

Entropy and Sacrifice

The law that levels everything down, and the one way out of it he gives: sacrifice, the transformation of an inferior force into a superior one, of desire, of suffering, of the self, of a life and of a world, in his own words, from all fifty-two books and the transcribed lectures

253 PASSAGES · 35 SOURCES · 88 PRACTICES · 18 LECTURES · 23 SECTIONS · 5 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

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

First the law. *"Entropy is an involutive, descending law of an equalizing and degenerating character."* The first part is what it levels: people, the mind, the Earth and the Moon.

Then the way out, which he gives in one sentence. *"We already know that only through transformation is it possible to overcome the Law of Entropy because transformation includes sacrifice; that is ostensible."* The second part is what sacrifice is, and why it cannot be painless: *"Sacrifice itself is painful."* And what it does: *"Yes, when an inferior force is sacrificed for the sake of a superior one, there is transformation."*

The third part is what to sacrifice. The sexual impulse, the defects, *"If one sacrifices anger, the precious gem of meekness will appear"*, and, hardest of all, our own sufferings: *"If one begins by sacrificing his sufferings, he can take a great step and overcome the Law of Entropy." "We have to offer everything,"* he says, *absolutely everything*.

The fourth is the pattern, in the Christ and the Logos who give themselves: *"Christ himself sacrificed himself on Golgotha to overcome the Law of Entropy."* The fifth is the sacrifice for humanity, the third factor of the revolution of the consciousness, and the sacrifice the Earth itself must make.

What is in it

A practice: something to do, framed and labelled

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THE MAP

Five parts: the law, what sacrifice is, what is offered, the pattern, and the sacrifice for humanity

Tap a part to go to it.



An involutive, descending law of an equalizing and degenerating character

PART ONE · 19 PASSAGES · 0 PRACTICES



Transformation is based on sacrifice

PART TWO · 25 PASSAGES · 1 PRACTICE



We have to offer everything, absolutely everything

PART THREE · 106 PASSAGES · 59 PRACTICES



The law of the Logos is sacrifice

PART FOUR · 38 PASSAGES · 4 PRACTICES



Sacrifice for humanity is universal conscious charity

PART FIVE · 65 PASSAGES · 24 PRACTICES

Part One – An involutive, descending law of an equalizing and degenerating character

8 passages

1 What can I tell you about entropy?

He begins with something anyone can see: hot and cold water left side by side until both are the same. Here he names entropy as a descending, equalizing law and shows the disorder it leaves behind.

And what can I tell you about entropy? It's something that's in plain sight. If you put a pot of hot water next to a pot filled with cold water, you will see how entropy precipitates. There's an exchange of the heat and the cold, and finally entropy triumphs and both are equalized.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

Entropy is an involutive, descending law of an equalizing and degenerating character. Why does it mean transformation in Greek? Well, it's correct! It has another meaning—the Law of Entropy cannot be overcome without transformation; that's obvious. But we in the West (strictly speaking, in the modern world) don't use the word transformation for entropy. We say it must be overcome with transformation, and we know that transformation only takes place through the sacrifice of an inferior force for the sake of a superior one.

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Well, I don't like to be dividing words so much. But in any case, it's a Greek word that means transformation. In Greek, it means transformation.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

The twins Castor and Pollux invite us to reflection. It is in fact known that in nature, manifested matter and the occult energy symbolized in the heat, light, electricity, the chemical energies and other superior ones which are still unknown to us, always process themselves in an inverse manner and the appearance of one presupposes the entropy or disappearance of the other; no less

and no more than the mysterious brothers Castor and Pollux, a symbol of such a phenomenon among the Greeks. They alternately lived and died in the same manner that matter and energy anywhere are alternately born and die, appear and disappear.

Esoteric Treatise of Hermetic Astrology, 1967

On the other hand, everything is different with transformation; with transformation, order is produced, an atomic order.

Transcribed lectures

The process of Gemini is vital in Cosmo-genesis. The original earth was a sun that gradually condensed at the expense of a nebulous ring when, by irradiation or cooling down, the first solid film of our globe was determined by means of the chemical phenomenon of dissipation or entropy of the energy which constitutes the gross states of matter which we call solid and liquid.

Esoteric Treatise of Hermetic Astrology, 1967

In the long run, there's disorder with entropy. Isn't there? As we see in the atoms and molecules of a cadaver, there's disorder. There's disorder in a library, for example, if it's not cleaned, if order isn't established, book upon book, paper upon paper, keep piling up, and in the long run it's chaos that nobody understands, disorder. On the other hand, everything is different with transformation; with transformation, order is produced, an atomic order. There's something that's always left me thinking— we find order in any molecule of the universe. There's order in the petals of a flower, there's order in the ions and electrons of an atom. Obviously, if there's order in an atom or molecule, it means there's an ordering force because I couldn't conceive of order in a molecule of copper or starch without an ordering force.

Now, an ordering force must be an intelligent force because I could not believe, I could never accept, that an ordering force could arise by chance because chance is not intelligent. Now, if chance is capable of producing that ordering force, undoubtedly, that chance ceases to be chance and becomes an intelligent principle.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

So, by exact logic we can say the directing, ordering principle of all that is, has been, and will be, is the Creator Demiurge. Only that marvelous, ordering force that brought the universe into existence can realize extraordinary transformations. But if one does not use that ordering force, the Law of Entropy gradually produces disorder of the molecules, disorder of the atoms, disorder of the mind, disorder of psychological principles, and thus we all end up equalized, converted into something that has not the least importance. That is the crude reality of the facts.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

5 PASSAGES

11 Haven't you noticed how the Law of Entropy equalizes people?

He shows how the law works on people who do not work on themselves. Thoughts sink, emotions darken, the will weakens, and in the end rich and poor are made the same.

Millions of people today, for example, are stuck on the path of entropy. Since they don't work on themselves, they become more idiotic every day, their minds atrophying, the centers of the organic machine more and more degenerated, all the areas of the brain no longer working, and finally the day will come when the Law of Entropy will equalize them all down below in the Tartarus.

TRANSCRIBED LECTURES · LECTURE 121 – FAITH, THE LAW OF ENTROPY, THE ESSENCE, AND TYPES OF HANASMUSSEN

Haven't you noticed how the Law of Entropy equalizes people? Someone can be buried in a golden coffin and someone else in a wooden coffin, and no matter how beautiful the sepulcher may be, in the long run they end up the same, one as bony as the other; death equalizes them all, that's obvious. That's entropy.

TRANSCRIBED LECTURES · LECTURE 121 – FAITH, THE LAW OF ENTROPY, THE ESSENCE, AND TYPES OF HANASMUSSEN

> *Everything tends, then, to involute according to the Law of Entropy, and in the long run, entropy leads to the equalization of things.*
>
> TRANSCRIBED LECTURES

So, these humanoids who populate the face of the Earth, these three-brained or tricentered bipeds will one day all be equalized, degenerated and incapable, identical, hardly distinguishable from one another.

And we also know that there is a law, and that law is none other than the Law of Entropy. If we do not work on our thoughts, if we do not work on our mind, if we do not work on the "I", on the "me-myself", on the "oneself", etc., thoughts tend to be of a more and more inferior nature, emotions become more and more negative, volitions gradually become weaker, they fall into entropy, areas of the brain become weaker (and not all the areas of the brain work, as at other times, but only a few; the best doctors, the best men of science, know this); they fall into entropy.

Transcribed lectures · Lecture 029 – Existential Wealth of Sacrifice · *Interview – Mexico City – 1976*

Everything tends, then, to involute according to the Law of Entropy, and in the long run, entropy leads to the equalization of things. For example, in the golden coffin of a rich man and in the coffin of a poor man, the two bodies are equal in the end because only bones remain of them.

Transcribed lectures · Lecture 029 – Existential Wealth of Sacrifice · *Interview – Mexico City – 1976*

6 passages

III One day the Earth will be just another moon

Here he turns to the planet itself: slowing, polluted, its fruits degenerated. He points to the Moon, whose ancient people the same law has already levelled.

Let us observe the Earth; they say it moves slower every day, in other words, the rotation on its axis is getting slower and slower each day due to the high tides and friction of the waters. On the other hand, the Sun is said to be cooling down. I don't think that's so but I do say that as the Earth's atmosphere becomes thinner, it will lose the capacity to screen and break down the Sun's rays into light and heat. At the rate we're going, the Moon will drift off if the rotational speed diminishes. That's the thinking, and I believe it's so; that's entropy.

