

Desire & Will

Two poles of one force — the negative and the positive — and the crossing between them, which he says is how a man comes to have a will at all

327 passages · 45 books · 16 sections · 40 practices · 11 lectures · 29 shared

SAMAEL AUN WEOR · IN HIS OWN WORDS

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

He treats these two as one thing with two ends. *"The Will is positive, and the desire is negative… Many mistake the will for the desire, and the desire for the Will."* That is why they are printed together and not as two works. The first seven sections are the negative pole, the last seven the positive, and the eighth is the pair itself.

Desire is not the villain of this work; it is the root. He says every other defect grows out of it — *"anger is frustrated desire, greed is desire of accumulating, lust is sexual desire… malice is accumulated desire… ignorance is the mother of desire"* — and he also says it is *needed* at the beginning, and must not be demanded away from beginners. Only at the end does it become unnecessary. Both halves of that are printed.

And the crossing is not suppression. The word he uses is *transmute*, and he means it exactly: not that desire is to be resisted but that it is the same force as the will, at the other end. *"You must transmute desire into willpower. This is how you will finish with desire."* Then he does it defect by defect — the desire of killing into healing, of lying into words of truth, of slander into wisdom, of greed into the happiness of giving everything away.

He repeats one sentence for twenty-five years, and the repetition is kept. *Kill not only desire but the very shadow of desire* stands in eight of these books, from 1951 to 1972, barely changed. Its section prints them together on purpose, so that the insistence is visible; everywhere else in this work a true repeat was cut.

The practices are set out whole. Twenty-three of these passages give something to *do* rather than something to understand, and a whole section near the end is nothing else — the two positions of the toad, the rune Thorn, astral projection by the chirping of the cricket, retrospection on waking, and the sentence to say when the last body is let go of: *"Neither am I this body of willpower."* He gives that one in four different books and all four are printed, because the wording differs each time.

Chastity is not here. It belongs to *Lust*, and the corpus says so plainly: of 725 paragraphs carrying a word for desire, seven also carry a word for chastity. What

stands opposite desire in his own books is the will.

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| a practice — something to do | quoted, not his own words

I

The “I” is desire

What it is, before anything is said about what to do with it — and the sentence he returns to in book after book.

Therefore, the “I” is just illusion. Any crime, any felony, and any vice are the fatal outcome of the affirmation of the “I,” of the myself. The origin of pain lies within the “I.” The “I” is dissolved when we annihilate desire. Where the truth abides, the “I” cannot abide, because the truth and the “I” are incompatible.

1 Endocrinology & Criminology, 1958 · ¶603

Desire is the fundamental matter of every crime.

2 Endocrinology & Criminology, 1958 · ¶1012

It is impossible to progress in the Great Work without the force of love. The psychological “I” does not know how to love. The “I” is desire.

3 Esoteric Course of Kabbalah · ¶755–756

Confusing desire with that which is called love is an easy thing to do. Desire is a substance that is broken down into thoughts, volitions, sentiments, romance, poetry, tenderness, sweetness, anger, hatred, violence, etc. Peoples are always deceived by the poison of desire. Lovers always swear that they are in love, when in reality they are only experiencing desire. The human being does not know that which is called love. Yet, in the hidden-most part of our Being, we have a principle that does love. Unfortunately, we have not incarnated it. This principle is the Soul—the Inner Magnes of Paracelsus. If someone was to incarnate this Soul Principle, he would know how to love; only heartto-heart, Soul-to-Soul is it possible to love. Unfortunately, people only have Satan incarnated. Satan does not know what love is; it only knows desire. That is all. Every day we see many lovers who swear eternal love. After desire is gratified (that desire believed to be love), then comes disillusionment, disenchantment and total failure. Desire is the great deceiver.

4 Esoteric Course of Kabbalah · ¶757–758

It is necessary that during the practice of Sexual Magic there is no animal desire. Remember that desire is diabolic. The “I” is desire. The “I” is diabolic. Where

there is desire there cannot be Love be cause Love and desire are incompatible. It is necessary to know that desire produces illusion. Whoever desires, believes himself to be in Love, feels himself to be in Love, could swear he is in Love. This is the illusion of desire. How many times have we seen couples who claim that they adore each other? After marriage the castle of cards falls down and what remains is the sad reality. Those who believed they were truly in Love, in reality hate each other, and once desire is satisfied, failure is inevitable. Then we only hear complaints and regrets, reproaches and tears. Where was Love? What happened to Love? It is impossible to Love when there is desire. Only those who have already incarnated their Soul really know how to Love. The "I" does not know how to Love. Only the Soul knows how to Love. Love has its own atmosphere, its flavour, its happiness. That is only known to he who has already killed animal desire. That is only known and experienced by he who has already incarnated his Soul. Love in no way resembles that which people call Love. What people believe to be Love, is only deceiving desire. Desire is an illusory substance that is combined astonishingly in the mind and in the heart to make us feel something that, though not Love, makes us firmly believe that it is Love. Only the horrible reality that appears after the consummation of the act and the satisfaction of desire shows clearly that we were the victims of illusion. We believed we were in Love, and really we were not.

5 The Perfect Matrimony, 1961 · ¶1214–1216

It is necessary that the husband and wife love each other deeply. People confuse desire with Love. The whole world sings of desire, and this is confused with that which is called Love. Only those who have incarnated their Souls know what Love is. The "I" does not know what Love is. The "I" is desire.

6 The Perfect Matrimony, 1961 · ¶1167

AJI the great failures of life are due to the "I." When the latter wants to make itself felt, stand out, climb to the top of the ladder, then the reactions of others follow, and the result of such mental reactions is failure. Remember that the "I" is energetic, it is desire, it is memory, it is fear, violence, hatred, wants, fanaticisms, jealousies, distrust, etc. You need to explore profoundly all the depths of your mind because you have within you that which is called "I" "myself" the Ego, etc.

7 Introduction to Gnosis · ¶101

So, in the name of truth, we have to affirm that we have many minds and many wills. If we do not possess a unique "I", obviously, we have to have many minds, many "I's". Each "I" has its own mind, and each "I" is endowed with will and desire. Each "I" is like a person within us, and if we have many "I's", there are many persons who live within us.

8 The Fifth Gospel 1A · The Problem of Psychological Multiplicity · ¶1311

Whosoever accepts the Doctrine of the Many "I" based on self-observation, comprehends that every desire, thought, action, passion, etc., corresponds to this or that "I" meaning, to a distinct or different "I"

9 Treatise of Revolutionary Psychology, 1975–76 · ¶310

Now then, no one can start to change radically as long as such a one is incapable of saying: "This desire is an animal "I" which I must eliminate." "This egotistical thought is another "I" that torments me and that I need to disintegrate." "This sentiment that hurts my heart is an intruding "I," which I need to reduce to cosmic dust." etc.

10 Treatise of Revolutionary Psychology, 1975–76 · ¶321

In the Intellectual Animal, there is neither a single command center, nor an "I" or permanent Ego. Each idea, each sentiment, each sensation, each desire, each I desire this, I desire such and such a thing, I Love, I do not love, is a different I.

11 Esoteric Treatise of Hermetic Astrology, 1967 · ¶961

The 'I' is a bunch of passions, desires, fears, hatred, selfishness, envy, pride, gluttony, laziness, anger, attachments, appetites, morbid sentimentalism, heritage, family, race, nation, etc.

12 Dissolving the I · ¶239

At the base of all this is the EGO and its desire for SATISFACTION. The ego enjoys itself feeling satisfied. The I looks for satisfaction, it wants satisfaction and it is normal that it should look for those sensations that can give it the desired satisfaction. The ego wants sensations of wealth, good feasts, sensations of power, luxury and vanity, all with the unique proposal of feeling satisfied.

13 The Social Christ · ¶184–185

The ego is desire and desire in the end becomes frustration, fatigue, boredom, and then life becomes boring.

14 Yes, There Is a Hell, a Devil and Karma, 1973–74 · ¶1891

As long as the consciousness, the essence, the most dignified and decent part within us, continues to be bottled in the oneself, in the myself, in the self, in my cravings and fears, in my desires and passions, my preoccupations and violence, in my psychological defects, we will remain imprisoned.

15 The Great Rebellion, 1976–77 · ¶136–137

> *Know thou, oh, Kountreya, that Rajas is of the nature of passion, the source of desire and attachment; this Guna binds fast the embodied being to action.*
>
> *16 Esoteric Treatise of Hermetic Astrology, 1967 · ¶359*

> *Thought and action should always march totally united. Materialization of a project is only possible when the circumstances are favorable. Learn how to determine favorable circumstances for your business. Freud, the great psychologist, said that everything that man does in life has two fundamental causes: (1) sexual impulse (2) the desire to be great.*
>
> *17 Introduction to Gnosis · Favorable Circumstances · ¶53*

When death comes, something continues. That something is the essence and the ghost of the dead. Just as in the skull is the brain, and within the rib cage are the lungs, heart, etc., within the ghost of the dead is the pluralised 'I'. Each of the egos, which together constitute the self, are projected at different levels of the mind and exist craving to satisfy their desires. The 'I' cannot ever improve, because the devil is the devil and what else can he be?

18 Christmas Messages, 1952–66 · ¶837–838

Each idea, each passion, each addiction, each attachment, each hatred, each desire, etc., etc., etc., has its corresponding entity, and the collection of all of those entities is the pluralized ego of revolutionary psychology.

19 Fundamental Education, 1965 · ¶4311–4312

Happiness without consciousness of its own happiness is not happiness. The Ray (the Spirit) had mineral, vegetable and animal consciousness. When that Ray

incarnated for the first time in a savage and primitive human body, it awoke as man and had selfconsciousness of its own happiness. The Ray could then have returned to the Star which guides its interior. Unfortunately, within the profound bosom of the maelstrom of the dense forest, savage desire gave birth to the "I". The instinctive forces of nature trapped the innocent mind of man and the false mirage of desire arose.

20 Tarot and Kabalah, 1969 · ¶2017

II

The den of desire is in the mind

Where it lives. He is exact about this, and repeats it for twenty-five years without changing a word of it.

The eye doctrine strengthens the mind. Because of it, the mind is the abode of desire: she thinks, reasons, analyzes, draws conclusions and leads to erred action. She wants to resolve everything by herself, without taking into consideration the voice of the Internal Master. The Internal Master does not analyze, or reason because his voice is the voice of intuition. The heart doctrine opens the doors to the hail of knowledge.

21 Zodiacal Course, 1951 · ¶9

The natives of Virgo suffer great amorous deceptions, in Virgo, Mercury becomes reasoning. Reason is of the animal soul, the animal soul is the mind. The mind is the cave of desire.

22 Zodiacal Course, 1951 · ¶435–436

One cannot kill desire without taking it out of its cave, of its den.

23 Zodiacal Course, 1951 · ¶437

The den of the beast of desire is in the mind. The great intellectuals are terribly passionate, vicious and fornicating beings.

24 Zodiacal Course, 1951 · ¶440

32. The mind is the refuge of desire.

25 Igneous Rose, 1953 · ¶83

61. The den of desire is in the mind.

26 Igneous Rose, 1953 · ¶1106

143. Desires of all types are bonds for the mind.

27 Igneous Rose, 1953 · ¶1248

The mental body is the donkey that we should ride in order to victoriously enter the celestial Jerusalem (superior worlds). There we are received with palm leaves, praises and celebration. The mental body is a material, dense body. The four bodies of sin, the physical, etheric, astral and mental bodies, are material bodies. The mind is the most rebellious animal that we have within, and we have to crucify that mind on the sacrificial altar. The mind is the den of desire and wickedness.

28 The Greater Mysteries, 1956 · ¶777

If we throw a stone into a lake, we see waves coming out that go from the center to the periphery. Those waves are the reactions of the water due to the stone's impact. This is how the mind is. It lives incessantly reacting against the impacts coming from the exterior world. If we are insulted, we want to hit back; if we are tempted, we react full of carnal passion; if we are flattered, we are all smiles; if we are insulted, we respond with evil. The mind is like the donkey that goes faster if beaten, and if not beaten, goes slower. Krishnamurti who speaks so much about the mind, has not managed to christify it. The 33 spinal chambers of Krishnamurti's mental body are filled with darkness because he has not raised the fourth serpent; he lacks sexual magic. All desires, egotisms, crimes and perversities live in the mind of man; only the fire burns that scum.

29 The Greater Mysteries, 1956 · ¶778

All the problems which we, the human beings have to resolve, all the sufferings from our life, all our desires and passions, all our bitterness, reside within the mind.

30 Occult Medicine and Practical Magic, 1977–78 · ¶2435

Our mind is similar to this. The external impacts fall into the lake of our mind, which make us react towards the exterior world with waves of anger, desire, envy, slander, etc., etc.

31 Occult Medicine and Practical Magic, 1977–78 · ¶2437

The den of desire is within the mind. The body of desires is nothing else but an emotional instrument of the mind.

