

Conscious Works and Voluntary Sufferings

The intentional work and the suffering taken on by will, which he gives as the only basis of the inner work, with the cosmic duty and the practice of knowing how to suffer, in his own words, from the fifty-two books

104 PASSAGES · 19 BOOKS · 17 PRACTICES · 14 LECTURES · 16 SECTIONS · 4 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased 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 (and, where he was speaking rather than writing, the name of the lecture), so anything on this page can be found again in the source. Most of these passages also stand in other works of the shelf, chiefly *Suffering*, *Laziness*, *Evolution, Involution, Revolution* and *The Laws of the Three and of the Seven*, and are gathered here for the one subject.

The first part is the difference between mechanical suffering and voluntary suffering, and the super-efforts without which nothing is reached: *"…the intimate Self-realization of the Being cannot be reached except on the basis of conscious work and voluntary sufferings" "Intimate Self-Realisation demands tremendous individual super-efforts"*

The second part is what he says is possible only on that basis: the growth of the Essence and of the consciousness, the death of the ego and the disintegration of the psychic aggregates, the perfection of the parts of the Being, the coming of the interior Christ, and the Feathered Serpent: *"…the development of the Essence is only possible on the basis of conscious works and voluntary sufferings." "…the Feathered Serpent is the result of conscious works and voluntary sufferings. These are fully symbolised by the nopal's thorns."*

The third part is the creation of man by himself, the solar bodies and the cosmic duty: *"The Great Work is, first of all, the creation of man by himself on the basis of conscious works and voluntary sufferings." "What is the cosmic duty? To always live awake!"*

The fourth part is to know how to suffer: patience in the trials, and the postulate on the unpleasant manifestations of others, which he gives as the way to transform the impressions of an insulter's words: *"Those who know how to suffer with patience in their trials and work on themselves will inherit the kingdom." "We have to receive with pleasure the unpleasant manifestations of our fellow men."*

What is in it

A practice — something to do, framed and labelled

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THE MAP

Four parts: not mechanical but voluntary, what is possible only on that basis, the creation of man by himself, and to know how to suffer

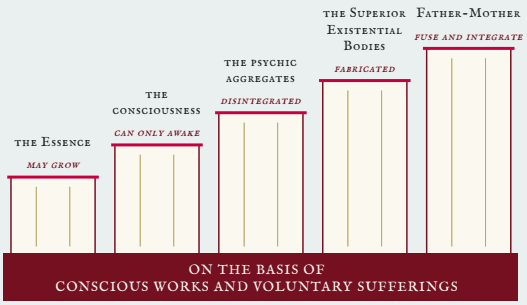
Tap a part to go to it. Below, the foundation he names, and rising from it five things he says are reached only on that basis, each written in his own words. The caption is his own words, from the passage it links to.

Not mechanical, but voluntary
PART ONE · 28 PASSAGES · 3 PRACTICES

Only possible on the basis of conscious works and voluntary sufferings
PART TWO · 39 PASSAGES · 2 PRACTICES

The creation of man by himself
PART THREE · 14 PASSAGES · 1 PRACTICE

To know how to suffer
PART FOUR · 23 PASSAGES · 11 PRACTICES



"In this work, it is possible to advance only on the basis of conscious works and voluntary sufferings."

The Fifth Gospel

Part One – Not mechanical, but voluntary

7 PASSAGES

I I am talking about intentional, directed things

A disciple asks how suffering can be both necessary and something to be sacrificed. The answer separates the intentional, directed suffering of the work from the old sufferings people cling to and would give up last, and names the second as mechanical, the first as voluntary.

Disciple: Nothing can be achieved without voluntary suffering, but suffering must also be sacrificed. Can you clarify this aspect for us, please?

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

It is obvious that the intimate Self-realization of the Being cannot be reached except on the basis of conscious work and voluntary sufferings. I am talking about intentional, directed things. But you have confused this thing that is intentional and directed with that other one of past sufferings, those suffered throughout time.

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

07

Of course, people love that type of suffering very much, and they would sacrifice everything except that. A person can afford to sacrifice a party, not to go to it; or sacrifice a movie, not go to it, etc., but what no one would sacrifice so easily would be their sufferings, they love them too much. The whole world is attached to their beloved sufferings.

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

Discipline involves certain sufferings, but the Initiate goes through these sufferings intentionally

The Fifth Gospel

We have to sacrifice them! We have to sacrifice them someday for the purpose of transforming energies. Those transformed energies turn into something different, into something distinct, into the superlative powers of the Being.

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

07

Only through sacrifice can the transformation of inferior energies into superior energies be achieved; this is obvious. Therefore, one thing is suffering, and another thing is that to reach the Intimate Self-Realization of the Being, it can only be done on the basis of conscious works and voluntary sufferings. That is different. Voluntary! Not mechanical, but voluntary.

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

07

One thing is mechanical suffering and another thing is voluntary suffering, intentional, done on purpose, and of course, sufferings are involved in the very esoteric discipline. Discipline involves certain sufferings, but the Initiate goes through these sufferings intentionally; it is a transformation, because he knows that every transformation cost him something; it costs him sacrifice, it is obvious.

