

Defeatism

its chapter is shared with Attitude

"The elimination of the 'I' of defeatism is urgent, undelayable."

106 passages · 27 books · 14 lectures · 16 sections · 5 parts

Samael Aun Weor · in his own words

Every word here is his. Each passage was cut out of the book it belongs to by reference and carries that book and the paragraph it came from, so anything on this page can be found again in the source.

He names defeatism as an "I" and finds it nearly everywhere: *"The majority of persons consider themselves defeated even before beginning the struggle"*. This booklet gathers what he teaches of it. The defeatist attitudes and pessimism. Losing heart, which he asks us not to do: *"not to lose heart in the struggle"*. Giving up the work, which is the common thing: *"What is strange is for someone to not abandon the work and to reach the goal."* Falling, and getting up, for *"we must not ever mistake a fall with a descent"*.

The last part gathers the answer he gives to what knocks us down. *"Each one of us has to pay his karma"*, and *"The Law throws us to the floor and punishes us when we deserve it."* We are not to protest or pity ourselves, but to learn, because *"The worst adversities bring us the best opportunities."*

Most of these passages also stand in another booklet: his chapter on defeatism in *Attitude*, and the rest across the shelf, from *The Law of Karma* and *Suffering* to *Hope*. They are printed here again on purpose, each marked where it stands, so that this booklet can be read on its own.

What is in it

Part One – The 'I' of defeatism

1 Defeated even before beginning the struggle 9

2 Melancholic and pessimistic persons think the worst of life 5

Part Two – Without ever losing heart

3 Persevere and do not lose heart 10

4 Sad but never desperate and discouraged 6

Part Three – Rare is the one who perseveres during one's entire life

5 Enthusiastic for the esoteric work and then to abandon it 7

6 The sleeping disciples sooner or later would abandon the work 5

7 Even more rare are those who don't abandon the path 7

8 The important thing is to never give up 6

Part Four – The Initiate falls into temptation again and again

9 We must not ever mistake a fall with a descent 6

10 Remain indifferent before praise and condemnation, before triumph and defeat 7

Part Five – We must pay what we owe

11 Each one of us has to pay his karma 5

12 We must never protest against Karma 6

13 People complain about everything 7

14 Individuals who pity themselves too much 7

15 The worst adversities bring us the best opportunities 8

16 Learn to sacrifice pain 5

THE MAP

Five parts: the defeatist “I”, losing heart, giving up the work, falling and rising, and the karma we pay

Tap a part to go to it.

The ‘I’ of defeatism
PART ONE · 14 PASSAGES · 1 PRACTICE

Without ever losing heart
PART TWO · 16 PASSAGES

Rare is the one who perseveres during one’s entire life
PART THREE · 25 PASSAGES

The Initiate falls into temptation again and again
PART FOUR · 13 PASSAGES

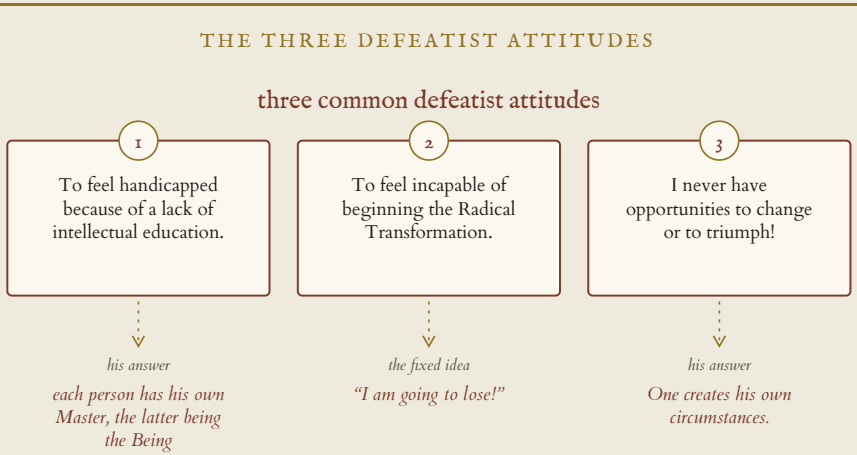
We must pay what we owe
PART FIVE · 38 PASSAGES

Part One – The 'I' of defeatism

9 PASSAGES · 1 PRACTICE

1 Defeated even before beginning the struggle

Defeatism is named here as a psychic aggregate that makes the annihilation of the ego look impossible. Three common defeatist attitudes are set out, among them a fixed idea of losing and laziness, and the passages ask that this "I" be observed in oneself and eliminated without delay.



The three attitudes as he lists them (passage 4), and under each a line from what he says of it (passages 5, 7, 8). The second line is the fixed idea he says should be eliminated.

The intellectual animal, falsely called man, has the fixed idea that the total annihilation of the ego, the absolute dominion of sex and the intimate self realization of the Being is something fantastic and impossible; however, he does not realize that this very subjective way of thinking is the fruit of defeatist psychological elements that manipulate the mind and the body of those persons who have not awakened consciousness.

1 The Revolution of the Dialectic ·¶154 ·*also in Attitude*

The people of this senile and degenerated era carry in their interior a psychic aggregate that is a great obstacle on the path of the annihilation of the ego and that is: defeatism! Defeatist thoughts handicap persons from elevating their

mechanistic life to superior states. The majority of persons consider themselves defeated even before beginning the struggle or the Gnostic esoteric work.

2 The Revolution of the Dialectic ·¶155 ·*also in Attitude*

A PRACTICE

One has to observe oneself and analyze oneself to discover within oneself, here and now, those facets that make up that which is called defeatism.

3 The Revolution of the Dialectic ·¶156 ·*also in Identification, Self-Observation*

Synthesizing, we say that there exist three common defeatist attitudes: 1.— To feel handicapped because of a lack of intellectual education. 2.— To feel incapable of beginning the Radical Transformation. 3.— To walk around with the psychological song: "I never have opportunities to change or to triumph!"

4 The Revolution of the Dialectic ·¶157-160 ·*also in Attitude*

One has to observe oneself and analyze oneself to discover within oneself, here and now, those facets that make up that which is called defeatism.

The Revolution of the Dialectic · ¶156

On feeling handicapped because of a lack of education, we have to remember that aid the great sages such as Hermes Trimegistus, Paracelsus, Plato, Socrates, Jesus the Christ, Homer, etc., never went to university because in the reality of truth, each person has his own Master, the latter being the Being, that which is beyond the mind and false rationalism. Do not confuse education with wisdom and knowledge.

5 The Revolution of the Dialectic ·¶162-163 ·*also in Attitude, The Being Is the Being*

The specific knowledge of the mysteries of life, of the Cosmos and of Nature is an extraordinary force that allows us to achieve Integral Revolution.

