

Compassion

against Cruelty and Hatred

Compassion as he teaches it: the cruel age that has lost it; what it asks of the one on the path, down to loving those who hate us; feeling the pain of others; the Masters of Compassion who renounce Nirvana for love of humanity; and the infinite mercy of the Father, in his own words, from the fifty-two books

113 passages · 32 books · 16 sections · 5 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 speaks of compassion most often through the ones who live it: the Masters who could rest in the happiness of Nirvana and stay instead, moved by the pain of a humanity that has forgotten how to feel it. He asks the same of anyone on the path, and he sets it against the cruelty and hatred of the age. Mercy and pity stand beside it as its near names.

The first part is the cruel age: *"…nobody has compassion for anyone any more." "Cruel and pitiless people do not progress in this path."*

The second part is what it asks of us: *"…love those who hate us." "…the same feelings of compassion for the great and small."*

The third part is the pain of others: *"Have pity on so many people." "No-one feels the pain of another."*

The fourth part is the Masters of Compassion: *"The Masters of Compassion, moved by human pain." "…you must become a Boddhisattwa of Compassion."*

The last part is the divine mercy: *"…the goodness of goodness, infinite mercy." "Justice and Mercy are perfectly balanced."*

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THE MAP

Five parts: the cruel age, what compassion asks of us, the pain of others, the Masters of Compassion, and the divine mercy

Tap a part to go to it. Below, the guardian wall: the Masters of Compassion standing around suffering humanity; the caption is his own words, from the passage it links to.

Nobody has compassion for anyone any more
PART ONE · 17 PASSAGES

Love those who hate us
PART TWO · 23 PASSAGES

Have pity on so many people
PART THREE · 10 PASSAGES

The Masters of Compassion, moved by human pain
PART FOUR · 35 PASSAGES

The goodness of goodness, infinite mercy
PART FIVE · 28 PASSAGES

THE MASTERS OF COMPASSION



"They are those who have renounced the happiness of Nirvana for the love of humanity."

For the Few, 1980

Part One – Nobody has compassion for anyone any more

6 passages

I There is not one atom of compassion

The present age is described as one that has lost compassion: pity has vanished, a heart of stone is prized, and the poor, the orphan and the person struck down in the street find no one to care. Even the bull in the ring is wounded with no feeling of mercy.

The Torero believes that the animal has no soul. This is why they stab the picks within the afflicted flesh of the innocent victim without ever feeling charity or mercy.

Endocrinology & Criminology, 1957

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

We resemble vain peacocks with our fine clothes and shiny shoes, although all around us and throughout the world there are unhappy, undernourished and wretched millions. Natural, spontaneous and ingenuous simplicity and beauty, without any artifice nor conceited make up, have disappeared in the female sex. Now we are modern, that is life. People have become dreadfully cruel, kindness is not found, nobody has compassion for anyone any more.

The Great Rebellion, 1975

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

Today the cities are full of traffic congestion; cars, trains and multitudes of people. Daily there are heartbreaking scenes, Mothers that die with their children in heir arms, mown down by the machines that drive in a rush around the city streets. Children, old people, invalids etc. fall under the wheels of the vehicles. There is no pity for anyone. There is not one atom of compassion. No-one is worth anything in the city. It is possible to write moving episodesâ€¦ painful dramas about the things that occur daily in urban life with road accidents.

The Social Christ

In all the countries of America we have gazed upon just about the same tragedy, the village children do not have right to work if they do not achieve the luck of finding money to get a job on the market. Governments do not forgive the sorry fellow of the common people the crime of being poor. Compassion does not exist for the poor. The powerful ones of the land mortally hate the hungry mothers and the poor wretches that labour. The big gentlemen mortally hate the sorry fellow who dares to compete with them.

The Social Christ



7 PASSAGES

11 Cruel and pitiless people do not progress in this path

Cruelty is found among seekers as well. Those who preach charity without practising it, who lack pity for those who suffer, or who take no pity on a neighbour do not advance; the ego that delights in harm feels no compassion for any creature, and good intentions can still end in cruelty.

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*

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*

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*

Did I help the widow? It would be an absurdity to deny it. Did I have pity on my nephew? That is true. Unfortunately, there are times when one is trying not to be a person without pity, yet one becomes pitiless.

Runic Magic, *1969*

By all means, it is clear that from my part there was love for my nephew and cruelty for my sister. However, I thought that if I was helping the son I would also be helping his mother.

Runic Magic, *1969*

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

Parsifal Unveiled, *1970*

The perverse sinner never thought of using mercy for his neighbor and had persecuted the poor wretched man. Therefore, Karma will fall upon him. The perverse one takes no pity on anyone and persecutes the sorry creature in order to slay it.

