equally, or there will be some imbalance. If the tray of bad actions weighs more, we must place good deeds on the tray of good actions with the purpose of inclining the balance in

our favour; thus we cancel Karma. Perform good acts in order to pay your debts; remember that one does not only pay with pain, one may pay by doing good.

Tarot and Kabalah, 1978

Now you will understand my good friends, how marvellous it is to do good. Without doubt, right thought, right feeling, and right action are the best form of negotiation. We must never protest against Karma, the important thing is to know how to negotiate. Unfortunately the only thing which occurs to people when they find themselves in a very bitter circumstance, is to wash their hands like Pilate, saying that they have done nothing wrong, that they are not guilty, that they are righteous souls etc., etc., etc.

Tarot and Kabalah, 1978

In the Tribunal of Karma, he who has the means to pay comes off well in the dealings. We need to constantly do good works so as to have the wherewithal with which to pay our debts from this and previous lives. It is impossible to elude Justice because the police of Karma is within us; this is the KAOM. Wherever there may be a lack of Love, the KAOM appears, the police, the accuser, who leads us before the Tribunal of the Law. It is possible to cancel karma with good works. In this manner the Lion of the Law is combated. When an inferior Law is transcended by a superior Law, the superior Law washes away the inferior. Karma is not a mechani cal Law; it can be pardoned. Do good works so as to cancel your debts.

Tarot and Kabalah, 1978

So then, do not be surprised if in some moments you find yourself stuck on this or that element; it is obvious that the boundary is linked to this or that bad cause. Bad causes produce bad effects, and those bad causes or "I"-causes, in turn, are linked to the Law of Debit and Credit, to karma. In those cases, it is necessary to pay in order to be able to disintegrate these or those difficult elements. Not only can it be paid with pain, karma can also be paid with good deeds. Forgiveness

can be achieved by means of supreme repentance, and then the "I"-causes are dissolved.

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

7 PASSAGES · 3 PRACTICES

III Do charitable works by the ton

Those who suffer are told to change the cause: the sick should heal others, the hungry share food, the family of a prisoner work for others' freedom. Thinking only of one's own misery is called the egotism that deepens it.

I say to those who are in misery that they examine their conduct; that they judge themselves; that they take a seat, even if only for an instant, in the dock; that after a summary analysis of themselves they change their behaviour. If they who find themselves without work were to be come chaste, infinitely charitable, peaceful, completely obliging; it is obvious that they would radically alter the cause of their misfortune, consequently altering the effect.

TAROT AND KABALAH, 1978

A PRACTICE

Do you want to be healed? Then heal others. Some of your family are in prison? Work for the liberty of others. Are you hungry? Share food with those who are worse off than you etc.

TAROT AND KABALAH, 1978

Many people who suffer only recall their miseries wishing to find a remedy for them; but they do not remember the sufferings of others, it does not even enter their heads to provide for the needs of their fellowman. This egotistical state of their existence serves no end; and thus, the only thing which they achieve is to aggravate their sufferings. If such people were to think of others, to think about being of service to their fellowman, of giving food to the hungry giving a drink to the thirsty of clothing the naked, of teaching those who do not know, etc, clearly they would place good acts upon the tray of the cosmic balance in order to incline it in their favour. Thus they would alter their destiny and fortune would favour them; that is to say, all of their necessities would be met. People are however, very egotistical, and for this reason they suffer. Nobody thinks of

God nor their fellowman except when they are in desperation and this is something which everyone has been able to prove for himself; such is humanity.

Tarot and Kabalah, 1978

And do not forget, "God helps those who help themselves." Supplicate and do a ton of good works, this is the path.

Beyond Death

A PRACTICE

The sick instead of worrying so much about themselves should work for others, do works of charity, try to heal others, console the afflicted, take persons who do not have with what to pay, to the doctor, give away medicines, etc., and in this manner they would cancel their karma and they would be totally healed.