6 The Revolution of the Dialectic ·¶164

The robots programmed by the Antichrist-materialistic science feel at a disadvantage because they do not feel capable and this we should analyze. The intellectual animal, because of the influence of a false academic education that adulterates the values of the Being, has made in his sensual mind, two terrible I's which should be eliminated: The fixed idea: "I am going to lose!", and laziness to practice the Gnostic techniques to acquire knowledge that is needed to emancipate ourselves from all mechanicity and come out, once and for all, from the defeatist tendency.

7 The Revolution of the Dialectic ·¶166 ·*also in Attitude, Diligence, Laziness*

The thinking of the mechanical man is: "Opportunities are never provided to me!" The scenes of existence can be modified. One creates his own circumstances. Everything is the result of the Law of Action and Consequence but with the possibility that a superior law transcends an inferior law.

8 The Revolution of the Dialectic ·¶168 ·*also in Attitude, The Law of Causality, The Law of Karma*

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!

9 The Revolution of the Dialectic ·¶169 ·*also in Attitude, Conscious Works and Voluntary Sufferings, Diligence, Evolution, Involution, Revolution, Laziness*

5 PASSAGES

11 Melancholic and pessimistic persons think the worst of life

Pessimism appears as a state that takes away the wish to live and even the wish to be cured. It is also shown as one end of a swing: people who have just sung of victory pass over to depression, distress and despair.

Melancholic and pessimistic persons think the worst of life and frankly they do not want to live.

10 Treatise of Revolutionary Psychology, 1975 ·¶161 ·*also in Hope, Psychological States*

Pessimistic patients, tired of so many doctors and medicines, no longer desire to be cured. Yet, optimistic patients struggle to live.

11 Treatise of Revolutionary Psychology, 1975 ·¶583 ·*also in Hope*

> *Hope and desperation, pessimism and optimism, passion and suffering, triumph and failure, profit and loss, assuredly correspond to the two extremes of pendular movement.*
>
> The Great Rebellion, 1975 · ¶152

Joy lies at one extreme of the pendulum, sorrow lies at the other one. All our emotions, thoughts, longings and desires swing in accordance with the Law of the Pendulum. Hope and desperation, pessimism and optimism, passion and suffering, triumph and failure, profit and loss, assuredly correspond to the two extremes of pendular movement.

12 The Great Rebellion, 1975 ·¶152 ·*also in The Great Rebellion, The Law of the Pendulum*

► Let us start our sermon of tonight. Certainly, humanity lives amidst the battle of the antithesis, amidst the bloody fight of the opposites: sometimes, we find

ourselves very joyful, content; other times, we are depressed, sad. We have periods of progress, of well-being – some more than others, according to the Law of Karma–. We also have critical periods economically, socially, etc. There are times when we are optimistic regarding life, and there are times when we feel pessimistic.

13 The Fifth Gospel, vol. 1A ·Chaotic Consciousness and Intelligent Consciousness ·*Public Lecture – Torreón, Coahuila, Mexico* ·¶467 ·*also in The Law of Opposites, The Law of the Pendulum*

All people, in their relations or inter-relations, live completely enslaved by the Law of Pendulum. As soon as they ascend with brimming joy, singing victory, they shift to the other side: depressed, pessimistic, distressed, desperate. Life seems to get complicated in accordance with the Law of Pendulum. The ups and downs of money, the highs and lows of finances, the periods of marvellous harmony between relatives, the times of conflicts and problems, inevitably, they all follow each other in accordance with that Law of Pendulum.

14 The Fifth Gospel, vol. 1A ·The Pendular Conduct of Humanity ·*Third Chamber Mexico City July 13th, 1977* ·¶486 ·*also in The Law of the Pendulum*

Part Two — Without ever losing heart

10 PASSAGES

1 Persevere and do not lose heart

Students who fail at a first attempt, or who have not yet reached what the practices promise, are told to repeat, to begin from the first step and to keep the discipline. Those who complain that illumination has not come are counselled to have patience and serenity.

51. Persevere and do not lose heart. Light your seven eternal candlesticks.

15 IGNEOUS ROSE, 1954 ·¶100 ·*also in Diligence, Hope*

8. Persevere and do not lose heart my son Throw your crown at the feet of the Lamb. 9. You have received the crown of life, oh Arhat!

16 IGNEOUS ROSE, 1954 ·¶1490 ·*also in Diligence, Hope*

6. There are festivities in all the temples; there is joy, and the star of HOPE shines through. 7. Forward my brother, Forward and do not lose heart.

17 CHRIST WILL, 1954 ·¶579 ·*also in Hope*

Students should not become discouraged because of the fact that Theurgy is a science for Gods, exclusively of the Gods. There is always a step where one begins. Nobody could ascend to the University without first having been in an inferior School. Therefore, we have to begin by practicing in the Astral Plane. Later, one can work in very elevated Worlds, and converse, like Lamblichus, with the Sidereal Gods.

18 LOGOS, MANTRAM, THEURGY, *1959* ·¶147 ·*also in Hope*

If the devotee fails in the experiment, if he does not achieve the Jinn state on the first try, then he must not lose heart. He can get into his bed and repeat the exercise as many times as there are hours and minutes in a night.

19 THE YELLOW BOOK, *1959* ·¶1165-1166 ·*also in Hope, The Keys of Astral Travel*

We must not lose heart in the matter of psychological self-observation.

The Fifth Gospel, vol. 1B · ¶149

I advise patience and serenity to those who complain because they do not achieve the Illumination.

20 Runic Magic, 1969 ·¶1871 ·*also in Patience and Serenity, Runic Magic*

If in spite of all the clues which we have taught in order to consciously travel in Astral body you have not achieved it yet, then do not feel discouraged. Study chapters 16 to 21 of my book entitled: The Secret Doctrine of Anahuac.

21 Occult Medicine and Practical Magic, 1955 ·¶2824 ·*also in Hope, The Keys of Astral Travel*

28. He who has at some time experienced Shunyata will intensively work on himself, without ever losing heart.

22 The Science of Meditation ·¶71

My dear brothers, here I have spoken at the present time only to tell you not to lose heart in the struggle, to continue forward firmly, to meet to write the new curriculum in accordance with the instructions I have given you in this recording, but that you meet.

23 The Fifth Gospel, vol. 1A ·Essence of the Gnostic Pedagogy ·*Lecture given to the brothers of El Salvador – Mexico City – 1975* ·¶82 ·*also in Hope*

In the beginning, this harsh discipline of the painful and bloody journeys, of the tortures of the path, is appropriate in order to be forged from the beginning as one should be forged: in battle! We must not lose heart in the matter of psychological self-observation. As one self-observes, one discovers how many

"I's" he had, "I's" that he ignored he had; one is astonished when one self-discovers.

24 The Fifth Gospel, vol. 1B · Work Taste and Life Taste · *Third Chamber – Mexico City – 1976* · ¶149 · *also in Hope, Identification, Self-Observation, The Many I's*

6 PASSAGES

11 Sad but never desperate and discouraged

Sadness may come to the initiate and the sage, but despair is a sign that the Inner Self has been forgotten. In times of discouragement and desolation the remedy given is the remembering of the Self, and those who see only one side of life are warned of the disillusions that follow.