Pistis Sophia Unveiled, *1983*

4 passages

III The antithesis of Love is Hatred

Love is named the most magnificent thing on earth and hatred its antithesis. When a person deeply comprehends that he is cruel and heartless, compassion can appear on its own, as in the Buddha, whose heart hatred did not move.

Christ is Love. The antithesis of Love is Hatred. Know, oh cities, peoples and tongues that Hatred becomes fire which bums. Know that the most terrible monster which exists upon the Earth is Hatred.

Tarot and Kabalah, 1978

> *"Behold the great MUNI! his heart unmoved by hatred. The wicked Mara's host (the red Devils who constitute the famous 'I') against him did not prevail. Pure is he and wise, loving and full of mercy."*

Parsifal Unveiled, 1970

Then I exclaimed: Love is the most magnificent thing that exists on earth! Eureka! Eureka! Eureka! Now I have discovered the secret. Hatred is the antithesis of the most magnificent thing.

The Mystery of the Golden Blossom, 1971

A famous writer considered that the quantity of deaths due to accidents of transit (according to annual statistics) is equivalent to the millions of deaths in the 1st World War. This appears incredible but everything continues the same, nothing changes. The accidents continue daily without human society making even a minimum effort to stop them. To people this appears natural, even normal. In reality this is only possible in people that are asleep, indolent and cruel. We should recognize that human beings have not woken up yet. They have their consciousness asleep, only in this way can we explain why this barbarism doesnâ€™t change. This shouldnâ€™t, however, be an excuse to continue with this murder by accident. The time has arrived to COMPREHEND that we are cruel and heartless. When we PROFOUNDLY COMPREHEND that we are

cruel and heartless then in a spontaneous form COMPASSION can arise within us.

The Social Christ

♡ Part Two – Love those who hate us

6 passages

1 To return good for evil

The student is asked to bear no hatred toward anyone: to love enemies, bless those who hate him because they do not comprehend, and kiss the hand that strikes. An insult can be transformed into compassion for the one who gives it.

This is the way in which we must act, without hate for anybody; we must love our hapless enemies, and kiss the whip of the executioner. A "jailer" approached me affectionately and told me: "They are delaying your case," and went away...

Secret Notes of a Guru, 1952

29. Blessed be those who love us, because they comprehend us; blessed be those who hate us, because they do not comprehend us.

Igneous Rose, 1954

It is necessary to love those who hate us, to kiss the adorable hand of the one who whips us, to clean the sandals of the one who humiliates us.

The Aquarian Message, 1960

> *...blessed be those who hate us, because they do not comprehend us.*
>
> Igneous Rose, 1954

It is better to be humble, pure, chaste, simple. It is of more worth, on the other hand, to love our worst enemies; to kiss the feet of those who hate us; to kiss the hand that hits us; to caress the whip that hurts our flesh. It is more elevated to love those who hate us, yes, because they do not comprehend us, and to love more those who do not love us. And to return good for evil. And to give up to our last drop of blood for poor suffering Humanity.

Logos, Mantram, Theurgy, 1959

There is nothing that hurts more than calumny or the words of an offender. If one is capable of transforming the impressions which such words produce in us, well, they then remain without any value, in other words, they remain like a check drawn against insufficient funds. Certainly, the words of an insulter do not have any more value than that which the insulted person gives them. Therefore, if the insulted person does not give them any importance, I repeat, they remain like a check drawn against insufficient funds. When one comprehends this, one then transforms the impressions of such words, for example, into something different, into love, into compassion for the insulter and this, naturally, means transformation. Therefore, we need to be incessantly transforming impressions, not only the present ones but also the past and the future ones.

The Revolution of the Dialectic

On this night, when it is a delight to be here with all of you and pleased, I could do nothing less than invite you to love: to love those who love us, because they understand us; to love those who hate us, because they do not understand us. To return good for evil. To walk with strength on the path that leads to Final Liberation.

The Fifth Gospel · The Prodigious Creations of Love

6 PASSAGES

11 The same feelings of compassion for the great and small

Compassion is shown as a feeling that makes no distinctions, the same for the wise and the ignorant, the virtuous and the sinner. Masters look with sympathy on sleeping souls, the Brothers of the Temple pity the blind leaders, and infinite universal compassion is listed among the stages of the integrated human being.