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

Whichever way you look at it, it's crystal clear; it is a punishment, a mental karma for bad use of the mind in previous lives. If you want your son to be healed, fight to heal others who are mentally ill, with the aim of modifying the original cause; remember that only by modifying the cause does one modify the effect. Unfortunately, sick people have a marked tendency to enclose themselves within their own circle. In life it is rare to see a case in which one who is sick preoccupies himself with healing others who are ill; if someone does it, it is clear that they are healed of their own pains. I advise you, since in this case your son cannot dedicate himself to heal others, to do it yourself in his name; do not forget charitable works; preoccupy yourself with the health of all the mentally ill that you encounter on your way: do tons of good. Neither forget that in the

invisible world there exist very wise Masters who can help you in this specific case of your son. Now I want to refer specifically to the glorious Angel Adonai, the Angel of Light and Happiness. This Master is very wise, and if you concentrate intensely, imploring him in the name of the Christ to heal your son, I am completely sure that in no way would he refuse to do this work of charity. And do not forget, "God helps those who help themselves." Supplicate and do a ton of good works, this is the path.

Beyond Death

If we put good actions on one pan of the cosmic scale and bad ones on the other and the latter weigh more, it is clear that the scale will tip against us, producing bitterness for us. But, if we put good works on the good pan of the scale, we can tip the scale in our favor; then our fortune will notably improve. If this son of yours dedicates himself to doing good, his fortune will improve.

Beyond Death

A PRACTICE

Follow my advice; do many charitable works, observe chastity, bathe with aromatic herbs, such as peppermint, chamomile, eucalyptus, walnut, etc. Use these plants for 40 days in your daily bath and, I repeat, do charitable works by the ton; only in this way can you improve your economic situation.

Beyond Death

16 passages

IV True capital is good deeds

Before the Lords of Karma nothing is given free; good deeds are the coins with which services and credit are paid, and credit is repaid with unselfish works for those who suffer. Sacrifice for humanity and the work of taking the teaching to others are named as this cosmic capital.

281. It is also possible to ask for credit to the Lords of Karma, but the credit must be paid with sacrifice for humanity.

Igneous Rose, 1954

In the internal worlds, we can speak with the 42 judges of karma. The chief of these 42 judges is Anubis. The Lords of Karma reward and punish us. We can also ask for credit from the judges of karma. Every credit must be paid with good deeds or with pain. "Initiates" know how to visit the palace of Anubis to settle their business. In the internal worlds, our good deeds are symbolized by exotic coins. When we request certain services from the divine hierarchies, we must pay for them with those coins. If we want to replace those spent coins, we then have to do good deeds.

The Greater Mysteries, 1956

The one who has capital in the internal worlds can accomplish marvels. Nothing is given to us, everything has a price. True capital is good deeds. If we do not have capital, we then suffer the unutterable.

The Greater Mysteries, 1956

Karma is the law of compensation, not of vengeance. There are some who confuse this cosmic law with detriment and even with fatality, believing that everything that happens to the human being in life is inexorably determined beforehand. It is true that the acts of the human being are determined by inheritance, education, and the environment. It is also true that the human being has free will and can modify his actions to educate his character, to form superior habits, to fight against weaknesses, to fortify virtues, etc. The Masters of Karma are conscious Judges that live in Jinn state. Whosoever in front of them has

funds to pay his debts, he pays and does well in his affairs. We constantly have to perform good deeds in order to have funds to pay our debts of this life and our previous lives. All the actions of the human being are controlled by laws. Some laws are superior, others are inferior. All of the superior laws are resumed within love. This is why upon speaking of love, the Master Paul stated: "Love suffereth long, and is kind; love envieth not, love vaunteth not itself is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoketh thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Corinthians 13: 4–7

Aztec Christic Magic, 1973

The Chief Priest of the Priests of the Tribunal of Karma is the great Master Anubis. Only the terror of love and justice reign in this Tribunal. In this temple, a book of debits and expenditures exists for each human being in which is written daily, in detail, good and evil actions. The good actions are represented by rare coins that the Masters accumulate on behalf of the men and women that perform these good deeds. Also in this Tribunal, defense lawyers are found. Yet, everything must be paid. Nothing is granted as a gift. The one who has good deeds pays and does well in his affairs. The Masters of Karma also grant credits to those who request them. The granted credits are paid with unrewarded good deeds that are inspired by love towards those who suffer.

Aztec Christic Magic, 1973

The Masters invoked him by lighting upon the altar of the temple three candles made with virgin-wax. Ehecatl teaches how to travel in the astral body. He helps in small and great journeys, in our daily labor, etc. If we beseech him, He can then remove an old sickness from us, or an evil spell, or a bad friend, or a bad neighbor, etc.; however, Ehecatl demands payments for what he grants.