55. There is the need to achieve complete control of ourselves. An initiate can feel happiness, but he will never fall into the frenzy of madness. An Initiate can feel sadness, but he will never reach desperation.

25 Igneous Rose, 1954 ·¶1162 ·*also in Hope, Igneous Rose*

For example, a person who is desperate about some sentimental, economical or political problems has obviously forgotten his Inner Self.

26 Treatise of Revolutionary Psychology, 1975 ·¶74 ·*also in Hope, The Level of Being, The Remembrance of Oneself*

Wretched people, they usually become the victims. When flattered, they smile, when humiliated, they suffer. They insult if insulted, they hurt if they are hurt; they are never free; their fellowmen have the power to drive them from happiness to sadness, from hope to despair.

27 Treatise of Revolutionary Psychology, 1975 ·¶79 ·*also in Anger, Suffering, The Level of Being*

> *...their fellowmen have the power to drive them from happiness to sadness, from hope to despair.*
>
> Treatise of Revolutionary Psychology, 1975 · ¶79

Control is different; the sage can be happy but never filled with an insane frenzy, sad but never desperate and discouraged, calm in the middle of violence, abstinent in the orgy, chaste when amidst lust, etc.

28 Treatise of Revolutionary Psychology, 1975 ·¶160 ·*also in Anger, Hope, Patience and Serenity, Psychological States*

Innumerable are the depressed aspirants who, due to a lack of psychic powers and inner illumination, have renounced the esoteric work for themselves adversities. Few are the ones who know how to take advantage of during times of rigorous temptations, discouragement and desolation; one must appeal to the intimate remembering of the Self.

29 Treatise of Revolutionary Psychology, 1975 ·¶585-588 ·*also in Hope*

You have to learn to live, my friends, you have to know how to live, if you want to get far. Because if you only see one side and nothing more, you do not see the antithesis, the other side, the fatal one, you have to go through many disappointments, through many disillusions, through many sufferings; you will end up ill and finally die.

30 The Fifth Gospel, vol. 1A ·**The Pendular Conduct of Humanity** ·*Third Chamber Mexico City July 13th, 1977* ·¶517 ·*also in Memory, The Law of Opposites, The Law of the Pendulum*

Part Three – Rare is the one who perseveres during one's entire life

7 PASSAGES

1 Enthusiastic for the esoteric work and then to abandon it

One "I" takes up the work with enthusiasm and another later displaces it, so the aspirant leaves, joins some other school and believes he has found the true path. Fickleness of this kind is called the normal case, and reaching the goal the strange one.

The so-called man does not yet have true existence. Man is still an unrealised being. Man is more like a house occupied by many people. Man is like a ship in which many passengers travel (many "I's"). Each has his own ideals, his projects, desires etc. The "I" that is enthusiastic about the work in the Magistery of Fire is later displaced by another "I" that hates that work, arid if the aspirant began to work in the Forge of Vulcan with much enthusiasm, then we see him later disillusioned, leaving the work and seeking refuge in any little school that offers him consolation. Then later another "I" intervenes to take him from there also. This is the greatest problem. Furthermore, there are many tenebrous visitors. Just as many people enter a city, including personas non gratas, individuals with bad habits, so this unfortunate tragedy is also repeated in the City of Nine Gates (man). Into this city there enter tenebrous inhabitants, who suggest evil ideas and stimulate animal desires. Unfortunately, man is ninety seven percent subconscious, and he clearly ignores all that happens in his interior. When these tenebrous inhabitants totally control the human brain, man does things that he would not normally do for all the money in the world. Therefore it is not strange that even saints may have raped and murdered in one of those fatal moments.

31 The Perfect Matrimony, 1950 ·¶1538-1539 ·*also in The Many I's, The Subconscious*

Everywhere there abound fickle people, who today are in one school and tomorrow are in another, who today listen to one lecturer and tomorrow another; who today have enthusiasm for one teaching and tomorrow for another. AU fickle people whom we have known have unfortunately wasted their time and died without attaining self-realization. Within the mind, there

exists the accumulative center, a center which only wants to accumulate theories, data, diversions, etc. This center is the pluralized I. The various Ientities love to accumulate, want to enjoy themselves. When one of these entities becomes enthusiastic about the Path of the Razor's Edge, it is quickly displaced by another that wants nothing to do with the path. Then, we see that person join another school and abandon the path.

32 The Buddha's Necklace ·¶443-444 ·*also in The Many I's, The Mind*

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

33 The Buddha's Necklace ·¶445 ·*also in Lying, Truthfulness*

Any given day, due to this or that reason, just or unjust, simple or complex, the person withdraws from Gnosis and abandons the work.

Treatise of Revolutionary Psychology, 1975 · ¶865

Each time that one feels a sudden loss of strength, when the aspirant becomes disillusioned about Gnosis, about the esoteric work, when one loses the enthusiasm and abandons what is best, it is obvious that one has been deceived by some negative "I." The negative "I" of jealousy deceives those beings who adore each other and destroys their happiness.

34 Treatise of Revolutionary Psychology, 1975 ·¶353-354 ·*also in Jealousy, Lying*

However, the idyll does not last very long. Any given day, due to this or that reason, just or unjust, simple or complex, the person withdraws from Gnosis and abandons the work. Thus, in order to right the wrong, or in trying to justify

himself, he joins any other mystical organization and thinks that he is then doing better.

35 Treatise of Revolutionary Psychology, 1975 ·¶865

What is normal in this subject matter is for someone to become enthusiastic for the esoteric work and then to abandon it. What is strange is for someone to not abandon the work and to reach the goal.

36 Treatise of Revolutionary Psychology, 1975 ·¶875

Everybody is subject to the Law of Pendulum. Those who today are enthusiastic about Gnosis, are disillusioned tomorrow. That is normal, we all live inside those mechanics.

37 The Fifth Gospel, vol. 1A ·The Pendular Conduct of Humanity ·*Third Chamber Mexico City July 13th, 1977* ·¶513 ·*also in The Law of the Pendulum*

5 PASSAGES

11 The sleeping disciples sooner or later would abandon the work

Those whose consciousness is asleep abandon the work and console themselves with a new school or a claim to be already liberated. Students who protest after a few months that they still have no powers are counted among them.

In ancient times, the Great Arcanum, the Maithuna, Sex Yoga was only taught to those neophytes who had awakened their consciousness. The Hierophants knew very well that the sleeping disciples sooner or later would abandon the work in the Ninth Sphere. What is the worst is that these failing ones self-cheat themselves by thinking the best of themselves. Almost always they fall as harlots over the arms of some new little school which will grant unto them some kind of consolation. Afterwards, they pronounce phrases like these: I do not follow the Gnostic teachings, because they demand a couple. This is a matter for oneself since the Liberation, the Great Work, is a matter which has to be searched for alone.