> *"The Tathagata gives happiness and joy to the whole world, as the cloud that pours its waters (semen), over the just ones and the sinners (everybody receives it), having the same feelings of compassion for the great and small; for the wise and for the ignorant; for the virtuous and for the sinner."*

THE AQUARIAN MESSAGE, 1960

We have known supremely mystical individuals, "group heroes". Many of them are vegetarian, abstemious, virtuous etc., etc., and as a rule they are very sincere and want the best for their followers, but like everyone they sigh, suffer and cry in secret. Never have the poor people seen what they preach. They do not know their Guru, they have never had the pleasure of conversing personally with him. They have never seen planes of cosmic consciousness, the superior planes or worlds of which they make such beautiful diagrams and give such interesting descriptions. We, the Brothers of the Temple, feel true pity for them and try to help them. That is what we try to do, but everything is futile. They hate everything that may have to do with sex, everything, which appears to be sex. When they are told of the Perfect Matrimony they laugh and protest violently, de fending their abstention. Those poor "blind leading the blind" need someone to guide them. They suffer a great deal because they do not have the pleasure of enjoying direct knowledge. They suffer quietly so as not to demoralize or delude their followers. We, the Brothers of the Temple really love and pity them. We need to abandon theorizing.

THE PERFECT MATRIMONY, 1966

This appeared so terrible to me that I exclaimed, “What do you think you are doing? You are committing a great sacrilege. For God’s sake, withdraw yourself from here and leave the relic in its place.” Nevertheless, the Master filled with infinite compassion replied, “It is not his fault in this matter, he is asleep.”

Runic Magic, *1969*

So, filled with deep bitterness I said, “How much I have fought there in the physical world in order for these people to awaken their consciousness and still they continue to sleep.” The Chela had assumed a gigantic figure. The pluralized ‘I’ (a conjunction of distinct and diverse entities), engulfed within the lunar bodies was giving him that aspect. It was bizarre to see this enormo us grayish coloured giant slowly walking like a zombie along the old atrium of this ancient Cathedral while heading towards his home where his physical body was sleeping. In those moments I could only exclaim, “What ugly lunar bodies they are!” Nonetheless, the venerated Elder, while inebriated with compassion replied unto me, “Inside the temple which you are now going to enter (a Jinn Temple, an Aztec sanctuary), there are many like this one so look at them with sympathy.” I replied, “It is clear that I will look upon them with sympathy.”

Runic Magic, *1969*

Amfortas, while submerged within intimate profound meditation, listens in ecstasy to the mysterious words of mystic meaning which come from the Grail: Made wise through pity, the blameless fool, (the innocent and chaste one), wait for him, the one I choose. Suddenly, something extraordinary happens, something unusua l, a great commotion stirs among the people of the Grail. Precisely at the shore of the lake they have intercepted an ignorant boy, who, errant on those shores, has just wounded to death a swan, a sacred bird of immaculate whiteness.

Runic Magic, *1969*

Fifth: The fifth stage of integration represents all that pertains to the perfect human being. Sixth: Infinite Universal Compassion.

Esoteric Course of Kabbalah

7 PASSAGES

III Thou shalt be infinitely patient and merciful

Mercy is asked of the one who walks the path in daily acts. Teaching the one who does not know, offering a hand to the seeker, treating prisoners with love and feeding the hungry are counted as works of mercy and compassion, and the law of mercy is set above an eye for an eye.

EIGHTH: Thou shalt be infinitely patient and merciful.

The Aquarian Message, 1960

Convicts must be treated with infinite love and mercy.

Endocrinology & Criminology, 1957

Therefore, to teach unto the one who does not know is a work of mercy. The whole tremendous responsibility of the Law falls upon the clairvoyant.

Endocrinology & Criminology, 1957

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

Treatise of Revolutionary Psychology, 1975

Libra people have the defect of not knowing how to forgive their fellowmen; they want to see the Law and nothing but the Law in everything, often forgetting mercy.

Esoteric Treatise of Hermetic Astrology, 1967

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

Treatise of Revolutionary Psychology, 1975

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.

Beyond Death

All people have their own principles and their beliefs, which we respect. And amidst all of these beliefs there are persons who are searching for the Court of Wisdom, the Court of Divine Wisdom. As an act of mercy, always give them your hand.

Dissolving the I, 1964

4 passages

IV You must be compassionate towards your beloved relative

Compassion reaches the dead too. The discarded personalities that linger at the grave are to be pitied and brought flowers, and burning the body is urged as an act of compassion that frees the soul from the cemetery.

We should also extend our compassion very extensively to these discarded personalities which have the grave as their abode...

The Mystery of the Golden Blossom, 1971

Therefore, the cadavers must be burned for charity, for compassion, for pity and for love towards our beloved, because suffering within the cemeteries is horrible.