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One day the Earth will be just another moon; entropy will have equalized it. For a start, let's see how it's doing under the Law of Entropy, how it is. The oceans are already turned into garbage dumps, fish dying, rivers polluted, creatures dying, the atmosphere polluted with smog, the fruits of the Earth adulterated; that's obvious.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

The pseudo-sapients who "know everything" have done away with the true fruits of the Earth. Now you can't even find apples to eat, and we have to choke down Golden Delicious [apples]. Seedless oranges from California! Have you ever seen anything more stupid? Of course, that is the Law of Entropy; the know-it-alls are satisfied with their "wisdom" without knowing that what they've done is they've degenerated the vegetables, sending them down the path of entropy.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

The Law of Entropy is in charge of equalizing the rich and the poor and everybody; that is the crude reality of the facts.

Transcribed lectures

At the rate we're going, the lands will become sterile, and atomic explosions (because they've just made a killing financially), if we continue like this, the Earth will one day be equalized, it will become another moon.

Transcribed lectures ·Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

In high flights of the Being, one can investigate inside the belly of the Moon, what happens in the bowels of our neighboring satellite. There we have a group of Selenite "I's" that belonged to a lunar type of people from when that satellite was inhabited (one day long ago, that satellite was inhabited, long before this Earth on which we live came into existence).

Transcribed lectures ·Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

The Moon is ancient. When it had real life, it also had people, humanity, and today one finds the remains of those people among the Selenite "I's" of the infernal lunar worlds; they're all the same, indistinguishable from one another. The Law of Entropy has equalized them in the same way that it equalizes two corpses in the long run even if one has been buried in a golden box and another in a wooden box; in the long run, they're left equalized. The Law of Entropy is in charge of equalizing the rich and the poor and everybody; that is the crude reality of the facts.

Transcribed lectures ·Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

Part Two – Transformation is based on sacrifice

I One must be willing to lose what is dearest to him

He teaches that sacrifice is a sacred office and that pain belongs to it. Whoever wants to realize himself must be ready to give up what he holds most dear.

We've heard you. There is no doubt that your concept of sacrifice is full of a very profound cosmic beauty; I only allow myself to disagree about the pain factor because, obviously, this must exist in sacrifice or sacred-service.

TRANSCRIBED LECTURES · LECTURE 029 – EXISTENTIAL WEALTH OF SACRIFICE · *Interview – Mexico City – 1976*

Master: We have listened to you. There is no doubt that your concept of sacrifice is filled with a very profound cosmic beauty. I would only like to disagree in regard to the factor of "pain", because, obviously, this must exist in the sacrifice or "sacred-office" (sacro-oficio).

THE FIFTH GOSPEL · GNOSTIC APOSTOLATE · *Interview – Mexico City – November, 1976*

> *This is not pleasure, but pain, sacrifice.*
>
> TAROT AND KABALAH, 1978

He who wants to self-realize must sacrifice himself. All sacrifice is frightful; one must be willing to lose what is dearest to him. Sacrifice itself is painful.

TRANSCRIBED LECTURES · LECTURE 029 – EXISTENTIAL WEALTH OF SACRIFICE · *Interview – Mexico City – 1976*

A PRACTICE

On this path, my dear brothers, there are painful processes, very painful; whoever wants to start successfully will have to start with some physical, disciplinary sacrifices.

THE FIFTH GOSPEL · WORK TASTE AND LIFE TASTE · *Third Chamber – Mexico City – 1976*

It is necessary to understand and differentiate between a Fall and a Descent. He who has once been decapitated, can not be recapitated. On the verge of entering the Absolute, one must descend to the Ninth Sphere. If one reaches the Second Birth, sex is prohibited; sex is no longer used just because one may want to. If, however, one receives the order of the White Fraternity; the Sacred Order, or that of the Father who is in Secret, and one is ordered to descend the well of the Abyss, one must obey. This is not pleasure, but pain, sacrifice.

Tarot and Kabalah, 1978

4 passages

11 Any company that works without sacrifice has no victory

He explains why no work prospers without sacrifice. An enterprise begun without it slides into entropy, while every lasting power is won on its basis.

Every sacrifice is painful by nature; the sacrifice of the Superman costs much blood. So, it is well worth understanding because on this basis we can withstand all the setbacks of life. Any company that works without sacrifice has no victory, and is just any old company.

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If we were to think that creating an enterprise like Canada and Europe is painless, the missions of Canada and of Europe would be driven to entropy ...

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> *We can rise to the summits of light,*
> *only on the steps of love and sacrifice.*
>
> The Igneous Rose, 1954

Such power, unquestionably, can only be acquired as any faculty, on the basis of supreme sacrifices.

The Secret Doctrine of Anahuac, 1974

33. We can rise to the summits of light, only on the steps of love and sacrifice.

The Igneous Rose, 1954

9 passages

III Sacrifice is a transmutation of forces

Here he gives the key: entropy is overcome only by transformation, and transformation includes sacrifice. Sacrifice is the deliberate choice of a superior quality over an inferior one.

Fortunately, the wisdom of the Theomegalogos has it all very well calculated. We already know that only through transformation is it possible to overcome the Law of Entropy because transformation includes sacrifice; that is ostensible.

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So, if one does nothing, if one doesn't transform, if one doesn't sacrifice himself or sacrifice something, he doesn't transform, he's swallowed by the Law of Entropy; that's obvious. It's worth reflecting on all these things.

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The whole problem of Liberation is based on transformation, and transformation is based on sacrifice. Observe that all life is transformation. Thanks to the infinite transformations that take place within the maternal womb, the human organism can be formed.

The Fifth Gospel · Of Impressions · *Lecture given to the brothers of Colombia – Mexico City – 1975*

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Ostensibly, sacrifice clearly means the deliberate clairvoyant choice of a superior quality over an inferior one.

The Secret Doctrine of Anahuac, 1974

Ostensibly, sacrifice clearly means the deliberate clairvoyant choice of a superior quality over an inferior one.

The Secret Doctrine of Anahuac, 1974

The coal consumed by the locomotive is cruelly sacrificed to the power of motion, which is so indispensable to transport passengers.

The Secret Doctrine of Anahuac, 1974

In reality, sacrifice is a transmutation of forces. Energy, latent in coal, offered in the altar of the locomotive, is transformed into the dynamic energy of steam by means of the proper devices.

The Secret Doctrine of Anahuac, 1974

There is also a psychological and cosmic mechanism. Every act of sacrifice activates it and transforms it into spiritual energy, which in turn, can be applied to various devices and reappear in the planes of the form, in a kind of integrating force, much different than what it originally was.

The Secret Doctrine of Anahuac, 1974

For instance, a man could sacrifice his emotions for his career, or a woman, her career for her emotions.

The Secret Doctrine of Anahuac, 1974

From another angle, we could affirm that but that's not what we're proposing on this topic. Nevertheless, since you like to bring up other laws, I will gladly put in quotation marks and underline, "When an inferior law is transcended by a superior law, the superior law washes away the inferior law." For an inferior law to be transcended by a superior law, it's necessary for the inferior law to be

sacrificed by the superior law. Right? And when it is sacrificed, transformation comes, and transformation converts the inferior law into a superior law.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

7 PASSAGES

IV Oil is sacrificed in the locomotive

He takes his favourite example, the coal burned in a locomotive. A lump of coal and a moving train have nothing in common, yet sacrifice turns the one into the other.

Concretely, what does transformation really mean? With regard to this, much might be argued or objected to; someone might argue that transformation has nothing to do with sacrifice or vice versa but I've brought up the subject of transformation because it is fundamental to sacrifice.

TRANSCRIBED LECTURES ·LECTURE 029 – EXISTENTIAL WEALTH OF SACRIFICE ·*Interview – Mexico City – 1976*

Let's look at this concretely. Oil is sacrificed in the locomotive for the sake of the propelling power that makes the train travel on its rails. In other times, coal or charcoal was specially used for this purpose; so, it was sacrificed, the coal for the sake of momentum.

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But let's see how different these two aspects themselves are (coal and a running train). Let's take a piece of coal or charcoal, examine it, and see a running train; they're completely different ...

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> *Yes, when an inferior force is sacrificed for the sake of a superior one, there is transformation.*
>
> TRANSCRIBED LECTURES

However, by means of sacrifice, it's possible to transform coal or charcoal into momentum, into velocity ...

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In any case, by means of sacrifice, an inferior force is transformed into a superior and different force, as in the example we've cited of the coal and the engine.

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Between MI and FA there is a pause in order to move on to the next goal. We must continue the battles, no matter the pain, until all the inferior forces are transformed into superior forces.