32 Occult Medicine and Practical Magic, 1977–78 · ¶2447

THE LAIR OF DESIRE IS IN THE MIND The Intimus is the True Man who lives incarnated within every human body, and which we all carry crucified within our hearts.

33 Tarot and Kabalah, 1969 · ¶2326–2327

"The Magic Eye of the abdomen", charged with sexual substance is a formidable plastic intermediator. It is there where all repressed sexual desires (all unsatisfied desires), take shape.

34 The Mystery of the Golden Blossom, 1971–72 · ¶163

45.All things that exist within the human mind belong to desire; therefore, they have to die.

35 The Mysteries of the Fire, 1962 · ¶742

III

Desire is the origin of crime

The claim that gives this work its centre, made in a book about criminals and their glands.

Every desire originates ideas. Every idea transforms itself into projects. Every project is desire. Projects conduce us towards crime.

36 Endocrinology & Criminology, 1958 · ¶998

Desire is the origin of crime.

37 Endocrinology & Criminology, 1958 · ¶1000

Desire is the origin of pain.

38 Endocrinology & Criminology, 1958 · ¶1001

The delinquent enjoys when his desire is satisfied.

39 Endocrinology & Criminology, 1958 · ¶1002

The delinquent suffers when his desire is frustrated. Every human being is a delinquent even if he is not in jail. If we comprehend the process of desire, we then dissolve the "I." When the "I" is dissolved, the origin of crime is finished. Total revolution exists when the "I" is dissolved.

40 Endocrinology & Criminology, 1958 · ¶1003–1005

When the human being does not respect the life of his neighbor, he overestimates very much his own desire; this is how he kills.

41 Endocrinology & Criminology, 1958 · ¶1015

When the human being steals, it is because he has the desire of accumulation, or he desires what he does not have.

42 Endocrinology & Criminology, 1958 · ¶1016

The impurity of the mind is the dog of desire.

43 Endocrinology & Criminology, 1958 · ¶1017

To lie is the desire of falsifying the truth.

44 Endocrinology & Criminology, 1958 · ¶1018

Gossip and slander are frustrated desire or overestimation of one's own desire.

45 Endocrinology & Criminology, 1958 · ¶1019

The one who takes a false oath and the one who blasphemes against the divine overestimates his own desires too much.

46 Endocrinology & Criminology, 1958 · ¶1022

Idle conversations are children of desire.

47 Endocrinology & Criminology, 1958 · ¶1023

The number five of the liver reminds us of the law, the nemesis that weighs on all those actions that are the offspring of desire and of all evil.

48 Endocrinology & Criminology, 1958 · ¶236

Doctors call the liver "the organ of the five." The Kabbalists know that the five is the number of Geburah, rigor, the Law. Many mystics state that Christ is crucified in the liver. There is no doubt that the liver is the seat of appetites and

desires. From that point of view, we can really state that we have Christ crucified in the liver.

49 Endocrinology & Criminology, 1958 · ¶234

Immeasurable desire — the disturbance of the emanation regime — leads to failure. The desire to stand out as ego always originates disorder and the fall of any angelic rebellion.

50 The Secret Doctrine of Anahuac, 1974–75 · ¶701

IV

Anger is frustrated desire

Every other defect derived from this one — which is why it is the root, and why he says annihilating it dissolves the whole "I".

The three most dangerous crimes are anger, greed, and lust. Anger is the violent outcome of frustrated desire. Greed is desire of accumulating. Lust is sexual desire.

51 Endocrinology & Criminology, 1958 · ¶1013

Malice is accumulated desire. Hatred and resentment are frustrated desire.

52 Endocrinology & Criminology, 1958 · ¶1026

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

53 Endocrinology & Criminology, 1958 · ¶1027

The only way to dissolve the "I" is by annihilating desire.

54 Endocrinology & Criminology, 1958 · ¶1039

They who make something mystic of pain are masochists. Satan was, and is, the creator of pain. Pain is satanic. No-one can be liberated with pain. We need to be Alchemists. With Alchemy the "I" is dissolved. The root of the "I" is desire; desire is transmuted with the Alchemy.

55 Tarot and Kabalah, 1969 · ¶2021

Analyse all of the human defects and you will see that they have their basis in desire. Transmute desire with the Alchemy, and desire will be annihilated. Everyone who annihilates desire, dissolves the "I". Every one who dissolves the "I" is saved from the abyss and returns to his Interior Star which has always smiled upon him.

56 Tarot and Kabalah, 1969 · ¶2024–2025

We need to be Alchemists. Only with alchemy can the "I" be dissolved. The root of the "I" is desire and desire can be transmuted with alchemy.

57 The Aquarian Message, 1958 · ¶1444

Analyze all the human defects and you will see that they all have their foundation in desire.

58 The Aquarian Message, 1958 · ¶1451

The desire to be holy, to be virtuous, to be great, has envy as its basis.

59 Fundamental Education, 1965 · ¶1786–1787

Wanting to improve one's self is foolish; desiring sanctimoniousness amounts to envy; craving virtues means strengthening the ego with the poison of greediness.

60 Fundamental Education, 1965 · ¶2769–2770

According to the law of opposites, the libidinous desire of sexual fascination exclusively based on the natural and sentimental instinctive impulses predominate in the Casanova type.

61 The Mystery of the Golden Blossom, 1971–72 · ¶32

V

Do not confuse love with desire

The mistake he says almost everyone makes, and the one that ruins marriages.

The marriage made without Love, based only on economical or social interests is really a sin against the Holy Spirit. This type of marriage will inevitably fail. Lovers frequently confuse desire with Love and the worst of the matter is that they marry believing that they are in love. Having consummated the sexual act,

the carnal passion satisfied, then comes disenchantment. What remains is the terrible reality.

62 The Perfect Matrimony, 1961 · ¶74

Lovers should analyze themselves before marrying to know whether they are really in love. Passion is easily confused with Love. Love and desire are absolute opposites. He who is really in love is capable of giving even the last drop of blood for his beloved. Examine yourself before marrying. Do you feel capable of giving even the last drop of blood for the one you adore? Would you be capable of giving your life so that your beloved could live? Reflect and meditate.

63 The Perfect Matrimony, 1961 · ¶75

A Perfect Matrimony is the union of two beings who adore each other absolutely. In Love there are no estimates or bank accounts. If you are making estimates and calculations, it is because you are not in love. Reflect before taking the great step. Are you really in love? Be careful of the illusion of desire. Remember the flame of desire consumes life, and then all that remains is the tremendous reality of death.

64 The Perfect Matrimony, 1961 · ¶78

Contemplate the eyes of the one you adore, lose yourself within the delight of his eyes. But, if you want to be happy, do not allow yourself to be carried off by desire. Man in love; do not confuse Love with passion. Analyze yourself deeply. It is urgent to know if she belongs to you in Spirit. It is necessary to know if you are in complete affinity with her in the three worlds: thought, feeling and will.

65 The Perfect Matrimony, 1961 · ¶79

Only love and wisdom should reign in the homes of the Gnostic brothers and sisters. Really, humanity confuses Love with desire, and desire with Love. Only great Souls know how, and are able to love. In Eden men of perfection love ineffable women. To Love one must Be. Those who incarnate their Soul know how to truly love. The "I" does not know how to love. The demon "I" which today swears love, is replaced by another demon "I" that does not want to love. We already know that the "I" is plural. The pluralized "I" is really a Legion. That whole succession of the "I" lives in conflict. It is said that we have one mind. We, the Gnostics affirm that we have many minds. Each phantom of the pluralized "I"

has its mind. The "I" which kisses and adores the beloved woman is displaced by another "I" who hates her. To Love one must Be. Man still is not. Whoever has not incarnated the Soul is not. Man still does not have real existence. From the mouth of man speaks a Legion of demons; demons who swear love, demons who abandon the beloved, demons who hate, demons of jealousy, of anger, of malice etc., etc. Nonetheless, the intellectual animal mistakenly called man in spite of all this, has incarnated the Essence, a fraction of his Human Soul, the Buddha the Buddha knows how to love. The "I" does not know how to love. We should forgive the defects of the beloved, because these are the defects of the "I". Love is not to blame for the quarrels. The guilty one is the "I". In the home of the Gnostic Initiate there should be a source of happiness, music and ineffable kisses. Dance, love and the joy of loving, strengthen the Embryo of the Soul that children have within. In this way Gnostic homes are a real paradise of love and wisdom.

66 The Perfect Matrimony, 1961 · ¶426–427

An inhabitant of a two-dimensional world, with their two-dimensional psychology would believe that all the phenomena occurring in that plane would have their cause and effect, their birth and death there. Such phenomena would for these beings, be identical. All phenomena which came from the third dimension would be taken by these twodimensional beings as unique facts of their two-dimensional world; they would not accept being told of a third dimension because for them, only their flat, two-dimensional world would exist. Nevertheless, if these flat beings would resolve to abandon their twodimensional psychology in order to deeply compre hend the causes of all the phenomena of their world, they could then depart from it and discover with astonishment a great unknown world the three-dimensional world. The same thing happens with the question of Love. People believe that Love is only to perpetuate the species. People only believe that Love is vulgarity, carnal pleasure, violent desire, satisfaction etc. Only the person who can see beyond these animal passions, only the person who renounces this type of animal psychology can discover in other worlds and dimensions the grandeur and majesty of that which is called Love. People sleep profoundly. People live sleeping and dream about Love, but they

have not awakened to Love. They sing about Love and believe that Love is that which they dream. When man awakens to Love, he makes himself conscious of Love and recognises that he was dreaming. Then and only then does he discover the true meaning of Love.

67 The Perfect Matrimony, 1961 · ¶1148

Desire is a substance that separates into many substances. These substances of desire manage to deceive the mind and the heart. He who despairs because his wife has left him for another man, was not actually in Love. True Love demands nothing, asks nothing, desires nothing, thinks nothing, only wants one thing; the happiness of the beloved. That is all. The man who loses the one he loves only says, "I am happy that you have found your happiness. If it is with another man that you have found it, I feel happy that you have found it."

68 The Perfect Matrimony, 1961 · ¶1219

Desire is another thing. The passionate person who has lost the woman he loved because she left with another, may even go so far as to kill, and also kill himself. He falls into the most horrible des peration. He has lost the instrument of his pleasure. That is all. Actually true Love is only known by those who have already incarnated their Soul. Humanity still does not know that which is called Love. Really, Love is like an innocent child; it is like the white plumed swan. Love is like the first games of childhood. Love does not know anything because it is innocent.

69 The Perfect Matrimony, 1961 · ¶1220

Rare are those human beings who come to feel the divine loving vibrations that radiate from the embryo of the Soul. What humanity normally feels are the forces of desire. Desire also sings, becomes romantic and infinitely tender. Desire is the most deceptive venom that exists in the entire cosmos. Anyone who is a victim of the great deceiver could swear he is in Love.

70 The Perfect Matrimony, 1961 · ¶1226

The enemies of Love are called fornicators. They confuse Love with desire. Any magician that teaches the ejaculation of the semen is a black magician. Every person who spills the seminal fluid is a fornicator. It is impossible to attain the

intimate selfrealisation, whilst one has not killed animal desire. Those who spill the Glass of Hermes are incapable of loving. Love and desire are incompatible. Whoever spills the Glass of Hermes is a victim of animal desire. Love is incompatible with desire and fornication. SUFISM The most ineffable part of Mohammedan mysticism is Persian Sufism. It has the merit of struggling against materialism and fanaticism, and against the literal interpretation of the Koran. The Sufis interpret the Koran from the esoteric point of view as we, the Gnostics interpret the New Testament.

71 The Perfect Matrimony, 1961 · ¶1381–1383

Whoever wishes to work in the Great Work must annihilate desire. It is necessary to know how to love. Love has its own distinctive happiness and its own infinite beauty. People do not know that which is called love. Love is like the sentiments of a newborn baby. Love pardons everything, gives everything, demands nothing, asks for nothing, and wishes only for the well-being of the object of its love. That is all. The genuine feeling of love is perfect. Satan does not know about perfection. Satan is desire.

72 Esoteric Course of Kabbalah · ¶759

If you want to love, be prudent; do not confuse love with desire. Do not allow yourself to be deceived by the "great deceiver". Inside, you have an embryo of Soul which can love. Your love is truly in an embryonic state, for it is an embryo; but if you annihilate desire you will feel that spark. When you learn how to feel that spark it will become a flame, and then you will experience that which is called love. Strengthen thy embryo of Soul with the blessed flame of love. Thus, at last you will attain the miracle of your incarnation. You must be very honest and whole, and this is only possible with love.

73 Esoteric Course of Kabbalah · ¶760

When the mind no longer searches, when it no longer seeks refuge, when it is no longer in search of security, when it no longer covets more books or knowledge, when it knows not even the memory of desire… then only that which is called love remains in us. How sublime it is to love! Only great souls can and know how to love.