Occult Medicine and Practical Magic, 1978

You must be compassionate towards your beloved relative. Burn his cadaver, so that the soul can be liberated from the horrible bitterness of the cemetery. You must not be cruel with your beloved relative, so burn the body in order for that beloved soul to be free from the cemetery.

Occult Medicine and Practical Magic, 1978

Master: Three things go the cemetery. First, the physical body; second, the vital seat, a kind of etheric ghost that slowly decomposes before the grave; and third, the ex-personality of the dead. No one is born with a personality. Personality, in itself, has a beginning and an end. No one is born with a personality, but it is formed during the first seven years of childhood and is strengthened with time and experience. That personality goes to the grave; sometimes it leaves the grave when someone visits it, when someone brings it flowers, and then returns to its grave. One has to have pity also for those shadows of the loved ones and bring them their flowers, of course, because it is a comfort to those shadows; our charity must also extend to these shadows.

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

Part Three – Have pity on so many people

4 PASSAGES

1 No-one feels the pain of another

Most people remember only their own pain and never the suffering of their neighbours, and that selfishness only deepens their own. The listener is urged to think of the millions condemned to hunger, sickness and misery, and to have pity on them.

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

No-one feels the pain of another, no-one gives importance to the suffering of his fellow humans. The individual only remembers that that these painful accidents exist when it happens to him. When this happens he blames all the world, protests and blasphemes etc.

THE SOCIAL CHRIST

Pity for those who suffer, pity for so many people who have never seen a ray of light!

The Fifth Gospel

Think of the so many millions of people condemned to death, to hunger, to desolation, to misery, to fire, to diseases. Have pity on so many people!

The Fifth Gospel · The Pressing Need to Disseminate Gnosis

Pity for those who suffer, pity for so many people who have never seen a ray of light! Never has a moment as horrific as the present one been seen before!

The Fifth Gospel · The Pressing Need to Disseminate Gnosis

6 passages

11 We intensely love this poor suffering humanity

The Gnostic work is presented as love for a suffering humanity, ready to give the last drop of blood for it. Supreme love toward that humanity is set beside supreme chastity, and the servants of the Lord are said to pity the multitudes.

We explain the Secret Doctrine of our Adorable Saviour. We intensely love this poor suffering humanity. We warn this humanity of the planet Earth about the Apocalyptic hour in which we are in.

The Aquarian Message, 1960

If your are willing to give the last drop of blood for the love of this suffering humanity, then you are one of us.

The Aquarian Message, 1960

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

One hundred and forty and four thousand are the just ones who will be saved. Really, only with supreme chastity and supreme love towards this suffering humanity will we attain the divine miracle of our christification.

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

Each one of the serfs of the Lord sigh for their Philosophical Stone, and they feel pity for the multitudes.

Pistis Sophia Unveiled, 1983

Part Four – The Masters of Compassion, moved by human pain

7 PASSAGES

1 Renounces the bliss of nirvana for the love of humanity

The Master who reaches Nirvana may enter its bliss or renounce it for love of humanity and stay in this valley of tears. The perfect Buddhas in Nirvana can no longer help, while Christ, the Virgin and the Bodhisattvas give up that joy to serve; this is called the long and bitter path of duty.

The Buddhists tell us that when the human being is liberated from the wheel of birth and death, then he enters into the ineffable joy of Nirvana We, the Gnostics, know that Christ is a Nirmanakaya, a Being who renounced Nirvana in order to come to save this humanity The Book of the Dead says: "I am the Sacred crocodile Sebek. I am the flame with three wicks, and my wicks are immortal. I enter the region of Sekem, I enter into the region of the flames which have defeated my adversaries."

THE REVOLUTION OF BEELZEBUB, 1950

Arcane XXI (21). The crown of the magicians. The twelfth hour of Apollonius. The courts of fire become still. This is the victorious entry into the limitless bliss of nirvana, where the Master is clothed with the shining robe of dharmasaya, or renounces the bliss of nirvana for the love of humanity, and becomes a Bodhisattva of Compassion, he is a savior of poor aching humanity, he is one more wedge of the protective wall raised with the blood of martyrs. Samyak Sambuddho, Master of perfection, renounced nirvana for the love of humanity.

ZODIACAL COURSE, 1951

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

Truly, I tell you, beloved disciples, that it is better to renounce Nirvana to follow the Long and Bitter Path of Duty.

THE GREATER MYSTERIES, 1956

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*

The Masters of Compassion, moved by human pain, renounce the great joy of Nirvana and resolve to stay with us in this valley of great bitterness.