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The fuel in a locomotive, for example, is sacrificed. For the sake of what? For the energy that sets the whole train in motion; that is sacrifice. If the engine is coal-fired like the old ones were, that fuel is sacrificed. For what? For the sake of energy, for the sake of making the train move. Yes, when an inferior force is sacrificed for the sake of a superior one, there is transformation. What happens is that the outcome is so different (because, let's see, for example) a fuel like coal is different from the energy of the train; when it's sacrificed, it becomes something so different because the energy that puts the train in motion is completely different from the energy of the coal; they're different.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

Part Three – We have to offer everything, absolutely everything

10 PASSAGES · 2 PRACTICES

1 When a man sacrifices his sexual impulses

He teaches that the sexual force, when sacrificed and not spilt, becomes the superior bodies of the Being. It is a frightful sacrifice and a rebellion against our animal inheritance.

Likewise, when a man sacrifices his sexual impulses, the result of that energy becomes the superior existential bodies of the Being. Do you see how distinct, how different, the result is?

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A PRACTICE

Thus, if the sperm is sacrificed during coitus, the liberated energy gives origin to the profound interior man, and one escapes from the horrible, degenerative Law of Entropy.

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People do not like Sexual Magic because it means the sacrifice of oneself, of ones animal passions. Rare is he who can be truly stead fast in Sexual Magic. Many begin with curiosity, but after a few days they can no longer tolerate it and then give themselves over to fornication. These are the weak who afterwards go about saying that Sexual Magic is harmful. These are the degenerated seeds that do not germinate.

THE PERFECT MATRIMONY, *1966*

A PRACTICE

It is necessary to annihilate the Ego in order to have real existence. Do you desire to drink? Do not drink! Do you desire to smoke? Do not smoke! Have you been smote on the right cheek? Turn thy left also. In coitus is found the supreme negation of self. To not ejaculate the Ens Seminis, to deny your self at the supreme moment is the absolute sacrifice of the "I"; the

result of a similar self-denial is the awakening of Kundalini. The fire burns the dross and eventually dissolves the "I" completely. The fire is the potable gold. The Great Work The Great Work is represented by the twelfth Arcanum of the Tarot. On this card we see a man hanging by one foot. The hands of this man are tied behind his back in such a way that his body forms a triangle with the apex downwards and his legs a cross on top of the triangle. The whole work has as its objective to develop Soul; meaning to achieve the linking of the Cross with the Triangle. That is the Great Work. The twelfth card of the Tarot is Sexual Alchemy. The man-cross must link himself with the spirit-triangle by means of the sexual fire. According to the Chinese, the god Fu Xi (the Adam Christ) is born at midnight on the fourth day of the tenth moon of the twelfth year precisely. The Virgin Hoa-Se, strolling along the bank of a river (the seminal liquor) conceived in her womb the Christ while walking in the footsteps of the Great Man. You must study these quantities of 4, 10, and 12 in the light of lessons 4, 10, and 12 of this present course. White Tantrism and Black Tantrism Two types of tantrism exist in the Orient. Ejaculation of the Ens Seminis is not taught in Positive Tantrism. Ejaculation of the Ens Seminis is practiced in Negative Tantrism. There is also a Gray Tantrism, in which the issue of seminal ejaculation is given no importance. This is very dangerous because it can induce students to Negative Tantrism (Black Tantrism). Positive Sexual Yoga is practiced without ejaculation of the seminal liquor. There exists a Tantric Sadhana for the connection of the membrum virile and the genitalia murielis. This connection is carried out after an exchange of caresses between the man and the woman. The couple remains still, with a quiet, spacious mind so that the "I" does not intervene—thus arriving at ecstasy during the Tantric Sadhana.

Esoteric Course of Kabbalah

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It is ostensible that non-ejaculation for lustful people is a frightful sacrifice.

My Return to Tibet, *1969*

People do not like Sexual Magic because it means the sacrifice of oneself, of ones animal passions.

The Perfect Matrimony, *1966*

It is unquestionable that in the will for sexual transmutation and the Sahaja Maithuna, such as we taught in chapter 26 of this 1969-1970 Christmas Message, a frightful sacrifice and an authentic psychological rebellion, or better if we say, a declared insurrection against our biological inheritance exists.

My Return to Tibet, *1969*

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The twelfth Arcanum appears in the Tarot as follows: The twelfth Arcanum represents a human being with his hands bound behind him, and suspended by one foot. His tied hands on his head force him to form a triangle with his arms, with the vertex pointing downwards, and with his legs he forms a cross which is above the triangle. The gibbet is formed by the trunks of two trees, each with the stumps of six lopped branches, and by a cross-piece, thus completing the figure of the Hebrew Tau. Behold here the sacrifice and the performed work. This is what is called sexual alchemy.

The Aquarian Message, *1960*

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Those who die on the altar of sacrifice, that is, the "sacred office" of the Ninth Sphere, reach the House of the Sun: they merge with their God.

The Secret Doctrine of Anahuac, *1974*

❧

In synthesis, this is a solar stone that tell us that only with the work in the ninth sphere (where worlds, human beings, beasts, and gods are gestated) and with a will made of steel suffering frightful sacrifices can Christification be achieved.

The Mayan Mysteries, *1977*

❧

"And they sung as it were a new song before the throne, and before the four beasts (of Alchemy), and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth (with a great sacrifice)."
"These are they which were not defiled with women; for they are virgins (these are they who learned how to refrain the internal beast in order to avoid the ejaculation of the semen [orgasm] These are they which followed the Lamb whithersoever he goeth. These were redeemed from among men, being the firs unto God and to the Lamb."

The Aquarian Message, 1960



II PASSAGES · 5 PRACTICES

II Sexual abstinence is a tremendous sacrifice

Here he speaks to those who are single. By transmutation and the sacrifice of abstinence they purify and prepare themselves; the fire itself awakens only through the couple's Maithuna.

A PRACTICE

9. A fornicator or an adulterer can never convert his material-mind into Christ-mind. 10. The Masters who are married will christify themselves by means of sexual magic. 11. The Masters who are single will christify their minds by means of mental transmutation and the sacrifice of sexual abstinence.

The 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.

70. There is the need to form Christ within ourselves, 71. When a man and a woman intensely practice sexual magic or when they totally abstain themselves with the terrific sacrifice of abstinence, then Christ is formed within them.

The 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.

61. The sacred fire enters into activity when the solar and lunar atoms of the Brahmanic cord come into contact in the Triveni. This contact is possible only by intensely practising sexual magic with our spouse, or by means of the sacrifice of a complete and definitive sexual abstention.

The 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.

30. There are the seven serpents that the human being must raise by intensely practicing sexual magic with his spouse. They can also be raised by means of the strength of the sacrifice of a total and definitive sexual abstention, as performed by the authentic Yogis who follow the path of perfection, or as performed by the sublime mystics, Ramakrishna, Francis of Assisi, or Anthony of Padua.

The 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.

A PRACTICE

17. Masters who are single will open their igneous chambers with the terrific force of sacrifice.

The 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.

Francis of Assisi totally christified himself by means of the force of sacrifice.

The Igneous Rose, 1954

18. Sexual abstinence is a treme ndous sacrifice, 19. A sacred temple exists in the internal worlds, in which the elemental Angel who governs this marvellous tree officiates.

The Igneous Rose, 1954

11. However, our single disciples can achieve great realizations with the terrific force of sacrifice.

The Igneous Rose, 1954

12. Sexual abstinence is a tremendous sacrifice.

The Igneous Rose, 1954

A PRACTICE

13. Francis of Assisi totally christified himself by means of the force of sacrifice. 14. Bachelors must unite their willpower and imagination in vibrating harmony, and concentrate these over their sexual glands. Thus, they will cause their sexual force to rise from their sexual glands towards the brain by following the course of their spinal column. 15. They must then direct their sexual energy to the middlebrow, the neck and then the heart, in a successive order.

The Igneous Rose, 1954

A PRACTICE

22. Our married female disciples must practice sexual magic with their husbands. 23. When they cannot practice sexual magic with their husbands, due to circumstances against their will, they must then completely abstain in order to awake the Kundalini with the force of sacrifice and they must practice the key of transmutation that I have given for bachelors. 1 24. Every flame needs fuel in order to burn.

The 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.

A PRACTICE

25. However, the unmarried men and women will transmute their sexual energy by means of the music, the devotion, the oration and the love of God and the fellow men and women. 26. The unmarried will raise each of their serpents by the strength of the sacrifice. 27. Sexual abstention is a tremendous sacrifice.

Christ Will, 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.

III If one sacrifices anger, the precious gem of meekness will appear

He shows what is born when a defect is given up: meekness for anger, altruism for greed, philanthropy for envy. Conceit, vanity, jealousy and even the proud mind are placed on the altar.

