

Diligence

against Laziness

The virtue by name and its kin, tenacity and perseverance, set against laziness; the super-efforts nothing can be had without; working on oneself without rest, from moment to moment; the daily practice kept for years; the constancy of the Masters; and the triumph it reaches, in his own words, from the fifty-two books

254 PASSAGES 43 BOOKS 21 SECTIONS 7 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

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

He seldom says the word itself. He teaches it as tenacity, perseverance and constancy, as the super-effort that no one can make for us, as the work on oneself that does not stop, and as the practice kept every day for years. These passages gather what he says of the worker who does not tire. Its opposite, laziness, is named only where he sets the Work against it; the ego itself is gathered in *Laziness*.

The first part is what diligence is, with its kin by name: *"We need the tenacity of the bull and the wings of the spirit." "This science is for tenacious, courageous, tireless people who are as strong as steel."*

The second part sets it against laziness, and against leaving the Work for another day: *"The important thing is for disciples to abandon laziness." "The atoms of laziness are a serious obstacle for the progress towards the superior worlds."*

The third part is the super-effort, since nothing is given as a gift: *"In this matter efforts are not enough, super-efforts are needed." "Knowing oneself requires great and tremendous self-efforts."*

The fourth part is the work on oneself without rest, dying from moment to moment and keeping watch: *"…we need to work intensely upon ourselves." "To die from moment to moment is urgent."*

The fifth part is the daily practice, with his practices that ask for it: *"Daily meditation is the bread of the wise, it is impossible to reach the Buddha's interior illumination without it." "The important thing is to persevere, to not get tired, and to practice daily with fervent intensity."*

The sixth part is the constancy of the Christ and the Masters, and his own: *"He has been called Holy Constancy because He cannot be defeated, and in the end, triumphs." "Time passed by, and I was dying from moment to moment."*

The last part is what it reaches: *"Triumph is attained with patience and perseverance." "Those who persevere with the Arcanum for life raise themselves to the Kingdom of Heaven."*

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THE MAP

Seven parts: what diligence is, against laziness, the super-effort, the work on oneself without rest, the daily practice, the constancy of the Masters, and the triumph it reaches

Tap a part to go to it. Below, a blade laid on the anvil under the raised hammer, the sparks flying, the quench water beside it; the caption is his own words, from the passage it links to.

The tenacity of very well tempered steel
PART ONE · 33 PASSAGES

What is necessary is to abandon laziness
PART TWO · 23 PASSAGES · 2 PRACTICES

Nothing is given to us for free
PART THREE · 42 PASSAGES

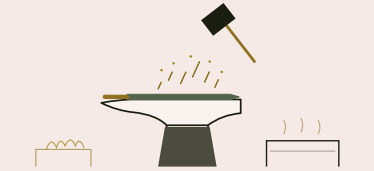
We must work without rest
PART FOUR · 79 PASSAGES · 4 PRACTICES

Daily practice is needed, year after year, with intensity
PART FIVE · 49 PASSAGES · 21 PRACTICES

Peter worked very hard in the Fiery Forge of Vulcan
PART SIX · 15 PASSAGES

He who has aspiration and constancy will triumph
PART SEVEN · 13 PASSAGES

TEMPERED STEEL, AS HE DESCRIBES IT



"To tread the Path of the Razor's Edge we need the tenacity of very well tempered steel"

The Perfect Matrimony, 1966

Part One – The tenacity of very well tempered steel

13 PASSAGES

1 The virtue of diligence

Diligence is named here with its kin: tenacity, constancy, steadfastness and the will that does not bend. Diligence is said to be born only when laziness has been comprehended in every level of the mind.

People covet the virtue of diligence, but only by comprehending in an integral way all of the processes of laziness in the hidden levels of the subconscious, diligence is born in us, after laziness has been disintegrated.

CHRISTMAS MESSAGES, 1952-66

28. It is urgent to acquire absolute chastity, tenacity, serenity and patience in order to be a Samyasin of the mind.

IGNEOUS ROSE, 1954

48. It is necessary to achieve the most profound serenity. It is urgent to develop patience and tenacity.

IGNEOUS ROSE, 1954

To have faith, tenacity, patience, chastity, charity, and supreme love for humanity is necessary. All of these virtues are indispensable. Thus, this is how you will obtain the development of the eight great mystical powers of your own heavenly Jerusalem.

THE AQUARIAN MESSAGE, 1960

The student needs a lot of patience, willpower, tenacity, and absolutely conscious faith.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

To comprehend what the element of inertia called laziness is, not only in its grotesque forms but also in its subtler forms, is indispensable so that the feeling

of activity is born within us.

Fundamental Education, 1970

The student needs a lot of patience, willpower, tenacity, and absolutely conscious faith.

Endocrinology & Criminology, 1957

Many lazy people covet the virtue of activity, but don't want to perceive that the birth of diligence requires comprehension of the processes of laziness in all levels of the mind. Many gluttons covet continence and temperance, but don't want to realize that only when they comprehend the processes of gluttony in the various corridors and recesses of the mind can eat and drinking moderately be natural and spontaneous.

The Buddha's Necklace, 1967

These are the representative values of the sphinx; the four elements of Solar Alchemy. We need the tenacity of the bull and the wings of the spirit.

Tarot and Kabalah, 1978

Just as Arcanum number 7 – Triumph – is attained through the self-dominion of the Chariot of Life, by dominating oneself, by knowing how to manage one's own life or guiding intelligently the Chariot of Life, so also Arcanum number 8 represents Rectitude, Justice, Steadfastness, Balance. Steadfastness, the Sword; Equilibrium, the Scale; that steadfast ness must become the very axis of life, the central gravitational point of life and of our existence.

Tarot and Kabalah, 1978

Unity of thought and action must be one with authentic and tenacious will, as a formidable impulse in whatever one undertakes.

Tarot and Kabalah, 1978

What is important is to have faith, patience, and tenacity.

The Mayan Mysteries, 1977

My disciples must be intrepid, courageous, tenacious, ferrous and of a character like a steel shield, always victorious, always rebellious as the heroic creations of the illustrious Rabelais.

Occult Medicine and Practical Magic, 1978

Laziness is transmuted into the prudent activity of Mercury.

Esoteric Course of Kabbalah

12 PASSAGES

11 Persevere and do not lose heart

Short commands from the early books tell the disciple to persevere, not to weaken and to stay faithful until death. Later passages add perseverance in prayer, in study and in seeking within.

Each one of you must carry his cross. Each one of you must die in order to live, must lose everything in order to gain everything. You will die to the world but you will live for the Father. Life feeds itself with death; there is a need for the earthly man to die in order for the Celestial Man to be glorified. It is necessary to persevere with prayer. It is necessary to persevere with the division of the bread and the wine. All prayer should end with the bread and wine. Sexual Magic, prayer and the division of the bread and the wine will keep forming the Christ within you. It is necessary to be humble in order to attain wisdom, and after attaining wisdom it is necessary to be more humble still.

CHRISTMAS MESSAGES, *1952-66*

Study, most beloved ones. Practice meditation in all of the Lumisials, and also individually. The Gnostic Lumisials must become meditation centers. Practice, dissolve the 'I,', dearest ones; pray, transmute your sexual secretions into light and fire; fight untiringly to open more and more Lumisials everywhere. You have an established conduct in the Lumisials, but within this conduct you must include at least one hour of group meditation. Remember that group meditation forms a formidable magnetic vortex, which, by means of cosmic magnetization, will have the power to attract towards you a certain very necessary type of divine force.

CHRISTMAS MESSAGES, *1952-66*

20. Persevere and do not lose heart, my brother.

IGNEOUS ROSE, *1954*

49. Persevere, my child. The serpent of your mind is rising little by little through the medulla of your mental body. The igneous wings, your eternal

wings are open.

Igneous Rose, 1954

> 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 (1968), ch. 25, and Tarot and Kabbalah (1978), Arcanum 11.

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

Igneous Rose, 1954

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

Igneous Rose, 1954

Persevere, oh Arhat, be cautious, be prudent and do not become conceited with the vertigo of heights.

Igneous Rose, 1954

10. Persevere, oh Arhat, be cautious, be prudent and do not become conceited with the vertigo of heights.

Igneous Rose, 1954

5. But you must have tenacity and decisiveness, Oh! BUDDHA, because you will open this Chamber with patience.

Christ Will, 1959

3. Persevere and do not weaken.

Christ Will, 1959

> *4. Be faithful until death, and I will give you the crown of life.*

Christ Will, 1959

> *"Seek, never tire of seeking (Within yourself). "Kill the bull (the animal ego) and crush the serpent" (of the abyss).*

The Secret Doctrine of Anahuac, 1974

Let us now begin this Secret Course of Kabbalah. We are going to study the 22 Major Arcana of the Tarot. This course will therefore consist of 22 lessons. We hope that you may have patience, and that you may be persistent. Study and practice and you will come to great realization.

Esoteric Course of Kabbalah

8 passages

III These studies are not for the inconsistent

These passages state who the esoteric work is for: the tenacious, the courageous and the tireless. Those who tire soon, or who want everything in a single day, fail.

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

The Greater Mysteries, 1956

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

The Greater Mysteries, 1956

At the beginning, only luminous spots will appear; then, in those moments of transition between vigil and sleep, faces, pictures of nature and objects will appear, like in dreams. The disciple's enthusiasm increases with the first clairvoyant perceptions. These perceptions are demonstrating to the disciple that his internal powers are entering into activity. It is urgent that the disciple does not become weary. A great deal of patience is needed. The development of internal powers is something that is very difficult. Really there are many students who begin, but there are very few disciples who have the patience of Saint Job. Those who are impatient will not manage to take one single step along the path

of the realization. These types of esoteric practices are for people who are very tenacious and patient.

The Yellow Book, 1959

This science is not for the weak, or for unsteady, fickle or inconsistent people. This science is for people who have as much patience as Saint Job. This science is for tenacious, courageous, tireless people who are as strong as steel.

The Yellow Book, 1959

The lack of tenacity in these exercises causes one to inevitably fail.

The Greater Mysteries, 1956

It is very difficult for the devotees to find the way that will lead them into the esoteric circle. Commonly, the aspirant loses his whole life searching, reading, comparing, etc., everywhere. Indeed, this is like a very difficult tournament in which very few become successful. When the aspirant finds the real path, the Path of the Razor's Edge, then he has to remain firm until achieving his goal. However, it is good to know that many were those who found the real path and then withdrew from it, because they did not have enough responsibility to persevere on it.

Christic Aztec Magic, 1973

The Gnostic student should be infinitely patient and tenacious be cause powers cost a great deal. Nothing is given to us as a gift. Everything costs. These studies are not for the inconsistent, nor for people of little will. These studies demand infinite faith. Sceptical people should not come to our studies because occult science is very demanding. The sceptics fail totally. The incredulous will not succeed in entering the Celestial Jerusalem. THE FOUR STATES OF CONSCIOUSNESS The first state of consciousness is called Eikasia.