38 Runic Magic, 1969 · ¶1772-1773 · *also in Awakening, Fascination*

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

39 Runic Magic, 1969 · ¶1789-1791 · *also in Clairvoyance, Lying, Slander, Vanity*

> *Many want to awaken consciousness, but in a given moment, abandon the work.*
>
> Tarot and Kabalah, 1978 · ¶1252-1254

Atman unfolds into Buddhi, and Buddhi into Manas, just as if we were to see ourselves in a mirror, and then the Trinity comes into being. The Essence is an unfoldment of Superior Manas, that Essence being in turn trapped in the "ego." The awakening of that Essence is the awakening of consciousness; is to become conscious of the Mysteries of Life and Death. Many want to awaken consciousness, but in a given moment, abandon the work. Due to this, the Maithuna was never communicated to anyone before awakening consciousness. The Christmas Message 1968-69 contains the Runes for awakening consciousness.

40 Tarot and Kabalah, 1978 ·¶1252-1254 ·*also in Awakening, The Being Is the Being, The Consciousness, The Essence, The Human Soul*

So on reaching Arcanum 18 we find ourselves before the dilemma of Being or not Being. No-one can Self-Realise without the practice of Maithuna. One must awaken consciousness because without it one abandons the Path, since one is not serious, Previously, the secret of the Arcanum A.Z.F. was not given to anyone who had not awakened consciousness in order that they should not abandon the Path.

41 Tarot and Kabalah, 1978 ·¶1638-1639 ·*also in Awakening*

Unfortunately, many people think that this matter of awakening consciousness is an easy thing and constantly write to me complaining about not yet coming out of their body astrally, protesting because after some months they still do not have powers, demanding immediately the capacity to live in a lucid and full manner out of the physical body, etc., etc. Usually those who begin our studies are in search of powers, and when they do not transform themselves into omnipotent individuals immediately, then they find the subjective path of spiritism or they affiliate themselves with diverse schools of a subjective psyche with the purpose of instantly obtaining the coveted psychic faculties. Full objectivity implies radical destruction of all that is inhuman that we carry

within, annihilation of subconscious atoms, absolute death of the double infrahuman nature, radical pulverization of all the memories of desire.

42 Yes, There Is a Hell, a Devil and Karma, 1973 ·¶1996-1997 ·*also in Awakening, Clairvoyance, The Consciousness*

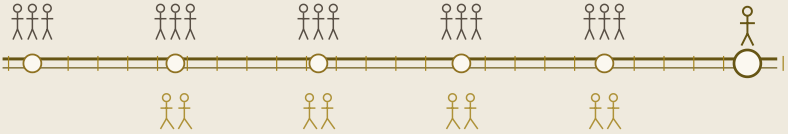
7 PASSAGES

III Even more rare are those who don't abandon the path

Few are firm enough to stay on the path; laziness, theories, greed and the refusal to struggle all lead people away from it. He tells how he stopped despairing over each brother who left, since one leaves and ten arrive.

THE TRAIN OF THE PATH

some passengers were getting on at one station and getting off further on



One leaves and ten arrive

getting on above the line, getting off below it

the one who reaches the final station is very rare

His picture in passage 48: the path as a train line, where people get on at one station and off at another, and few reach the last.

The great trial of the water is really terrible. The candidate is thrown into the ocean and believes himself to be drowning. Those who do not know how to adapt to the various social conditions of life, those who do not know how to live among the poor, those who after being shipwrecked in the ocean of life reject struggle and prefer to die; they, the weak inevitably fail in the trial of the water. The victorious are received in the Chamber of the Children with cosmic festivities.

43 The Perfect Matrimony, 1950 ·¶892

It is very difficult to find people who are sufficiently firm and con sistent never to abandon the Path of the Perfect Matrimony. The hu man being is extremely weak. This is fatality.

44 The Perfect Matrimony, 1950 ·¶1377

Those who find the path arc very rare; even more rare are those who don't abandon the path. Truthfully, not all human beings can develop themselves and become different. This may appear to be an injustice, but it is not. People do not want to be different; they are not interested. People should not be given what they do not want, what they do not desire, what does not interest them. Why should human beings have what they do not want? If the poor intellectual animal, mistakenly called man, was forced to transform himself into a different being when he is satisfied with himself as he is, then this would, in fact, be a great injustice.

45 The Buddha's Necklace ·¶495 ·*also in Evolution, Involution, Revolution*

I learned that the one who reaches the final station is very rare.

The Fifth Gospel, vol. 1A · ¶512

The one who does not eliminate the Sattwa Guna, becomes lost in the labyrinth of theories and abandons the esoteric work.

46 Esoteric Treatise of Hermetic Astrology, 1967 ·¶383

The one who does not eliminate Tamas, will always have the Consciousness asleep; he will be lazy, he will abandon the esoteric work due to slackness, inertia, laziness, lack of willpower, lack warmth, lack of spiritual enthusiasm; he will be a victim of the foolish illusions of this world and he will succumb in ignorance.

47 Esoteric Treatise of Hermetic Astrology, 1967 ·¶388 ·*also in Diligence, Laziness*

This is how I understood it, and really, I could later verify it: some passengers were getting on at one station and getting off further on, and so on and so forth. Since then I became stoic. I also saw that one left and ten came along. "Well –I said– then there is nothing to worry about so much." Since that time, after a

great suffering for the one who had left, I learned that the one who reaches the final station is very rare. That cost me quite some pain. That a brother leaves today, I wish him well. I am no longer the one who is filled with terrible anguish, desperate for the little brother; those times have already gone. One leaves and ten arrive, twenty arrive. What is one when there are so many people? We must not quarrel over people, that is obvious.

48 The Fifth Gospel, vol. 1A · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977* · ¶512

Whoever wants to work in the Great Work must first abandon greed. The greedy mason abandons his work if he finds some other job to do along the way, even though the latter truly belongs to the darkness. The greedy withdraw from the Great Work. Many are those that begin the Work, few are those that finish it. The Resurrected Masters can be counted on the fingers of one's two hands.

49 Esoteric Course of Kabbalah · ¶784-785 · *also in Greed, The Resurrection and Easter*

6 PASSAGES

IV The important thing is to never give up

Failure in these passages comes from a lack of tenacity and of continuity of purpose: people want everything in a day, tire and stop. Versatility and excuses for leaving are said to end in degeneration, while the one who returns to routine life loses the taste of the work.

In order to be an initiate one needs great equilibrium of consciousness. One needs to cultivate powers but not covet them; aspire to initiation but not covet it; know how to find virtues in the heart of the wicked; know how to find the evil in the heart of the virtuous. People begin to practice sexual magic and then become tired; they fail due to the lack of tenacity and perseverance. One cannot have tenacity without having conscious awareness of what one is doing. One cannot have conscious awareness without first having suffered. This humanity still needs much pain. People want to obtain everything in a single day; rare is the one who perseveres during one's entire life. People do not yet have moral responsibility.

50 THE GREATER MYSTERIES, 1956 ·¶401 ·*also in Diligence, Greed, Suffering, The Greater Mysteries, Yearning for the Being*

The second thing that he needs is to have more tenacity and patience than holy Job. The lack of tenacity in these exercises causes one to inevitably fail. Those who begin to practice and soon stop because of exhaustion, are not good for these studies; you should leave.