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

07

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

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

4 passages

11 There exist voluntary and involuntary sufferings

Two kinds of pain are set side by side: the voluntary, known on the direct solar path, and the involuntary, which is the fruit of one's own karma. The step from a mechanical to a conscious centre of gravity, and every real advance in the work, is said to pass through intentional works and emotional crises taken on deliberately.

Question: Master, every suffering of any type that one has, can be attributed to the absence of the Father?

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

Answer: Friends, there exist voluntary and involuntary sufferings. The first are processed in those who follow the direct path, the solar path; the second is the result of our own karma. It is obvious that when the son is doing badly, the Father is absent and the consequence is pain.

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

> *I am giving you the key for you to stop being machines, because at present you can be absolutely sure that you are machines.*
>
> The Fifth Gospel

However, the step from the mechanical center of gravity to the conscious center of gravity implies intentional works and voluntary sufferings upon ourselves, here and now. I am giving you the key for you to stop being machines, because at present you can be absolutely sure that you are machines.

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

07

But I have to tell you that not everything, as is believed, is mere intellectualization. I do not mean that enlightened intellection is not useful.

What I want is to clarify that if the water does not boil at one hundred degrees, what must be dissolved does not dissolve, and what has to be cooked is not cooked. Likewise, similarly, I affirm in an emphatic way that if we do not go through strong emotional, intentional and conscious crises, we do not eliminate what we need to eliminate and we do not crystallize in us what we need to crystallize. Thus, not everything is mere intellect. In this work, it is possible to advance only on the basis of conscious works and voluntary sufferings.

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

6 PASSAGES

III Never the product of something mechanical

Evolution and devolution are mechanical laws, and the Intimate Self-Realisation does not come from them. Each of these passages places it instead in conscious work done on and within oneself, here and now, with patience, pain and super-efforts that humanity is reluctant to make.

The Intimate Self-Realisation of man is never the product of something mechanical. It is rather the result of conscious work done by ourselves and within ourselves, with supreme patience and pain. Only by virtue of successive and continuous self-conscious works can we develop within ourselves all our hidden possibilities.

CHRISTMAS MESSAGES, 1952-66

Those who affirm that all human beings will sooner or later arrive at Intimate Self-Realisation by means of the evolution of nature are tremendous liars, jokesters, and deceivers. Because there has never been and there will never be a mechanical SelfRealisation. Intimate Self-Realisation is the revolution of the consciousness, and the consciousness could never unconsciously revolutionize itself. The revolution of man is the revolution of his willpower, and so this could never be a mechanical, involuntary revolution. Intimate Self-Realisation is the result of supreme and voluntary self-efforts that are perfectly self-conscious. Intimate Self-Realisation demands tremendous individual super-efforts, and these are only possible through the revolution of the consciousness.

CHRISTMAS MESSAGES, 1952-66

07

Inner self-realization is possible only on a basis of tremendous effort, and humanity does not like to make super-efforts. People say, "Let us eat and drink for tomorrow we will die." Inner self-realization is never the result of a mechanical process, even if it is evolutionary.

THE BUDDHA'S NECKLACE, 1967

The revolution of man is the revolution of his willpower, and so this could never be a mechanical, involuntary revolution.

Christmas Messages, 1952-66

The Inner Self-Realization of man can never be the product of any mechanical law, but rather the result of a conscious work carried out upon and within oneself, on the basis of tremendous super-efforts, in-depth comprehension and intentional voluntary sufferings. Everything returns to the point of departure and the Lunar Ego returns after death to a new womb.

Esoteric Treatise of Hermetic Astrology, 1967

07

The Intimate Self-realization of the Human Being is not the outcome of any Mechanization. The law of Evolution and the Law of Devolution are Mechanical Laws. The Intimate Self-realization of the Human Being is the outcome of tremendous selfcognitive super-efforts made by oneself and within oneself, here and now. To deny the Law of Evolution would be an absurdity. Nonetheless, to attribute to this Law factors that it does not have, is stupidity.

The Solar Bodies, 1968

07

The radical change, the Intimate Self-Realisation is the outcome of a series of frightful super efforts performed on and inside ourselves here and now.

My Return to Tibet, 1969

IV Mere efforts are not worthy, only super-efforts are so

Leaving the worlds of 48, 24 and 12 laws and developing the latent possibilities of the human being take more than ordinary effort. People prefer what is comfortable; here the call is to constant daily work, to alertness without rest, and to the recognition that no one can make these efforts on another's behalf.

To become free from the 48, 24, 12, and 6 laws, signifies making tremendous super-efforts, but people do not like such super-efforts. People always want what is more comfortable, what is easier, and that is why nearly every human being, sooner or later, ceases to be born in order to enter the subworld of 96 laws. It is only by virtue of the revolution of the consciousness that we can liberate ourselves from the 48, 24, 12, and 6 laws, but people do not like the revolution of the consciousness. People prefer to dance, to drink, to fornicate, to commit adultery, to get drunk, to earn a lot of money, etc, etc. This is more comfortable for people than the revolution of the consciousness.