The Perfect Matrimony, 1966

Powers are not obtained by playing around. This is a question of much patience. The inconsistent, those who go about looking for results, those who after a few months of practices are already de manding signs, really are not ready for occultism. Such people are no good for these studies. Such people are not mature. We advise these people to become members of some religion and to wait a little until they mature. To tread the Path of the Razor's Edge, one needs the patience of Saint Job. To tread the Path of the Razor's Edge we need the tenacity of very well tempered steel.

The Perfect Matrimony, *1966*

The gentleman that asks this question, it is clear, has enormous yearnings; this is due to his interior Monad animating him and working him incessantly. His duty is to proceed with firmness on the path of the razor's edge until he achieves the intimate selfrealization of the Being. Question: Master, is it because of this, that many persons to whom one talks about the Gnostic teachings, although they grasp perfectly what we explain to them, do not decide to follow the path of the revolution of consciousness? Does this mean that their Monad does not work them to follow the path of self realization?

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

Part Two – What is necessary is to abandon laziness

15 PASSAGES · 2 PRACTICES

1 The important thing is for disciples to abandon laziness

Laziness is set against the practice itself, from the moment of rising from the bed to the study of oneself. Mental idleness, Tamas and lukewarmness are named as what makes the aspirant leave the work.

A PRACTICE

The important thing is to abandon laziness, and get up from your bed at the moment of falling asleep.

Book of the Virgin of Carmel, 1952

150. The important thing is for disciples to abandon laziness.

Manual of Practical Magic, 1954

151. Those who have not learned how to get out in the Astral Body, it is because they are very lazy.

Manual of Practical Magic, 1954

152. The atoms of laziness are a serious obstacle for the progress towards the superior worlds.

Manual of Practical Magic, 1954

Many enter the path and then they no longer want to continue working to fulfill the needs of every good citizen. Those poor beings neglect their duties towards their family, the world and towards themselves. We then hear them say phrases like these, “Money is vain”, “This is the world of Maya (illusion)”, “I am no longer interested in the things of the world”, etc. This is how these poor disciples fail because they do not know how to fulfill their duties. This is how these devotees of the path move away from initiation, precisely because of not knowing how to fulfill their duties as simple citizens.

The Greater Mysteries, 1956

Whosoever has risen through the three steps of imagination, inspiration and intuition has awakened in the internal worlds. Every Initiate, while out of his physical body, can ask to his Master to show him the future Jerusalem and the things which must shortly be done. What is necessary is to abandon laziness and to perform the practices of imagination, inspiration and intuition which take us towards the Initiation.

The Aquarian Message, 1960

❦

We must leave aside mental laziness and those prejudices that make us utter phrases like, "Oh but, what would people say if I study this?" or "What would people say, if I educate myself in this?" We must study Gnosis, Theosophy, Rosicrucianism, yogic philosophy, etc.

Endocrinology & Criminology, 1957

Those who have not learned how to get out in the Astral Body, it is because they are very lazy.

Manual of Practical Magic, 1954

Many people are impoverished due to the element of laziness, and there are also people who work very hard to earn a living but whom are rather lazy when it comes to studying and knowing themselves in order to dissolve the "I".

Fundamental Education, 1970

❦

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

Esoteric Treatise of Hermetic Astrology, 1967

❦

Many individuals do not work in the dissolution of the Lunar Ego because of pure mental laziness, Innumerable aspirants to the Light eat three banquets daily; they are terribly gluttonous.

Esoteric Treatise of Hermetic Astrology, 1967

Without any anxiety I proposed to keep watch, to spy on my own sleep... I wanted to use that state of transition that exists between alertness and lethargy, for my astral exit... When the process of dreaming began, when characteristic dream images started to arise, delicately, feeling like a spirit, I made an effort to eliminate laziness and then rose from the bed...

The Mystery of the Golden Blossom, 1971

I constantly receive letters and books of all kinds; as usual their senders ask me about this or that school, about this or that book, I limit myself to answer the following: Please, give up mental idleness; you should not be concerned with other people's life, disintegrate the animal "I" of curiosity, you should not be concerned with other people's school, become serious, know yourself, study yourself, observe yourself, etc, etc, etc.

The Great Rebellion, 1975

A PRACTICE

The attention of the disciple must be fixed only and exclusively in the process of the dream. Then, when he feels that the dream has already invaded his brain, he must abandon all of his laziness and get up immediately. The whole secret of this matter rests in leaving our home, going out towards the street. Yet, we have to conserve the dreamy state.

Occult Medicine and Practical Magic, 1978

The robots programmed by the Antichrist-materialistic science feel at a disadvantage because they do not feel capable and this we should analyze. The intellectual animal, because of the influence of a false academic education that

adulterates the values of the Being, has made in his sensual mind, two terrible I's which should be eliminated: The fixed idea: "I am going to lose!", and laziness to practice the Gnostic techniques to acquire knowledge that is needed to emancipate ourselves from all mechanicity and come out, once and for all, from the defeatist tendency.

The Revolution of the Dialectic

2. In these modern times aspirants are lukewarm, they do not work on themselves continually, fervently; this is due precisely to the concrete fact that they have never truly experienced that which is the truth—that which is beyond the body, the affections, and the mind. It is not possible to have incentive for the continuous work on oneself if one has not previously experienced reality.

The Science of Meditation

8 passages

11 Join not one day to another

Putting the work off for later is shown as its own failure. Those who say they will first do something else and then work never begin, and some reach the end of life with the Work unfinished.

With great regret I left this awakened man, lamenting the fact that he was postponing his esoteric work...

The Three Mountains, 1972

Unfortunately, my dear friends, that ego that each of us carries within, does exactly the opposite of what we are saying here; because of this, I consider it urgent, unable to be postponed or delayed, the reduction of the myself to cosmic dust Question: Venerable Master, would you consider your mission accomplished, upon being able to get intellectual humanoids to transform themselves into innocent elementals?

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

We need, with maximum urgency, to work on ourselves and not dream lazily of a future or any extraordinary opportunity; Those who say: "I will first do this or that and then work" will never work on themselves. They are the dwellers of the earth mentioned in the Holy Scriptures.

Treatise of Revolutionary Psychology, 1975

However, if we continue the way we are, behaving the same way every day, repeating the same errors, repeating the same negligence as always, then, indeed, any possibility of change will be eliminated.

Treatise of Revolutionary Psychology, 1975

Those who say: "I will first do this or that and then work" will never work on themselves.

Treatise of Revolutionary Psychology, 1975

Nonetheless, people do not want to see their selves in themselves. Some of them, in spite of having desires to work on themselves, justify their negligence with phrases like the following: "The work in the office does not allow me to work on myself." These empty vain and absurd words, without any sense, only serve in order to justify indolence, laziness and lack of love for the "Great Cause."

Treatise of Revolutionary Psychology, 1975

Therefore, if we do not see the urgency of surrendering our total existence to the work on ourselves with the purpose of liberating ourselves from the double lunar force, then we shall end up swallowed up by the Moon, devolving, degenerating more and more into certain state which we could very well classify as unconscious and infraconscious. The sad part of all this is that we do not possess true individuality If we had a permanent center of gravity we would then truly work seriously in order to achieve the solar state. There are so many excuses in these matters, so many evasions, so many fascinating attractions, that it usually becomes almost impossible to comprehend the urgency of the esoteric work.

Treatise of Revolutionary Psychology, 1975

> *The Saviour answered and said unto his disciples: "Herald unto the whole world and say unto men: Strive thereafter that ye may receive the mysteries of the light in this time of affliction and enter into the Light-kingdom. Join not one day to another, or one circuit to another, hoping that ye may succeed in receiving the mysteries if ye come into the world in another circuit."*

Pistis Sophia Unveiled, 1983

Then, it is clear, they have not been able to conclude the Work, they have had to postpone it for a future existence.

The Fifth Gospel · Urgency of the Inner Revolution · *Message directed to the Gnostic youth – Mexico City – 1975*

Part Three – Nothing is given to us for free

2 6 PASSAGES

1 Nothing is obtained like a gift

Everything on the Path has a cost in struggle. Every beginning is hard, and each true virtue takes long and bitter labour.

When the theurgist has his body well prepared, he can make the sidereal Gods visible in the physical plane. This requires patience and perseverance, because nothing is obtained like a gift. Everything costs struggle and sacrifice.

Zodiacal Course, 1951

We must be aware that everything costs in life, and nothing is given to us for free. The one who wishes to develop these Jinn powers must have the patience of Saint Job, the courage of the tiger, the tenacity of the bull and the inexhaustible thirst for true divine wisdom.

The Yellow Book, 1959

Arcanum number 1 means that which initiates, that which begins, that which is sown, that which commences. Every beginning is difficult. One must work hard to sow in order to be able to reap. It gives aptitude for resolving problems. It confers power both to awaken and to dominate the passions in the physical world.

Tarot and Kabalah, 1978

> *One must work hard to sow in order to be able to reap.*
>
> Tarot and Kabalah, 1978

When the essence returns from vacations in the superior worlds of cosmic consciousness, it comes fortified and with greater enthusiasm. Then it struggles untiringly to attain its total liberation; however, every effort would be useless if it did not fulfill the pact of sexual magic contained in the sacrament of Baptism

Question: Master, can you tell us how the regions of the first Dantestic circle or of the Moon are, how one lives and what is done there?

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

We need effort to work in the Great Work, effort to transmute our creative energies, effort to live, struggle and tread the path of Integral Revolution, but we do not need effort to comprehend the Truth.

The Revolution of the Dialectic

In order to have the virtue of meekness, one has to eliminate the "I's" of anger that is a legion, and this is long and hard work. In order to have the virtue of chastity, you have to eliminate the "I's" of lust, and this is serious labor, more bitter than gall, which lasts a lifetime and even several lives. In order to have the virtue of tolerance, one has to eliminate the "I" of intolerance, and this is a costly, terrible work. The imitated virtues are fake stones, they are not real. Only true virtues are authentic, legitimate, true stones.

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

13 passages

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

Ordinary effort is not enough here: the latent possibilities, the awakening and the death of desire ask for super-efforts. Theory counts for less than the super-efforts actually made.

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

Fundamental Education, 1970

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

Fundamental Education, 1970

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

Fundamental Education, 1970

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

Esoteric Treatise of Hermetic Astrology, 1967

Some fell among the thorns of brothers and sisters who hurt each other with their thorns of slander and gossip, etc. So, the thorns sprang up with the seeds, and choked them. Fortunately, my labour as a sower was not in vain, since some seeds fell on good ground, and sprang up, and bore fruit, some a hundredfold, some sixtyfold, some thirtyfold. Many latent faculties exist within the Devamatri, Aditi or Cosmic Space, inside the Runic UR, within the

Microcosms, Machine-Man or better if we say Intellectual Animal, that could be developed through tremendous intimate super-efforts.