A PRACTICE

For example, if one sacrifices sexual desire, that force—transformed into something else—crystalizes into powers in the Being, it crystalizes into the superior existential bodies of the Being. If one sacrifices anger, the precious gem of meekness will appear … … If one sacrifices the craving for money, that unbearable greed, altruism will be born within. If one sacrifices envy, he'll manifest philanthropy, the desire to work for his neighbor, joy for the good of others. That is all to say, there can be no transformation without sacrifice.

TRANSCRIBED LECTURES · LECTURE 121 – FAITH, THE LAW OF ENTROPY, THE ESSENCE, AND TYPES OF HANASMUSSEN

A PRACTICE

When one truly establishes this teaching in his mind and in his heart, he comprehends the need to sacrifice many things, the need to fight for many things. There is a need to sacrifice a lot, a lot, in order to achieve the transformation of oneself. Sacrificing what is most pleasant in the life of man, of the human being, is truly indispensable when we want to transform ourselves.

THE FIFTH GOSPEL · OF THE FALSE PERSONALITY · *Third Chamber – Mexico City*

A PRACTICE

Master: Well, we have to start by sacrificing conceit. Start by becoming conscious that we are nothing but miserable worms of the mud of the earth. We will also sacrifice vanity, because, really, we are nothing more than miserable worms of the mud of the earth, there is nothing to be proud of. Sacrifice the worries that are completely useless, turn them into dust. What good are they to us? Sacrifice jealousy that leads us into error, to slander and to crime.

The Fifth Gospel · Of the False Personality · *Third Chamber – Mexico City*

A PRACTICE

26. What is best is to finish with our moral defects and to sacrifice ourselves for this humanity that suffers in this "valley of tears."

Mysteries of Fire, 1955

A PRACTICE

We need to destroy religious jealousy and build the temple of all religions, of the Living God, in our hearts. It is urgent to organize the Worldwide Salvation Army with people of all religions, schools and beliefs. In these end times we must sacrifice all fanaticism and selfishness, for supreme charity and love, for the so many millions of human beings who are screaming, who are suffering and who cry for help from the terrible darkness of the Abyss.

Christmas Messages, 1952-66

A PRACTICE

We do not want, however, to hinder the esoteric practices of magical levitation. We neither have the intention of dissuading or upsetting esoteric practices. We only propose the sacrificium intellectus — the sacrifice of the intellect — if we really long for the harmonious development of the fires of the heart.

The Secret Doctrine of Anahuac, 1974

There is a need to sacrifice a lot, a lot, in order to achieve the transformation of oneself.

The Fifth Gospel

A PRACTICE

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

The Greater Mysteries, 1956

A PRACTICE

13. You will perform works of a genius, but do not expect a crown of laurels my child... 14. Remember that you must sacrifice yo ur mind...

The Igneous Rose, 1954

A PRACTICE

Christmas is a cosmic event that must be realised in each one of us. Christmas is absolutely individual. There is a need for the Christ-I to be born in us; the Christmas of the Heart is urgent. It is necessary to transform the Tree of the Science of Good and Evil into the Sacrificial Lamb of the Holy City.

Christmas Messages, *1952-66*

A PRACTICE

Christmas is absolutely individual. There is a necessity for the Christ to be born in us; the Christmas of the Heart is needed. The Tree of the Science of Good and Evil must be transformed into the Sacrificial Lamb of the Holy City.

Tarot and Kabalah, 1978

A PRACTICE

The Initiate must become a "Crocodile"; for this one must destroy the body of desire which is lunar and later ascend to the Lunar Heaven. To be able to destroy it one must submerge oneself, and this means a frightening descent through enormous sacrifice, leaving there the lunar body which disintegrates little by little. When the body of desire is disinte grated, the Initiate then leaves with his Solar Astral Body.

Tarot and Kabalah, 1978

A PRACTICE

One must become the Sacred Crocodile Sebek by means of enormous ordeals and great sacrifices.

Tarot and Kabalah, 1978

16 PASSAGES · 10 PRACTICES

IV He is incapable of sacrificing his own sufferings

He teaches the rarest sacrifice of all, that of one's own sufferings. People give up pleasures and vices, but cling to their pain, and so they stay under the law.

Some people are willing to sacrifice their mundane pleasures for the joys of the spirit. Nevertheless, it is very rare for someone to be willing to renounce his or her own sufferings, to sacrifice them for something superior.

The Secret Doctrine of Anahuac, 1974

A PRACTICE

Sacrifice the very natural supreme sorrow of the death of a loved one, and you will have an extraordinary transmutation of forces. This will grant you the power to become invisible at will.

The Secret Doctrine of Anahuac, 1974

Doctor Faust could become invisible at will. The cited magus had clearly obtained power on the basis of sacrifice.

The Secret Doctrine of Anahuac, 1974

In the Sexual Center, attraction and repulsion, chastity and lust, exist in eternal conflict. The Intellectual Animal sacrifices his pleasures if necessary, but he is incapable of sacrificing his own sufferings.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

Whoever wants to dissolve the Pluralized I, should sacrifice his own sufferings. Jealousies produce suffering; if we annihilate jealousy, the suffering dies, pain is sacrificed.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

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

A PRACTICE

If we want to transform ourselves radically, we need to sacrifice our own sufferings. Often we express our sufferings in articulated or unarticulated songs.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

It must be sacrificed; the beloved psychological song must be destroyed. What is needed here is a real change, a transformation but a radical one, and this transformation is not possible if the beloved psychological song is not sacrificed.

Transcribed lectures · Lecture 304 – Celestial Justice

The same system of transformations;
everything is transformed by sacrifice.

Transcribed lectures

A PRACTICE

One must begin by sacrificing even his own sufferings. I assure you that people are ready to sacrifice their pleasures and even their vices, their money, but never their sufferings. People love their sufferings, their pains; they love them too much. They would sacrifice everything except their sufferings, no, not that! If one begins by sacrificing his sufferings, he can take a great step and overcome the Law of Entropy. Which of you is resolved to sacrifice your own sufferings, to really sacrifice them, right?

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

A PRACTICE

Forget them, sacrifice them, and transform them; never return to thinking about that suffering again. Transform it into pure joy, and never be reminded it ever existed.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

Keep in mind that people base their experiences on the sufferings they went through, on the bitterness they had; "they became what they are today thanks to having suffered so much." Rare is the one willing to sacrifice his sufferings. People are not willing to sacrifice their sufferings. Why?

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

They love them so much! Who doesn't love them? Yes, observe people, look at them. You who are a practical man, observe the psychology of people and you will see how they love their sufferings. Everyone loves them and boasts of them; they enjoy reminiscing about them, "When I went through this and that, when I sold sweets on the street to become what I am today, Dr. So-and-So, or the powerful head of such-and-such a company. I, who sold newspapers, I, who

slept on the sidewalk. How much I suffered!" Take that away from someone? No, they don't want that; people love their own sufferings too much.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

❧

Yes, and they enjoy it. However rich they become, and powerful and happy in their luxury, they remember their sufferings from time to time; thus, remembering them, they feel self-important.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

❧

A PRACTICE

The same system of transformations; everything is transformed by sacrifice. Sacrifice your sufferings, eradicate from yourselves the "I's" that produce them and the sufferings will be sacrificed. The "I's" of the sufferings must be eradicated, they must be disintegrated, they must be pulverized, they must be turned into dust, the energy that comes from it (because it results in a transformation) makes one a different man, and he defeats the Law of Entropy. If we don't do something, in the end we're swallowed by that Law.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

❧

A PRACTICE

Master: Well, people would sacrifice everything but the suffering. People are capable of sacrificing their vices, their passions, their very life, but not their pain. They love their sufferings too much, they do not sacrifice them for anything, but they must sacrifice them as well. And one has to sacrifice the false personality, the identity that we have, what we apparently are. Our personality must be lost to ourselves.

The Fifth Gospel · Of the False Personality · *Third Chamber – Mexico City*

A PRACTICE

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

The Fifth Gospel · Of the False Personality · *Third Chamber – Mexico City*

V He would renounce all vices except his beloved sufferings

Here he looks closely at how people treasure the hardships of their past and build their pride on them. He asks that these be sacrificed and never remembered again, so their energy can be transformed.

Of course, people want that kind of suffering very much and they'll sacrifice anything but it. A person can afford to sacrifice a rowdy celebration by not going to it, sacrifice a movie by not going to it, etc., but what no one would sacrifice quite so easily is their sufferings, they love them too much.