CHRISTMAS MESSAGES, *1952-66*

The revolution of the consciousness requires tremendous super-efforts, but people do not like anything that inconveniences them.

CHRISTMAS MESSAGES, *1952-66*

07

The development of such latent possibilities is only possible in well-defined conditions, and this demands tremendous individual super-efforts and the experienced assistance of the Masters who have already accomplished this work in the past.

FUNDAMENTAL EDUCATION, *1970*

07

If we do not want the revolution of the consciousness, if we do not make tremendous super-efforts to develop the latent possibilities that will lead us to intimate selfrealization, it is clear that these possibilities will never develop.

FUNDAMENTAL EDUCATION, *1970*

07

Only with great super-efforts can these human possibilities be developed.

Fundamental Education, 1970

It is not the quantity of theories that matter, it is the quantity of super efforts that are exerted in the work of the Revolution of Consciousness.

The Revolution of the Dialectic

Revolutionary psychology and the ancient Philokalia affirm that through super-efforts of a very special kind consciousness can be awakened and made continuous and controllable.

Fundamental Education, 1970

07

A PRACTICE

The venerable elder Guru Wan Shan told him that during the twelve hours of the day, it is necessary to be alert like a cat which is lurking for a mouse, or like a hen which is brooding on her eggs. They do this without abandoning their duty, not even for a second. Therefore, in these studies mere efforts are not worthy, only super-efforts are so. Since we are not illuminated, we must work without rest, like a mouse which is gnawing on a sarcophagus. If we practice in this manner, we will finally be liberated from the mind and we will experience in a direct way that element which radically transforms, that element which is the Truth.

Runic Magic, 1969

07

In this matter efforts are not enough, super-efforts are needed.

Tarot and Kabalah, 1978

07

A PRACTICE

We have to give form to ourselves; this requires super-efforts by means of constant daily intensive work.

Tarot and Kabalah, 1978

07

The elimination of the 'I' of defeatism is urgent, undelayable. It is not the quantity of theories that matter, it is the quantity of super efforts that are exerted in the work of the Revolution of Consciousness. The authentic man fabricates, in the moment that he wishes, the opportune moments for his spiritual or psychological growth!

The Revolution of the Dialectic

07

A PRACTICE

Master: Our intervention can often be useful and many [times] it is not. The harsh reality of the facts is that dispute, discord exists in each one, and as long as it continues to exist, conflicts will continue. Nobody has turned us into police to dissolve other's turmoil. As things stand, all we have to do is to take care of ourselves, eliminate our own errors. Each one must eliminate his own errors. We cannot eliminate the errors of others; to each his own, we cannot change anyone. We could warn them, but that is not enough for others to change. I am here speaking to the brothers, and the brothers are listening to me, but I cannot change the brothers. They have to create their own efforts, and even more, super-efforts to be able to change. I cannot change them, they have to change themselves. Likewise, we cannot serve as police here, there and everywhere. Everyone has to answer for their own actions.

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

Part Two – Only possible on the basis of conscious works and voluntary sufferings

8 passages

1 The consciousness can only awake through conscious work and voluntary suffering

The Essence grows only when something new is fulfilled in a person, which is the work upon oneself and not a trade or profession. Consciousness likewise cannot be increased by physical or mechanical procedures; it wakes, in each of the twelve signs of the inner zodiac, only through conscious work and upright efforts.

Something very special must happen, something new must be fulfilled so that the Essence may grow more.

Treatise of Revolutionary Psychology, 1975

I want to emphatically refer to the work upon oneself; the development of the Essence is only possible on the basis of conscious works and voluntary sufferings.

Treatise of Revolutionary Psychology, 1975

07

It is necessary to understand that this work does not refer to professional matters such as banking, carpentry, masonry, railroad repairs or office matters.

Treatise of Revolutionary Psychology, 1975

07

It is not possible to increase consciousness by exclusively physical or mechanical procedures.

The Great Rebellion, 1975

It is not possible to increase consciousness by exclusively physical or mechanical procedures.

The Great Rebellion, 1975

Undoubtedly, the consciousness can only awake through conscious work and

voluntary suffering.

The Great Rebellion, 1975

07

The consciousness can only be awoken by conscious work and upright efforts.

The Great Rebellion, 1975

07

As soon as the poor intellectual animal awakens even if it is only for a short moment — and opens his eyes to the crude reality of life, immediately the hypnotic power of the terrible serpent of the abyss charges back with increasing force. Then the unfortunate victim falls asleep again, and dreams that he is awakening or on the eve of awakening. Only sincere Gnostics who fully understand the difficulty of awakening consciousness know that this is possible only by means of conscious works and voluntary sufferings. The terrible infernal viper knows the whole modus operandi of mechanical imagination. We would never reject objective and conscious imagination, which is diaphanous and translucent.

The Secret Doctrine of Anahuac, 1974

07

It is really lamentable that this living zodiac of man the microcosm, sleeps so profoundly. On the basis of tremendous super efforts, it becomes indispensable to achieve the awakening of Consciousness in each of our twelve zodiacal signs.