Runic Magic, *1969*

One comprehends how absurd arrogance and pride is when within the Inferior Molecular Region. We are nothing else but simple chrysalides, miserable slugs from the mud of the earth,, inside which the heavenly butterfly could be formed, based on tremendous Intimate super-efforts. But, there is not a law in order for this to be fulfilled. Those chrysalides could become lost, and this is what is most common.

Runic Magic, *1969*

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

Tarot and Kabalah, *1978*

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

Tarot and Kabalah, *1978*

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

Tarot and Kabalah, 1978

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

Tarot and Kabalah, 1978

In the Egyptian mysteries that body is known as Apopi, this is the Demon of Desire. That Demon is frightfully evil, and to think that every one has it, that the whole world is evil. To cease being so is only possible through the efforts and super-efforts of this Path. Only in this way will we cease to be demons.

Tarot and Kabalah, 1978

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

The Revolution of the Dialectic

But, when it comes to penetrating the occult part of the psychological moon, the hidden part, it requires a greater effort. That already belongs to the Initiation of Judas, it corresponds to the Passion for the Lord. No one could penetrate those areas, if he did not wield the spear in the Forge of the Cyclopes, that is, in the Ninth Sphere. Mysteries? Yes, very profound ones!

The Fifth Gospel · The False World of Appearances · *Third Chamber – Mexico City – 1976*

But if you observe all the excuses they give, you will realize that they have only one cause, one reason: to justify. Because, of course, Maithuna implies, in fact, a

terrible series of super-efforts, and the animal Ego does not like that kind of super-efforts, and much less when it comes to the terrain of pleasure. The animal Ego wants to continue enjoying lust, fornication. What does the Ego do then? It finds an excuse: "That this is very dangerous; that you should not enter this path."

The Fifth Gospel · Practical Solutions Against Collective Hypnotism · *Third Chamber – Mexico City – 1976*



14 passages

III Self-Realisation of man is never the product of something mechanical

Evolution and devolution are mechanical, and no mechanical law brings about the inner Self-realization. It comes from conscious work within oneself, which people avoid because they prefer what is comfortable.

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

Christmas Messages, *1952-66*

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

Christmas Messages, *1952-66*

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

Christmas Messages, *1952-66*

Supreme Christmas Message 1965-1966: "The Science of Music" nature are tremendous liars, jokesters, and deceivers. Because there has never been and there will never be a mechanical SelfRealisation. Intimate Self-Realisation is the

revolution of the consciousness, and the consciousness could never unconsciously revolutionize itself. The revolution of man is the revolution of his willpower, and so this could never be a mechanical, involuntary revolution. Intimate Self-Realisation is the result of supreme and voluntary self-efforts that are perfectly self-conscious. Intimate Self-Realisation demands tremendous individual super-efforts, and these are only possible through the revolution of the consciousness.

Christmas Messages, 1952-66

Only by making soul do we establish a permanent principle of consciousness within ourselves. He who has Soul lives consciously after death. The Soul may be created with the accumulation of the finest energies the organism produces and the crystallisation through supreme efforts, to make one self conscious in a total and definitive way.

The Book of the Dead, 1965

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

The Buddha's Necklace, 1967

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

Esoteric Treatise of Hermetic Astrology, 1967

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

Christmas Messages, 1952-66

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

Esoteric Treatise of Hermetic Astrology, 1967

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

The Solar Bodies, 1968

Only on the path (based on the tremendous Intimate Super-Efforts in ourselves and within ourselves) is the development of the all marvelous occult possibilities of the human being possible. The development of these possibilities has never been a Law. Undoubtedly, we can and must emphatically affirm that the Law for the Unhappy Intellectual Beast (before being swallowed up by the Mineral Kingdom) is that he has to miserably exist within the vicious circle of the Mechanical Laws of Nature.

The Solar Bodies, 1968

One must have a Centre of Gravity, a Permanent Centre of Conscious ness. We are no more than machines controlled by our "I's" (the ego is plural). We are in a disadvantageous position which means we need super-efforts, and need to kill

the “I”. That “I” is Mephistopheles; is the root of all our suffering and pain; it lives according to its own conditioning. We must reduce it to cosmic dust in order to have awakened consciousness, in order to be able to see the Path.

Tarot and Kabalah, 1978

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

My Return to Tibet, 1969

Therefore, to achieve a radical change, a definitive transformation is only possible based on tremendous self efforts.

My Return to Tibet, 1969

Why do we call the work of the transformation of impressions, the First Conscious Shock? Because the “shock” is something that we could not observe in a merely mechanical manner. This could never be done in a mechanical manner, one needs an auto-conscious effort. it is clear that when one begins to comprehend this work, one begins to cease being the mechanical man that serves the purposes of nature.

The Revolution of the Dialectic

9 passages

IV They have to create their own efforts

No one can do this work for another. Each person must make the personal effort of self-observation and self-remembering, and that effort is the first shock of consciousness.

Everyone believes that they are self-conscious, but in life it is very difficult to find someone who truly knows himself. People have totally mistaken concepts about themselves. Knowing oneself requires great and tremendous self-efforts. Only through self-knowledge do we truly arrive at consciousness.

Fundamental Education, 1970

During inner self-remembering, during the tremendous effort to be conscious of one's "I", one's attention is obviously divided. Here, we return once again to the division of attention. One part of our attention must be directed, although it seems scarcely logical, towards the effort, and the other part towards the ego, the pluralized I.

The Buddha's Necklace, 1967

The concrete and definite fact that the internal work begins with attention, which is concentrated in the full observation of oneself, is more than enough reason to demonstrate that this demands a very particular and personal effort from each one of us. Speaking frankly and bluntly, we emphatically affirm the following: no human being could do this work for us.

Treatise of Revolutionary Psychology, 1975

Whosoever works very seriously on himself, as any athlete of inner Self-Observation, exerts upon himself the effort to separate from his psyche the diverse undesirable elements which he carries within...

Treatise of Revolutionary Psychology, 1975

Therefore, what is most important is to never forget oneself.

The Fifth Gospel

If you now think about the significance of everything that you are taught here, by means of your own efforts, beginning with the observation of oneself, you will see that on the practical side of the esoteric work everything is intimately related with the transformation of impressions and with what naturally results from them.

The Revolution of the Dialectic

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

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

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

to the mind, capable of disintegrating the mistake that we have discovered, will be needed.

The Fifth Gospel · Clarifications About the Psychological Work

Therefore, what is most important is to never forget oneself. Would you be able to remain twenty-four hours a day without forgetting yourself? No, right? It seems difficult to you, and yet you must come to that. If I tell you that I, twenty-four hours a day, do not forget myself, it may seem exaggerated to you, right? It is that this already becomes instinctive in one. When it becomes a habit, it works on its own. In the beginning, great efforts are required not to forget oneself; it is obvious. In the beginning, a person cannot last more than about five minutes, and very good if he remains five, ten minutes remembering himself completely, without forgetting oneself a moment. Others may reach half an hour, others an hour.

The Fifth Gospel · The Binary Serpentine Power
Remembrance of Oneself

Now, when one reflects on oneself, one withdraws into oneself. When you ask yourself: "Why shouldn't I forget myself? Why should I do this exercise and not forget myself? Why? Who am I to forget myself?", such a reflection implies a greater effort that makes Hydrogen-12 pass exactly to the capital center of the brain for the first shock of Consciousness, of awakened Consciousness. Because to do the exercise of "not forgetting oneself" is to be alert from instant to instant; that should be normal. But when one makes deeper self-reflections: "Why shouldn't I forget myself? Why do I have to remember myself? Who am I to be remembering myself?", in that personal self-effort to know who I am and why I have to not forget myself, in that tremendous effort to know who am I, to have consciousness of myself, in that instant of decision through one's own effort, well it is clear, then Hydrogen-12 rises to a certain special center of the brain to produce the first shock of Consciousness.

The Fifth Gospel · The Binary Serpentine Power

Part Four — We must work without rest

19 PASSAGES

1 It is necessary to work very hard upon ourselves

The dissolution of the ego is described as hard, intense and serious work on oneself. Good intentions and an upright appearance do not replace it.

12. You will work incessantly for humanity.

IGNEOUS ROSE, 1954

19. Rather than using reasoning and destroying the mental body with the battle of antithesis, it is better to work intensely for the benefit of the human species.
20. When reasoning attacks you, then defeat it with the whip of willpower.

IGNEOUS ROSE, 1954

❦

We need with the utmost and unpostponable urgency to whiten the Devil, and this is only possible by fighting against ourselves; by dissolving that whole complex of psychic aggregates which form the "I", the myself, the self. Only by dying within ourselves can we whiten the brass and contemplate the Midnight Sun (the Father). This means to overcome temptations and to eliminate each and every one of the inhuman ele ments which we carry within (anger, avarice, lust, envy, pride, laziness, gluttony etc., etc., etc.). In the psychological gymnasium of human existence a trainer is always needed. The Divine Daemon mentioned so many times by Socrates, the very shadow of our individual Spirit, is the most extraordinary psyc ho logical trainer which each one of us carries within. He places temptation in our path with the purpose of training us, educating us.

TAROT AND KABALAH, 1978

❦

The Companions start feeling superior to the beast, to the animal Ego, when they put the banderillas; that is, they have become already, in the manner of Arjuna in the "Bhagavad Gita", the persecutors of the secret enemy. In the meanwhile the Master, dressed in the cape of his hierarchy, dominating Maya and gripping in his right hand the Flaming Sword of the Will, is like the god Krishna of that old poem, not the prosecutor, but the killer of the Ego, of the

beast, the horrifying bellowing monster that was observed in Camelot or Kamaloka by King Arthur, supreme chief of the illustrious Knights of the Round Table. The glittering Atlantean bullfighting is, therefore, a regal art, deeply meaningful since it shows us through its brilliant symbolism the hard work that is necessary to lead us to the dissolution of the Ego.

The Three Mountains, 1972

Those who take life in itself, such it is daily lived, have not comprehended the necessity of working upon themselves in order to achieve a “radical transformation”.

Treatise of Revolutionary Psychology, 1975

However, we could not change our way of reacting against the facts of practical life, if we do not work seriously upon ourselves.

Treatise of Revolutionary Psychology, 1975

Comprehension is attained through self-observation and intense work on oneself.

Treatise of Revolutionary Psychology, 1975

Many sincerely mistaken ones who truly want to self-realize exist in the most venerable schools of esoteric wisdom and of occultism; yet, they are not dedicated to the Numerous are these people who assume that through good intentions it is possible to attain sanctity. Obviously, as long as one does not work intensely on those “I" that we carry within our interior, they will continue to exist beneath the depth of our godly appearance and our upright conduct.

Treatise of Revolutionary Psychology, 1975

It is urgent to study Gnosis and to utilize the practical ideas, which we give in this book in order to work seriously on ourselves.

Treatise of Revolutionary Psychology, 1975

The whole of this work is performed based on conscious efforts and voluntary sufferings.