Whosoever asks something from him has then to perform unselfish and good deeds among people without taking into account their race, creed or class.

Aztec Christic Magic, 1973

Xochipilli must be invoked in the time between 10:00 p.m. of Friday and 2:00 a.m. of Saturday. Nothing is given free onto us and Xochipilli charges for any service that we might ask. Whosoever has funds can pay for any service, then pays and gets anything. Yet, the one who has no funds has to suffer the consequences. Perform good deeds so that you can have funds for payments. This is how Xochipilli can perform miracles and marvels for you. Good deeds are symbolized in the superior worlds by mysterious jewels and coins. So, these types of jewels and coins are the currency that you need in order to pay for the services that you might ask of Xochipilli. Xochipilli does not perform anything for free; everything has a price. Xochipilli can make the 'Wheel of retribution spin on your behalf. You may resolve all your problems with this Aztec God, but he charges for any type of service because he cannot violate the Law. You must never ask to Xochipilli to perform anything evil because he is a Master of the light. Remember that this Deity is a very pure Angel from Netzah, the world of the mind.

Aztec Christic Magic, 1973

'When an inferior law is transcended by a superior law, the superior law washes away the inferior law. This is how one works with White Magic and one gets everything without the necessity of using the force of thought to violate the free will of people. If you are suffering, if you have some problem that you cannot resolve, this is a matter of karma; go to the aid of Xochipilli so that he can help you to resolve that problem that is the cause of your suffering. Yet, you have to pay to Xochipilli with the funds of good deeds; if you do not have funds to pay to Xochipilli, then Xochipilli cannot perform your requested service. Nonetheless, a remedy exists: ask a credit to Xochipilli, this is the way; then the outcome will be marvellous. Remember that any type of credit must be paid with good deeds. If you do not pay the credit, then they will collect it from you

with intense grief. This is the Law. Perform good deeds so that you can pay your debts.

Aztec Christic Magic, 1973

The granted credits are paid with unrewarded good deeds that are inspired by love towards those who suffer.

Aztec Christic Magic, 1973

To get credits with the Lords of the Law or Archivists of Destiny is also possible, but these must be paid with good deeds, through working for humanity, or based upon supreme pain.

Runic Magic, 1969

At present, I do not owe any Karma, yet, I have to pay tax unto the Lords of the Law. Everything has a price, and the right for living in this world must be paid, I pay with good deeds.

Runic Magic, 1969

We must not complain because of Karma, since it is negotiable. Whosoever has capital from good deeds, can pay without the necessity of suffering.

Runic Magic, 1969

In accumulating cosmic capital the life is prolonged. If there are no good deeds, it is only in particular cases that the Lords of Karma will prolong the life.

Tarot and Kabalah, 1978

Thus, inside the temple and in front of the altar, the Elder of all ages and I were praying… The Elder placed very close a Buddhic bowl filled with coins…

These coins in themselves are capital of good deeds… It is clear that my good deeds were enough in order to pay the old and to acquire forgiveness. The final festivity was marvellous, portentous. This was performed in a splendid hall. The host was a glorious Master of the White Brotherhood… Some trees within that precious hall were crowned with laurels… Those small bushes were looking very beautiful in their pots, they were standing out within that hall.

My Return to Tibet, *1969*

Our good works are represented with "cosmic money." Doing good, is always good business. In this way, we will amass "cosmic capital," which will help us to broker this kind of business.

The Secret Doctrine of Anahuac, *1974*

"Well-dressed". What is understood by "a well– dressed individual in a nice chariot" in Kabbalah? The one who has fabricated the Superior Existential Bodies of the Being and who, moreover, has christified them. That is a "well-dressed" individual. And if he "has a lot of money in the pocket", what is being affirmed? That he has cosmic capital. Such capital is obtained by doing good deeds, working for humanity.

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

Thus, sacrifice is advisable for those who truly want to be left clean of karma, because when one has with what to pay, one pays and does well in business. When one does not have with what to pay, one must pay with a lot of pain. It is better to have cosmic capital to pay, and that capital is achieved by means of sacrifice in favor of humanity, taking the Teaching to all the peoples of the Earth.

The Fifth Gospel ·The Greatness of the Gnostic Apostolate ·*Interview – Mexico City – November, 1976*

8 PASSAGES

v Good deeds will always be paid back with increases

Good works are repaid, even after death, with help from the Masters and rest in happy regions between lives. They do not, however, replace the inner work: the "I" can gain merits and still never reach illumination, and the unrealized enter the abyss once paid.