Esoteric Treatise of Hermetic Astrology, 1967

8 PASSAGES

11 The ego can only be destroyed, annihilated, in two ways

The ego is dissolved either willingly, by conscious work and voluntary sufferings here and now, or against one's will in the involution of the infernal worlds. The first way makes Masters, as with Francis of Assisi and Anthony of Padua; the demons of desire named Apopi and Hai yield only to super-efforts.

Answer: Friends, the ego can only be destroyed, annihilated, in two ways: first, through the conscious work on ourselves and within ourselves, here and now. Secondly, in the infernal worlds, through submerged involution, going through horrible suffering.

YES, THERE IS A HELL, A DEVIL AND KARMA, 1973

It is interesting to know that the serpent always destroys the ego, whether it be through the luminous way, with conscious work and voluntary sufferings or through the tenebrous way, in the eighth circle of the fatalities.

YES, THERE IS A HELL, A DEVIL AND KARMA, 1973

07

It is wonderful to know that the ego has to always be dissolved, no matter what, with our will or against our will, and that the serpent inevitably has to swallow us, as victors or as failures.

YES, THERE IS A HELL, A DEVIL AND KARMA, 1973

07

When the ego is disintegrated in the infernal worlds we become elementals of nature However, when the ego disintegrates here and now, through conscious work and voluntary sufferings, instead of becoming elementals we become Masters, that is what is important.

YES, THERE IS A HELL, A DEVIL AND KARMA, 1973

The death of the demon Apopi, the terrible monster of cravings, calls for tremendous super-efforts, super-works.

Tarot and Kabalah, 1978

When Francis of Assisi and Anthony of Padua, distinguished christified masters, discovered within themselves the "I"s of perdition, they suffered indescribably and there is no doubt that, by means of conscious work and voluntary suffering, they achieved to reduce to cosmic dust the whole of the inhuman elements which were living within the m. Unquestionably, those Saints Christified themselves and returned to the original starting point after having suffered a lot.

The Great Rebellion, 1975

07

One must have a Centre of Gravity, a Permanent Centre of Conscious ness. We are no more than machines controlled by our “I’s” (the ego is plural). We are in a disadvantageous position which means we need super-efforts, and need to kill the “I”. That “I” is Mephistopheles; is the root of all our suffering and pain; it lives according to its own conditioning. We must reduce it to cosmic dust in order to have awakened consciousness, in order to be able to see the Path.

Tarot and Kabalah, 1978

07

The death of the demon Apopi, the terrible monster of cravings, calls for tremendous super-efforts, super-works. Only in this manner does one bring about the destruction of the demon Apopi and the demon Hai.

Tarot and Kabalah, 1978

07

In the Egyptian mysteries that body is known as Apopi, this is the Demon of Desire. That Demon is frightfully evil, and to think that every one has it, that

the whole world is evil. To cease being so is only possible through the efforts and super-efforts of this Path. Only in this way will we cease to be demons.

Tarot and Kabalah, 1978

III It is possible to disintegrate the psychic aggregates

Even the aggregates of the sixth and seventh levels of the Being, and those tied to the Law of Karma, can be disintegrated on the basis of conscious works and voluntary sufferings. The passages add the force needed beyond the mind, the emotional crises the work demands, and an example from his own life.

Master: I will answer to what the very distinguished young intellectual has asked. In the name of truth, I have to tell you the following: psychic aggregates are processed in seven levels; that is obvious. As we work on ourselves to disintegrate the psychic aggregates, obviously, we have to go to higher and higher levels of the Being.

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

We cannot deny that the highest levels of the Being, which are the sixth and seventh levels, are very difficult. However, based on conscious works and voluntary sufferings, it is possible to disintegrate the psychic aggregates that we have in the sixth and seventh levels. Whoever achieves it will, in fact, achieve absolute, total Enlightenment, the most complete awakening of Consciousness.

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

07

When I have been watching –I repeat– a television or a movie, afterwards I have had to suffer a lot by disintegrating the elementaries that were forged in my mind, and I finally managed to disintegrate them on the basis of conscious works and voluntary sufferings. That is why I definitely gave up television, cinema, everything.

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

07

A PRACTICE

This matter of separating it implies a great effort and, possibly, even a tremendous super-effort. When one makes progress in the work, one can disintegrate that mistake until turning it to dust. It is clear that a force superior to the mind, capable of disintegrating the mistake that we have discovered, will be needed.

The Fifth Gospel · Clarifications About the Psychological Work

The disintegration of the psychic aggregates is possible only through conscious works and voluntary sufferings.

Pistis Sophia Unveiled, 1983

The Great Mystery of the forgiveness of sins is related with sex. Only the one who works in the Great Work deserves to be forgiven. We deserve the forgiveness of these or those faults, when their corresponding inhuman elements are dissolved within ourselves. Determined psychic aggregates are found related with the Law of Karma. Obviously, they can be disintegrated by paying their price. Undoubtedly, these aggregates are disintegrated based on conscious works and voluntary sufferings.

Pistis Sophia Unveiled, 1983

07

The disintegration of the psychic aggregates is possible only through conscious works and voluntary sufferings.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

There is the need to pass through great emotional crises and intentional sufferings if, truly, we want to atomically disintegrate our psychological defects.