Pistis Sophia Unveiled, 1983

The consciousness can only be awoken by conscious work and upright efforts.
The Great Rebellion, 1975

The whole of this work is performed based on conscious efforts and voluntary sufferings. Those who have lost their sacred Vesture must search for it again.
Pistis Sophia Unveiled, 1983

In regards to Yesod, it is very well depicted, very well ornamented, so as to indicate us that it is necessary to work very hard upon ourselves.
The Mayan Mysteries, 1977

The problems of thesis and antithesis are resolved with the synthesis, which is the wise management of the positive and negative forces. The Cross of Saint Andrew explains the work to be performed in the ninth sphere with the sulfur and the mercury: the hard struggle in order to attain the elimination of all the psychological aggregates based on conscious works and voluntary sufferings.
The Mayan Mysteries, 1977

I have already told you that we have more inner senses than external senses, and that we must begin by using, developing that sense of self-observation. As we use it, other inner senses will also develop, that is obvious. So, my dear brothers, we need to work intensely upon ourselves. Does any other brother want to ask something else?
The Fifth Gospel · The Objective Knowledge of the Essence · *Lecture given to Gnostic students – 1976*

So, in reality and in truth, you have to work on yourself to be able to organize the seven minds. Only he who has worked very hard on himself knows what it is to tear the seventh seal and receive the Baptism of Fire.

The Fifth Gospel ·The Seven Minds and the Seven Truths ·*Third Chamber – Mexico City – July 13, 1977*

You must devote yourselves to working intensely on yourselves, you must comprehend the process of lust, which is the worst enemy of the elimination of the Ego, the worst enemy of dissolution. Who does not have it? Who has not had it? However, one has to reduce it to ashes.

The Fifth Gospel ·Work Taste and Life Taste ·*Third Chamber – Mexico City – 1976*

Enlightenment is explained with Dharmadhatu, that is, with universal dharma, with the reward for our good deeds. No one could enjoy Enlightenment if he does not possess the Bodhicitta, and no one could have the Bodhicitta if he has not worked hard on himself, if he has not disintegrated the psychic aggregates.

The Fifth Gospel ·The Need to Crystallize the Soul ·*Second Chamber – Mexico City – January 1977*

Now, eliminating the psychic aggregates of pride, vanity, conceit, jealousy, anger, self-love, selfishness, implies hard work, as these aggregates, obviously, enjoy a certain level of self-independence.

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

The time has come for us to be concerned about awakening. When we awaken, we will be able to perfectly perceive that which is the truth, that which is not of time, that which is beyond body, affections and mind. When one experiences

what is real, he also experiences an element that transforms radically. We need to experience that element for the purpose of working intensely upon ourselves.

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

17 PASSAGES

11 We need to die from moment to moment

Dying from moment to moment is taught as the steady, unbroken form of the work on the ego. The path of the right belongs to those who resolve to do it.

We need the death of our 'I'. We need to die from moment to moment, here and now, not only in this physical world but in all of the planes of the Cosmic Mind. We need to be merciless with ourselves in order to dissect the 'I' with the tremendous scalpel of self-criticism.

CHRISTMAS MESSAGES, *1952-66*

We need to die from moment to moment, as the defects are being annihilated; the 'I' dies from moment to moment.

CHRISTMAS MESSAGES, *1952-66*

The first thing one needs is to awaken, so as to comprehend one's own misery, nothingness and pain. The "I" then begins to die from moment to moment.

FUNDAMENTAL EDUCATION, *1970*

The path of the right is the path of those who resolve to die from moment to moment, of those who dissolve the "I". That of the left is the black path, the path of those who instead of dying from moment to moment, instead of dissolving the "I", fortify it within the lunar bodies. Those who tread the path of the left, become Marut or Turam, in other words, Hanasmussians.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, *1967*

Those who want to attain the Final Liberation, should die from moment to moment. It is only by dying in oneself that we become Perfect Angels.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, *1967*

To deny the self signifies to dissolve the 'I', to die from moment to moment, to reduce the 'Myself to dust from instant to instant.

Runic Magic, *1969*

Truly, if someone wants to Self-awaken, then he has to have the resolution of dying from moment to moment. Let him practice deep meditation, let him be liberated from his mind, let him practice the Runes such as we have taught them in this book.

Runic Magic, *1969*

We need to die from moment to moment if we truly want to individual ise ourselves. The pluralised "I" excludes all individuality. In no way is it possible to have individuality where multiple entities (I's) exist which argue amongst themselves and give rise to various psychological com mitments within us.

Tarot and Kabalah, *1978*

The path of the right is the path of those who resolve to die from moment to moment, of those who dissolve the "I".

Esoteric Treatise of Hermetic Astrology, *1967*

The sinner Adam reverently prostrated himself before that which has no name and understood the necessity of dying from moment to moment.

My Return to Tibet, *1969*

Ah…! If those wretched mortals would comprehend the necessity of becoming integral, unitotal, complete… If indeed they would resolve to die from moment

to moment… then… indeed! They would radically cease to exist in order to definitively BE.

My Return to Tibet, 1969

How beautiful it is to die from moment to moment…! What is new arrives only with death…! The secret Buddha becomes our best friend only after the death of Seth (the ego)…

My Return to Tibet, 1969

Gnostics…! It is indispensable for you to dissolve the ego. To die from moment to moment is urgent. What is new arrives only with death…!

My Return to Tibet, 1969

The doctrine of Buddhist annihilation is fundamental. We need to die from moment to moment. Only death brings forth what is new....

The Secret Doctrine of Anahuac, 1974

To continue means to postpone our errors and pain. Therefore, what we must do is to die from instant to instant in order for us not to continue. It is better 'To Be' than to continue. The 'I' is the origin of the error and of its consequence, which is pain. Thus, as long as the 'I' exists, pain and error will continue to exist.

Dissolving the I, 1964

As we die from instant to instant, harmony among men slowly develops. As we die from instant to instant, the sense of cooperation keeps on totally replacing the sense of competition. As we die from moment to moment, good will replaces ill-will little by little.

The Revolution of the Dialectic

Thus, the authentic, true, real mystical experience only comes when we objectify the Consciousness, when we are awake. The Gnostic brothers should reflect profoundly on all this; study our book The Mystery of the Golden Blossom; concern oneself about dying from moment to moment. Only in this way will they be able to really succeed in objectifying the Consciousness. That is all!

The Fifth Gospel · The Intimate Need to Not Project · *Excursion – Alameda Park, Mexico City*

Dying like this, from moment to moment, my dear brothers, the day will come when only the divine, the Being, that which is real, will dwell in the depth of each one of us.

The Fifth Gospel · Animic Involution or Intimate Revolution · *Third Chamber – Mexico City – April 1973*



5 PASSAGES · 1 PRACTICE

III This is how we die from moment to moment

This group gives the method behind that death: each defect comprehended in all the levels of the mind and then eliminated by the Divine Mother. His own years of this task are given in the same words.

To intellectually comprehend the discovered defect is not enough. It is necessary to submerge ourselves into profound internal meditation in order to comprehend the defect in other levels of our mind. The mind has many levels and profundities. If we have not comprehended a defect in all the levels of the mind then we have done nothing, because the defect continues existing as a tempting demon in the bottom of our own subconsciousness. When a defect is integrally comprehended in all the levels of the mind, then it is disintegrated along with the small 'I' that characterises it. Thus, the defect is reduced to cosmic dust in the suprasensible worlds. This is how we die from moment to moment. This is how we establish a permanent centre of consciousness, a permanent centre of gravity within ourselves.

Christmas Messages, *1952-66*

Each hidden defect smells nasty within the filthy grave of the subconscious, but by seeing it, it ends up being easy to burn it and reduce it to ashes. In this way, we are dying from moment to moment. It is necessary to take out from the sepulcher of the memory, all of the subconscious rottenness.

Christmas Messages, *1952-66*
Subconscious, The "I" Is Memory

In this way, we are dying from moment to moment.

Christmas Messages, *1952-66*

Only by comprehending each defect separately, only by studying it, by directly observing it, not only in the intellectual realm, but also in all the subconscious levels of the mind, each defect keeps disappearing, we keep dying from moment to moment. Only in this way will we achieve the disintegration of the "I".

Fundamental Education, 1970

She, the one whose veil no mortal has lifted, will then eliminate what is undesirable, what is abominable; thus, you will die from moment to moment... this..

Parsifal Unveiled, 1970

A PRACTICE

In these moments of happiness, plead with all the force of your Soul, implore your Divine Mother Kundalini to eliminate the Ego-Devil from your interior. I am referring to the psychological defect which through profound meditation you have understood in all levels of the mind. By this means we die from moment to moment. Only with Death comes the knew.

The Mystery of the Golden Blossom, 1971

IV Incessant daily work on ourselves, from instant to instant

The work is called incessant, continuous and untiring: the struggle against the dragon, the transmutations, the work on every defect for years with method. Ecstasy alone does not dissolve the I.

Sexual magic, daily vocalization and incessant purification take us towards the summits of the High Initiation.

The Revolution of Beelzebub, 1950

It is also necessary to clarify that after the ecstasy, and in spite of having received a tremendous amount of energy, the 'I' is not dissolved, as many students of occultism mistakenly believe. The dissolution of the 'I' is only possible through profound comprehension and through incessant daily work on ourselves, from instant to instant. We explain all of this in order not to confuse the Gnostic meditation with the tenebrous practices of Subub, and many other schools of black magic.

Christmas Messages, 1952-66

We dissolve the "I" only through incessant transmutations. This is how evolution ends.

Endocrinology & Criminology, 1957

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

in a direct way that element which radically transforms, that element which is the Truth.

Runic Magic, *1969*

It is obvious that based on incessant sexual transmutations, we can perform the condensation of the hydrogen of sex into the splendid and marvelous form of the Astral Solar Body.

Runic Magic, *1969*

Each of us should transform himself then into a Michael, incessantly fighting against the dragon and his fatal hosts.

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

However, developing the strength of the beast, the sinister power of the mental ego, the only thing that ones obtains is to become more tenebrous, leftist and abysmal each day. I tell my friends, I tell my brothers in the Gnostic Movement, to reduce to ashes their mental ego, to struggle untiringly to free themselves of the mind; in this manner they will attain bliss.

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

Each of us should transform himself then into a Michael, incessantly fighting against the dragon and his fatal hosts.

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

This work goes against daily life. It deals with something very different from that of daily life and something that we must, nonetheless, practice from moment to moment. I am referring to the revolution of the Consciousness.

Treatise of Revolutionary Psychology, 1975

He unfolds into Her. He commands, directs, instructs. She eliminates the undesirable elements which we carry in our interior with the condition that we continuously work on ourselves.

Treatise of Revolutionary Psychology, 1975

Before knowing and eliminating the PCPT, we should work intensely in a general manner in relation to all the defects since the PCPT has very profound roots which come from past existences. In order to know it, it is necessary to have worked in an untiring manner and with a Methodology of Work, for at least five years.