The Perfect Matrimony, *1966*

8 passages

11 Confirmed three times honorable

Whoever renounces Nirvana for love of humanity is confirmed thrice honoured and, after many Nirvanas won and lost, earns the right to the Absolute. Against this stands the subtle ego that covets Nirvana and its paradises while humanity cries, and the tempting gods who are said to tempt out of compassion.

6. The Master who renounces NIRVANA because of love for Humanity is confirmed three times honored.

Manual of Practical Magic, 1954

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

The Greater Mysteries, 1956

The bodhisattva who renounces the nirvanic temptations, the planetary kingdoms that the tempting gods offer him, and renounces Nirvana (celestial bliss) for love of humanity, is confirmed three times honorable and after eternities, he earns the right to enter the Absolute. The Absolute is life free in its

movement; it is the supreme reality, the abstract space that only expresses itself as abstract absolute movement, limitless happiness, total omniscience. The Absolute is uncreated light and perfect plenitude, absolute happiness, life free in its movement, life without conditions, limitless life.

The Greater Mysteries, *1956*

This is a terrible moment, since the destiny of many eternities depends on him; this is the most terrible moment of our cosmic evolution. The initiate who renounces Nirvana out of love for humanity, is confirmed three times honorable and after many eternities of Nirvanas won and lost out of love for humanity, he finally earns the right to enter the Absolute. Those of the spiral path of Nirvana have periods of activity and periods of repose within Nirvanic happiness. They become incarnated in the worlds only over very long intervals and become submerged once again, during eternities, within the infinite happiness of the spheres.

The Greater Mysteries, *1956*

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*

When the Self-realized Gnostic renounces even to the ideals of Omnipotency and Omniscience, the destruction of the true seed of evil, the one which brings us into the Maha-Manvantara (Cosmic Day) after the Great Pralaya (Cosmic Night), is precipitated. It is obvious that whosoever has achieved the Intimate

Self-Realization, has the right to live in Nirvana, but, if he renounces to such happiness, he will continue upon the direct path which leads to the Absolute.

Runic Magic, 1969

They tempt us, not because of evil, or jealousy, not even because of fear of losing their place, as many oriental authors mistakenly suppose, but, because of compassion.

Runic Magic, 1969

> *The Voice of Silence has said: "The boddhisattwa who renounces Nirvana by love of humanity, is confirmed as three times honoured and, after many nirvanas won and lost because of this cause, he gets the right to enter the world of supranirvanic happiness..." Nirvana has cycles of activity and others of deep rest. By the 20th century, it finds itself in a period of action.*

The Three Mountains, 1972

III The guardian wall is made up of the Masters of compassion

The Masters of Compassion form a guardian wall around humanity. Among them are the Nirmanakayas, who live in exalted conditions to guide life, the Masters who descend into the abyss to help the lost, and Jesus, who works for this suffering humanity; the Nirmanakaya body belongs only to those who renounced happiness.

After great sacrifices, the Bodhisattvas enter a supernirvanic world of happiness. The protective wall is formed by the "Bodhisattvas of compassion". We, the Gnostics, follow the steps of our predecessors.

Zodiacal Course, 1951

10. The guardian wall is made up of the Masters of compassion, by the Nirmanakayas, by those who have renounced the Nirvana for the love of humanity.

Christ Will, 1959

The adorable Master Jesus the Christ has been very active and has worked intensely by helping this poor, suffering humanity. He is the chief of the gnostic movement. He is the supreme Hierarch of AGLA.

The Aquarian Message, 1960

Jesus, the Blessed One has the Elixir of Longevity. This gift of Cupid is a grace of the most high God. The Holy Masters of the Guardian Wall have this marvellous elixir. When a Master of compassion renounces the ineffable joy of Nirvana in order to live amongst and love this poor suffering humanity, then he has the right to ask for the gift of Cupid.

The Aquarian Message, 1960

The Masters of Compassion live in these exalted conditions only for guiding the current of life throughout the innumerable centuries.

The Aquarian Message, 1960

Nirmanakayas are those who have renounced Nirvana for the love of humanity, and for the Great Work.

For the Few, 1980

Answer: There are Hierophants of the light, Nirmanakayas of compassion, splendid Kabirs, sons of the Flame, in all places, and many of them have renounced all happiness to live in the profundities of the abyss with the purpose of helping those who are decidedly lost.

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

It is not superfluous to remind you friends, that there in the infernal worlds, there live some Masters of compassion, working for those who are decisively lost, helping, assisting, but since they have God within, they are happy.