Pistis Sophia Unveiled, 1983

07

The problems of thesis and antithesis are resolved with the synthesis, which is the wise management of the positive and negative forces. The Cross of Saint Andrew explains the work to be performed in the ninth sphere with the sulfur and the mercury: the hard struggle in order to attain the elimination of all the psychological aggregates based on conscious works and voluntary sufferings.

The Mayan Mysteries, 1977

5 PASSAGES

IV The parts of the Being must reach the total, integral perfection

In the Pistis Sophia commentary each of the Thirteen Aeons, and each self-conscious part of the Being, comes to its perfection through conscious works and voluntary sufferings. When that perfection is reached, the Being's impulse of gratitude is born.

After many conscious works and voluntary sufferings, it is revealed before our tearful eyes, the absolute perfection achieved in the functioning of all spiritual, isolated parts of our common presence. Then, the Being's impulse of gratitude towards the first educator is born in us.

The Secret Doctrine of Anahuac, 1974

In the Great Work, Andrew, suffering on the sexual cross, must perfect himself from the Ineffable down to the Darkness of darknesses, from the Light of lights down to the darkness of matter, from all the Gods down to the demons.

Pistis Sophia Unveiled, 1983

All the Self-conscious and independent parts of the Being come to know themselves within the interior, profound Lord, by means of conscious works and voluntary sufferings.

Pistis Sophia Unveiled, 1983

Andrew must perfect himself by virtue of conscious works and voluntary sufferings, from all the lords down to the decans, from all the authorities down to the servitors, etc., etc… Each one of the parts of the Being must reach the total, integral perfection.

Pistis Sophia Unveiled, 1983

07

Each one of the Thirteen Aeons must be Self-realized within ourselves. Pistis Sophia must Self-realize herself in these Thirteen Aeons, based on conscious works and voluntary sufferings.

Pistis Sophia Unveiled, 1983

07

All the Self-conscious and independent parts of the Being come to know themselves within the interior, profound Lord, by means of conscious works and voluntary sufferings. They save themselves by means of the Mercurial Waters of the Wise.

Pistis Sophia Unveiled, 1983

7 PASSAGES

v The interior Christ comes only at the height of our intentional efforts

The Intimate Christ arrives in the work of dissolving the I and goes on eliminating the hidden causes of error from within. Beyond that lie the return to the Truth by the Divine Breath, the birth of the true man, and the fusion with the Father-Mother, all on the same basis.

The Intimate Christ appears internally in the work related to the dissolution of the Psychological "I". Obviously, the interior Christ comes only at the height of our intentional efforts and voluntary suffering. The coming of the Christic fire is the most important event in our own life.

THE GREAT REBELLION, 1975

Within ourselves, the Intimate Christ intensively works eliminating by conscious work and voluntary suffering, all those secret causes of our errors.

THE GREAT REBELLION, 1975

07

Passionately, we state that only the Divine Breath can revert us to Truth. This, however, is possible only by means of conscious works and voluntary sufferings.

THE SECRET DOCTRINE OF ANAHUAC, 1974

Within ourselves, the Intimate Christ intensively works eliminating by conscious work and voluntary suffering, all those secret causes of our errors.

THE GREAT REBELLION, 1975

Thus, when we have died radically, when all the undesirable elements have been eliminated, after many conscious labors and voluntary sufferings, then we shall

fuse and integrate ourselves with our "Father-Mother." Then, we shall be terribly divine Gods, beyond good and evil.

Treatise of Revolutionary Psychology, 1975

07

The one, who is integrated with the Ancient of Days, after some intimate super efforts, could be integrated with Aelohim.

Pistis Sophia Unveiled, 1983

07

This means that the acceleration of our inner Self-realization is always possible based on conscious works, voluntary sufferings, negotiations and forgiveness. Melchisedec answers for all the Souls of the Earth.

Pistis Sophia Unveiled, 1983

07

Men made from wood: This reminds us of the Masters of carpentry, such as Joseph, the Carpenter, the terrestrial father of Jesus; in other words, the workers of the Great Work. Unquestionably, the true man can be born within the human organism, based on conscious works and voluntary sufferings. Nevertheless, it is written that not all men achieve the fusion with Divinity.

Pistis Sophia Unveiled, 1983

3 passages

VI The Feathered Serpent is the result of conscious works and voluntary sufferings

Three symbols of the finished work are traced to this basis: the Feathered Serpent with the nopal's thorns, the Philosopher's Stone that reconciles the opposites, and the Vesture woven for the Adept. Those who have lost that Vesture are told to search for it again.

It is important to remember that the Feathered Serpent is the result of conscious works and voluntary sufferings. These are fully symbolised by the nopal's thorns.

The Secret Doctrine of Anahuac, 1974

When one does not yet have the Philosopher's Stone, one sees as impossible the reconciliation of the opposites –light and darkness– within oneself. But when one has the Stone of the philosophers, the Stone of the Serpent –based on conscious works and voluntary sufferings–, then, by means of it, he manages to reconcile the opposites and reconcile them in himself, because he recognizes that everything in creation has two sides. Only by means of a third position, that is, only by means of Tao –in the center of the magic circle–, only by means of the synthesis, can we reconcile the opposites within ourselves, that is obvious.