51 THE GREATER MYSTERIES, 1956 ·¶1048 ·*also in Diligence, Patience and Serenity, The Greater Mysteries, The Keys of Astral Travel*

The reader, who has closely followed the entire course of our investigations, will comprehend that Spiritualism, with its mediums or Necromancy, with its laboratories, would not have served us to carry out these transcendental Invocations of High Theurgy. Unfortunately, there are many students who would like to see, hear, touch and feel these things but their complementary faculties are damaged. Many are the people who would like to consciously "leave" in the astral body, and suffer the unutterable because they do not achieve

it. The clue, which we gave in our First Chapter, with the Mantram "FARAON", is formidable. The important thing is to never give up: to persevere, not to become tired, until one succeeds. During the normal hours of sleep, every human body is outside the physical body. The Inner being intervenes in the internal worlds, to make us comprehend integrally all the processes of daily life, for example: business that we carried out during the day, words that we uttered, emotions we experienced, etc. Unfortunately, we live in an unconscious manner daily. We do not comprehend the triple reach (physical, psychic and spiritual), of each of our actions, of each of our words, of each one of our daily sentiments. Then the Inner Being intervenes during sleep to make us see in a symbolic form, the triple reach of all the events that we realize during our daily lives. Therefore, human souls move, during sleep, in that symbolism. Those symbols are the so-called DREAMS. If we lived completely conscious of each action of our daily lives, if we comprehended the triple reach of each act of our daily lives, if before going to sleep we were to do a retrospective exercise to make total and absolute "conscious conscience", of a determined defect, then that defect disintegrates. We remain free of it! The important thing is, therefore, that the dreamer awakens in the Internal Worlds during nor mal sleep, during nocturnal sleep, without "mediumisms", without "hypnotisms", etc.

52 Esoteric Treatise of Theurgy, 1959 ·¶173-174 ·*also in Awakening, Diligence, Esoteric Treatise of Theurgy, The Keys of Astral Travel, The Language of Dreams, The Retrospective Exercise, The Science of Meditation*

To achieve it, the continuity of purposes becomes indispensable.

The Fifth Gospel, vol. 1B · ¶1796

In the esoteric work, we cannot afford the luxury of versatility Those who have fickle ideas, those who work on their psyche today and let themselves be swallowed by life tomorrow, those who seek subterfuges and justifications in order to abandon the esoteric work will degenerate and devolve.

53 Treatise of Revolutionary Psychology, 1975 ·¶910

When one discovers that one has this or that psychological defect and he eliminates it, then he comes to savor the work; it is an unmistakable taste. But when after having worked, one abandons the work on oneself and takes again the experiences of life as before, that is, he inverts again the meaning of the experiences, then, undoubtedly, he will feel again the same taste of daily routine, the same old taste of life. One has to clearly distinguish, therefore, between the work taste and the taste of routine life.

54 The Fifth Gospel, vol. 1B ·Work Taste and Life Taste ·*Third Chamber – Mexico City – 1976* ·¶102

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

55 The Fifth Gospel, vol. 1B ·Psychological Foundations of the False Personality ·*Third Chamber – Mexico City* ·¶1796 ·*also in Diligence, Identification, Pride, Self-Observation, Vanity*

Part Four – The Initiate falls into temptation again and again

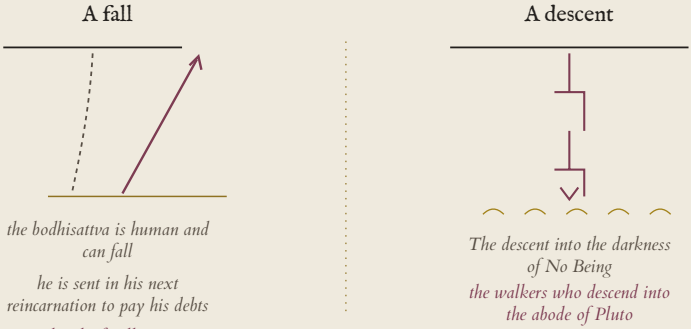
6 PASSAGES

1 We must not ever mistake a fall with a descent

A fall is distinguished from a descent. The fallen bodhisattva pays his debts until he rises, the initiate falls again and again and becomes a Master if he perseveres, and he recounts failing tests of chastity until an old "I" was gone and he never failed again.

A FALL AND A DESCENT

we must not ever mistake a fall with a descent



On the left the fall, as he describes the fallen bodhisattva who pays and rises (passage 56); on the right the walker's descent into the darkness, which he says is not to be mistaken for it (passage 59).

The spirit of wisdom is always reincarnated in this manger of the world in order to save poor suffering humanity. It happens many times that the bodhisattva of any Master falls and then the Master cannot become reincarnated. The Master does not fall; the bodhisattva is human and can fall. When a bodhisattva lets himself fall, he is sent in his next reincarnation to pay his debts and if he does not succeed in rising, he is made to reincarnate in increasingly difficult conditions, and when he finally rises, then the Master enters in him to fulfill a task. Jesus is the bodhisattva of a Master and was born in a temple. Jesus was fallen and he arose with supreme efforts and sacrifices. The birth of Jesus is spiritual.

56 The Greater Mysteries, 1956 ·¶620-621 ·*also in Christmas, Return and Reincarnation, The Intimate Christ, The Law of Karma*

After coming out victorious from a few departments or regions of the subconscious, many Initiates fail in a few departments in certain tests related with a certain psychological defect.

57 Esoteric Treatise of Hermetic Astrology, 1967 ·¶730 ·*also in Sagittarius, The Subconscious*

It is said that Peter denied the Christ three times and it is good to know its meaning; obviously this is completely symbolic. With this I would like you to understand that the Initiate falls into temptation again and again, whether it be in the physical world or in the internal worlds, he crie s and suffers the unspeakable; however, if he perseveres, if he is firm, if at the end he eliminates the ego and reduces it to cosmic dust, then he becomes a Master and arrives at inner self-realization.

58 Yes, There Is a Hell, a Devil and Karma, 1973 ·¶1707 ·*also in Diligence, Suffering*

The descent into the darkness of No Being used to scare the walkers of the lonely path. The virtuous ones slander the walkers who descend into the abode of Pluto. Nevertheless, we must not ever mistake a fall with a descent.

59 Pistis Sophia Unveiled, 1983 ·¶994-995 ·*also in Fear*

Many years ago, I was dealing with an Ego of lust. Finding myself out of the dense form, I was subjected to multiple tests of chastity but at that time I failed. In the physical world, I was always victorious. I had an ascetic behavior: total control of the senses and the mind. But outside the body, it changed. When I was subjected to tests, something would come to my mind: an ancient "I" of lasciviousness, and then I failed lamentably.