The Revolution of the Dialectic

Let us start with immediate, direct psychological self-observation; let us start by living in a state of alert perception, alert novelty, to keep discovering our defects here and now. Let us work from moment to moment and thus we will keep dissolving the Ego completely. One day, when we are awake, we can remember our innumerable births. That is all.

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

A PRACTICE

Let us suppose that a person X has a morbid dream; as a consequence, a nocturnal emission comes. What should we do? Well, at the precise instant of waking up, one will have to work intensely on that "I" which produced the emission. One has to appeal to Devi Kundalini-Shakti for her to disintegrate it; and one will have to continue for a tough period of time to work on that "I" until at last it pulverizes.

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

The Divine Mother may at that time act by decapitating that “I”, but with that the totality of the work is not done. The Divine Mother will not instantly disintegrate everything. It is necessary, first of all, to know how to be patient. In continuous works, over time, one will accomplish to make this “I” disintegrate slowly, lose volume, lose size.

The Fifth Gospel · The Rescue of our Inner Light

Missionaries must work assiduously on themselves, destroying the Ego, reducing it to ashes, turning it to cosmic dust.

The Fifth Gospel · Transcendental Exhortation Addressed to the Missionaries



17 PASSAGES

V We need to live in a state of constant vigilance

Self-observation and self-remembering must be kept from moment to moment in practical life. One instant of forgetfulness is enough to fall back into dreaming, and the sense of self-observation grows only with continued use.

The one who wants to awaken consciousness should practice Inner Self-Remembering from moment to moment. This exercise of being in Self-Remembering from moment to moment, is in fact an intensive work.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

A moment, an instant, of forgetfulness is enough to begin dreaming beautifully.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

Anger produces pain; if we put an end to anger, we sacrifice the pain, we destroy it. It is necessary to observe ourselves from moment to moment; the pluralized "I" works in each of the five centers of the machine. Sometimes it is an "I" of the Emotional Center which is the one that reacts angrily, or is jealous, or envious; sometimes the prejudices and calumnies of the Intellectual Center violently attack with all their fury; other times, the erroneous perverse habits lead us to failure, etc., etc., etc.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

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.

Tarot and Kabalah, 1978

Undoubtedly we need to study ourselves, to observe ourselves from moment to moment, if we really want to discover our own psychological defects; since as we have said in relating with our fellowmen, the hidden defects spontaneously, naturally flower.

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

As we persevere in self-observation, the sense of intimate self-observation will progressively develop.

Treatise of Revolutionary Psychology, 1975

It is urgent to observe ourselves from moment to moment with the purpose of clearly knowing the foundations we depend upon.

Treatise of Revolutionary Psychology, 1975

The sense of intimate self-observation is atrophied in every human being. Yet, such a sense will develop in a progressive manner by working seriously, by observing oneself from moment to moment.

Treatise of Revolutionary Psychology, 1975

Yet, such a sense will develop in a progressive manner by working seriously, by observing oneself from moment to moment.

Treatise of Revolutionary Psychology, 1975

Scenes of anger, of jealousy, etc, are useful in the field of practical life when we are in constant psychological auto-observation.

The Great Rebellion, 1975

One has to make of daily life a continuous meditation. Meditation is not only that action of quieting the mind when we are at home or in the sanctuary; but it can also encompass the thread of daily living so that life immediately becomes a constant meditation. The mind in itself is the Ego. But it is urgent to destroy the ego in order for the mental substance to remain with which the mental body can be fabricated. The mental body can be fabricated but one will still have the mind. What is important is to liberate oneself from the mind, become free of it. Being free of it to learn to function in the world of pure spirit without mind. To learn to live in that current of sound that is beyond the mind and is not time.

The Revolution of the Dialectic

Knowing oneself is fundamental. Everyone thinks they know themselves but actually they do not know themselves. Therefore, it is necessary to reach full knowledge of oneself. This requires constant self-observation. We need to see ourselves just as we are. Unfortunately, people easily admit that they have a physical body, but it is difficult for them to comprehend their own psychology, to accept it in a crude and real way. They accept they have the physical body because they can see it, touch it, feel it. But psychology is a little distinct, a little different. Certainly, as they cannot see their own psyche, they cannot touch it, feel it; for them it is something vague that they do not understand.

The Fifth Gospel · The Objective Knowledge of the Essence · *Lecture given to Gnostic students – 1976*

Reflecting a little on the various circumstances of life, it is well worth our while to seriously comprehend the basis on which we rest. One person rests on his status, another on money, etc. The most curious thing, whether we are wealthy or beggars, is that we need everyone and we depend on each other, even if we are overinflated with pride. Within all this, we think we are very strong but we

are frightfully weak. It is urgent to self-observe from moment to moment with the purpose of clearly knowing the foundations on which we rest. When one discovers what bothers one most at a given moment, then he discovers the basis on which he rests psychologically.

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

The sense of intimate self-observation is atrophied in every human being. By self-observing oneself from moment to moment, this sense will develop progressively. As the sense of self-observation continues its development by means of continuous usage, we will become more and more capable of directly perceiving those "I's" about which we never had any data related to their existence, and we will discover that each of them has unmistakable psychological characteristics, through which we apprehend, we intuitively capture their intimate nature.

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

Practical life is the psychological gymnasium where we can self-discover. In the relation with our fellow men, whether it is at home, on the street, in the school, in the temple, in the factory or in the office, etc., if we are in constant self-observation, we will discover ourselves. I know that in every circumstance of life, the psychological defects that we carry hidden there, deep within ourselves, come to the surface. If one does not self-observe them, one cannot self-discover them either. But if one is under constant psychological observation, from moment to moment, then these defects can be discovered. They surface in such a natural, spontaneous way, that it really is not difficult to discover them if we are in the state of alert-perception, alert-novelty.

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

Then, what? How to proceed? Self-observing psychologically incessantly; and before censuring others, censure oneself; and before being violent with others,

self-explore to know one's own violence, one's intimate violence, which he carries even if he rejects it, even if he thinks he does not carry it.

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

Master: The sense of psychological self-observation develops as one uses it. Obviously, we need to use it because the organ that is not used, atrophies. As one self-observes carefully, the wonderful sense of psychological self-observation comes into activity, but one has to be in constant mystical watch: observing his own mistakes, being on the hunt for his own psychological defects.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

In any case, we must walk on the path of the aristocracy of intelligence and of the nobility of the spirit. As we move forward on such a difficult path of self-knowledge and self-observation of ourselves from moment to moment, we will also learn to feel correctly, we will learn to know the authentic feeling of the superlative Consciousness of the Being.

The Fifth Gospel · Gnostic Psychology of False Feelings · *Third Chamber – Mexico City – May 4. 1977*

7 PASSAGES · 2 PRACTICES

VI A continuity of purpose, tenacity, firmness, constancy and insistence

Continuity of purpose is presented as the condition for any transformation. Many persevere for a time, tire and abandon the work, and the cause is traced to the lack of a permanent centre of gravity.

A PRACTICE

4th Rule.- To try remembering and recalling the "Sensation of Contemplation" from moment to moment during the common and current course of daily life.

RUNIC MAGIC, *1969*

A PRACTICE

6th Rule. - A continuity of purpose, tenacity, firmness, constancy and insistence must exist in the technique of Meditation.

RUNIC MAGIC, *1969*

Meng Shan went to Chiang Ning in the month of August, and filled with faith he entered the priesthood. He remained one year in that monastery, afterwards he initiated a voyage in which he was cooking his own food, and washing his own clothes, etc. He then comprehended that the duty of meditation must be tenacious, resistant, strong, firm, constant, without ever getting tired of it.

RUNIC MAGIC, *1969*

When one truly perseveres, one smashes the "I's", destroys them and liberates the Consciousness, making it refulgent, making it awaken.

THE FIFTH GOSPEL

It is therefore important to self-explore through self-observation. Naturally the purpose of working on oneself is needed if one wants a profound inner radical change, but such purpose could not come out of thin air. Unquestionably, that purpose to work could only originate from self-observation, which gives us in turn self-knowledge. When one discovers, by means of self-observation, the existence of this or that undesirable element, one feels in oneself the need for a purpose, of course it is so. The purpose of eradicating that element from one's nature arises in one, and if he perseveres in the purpose, well at last, he triumphs.

The Fifth Gospel · Clarifications About the Psychological Work

❦

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

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

❦

It is difficult for someone to maintain himself in continuous self-observation, day and night, constantly; it is difficult to find someone like that. When one truly perseveres, one smashes the "I's", destroys them and liberates the Consciousness, making it refulgent, making it awaken. It is necessary to change, my dear brothers, change is urgent, and this is not possible if the false personality continues to exist in us.

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

❦

Master: Well, while a permanent center of Consciousness has not been established within us, there is no continuity of purposes. We lack continuity of

purposes. But when a magnetic center has been established in the depth of the Essence, then there is continuity of purposes. Normally, the magnetic center of our own existence is located in the false personality. This is why we give so much importance to what does not have importance. We need, in fact, to transfer the magnetic center that we have in the false personality; we need to place it in the Essence, in the Consciousness. If we truly persevere in this work, working upon ourselves, we achieve it.

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

Part Five – Daily practice is needed, year after year, with intensity

12 PASSAGES · 4 PRACTICES

1 It is important to practice daily, without missing even one day

Vocalization and the exercises are to be done every day, without missing one, and for the whole of life. An hour of daily practice is set above the reading of many books.

The vowels 'M' and 'S' efficiently help in the development of all of the occult powers. Therefore, one hour of daily vocalization is more worthy than reading a million books of oriental theosophy.

The Revolution of Beelzebub, 1950

A PRACTICE

It is evident and positive that those faculties do not develop instantly. But, the Bird of Minerva will awaken them! If one continues with the practice daily, that Bird, that Sacred Quetzal, will develop the ordered and desired chakra, in an absolute manner. The important thing is to persevere, to not get tired, and to practice daily with fervent intensity.

Logos, Mantram, Theurgy, 1959

Doctor Krumm Heller said that one hour of daily vocalizing was enough. One should vocalize during his entire life, to keep the Chakras in intense activity !

Logos, Mantram, Theurgy, 1959

Those who want to awaken their Kundalini must persevere in Pranayama daily throughout their entire life. The room for the practice of Pranayama must not be humid, poorly ventilated, or unclean. The room should be pure, clean and neat. You can also practice Pranayama in the countryside, on a mountain, at the seashore, etc.

The Yellow Book, 1959

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 (1968), ch. 25, and Tarot and Kabbalah (1978), Arcanum 11.

In the sacred India of the Vedas, yogis practice internal meditation four times a day. Yet, in our occidental world, due to the preoccupation of our daily lives and the hard battle for existence, if we can only practice meditation once a day, then this is sufficient. It is important to practice daily, without missing even one day. With incessant, continuous and tenacious repetition, we will eventually put our chakras into rotation. Thus, after some time, the first clairvoyant and clairaudient perceptions will begin.