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

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

For the Few, 1980

The Great Compassionate One loves this entire suffering humanity.

Pistis Sophia Unveiled, 1983

10. The Nirmanakaya Body is received when one renounces Nirvana for the love of humanity. These bodies must be created in the Ninth Sphere, you know

this.

The Science of Meditation



11. The Nirmanakaya Body is possessed only by the Bodhisattvas of Compassion, those who have renounced happiness for the love of this suffering humanity.

The Science of Meditation

9 passages

IV You must become a Boddhisattwa of Compassion

Only the one who has sacrificed himself for humanity across many cosmic days counts as a true Bodhisattva, unlike the Shravaka who never gave his life for his brothers. The disciple is told to become a Bodhisattva of Compassion, and only Bodhisattvas with a compassionate heart can incarnate the Christ.

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

The Buddhas can incarnate the Christ only if they renounce Nirvana for the love of this humanity, and also by working with intensity in the Flaming Forge of Vulcan (the sex). Whosoever knows, the word gives power to. No one has uttered it, no one will utter it, except the one who has incarnated it. To incarnate the Word, the Verb, Christ, is necessary!

The Aquarian Message, 1960

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

...only the Boddhisattwas with compassionate heart can incarnate Christ.

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

The Path of the Midst, the Octuple Path of the Boddhisattwas with compassionate heart, leads us to the port of liberation.

Pistis Sophia Unveiled, 1983

The Boddhisattwas with compassionate heart sacrifice themselves for planetary humanities through successive Mahamanvantaras, and finally, they achieve the incarnation of Christ.

Pistis Sophia Unveiled, 1983

Obvious ly, only the Boddhisattwas with compassionate heart can incarnate Christ. It has always been said, and for good reason, that Christ is the Boddhisattwa. Solar men are truly the ingathering of the supreme Light of the Aeons. The Sun now wants a new harvest of solar men and it deserves it, due to

the great work performed with organic life. The Sun has worked intensely in this delicate thin covering of organic life, placed over the geological crust of the Earth.

Pistis Sophia Unveiled, 1983

Blessed is he who incarnates the Spirit of Wisdom. The Buddhas who do not renounce Nirvana will never be able to incarnate the Cosmic Christ. The Cosmic Christ is much beyond the Inner Buddha. The Cosmic Christ must be sought within one's unknown profundities. The Cosmic Christ is the Glorian, the incessant eternal breath profoundly unknown to Itself, the Ray that unites us with the Abstract Absolute Space.

Esoteric Course of Kabbalah

⚖ Part Five – The goodness of goodness, infinite mercy

8 passages

1 The mercy of mercies, the kindness of kindnesses

The Father, the Ancient of Days, is called the mercy of mercies, reached in meditation and named the First Mystery. The Virgin Mother is praised as the spring of compassion and pity, and the Absolute Sun, the Omni-merciful, sends Saviours whom humanity hates.

The Ancient of the Days is original in each man, and He is the Father; there are as many Fathers in Heaven as there are men on earth. The Ancient of the Days is the occult of the occult, the mercy of mercies, the kindness of kindnesses, the root of our Being, the "great wind." The hair of the Ancient of the Days has 13 locks; his beard has 13 locks.

The Greater Mysteries, 1956

The Ancient of Days is the goodness of goodness, infinite mercy, the occult of the occult. The mantra PANDER followed by meditation allows us to reach HIM.

Aztec Christic Magic, 1973

Now, beloved reader, you will comprehend the frightening tragedy in which we live. Fortunately, this is why, the Omni-merciful, the infinitude that sustains all, the very, very Sacred Absolute Sun, periodically send Avatars, Saviors to this valley of tears. These Sacred Individuals, these Messengers, these Saviors are Living Incarnations of the Omni-Merciful. Nevertheless, this Lunar Race, this perverse Race of Adam mortally hates such helpers.

The Solar Bodies, 1968

> *Virgin Mother, Daughter of your Son, more humble and sublime than any creature, fixed goal decreed from all eternity, you are the one whom gave to human nature so much nobility that its Creator did not disdain His being made its creature. That love whose warmth allowed this flower to bloom within the everlasting peace -was love rekindled in your womb; for as above, you are the noonday torch of charity, and there below, on earth, among the mortals, you are a living spring of hope. Lady, you are so high, you can intercede, that he who would have grace but does not seek your aid, may*

long to fly but has no wings. Your loving-kindness does not only answer the one who asks, but it is often ready to answer freely long before the asking. In you compassion is, in you is pity, in you is generosity, in you is every goodness found in any creature. This man -who from the deepest hollow in the universe, up to this height, has seen the lives of spirits, one by one now pleads with you, through grace, to grant him so much virtue that he may lift his vision higher still -may I it toward the ultimate salvation. And I, who never burned for my own vision more than I burn for his, do offer you all my prayers -and pray that they may not fall short -that, with your prayers, you may disperse all of the clouds of his mortality so that the Highest Joy be his to see. This, too, O Queen, who can do what you would, I ask of you: that after such a vision, his sentiments preserve their perseverance. May your protection curb his mortal passions. (The Divine Comedy, Paradise, Canto XXXIII, verse 1-37, Dante Alighieri).