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

07

We find all the workers of the Great Work within the Second Space of the First Mystery. The workers of the Great Work obey the Father in Heaven as well as on the Earth. Now you better comprehend why the Four-and-Twentieth Mystery is the First Mystery. The Divine Mother Kundalini weaves a Vesture for the Adept The whole of this work is performed based on conscious efforts and voluntary sufferings. Those who have lost their sacred Vesture must search for it again.

Pistis Sophia Unveiled, 1983

Part Three – The creation of man by himself

3 PASSAGES

1 The Great Work is the inner conquest of oneself

Part of a talk on the will defines the Great Work as the creation of man by himself. To be a man in this sense one needs the Superior Existential Bodies, a dissolved Ego and the principles of the soul; the golden embryo too is made deliberately.

Let us now comment on something related to the will. This will be the talk that we are going to send to our brothers in Bogota. Later, this talk will be published in the Christmas Message of 1975-76. The Great Work is, first of all, the creation of man by himself on the basis of conscious works and voluntary sufferings.

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

It is necessary that you reflect on this. We have said many times that the humanoid is not a man, and that the man is not the humanoid, right? To be a man you need to possess the Superior Existential Bodies of the Being, to have dissolved the Ego and to have received in your intimate nature the animic and spiritual principles of man. The Great Work is the inner conquest of oneself, of our true freedom in God.

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

07

Analyzing this matter with great thoroughness, we come to understand that such an embryo should be fabricated in a deliberate manner through conscious works and voluntary sufferings.

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

4 PASSAGES

11 The solar bodies are the result of conscious work done on oneself

Lunar bodies belong to every beast, while the solar bodies are built. The chrysalis becomes a butterfly only through intimate super-efforts, and no law guarantees it, which is why these passages say that most chrysalides are lost.

Zen Buddhism considers the lunar bodies to be mental forms that should be dissolved, reduced to dust. These lunar bodies are the common property of all beasts, including the intellectual beast, wrongly called man. Only by building the solar bodies can we have the luxury of incarnating the immortal triad and transforming ourselves into Real Men. The solar bodies are the result of conscious work done on oneself. Only by descending to the Ninth Sphere can we build the solar bodies, incarnate the immortal triad, and be born in the superior worlds as new masters of the Manvantara.

THE BUDDHA'S NECKLACE, 1967

If someone wants to escape from that tragic law of Protoplasmic Involution, he should create for himself and through tremendous super-efforts, the Solar bodies.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

If someone wants to escape from that tragic law of Protoplasmic Involution, he should create for himself and through tremendous super-efforts, the Solar bodies.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

One comprehends how absurd arrogance and pride is when within the Inferior Molecular Region. We are nothing else but simple chrysalides, miserable slugs

from the mud of the earth,, inside which the heavenly butterfly could be formed, based on tremendous Intimate super-efforts. But, there is not a law in order for this to be fulfilled. Those chrysalides could become lost, and this is what is most common.

Runic Magic, *1969*

07

(After the note SI comes DO, which corresponds to another musical scale and a higher octave.) SI can be elevated to a higher musical octave by restraining the sexual impulse and ejaculation. This is how H-SI-12 passes to a second octave, giving rise to the Solar Astral Body. Through a third shock the hydrogen will pass to a third octave which will give rise to the Solar Mental Body. A fourth octave gives birth to the Body of Conscious Will. All this work is with the Maithuna. Once in possession of these 4 vehicles, our Divine Being will enter through the pineal gland and we will then attain the Second Birth and become True Men. Whilst we have the lunar animal bodies we are intellectual animals and are only a chrysalis which could be transformed into a Celestial Butterfly this is attained with super-efforts.

Tarot and Kabalah, *1978*

III To always live awake

Humanity once kept its bodies until it had made the Superior Existential Bodies, and that was its cosmic duty; making them by the Partkdolg-Duty is still only the start, for the Ego must then be dissolved. The cosmic duty reaches down to how a book is read, and the duty of the Path is to awaken consciousness and seek the narrow way.

In the past, humanity lived according to a certain principle that allowed it to preserve the body until the moment in which it had fabricated the Superior Existential Bodies of the Being. But in that age, humanity was fulfilling its cosmic duty. What is the cosmic duty? To always live awake!

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

An individual who reads a book at five hundred kilometers an hour from page to page and says: "Now I know it!", is ruining the intellectual brain; he is not fulfilling the cosmic duty.

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

07

A PRACTICE

In the name of truth, I tell you this: when I study a book, I reflect profoundly on the paragraph that I am studying, I meditate on that paragraph, and I do not move on to the next one until I have become conscious of the paragraph that I studied. If I have not comprehended it, I do not continue, because it is absurd to continue. So then, one must become conscious of what one reads; that is part of the cosmic duty.

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

So then, one must become conscious of what one reads; that is part of the cosmic duty.