74 Esoteric Course of Kabbalah · ¶771

Do not confuse desire with love. Many Gnostics marry supposedly to work with the Arcanum A.Z.F. Later on they end up fighting with each other. What does this mean? How is it possible that two who supposedly loved each other now hate each other? What is this? An in depth analysis leads to the conclusion that there was no love. There was only desire. We make known that the great work can only be realised when there is that which is called Love.

75 Christmas Messages, 1952–66 · ¶643–645

Couples in love, or better said, impassioned couples, suppose that love should proceed loyally in the ruts of their own desires, concupiscence, errors, etc., and about this they are totally mistaken.

76 Fundamental Education, 1965 · ¶1253–1254

> *In the sweat of thy face shall thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. (Genesis: 3: 19) Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shall bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. (Genesis: 3: 16) The violation of any law always brings pain. Childbearing was painless for the women in Lemuria because the child was engendered in the very hour, minute and second which the cosmic laws were favoring for reproduction. Thus, the violation of this law brought pain in childbirth.*
>
> *77 The Revolution of Beelzebub, 1950 · ¶641–642*

> *The Gnostic Patriarch, Saint Augustine, stated emphatically: "Why are we not to believe that humans, before the fall into sin, could dominate the sexual organs in the same way as they do the other parts of the body, which serve soul through desire without either trouble or excitation?"*
>
> *78 The Mystery of the Golden Blossom, 1971–72 · ¶1000*

> *Plato, who in his "Banquet" calls the doctrine of beauty " the mysteries of Eros", defines Love as the Divine appetite suggested to man by a Great Universal Power which manages to fill his heart with enthusiasm for the creation of healthy and beautiful children... It is known that on a monthly basis in phase with the moon, an egg is released from a woman's uterus which causes a haemorrhage. This is called Menstruation.*

79 *The Mystery of the Golden Blossom, 1971–72* · ¶1521

The creative forces of Ometecuhtli-Omecihuatl express themselves during the sexual coenobium. These creative forces descend into the human organs of procreation with a unique goal that a new being can appear in the physical plane. If the man and the woman unite themselves sexually only with desire, only for the animalistic desire of spilling the seminal liquor, then his solar forces and her lunar forces sink into the atomic abysses of the Earth and both convert themselves into slaves of the abyss. However, if love is what impels their sexual union and if they do not fornicate in their sexual caress, then, the precious feathered (quetzalli) serpent awakens in them and agitates and ascends towards its place of origin converted into Quetzalcoatl. This is how the couple is divinized. In the threshold of the sanctuary of the temple, the Masters present the Initiate with a book within which is written all the laws of the Divine Mother. In front of this book, many withdraw in terror when they realize that they must kill their personality. Very few are they who pass the ordeal of the threshold of the sanctuary. Those who pass it receive a fine heavy gold ring, a symbol of power.

80 Christic Aztec Magic, 1961 · ¶284

If man and woman are united only by desire, if they are impelled only by the animalism of spilling the semen, then the solar forces of the man and the lunar forces of the woman sink into the atomic abysses of the Earth, and both are converted into slaves of the abyss.

81 1977 - The Mayan Mysteries · ¶332

VI

What people have is not the astral body — it is Apopi

The body of desires: the kama rupa of the Hindus, the demon Apopi of the Egyptians, and the thing clairvoyants have been describing all along.

In esoteric schools it is stated emphatically that we have a luminous Astral Body. This is very debatable because the Astral Body must be fabricated in the Ninth Sphere through the transmutations of H SI-12. What the average person possesses is the Body of Desire, which is con fused with the Astral Body. This is a

grave error, a tremendous mistake, because the Body of Desire is not the Astral Body.

82 Tarot and Kabalah, 1969 · ¶1725

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.

83 Tarot and Kabalah, 1969 · ¶1726

The demon Apopi or the "Body of Desire", which retains the sexual de sire and everything of that nature, must be destroyed. This Apopi is a terribly perverse demon and one destroys him in the Lunar Infernos before ascending to the Lunar Heaven.

84 Tarot and Kabalah, 1969 · ¶1696–1697

Secondly, is the construction which follows destruction. That which we are now must be destroyed. We are all demons because we have the terrible demon Apopi of the Egyptian Mysteries. This is the Body of Desire which is mistaken for the Astral Body which one does not have, and which must be fabricated in the Forge of Cyclops; sex.

85 Tarot and Kabalah, 1969 · ¶1784

The legitimate and authentic Astral Body is the Solar Astral. The Body of Desire, which is of a lunar nature has been called the Astral Body.

86 Tarot and Kabalah, 1969 · ¶2428

Therefore, I started with the Body of Desires, the famous Kama Rupa cited by H. P.

87 My Return to Tibet, 1969–70 · ¶649

It is evident that every Intellectual Animal possesses the Kama Rupa, which, indeed, is the same Demon Apopi from the Egyptian Mysteries.

88 My Return to Tibet, 1969–70 · ¶651

Apopi, the Theosophical Kama Rupa is memory of ancient sexual passions, secret impudence, sometimes mystic and ineffable, romance that deranges, poetry that

inebriates with its tales of love.

89 My Return to Tibet, 1969–70 · ¶693

Ah, when will the people stop confusing the authentic Astral Body with the Demon Apopi? When will the pseudo-occultists comprehend that the body of desires cited by Theosophy is the frightful Demon Apopi?

90 My Return to Tibet, 1969–70 · ¶1350

Common and current people do not have Astral Body, they only have a Lunar vehicle of desires, the frightful Demon Apopi.

91 My Return to Tibet, 1969–70 · ¶1351

The Astral Body is a luxury that very few people can give to themselves. An intellectual animal without such a sidereal vehicle can produce the impression of being very intelligent and even spiritual. Therefore, it is easy that in this way he can self-cheat himself and cheat others. Nevertheless, there is something that the Master 'G'. forgot. I am emphatically referring to the Demon Apopi from the Egyptian mysteries. This demon in itself is the body of desires. It is obvious that the pseudo-esoterist and pseudo-occultist clairvoyants confuse such a demon with the precious Astral Body.

92 My Return to Tibet, 1969–70 · ¶1416

Lord! Lord! How much I suffer when I see these so mistaken, wretched people! They think that they already possess the Astral Body. However, they truly only possess the body of desires, the abominable Demon Apopi…

93 My Return to Tibet, 1969–70 · ¶1548

A lot has been said about the astral body, but really the intellectual animal, falsely called man, still does not have an astral body. The intellectual animal only has a body of desires, a molecular body; that is all. Usually, this body is called the astral body, but really it is not the astral body. We need to create an astral body if what we really yearn for is the birth of Christ in our own heart.

94 Christmas Messages, 1952–66 · ¶962–963

In occultist literature the astral body is given the name of the body of desires mentioned by Max Heindel. Really, the astral body is replaced, for the time

being, by the body of desires, but it is not the astral body. The body of desires is a cold, molecular body; ghostly, unconscious. The body of desires is the body of death used by the common and everyday disincarnated.

95 Christmas Messages, 1952–66 · ¶984

The Astral Body is not an indispensable implement for the Intellectual Animal; it is a luxury, a great luxury that very few can afford; nonetheless, the Intellectual Animal has a Molecular Body, a Body of Desires which is similar to the Astral Body, but is of a Lunar type, cold, ghost-like, spectral.

96 Esoteric Treatise of Hermetic Astrology, 1967 · ¶914

Its belt is very well adorned. A face is on the region of Hod, which indicates the Astral world, the Astral body of the human being. The astral body is a vehicle of expression through which Divinity can manifest itself. Much has been stated about the Astral body, however the intellectual animal falsely called a human being does not have an Astral body. Instead, he has a body of desires, a molecular body, and that is all. Conventionally, that molecular vehicle is inaccurately called "the Astral" or Astral body.

97 1977 - The Mayan Mysteries · ¶582

The molecular body of desires is cold, phantasmagoric, and unconscious; this is the vehicle that the deceased use after death.

98 1977 - The Mayan Mysteries · ¶590

> *The Tibetan Book of the Dead says the following "Oh! Noble by birth....your present body being a body of desire.... is not a body of gross material, so now you have the power to pass through any mass of rocks, hills, boulders, earth, houses, and Mount Meru itself, without meeting any obstacle..... you now have the possess the power of miraculous actions, which is not the fruit of any samadhi, but the power which comes to you naturally .... You can instantaneously be in any place you want; you have the power to get there in the time it takes a man to open and shut his hand. Do not desire the various powers of illusion or of changing form, do not desire them."*
>
> *99 The Book of the Dead, 1962 · ¶40–41*

> *"Hence, Apopi, enemy of Ra (The Logos), disappear definitively. Thou also wanted to enter inside the Mysteries of the White Lodge, to victoriously pass through the*

> *regions of the internal East while conserving the venom of thy desires. Yet, thou mistook the door, because thy fate is the abyss and death.*
>
> 100 *My Return to Tibet, 1969–70* · ¶656

Disciple: Once, we spoke about the false astral body or body of desires. Can we identify the body of desires –the seat of emotions– with the Ego?

101 The Fifth Gospel 1B · Pedagogy of Knowing How to Live · *Third Chamber Mexico City – 1974* · ¶68

Master: Certainly, the body of desires is nothing more than the Ego itself; it is not a body in itself, no sir. Well, it is a series of forms or aggregates that penetrate and interpenetrate mutually without becoming confused. If someone calls this "I", this Ego, "body of desires", it's his business; it cannot be called a body in itself either, but if one wants to call it like that, let it be called so. However, it would not be correct, because the Ego does not have any individuality, it is not an organism; it is just a sum of aggregates.

102 The Fifth Gospel 1B · Pedagogy of Knowing How to Live · *Third Chamber Mexico City – 1974* · ¶69

> *Hear me, humans and Gods! This firmament of steel that I had protected from the world of Amente (the region of the dead), the Demon Apopi (the body of desires of every living one) has filled it with holes, since it is obvious that even the most perverse ones are accustomed to entering into that abode.*
>
> 103 *My Return to Tibet, 1969–70* · ¶1349

> *"Verily he has been destroyed in Pe and in Dep (the worlds of desire and of the mind) with his legions of demons (Devil-'I's) in the battlefield array.*
>
> 104 *My Return to Tibet, 1969–70* · ¶1562

> *"Get thee hence, then, oh malignant demon of desire before the arrows of my light which inflict severe pain upon thee!*
>
> 105 *My Return to Tibet, 1969–70* · ¶653

VII

It returns in order to satisfy its desires

What it costs, after the body is gone. The unsatisfied desire is what comes back.

These values constitute the psychological "I," the myself, the ego, that reincarnates in order to satisfy its frustrated desires and in order to continue existing though a new personality.

106 Endocrinology & Criminology, 1958 · ¶657

Satan enjoys when he reincarnates in order to satisfy his desires.

107 Endocrinology & Criminology, 1958 · ¶1061

Lust is the origin of the sinful "I". The ego, Satan, is subject to the Law of Eternal Return of all things. It returns to new wombs in order to satisfy desires. In each one of its lives the "I" repeats the same dramas, the same errors. The "I" complicates itself through time, each time becoming more and more perverse.

108 The Perfect Matrimony, 1961 · ¶689

Time is Satan. Satan is memory. Satan is a bundle of memories. When a man dies only his memories remain. These memories form the "I", the myself, the reincarnating ego. Those unsatisfied desires, those memories of yesterday reincarnate. Thus we are slaves of the past.

109 The Perfect Matrimony, 1961 · ¶703

The total addition of all of those values of desire constitute the "I", the Myself, the Ego, our false individuality. This "I " is the one that reincarnates in order to satisfy its desires. Therefore, blessed are the dead who die in the Lord, they will enter Nirvana forever, for whosoever decapitates and dissolves the "I", dies in life, dies in the Lord.

110 The Aquarian Message, 1958 · ¶1282

Thus, this is how the "I" believes itself to be an Initiate and keeps reincarnating in order to "perfect itself', but, the "I" never ever perfects itself. The "I" only reincarnates in order to satisfy desires. That is all.

111 The Aquarian Message, 1958 · ¶1848

Something continues on in existence when the human being dies. This something is the thought of all our desires. The whole of our thoughts of desire continue, and this is already demonstrated. The sum of all those mental values continue.

112 The Aquarian Message, 1958 · ¶1281

We assure you that the 'I' is a bunch of memories. We affirm that the 'I' is time. We assure you that the 'I' returns to satisfy dissatisfied desires. We affirm that the 'I' (legion of demons) does not ever purify or perfect itself.

113 Christmas Messages, 1952–66 · ¶688

The 'I' is multiple; the 'I' is not individual. The 'I' exists in a pluralised state and continues in a pluralised state; thus it returns in its pluralised state. Therefore, as water is compounded by many drops, as a flame is compounded by many igneous particles, the 'I' is also compounded by many 'I's'. The 'I', the ego, is constituted by thousands of little 'I' which continue after death and return to this valley of tears in order to satisfy its desires and to pay karma.