Runic Magic, 1969

KETHER: The Ancient of Days, the hidden of the hidden, the good of the good. He has thirty-one ringlets, and his beard has thirteen curls. Thirteen symbolises the Verb, the Word. About him wonders have been spoken. By means of Samadhi (ecstasy) one may meet with him in order to receive his commands. He is infinite mercy, complete wisdom. CHOCHMAH: The Christ, Love. The Christ awaits the day that the disciple will work in the Ninth Sphere, and prepares him with infinite love. The instructor of the world is Love.

Tarot and Kabalah, 1978

The Father, the Ancient of Days, Mercy of Mercies, Concealed of the Concealed, is the First Mystery.

Pistis Sophia Unveiled, 1983

The Ancient of the Light is the Concealed of the concealed, the Goodness of goodness, the Mercy of mercies.

Pistis Sophia Unveiled, 1983

The First Mystery is the Merciful One, the Mercy of the Mercy, who always takes pity on the Initiate.

Pistis Sophia Unveiled, 1983

12 PASSAGES

11 The Great Merciful One can have pity on us and help us

Divine mercy is described as active for the one who works: the Great Merciful One helps those who work on themselves, the Intimate Christ lifts the Initiate step by step, and forgiveness is given to those who deserve it. Humanity was spared and given a short time to choose, and the one without the Golden Embryo is judged with less rigour.

Nonetheless, infinite Mercy granted us a short space of time in order for us to define ourselves for Christ or for Javhe (Javhe is not Jehovah), to define ourselves for the White Lodge or for the Black Lodge.

The Aquarian Message, 1960

We all deserved to have been destroyed because of the dreadful and horrible sacrilege. Christ was assassinated and the sanctuary profaned. However, infinite Mercy granted to us a short space more of time in order for us to study the doctrine of Christ and to choose the path.

The Aquarian Message, 1960

This last fact is showing the infinite divine mercy and gives a sense to the elemental happiness that such Monads enjoy between the Universal Spirit of Life Chapter 21 The Baptism of John The Second Degree of the Venusian Initiation, the superior octave of its corresponding Initiation of Fire, transcendentally appeared as an esoteric result of the miraculous ascent of the radiant Second Serpent of Light towards the interior and upper regions by the medullar spinal canal of the vital organic reserve (lingam sarira).

The Three Mountains, 1972

Almost the human beings fall into the well. They are swallowed by the Profundity. The Great Merciful One can save us, but only if we work on ourselves.

Pistis Sophia Unveiled, 1983

The Light pities us and guides us.

Pistis Sophia Unveiled, 1983

The Omni merciful forgives many errors, if truly we deserve forgiveness.

Pistis Sophia Unveiled, 1983

The Great Merciful One can save us,
but only if we work on ourselves.

Pistis Sophia Unveiled, 1983

The Great Merciful One can have pity on us and help us.

Pistis Sophia Unveiled, 1983

The secret way is taught by the Merciful One, who resides within our Being.

Pistis Sophia Unveiled, 1983

Only the commandment of the First Mystery can conduce the Initiate out of the Chaos. The Intimate Christ feels compassion for the Initiate, and little by little, He is passing him to superior levels of the Being.

Pistis Sophia Unveiled, 1983

The violator of the Law lives in the regions where the Law has transgressed, but the Intimate Christ, with compassion, allows him to depart from these regions, with the condition of supreme repentance.

Pistis Sophia Unveiled, 1983

> *If even men on earth are compassionate, how much more then the highest mysteries? The Saviour answered and said unto Mary in the midst of the disciples: "If to-day a king who is a man of the world, giveth a gift to men of his like, and also forgiveth murderers and those who have intercourse with males, and the rest of the very*

> *grievous sins which are deserving of death, -- if it becometh him who is a man of the world, to have done this, much more then have the Ineffable and the First Mystery, who are the lords of the universe, the authority to act in all things as it pleaseth them, that they forgive every one who shall receive mysteries.*

Pistis Sophia Unveiled, 1983

When we do not have a Golden Embryo we are responsible within a relative and circumstantial state; we are very much pitied and, really, we are not punished with all the rigor that we deserve. But when we acquire the Golden Embryo, we become truly responsible in the transcendental sense of the word, and then we pay twice as much the price of the actual offense committed, because the greater the degree of Consciousness, the greater the degree of responsibility. This is what I wanted to say. Is there any other question, brothers?