TRANSCRIBED LECTURES · LECTURE 304 – CELESTIAL JUSTICE

Everyone is attached to their beloved sufferings; I'm referring to those subjective sufferings of the past, to those which people love so much. Like when people say, "I used to sell candies, and I went from door to door offering them. It rained on me (I went through such tremendous bitterness). But in the end, I managed (with a lot of hard work) to study in school, at a university, and today I'm a doctor. Now that I'm a doctor, I have that experience," and he enjoys remembering those sufferings because it gives him the stature of an experienced man, a man who's gone through life's experiences, and he even reinforces his pride with it. It's his pride that says, "I have this experience. I went through terrible sufferings to become what I am." He would sacrifice anything except his sufferings; he would renounce all vices except his beloved sufferings.

TRANSCRIBED LECTURES · LECTURE 304 – CELESTIAL JUSTICE

A PRACTICE

They must be sacrificed; they must be sacrificed at some point with the aim of transforming energies. The transformed energies are converted into something different, something distinct, into the superlative powers of the Being. It's only through sacrifice that the transformation of inferior energies into superior energies can be achieved; that's obvious. So, that's one thing, and another is that reaching the intimate self-realization of the Being can only be done through conscious works and voluntary sufferings; that's different. Voluntary, not mechanical but voluntary!

Transcribed lectures · Lecture 304 – Celestial Justice

Mechanical suffering is one thing, and voluntary, intentional, and purposeful suffering is another. Of course, the implied sufferings are part of the esoteric discipline itself. The discipline entails certain sufferings but the initiate goes through those sufferings intentionally; he seeks a transformation because he knows every transformation requires sacrifice; it's obvious.

Transcribed lectures · Lecture 304 – Celestial Justice

One feels satisfaction in remembering them, one feels like a martyr and enjoys it. It seems one is a little masochistic. Doesn't it?

Transcribed lectures · Lecture 304 – Celestial Justice

A PRACTICE

Okay, you have to sacrifice them and never remember them again.

Transcribed lectures · Lecture 304 – Celestial Justice

Only through sacrifice can the transformation of inferior energies into superior energies be achieved; this is obvious.

The Fifth Gospel

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

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

I am referring to that subjective sufferings of the past, which people speak so much about, as when they say: "Well, I used to sell sweets and walked around, from door to door, offering them; rain fell on me, I went through tremendous bitterness, but finally, with a lot of work I got to study at a school, at a university. Today I am a doctor. I, being a doctor today, have that experience." And he enjoys remembering those sufferings, because that gives him the character of an experienced man, of a man who went through the experiences of life. And he even bases his pride on that; it is a thing of pride. "I have this experience. I went through terrible sufferings to become a doctor", says his pride. And he would sacrifice everything, except for his sufferings. He would renounce all vices, except for his dear sufferings.

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

A PRACTICE

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

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

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

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

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

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

A PRACTICE

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

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

VI How is pain sacrificed?

He answers a student with a practical method. Explore the pain, find the selves that cause it, have them disintegrated, and the freed energy becomes more consciousness.

Master: ► How is pain sacrificed?

106 The Fifth Gospel · The Word and the Sacerdotal Magisterium

A PRACTICE

Master: The answer is a little vague, very vague, very vague. In reality, I am going to tell you a great truth: pain can only be sacrificed by self-exploring it and dissecting it. Let us take a concrete case: let us say that a man, suddenly, finds his wife talking very softly, over there, in a room, with another man. Naturally, this can provoke some jealousy in him, it is natural for this to provoke it. Now, if he finds the woman [speaking] too softly, with too much intimacy to a given individual, there can be an outburst of jealousy accompanied by great anger, right? Maybe even a fight with the other man due to jealousy. This produces terrific pain to the offended husband – clearly this can give rise to a divorce–, a horrifying moral pain.

The Fifth Gospel · The Word and the Sacerdotal Magisterium

A PRACTICE

What can one do to save oneself from this pain, how can one take advantage of it? How can one renounce to the pain that this has produced? There is a way to solve it, to sacrifice that pain. What is it? The evident self-reflection of the Being, the self-exploration of oneself.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

A PRACTICE

When one has reached the conclusion that it is those "I's" that have produced the pain in one, then one concentrates on the Divine Mother Kundalini and she disintegrates those "I's". Once they are disintegrated, the pain ends. When the pain ends, the Consciousness is freed. Then, by means of the sacrifice of pain, the Consciousness has been increased and strength has been acquired; by means of the sacrifice of pain.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

A PRACTICE

In this case, it can be said with absolute certainty that this pain can also be sacrificed and one can say: "Well, it's done, she has committed adultery. Am I sure of never having committed adultery? Of course not. If I am an adulterer –it is said–, then why do I condemn? I have no right to condemn anyone, because whoever feels clean of sin may throw the first stone." So, who is the one causing me pain? The "I's" of intolerance, self-importance, jealousy, self-love, etc.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

A PRACTICE

Once we have reached the conclusion that those are the ones that are causing us pain, then we must work to disintegrate them, and the pain disappears, it is eliminated. Why? Because it has been sacrificed, and that brings an increase of Consciousness, because those energies, which were involved in the pain, are released. It not only brings the peace of the tranquil heart, but it also brings an increase of Consciousness, a growth of Consciousness. That is called sacrificing pain.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

A PRACTICE

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

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

A PRACTICE

In any case, the insulter leaves pain in the depths of the insulted or offended person. What would be interesting is that the offended person be able to sacrifice that pain; and he can sacrifice it through meditation.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

A PRACTICE

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

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture-Interview – Mexico City – 1976*

A PRACTICE

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

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture-Interview – Mexico City – 1976*

But one has to learn to sacrifice pain.

The Fifth Gospel

But when one begins to disintegrate the Ego, he begins to whiten. When one knows how to sacrifice one's own sufferings, he begins to whiten. When one has completely disintegrated the Ego, he shines gloriously, and upon integrating with the Initiate, he transforms the latter into an archangel, because he himself becomes an archangel. And he will always keep his horns. But on the horns are the tridents, and the number of tridents indicates the degree of development attained in the objective reason of the Being.

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture-Interview – Mexico City – 1976*

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

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture-Interview – Mexico City – 1976*

That is already properly proven. Sacrificing pain: that is the most extraordinary key there is for processing the awakening of the Consciousness. These various awakenings, in turn, go on increasing or intensifying the development of objective reason, which belongs –as I have already said– to the profound inner mind.

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture-Interview – Mexico City – 1976*

Through this path one arrives at the end: increasing the Consciousness more and more, and as one increases the Consciousness, one "kills" karma, one "kills". Let us give an example, if someone becomes conscious of the pain that a poorly done business deal caused him, he discovers that the "I" of selfishness was active. So he disintegrates it and "kills" karma; or discovers that the "I" of ambition was active, he "kills" karma upon disintegrating it. And if people took advantage of even the smallest pain in their lives to sacrifice it, at the time of death, they would disincarnate without karma, with a completely lucid, awakened Consciousness, and without karma.

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture-Interview – Mexico City – 1976*

A PRACTICE

So, there are the "I" of attachment and the "I" of fear; these "I's" cause anguish. If meditation comes and pain is sacrificed, if one understands that money is transient, that material things are vain and illusory; if one becomes conscious of that truth, if that truth does not remain simply in the intellect, but remains in the Consciousness; if one reaches the understanding that he was attached to his wallet and money; if one reaches the understanding that he is afraid of finding himself without money before the problems of life, then he naturally sets out to put an end to these two "I's": that of fear and that of attachment.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

A PRACTICE

One says: "I will sacrifice that pain, because this is vain and illusory", and he dissects that pain, he reaches the understanding that it is vain and illusory, because a wallet, some money, all of that, are perishable things. Then one ends up disintegrating the "I" of attachment to money and the "I" of fear, and in this way, he sacrifices his pain and the pain disappears.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

Upon reaching these heights, one comes to realize, in truth, who was the one who was causing the pain. It was not the thief who caused the pain, but the "I" of attachment to material things and the "I" of fear. And one confirms it after he sacrifices the pain, after he disintegrates the "I's" of fear and of attachment; he comes to understand it because the pain disappears completely. So, it was not the thief who caused the pain. One carries the causes of pain within oneself; not outside oneself, but within. If one does not sacrifice pain, one will never be

happy. And the causes of pain are not outside oneself, but within oneself. I have reached these reflections. [...]

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

Master: Of course, provoking formidable awakenings, sacrificing one's own sufferings, and people are not willing to sacrifice this, they love them too much. But if one sacrifices them... Oh! The awakening! The awakenings come one after the other.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

Master: Yes, it causes pain to sacrifice pain, but the result is total awakening.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

Master: Of course. And that is why it is worth living, because one has the opportunity, precisely, to sacrifice one's pain.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

VII The most extraordinary key there is in the process of awakening

This is the same teaching as given in a lecture, step by step. Each pain sacrificed brings an awakening, a virtue in its place, and freedom from karma.