114 Christmas Messages, 1952–66 · ¶1330–1332

When death comes to all of humanity, something remains; that something is thought. Truly, the thought of the deceased person remains and this is already demonstrated. All those desires that we had in life remain. All those thoughts of desire remain. The 'I' is a bunch of memories. All the frustrations of the desires that we had in life remain; they do not die. The desire we had of having a house, a woman, a social position, of power, etc, etc, etc. All that does not die; all that is the Prince of this World. The psychological self is memory that remains, memory that reincarnates.

115 Christmas Messages, 1952–66 · ¶498–500

The Psychological "I", the earthly Adam, is born millions of times and reincarnates to satisfy desires. Worldly births are the perpetuation of ignorance. To be born in spirit and in truth, signifies death of the terrestrial Adam.

116 Esoteric Course of Kabbalah · ¶370

The 'I', the Ego, is constituted by thousands of little 'I' which continue after death and return to this valley of tears in order to satisfy its desires and to pay

karma. As a movie of successive events, the 'I's' pass in a successive order on the screen of life, in order to represent their own role within the painful drama of life.

117 Dissolving the I · ¶242

The Egos return incessantly, to repeat dramas, scenes, and successes, here and now. The Ego returns to pay Karma and to satisfy desires.

118 Beyond Death · ¶159

The "I" remains crouched in the threshold of the grave when the physical body dies. The "I" waits until the true and immortal human being (yet, still not self-realized) returns and incarnates again, so that it can perform its frustrated desires, power, wealth, pleasures, etc. through a new physical body. The explanation for all the sins and sufferings of humanity must be searched for within the "I."

119 Christic Aztec Magic, 1961 · ¶299

> *"And the stars of heaven (these great geniuses of the tower of Babel, these great luminaries of the intellectual firmament, the great Lords of this Great Babylon) fell unto the earth, even asfig tree casteth her untimely figs, when she is shaken of a mighty wind" The spikes of this materialistic science have already become ripe, and the human beings will harvest the fruits of desire. Now human beings will harvest the result of this civilization with no God and no Law.*
>
> *120 The Aquarian Message, 1958 · ¶765*

> *"And the beast was taken (into the abyss), and with him the false prophet (the materialistic intellectualism) that wrought miracles before him (these miracles and prodigies are hydrogen bombs, atomic bombs, astonishing inventions and finally the tower of Babel), with which he deceived them that had received the mark of the beast (horns on the forehead), and them that worshipped his image (materialistic science). These both were cast alive into a lake of fire burning with brimstone." This lake of fire burning with brimstone is the fire of passion and desire, the abyss, the Avitchi, the eighth submerged sphere, that is to say the atomic infernos of nature.*
>
> *121 The Aquarian Message, 1958 · ¶1670–1671*

> *The Saviour answered and said unto Mary: 'They do not come down in this manner into the world but the rulers of the Fate, when an old soul is about to come down through them, then the rulers of that great Fate who fare in the regions of the head of*

the Aeons, - which is that region which is called the region of the kingdom of Adamas, and which is that region which is in face of the Virgin of Light, -- then the rulers of the region of that head give the old soul a cup of forgetfulness out of the seed of wickedness, filled with all the different desires and all forgetfulness. And straightway, when that soul shall drink out of the cup, it forgetteth all the regions to which it hath gone, and all the chastisements in which it hath traveled Of the counterfeiting spirit And that cup of the water of forgetfulness becometh body outside the soul, and it resembleth the soul in all [its] figures and maketh [itself] like it, -- which is what is called the counterfeiting spirit.

122 Pistis Sophia Unveiled, 1977 · ¶5617–5619

"Hearken, therefore, that I may discourse with you concerning the soul according as I have said: The five great rulers of the great Fate of the Aeons and the rulers of the disk of the sun and the rulers of the disk of the moon breathe into that soul, and there cometh out of them a portion of my power, as I have just said. And the portion of that power remaineth within the soul, so that the soul can stand. And they put the counterfeiting spirit outside the soul, watching it and assigned to it; and the rulers bind it to the soul with their seals and their bonds and seal it to it, that it may compel it always, so that it continually doeth its mischiefs and all its iniquities, in order that it may be their slave always and remain under their sway always in the changes of the body; and they seal it to it that it may be in all the sin and all the desires of the world.

123 Pistis Sophia Unveiled, 1977 · ¶5628

When death comes, the only thing which continues is the "I", the legion of the "I". The ego, or "I" returns to satisfy desires. Death is the return to conception. This is the Wheel of Arcanum 10.

124 Tarot and Kabalah, 1969 · ¶2515

The ordinary disincarnate project their own desires and aspirations into the molecular atmosphere, and dream of them, living in perfect happiness. Adepts do not dream because they have awakened Consciousness and live in this region dedicated to work, in accordance with the great Cosmic Laws, in the laboratory of Nature.

125 The Book of the Dead, 1962 · ¶183

VIII

Kill not only desire but the very shadow of desire

The command, in the form he gives it — and he means the shadow, and then the memory of the shadow.

Raise well your cup and be careful not to spill even a single drop of the sacred wine. Kill desire. Kill even the very shadow of desire.

126 The Aquarian Message, 1958 · ¶185

You must protect your soul from the attacks of the "I"; kill not only desire but moreover, the very shadows of the Tree of Desire.

127 The Aquarian Message, 1958 · ¶298

Remember that the christonic semen is the raw matter of the Great Work. Cleanse your soul from any desire. Be chaste.

128 The Aquarian Message, 1958 · ¶299

If you are certain that you have annihilated every desire, then analyze yourself deeply and search again in the profound depths of your soul. It might be possible that the "I" is betraying you in other levels of consciousness.

129 The Aquarian Message, 1958 · ¶300

You must subdue your senses and control your mind, kill every desire of life. Do not desire anything.

130 The Aquarian Message, 1958 · ¶301

So my child, prepare yourself with concentration, meditation and adoration. Be chaste in thought, word and deed. Comprehend your errors, annihilate not only desire, but even the very shadow of desire. Thus my child, prepare yourself with creative comprehension, and postpone your work with the Arcanum A.Z.F for your future reincarnation.

131 The Aquarian Message, 1958 · ¶1643

If you want to incarnate Christ, you must obtain the characteristics of a lemon. You must flee from lust and from alcohol. You must kill even the most intimate roots of desire.

132 The Aquarian Message, 1958 · ¶1838

Is there true affinity of thought, feeling and will with the one you adore? Remember that if a complete affinity does not exist then your marriage, instead of being a heaven will be a true inferno. Do not allow yourself to be led by desire. Kill not only desire, but the very shadow of that tempting tree of desire.

133 The Perfect Matrimony, 1961 · ¶76

It is urgent to tread the path of the most absolute sanctity. It is indispensable to practice Sexual Magic without animal desire. Not only must we kill desire, but the very shadow of desire. We need to be like the lemon. The sexual act should become a true religious ceremony Jealousy must be eliminated. Know that passionate jealousies destroy peace in the home.

134 The Perfect Matrimony, 1961 · ¶904

Only by completely, totally annihilating desire can we achieve the dissolution of the "I". If we want to annihilate the "I" we need to be like the lemon.

135 The Perfect Matrimony, 1961 · ¶733

Alchemical weddings signify, in fact, the Perfect Matrimony. Not only must the alchemist kill desire, but even the very shadow of the horrible tree of desire. In the Mysteries of Eleusis sacred dances were performed between men and women. Love and the sacred music of the five centers of the human body enchant and awaken the serpent… The dancers of the temple were then cleansed of the repulsive poison of desire. Every type of sin shall be forgiven, except the sin against the Holy Spirit: "He who commits fornication sins against his own body." (I Cor. 6:18). Not only does one fornicate with the physical body, but with thought, emotion, speech and animal pleasures.

136 Esoteric Course of Kabbalah · ¶243–245

Kill not only desire, but even the very shadow of desire. Be perfect in thought, word and deed. Be pure…, pure…, pure…!

137 Esoteric Course of Kabbalah · ¶764

The Alchemical weddings mean the Perfect Matrimony. The Alchemist must not only kill desire, but also even the very shadow itself of the horrible tree of desire. It will serve no purpose to renounce sex without previously having worked and fabricated the Solar Bodies and achieved the Second Birth; then one renounces it.

First one must work with the Third Logos, the terrible Forge of Cyclops; then one works with the Sec ond Logos, Hercules; and lastly with the First Logos. The error of monks and nuns is to renounce sex without having fabricated the Solar Bodies. The result is that they are to be found in limbo, dressed in rags. One must be dressed with the wedding garment in order to be able to enter the kingdom of the Heavens.

138 Tarot and Kabalah, 1969 · ¶1072

Every novice who works in the Great Work must support himself upon his staff, give light with his own lamp, and wrap himself in his sacred mantle. Every novice must be prudent. If you wish to incarnate the Christ, be like the lemon. Flee from lust and alcohol. Kill the innermost roots of desire.

139 Tarot and Kabalah, 1969 · ¶314

The Kundalini can also be awakened by the actions and grace of a Master of Major Mysteries of the White Brotherhood, or because the Divine Mother wants it to be so. When the yogi spills the semen, the Kundalini cannot awaken. The ascent of the Kundalini through the medullar canal is very slow and difficult. The passage of the igneous serpent, from one vertebra to another, signifies terrible ordeals, dreadful sacrifices and supreme purifications. We must not only kill desire, but moreover, we must kill the very shadow of desire. Our motto is Thelema (Willpower).

140 The Yellow Book, 1959 · ¶205–210

The Kundalini can also be awakened through the work and grace of any Master of the Major Mysteries of the White Brotherhood, or because the Divines Mother wants it thus. When the Yogi spills his semen, the Kundalini cannot awaken. The ascent of the Kundalini through the medullar canal is very slow and difficult. The passage of the igneous serpent from one vertebra to another signifies terrible tests, frightening sacrifices, and supreme purifications. Not only must we kill desire, but even the very shadow of desire. Our motto is Thelema (Willpower).

141 The Magnum Opus · ¶65–66

Editor's note. In his later teaching the Master makes this plain: pranayama, mantras and chastity purify the channels and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens only through the sexual work of the couple (Maithuna). See *The Solar Bodies* (1967–68), ch. 25, and *Tarot and Kabbalah* (1969), Arcanum 11.

Only with the profound comprehension and the help of Divine Mother Kundalini can we eliminate those "I's" of the lunar bodies. The initiate, with the help of the Divine Mother, must eliminate, not only the desire, but also the shadow of the desire and even the memory of such a shadow.

142 The Buddha's Necklace, 1966–67 · ¶438

We should practice sexual magic and kill not only desire, but even the very knowledge of desire.

143 The Greater Mysteries, 1956 · ¶946

> *The Mystery of the Golden Blossom says: "Purify your heart, clean your thoughts, cut down your appetite and conserve the semen."*
>
> *144 The Mystery of the Golden Blossom, 1971–72 · ¶1169*

> *"The three daughters of MARA (the three perverted GUNAS) tempted the Bodhisattva, but he paid no attention to them, and when MARA saw that he could kindle no desire in the heart of the victorious SRAJVIANA, he ordered all the evil spirits at his command to attack him and overawe the great MUNI."*
>
> *145 Parsifal Unveiled, 1970–71 · ¶1531*

They are seven serpents and seven terrible portals. Only the terror of love and the law reigns throughout those seven portals. Not only is it necessary to kill desire but also the very knowledge of desire. The entire secret of power resides in sex.

146 Zodiacal Course, 1951 · ¶842

You must not desire anything, kill every desire of life. Remember that the "I" is nourished with every desire. You must kiss the feet of the leper. You must dry the tears of your worst enemies. Do not hurt anyone with your words and do not search for shelter, because you must resolve to die in all of the planes of cosmic consciousness.

147 The Aquarian Message, 1958 · ¶711–712

IX

Whoever wants to annihilate desire must discover its causes

And the causes are in the five senses. This is the method, and it is the longest continuous teaching in the work.

It is necessary to annihilate desire if we want to avoid the danger of falling. Many Masters have swallowed earth; many Resurrected Masters have fallen, converting themselves into the Fool of Arcanum 21 of the Tarot. It suffices for us to remember Zanoni during the French Revolution. He was a Resurrected Master, and nevertheless he allowed himself to fall when he fell in love with an artist from Naples. Zanoni died in the guillotine after having lived with his physical body for thousands of years.

148 Esoteric Course of Kabbalah · ¶813

Whoever wants to annihilate one's desire must discover its causes. The causes of desire are found in the senses. We live in a world of sensations and we must comprehend them. There are five types of sensations: 1. Visual Sensations.

149 Esoteric Course of Kabbalah · ¶814–815

The five special types of sensation are transformed into desire. So then, the causes of desire are found in the senses.

150 Esoteric Course of Kabbalah · ¶820

A pornographic image harms the senses and passes to the mind; the result of this perception is a sexual sensation that is then transformed into animal desire. A morbid vulgar song—after passing through the sense of hearing and the brain's center for sensations—is converted into sexual desire. We see a luxury automobile, we sense it, and then we desire it. We sip a delicious glass of wine, we perceive it with the sense of smell, we feel its delightful sensations and then we desire to drink more till we are intoxicated; the taste and the smell turn us into gluttons and drunkards. The sense of touch is placed at the service of all our desires, and then the "Ego" revels in vice, wandering like the Fool of the Tarot from life to life with his knapsack on his back, in which he carries all his vices and ridiculous trifles.