The Fifth Gospel ·Gnostic Meaning of the Golden Embryo ·*Third Chamber – Mexico City – 1971*

8 passages

III Justice and Mercy are perfectly balanced

Justice and mercy stand as the twin pillars of the White Lodge. Justice without mercy would be tyranny and mercy without justice an indulgence of crime; because divine mercy exists, karma is negotiable.

Do not forget, beloved disciple, that justice is the supreme mercy and impiety of the law. So, I have already taught you the two golden rules and I have explained to you how to kill Karma. In the following lessons I will be teaching you how to manage the sidereal rays.

Zodiacal Course, 1951

110. Justice and mercy united, shine in the world of AZILUTH.

Manual of Practical Magic, 1954

Fortunately my friends, Justice and Mercy are the two Toral Columns of the Universal White Lodge.

Tarot and Kabalah, 1978

Justice without Mercy is tyranny; Mercy without Justice is tolerance, in dulgence of the crime. Karma is negotiable, and this is something which may surprise a great many of the followers of the different orthodox schools.

Tarot and Kabalah, 1978

Some pseudo-esoterists and pseudo-occultists have become excessively pessimistic in relation to the law of action and consequence; they mis takenly consider that it operates in a mechanical, automatic, and cruel ma nner. The erudites believe that it is not possible to alter the law; I am sincerely sorry, but I have to disagree with this manner of thinking. If the law of action and consequence, if the nemesis of existence were not negotiable, what then would remain of divine mercy? Frankly, I am unable to accept cruelty in divinity. The real, that which is complete per fection, that which has different names like Tao,

Aum, INRI, Sein, Allah, Brahma, God, or better said, Gods, etc., etc., etc., could in no manner be something without mercy, cruel, tyrannical, etc. Due to all of the above, I emphatically repeat that Karma is negotiable.

Tarot and Kabalah, 1978

Justice is administered according to the 35 principles of Mercy. Justice without Mercy would be tyranny.

Tarot and Kabalah, 1978

Justice and Mercy are perfectly balanced.

Tarot and Kabalah, 1978

Answer: Ladies and gentlemen, there exists a proverb that says: "Ask God but also help yourself." Divine mercy is side by side with justice, but "Deeds, not good reasons, are love."

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

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his teaching of it: compassion by name; mercy, pity and clemency (not "at the mercy of" or "what a pity"); the Bodhisattvas and Nirmanakayas of compassion who renounce Nirvana; the suffering of others and of humanity, where love or the heart stands near; and cruelty, pitilessness and hatred only where he sets them against the virtue. The Pistis Sophia's own verses and the Bible verses in the old English of their translators were set aside before reading. The paragraph either side of a core paragraph was taken where his sentence ran across. That returned **523 candidate paragraphs in 46 books**. Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 95.2% of the time and on the class 89.1%, and a third reader, who saw neither verdict, settled the 25 disagreements. 130 were judged printable. 13 of them were set aside as the same teaching kept where it stands in another of his books or another passage, and 4 were joined into the passage before them, where his sentence ran across several short paragraphs, so **113 passages are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 124 were greetings, dates, editors' notes or narrative, 27 were false friends (the words in their ordinary, worldly sense), 100 named the subject only in passing, 31 belonged to another built work, and 61 were neighbours on another subject. 21 more were judged and not printed, and 29 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 19 ranges run over more than one paragraph.

82 passages also stand in a finished work, and every one is marked where it stands, the most in *Gratitude and Kindness* (39) and *Altruism and Charity* (17). The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

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

No editor's notes. The doctrine search over his passages and over every word of ours found one passage that names the serpent, and there it rises in the one who practises Sexual Magic, the couple's work, which is his later teaching too.

The ninth work of The Virtues. Each virtue is gathered on its own and named against the ego it replaces. Cruelty and Hatred stand on the shelf as egos of their own; here they appear

only where he sets them against compassion. Passages shared with other works are printed here and marked, so a reader who comes to this one book has the whole teaching. The Virtues wear a warm pearl taken from the painting of the diamond on the pool, each virtue in its own colour; Compassion's is a rose of the pietà.