The masters of the White Lodge often help distinguished dead people who have sacrificed for humanity. When we decided to study Pancho Villa, the great hero of the Mexican Revolution, we found him in the infernal worlds, still obsessed with the idea of killing, threatening all the inhabitants of the underworld with his pistol.

THE BUDDHA'S NECKLACE, 1967

What will re-incorporate is not the Pancho Villa of the infernal worlds, not the Pancho Villa who is a terrible assassin, but the best of the general those values that led him to sacrifice for humanity and shed his blood for the liberty of an oppressed people. The disincarnated general, or rather, the really useful values of the general will re-incorporate. The Great Law will reward him for his sacrifice with the highest position in the nation. We use the case of General Pancho Villa to illustrate how a man may receive special help because of his great sacrifice for humanity. There are people, however, who do not receive this help. Those people, if everything animal and criminal were taken away, would have nothing left. This kind of human beast must enter the involving worlds of nature.

THE BUDDHA'S NECKLACE, 1967

In the molecular and electronic regions, there are many nations and kingdoms of great happiness where disincarnated people can be born internally, if the Law of Karma permits it. Those with good Dharma, who have done good works, can give themselves the luxury of a good vacation between death and a new birth.

THE BUDDHA'S NECKLACE, 1967

Anyone who has done good works can be miraculously born, before his reincorporation on earth, in the happy kingdom of the west, at the feet of

Amitabha Buddha, among the lotus flowers, or in the kingdom of supreme happiness, or in the kingdom of dense concentration, or in the kingdom of long hair, or in the kingdom of Maitreya, etc. These various kingdoms of the molecular and electronic regions shine with happiness.

The Buddha's Necklace, 1967

The Great Law will reward him for his sacrifice with the highest position in the nation.

The Buddha's Necklace, 1967

If Rasputin had not carried out so much charitable work, by this time he would be undergoing involution in time within the submerged worlds, under the Earth's crust, in the dwellings of Pluto.

The Mystery of the Golden Blossom, 1971

Answer: Friend and gentleman who asks that questio n, we can practice much good in life and we can be sure that good deeds will always be paid back with increases; the divine never stays with anything, it always pays back each person according to his deeds. With patience I beg you to pay attention, to follow the course of this dissertation. Hear me, listen to me: Whomever has exhausted his cycle of 108 existences enters submerged involution in the infernal worlds if he has not achieved the intimate self-realization of the Being.

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

It is unquestionable that after good deeds have been well paid for, those persons who are without self realization enter into the subterranean abysses.

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

The 'I' can also do good deeds and gain many merits which improve its psychological character but it will never be able to reach illumination.

The Revolution of the Dialectic

☆ Part Seven – The incarnation of the Christ in man

5 PASSAGES

1 Chastity, charity, service, faith, patience and much love

Charity and service are named among the conditions for opening the church of the heart. The charitable soul is happy after death, and one who dissolved the "I" would work for the good of others; philanthropy without the fire still leaves the mystic only a kind shadow.

47. The good philanthropic deeds beautify the luminous and reflector ethers of this mystic and his bookish culture gives to his mind a rich erudition. Yet, this mystic has not penetrated into the Mysteries of the Fire because his Kundalini is not awakened. In spite of the fact that he may be a good and virtuous person, he will not go beyond being a good and virtuous person. He will not go beyond being a good and kind shadow within the cold and the darkness of the abyss.

IGNEOUS ROSE, 1954

The Fourth Church is Thyatira; this is of the heart. The conditions of sanctity that are needed in order to open this church are the following: Chastity, charity, service, faith, patience and much love.

THE GREATER MYSTERIES, 1956

Souls which in life were humble, pious, and charitable feel happy in the sphere of Mercury.

THE MYSTERIES OF LIFE AND DEATH

> *"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first (charity, service, faith, and patience are the virtues required in order to open the church of Thyatira).*

THE AQUARIAN MESSAGE, 1960

If people knew that they do not have a mental body and that the only thing that they possess is a sum of disgusting, psychic aggregates, mental crystallizations, and if, instead of strengthening and fortifying these bestial "I they would

disintegrate them, then yes, they would work for the good of others and for their own happiness.