151 Esoteric Course of Kabbalah · ¶823–824

Whoever wants to annihilate desire must first intellectually analyze one's sensations, and then profoundly comprehend them. It is impossible to comprehend the concept of content contained in a sensation with the intellect. The intellect is merely a minimal fraction of the mind. If we want to profoundly comprehend all of the substantial content of a determined sensation of whatever kind, we are indispensably in need of the method for internal meditation. This method is urgent in order to profoundly comprehend the substantial content of sensations on all levels of the mind.

152 Esoteric Course of Kabbalah · ¶825–826

The mind has many subconscious and unconscious hidden layers and levels, generally unknown to a man. Many individuals that achieve absolute chastity here in the physical world, after being submitted to difficult tests in the internal worlds, turn out to be terrible fornicators in other levels and depths of the mind. Great anchorites and saintly hermits discovered with horror that the Fool of the Tarot continued to exist in other deeper levels of the mind. Truly it is only by comprehending sensations in all the recesses of the mind that we can annihilate desire and kill the Fool of the Tarot, which hides in all the mind's deep hidden recesses.

153 Esoteric Course of Kabbalah · ¶827

When a man perceives the beautiful figure of a woman and makes the mistake of translating that perception into the language of his sexual desires, the result then is sexual desire. Even though he later forgets about it, this desire continues to exist in other unconscious levels of the mind. This is how the "Ego" fornicates incessantly in the internal worlds. It is urgent to learn how to see without "translating", without judging. It is indispensable to see and to hear, to feel, to taste, to smell and to touch with creative comprehension; only thus can we annihilate the causes of desire. Truly, the tree of desire has roots that we must study and profoundly comprehend.

154 Esoteric Course of Kabbalah · ¶829–831

Right perception and creative comprehension annihilate the causes of desire. When the mind escapes from the bottle of desire and soars to the superior worlds,

the awakening of consciousness then arrives.

155 Esoteric Course of Kabbalah · ¶832

The mind is normally embottled in the bottle of desire. It is indispensable to remove the mind from its bottle if we truly want the awakening of consciousness. It is impossible to awaken consciousness if we do not take the mind out of its bottle.

156 Esoteric Course of Kabbalah · ¶833

Constantly we listen to complaints from many students who suffer because while the physical body is sleeping, they live unconscious in the superior worlds. Some of them have done many esoteric practices to achieve astral unfoldment and have not succeeded. When we examine the lives of such complainers, we discover within them the Fool of the Tarot. Those people are full of desires; it is only by understanding sensations that we kill desire. It is only by annihilating desire that the mind is liberated; the mind that normally is embottled in the bottle of desire. Liberating the mind produces the awakening of consciousness. The Fool of the Tarot is the Psychological "I", the "self", the reincarnating "Ego". If we want to put an end to the causes of desire, we must begin to live in a state of constant vigilance. It is urgent to live in the state of alert perception, alert novelty. The "I" is a great book, a book of many volumes. It is only by means of the method of Internal Meditation that we can study that book.

157 Esoteric Course of Kabbalah · ¶834–835

It is necessary to eliminate desire if we want to avoid the danger of falling.

158 Tarot and Kabalah, 1969 · ¶739

He who wants to annihilate desire must discover its causes. The causes of desire are to be found in the sensations. We live in a world of sensations and we need to understand them. There are five types: 1: Visual Sensations.

159 Tarot and Kabalah, 1969 · ¶740–741

Only in understanding the sensations do we kill desire. Only by annthilating desire can the mind be liberated, which is normally found trapped within the confines of desire. Liberating the mind produces the Awakening of Consciousness. If we want to put an end to the causes of desire we need to live in

a state of constant vigilance. It is urgent to live in a state of alert perception, alert newness. The "I" is a great book, a book of many volumes. Only by means of the technique of internal meditation can we study that book.

160 Tarot and Kabalah, 1969 · ¶747

> *Sattwic Sacrifice is done in accordance with the Divine Commandments, concentrating on the worship, only for the worship, by men who do not desire results.*
>
> *161 Esoteric Treatise of Hermetic Astrology, 1967 · ¶1000*

> *Rayasic Sacrifice is done out of temptation and desiring the fruits.*
>
> *162 Esoteric Treatise of Hermetic Astrology, 1967 · ¶1001*

Analise YOURSELF dear reader, what are the sensations you most like? What types of satisfactions do you most desire? If you, dear reader, really want to DISSOLVE THE I, it is necessary to comprehend deeply and in all levels of the mind what your personal sensations and satisfactions are.

163 The Social Christ · ¶192

One has to comprehend what is the desire that the mind has; possibly a very submerged desire. One has to comprehend it to be able to destroy it; once destroyed, then, comes the stillness and silence of the mind.

164 The Fifth Gospel 1A · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970* · ¶2350

It is urgent to integrally comprehend in all regions of the mind each desire, memory, psychological defect, etc.

165 Fundamental Education, 1965 · ¶3736–3737

It is only by minutely studying the loose cathexis, the 'I', that we can totally dissolve it. We should minutely observe the thought processes, the different functionalisms of desire, the habits which form our personality, the sophisms of distraction, the fallacy of the ego and our sexual impulses. We have to study how they react before the impacts of the exterior world and see how they associate with each other.

166 The Revolution of the Dialectic · ¶436

X

The will is positive, and the desire is negative

The hinge of the whole work: two poles of one force, and the confusion of them is what leaves a man without a will at all.

1. Will and desire are two poles of the same thing.

167 Christ Will, 1955 · ¶328

2. The Will is positive, and the desire is negative.

168 Christ Will, 1955 · ¶329

3. Many mistake the will for the desire, and the desire for the Will.

169 Christ Will, 1955 · ¶330

4. However, the will and the desire are two poles, positive and negative, of man.
5. Now you, Oh! BUDDHA must change the sensation-desire for the sensation-will.

170 Christ Will, 1955 · ¶331

6. A long time ago you abandoned the desire, but now you must forget even the actual knowledge of the desire.

171 Christ Will, 1955 · ¶332

9. Before you used to dominate the desire by means of the will, and now the desire in you does not have the right to exist.

172 Christ Will, 1955 · ¶335

10. Not only we must abandon the desire, but also we have to do away with the provocation of the desire.

173 Christ Will, 1955 · ¶336

12. The disciples can only practice Sexual-Magic without the ardent incentive of the desire. 13. But you, Oh! BUDDHA can only practice your cult of Sexual-Magic with the WillSensation that is the Christic Will. 14. The body of Will also

has its own sensations that have nothing to do with the sensations of the body of desire.

174 Christ Will, 1955 · ¶338

21. The BUDDHA only practises his Rite of Sexual-Magic with the Christic Will, and not with the desire.

175 Christ Will, 1955 · ¶345

So, man is still irresponsible. Man still has no real identity. Only those who engender their souls have a true identity. The mortal man thinks and believes that he has consciousness and will. The reality is different. Man has not awakened consciousness. Man is still not immortal. Man still has no real will and confuses the force of desire with willpower.

176 Christmas Messages, 1952–66 · ¶649–651

People believe that they have conscious will when in reality they only have desires that, concentrated in this or that direction, are falsely denominated as force of will. In reality it is only the force of desire.

177 Christmas Messages, 1952–66 · ¶1020–1021

Man confuses the force of desire with will. We must beget the Christ Will.

178 Esoteric Course of Kabbalah · ¶546

The pure Akasa passes through Sushumna (the medullar channel). Its two aspects flow in Ida and Pingala (the pair of sympathetic cords that are entwined around the spinal column). These are the three vital airs, symbolised by the Brãhmanic thread, and are ruled by the will. Will and desire are the superior and inferior aspects of one and the same thing. Hence the importance of purifying the channels.., from these three a circulation is established which, from the central canal penetrates the whole body.

179 The Perfect Matrimony, 1961 · ¶1350–1351

The divine face crowned with thorns symbolizes conscious willpower. Evil will is Satan, concentrated desire.

180 1977 - The Mayan Mysteries · ¶698

Indeed, those wretched shadows (egos) from Samsara, or earth of bitterness, are a painful compound of thought, feeling and desire, which when concentrated in this or that direction, are converted, as a fact, into something similar to willpower.

181 My Return to Tibet, 1969–70 · ¶375

Fear exercises over the mind the desire for security. The desire for security enslaves the will, converting it into a prisoner of definitive self-barriers, within which all human miseries hide.

182 The Revolution of the Dialectic · ¶1131

Indubitably, when the work in the forge of the Cyclops begins, desire is needed (Uste in Sanskrit), because the profound reevaluations of the Being have not yet been carried out. It would be impossible to demand from beginners the Maithuna, transcendental sexology sexyoga or Kundaliniyoga with the radical exclusion of desire.

183 Yes, There Is a Hell, a Devil and Karma, 1973–74 · ¶1468

However, later on with the dissolution of the Psychological "I", it is unquestionable that such a factor "Desire" becomes unnecessary. Motive: once all animal subconscious, infraconscious agents are eliminated, desire cannot exist radically.

184 Yes, There Is a Hell, a Devil and Karma, 1973–74 · ¶1469

In this manner, my friends, in the last instant, desire is not indispensable for the work in the Lit Forge of Vulcan.

185 Yes, There Is a Hell, a Devil and Karma, 1973–74 · ¶1471

XI

Transmute desire into willpower

How the crossing is made — and every defect crossed with it, one by one, in his own order.

You must transmute desire into willpower. This is how you will finish with desire.

186 Endocrinology & Criminology, 1958 · ¶1006

When the sexual desire is transmuted into willpower, it becomes the flaming fire that victoriously ascends throughout the spinal medulla.

187 Endocrinology & Criminology, 1958 · ¶1007

Every desire can be transmuted into light and fire.

188 Endocrinology & Criminology, 1958 · ¶1008

Transmute desire into light; thus, the "I" will dissolve as a fatuous diabolic flame. This is how total revolution will exist.

189 Endocrinology & Criminology, 1958 · ¶1009

Desire becomes extinguished when we transmute it.

190 Endocrinology & Criminology, 1958 · ¶1010

We can transmute every desire based on creative comprehension only.

191 Endocrinology & Criminology, 1958 · ¶1011

The only way to annihilate desire is by transmuting it. When a superior law transcends an inferior law, the superior law washes away the inferior law.

192 Endocrinology & Criminology, 1958 · ¶1040

The "I" can die only by transmuting desire into wisdom and love.

193 Endocrinology & Criminology, 1958 · ¶1217

Desire of lying is transmuted into words of truth.

194 Endocrinology & Criminology, 1958 · ¶1029

Desire of gossip and slander are transmuted into words of wisdom and love.

195 Endocrinology & Criminology, 1958 · ¶1030

Desire of blasphemy and prejudice are transmuted into supreme veneration and adoration to the divine. Desire and pleasure of idle conversations are transmuted into sublime silence and words of wisdom.

196 Endocrinology & Criminology, 1958 · ¶1031

The frustrated desire of envy is transmuted into intimate happiness for our neighbor's goods.

197 Endocrinology & Criminology, 1958 · ¶1032

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

198 Endocrinology & Criminology, 1958 · ¶1033

Anger, rancor, and hatred are distinct forms of desire that are transmuted into supreme sweetness, infinite pardon, and supreme love.

199 Endocrinology & Criminology, 1958 · ¶1035

We must transmute all thoughts, words, and actions of desire into wisdom and love.

200 Endocrinology & Criminology, 1958 · ¶1036

If you want to annihilate desire, then you must transmute it: Sexual desire is transmuted into willpower, and willpower is fire.

201 The Aquarian Message, 1958 · ¶1445–1446

So, you must transmute desire with alchemy. Thus, this is the way for desire to be annihilated.

202 The Aquarian Message, 1958 · ¶1452

> *"In Hindu and Tibetan tantrism, positive sexual yoga (Maithuna) is practised without seminal spillage. After a preparation in which the couple, under the direction of an expert Guru learn to realise the practices of Laya Kriya together. they then proceed to the tan tric sñdhnna during which the husband should introduce the virile member into the vagina. This opera tion takes place after an exchange of caresses between the couple. The male sits with his legs crossed in an äsana (posture) and the woman absorbs the phallus. The couple remain in this union for a long time without moving, trying to prevent the ego and the analytic consciousness from intervening, leaving nature to act without interference. Then, without expectation of orgasm, the erotic currents enter into activity, provoking ecstasy. In this instant the ego is dissolved, (it withdraws) and desire is transmuted into love. Intense currents similar to electromagnetism, which produce static effects, traverse the bodies. A sensation of ineffable joy possesses the entire organism, and the couple experience the ecstasy of Love and cosmic communion."*
>
> 203 *The Perfect Matrimony, 1961 · ¶1411–1412*

If you wish to annihilate desire, you must transmute. Sexual desire is transformed into Will and Will is Fire. The desire of accumulation (ava rice) is transmuted into altruism. Anger (frustrated desire) is transmuted into sweetness. Envy

(frustrated desire) is transmuted into happiness for the good fortune of others. The words of desire are transmuted into the Verb of Wisdom, etc., etc., etc.