The Fifth Gospel

It is clear that if we become men by the fact of having created the Superior Existential Bodies of the Being by means of fulfilling the Partkdolg-Duty, it does not mean that we have triumphed. For total triumph, it is necessary to achieve the integration with Divinity. He who has attained the authentic and true human state, he who has achieved it, must first of all subject himself to the dissolution of the Ego; because if a true man does not dissolve the Ego, he becomes a Hanasmussen with a double center of gravity, an abortion of the Cosmic Mother, a failure.

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

07

It is our duty to awaken consciousness to see the path that will lead us with absolute precision towards the final liberation.

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

07

Number 11 has its classic expression in the Sanskrit Dharma-Kârya: "Do your duty". Remember dear reader that you have the duty to seek the strait, narrow and difficult Path which leads to the Light.

Tarot and Kabalah, 1978

07

10. The other one is the Path of the long and bitter duty that takes us to the actual entrance of the ABSOLUTE.

Christ Will, 1959

Part Four – To know how to suffer



7 PASSAGES · 1 PRACTICE

1 Those who know how to suffer with patience in their trials

Knowing how to suffer heads the four conditions of the magician. The examples are the three fasts in the Vezinian cavern, kept with intentional suffering, and the Initiate who places himself voluntarily in the lowest pit; patience in the trials and work on oneself are what inherit the kingdom.

12. To know how to suffer, how to be silent, how to abstain and how to die.

MANUAL OF PRACTICAL MAGIC, 1954

The four conditions which are necessary in order to be a Magician are the following: To know how to suffer.

TAROT AND KABALAH, 1978

07

When he reached a responsible age he arrived at the Vezinian Mountain and entered a cavern. The tradition narrates that he carried out three tremendous fasts of forty days, each accompanied by intentional and voluntary suffering.

CHRISTMAS MESSAGES, 1952-66

The Initiate who passes through the annihilation of himself reaches the total Illumination.

PISTIS SOPHIA UNVEILED, 1983

He dedicated the first fast to praying and meditating. The second fast was dedicated to reviewing his entire life and his past lives. The third fast was definitive; it was dedicated to putting an end to the mechanical associations of the mind. He did not eat, drank only water and every half hour he pulled out the hairs from his chest.

CHRISTMAS MESSAGES, 1952-66

07

This is possible based on conscious work and voluntary sufferings.

Pistis Sophia Unveiled, 1983

07

The Initiate who passes through the annihilation of himself reaches the total Illumination. The Initiate is voluntarily placed in an inferior pit. He wishes to die, he wants to die. The Lord can perform marvels with the dead.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

Those who know how to suffer with patience in their trials and work on themselves will inherit the kingdom.

Pistis Sophia Unveiled, 1983

II Learn to receive with pleasure the unpleasant manifestations of our fellow men

One lecture stretch shows the order of this practice. The unpleasant manifestations of others can be received with pleasure only after one has seen the same anger, envy and injustice in oneself; by this Holy Negation the Christ crystallizes little by little.

When one discovers that he is violent, for example, then he learns to tolerate the violence of others. One says to oneself: "I am violent, so why do I criticize that person who is violent if I am violent?" When one really understands that he is unjust with himself, that he carries injustice in himself, he learns to tolerate injustice in others.

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

A PRACTICE

We have been told in Gnosis that "we must learn to receive with pleasure the unpleasant manifestations of our fellow men". But one could not truly get to receive with pleasure the unpleasant manifestations of our fellow men, if he does not accept his own unpleasant manifestations, if he does not know them; and to know them, he must cast a ray of light on that dark side of himself.

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

07

Obviously, in that side that one does not see, there is truly the unpleasant manifestations that he carries internally and he projects them onto others. So when one knows one's own unpleasant manifestations, well, he learns to tolerate the unpleasant manifestations of the fellow man.

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

07

Obviously, for one to be able to crystallize the Cosmic Christ in oneself, he inevitably needs to learn to receive with pleasure the unpleasant manifestations of others; and like this, little by little, the Lord of Perfection crystallizes in him. Therefore, one has to understand that the Lord of Perfection only crystallizes in us through the Holy Negation.

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

Therefore, one has to understand that the Lord of Perfection only crystallizes in us through the Holy Negation.

The Fifth Gospel

A PRACTICE

To crystallize in oneself the second force, that of the Lord of Perfection, that of the Blessed One, that of our Lord the Christ, one inevitably needs to learn to receive with pleasure the unpleasant manifestations of our fellow men.

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

07

A PRACTICE

Focusing again on the matter of the Holy Negation, that is, of the Christ, we need to deny ourselves –I repeat–, learn to receive with pleasure the unpleasant manifestations of our fellow men. But how could we receive with pleasure the unpleasant manifestations of our fellow man, if one has not previously known one's own unpleasant manifestations?

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

07

If, for example, we have anger, we know we have it, if we have become conscious of the fact that we throw tantrums, we are bad-tempered, irritable, angry, furious, then clearly, being well conscious of it, we learn to excuse those same mistakes in others and, as a consequence, we will relate better with the fellow man.

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

07

If we are full of envy and admit to having it, to carrying it in the hidden side of our psychological moon, then we learn to forgive the unpleasant manifestations of envy as they exist in other people.