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

❦

But in the sphere of Mercury, souls are respected only for their saintliness and their wisdom. Souls which in life were humble, pious, and charitable feel happy in the sphere of Mercury.

The Mysteries of Life and Death

7 PASSAGES

11 Only after previous sacrifice for humanity, can the Christ incarnate in us

The sacrifice for humanity is shown as a condition of the Venusian Initiation, the incarnation of the Christ in man. The Bodhisitta emerges in whoever sacrifices himself for others, and the real men who did so work in the world of causes for those who suffer.

The law of the Solar Logos is sacrifice for humanity. He sacrifices himself from the dawn of life, crucifying himself in all worlds, on each new planet, which comes into existence, so that all beings may have life and have it in abundance. Rare is he who receives the Venustic Initiation; it is a very special grace. One must previously have sacrificed oneself for humanity.

THE BUDDHA'S NECKLACE, 1967

We must know that the Christ cannot incarnate in the intellectual animal. We must understand that the Christ, the Lord, can incarnate only in Real Men, and that it is impossible for anyone to attain this level of Authentic Man without having previously passed through the five initiations of Major Mysteries. Only after passing through the five initiations of Major Mysteries, only as a grace, and only after previous sacrifice for humanity, can the Christ incarnate in us.

THE BUDDHA'S NECKLACE, 1967

The one who sacrifices himself for humanity attains the Venusian Initiation. It is urgent to know that the Venusian Initiation is the incarnation of the Christ in man.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

The Bodhisitta emerges in the aspirant who sacrifices himself for his fellowmen; long before the Mercurial bodies have been created.

Pistis Sophia Unveiled, 1983

During the Nineteenth Century and part of the Twentieth Century, the various Adepts who sacrificed themselves for humanity enjoy fifty percent of awakened Consciousness.

Pistis Sophia Unveiled, 1983

The Bodhisitta emerges in the aspirant who sacrifices himself for his fellowmen; long before the Mercurial bodies have been created.

Pistis Sophia Unveiled, 1983

It is the inner man that counts. The inner man receives his payment, the Great Law pays him. The inner man is awake because he has disintegrated the Ego; the real, true man, who sacrifices himself for his fellow men, obviously, achieves Enlightenment.

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

In the world of natural causes, we find the authentic men, the real men, the Spirit-Men. They work in those regions helping humanity. From there they project themselves toward the different worlds to assist those who suffer and to work in favor of the Great Cause.

The Fifth Gospel ·The Objective Reason of the Solar Man

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his teaching of it: altruism, charity, philanthropy, benevolence and generosity by name; giving and alms, where the other person, the poor or the reward stand near; serving, helping and sacrifice, where humanity, the neighbour or our fellow men stand near; greed and selfishness, where charity, altruism or giving stand near; the poor and the needy, where giving or help stand near; the love of the neighbour; and good deeds and good works. The paragraph either side of a core paragraph was taken where his sentence ran across. That returned **661 candidate paragraphs in 47 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 94.7% of the time and on the class 90.2%, and a third reader, who saw neither verdict, settled the 35 disagreements. 242 were judged printable. 34 of them were set aside as the same teaching kept where it stands in another of his books or another passage, and 10 were joined into the passage before them, where his sentence ran across several short paragraphs, so **198 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 68 were greetings, dates, editors' notes or narrative, 22 were false friends (the words in their ordinary, worldly sense), 159 named the subject only in passing, 32 belonged to another built work, and 35 were neighbours on another subject. 38 more were judged and not printed, and 65 were judged the second halves of sentences begun in the paragraph before.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 44 ranges run over more than one paragraph.

177 passages also stand in a finished work, and every one is marked where it stands, the most in *Gratitude and Kindness* (79) and *The Three Factors* (48). The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against the raw extraction of its own book, and the printed text against the paragraphs it joins, with no failures. Nothing needed mending.

The fifth work of The Virtues. Each virtue is gathered on its own and named against the egos it replaces; the egos themselves stay in their own works on the shelf, so *Greed* and *Selfishness* carry the rest. Many passages are shared with *Gratitude and Kindness*, *The Three Factors* and *The Law of Karma*; they are printed here and marked, so a reader who comes to this one book has the whole teaching. The Virtues wear a warm pearl taken from the

painting of the diamond on the pool, each virtue in its own colour; Altruism and Charity's is a heart rose.