204 Tarot and Kabalah, 1969 · ¶2022–2023

Dearly beloved, look around you: the rose saturated in love transmutes the mud of the earth into the exquisite fragrance of its' miraculous petals. So, dear children, be as the rose: transmute desire into love. When desire is transmuted into love, it dissolves the 'I', the self, the ego, and the Christ Child of Bethlehem comes to us. That is the Christmas of the Heart. That is the reunion of the soul with God. All religions want to unite the soul with God.

205 Christmas Messages, 1952–66 · ¶528

Water must be transmuted into wine. When we restrain desire, water is transmuted into the wine of LIGHT.

206 Christ Consciousness, 1967 · ¶54

Restrained desire makes our seminal liquid raise to the Chalice of the brain. This is how all our powers awake. This is how the Holy Spirit's Sacred Fire awakes in us. This is how all our powers are awakened and we become Gods.

207 Christ Consciousness, 1967 · ¶56

XII

The mind is a wild horse, tamed with the whip of the will

His standing image for it, and the one place in the work where the will is put to use on the spot.

39. The mind is a wild horse. Tame it with the whip of willpower, so it cannot throw your coach into the abyss.

208 Igneous Rose, 1953 · ¶88

26. Control your mind with the whip of willpower.

209 Igneous Rose, 1953 · ¶165

29. The Intimate can control the mind, but only by means of willpower. There is no other way.

210 Igneous Rose, 1953 · ¶168

48 The Intimate must flagellate the mind with the terrific whip of willpower.

211 Igneous Rose, 1953 · ¶1092

30. We must flagellate the mind with the terrific whip of willpower when restraining passiona te excitement, because the den of desire resides in the mind.

212 Igneous Rose, 1953 · ¶1349

26. You cannot know more than God, brother of mine. Thus, your reasoning is good for nothing. Cast all the merchants out from the temple of your mind with the terrific whip of willpower.

213 Igneous Rose, 1953 · ¶2059

If we do not dominate it with the whip of willpower, then it will haul our wagon into the abyss.

214 Occult Medicine and Practical Magic, 1977–78 · ¶2442

After this profound investigation, the disciple will be aware that his mind is a wild horse, a savage man, which he must control, command and direct with the whip of willpower. All the torments of our existence come from the Mental body.

215 Occult Medicine and Practical Magic, 1977–78 · ¶2461

When our mind is filled with hatred, then let us command our mind like this: "Mental body, withdraw this hatred from me. I do not allow you to bear hatred, etc., etc." The Being is not the mind, the Being is the Being. He is the Intimate and He can control our mind by means of willpower.

216 Occult Medicine and Practical Magic, 1977–78 · ¶2446

It is urgent and undelayable to dominate the mind, converse with it, recriminate it, beat it with the whip of willpower and make it obey. This belongs to the Second Jewel of the Yellow Dragon.

217 The Revolution of the Dialectic · ¶1079

The Intimus must lash the mind with the terrible Whip of the Will. The man who identifies with the mind falls to the abyss.

218 Tarot and Kabalah, 1969 · ¶2315–2316

We then fully understand that the mind is a strange personage which we must learn to control with the terrible Whip of the Will.

219 Tarot and Kabalah, 1969 · ¶2325

We have to dominate the mind with the whip of the will. We should ride on that donkey in order to enter the celestial Jerusalem. It is only in this manner that we make ourselves worthy of receiving the Body of Liberation elaborated with the purest atoms. The Body of Liberation has a Christie appearance and it is the aroma of perfection. This body replaces the physical body; it is made of flesh, but not flesh derived from Adam. This is the body of heavenly men; this body is subject neither to illnesses nor death.

220 The Greater Mysteries, 1956 · ¶795

The mystery of the Sphinx is man. The animal with a human head is man. Whilst one has not resolved the problem of the Sphinx, one can fall into the abyss of perdition. Everyone who is working in the Magistery of Fire must daily beg much help of his Father who is in secret. It is urgent to appeal to our Internal God to repeat in our inner consciousness the miracle acconiplished by Jesus when he expelled the merchants from the temple with the terrible whip of the will. Only the Beloved can expel these intrusive "I's" from the temple of our consciousness. These merchants of the temple sabotage the Great Work. These evil ones are they who put out the Fires of the Temple. This is the great problem.

221 The Perfect Matrimony, 1961 · ¶1546–1547

This word is the mantric name of the "will". If you go to a woman don't forget to take your whip, said Frederick Nietzsche. That whip is the whip of the will; this is the whip that permits us to dominate the beast and enjoy the "nus" without coming to any harm. "Nus" makes us into Gods, because of this the Master, raising the chalice, says: "All powerful Being, cosmic Being, you, whose brilliance lights the worlds, you are the breath that make everything tremble and shudder with the sign of the cross, I conjure you, so that you appear on your throne of the solar globe."

222 Secret Notes of a Guru, 1952 · ¶96

41. If Simon Magus had dominated the mind with the whip of willpower he would not have fallen into the Abyss.

223 Treatise of Sexual Alchemy, 1954 · ¶784

What do the mentalists want to develop? Mental power? The power of the donkey? It would be better that the comprehending ones ride this animal and tame him with the whip of the will; in this manner, things would change and we would make of ourselves good Christians, is not it true?

224 Yes, There Is a Hell, a Devil and Karma, 1973–74 · ¶1884

33. There is the need to eject the tempting demons from our temple with the terrible whip of willpower.

225 Igneous Rose, 1953 · ¶84

XIII

Mind, withdraw that desire

The words to say. These are the practices — he gives the sentence itself, to be spoken.

> 51. We must command the mind like this: "Mind, take this problem away from me. Mind, take this conflict away from me. Mind, take this desire away from me, etc., etc... I do not accept it from you. I am your lord and you are my slave forevermore, until the consummation of the centuries."
>
> 226 Igneous Rose, 1953 · ¶1095–1096

> 62. Persons who feel incapable of stopping to fornicate must speak to the mind like this: "Mind takes this sexual thought away from me. Mind takes this carnal desire away from me. You are my slave, and I am your lord."
>
> 227 Igneous Rose, 1953 · ¶1107

> 31. I am not the body. Jam not desire. Jam not the mind. I am not the willpower. I am not the consciousness. I am not the intelligence.
>
> 228 Igneous Rose, 1953 · ¶170

> The mind is a donkey which we must mo unt in order to enter the Celestial Jerusalem. We must order the mind thus: "Mind, withdraw that problem from me, mind, withdraw that desire, etc. I will not allow it, I am your lord and you are my slave until the end of all time."
>
> 229 Tarot and Kabalah, 1969 · ¶2317

18. Mind, remove from me those desires; Mind, remove from me those passions, I do not accept them from you, you are my slave and I am your Lord, until the end of time.

230 Manual of Practical Magic, 1953–54 · ¶565

When our mind is filled with passionate desires, then let us stop for a moment and let us imperiously command our mind as follows: "Mental body, withdraw those thoughts from me. I do not allow you to bear them."

231 Occult Medicine and Practical Magic, 1977–78 · ¶2444

When the mind besieges us with representations of hatred, fear, anger, cravings, covetousness, lust, etc., let us talk to it in this manner: "Mind, remove these things from me, I do not accept them from you, I am your master, I am your lord and you should obey me because you are my slave until the end of time!"

232 The Revolution of the Dialectic · ¶1143

When we observe what is inattentive in us, we also see the struggle of the antitheses in the mind. It is at this point when we have to tear apart those antitheses to see what they have that is true. One should also dissect memories, emotions, desires and preoccupations which are ignored, which one does not know where they come from or why they come. When we wisely see that there is a need to call the "attention" of the mind, there is a critical point where one has gotten tired of the mind that does not want to obey in any manner, then there is no choice but to recriminate it, speak to it forcefully, deal with it face to face, as with a strange and inopportune subject. One has to lash it with the whip of willpower, recriminate it with harsh words until one makes it obey. One has to converse many times with the mind so that it will understand. If it does riot understand, then one has to severely call it to order.

233 The Revolution of the Dialectic · ¶1095

50. When the mind pesters us with reactions of hate, fear, anger, desires, lust, etc., let us talk to the mind as follows.

234 Christ Will, 1955 · ¶137

Later, as the faculties develop, the mind will answer as if it was a completely different person. It will tell us: "I want this", or "I desire that other thing" or,

simply, through a representative image, through any intellective representation, it will show us what it wants. Then we can tell it: "That what you want, mind, is not useful, it is false. Obey me! I am your Consciousness and you must obey me, mind!"

235 The Fifth Gospel 1A · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970* · ¶2342

Therefore, when you are in that state, despite believing that the mind is still and in silence, if the new does not arise, it is because there are very deep obstacles of the infra-conscious. Then you have to question the mind: "Mind, what do you want? Why are you not still?" The mind will give an answer, possibly with some representation. Comprehend such a representation, discern it and make the mind see that the representation, that the idea it has, that the desire it has, is absurd. One must discuss in that case with the mind and make it comprehend that it is absurd and that its opposition does not have a solid basis; that the best thing it must do is to leave us quiet, not to bother us anymore, not to annoy us.

236 The Fifth Gospel 1A · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970* · ¶2349

And if it does not come, then what? It is because there is some other submerged desire, some other infra-conscious problem out there. In that case, one has to repeat, one has to argue with the mind, one has to interrogate it to know what it wants; one has to make it comprehend that what it wants is absurd, that it should leave us alone, that it should not bother us.

237 The Fifth Gospel 1A · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970* · ¶2351

Then close the eyes so that nothing of the world distracts us and then observe our own mind in action: if a thought comes, study it, observe it carefully, comprehend it profoundly and then forget it. If a memory comes, one has to do the same: study it, weigh it, measure it and forget it after having comprehended it in depth, entirely, totally. If any desire comes, well, let us study the desire, go deeply into it to see what is real in it; then, forget about it. Every thought, every desire, every memory, every idea, etc., must be rigorously studied, deeply comprehended.

238 The Fifth Gospel 1A · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970* · ¶2326

And after the plea, I try to bring my mind to stillness and in silence. If a memory comes to me in those moments when I try to do the practice, then I comprehend it, analyze it and forget it. If any desire, any idea comes up, then I do the same: comprehend, analyze, discern and forget, and in the end, the mind remains still.

239 The Fifth Gospel 1A · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970* · ¶2334

Man is a sleeping machine. If you want to wake up from the deep sleep in which you live, do not become identified with pleasures, desires, emotions, dramas, the scenes of your life, etc., etc. Call yourself to vigilance every step of the way; remember, good disciple, that people are dreaming. Observe people as they dream, examine all the dreams in which humanity lives. However, do not become identified, so that you can awaken. People believe themselves to be awake since they are not lying down in bed… However, their consciousness is sound asleep and dreaming. All the things you see in people are simply dreams. Remember, to not become identified does not mean abandoning your duties as a father, a mother, a child, etc. Do not become identified and thus you will awaken from that deep sleep in which you live.

240 Esoteric Course of Kabbalah · ¶527–528

Only by studying thoroughly the 'I' can we dissolve it. We must carefully observe the thought processes, the different functions of desire, the habits that shape our personalities, our sexual impulses, and so on. Study how they relate to the impressions from the outside world, how they associate, and so on. In doing this the processes of the pluralised 'I' are dissolved. Then only the Divine manifests through and within us.

241 Christmas Messages, 1952–66 · ¶657

When we think that the mind is quiet, when we believe that it is in silence, however, no divine experience comes to us, it is because the mind is not. quiet nor silent. Deep down, it continues struggling. Deep down, it is conversing.

Then, through meditation, we have to confront it, converse with it, recriminate it and ask it what it is that it wants. Tell it: Mind, why aren't you quiet? Why don you leave me alone? The mind will give some answer and we will answer it with another explanation trying to convince it and if it does not want to be convinced, there will be no other remedy but to subjugate it through recrimination and the whip of willpower.

242 The Revolution of the Dialectic · ¶1101–1102

During this exercise, the mind must be absolutely quiet and in a profound and frightful silence (both in the exterior as well as in the interior); not even the slightest desire, nor the most insignificant thought must agitate the profound lake of the mind.

243 The Solar Bodies, 1967–68 · ¶1438

B. – SERENE REFLECTION. Examine, estimate and inquire about the origin, cause, reason or fundamental motive of every thought, remembrance, image, affection, desire, etc., while they emerge from within the mind. Self-Discovery and Self-Revelation exist in this second rule.