60 The Fifth Gospel, vol. 1A ·The Wonders of Awakened Consciousness ·*Public Lecture – 1975* ·¶1239 ·*also in Lust and Chastity*

Of course, I was free of such an infernal psychic aggregate, and when I was submitted to new trials in the matter of chastity, I came out victorious, and I

continued to come out victorious and I never failed again. Since then I attained complete chastity.

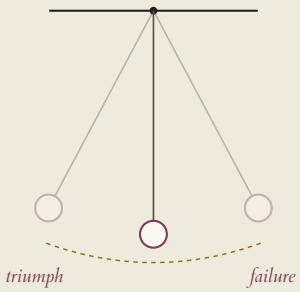
61 The Fifth Gospel, vol. 1B ·Didactic Synopsis of Mystical Death ·¶676 ·*also in Chastity, Lust and Chastity, Samael and His Divine Mother*

7 PASSAGES

11 Remain indifferent before praise and condemnation, before triumph and defeat

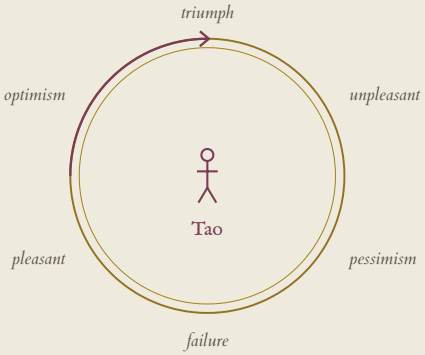
Triumph and failure, profit and loss, are treated as a pair of opposites to be met with serenity. Whoever stands in the centre of the circle watches them pass and is no longer swung between them.

THE PENDULUM AND THE CIRCLE



the Law of Pendulum

alternatives of anguish and joy, triumph and failure



the Law of the Circle

everything passes around him

On the left the swing he calls the Law of Pendulum (passage 67); on the right the magic circle, where the pairs of opposites pass around the one who stands in the centre (passages 66 to 68).

We should learn how to look at the alternatives of pleasure and pain, of profit and loss, with indifference.

62 Zodiacal Course, 1951 ·¶490 ·*also in Suffering, Zodiacal Course*

10. We must become serene and indifferent before praise and slander and before triumph and failure.

63 Igneous Rose, 1954 ·¶152 ·*also in Igneous Rose, Patience and Serenity, Slander*

7. That one, who protests before his judges and accusers, fails the Test of Justice. 8. Those that despair before their judges and accusers, fail the Test of Justice. 9. We must remain indifferent before praise and condemnation, before triumph and defeat. 10. “I am not more because I am praised, or less because I am condemned, because I am always what I am.” (Kempis).

64 Christ Will, 1954 ·¶448 ·*also in Hope*

We must become serene and
indifferent before praise and slander
and before triumph and failure.

Igneous Rose, 1954 · ¶152

The entire miserable life that we live goes from one opposite to another: victory, defeat; like, dislike; pleasure, pain; failure, success; this and that, etc. We need to free ourselves of the tyranny of the opposites. This is only possible by learning to live from instant to instant, without abstractions of any type, without dreams, without fanntasies. Have you observed how the stones of the road are pale and pure after a torrential rain? One can only murmur an “Oh!” of admiration. We should comprehend that “Oh!” of things without deforming that divine exclamation with the battle of the opposites.

65 Dissolving the I ·¶352-353 ·*also in Self-Observation, The Law of Opposites, The “I” Is Memory*

Let us imagine a circle around us, a magic circle. Through that circle pass all the pairs of opposites of philosophy: thesis and antithesis, pleasant and unpleasant circumstances, periods of triumph and failure, optimism and pessimism, what they call “good” and what people call “bad”, etc.

66 The Fifth Gospel, vol. 1A ·The Pendular Conduct of Humanity ·*Third Chamber Mexico City July 13th, 1977* ·¶501 ·*also in The Law of Opposites, The Law of the Pendulum*

Tao is the esoteric-Gnostic work, Tao is the Secret Path, Tao is INRI, Tao is the Being. When one lives in the center of the circle, then he is not inside that little

mechanical game of the Law of Pendulum; he is not subject to those alternatives of anguish and joy, triumph and failure, joy and pain, optimism and pessimism, etc., no; he has liberated himself from the Law of Pendulum, this is obvious.

67 The Fifth Gospel, vol. 1A · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977* · ¶523 · *also in INRI and the Cross, The Being Is the Being, The Law of the Pendulum, The Mechanical Man*

One liberates oneself from the Law of Pendulum when one places oneself in the Law of the Circle. When one places oneself in the Tao, he is in the center of the magic circle; because then, everything passes around him; all around his Consciousness in a circle –one sees one's round Consciousness–, one sees how different events happen, with their two sides, with all their things, with their two positions, the circumstances, etc.; triumphs and defeats, success and failure.

68 The Fifth Gospel, vol. 1A · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977* · ¶555 · *also in The Law of Opposites, The Law of the Pendulum*

Part Five — We must pay what we owe

5 PASSAGES

1 Each one of us has to pay his karma

Each person carries debts that bring pain, and these must be paid along the way to liberation. The Law throws us down when we deserve it, the Father knows what we deserve, and God does not despise those who are paying.

The Father who is in secret, our own divine Spirit can give to us or take away from us. He knows very well what we deserve and if we do not actually have money, it is because He does not want to give it to us; he punishes us for our own good.

69 Yes, There Is a Hell, a Devil and Karma, 1973 ·¶2077 ·*also in The Being Is the Being*

Each one of us has to pay his karma; we are full of debts. Obviously that karma brings us much pain, much bitterness; we are not happy.

70 For the Few, 1980 ·¶323 ·*also in The Law of Karma*

The Karmic debts must be paid as we advance along the rocky path that leads to the Final Liberation.

Pistis Sophia Unveiled, 1983 · ¶2962

God hears the suffering soul and never despises the prisoners, which means, those who are paying Karma.

71 Pistis Sophia Unveiled, 1983 ·¶1524 ·*also in Hatred, The Law of Karma*

The Karmic debts must be paid as we advance along the rocky path that leads to the Final Liberation.

72 Pistis Sophia Unveiled, 1983 ·¶2962 ·*also in The Law of Karma*

The Law throws us to the floor and punishes us when we deserve it.

73 Pistis Sophia Unveiled, 1983 ·¶4125

6 PASSAGES

11 We must never protest against Karma

Protest against karma is ruled out; karma can be negotiated with good deeds, and what is not granted is a debt to be paid with humility. Those who keep fornicating are told not to complain of their misfortune.



The two answers he names when something is not granted to us: to protest against karma, or to bow before the Law, pay what is owed and thank it (passages 76, 78 and 79).

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

74 Runic Magic, 1969 · ¶1564 · *also in Altruism and Charity, Runic Magic, The Law of Karma*

Now you will understand my good friends, how marvellous it is to do good. Without doubt, right thought, right feeling, and right action are the best form of negotiation. We must never protest against Karma, the important thing is to know how to negotiate. Unfortunately the only thing which occurs to people when they find themselves in a very bitter circumstance, is to wash their hands

like Pilate, saying that they have done nothing wrong, that they are not guilty, that they are righteous souls etc., etc., etc.