The Yellow Book, 1959

Clearly, daily practice of the Maithuna will accustom the human being to restraining himself in the sexual act in order to avoid spilling the semen. As he becomes accustomed to the super effort this requires, he will, when performing the act in dreams, restrain himself, from instinct, in order to avoid ejaculation; no pollution occurs.

The Buddha's Necklace, 1967

It is necessary to practice intensely, daily, in order to magnetize the blood in the femoral arteries.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

It is necessary to practice intensely, daily, in order to magnetize the blood in the femoral arteries. This is how one acquires the power to study in the memory of nature.

Esoteric Treatise of Hermetic Astrology, 1967

It is clear, certain and evident that such a formula helps when one has continuity of purpose. Thus, daily practice is needed, year after year, with intensity.

Runic Magic, 1969

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

Tarot and Kabalah, 1978

A PRACTICE

The sixth sense can be awakened with the following procedure: Sit yourself in front of a table, then fixedly look at the water which is contained in a glass for a period often minutes every day. Finally, in time, with this daily practice, the clairvoyance will awaken. The vowel 'I' (pronounced like the vowel sound found in the word "bee"), when vocalized daily for one hour, produces the same results. Hence, the clairvoyance wilt awaken and the internal bodies will be seen and their anatomy can be studied.

Occult Medicine and Practical Magic, 1978

The Gnostic Medic will have to practice internal meditation daily. We achieve the awakening of the consciousness and the actualization of all our occult powers with the technique of Meditation, sexual magic and the power of the verb. One hour of daily vocalization is more worthy than reading a thousand

books of oriental theosophy. True vocalization is intimately related with the technique of meditation.

Occult Medicine and Practical Magic, 1978

A PRACTICE

One hour daily of vocalization during our entire life makes us Magicians. One can vocalize with the larynx, with the mind, with the heart, by meditating in the forces of these five vowels, such as we taught in the former pages.

Occult Medicine and Practical Magic, 1978

10 PASSAGES · 4 PRACTICES

11 Daily meditation is the bread of the wise

Meditation is called the daily bread of the student. Practised daily and assiduously, it transforms him and in time opens inner perception.

1. Those who cannot come out in the Astral body owe it to having lost the faculty and then they have to reconquer this faculty through daily Meditation.

MANUAL OF PRACTICAL MAGIC, 1954

We must love the woman intensely, and feed daily on the bread of meditation.

CHRIST CONSCIOUSNESS, 1952

Daily meditation is the bread of the wise, it is impossible to reach the Buddha's interior illumination without it.

MY RETURN TO TIBET, 1969

A PRACTICE

The disciple stands still, contemplating a star from heaven, while holding a reed in his hand. Then, he strives to perceive the place which his teacher wishes. After a certain time of daily practice, there will truly be no place on earth, as remote as it might be, that the student will not see from the Sierra Nevada of Santa Marta.

OCCULT MEDICINE AND PRACTICAL MAGIC, 1978

A PRACTICE

The disciple must render himself daily to the practice of profound meditation. The theme of birth and death of plants is very simple as an exercise for interior meditation. The disciple must sit or lie down comfortably and stare for some moments at a plant, which he must already have for this exercise. He then closes his eyes and while preserving the image of the plant in his mind, he becomes somnolent. Once he is sleepy (somnolent), then he has to meditate on the growth of the plant, from the time when it was a little, tiny stalk, until reaching its present state.

Occult Medicine and Practical Magic, 1978

The daily practice of meditation radically transforms us.

The Revolution of the Dialectic

A PRACTICE

The elemental of that plant will be seen and heard after some time of daily practice. Then, the elemental will teach his secret formulae related with the sicknesses which he knows how to cure, and the elemental will place himself at the student's service for the execution of the works in which such an elemental is an expert.

Occult Medicine and Practical Magic, 1978

The daily practice of meditation radically transforms us. People who do not work on the annihilation of the 'I' live like butterflies going from school to school and do not find their permanent center of gravity, they die as failures without having attained the inner Self-Realization of the Being.

The Revolution of the Dialectic

The interesting thing is to work daily until there is not even one, not even a single defect. If one succeeds, he will remain awake. And the one who remains awake can change the body at will. I, for example, can leave this body and enter another body at will. Why? Because, simply, my Consciousness woke up. I worked very hard in ancient eternities in order to achieve the awakening of the Consciousness. And that is a huge advantage: to walk awake, to know where one comes from, to know where one is going, what exists before birth, what is beyond death.

The Fifth Gospel ·Chaotic Consciousness and Intelligent Consciousness ·*Public Lecture – Torreón, Coahuila, Mexico*

More meditation, please, more meditation is what you need! In the Third Chamber, in the Lumisial, group meditation can be done, and it is recommended to do it so that everyone receives strength. And at home, you have to work daily, daily at home, my dear brothers, work and work and work. Remember that meditation is the bread of the wise, our daily bread; we must practice it with intensity. Have you comprehended me?

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

A PRACTICE

It is an in-depth meditation on the process of birth and death of all things. This exercise, practiced in an assiduous way, daily, it is clear that in the long term it will give us the profound inner perception of that which we could call the Astral World.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

13 passages · 5 practices

III Tenacity and patience are the foundation of all progress

In the practices of astral projection and the Jinn state, persistence is part of the instruction itself. Some succeed at once and others take months or years, and the tenacious succeed in the end.

A practice

Already out of his room, the student will take a little hop with the intention of floating in space and if he floats, he will then be able to transport himself to the Gnostic Church in a few seconds. But if he does not float, the disciple should once again get into bed and repeat the experiment. Some succeed immediately, others take months and even years to learn. But the "tenacious" succeeds in the end.

Zodiacal Course, 1951

Our Gnostic Summum Supremum Sanctuarium of the Sierra Nevada of Santa Marta in Colombia is entering the Jinas State. Wherever there is a temple, mountain, or anything enchanted (in the Jinas State), the forces of Har-po-crat-ist are in intense activity there. Gnostic students should in no way become tired. Some succeed immediately, others take months and even years to achieve success in the Jinas States. Tenacity and patience are the foundation of all progress. With these exercises of Har-po-crat-ist, disciples accumulate that marvelous force of Har-po-crat-ist in their bodies. Later they will be able to use these marvelous energies to place their bodies in the Jinas State. With these forces, marvels are accomplished.

The Greater Mysteries, 1956

A practice

Then make a supreme effort of will and get up from your bed. I, Samael Aun Wear, will take you to the Gnostic Church.

The Greater Mysteries, 1956

A PRACTICE

Take an egg of a hen and make a small hole on its more pointed end. Using a pointed instrument, extract the yolk and the albumen; before that, the egg should be warmed up in water. The eggshell contains the forces of the God Harpocrates, which are a variant of the Christic energies. The student will place the cortex or shell on his pillow or near the bed. He will then lull himself to sleep while invoking the God Harpocrates. Just a little bit of sleep and very much faith is what is needed. He should fall asleep while praying with much faith the prayer of the God Harpocrates in this manner: "I believe in God, I believe in Christ, and I believe in Har-po-crat-ist, take me with my physical body to the Gnostic Church." He will pray this prayer many consecutive times, and then, lulled to sleep like a somnambulist, he will rise from the bed, will take the egg and will then walk, while saying: "Har-po-crat-ist help me because I am coming with my body." Before exiting the house, he will jump as far as he can and he will mark the exact spot where he falls when he jumps. On the following night, he repeats the experiment at the same place, trying to exceed the previous marked spot. Drowsiness should be preserved like a treasure; the power lies in drowsiness and very intense faith. One will mark the new advances daily. One has to persevere in this manner for days, months or years until succeeding. The progressive increase of the distance jumped is an evident sign of a great progress. This demonstrates that one is entering the Jinas state, little by little. Later, the disciple will get to jump three, four or more meters. Tenacity is very important; it is only in this manner that one triumphs. Finally, the disciple manages to really sustain himself in space, beyond the normal limit; his body is therefore in the Jinas state. People will not be able to see him; he will have become invisible. In that state, the body has become submerged within the internal worlds. It then remains subject to the laws of the suprasensible worlds, Levitation, Elasticity, Plasticity, Porosity, etc., without

losing its physiological characteristics. This is a modification of somnambulism; a voluntary and conscious somnambulism.

The Greater Mysteries, 1956

In India, by practicing a "samyasi" over their physical bodies, the yogis enter the Jinas state. The "samyasi" consists of simultaneous, instantaneous concentration, meditation and ecstasy. We enter the Jinas state with the exercise of Harpocrates. When the yogi practices his samyasi, he flies, walks upon the water, traverses fire without getting burned, and enters the rocks and caverns of the earth. The one who reaches these heights of meditation is already a Samyasin of the mind. In the West, we use Western yoga of which the exercise of Harpocrates is part of. The conditions to accomplish it are: Faith, Tenacity and Silence. The one who goes around telling others about his victories, loses his powers and becomes a scoundrel. That type of imbecile chatterboxes should be expelled from the Gnostic Movement. In flesh and blood (Jinas), we can visit Tibet and converse with the Masters and with Jesus Christ. Mrs. Neel, in her book, "Magic and Mystery in Tibet," tells us about Tibetan Lamas who travel great distances in a somnambulistic state without becoming tired. Let us imitate these ascetics; we are totally practical; we do not like to waste time in intellectual vagueness. This is how we Gnostics speak, bravely.

The Greater Mysteries, 1956

The devouts must be patient with these practices of "JINN". To persevere days, months and years is necessary, until educing, developing and totally strengthening the eight great mystical powers.

The Aquarian Message, 1960

Tenacity is very important; it is only in this manner that one triumphs.

The Greater Mysteries, 1956

The reader, who has closely followed the entire course of our investigations, will comprehend that Spiritualism, with its mediums or Necromancy, with its laboratories, would not have served us to carry out these transcendental Invocations of High Theurgy. Unfortunately, there are many students who would like to see, hear, touch and feel these things but their complementary faculties are damaged. Many are the people who would like to consciously "leave" in the astral body, and suffer the unutterable because they do not achieve it. The clue, which we gave in our First Chapter, with the Mantram "FARAON", is formidable. The important thing is to never give up: to persevere, not to become tired, until one succeeds. During the normal hours of sleep, every human body is outside the physical body. The Inner being intervenes in the internal worlds, to make us comprehend integrally all the processes of daily life, for example: business that we carried out during the day, words that we uttered, emotions we experienced, etc. Unfortunately, we live in an unconscious manner daily. We do not comprehend the triple reach (physical, psychic and spiritual), of each of our actions, of each of our words, of each one of our daily sentiments. Then the Inner Being intervenes during sleep to make us see in a symbolic form, the triple reach of all the events that we realize during our daily lives. Therefore, human souls move, during sleep, in that symbolism. Those symbols are the so-called DREAMS. If we lived completely conscious of each action of our daily lives, if we comprehended the triple reach of each act of our daily lives, if before going to sleep we were to do a retrospective exercise to make total and absolute "conscious conscience", of a determined defect, then that defect disintegrates. We remain free of it! The important thing is, therefore, that the dreamer awakens in the Internal Worlds during nor mal sleep, during nocturnal sleep, without "mediumisms", without "hypnotisms", etc.