244 Runic Magic, 1968–69 · ¶666–667

Practice Seated in a comfortable chair, or lying down in your bed, close your eyes. Then concentrate on your interior, studying yourself investigating your desires, your contradictions. It is necessary for you to comprehend what your contradictory desires are so that, in this way, you may know the causes of your internal conflicts. Peace of mind comes from the knowledge of the causes of mental conflict. Practice this simple exercise daily. It is necessary that you know yourself.

245 Introduction to Gnosis · ¶190–194

After some time, Wu Wen went to Master Huai Shi, who taught him to meditate using the sacred mantra WU. This mantra is chanted mentally with the letter "U" repeated twice "U...U...," extending the vowel sound, as if imitating the sound of the hurricane howling through a mountain ravine or the terrible crash of waves against the beach. This mantra is chanted mentally when we practice meditation, in order to clear the mind of all kinds of

thoughts, desires, memories, preoccupations, etc. so that we can have a quiet and silent mind.

246 The Buddha's Necklace, 1966–67 · ¶634

It would be interesting, for example –in order to know better our actions and reactions–, to be able to relax the mind. This matter of mental relaxation is magnificent. Lie down on the bed or sit in a comfortable chair, relax all muscles patiently, and then empty the mind of all kinds of thoughts, desires, emotions, memories, etc. When the mind is quiet, when the mind is in silence, we can know ourselves better. It is in such instants of stillness and mental silence when, in reality, we get to directly verify the crude realism of all the actions and reactions of practical life.

247 The Fifth Gospel 1A · Gnostic Transformation of Impressions · *Lecture given to the brothers of Colombia – Mexico City – 1975* · ¶3166

2. Relax the mind; empty it of all kinds of thoughts, desires, passions, etc. 3. Do not accept any thought inside of your mind.

248 The Science of Meditation · ¶140

The disciple should sit in a comfortable armchair; he should close his physical eyes in order for nothing of this vain and stubborn world to distract him; he should empty the mind, cast out of his mind all kinds of thoughts, desires, worries, etc. He should now imagine that the Light accumulated during Aries, in his chalice, in his head, moves with Taurus to the creative larynx.

249 Esoteric Treatise of Hermetic Astrology, 1967 · ¶103

Every morning, in an upright position, on your feet, firm, and facing towards the east, place your right hand on your waist or hip, eyes closed, then chant the mantric syllables TA, TE, TI, TO, TU with the purpose of developing Christ-will; practice every day at sunrise.

250 1977 - The Mayan Mysteries · ¶700

Now, you must sing the mantric syllables, TAAA…., TEEEE…..., TIIIIIII…., TOOOOOO…… TUUUUU……, with the purpose of developing in yourself Christ-Will.

251 Runic Magic, 1968–69 · ¶869–870

XIV

Man still has no real will

Why the will he thinks he has is not one: it is bottled up in the "I"s, and each of them has a will of its own.

Therefore, if in reality we want the perfect emancipation of our willpower, we need, with a maximum and unavoidable urgency, to disintegrate all those "I's" that live in our interior.

252 Treatise of Revolutionary Psychology, 1975–76 · ¶750

Unquestionably on reading this, many pseudo occultists wish they could do the same, and have the same powers of Moses. However, this is more than impossible as long as the willpower continues to be bottled up in each and every one of those "I's" which we carry within the different depths of our psyche.

253 Treatise of Revolutionary Psychology, 1975–76 · ¶771

The Essence is "Conscience-Willpower," unfortunately processing itself in virtue of our own conditioning.

254 Treatise of Revolutionary Psychology, 1975–76 · ¶773

When our willpower is liberated, then it blends or fuses itself with the Universal Willpower. Thus, as an outcome of this, when integrated like this, our willpower becomes sovereign.

255 Treatise of Revolutionary Psychology, 1975–76 · ¶774

The individual willpower fused with the Universal Willpower can accomplish all the miracles of Moses.

256 Treatise of Revolutionary Psychology, 1975–76 · ¶775

3. Actions which are intentionally determined by the Conscious Willpower.

257 Treatise of Revolutionary Psychology, 1975–76 · ¶780

Unquestionably, only persons who have liberated their willpower through the death of the "myself" shall be able to accomplish new acts born from their free willpower.

258 Treatise of Revolutionary Psychology, 1975–76 · ¶781

Whosoever truly possesses free willpower can originate new circumstances.

259 Treatise of Revolutionary Psychology, 1975–76 · ¶783

Whosoever has his willpower bottled up in the pluralized "I" is a victim of circumstances.

260 Treatise of Revolutionary Psychology, 1975–76 · ¶784–785

Abounding in the Bible is massage, holy oil, magnetic passes, the application of a little saliva on the sick part of the body, reading another persons thoughts, transportations, apparitions, words coming from heaven, etc., true marvels of the liberated, emancipated and sovereign Conscious Willpower.

261 Treatise of Revolutionary Psychology, 1975–76 · ¶787

No one can arrive at "Real Illumination" nor exercise the absolute Priesthood of the Conscious Willpower, if he has not first died radically in himself here and now. Many people write us frequently complaining of not possessing illumination, asking for powers, demanding clues that shall convert them into Magicians, etc.; but they never become interested in observing and knowing themselves, or in disintegrating those psychic aggregates, those "I's" within which the willpower, the Essence, is absorbed. Persons like that are obviously condemned to failure. They are people who covet the faculties of the Saints but who have in no way decided to die in themselves.

262 Treatise of Revolutionary Psychology, 1975–76 · ¶789

Unfortunately, since the willpower of people is absorbed in each "I," obviously their willpower is divided into multiple wills that process themselves in virtue of their own conditioning.

263 Treatise of Revolutionary Psychology, 1975–76 · ¶792

It is clear to comprehend that each "I" possesses its own particular, unconscious will. The innumerable wills engrossed in the "I's" frequently clash with each other, making them impotent, weak, miserable, victims of circumstances, incapable, due to that reason.

264 Treatise of Revolutionary Psychology, 1975–76 · ¶793

The machine man believes that he has true individuality, awakened consciousness, conscious will, the power to do, etc., but he has none of these things.

265 Fundamental Education, 1965 · ¶4360–4362

If we want to stop being machines, if we want to awaken consciousness, if we want to have true conscious willpower, individuality, the capacity to do, then it is urgent to start by knowing ourselves and to then dissolve the psychological ego.

266 Fundamental Education, 1965 · ¶4363–4365

It is clear that, looking at things in this way and in this manner, we do not have in truth what we could call total freedom, free will; the margin of free will that we have is very slim. Imagine a violin in its case. The small margin that can exist between the violin and the case, almost minimal, will give us an idea of the small margin of freedom that we possess.

267 The Fifth Gospel 1B · Didactics for Buddhist Annihilation · *Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976* · ¶217

Free will, strictly speaking, hardly exists. Imagine for a moment a violin inside its corresponding case: it barely has a small and insignificant margin in existence between the musical instrument and the case. Such a margin, by similarity, would give us an indication of the type of free will that we possess. However, it is possible for us to expand that little bit of free will: by working on ourselves, ceasing to be machines.

268 The Fifth Gospel 1B · Lunar Psychism and Solar Psychism · *Second Chamber – Mexico City – 1976* · ¶884

The conscious will can determine new circumstances. Whoever possesses conscious will can perform wonders and marvels.

269 The Fifth Gospel 1A · The Liberating Power of the Will · *Lecture given to the brothers of Colombia – Mexico City April 23rd, 1975* · ¶335

No one could reach the real Enlightenment or exercise the absolute priesthood of the conscious will if he had not previously died radically in himself, here and now.

270 The Fifth Gospel 1A · The Liberating Power of the Will · *Lecture given to the brothers of Colombia – Mexico City April 23rd, 1975* · ¶339

In life, there are three types of action. First: actions that are the product of an accident, or they simply correspond to the Law of Accidents. Second: actions that are the result of karma. Third: actions produced by the conscious will. These last

ones are truly the characteristic of the Initiates, of the Masters, of those who really already possess individual conscious will.

271 The Fifth Gospel 1A · Beyond the Mind · *Third Chamber – Mexico City – 1974* · ¶2277

C) Marvellous acts arising from the Conscious Will.

272 The Three Mountains, 1972–73 · ¶1247

The main cause of the third type of action is certainly the causal body or body of Conscious Will.

273 The Three Mountains, 1972–73 · ¶1253

The categorical imperative, the determinative faculty, the one that enables us to originate new circumstances, is only possible when one possesses a causal body, also known as the body of Conscious Will.

274 The Three Mountains, 1972–73 · ¶1262

The revolutionary psychology of the New Era teaches that in each person there are three distinct psychological aspects. With one part of the psychic essence we desire one thing; with another part we do something that is totally opposite.

275 Fundamental Education, 1965 · ¶2688–2690

XV

Learn to use your imagination and will, united in vibrant harmony

The practices of the will, which he gives plainly and in steps: the toad, the rune, the cricket, and the sentence to say when the last body is discarded.

> Learn to use your imagination and will, united in vibrant harmony Lying in your bed or seated in a comfortable chair, imagine a well-known faraway place (a house, a park, an avenue, a city, etc.) and lull yourself to sleep with that image in your mind. When you find yourself falling asleep with that image in your mind, make that image real; forget the place where your body is; put the force of will into play and, full of confidence in yourself walk through the imagined place. Walk in the imagined place as if you were there in flesh and bones. If the

practice is done correctly, you will unfold and your soul will be transported to that place and you will be able to see and hear everything that happens there.

276 Introduction to Gnosis · Practice · ¶270

With willpower and imagination united in vibrant harmony, the Gnostic student must identify himself with the toad. Imagine one is within the stream of the pure waters of life. One unites his willpower and imagination in order to make his sexual energy rise from his sexual organs to the sacred chalice of the brain. The Gnostic student must raise his seminal energy through the two sympathetic cords that are entwined around the spinal medulla forming the famous Caduceus of Mercury.

277 The Yellow Book, 1959 · Mental Attitude of the First Position · ¶694–699

With willpower and imagination united in vibrating harmony, the student must inflate himself as the toad does. This is only possible with a deep breath. During the inhalation of the vital air, imagine the seminal energy is ascending through your two sympathetic cords, which are gracefully entwined around the spinal medulla. Bring that marvelous seminal energy towards the brain, then direct it towards the heart. Then you must exhale the vital air, focusing the energy in the heart temple. Our motto is Thelema (Willpower).

278 The Yellow Book, 1959 · Mental Attitude of the Second Position · ¶705–709

This is one way of placing the Subconscious at the service of the conscious will. Upon returning to the Physical Body, after sleep, on returning to the normal vigil state, the student should not move in his bed, since in this movement of the Physical Body, the Astral body is agitated and the memories are lost. In such a moment the student should practice a retrospective exercise to remember where he was, the places where he traveled, and the things he learned while acting in the Astral Body.

279 Logos, Mantram, Theurgy, 1959 · ¶447

26. We know that sexual magic is very hard and difficult for humans with a weak will. Therefore, we recommend our disciples to first practise the exercises of the rune THOROS, in order to acquire the force of willpower, which will permit them to heroically control sexual magic.

280 Igneous Rose, 1953 · ¶1865–1866

These nerves or tubes reach the brain, then after they continue through other nerves towards the heart. These nerves are other channels, the Amrita Nadi is one among them. When exhaling, imagine the sexual energies entering the heart, and even penetrating more deeply, reaching to the consciousness in order to awaken it. Strike the consciousness with force, with THELEMA (Will-Power), thus combining the Runes Thorn and movement.

281 Runic Magic, 1968–69 · ¶989–991

1. "Dominate the Animal Nature," remember that without THELEMA (Willpower) the weak and cowardly Intellectual Beasts fail in the Great Work.

282 The Solar Bodies, 1967–68 · ¶941–942

When you perform your practices, concentrate on the sharp chirping of the cricket. This chirping must sound from within the smallest cells of your brain. If this practice is done correctly, you will soon be in that transition between vigil and slumber. Increase the slumber and the sound of the crickets' chirping by using your willpower. Then get up from your bed and with complete confidence leave your bedroom and go towards the temple of Chapultepec, or wherever else you wish to go. You must try not to lose the lucidity of your consciousness.

283 Christic Aztec Magic, 1961 · ¶85

Do not forget the clue: Take advantage of the somnolent state that exists between vigil and sleep, so that with willpower, you may project from within yourself your astral body, your discernment and your memory. By your own will you will know the great mysteries of life and death within this triangle.

284 Christic Aztec Magic, 1961 · ¶106

In order to become fused with Atman the following experience is necessary: to project the Astral body, abandoning the Physical body. One then sheds the Astral body by ordering it "leave me"; this requires will. The Astral body leaves via the spinal column, and we are left in the world of the Mind. Later one sheds the Mental body, ordering it: "Mental body, leave me". This is realised by an act of will, and one is left with the Causal body, which one also orders to leave; this

also requires a great effort. The body of Conscious Will functions better, and one commands it to leave and to abandon the 33 vertebra, the Buddhic or Intuitional body thus remaining; which is very obedient. It also is commanded to leave, one thus remaining in the world of Chesed, of Atman, the Ineffable. In the world of Atman one feels a Complete Man. Here, the intellectual animal is not a Man. The Initiate feels filled with an immense plentitude. There, in that world he is a "Real Man" in the most objective sense.