A PRACTICE

Very vague, very vague. Really, I'm going to tell you a great truth; pain is only sacrificed by self-exploration and dissection. Let's take a concrete case, let's say a man suddenly finds his wife speaking very quietly somewhere in a room with another man. Really, this can provoke some jealousy. Right? It's natural that it would be provoked. Now, if he finds the woman is speaking a bit too quietly, is too intimate with person XX, he could have an outburst of jealousy. Right? Accompanied by great displeasure. Right? Maybe even have an argument with the other man, in short, out of jealousy. This produces terrible pain for the husband, the offended husband. Doesn't it? It could even give rise to a divorce. Right? Horrible moral pain.

TRANSCRIBED LECTURES · LECTURE 154 — SACRIFICE OF PAIN

A PRACTICE

What do you do to save yourself from that pain? How do you take advantage of it? How do you renounce the pain it has produced? There is a way to resolve it and to sacrifice that pain. How? The evident self-reflection of the Being, self-exploration. For example, are you sure you've never had a relationship with another woman? Are you sure you've never slept with another woman? Are you sure you've never been an adulterer, either in this life or in past incarnations? Of course not. Right? Because all of us, in the past, were adulterers, fornicators; that's obvious.

TRANSCRIBED LECTURES · LECTURE 154 — SACRIFICE OF PAIN

A PRACTICE

When one has reached the conclusion that it is those "I's" which have caused the pain, he focuses on the Divine Mother Kundalini, and she disintegrates those "I's". When they are disintegrated, the pain ends. When the pain ends, the consciousness is free. Thus, through the sacrifice of pain, the consciousness is increased, and gains strength through the sacrifice of pain.

Transcribed lectures · Lecture 154 – Sacrifice of Pain

A PRACTICE

In that case, it can also be said with absolute certainty that one can also sacrifice that pain and say, "Well, the adultery was already committed. Am I sure I've never committed adultery? Of course not. So, why do I condemn? I have no right to condemn anyone because he who is without sin, let him cast the first stone." So, who is it that's causing me the pain? The "I's" of intolerance, self-importance, jealousy, self-love, etc. So, if you reached the conclusion that they are the ones causing you the pain, you should work to disintegrate them, and the pain disappears, it's eliminated. Why? Because you have sacrificed, and that brings an increase to the consciousness because the energies that were involved in that pain are freed. This not only brings the peace of a tranquil heart, it also brings an increase of consciousness, an accretion of the consciousness; that is what is known as sacrificing pain.

Transcribed lectures · Lecture 154 – Sacrifice of Pain

A PRACTICE

But people are capable of anything short of sacrificing their pain; they love their pain very much, and it turns out that the greatest pains are the ones that provide the best opportunities for awakening, for awakening the consciousness. But you need to learn to sacrifice the pain.

Transcribed lectures · Lecture 154 – Sacrifice of Pain

A PRACTICE

There are "I's" within oneself that dictate what one should do and say, "Answer back, get revenge, settle the score, get even." If one identifies with them, he ends up doing it, answering back to the insulter, he ends up taking revenge, retaliating, etc. But if one does not identify with the "I" that is prompting such nonsense, he doesn't do so. At any rate, let's say the insulter leaves pain in the depths of the insulted or offended. It would be interesting if the offended person were able to sacrifice that pain; and he can sacrifice it through meditation.

Transcribed lectures · Lecture 154 – Sacrifice of Pain

A PRACTICE

When one has discovered that which was hurt, if he knows it was pride, he disintegrates the pride, and if it was self-love, he disintegrates the self-love. The result is that when you disintegrate it, you're free from the pain, you've sacrificed the pain, and in its place a virtue is born—that of serenity—you have awakened even more. One must take all these factors into account and learn to sacrifice pain. People are capable of sacrificing anything except pain; they love their own suffering so much, they idolize it, that is the mistake.

Transcribed lectures · Lecture 154 – Sacrifice of Pain

A PRACTICE

Learning to sacrifice one's own pain is what's of interest in being able to awaken consciousness. Of course, it's not an easy thing, the work is hard, going against oneself is something very hard, it's not very pleasant. But it's worthwhile to go against oneself for the results that will be obtained—the awakening. So, are you getting the picture?

Transcribed lectures · Lecture 154 – Sacrifice of Pain

But when one begins to disintegrate the ego, he begins to whiten himself. When one knows how to sacrifice his own sufferings, he begins to whiten himself. When one has completely disintegrated the ego, he shines gloriously; and by integrating himself with the Intimate, it transforms him into an archangel because he himself becomes an archangel.

Transcribed lectures · Lecture 154 – Sacrifice of Pain

The result is that when you disintegrate it, you're free from the pain, you've sacrificed the pain, and in its place a virtue is born—that of serenity—you have awakened even more.

Transcribed lectures

You could say that, Paramartha-satya. But one does not reach such heights except through successive awakenings of the consciousness, and one cannot achieve those successive awakenings of the consciousness except by sacrificing pain, by learning to sacrifice one's own sufferings. For in truth, each time one sacrifices suffering, his consciousness increases and he acquires more psychological strength. That is perfectly, shall we say, evidenced. Sacrificing pain, that is the most extraordinary key there is in the process of awakening the consciousness. These diverse awakenings in turn, we could say, increase or intensify the development of objective reason, which belongs, as I have already said, to the profound interior mind. This is the way to liberation: one has to increase one's consciousness, and as he increases his consciousness, he's going to "kill karma," he kills it. If someone, for example, becomes conscious of the pain caused by a business deal gone bad (as an example), he discovers that the "I" of selfishness was active. So, he disintegrates it and "kills karma"; or he discovers that the "I" of ambition was active, he "kills karma" by disintegrating it.

Transcribed lectures · Lecture 154 – Sacrifice of Pain

And if people would take advantage of sacrificing even the smallest pain in their lives, at the hour of death they would disincarnate without karma, with a completely lucid, awakened, and karma-free consciousness.

Transcribed lectures · Lecture 154 — Sacrifice of Pain

A PRACTICE

So, there is the "I" of attachment and the "I" of fear; those "I's" produce anguish. But if through meditation one sacrifices the pain, he understands that money is fleeting, that material things are vain and illusory. If one becomes conscious of that truth, if that truth does not simply remain in the intellect but remains in the consciousness, if he comes to understand that he was attached to his wallet and to his money, if he comes to understand that he's afraid of being without money in the face of life's problems, then he naturally proposes to do away with those two "I's", the "I" of fear and the "I" of attachment. Right?

Transcribed lectures · Lecture 154 — Sacrifice of Pain

A PRACTICE

He says, "I'm going to sacrifice the pain because it's vain and illusory," and he dissects that pain and comes to comprehend that it is vain and illusory (because the wallet, the money, all these are perishable things), so he ends up disintegrating the "I" of attachment to money and the "I" of fear, and in that way he sacrifices his pain and the pain disappears.

Transcribed lectures · Lecture 154 — Sacrifice of Pain

And one comes to verify it after sacrificing the pain, after disintegrating the "I's" of fear and attachment, and he comes to comprehend why the pain disappears absolutely. So, it wasn't the thief who provoked the pain, the causes of pain are within oneself, not outside of oneself but within.

If one does not sacrifice pain, he will never be happy because the causes of pain are not outside oneself but inside oneself. I have reached these reflections.

A practice

Clearly, to provoke formidable awakenings by sacrificing your own suffering.

Well, that, and people are not willing to sacrifice them, they love them too much. But if one sacrifices them, the awakening comes, awakenings do come.

Yes, there is pain from sacrificing pain but the result is the awakening. In the end, with that work you are set free. That makes life worth living. Doesn't it? Because you indeed have the opportunity to sacrifice yourself.

7 passages · 4 practices

VIII We must sacrifice even our own identity

He goes further still: one's identity, the heart, the whole self must be offered. The initiate becomes the immolated lamb, and even returning to this world is a sacrifice.

A practice

We must always try to be different; we must sacrifice even our own identity. The heart must be shattered so the Solar Man may be born. We have to offer everything, absolutely everything.

Transcribed lectures · Lecture 029 – Existential Wealth of Sacrifice · *Interview – Mexico City – 1976*

All forces must be transformed into something different. The true Man has to sacrifice himself to become the Superman of Nietzsche.