Esoteric Treatise of Theurgy, *1959*

A PRACTICE

During sleep all of us move within the astral body, yet unconsciously; this happens so that the ethereal body can have the opportunity to repair the weakened physical body. However, you must learn how to consciously travel within the astral body at will and as frequently as you wish. We will submit you to the ordeals within the astral plane so that we can get to know your qualities and defects. Nevertheless, if in spite of all the exercises that we have given you, you cannot travel within your astral body at will, then we recommend that you practice internal meditation tenaciously. This is how you will recuperate the natural power of controlling your astral body, a power that you have lost for now.

Christic Aztec Magic, 1973

21. Therefore, to float in the air with the physical body can be done by anyone. What is important is to have faith, tenacity and very much patience.

The Mysteries of Fire, 1955

If while performing this effort the neophyte fails in the beginning, he must not dismay. In the end, with much patience and efforts, he will learn.

My Return to Tibet, 1969

In the beginning, the student will only transport himself in his astral body. Later on the student will transport himself with his body in Jinn State. This is a matter of much practice and tenacity.

Occult Medicine and Practical Magic, 1978

Then, he will leave his room and will direct himself in flesh and bones towards the house of his sick patients in order to medicate them. This is a type of

voluntary somnambulism, a modification of somnambulism. What is needed is a lot of faith and tenacity until achieving success.

Occult Medicine and Practical Magic, 1978

a practice

If the student continues practicing, he will note that his jump gets longer and longer. The day will come in which he takes a jump that is beyond what is normal. This will make gladden the student very much, because it will indicate to him that his body is already penetrating into hyperspace. Constancy, patience, will and tenacity—at last these shall grant the student success. One day the student will be able to definitively remain in hyperspace. He has penetrated with his body into the internal worlds, he finds himself in the Jinn State. He shall then be able to transport himself to any place on Earth in a few seconds. He will be an investigator of the superior worlds.

Esoteric Course of Kabbalah

14 passages · 8 practices

IV Perseverance is what is needed

Each of these exercises, from the mantram to the retrospective exercise and the work of imagination, ends on the same instruction to persist. Results come after time, effort and repetition, not after one session.

It had occurred to Juan at that instant to ask himself that question, because he formulated that question to himself at every moment during his daily life. The result: That practice had recorded itself in his Sub-conscious totally; and now, his Subconscious automatically impelled him to repeat it in his dream, precisely when he was out of the Physical Body. It resulted in Astral consciousness.

Logos, Mantram, Theurgy, 1959

Later, he returned happily to his Physical Body, He introduced himself through the pineal gland, which is the window of Brahma, to the seat of the Soul as Descartes says. Rest assured that with the Clue here revealed, innumerable, are the disciples who have managed to awaken consciousness in the Internal Worlds. The important thing is to practice it constantly, during the vigil state, so that it may be recorded in the Subconscious and acts automatically during sleep.

Logos, Mantram, Theurgy, 1959

A PRACTICE

This is only possible during the act of going to sleep. Every human being comes in contact with the Subconscious during sleep. Therefore, during those moments of falling asleep, the disciple will combine that Retrospective Exercise with sleep. He will make great efforts to remember, we repeat, all the incidents of his life until he arrives at the time when he was seven years old, always in a regressive manner. He will review year by year, from the seventh to the first year, and then back to the instant he was born. You can be completely sure that all memories will return little by little, after arduous efforts and numerous and indefatigable retrospective exercises, night after night.

Logos, Mantram, Theurgy, 1959

A PRACTICE

But, with the liturgic ritual that we have taught herein, those spots can also be healed until one makes them disappear. Nevertheless, we must warn that a single healing session is not enough to be successful. All illness caused by bewitchments is healed in exactly six months of daily and constant, tenacious and relentless work.

Logos, Mantram, Theurgy, 1959

If the yogi persists with internal meditation, if he is consistent, tenacious and infinitely patient, after a certain amount of time, the first clairvoyant perceptions will appear.

The Yellow Book, 1959

A PRACTICE

The devotee should concentrate on his heart, imagining there thunder and lightning, fast moving clouds that are lost in the twilight, blown by strong hurricanes. The Gnostic should imagine many eagles flying in that infinite space which is within, very deep within his heart. Imagine the profound forests of nature, filled with sun and life, the song of birds and the sweet and peaceful chirping of the crickets of the forest. The disciple should fall asleep imagining all of this. Imagine now that in the forest there is a throne of gold, upon which is seated the Goddess Kãkini, a very divine woman. The Gnostic should fall asleep meditating on this, imagining all this. He should practise one hour daily, but if he practises two or three or more hours daily, even better. He can practise seated in a comfortable arm chair, lying on the floor, or on his bed, with his arms and legs open both right and left as a five-pointed star. Sleep must be combined with meditation. One must have much patience. These marvellous faculties of the cardia are obtained with infinite patience. It is better that the impatient, who want everything straight away, who do not know how to persevere their whole life should leave, be cause they are of no use. Powers are not obtained by playing around; everything costs. Nothing is given to us as a gift.

The Perfect Matrimony, *1966*

It is logical to say that an exercise that is practiced from moment to moment daily, that becomes a habit, a custom, is recorded so much in the different zones of the mind that afterwards, it is automatically repeated during dreaming, when we are really outside of the physical body and the result is the awakening of Consciousness.

Esoteric Treatise of Hermetic Astrology, *1967*

All illness caused by bewitchments is healed in exactly six months of daily and constant, tenacious and relentless work.

Logos, Mantram, Theurgy, 1959

All incoherence, all lack of logic and of mortal equilibrium obstructs and damages the evolution and progress of the chakras, disks, or lotus flowers of the Astral Body. The student needs much patience, will, tenacit and absolute conscious faith. One day, in the midst of sleep a distant image will arise during the meditation, a vista of nature, a face, etc. This is the signal that one is progressing. Little by little the student elevates his imaginative knowledge. Little by little, the student will draw back the Veil of Isis. One day the plant upon which one is meditating will disappear to be replaced by a beautiful child. That child is the el emental of the plant, the Soul of the plant.

Tarot and Kabalah, 1978

A PRACTICE

The candidate will start — daily — his dreaming process by repeating, with great faith, the following prayer: "Tonantzin, Teteoinan, O! My Mother, come to me, come to me!" According to Tantric science, if the Gnostic persists with this practice, sooner or later an Initiator Element will come forth from the changing and formless expressions of his dreams.

The Secret Doctrine of Anahuac, 1974

This esoteric discipline is certainly only for very serious people, for it demands infinite patience and enormous inner super-efforts.

The Secret Doctrine of Anahuac, 1974

A PRACTICE

The mantram that I am going to give to you is very simple: Gate, Gate, Paragate, Parasamgate, Bodhi-Swaha. This mantram is pronounced in this way: Gaaateeeee, Gaaateeeee, Paragaaateeeee, Parasamgaaateeeee, Booodhiiiii-Swaaaaahaaaaa. In our hearts this must be engraved. This mantram is pronounced softly, profoundly, and in the heart. It can also be used as a silent verb, because there are two types of verbs: the articulated verb and the silent verb. The silent verb is powerful. It is my understanding that this mantram opens the Eye of Dagma. This profound mantram will lead us one day to experience the Illuminating Void in the absence of the Ego. Then you will know what Shunyata is. Then you will comprehend what Prajnaparamita is. Perseverance is what is needed. With this mantram you can go very far.

For the Few, 1980

A PRACTICE

We also have to be tenacious and persevering year after year in invoking the seven Potencies, in order for them to prepare our physical body for the exercising of practical magic.

Occult Medicine and Practical Magic, 1978

A PRACTICE

One of those many days, glimmers of Atlantis will begin to reach the imagination, and the images of that old continent will become more and more vivid. We will see its inhabitants, its cities, and if we are tenacious in the exercise, a day will come when we will be able to perfectly see the Atlantean continent totally. Those flashes will give us faith, but that faith will increase when we move on to the second aspect, which is called inspiration.

The Fifth Gospel ·The Power of Conscious Faith ·*Second Chamber – Mexico City – 1977*

A PRACTICE

But let us see how imagination develops. One can start with a simple exercise. Many times I have talked about the exercise with the glass of water, an easy exercise. If one puts a glass of water at this distance, if at the bottom of the glass one puts a little mirror, if one adds quicksilver to the water –a few drops– and if then one concentrates on the very center of the glass, on the whole center, that is to say, on the water, in such a way that the sight crosses the crystal, obviously, he will have a splendid exercise for the development of imagination. He will try to see in that water the Astral Light; he will make a great effort to see it. At the beginning he will see nothing, that is obvious; after some time of exercises, he will see colors in the water: he starts to perceive the Astral Light. And much later, if a car passes on the street, for example, he will see in the water a ribbon of light and he will see the car passing on that ribbon of light. This indicates that he is already starting to perceive with the transcendental faculty of imagination. Finally, the day will come when he will no longer need the glass of water at all to see, he will see different colors in the air, he will see the aura of people.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

☆ Part Six – Peter worked very hard in the Fiery Forge of Vulcan

15 PASSAGES

1 At least twenty years of very intense work

The initiates and Masters are given as examples of long, intense work: decades in the Ninth Sphere, Kao Feng's five years, disciples still at the prologue after thirty. He gives his own example too, working on one I day and night until it ceased.

It is urgent to follow the path of Peter, who worked with the Philosopher's Stone: sex. It is necessary to reach the path of John, the Verb. On the way, Peter worked very hard in the Fiery Forge of Vulcan. On the way John, the Word, must be realised in us through successive cosmic initiations.

CHRISTMAS MESSAGES, *1952-66*

The True Man must work very intensely in order to elevate the Hydrogen Si 12 to the seventh musical octave. The fifth and sixth octaves correspond to Buddhi and Atman successively. When the Hydrogen Si 12 reaches the seventh musical octave, the Venustic Initiation comes. Then and only then do we celebrate the true Christmas of the Heart. The Christs birth would have been useless if He is not also born in our hearts. The resplendent Dragon of Wisdom is the Internal Christ of every True Man who comes to the world. If we want to celebrate the Christmas of the Heart, we need to become True Men.