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

8 PASSAGES · 7 PRACTICES

III To transform the impressions caused by the words of an insulter

An insult cannot be changed, but the impression it leaves can. Receiving with gladness what others do unpleasantly transforms that impression, turns Hydrogen-48 into 24, and ends the condition of being a puppet moved by every harsh or flattering word.

A PRACTICE

Did you remain serene before the offender? Did you gladly receive the unpleasant manifestations of your fellowmen?

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

A PRACTICE

It is very convenient to learn to transform all the impressions which we may have of life. "We have to learn to receive with gladness the unpleasant manifestations of our fellowmen."

THE REVOLUTION OF THE DIALECTIC

07

A PRACTICE

It is also necessary to create the Second Force within ourselves, that is, the "Holy Negation". This is possible if we learn to receive with pleasure the unpleasant manifestations of our fellow men; this is obvious. Not long ago, in another talk, we spoke with the brothers about the main psychological trait of each one of us. There is no doubt that if we work on that main psychological trait, on that basic or fundamental element that characterizes us, we will be able to eliminate the "I" of the experimental psychology, and it would be easier to finish off with all the other psychological defects. So, whoever is interested in annihilating his psychological defects, eliminating them, then he must learn to receive with pleasure the unpleasant manifestations of his fellow men. We would not be able to crystallize the Second Force, which is the "Holy Negation", by taking a different path.

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

07

A PRACTICE

Now, there are impressions that are not very pleasant. For example, the words of an insulter are, by the way, not so beautiful. Right? Could we transform those words of the insulter? No, the words are the way they are. So, what could we do? Transform the impressions that such words produce in us? Yes, that is possible, and the Gnostic teaching teaches us to crystallize in us the Second Force –that is, the Christ– through a postulate that says: "We have to receive with pleasure the unpleasant manifestations of our fellow men."

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

Therein lies the ultimate key for the transformation of impressions.

The Fifth Gospel

This is the way to transform the impressions caused by the words of an insulter: "To receive with pleasure the unpleasant manifestations of our fellow men." This postulate will naturally lead us to the crystallization of the Second Force – that is, the Christ– in us, to make the Christ come to take form within us. It is a sublime postulate, one hundred percent esoteric.

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

07

A PRACTICE

Learning to receive with pleasure the unpleasant manifestations of our fellow men; this is a key to transmute Hydrogen-48 into 24. Overcome the temptations coming from the sensory world, from the physical world; this is a system for turning Hydrogen-48 into 24. Never react violently in front of the impacts from the outside world; likewise, we turn Hydrogen-48 into 24.

The Fifth Gospel ·The Objective Reason of the Solar Man

07

A PRACTICE

Transforming such impressions is essentially edifying and also dignifying. One can learn to receive with pleasure the unpleasant manifestations of our fellow men. When one proceeds like that, we transform the impressions in an extraordinary, marvelous way.

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

07

A PRACTICE

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

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

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: conscious works and voluntary sufferings, with conscious labours and efforts and intentional sufferings; super-efforts; the cosmic duty and the Partkdolg-Duty; the unpleasant manifestations of others; to know how to suffer; and duty standing beside the Being, the Father, the inner work or the Path. The everyday duties of parent, citizen and soldier were turned away. The paragraph either side of each was offered too. That returned **260 candidate paragraphs in 36 books**. Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 92.3% of the time and on the class 87.7%, and a third reader, who saw neither verdict, settled the 20 they did not. 114 were judged printable, 6 of them were left out as restatements, and where his sentence ran across paragraphs the pieces were joined into one passage, four fewer in all, so **104 are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 57 stood next to a passage on the subject but were about something else, 38 were a false friend (a duty or a suffering that is not this one), 9 were narrative, ceremony or history told for itself, 6 named the subject only in passing, and 4 belonged to another work of the shelf already built. 27 more were judged and not printed, 16 of them a reprint of a passage kept or the same teaching kept elsewhere.

Some of it he spoke. 35 passages come from the two *Fifth Gospel* volumes, across 14 named lectures, each cited by the name of the lecture.

One word was mended. In *Runic Magic* the scanner had split a word, “Gur u”, and it is printed whole, “Guru”. No other word of his is changed.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, and 22 ranges run over more than one paragraph. One editors’ heading that stood inside his sentence (*Christmas Messages*, “Supreme Christmas Message 1965-1966”) was lifted out, and the two halves joined.

Six paragraphs were left out on purpose. Each restates, with nothing added, a passage printed here, and in each case the fuller copy, or the one that stays in its lecture, is kept.

85 passages also stand in a finished work, and every one is marked where it stands, most of them in *Suffering* (20) and *Laziness* (18), then *Evolution, Involution, Revolution* (11) and *The Laws of the Three and of the Seven* (8). 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 five ways. Every reader’s note was proved to sit on the passage as it is actually printed. Every printed pair was compared as sequences. Every ragged edge was repaired or

named. Every one of the 17 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.

A work of The Psychology, the family for the inner life of the sleeping man as he describes it: the essence and the personality, the centres and the states, the I that talks and the I that dies, the shocks that wake it, and now the work and the suffering taken on by will, on which the rest is built. It wears the family's ash ground and two hairlines, in nopal-fruit crimson.