Transcribed lectures · Lecture 029 – Existential Wealth of Sacrifice · *Interview – Mexico City – 1976*

❧

It is interesting to remember that during human sacrifice, the hearts of maidens were offered to the Gods. All this contains an esoteric meaning, which the erudite ignoramuses of this century do not understand. It is clear that we do not approve of human sacrifice. These sacrifices were barbaric; millions of children and maidens were sacrificed to the Gods. These were horrifying scenes of pain; abomi nable. We are only reflecting, however, upon the fact of offering the bleeding heart to the Gods. This fact is tremendous. The Intimus needs to swallow the heart of man, that is to say to assimilate it, absorb it, devour the human personality that has fabricated that which is called Soul. It is truly the case that the Intimus is like a tree with many leaves. Each leaf is a human personality. The Intimus does not have one single personality as pseudo-esotericists believe. The Intimus has various personalities, and what is most astounding is that he can have them incarnated in different parts of the world.

The Perfect Matrimony, *1966*

To reincarnate is a sacrifice, to return is a failure.

Dissolving the I, 1964

A PRACTICE

All of the vehicles of the Initiate must be crucified and stigmatized in the Golgotha of supreme sacrifice. The Golgotha of the Father is the brain. We must rise to the Golgotha with the cross on our back.

The Aquarian Message, 1960

A PRACTICE

Whosoever wants to reach the altar of the Initiation must transform the self into the Immolated Lamb upon the altar of supreme sacrifice.

The Aquarian Message, 1960

A PRACTICE

11. You will be an immolated lamb upon the altar of sacrifice.

The Igneous Rose, 1954

To reincarnate is a sacrifice, to return is a failure. Thus, the Sacred Individuals reincarnate in order to save the world. Yet, the imbeciles return in order to torment the world.

Dissolving the I, 1964

☥ Part Four – The law of the Logos is sacrifice

8 passages

I Christ sacrificed himself to overcome the Law of Entropy

He presents Christ on Golgotha and Mithras with the bull as one teaching. Life springs from sacrifice, and that crucifixion must be carried out within each one of us.

Jesus Christ sacrificed himself extensively for humanity. Why? He needed to open the path of initiation publicly for us (deep down, there's something more to it).

Transcribed lectures · Lecture 029 – Existential Wealth of Sacrifice · *Interview – Mexico City – 1976*

But we're also told that in Mithras-worship a god appears over a beast, piercing it with a dagger; life then arises from the blood of that beast—plants, and all that is, has been, and will be (Mithras-worship spread throughout Europe).

Transcribed lectures · Lecture 029 – Existential Wealth of Sacrifice · *Interview – Mexico City – 1976*

The very word sacrifice transforms us into apostles. Christ sacrificed himself to overcome the Law of Entropy, and this crucifixion and sacrifice must be made in each of us.

Transcribed lectures · Lecture 029 – Existential Wealth of Sacrifice · *Interview – Mexico City – 1976*

Yes, the transformation will take place on the basis of sacrifice. The sacrifice will cause a great catastrophe. Christ himself sacrificed himself on Golgotha to overcome the Law of Entropy. And the God Mithras was mounted on a bull with a knife stuck in the animal's back; from the blood that was shed from that sacred bull, plants and all that is, has been, and will be, sprang forth. That tells us the same thing, sacrifice is indispensable for transformation; transformation is urgent to transcend entropy. If one does nothing, if he does not sacrifice even his own bitterness, he will be the victim of the Law of Entropy. People don't feel like sacrificing themselves, no. They don't comprehend the Law of Sacrifice, or

they believe that fruitful work can be done without sacrifice, which is absurd because if one begins with great enthusiasm, for example, but without the spirit of sacrifice, sooner or later the Law of Entropy will come into action and his work will fail. But if one begins a work on the basis of sacrifice, it will cause incessant transformations, and his work will grow and will be fruitful everywhere; it's clear.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

That tells us the same thing, sacrifice is indispensable for transformation; transformation is urgent to transcend entropy.

Transcribed lectures

49. It was then that the CHRIST, emanated from the uncreated light, descended to the Universal shadows, penetrated the Sanctuary and signed the solemn undertaking of the sacrifice to save men and Gods.

Christ Will, *1959*

The God Child grows little by little, over time He develops. How does He grow? In what way? By eliminating the "I " disintegrating them, reducing them to ashes, to cosmic dust. This is how our personal intimate Jeshua grows. The labour which that Child must undertake is very arduous; it is the Christ which is born in the stable to save us, and He must kill within Himself all of those animals of the stable. He must over come the princes of evil in Himself, the sons of infidelity in Himself, and the temptations which one must pass through being human, being a person of flesh and bone. These are the temptations through which he must pass; they are His temptations, and one's own body of flesh and bone becomes His body of flesh and bone. In this lies the value of His sacrifices, of His efforts.

Tarot and Kabalah, 1978

❧

When He has triumphed, He is glorified and is worthy of all praise and glory, given that He has overcome all of the evil within Himself. He has not overcome it outside, but rather within Himself. He has been sacrificed like a lamb and for this reason is called the Sacrificial Lamb. He has sacrificed Himself to save us with his Blood; that is to say, with the Fire. In Alchemy the Blood represents the Sacred Fire of Kundalini.

Tarot and Kabalah, 1978

❧

Great is the work of the Intimate Christ, working in and within us, with immense sacrifice. This is the nature of the Salvatur Salvandus.

Pistis Sophia Unveiled, 1983

11 He crucifies himself at the dawning of life in every new world

Here he teaches that sacrifice is the very law of the Solar Logos. The Logos is crucified in every world so that all beings may have life, and the Christic will is that same sacrifice.

Time passes... the days become cruelly longer, and the spring equinox arrives. This is Holy Week, the moment of crossing from one extreme to another, the moment of the Lord's crucifixion in this world. The Christ-Sun crucifies Himself on planet Earth to give life to all that exists. After His death, He resurrects in all creation, ripening the grapes and the grain. The law of the Logos is sacrifice.

THE BUDDHA'S NECKLACE, 1967

The Law of the Solar Logos is sacrifice. He crucifies himself at the dawning of life in every new world that surges forth from the Chaos, in order for all beings to have life and have it in abundance.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

The law of the Solar Logos is sacrifice for humanity. He sacrifices himself from the dawn of life, crucifying himself in all worlds, on each new planet, which comes into existence, so that all beings may have life and have it in abundance. Rare is he who receives the Venustic Initiation; it is a very special grace. One must previously have sacrificed oneself for humanity.

THE BUDDHA'S NECKLACE, 1967

The Law of the Solar Logos, the Cosmic Christ, is sacrifice for humanity. He sacrifices Himself from the dawn of life, being crucified in all of the worlds, in each new planet which comes into existence, so that all beings may have life, and have it in abundance. Only after having passed through the five Initiations of Major Mysteries, having previously sacrificed for humanity, and by very special grace, is the Christ able to reincarnate within us. In order to understand

how that cosmic force is humanised in us, one must learn how to control the Trimurtis.

Tarot and Kabalah, 1978

A PRACTICE

It is necessary that the secret master be born in us. It is necessary to die; the ego must die. It is necessary to sacrifice ourselves for humanity: that is the Law of the Solar Logos, who sacrifices himself, crucifying himself in the worlds, so that all beings may have life and have it in abundance.

The Buddha's Necklace, 1967

The universe arose from the entrails of the Absolute, and the Uncreated Light sank into a sunset of nostalgia. Gods and men descended thus into the shadows of the universe. The Sacrifice was consummated and the Kabalah records this in its ma jor Arcanum number 12. If we add the number 12 together, it gives us 3. One is the Masculine principle, the Fire. Two, the Feminine principle, Water, the Semen. Three, the Universe, the Son.

Tarot and Kabalah, 1978

The law of the Solar Logos is sacrifice for humanity.

The Buddha's Necklace, 1967

Time after time, Melchisedec, the Genie of the Earth, must purify the powers of this world with sacrifices and terrible transformations.

Pistis Sophia Unveiled, 1983

> *"Knowing such an incarnation was premature and not in the programme of nature, the heavenly host 'Prometheus' still sacrificed itself to benefit thereby, at least, one portion of mankind."*

Parsifal Unveiled, 1970

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

Christ Will, 1959

5. The Christic Will is sacrifice. The Christic Will is Apostolate.

Christ Will, 1959

4. The Master hangs from his feet, sacrificed for humanity.

Christ Will, 1959

31. Willpower's strength is the tremendous force of sacrifice... It is the crown of thorns of the Master.

The Igneous Rose, 1954

18 passages · 3 practices

III Those who have renounced the happiness of Nirvana for the love of humanity

He describes the Bodhisattva, who gives up Nirvana for the sake of others. Only those who sacrifice themselves through the ages can truly incarnate the Christ.

But Mahayana Buddhism, or Mahayanic Buddhism, is more exigent. Only those who have sacrificed themselves for humanity through successive Mahamanvantaras are recognized as Bodhisattvas.