CHRISTMAS MESSAGES, *1952-66*

The novice of the Alchemy, who in previous reincarnations worked in the Magistery of Fire, realizes this work in the sexual laboratory in a relatively short time. Nevertheless, those who work for the first time in the Great Work, need at least twenty years of very intense work and twenty years to begin to retire very slowly from the work in the laboratory A total of forty years to realize all the work. When the alchemist spills the Glass of Hermes the fire of the laboratory furnace is extinguished and all the work is lost. The age of mystical ecstasy begins when the age of sexual pleasure ends. Everyone who reaches the Venustic initiation, has then a very difficult work to realize. This work consists of the transformation of the sexual energies. Just as one is able to transplant a vegetable,

to move a plant from one pot to another, so also one must transplant the sexual energy, taking it from the terrestrial man and passing it, transplanting it to the Adam Christ. In Alchemy it is said that we must liberate the philosophical egg from the nauseating putrefaction of matter and entrust it definitively to the Son of Man. The result of this work is astonishing and marvelous. This is precisely the moment m which Adam Christ can swallow his human consciousness. Before that moment the consciousness of Adam the sinner must have died. Only the Internal God can devour the Soul. In reaching these heights the Master has self-realized absolutely. From that moment, we have achieved continuous ecstasy, the supreme illumination of the Great Hierophants.

The Perfect Matrimony, *1966*

We knew a Lady-Adept of the White Lodge who fabricated her Solar Bodies in merely ten years of very intense work in the ninth Sphere. That Lady lives with the Angels, Archangels, Seraphim, etc.

Esoteric Treatise of Hermetic Astrology, *1967*

By working very intensely in the ninth Sphere without allowing oneself to fall, one can carry out the work of fabricating the Solar Bodies in ten or twenty years more or less. The Lunar Race mortally hates this science of the Sacred Cow and before accepting it, it prefers to find escape routes and justifications with flashy and hypocritical phrases. The Bonzos and Dugpas of red cape, the Black Magicians, practice Black Tantrism, they ejaculate the semen during the Maithuna; it is in this manner that they awaken and develop the abominable Kundartiguador Organ.

Esoteric Treatise of Hermetic Astrology, *1967*

No one can enter into the Kingdom dressed in the rags of a Beggar (Lunar Rags). I know the case of an Adept Lady who in ten years of intense work in the Ninth Sphere built her Wedding Gown; meaning, her solar bodies. Now, this Adept Lady is an inhabitant of the Kingdom; she dwells among the Elohim.

The Solar Bodies, *1968*

It is difficult to establish the precise amount of time for the Second Birth, because this depends on the quality of work. Some people can attain the Second Birth in fifteen or twenty years of intense work in the Ninth Sphere, others can endure much more time. Remember Gnostic Brethren that our Motto is THELEMA (willpower). Intimate Selfrealization is only for men and women with Thelema. Before any Twice Born, Two Paths are open: the path of the right and the path of the left. The Path of the right is for those who work in the dissolution of the "I." The Path of the left is for those who commit the error of not working with the dissolution of the "I." The Twice Born who does not reduce his Lunar Ego to cosmic dust converts himself into an abortion of the Cosmic Mother. He becomes a Marut, and there exist thousands of types of Maruts. Certain oriental sects and some Muslim tribes commit the lamentable error of rendering cult to all of those families of Maruts.

The Solar Bodies, 1968

Some people can attain the Second Birth in fifteen or twenty years of intense work in the Ninth Sphere, others can endure much more time.

The Solar Bodies, 1968

Five years of intensive work elapsed. One ordinary thy, when he was working on this matter in the middle of his sleep, a fellow monk who slept beside him in the communal dormitory of the monastery unconsciously pushed his pillow and it fell noisily on the floor. In those moments, his doubts immediately disappeared. He felt an immense joy knowing that he had managed to jump over another trap. All of the mysterious phrases of Masters and Buddhas and all of the multiple problems of the past, present and future became clear to him. Since that moment, Kao Feng became enlightened.

The Solar Bodies, 1968

People with THELEMA (will-power), men and women with a will-power of steel, you must work without rest within the Ninth Sphere (the sex).

Runic Magic, *1969*

This is how the Son of Man comes to the world and becomes a man of flesh and bone; becomes a man amongst men and is exposed to the suffering of men, must experience the same tortures as any man. Our psychological process becomes a process which He must order and trans form; our preoccupations are His preoccupations. For just reason He has been called Holy Constancy because He cannot be defeated, and in the end, triumphs. He is then showered with glory, is worthy of all praise, dominion and majesty.

Tarot and Kabalah, *1978*

After the Second Birth, I was intensely instructed in the temple. I comprehended at that time that I needed to die from moment to moment, if I did not want to convert myself into a Hanasmuss with a double center of gravity.

Parsifal Unveiled, *1970*

Time passed by, and I was dying from moment to moment... To comprehend and to eliminate, that was my task.

Parsifal Unveiled, *1970*

This invites us to comprehend how difficult it is to reach true objective Enlightenment. The price of Enlightenment is paid with one's own Life. In the Sacred land of the Vedas there are Chelas-Disciples that after thirty years of intensive work are only at the beginning, in the prologue of their work.

The Mystery of the Golden Blossom, *1971*

Jamblicus was a great Theurgist who worked with the Planetary Genii. It is obvious that this great Master possessed faculties which were attained based on great super-efforts and sacrifices.

Occult Medicine and Practical Magic, 1978

The truth is that, later, it was reduced to dust, nothing was left of it. But indeed: I devoted myself completely to finishing it, working on it day and night, at all hours and at every moment until it ceased to exist.

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

Part Seven – He who has aspiration and constancy will triumph

13 passages

1 Triumph is attained with patience and perseverance

What perseverance obtains is listed plainly: clairvoyance, inspired knowledge, the teaching of the inner Being, the Kingdom and Mastery. The Initiate who falls again and again still arrives if he stays firm.

If the disciple carries out the exercises of Aries with tenacity and constancy, he will become an enlightened clairvoyant. During these exercises, the disciple will be assisted by the hierarchies of Aries and they will awaken his powers and heal his brain with special treatments. The disciple will also be able to use the power of those hierarchies to heal others.

Zodiacal Course, 1951

Whoever enters those mysteries incarnates the Christ. No one can incarnate the Christ without first being a complete man. No man is complete until the soul is incarnated. No one can incarnate the soul until astral, mental and causal vehicles have been created. People want to create with theories. This is the mistake of poor humanity. The body is not a child of any theory. The physical body of man is the son of the sexual act. A Hermetic aphorism says, "As above so below." If here in the physical we engender the physical body of our children with the sexual act, it follows that we can also generate the astral, mental and causal vehicles. A special copula is needed to engender these internal vehicles in the superior worlds. That special copula is the Arcanum A.Z.F. The basis of the Arcanum is to carry out the sexual act, but not ejaculate the Ens Seminis. Those who persevere with the Arcanum for life raise themselves to the Kingdom of Heaven.

Christmas Messages, 1952-66

61. Yet, as long as he perseveres with his practices of internal meditation, he will then feel that the supra-sensible images produce certain feelings of happiness or

pain. 62. The disciple then feels inspired in the presence of the internal images. He has thus risen to the stage of inspired knowledge.

Igneous Rose, 1954

If the student practices with tenacity and supreme patience, his own inner Being will teach or instruct him in the Great Work. Then he will study at the feet of the Master and he will elevate himself to Intuitive Knowledge.

Endocrinology & Criminology, 1957

25. Triumph is attained with patience and perseverance.

The Mysteries of Fire, 1955

One must have valour because he will be submitted to many very hard tests. We will be decapitated and pierced through the heart with a sword; one must have valour; he who has aspiration and constancy will triumph. The Sacred Order of Tibet is very exacting, here we find the true Rectors of humanity.

Tarot and Kabalah, 1978

If the student practices with tenacity and supreme patience, his own inner Being will teach or instruct him in the Great Work.

Endocrinology & Criminology, 1957

> *"As the rays of the sun drown the darkness of the world, so he who perseveres in his search will find the truth and the truth will enlighten him."*

Parsifal Unveiled, 1970

It is said that Peter denied the Christ three times and it is good to know its meaning; obviously this is completely symbolic. With this I would like you to

understand that the Initiate falls into temptation again and again, whether it be in the physical world or in the internal worlds, he crie s and suffers the unspeakable; however, if he perseveres, if he is firm, if at the end he eliminates the ego and reduces it to cosmic dust, then he becomes a Master and arrives at inner self-realization.

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

❦

Never in their nocturnal walks, did the Sais' disciples in the delta of the Nile, or Zaratustra's followers in the Persian plateaux, or those who meditated in Belo's Tower in Babylonia, have more majestic horizons than the ones that are observed by those who seriously persevere in Tantric Dream discipline.

The Secret Doctrine of Anahuac, 1974

❦

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

Treatise of Revolutionary Psychology, 1975

❦

Only those who have worked intensely in the Infernal Worlds achieve the state of Princes or Rulers of the Gnostic Church.

Pistis Sophia Unveiled, 1983

❦

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

Pistis Sophia Unveiled, 1983

❦

If you, very beloved reader, want to arrive at these heights of Initiation, practice Sexual Magic, and remain steadfast within our Gnostic Movement; do not allow yourself to be taken out of this great esoteric movement. Know that at present we are, the Gnostics, the only ones who are delivering the Great Arcanum to the suffering humanity.

Magnus Opus

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his teaching of it, since the word itself is rare in his books: diligence, tenacity, perseverance, constancy and steadfastness; working, practising or struggling incessantly, continuously, without tiring, day and night or from moment to moment; super-efforts, and effort where he calls it great, intense or conscious and speaks of the Work; working intensely or hard upon oneself; the daily practice where he asks that it never be missed; and laziness, sloth and procrastination where he sets the Work against them. Laziness named only in a list of the sins was left out. The paragraph either side of every core paragraph was taken too. That returned **794 candidate paragraphs in 48 books**. Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 97.1% of the time and on the class 94.0%, and a third reader, who saw neither verdict, settled the 23 disagreements. 277 were judged printable. 9 of them were set aside as the same teaching, kept where it stands in another of his books, and 14 were joined into the passage before them, where his sentence ran across several short paragraphs, so **254 passages are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 79 were greetings, dates, editors' notes or narrative, 97 were false friends (the words in their ordinary, worldly sense), 126 named the subject only in passing, 43 belonged to another built work, and 69 were neighbours on another subject. 38 more were judged and not printed, and 65 were judged the second halves of sentences begun in the paragraph before.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 52 ranges run over more than one paragraph.

206 passages also stand in a finished work, and every one is marked where it stands, the most in *Laziness* (38) and *The Science of Meditation* (38). The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against the raw extraction of its own book, and the printed text against the paragraphs it joins, with no failures. One break in the scan ("voya ge" in *Runic Magic*) was closed silently; nothing else needed mending.

The third work of The Virtues. Each virtue is gathered on its own and named against the ego it replaces; the ego itself stays in its own work on the shelf, so *Laziness* carries the rest. Passages shared with *The Science of Meditation*, *The Keys of Astral Travel* and *Patience and Serenity* are printed and marked. Two passages from his early books are made precise by his

later teaching; his words are printed as they stand, and an editor's note under each gives that later teaching. The Virtues wear a warm pearl taken from the painting of the diamond on the pool, each virtue in its own colour; Diligence's is the green of a worked field.