75 Tarot and Kabalah, 1978 ·¶1013 ·*also in Altruism and Charity, Remorse and Repentance, The Law of Karma*

When something is not granted to us, it is because we must pay what we owe. Instead of protesting, we must humbly incline ourselves before the verdict of the Law.

76 Occult Medicine and Practical Magic, 1955 ·¶3032 ·*also in Humility, The Law of Karma*

Then we protest against karma instead of thanking karma.

The Fifth Gospel, vol. 1A · ¶2280

If after reading this book, dear reader, you want to continue fornicating, miserably ejaculating the seminal fluid, don't complain about your misfortune; don't say that the White Lodge didn't help you. The fornicators convert themselves into demons. If you do not believe us, what can we do; the only thing that interests us is to give you the secret key of Initiation. If you despise this key, then you will have to find it with tears of blood, that is the Law, the Nemesis, Karma.

77 The Mountain of Juratena, 1959 ·¶159-160

So, my dear brothers, distinguish between what is the Law of Accidents and what is the Law of Karma. There are actions of karma. Undoubtedly, it regulates our lives. But we should never protest against karma.

78 The Fifth Gospel, vol. 1A ·Beyond the Mind ·*Third Chamber – Mexico City – 1974* ·¶2279 ·*also in The Law of Destiny, The Law of Karma*

There are things that we want in a certain way, and they are not how we want them to be. Then we protest against karma instead of thanking karma.

79 The Fifth Gospel, vol. 1A ·Beyond the Mind ·*Third Chamber – Mexico City – 1974* ·¶2280 ·*also in The Law of Karma*

7 PASSAGES

III People complain about everything

Complaint is described as a habit people enjoy and will not give up, even while declaring themselves against their pains. Protest over unpleasant work strengthens anger, self-love and pride; in prison he did not protest or lose hope.

I am full of an immense joy because I have taken away the torch of fire from Baphomet. Who can stop me in this bright and triumphal march? Here in this jail I have heard several inmates protest maddened by anger and full of desperation. I do not protest, I do not lose hope, I do not get frightened, because my conscience is illuminated by the "Intimate" and at the core of my being shines only "the one" who is totally just.

80 Secret Notes of a Guru, 1952 ·¶361-362 ·*also in Hope*

> *But, what is that which I want to say?... Soul of mine!... Are you perhaps lamenting with vain complaints because of too many yesterdays?*

81 Runic Magic, 1969 ·¶878

People complain about everything. They suffer, cry, protest.

82 Treatise of Revolutionary Psychology, 1975 ·¶215 ·*also in Psychological States*

> ***People live complaining and enjoy complaining, and they would never abandon their pains.***
>
> The Fifth Gospel, vol. 1A · ¶2863

In each level of the Being exist specific bitterness, specific sufferings, that is obvious. Everyone complains that he suffers, that he has problems, of the state he is in and of his struggles. Therefore, I ask one thing, does the intellectual animal concern himself with moving on to a superior level of the Being?

83 The Revolution of the Dialectic ·¶466 ·*also in Suffering, The Level of Being*

We would have the right to not find it very pleasant, but one thing is that we do not find that work pleasant and another very different thing is that we make objections, that we start to protest: "What is this filth? My God, I never thought that I would fall so low! Woe to me, poor me, cleaning a pigsty! What have I ended up!" Well, with that, the only thing that one achieves is to completely strengthen the "I's" of anger, self-love, pride, etc.

84 The Fifth Gospel, vol. 1A · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977* · ¶569 · *also in Anger, The Law of the Pendulum*

Nevertheless, it seems paradoxical that all declare themselves against the very same sufferings, that they complain about their pains; but when they truly have to abandon them, they are not at all ready for such a renunciation.

85 The Fifth Gospel, vol. 1A · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977* · ¶2815 · *also in Suffering*

There are people who are not capable of ever detaching from the false feeling of the "I". They have a series of photographs of themselves that they would not abandon for anything in life, not even for all the treasures of the world. They enjoy their pains, and giving them up would be worse than death itself. People live complaining and enjoy complaining, and they would never abandon their pains.

86 The Fifth Gospel, vol. 1A · Gnostic Psychology of False Feelings · *Third Chamber – Mexico City – May 4. 1977* · ¶2863 · *also in Attachment*

7 PASSAGES

IV Individuals who pity themselves too much

Self-pity goes with identification: one feels unappreciated, badly rewarded, a saint among scoundrels or a victim of injustice. The sufferer who recalls only his own miseries aggravates them, and the martyr who enjoys remembering them is told to sacrifice 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.

87 TAROT AND KABALAH, 1978 · ¶1020 · *also in Altruism and Charity, Compassion, Selfishness, Suffering, The Law of Destiny, The Law of Karma*

Millions of condemned people inhabit this zone of the Earth; people that hurt themselves mutually among themselves; blasphemers that curse the eternal living God; persons full of hatred and of vengeance; proud persons, irate, impetuous persons, murderers and evil persons. All these people believe that they are doing very well; none of them assume not even for an instant that they walk on the paths of darkness and of horror and that they are doing badly. All of them feel holy and virtuous; some of them pity themselves, classifying themselves as victims of injustice. All of them, in general, presume to be just. Question: With relation to the nine works that are carried out in the second Mountain of Resurrection, would you like to tell us what the difference is between the work

of the fifth infradimension of the planet Mars and that of the fifth Dantestic circle of the planet Earth?

88 Yes, There Is a Hell, a Devil and Karma, 1973 ·¶681-683 ·*also in Anger*

They are individuals who pity themselves too much and seek a way out to evade their own responsibilities...

89 Treatise of Revolutionary Psychology, 1975 ·¶166 ·*also in Psychological States*

...nobody is provoking it to her, it is she who torments herself.

The Fifth Gospel, vol. 1A · ¶148

When one becomes identified with his "self," such a one loves his own self too much and feels self-pity. Often, such a person thinks that he has always behaved very well with this or that fellow, with the spouse, children, etc. and that nobody has appreciated it, etc. In sum, one is a saint and all others are scoundrels and rascals.

90 Treatise of Revolutionary Psychology, 1975 ·¶596 ·*also in Identification, The Psychological Song*

The external man does not do a thing without being securely protected, he feels badly rewarded, feels sorry for himself, self-esteems himself too much, if he is a soldier he aspires to be a general, if a factory worker he protests when not promoted, he wants his merits to be duly acknowledged, etc.

91 The Great Rebellion, 1975 ·¶659 ·*also in The Great Rebellion, The Psychological Song, Vanity*

An envious woman, have you seen her? How much she cries! She sees another woman passing by, down the street, shining in a nice dress, with a pearl necklace, some delightful rings; she looks at her from toe to head and from head to toe; sees herself in a humble dress and says: "So much work and, yet, see what kind of clothes I wear, I do not know why I am so miserable, poor me! Woe,

woe, woe!" The poor one suffers, torturing herself in life; nobody is provoking it to her, it is she who torments herself.