285 Tarot and Kabalah, 1969 · ¶2306–2307

11. The disciple must then reflect on his willpower, and must tell himself: "Neither am I this body of willpower."

286 Igneous Rose, 1953 · ¶1124

Do not stop, keep meditating. Now, concentrate on your body of willpower until you attain cognizance of it; thus, when you have realized that you are not that body either, discard it from your mind saying: "I am not my body of willpower either."

287 Christic Aztec Magic, 1961 · ¶215

27. Now, the disciple will concentrate his entire mind on his Willpower, and will discard the body of Willpower by saying: "I am not Willpower either."

288 The Mysteries of the Fire, 1962 · ¶795

Keep meditating, and concentrate on the body of willpower until becoming conscious of it, and after having proved that this is another of our vehicles of expression, discard it by saying, "I am not the body of willpower."

289 1977 - The Mayan Mysteries · ¶358

XVI

We must beget the Christ Will

What stands where desire stood — the body of the conscious will, the crown of thorns, and the motto he ends on.

23. The burden of the centuries, ancient, withered and degenerate, enslaved the souls… 24. The prejudices, the preconceptions and the dust of the years,

disfigured the human will, converting it into a horrible monster, in the service of the mind and the desire… 25. Now, the Fifth Serpent liberates the Human Will of the earthly things…

290 Christ Will, 1955 · ¶59

30. It is the burden of the past, it is the dust of the years, with all of their ancestral Prejudices, which have converted the human will into a miserable slave of the earthly things. 31. The moment has come to liberate the human will of the horrible prejudices and of the sinister inheritance of fear and cravings.

291 Christ Will, 1955 · ¶64

32. Rejoice Oh! BUDDHA, that now your Human Will will become the Christic Will.

292 Christ Will, 1955 · ¶65

34. Thousands of ignorant writers have written volume after volume about the will, but, which of them has ever said anything about the Christic Will?

293 Christ Will, 1955 · ¶67

56. The Christic Will only kneels before the FATHER. The Christic Will is sacrifice and filial love towards the FATHER.

294 Christ Will, 1955 · ¶87

10. The Christic Will always knows how to obey the FATHER.

295 Christ Will, 1955 · ¶180

15. The Will must not be subject to desires.

296 Christ Will, 1955 · ¶185

15. I tell my ARHAT that when the Human Will fuses with the Inner Master it becomes Omnipotent.

297 Christ Will, 1955 · ¶401

10. You will now understand that the Christic Will does not tyrannise anybody.

298 Christ Will, 1955 · ¶492

12. The Christic Will is not tyranny.

299 Christ Will, 1955 · ¶494

13. The Christic Will is the strength of conscious persuasion amongst the delectable symphonies of the Universal fire.

300 Christ Will, 1955 · ¶495

27. Your Human Will has become Christic Will.

301 Christ Will, 1955 · ¶1191

28. You have already sat down on your new throne. The INICIATOR has extracted from your Causal body a very precious child: your Christic Will.

302 Christ Will, 1955 · ¶1192

This work having been completed, still something is missing. Christ Will is missing. By intensely reheating the Retort of the laboratory, a Divine Child comes to life—the Christ Will, the divine body of the soul. The one who has been successful in creating all of these Christic vehicles inside of the Alchemical Retort totally and integrally incarnates his Soul. Only those who have attained the incarnation of the Soul merit the precious title of "Man". Only this kind of True Man can elevate himself to the Kingdom of the Superman. Only this kind of True Man can receive the Elixir of Long Life.

303 Esoteric Course of Kabbalah · ¶553

We have to lash the mind with the whip of the will. We have to learn to use the whip. We have to christify the soul-will, transmuting the human will into Christ-Will; those are the mysteries of the fifth serpent.

304 The Greater Mysteries, 1956 · ¶812

> *Men place their will at the service of the beast and that is why they fail. The divine Master said, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Thanks to his priestess, the divine Master was able to raise his fifth serpent upon the rod. The initiate enters the temple when he awakens his fifth serpent. The altar is then adorned with Veronica's sacred shawl. The divine face with the crown of thorns is the living symbol of the Christ-Will, which is total sacrifice in favor of poor suffering humanity, In the world of the will, all the initiates carry their cross.*
>
> *305 The Greater Mysteries, 1956 · ¶814–815*

The Christ-Will only knows how to obey superior orders; it respects the free will of others; it does not exercise coercion over others, not even in 'play, because that is black magic. In the world of the will, the soul crucifies itself in order to save humanity. The ascent of the fifth serpent through the spinal column of the Soul-Will is very slow and difficult. When the fifth serpent reached the fifth holy center of the heart, the Buddha Jesus of Nazareth entered a sacred precinct. A great Egyptian initiate said, "Many fight over the Master." Truly, my brothers, all sects, religions and schools fight over him a great deal.

306 The Greater Mysteries, 1956 · ¶816

We need to acquire the body of Conscious Will. This is known in occult literature as the causal body. Fakirs, monks, yogis and Gnostics all coincide in the purpose of acquiring the body of Conscious Will, because we know very well that said body is what makes us immortal in the most complete sense of the word.

307 Christmas Messages, 1952–66 · ¶1022–1023

Supreme Christmas Message 1963-1964 nourishes the body of Conscious Will. Only the one who already has the body of Conscious Will truly possess that which is called true will.

308 Christmas Messages, 1952–66 · ¶1030–1031

The one who possesses the body of Conscious Will is no longer a victim of circumstances; they are capable, very capable, of determining circumstances, they no longer determined by them.

309 Christmas Messages, 1952–66 · ¶1032–1033

The Body of Conscious Will (Causal Body) can only be built within the Flaming Forge of Vulcan.

310 The Solar Bodies, 1967–68 · ¶1271

The Solar Astral Body is born in the Third Initiation of Fire. The Solar Mental Body is born in the Fourth Initiation of Fire. The Causal Body or Body of Conscious Will is born in the Fifth Initiation of Fire.

311 The Solar Bodies, 1967–68 · ¶1274

Veronica's Sacred Shroud represents Christ-Will, the Body of Conscious Will.

312 The Solar Bodies, 1967–68 · ¶1281

The figure of ECCE HOMO has a crown not only to remind us of the historical event related with the Martyrdom of our Adorable Jesus Christ, but also to indicate the necessity of building the Solar Body of the Christ-Will.

313 The Solar Bodies, 1967–68 · ¶1283

And speaking of fakirs: in India, there are fakirs who raise an arm and hold it up for an indefinite period of time, until it becomes rigid. There are others that remain firm in a single place without moving for twenty or thirty years until they become actual statues. But after all, what is it that these fakirs gain? To develop a little bit of willpower and that is all.

314 The Fifth Gospel 1A · Secret Repercussions of the Rings of Alcyone · ¶2681

Therefore, no fakir can create the body of conscious will far away from the Ninth Sphere. Those who dedicate themselves to fakirism gain nothing, except developing a little bit of willpower, and that is all.

315 The Fifth Gospel 1A · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977* · ¶2685

And finally, to fabricate the body of conscious will to handle all circumstances. The one who is a victim of circumstances does not possess the body of conscious will. One has to learn to determine circumstances, not let the circumstances determine him. The one who is still determined by circumstances is like a log thrown among the raging waves of the ocean; he is a victim of all calamities.

316 The Fifth Gospel 1A · Psychic Associations That Lead to Awakening · *Third Chamber – Mexico City – 1975* · ¶3344

One needs to learn to determine his circumstances, and that is only possible by creating the body of conscious will. Such a body is created by means of the transformation of sperm into energy. It is that very subtle energy of sex with which the body of conscious will is created.

317 The Fifth Gospel 1A · Psychic Associations That Lead to Awakening · *Third Chamber – Mexico City – 1975* · ¶3345

Another very discussible theme, which in no way is irrelevant for us to forget in this chapter is the Causal Body or Body of the Conscious Will.

318 My Return to Tibet, 1969–70 · ¶1430

The Intellectual Animal has not built the body of the Conscious Will, the Causal Vehicle. The wretched, rational Homunculi is always a victim of the eternal laws of Return and Reoccurrence.

319 My Return to Tibet, 1969–70 · ¶1438–1439

The legitimate Body of Conscious Will permits the adept to have conscious immortality; it permits the adept to realize proper actions of conscious will and to determine circumstances.

320 The Buddha's Necklace, 1966–67 · ¶282

Dorn, Thorn, signifies Will-Power. Remember Gnostic brethren that our motto is THELEMA.

321 Runic Magic, 1968–69 · ¶860–861

The Divine Rostrum crowned with Thorns signifies Thelema, that is to say, Conscious Will.

322 Runic Magic, 1968–69 · ¶862

Truly, I tell unto you that Christ Will knows how to obey the Father on earth as it is in heaven.

323 Runic Magic, 1968–69 · ¶865

Our motto is Thelema (Willpower).

324 The Yellow Book, 1959 · ¶521

It is important to avoid the orgasm in order to impede the raw matter of the Great Work from being spilled from its receptacle. Our motto is THELEMA (willpower).

325 The Aquarian Message, 1958 · ¶445

Lift up your cup well on high and take care not to spill even a drop of the precious wine. Remember that our ensign-motto is thelema (will).

326 The Great Rebellion, 1976–77 · ¶955

Here you have the key of the 13th mystery. Now, very beloved reader, everything depends on you. You can resurrect from among the dead and conserve life for millions of years. If you want to triumph, have the force of willpower. Do not allow yourself to be taken off of the Real Path. Remember that tenebrous personages of brilliant intellectualism truly exist who fight against the Universal Christian Gnostic Movement. Stay alert and vigilant like the lookout in times of war.

327 The Magnum Opus · ¶269

How this was made. Fifty-two books were fetched and extracted, and indexed as 73,105 paragraphs and 2,157,671 words. They were swept on two poles at once — the desire nouns, and the forms of *will* that are not the English auxiliary verb — and that returned 1207 candidate paragraphs in 50 books, the largest sweep of this project. Every one was read and judged, and 327 are printed here; a further 414 were judged worth keeping and did not reach a section.

Five families of words were admitted, sampled and thrown out before anything was judged. *Covetousness* and *covet* stand in 103 paragraphs and are *greed's* word — it is his own name for that ego in the list of the seven, and it has its own work coming. *Longing* and *yearning* are in 158 between them and are his *aspiration* vocabulary, the exact opposite of this work: longing for the light, for the Being, for emancipation. *Whim* and *caprice* are *"at their whim"* throughout — arbitrariness, not desire. And *want* and *wish* stand in 2,550 paragraphs of ordinary English.

The will could not be swept as a word at all. *Will* is the English auxiliary and stands in thousands of paragraphs, so only the forms that name the faculty could make a candidate: *willpower*, *Christ Will*, *Thelema*, *the body of the will*, *human will*, *free will*, *conscious will*, *the whip of the will*. Bare *the will* was let in only where a desire word or one of those already stood in the paragraph. And two will-forms were shut out because another work already prints them: *the will of the Father*, which is obedience and is Caiaphas's, and *ill will*, which is the third traitor.

Not one silent correction was needed — the second work of the series with none, after *The Three Traitors*. These 327 passages stand exactly as the books have them. The only thing done to any of them is the line-break rule: a word broken across the end of a line reaches this page 33 times, and one rule closes them without ever inventing a letter.

Forty-one of his sentences had been cut in half by the paragraph index and were closed again against the books themselves: a passage that ended without terminal punctuation took the next paragraph, and one that opened on a lower-case letter took the one before, until the sentence closed where he closed it. Nothing was added and nothing rewritten. Five more were closed backwards, and seven were sentences whose two halves had each been chosen separately.

Twelve passages were cut as true repeats. He gives the transmutation list three times, in three books; *flagellate the mind with the whip of willpower* stands three times in *Igneous Rose* alone. They were found by measuring the kept passages against each other as sequences rather than as bags of words — the instrument *The Three Traitors* had to reach for, because a

vocabulary test on a work whose every passage carries the same four nouns reports thousands of pairs and means nothing.

Three hundred and eighty-five paragraphs were never offered to the sweep. 247 are the places where his transcribers marked that the tape had lost words or could not make them out; the other 138 are not his at all — the editors' front matter and the volumes' own contents and index.

Checked three ways. Every passage was proved to stand word for word in the raw extraction of its own PDF; the text printed here was proved equal to those paragraphs; and the text was pulled back out of the finished booklets and proved to contain all 327 of them. No failures.

29 passages also stand in another work of the series, and each is marked.

You must transmute desire into willpower

Corrected October 2026. Earlier versions of this booklet gave some of the Master's early passages on awakening the Kundalini without noting his later teaching that it awakens only through the couple. Notes now sit beneath those passages, and our own headings have been put right. With thanks to the reader who pointed it out.