92 The Fifth Gospel, vol. 1A ·Analysis of the Human Psyche ·*Public Lecture – 1977* ·¶148 ·*also in Envy, Suffering*

Master: One feels satisfied remembering them. He feels like a martyr and enjoys that. With that it seems that one is a little masochistic. One has to sacrifice them and not remember those sufferings again.

93 The Fifth Gospel, vol. 1A ·The Reason of Being of Objective Justice ·*Lecture – Interview – Mexico City – 1975* ·¶1865 ·*also in Entropy and Sacrifice, Suffering, The Psychological Song*

8 passages

v The worst adversities bring us the best opportunities

Life's blows are a school in which the soul is perfected. One learns to smile in adversity, to suffer with resignation and to draw from karma what is best, kneeling in gratitude rather than protesting.

Listen dear reader, each time that you wear a new suit of flesh, you are a little less of a villain, a little less of an assassin, a little less envious. This is because one truly learns from life's club blows, and the soul is really perfected through suffering. When the wild colt is tamed with a whip, then the day for the soul to be united with its Intimate arrives, and the soul is converted into an angel.

94 The Revolution of Beelzebub, 1950 ·¶876 ·*also in Suffering, The Human Soul*

One must learn how to smile in the midst of adversity. One must learn how to live like "Daniel" in the lions' pit. How beautiful! Is this marvellous school of life… Someday the new era will come, and there will be light, and wisdom, and beauty.

95 Secret Notes of a Guru, 1952 ·¶285

We must learn to take advantage from the worst adversities. The worst adversities bring us the best opportunities. We should learn to smile before all adversity. That is the Law. Those who succumb to pain before the adversities of existence, can not victoriously pass the trial of the Earth.

96 The Perfect Matrimony, 1950 ·¶894

In the superior worlds the candidate finds himself between two enormous mountains that menacingly close in on him. If the candidate screams with horror, he returns to the physical body, having failed. If he is serene, he is victorious and is received in the Chamber of the Children with great festivity and immense happiness.

97 The Perfect Matrimony, 1950 ·¶895 ·*also in Anger, Fear, Patience and Serenity*

...we must take advantage of the most serious adversities; we must learn to extract the best from karma.

The Fifth Gospel, vol. 1A · ¶2286

You must know how to understand, you must know to learn how to suffer, to be resigned; those who do no t, fail. It is a kind of insolence, a paradox, to want to find happiness in the Ninth Sphere. It would be absurd, because the fact is that Intimate Self-Realisation costs, has a price, perhaps life itself.

98 Tarot and Kabalah, 1978 ·¶294 ·*also in Suffering*

In what is apparently difficult are found the best opportunities, we must take advantage of the most serious adversities; we must learn to extract the best from karma. And instead of protesting because of our bitterness, to kneel gratefully before the Father who with his painful remedies, even if they are such, is healing us, he is curing us, he is trying to eliminate our mistakes for our good; this is how it is!

99 The Fifth Gospel, vol. 1A ·Beyond the Mind ·*Third Chamber – Mexico City – 1974* ·¶2286 ·*also in Gratitude and Kindness, The Law of Karma*

One can learn to make the best of adversities. We must not forget that the worst adversities offer us always the best opportunities. But, one needs to have the appropriate inner state if one wants to perform such wonders; that is obvious.

100 The Fifth Gospel, vol. 1B ·Clarifications About the Psychological Work ·¶627 ·*also in Psychological States*

Master: Well man, first to take out from the pain what is best, to learn to extract from the suffering what is most useful; to take advantage of the adversities,

because the worst adversities always offer us the best opportunities for self-realization. This is how I understand this.

101 The Fifth Gospel, vol. 1B ·Psychological Foundations of the False Personality ·*Third Chamber – Mexico City* ·¶1839 ·*also in Suffering*

5 PASSAGES

VI Learn to sacrifice pain

People love and idolise their sufferings, yet the greatest pains hold the best chance for the awakening of consciousness. Each suffering given up, once its lesson is drawn, adds psychological strength.

But people are capable of anything except sacrificing their pains, they love their pains very much; and it turns out that the greatest pains are those that give one the best opportunities for awakening, for the awakening of the Consciousness. But one has to learn to sacrifice pain.

102 THE FIFTH GOSPEL, VOL. 1A · GNOSTIC CONSEQUENCES OF THE IMMOLATION OF PAIN · *Lecture – Interview – Mexico City – 1976* · ¶1589 · *also in Awakening, Entropy and Sacrifice*

One has to take into account all these factors, learn to sacrifice pain. People are capable of sacrificing everything except their pain. They love their own sufferings very much, they idolize them; therein lies the mistake.

103 THE FIFTH GOSPEL, VOL. 1A · GNOSTIC CONSEQUENCES OF THE IMMOLATION OF PAIN · *Lecture – Interview – Mexico City – 1976* · ¶1598 · *also in Entropy and Sacrifice, Suffering*

> *...every time one sacrifices a suffering, one's Consciousness grows and one acquires more psychological strength.*
>
> THE FIFTH GOSPEL, VOL. 1A · ¶1626

Learning to sacrifice one's own pain, that's what is interesting in order to be able to awaken the Consciousness. Clearly, it is not an easy thing, the work is hard: going against oneself is very hard, it is not very sweet. But it is worth it for one to go against oneself for the results he will get: the awakening. So, are you starting to understand?

104 THE FIFTH GOSPEL, VOL. 1A · GNOSTIC CONSEQUENCES OF THE IMMOLATION OF PAIN · *Lecture – Interview – Mexico City – 1976* · ¶1599 · *also in Awakening, Entropy and Sacrifice, Suffering*

Master: It could be said Paramarthasatya. But such heights are not reached except through successive awakenings of the Consciousness, and one cannot reach those successive awakenings of the Consciousness except by sacrificing pain, by learning to sacrifice one's own sufferings. Because, in reality and in truth, every time one sacrifices a suffering, one's Consciousness grows and one acquires more psychological strength.

105 The Fifth Gospel, vol. 1A ·Gnostic Consequences of the Immolation of Pain ·*Lecture – Interview – Mexico City – 1976* ·¶1626 ·*also in Awakening, Entropy and Sacrifice, Suffering, The Consciousness*

There are terrible, deep pains, that penetrate the Consciousness and if we know how to benefit from them, if we know how to take advantage of the lesson that they give us, to sacrifice the pain and know how to make the most of it, to be able to learn the lesson, to know how to extract it from within the pain and use it, then we sacrifice the suffering. These are terrible truths that I am telling you. But it is necessary –I repeat– to go through the annihilation of the mind, of the feeling, of the personality, of the "I".

106 The Fifth Gospel, vol. 1B ·Psychological Foundations of the False Personality ·*Third Chamber – Mexico City* ·¶1840 ·*also in Entropy and Sacrifice, Suffering*