For the Few, 1980

Mahayanic Buddhism says that there are two classes of these beings: those who would be Pratyeka Buddhas, and those aspiring to be Pratyeka Buddhas, who are the Shravakas. The Shravakas have never sacrificed for humanity, never, not ever. They fight for change, yes, and they do change. But, they have never given their lives for their brothers and they have never bore the Intimate Christ. The others are truly Bodhisattvas. They are those who have renounced the happiness of Nirvana for the love of humanity. They are those who, in different Mahamanvantaras, have given their blood for humanity. Even though being able to live happily in Nirvana, they renounced any happiness for their brothers on Earth. They are the only ones who can truly incarnate the Christ.

For the Few, 1980

❧

But the Buddhism of Mahayana or Mahayanic is more demanding. It only recognizes those who have sacrificed themselves for humanity through successive Maha-Manvantaras as Bodhisattvas.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

❧

There are two kinds of beings –says Mahayanic Buddhism–: some, for example, would be the Pratyeka Buddhas, and the aspirants to become Pratyeka Buddhas, who are the Sravakas. The latter do not sacrifice themselves for humanity ever, never. They struggle, yes, to change, and they do change, but they never give

their lives for their brothers, and of course, they never incarnate the intimate Christ either.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

❧

The Alchemist who does not sacrifice himself for humanity will never become a Boddhisattwa.

Pistis Sophia Unveiled, 1983

❧

Only the Boddhisattwas who sacrifice themselves for humanity can incarnate Christ. The sacred title of Boddhisattwa is legitimately attained, only by those who have renounced to all Nirvanic happiness for the love of the suffering humanity.

Pistis Sophia Unveiled, 1983

❧

The Bodhisitta is formed with the merits of love and supreme sacrifice for our fellowmen.

Pistis Sophia Unveiled, 1983

❧

The Bodhisitta emerges in the aspirant who sacrifices himself for his fellowmen; long before the Mercurial bodies have been created.

Pistis Sophia Unveiled, 1983

❧

Only those who have sacrificed themselves for the planetary humanities, through distinct Mahamanvantaras, deserve to be called Boddhisattwas.

Pistis Sophia Unveiled, 1983

I say in truth that those who are not capable of sacrificing themselves for humanity can never become bodhisattvas.

Transcribed lectures

When the Initiate experiences the Truth, he teaches the path that leads to the Truth. Every true Boddhisattwa sacrifices himself for the Truth.

Pistis Sophia Unveiled, 1983

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

Pistis Sophia Unveiled, 1983

And on the other hand, we truly have the Bodhisattvas of Compassion, those who, having created the superior existential bodies of the Being (meaning, the mercurial bodies), have dedicated themselves to working with the third factor of the revolution of consciousness; they have sacrificed themselves for humanity. They, the bodhisattvas who have given their blood for all people throughout different eternities, they (indeed they) are the ones who later shall truly receive the Venustic Initiation and incarnate the Christ in that great cosmic event. It has been written, "To him who knows, the word gives power; no one has pronounced it, no one will pronounce it but he alone who has incarnated it." H.P.B. classifies as bodhisattvas those who have the superior existential bodies of the Being through fulfillment of the being-Partkdolg-duty. But speaking in rigorous Christic and Buddhist esoteric terms, we come to the conclusion that bodhisattvas are really those who have sacrificed themselves for planetary humanities through successive mahamanvantaras. Only they, the bodhisattvas, can attain omniscience.

Transcribed lectures · Lecture 071 – Great Reality

One reaches the bodhisattvic state through sacrifice for humanity, struggling to bring this doctrine to all peoples of the Earth without distinction as to race, creed, caste, or color. One becomes a bodhisattva by propelling himself through all God's streets with the word that creates and creates again; one becomes a bodhisattva by loving his enemies, blessing those who curse and persecute him; one becomes a bodhisattva by kissing the executioner's whip. I say in truth that those who are not capable of sacrificing themselves for humanity can never become bodhisattvas.

Transcribed lectures · Lecture 071 – Great Reality

This is the advantage of working with the third factor in the revolution of consciousness, that of sacrifice for our fellow beings, that of love for all beings that populate the face of the Earth. This is the path that leads to the bodhisattvic state.

Transcribed lectures · Lecture 071 – Great Reality

A practice

That is why I invite all those present here to study the doctrine and to march on the path of sacrifice toward ultimate liberation. In this way, and only in this way, can one reach the bodhisattvic state. My dear friends, understand, comprehend that love is the foundation of all that is, has been, and will be. Only by loving our worst enemies, by returning good for evil, can we truly reach the bodhisattvic state, my friends. Only by humbly carrying the word to people from door to door, only by calling for the multitudes to listen to us, can we reach the bodhisattvic state.

Transcribed lectures · Lecture 071 – Great Reality

Obviously, the three bodies, for example, the body of transformation—the nirmanakaya, as we call it—is magnificent because it allows us to transform ourselves, to completely renounce all happiness in order to think in terms of our

fellowman. There are, for example, great arhats—we cannot deny it—buddhas of contemplation who we call pratyekas, who are concerned with their interior perfection, yes, but who are cruel; they don't work for humanity, they do nothing for the world. That isn't the path of authentic perfection. If we work not only within ourselves and for ourselves but we work as missionaries, too, bringing the teachings door to door, sacrificing for humanity, we follow the path of the nirmanakayas, which is the same as the buddhas of compassion.

Transcribed lectures · Lecture 072 — Matter and Tality

A PRACTICE

This I say to my Arhats: It is better to renounce the happiness of Nirvana and sacrifice yourselves for the Great Work of the Father in order to be born within the Absolute. This I say to my Arhats: The Masters who renounce the happiness of Nirvana in order to follow the duty of the long Path of woe and bitterness are liberated from the Soul of the World after many ages. Thus, they are born within the Uncreated Light of Life, free in its movement, where only absolute happiness, absolute Consciousness and absolute Reality of the Being reigns.

Treatise of Sexual Alchemy, 1954

A PRACTICE

24. If you want to progress in Nirvana, then you must sacrifice yourself for humanity. 25. My brother, you must become a Boddhisattwa of Compassion.

The Igneous Rose, 1954

Part Five — Sacrifice for humanity is universal conscious charity

19 PASSAGES · 1 PRACTICE

1 The revolution of the consciousness has three basic factors

He places sacrifice for humanity beside death and birth as the third factor of the inner revolution. It is love, charity well understood, the following of Christ.

The revolution of the consciousness has three basic factors: first, death, second, birth, and third, sacrifice for humanity. The order of these three factors does not alter the end result. In short, these are three parallel lines of our inner self. They are three well-defined lines of the revolution of consciousness. We must work with these three basic factors if we really, truly yearn for the full self-realisation. Let us now study each of these three factors separately in order to know what must die in us, what must be born and why we should sacrifice for others.

CHRISTMAS MESSAGES, *1952-66*

A PRACTICE

If we truly want to unite with the Divine, we urgently need a true revolution of the Consciousness. The revolution of the Consciousness has three basic factors which are the following: to die, to be born, to sacrifice for humanity. We are going to study what must die within us, what must be born, and why we must sacrifice ourselves for humanity, for others.

THE FIFTH GOSPEL ·THE BALANCE OF THE ENERGETIC CENTERS ·*Conference given to Gnostic students*

The revolution of the consciousness has three perfectly defined factors: First: death. Second: birth. Third: sacrifice for humanity (the order of the factors does not change the result).

FUNDAMENTAL EDUCATION, *1970*

Sacrifice for humanity is universal conscious charity.

FUNDAMENTAL EDUCATION, *1970*

To be born, to die, and to sacrifice for humanity are the three factors of the Revolution of the Consciousness.

Pistis Sophia Unveiled, 1983

These three factors are: To be born, to die, and to sacrifice the self for humanity. The Cross of Saint Andrew is accustomed to being terribly painful.

Pistis Sophia Unveiled, 1983

The supreme sacrifice of the Interior Andrew is urgent, non-delayable and unpostponable.

Pistis Sophia Unveiled, 1983

The doctrine of all Avatars has its roots in the Three Basic Factors of the Revolution of the Consciousness: to be born, to die and to sacrifice the self for humanity.

The Solar Bodies, 1968

Humanity develops in two circles, the exoteric and the esoteric. The exoteric is public. The esoteric is secret. The multitude lives in the exoteric, in the esoteric, the Adepts of the Great White Brother hood. It is the duty of all initiated Brothers to help those in the public circle. It is necessary to bring many to the secret circle of the White Brotherhood. The Initiatic Path is a true revolution of consciousness. This revolution has three perfectly defined aspects: first, to be born; second, to die; third, to sacrifice ourselves for humanity to give our life for humanity to struggle to bring others to t e secret path.

The Perfect Matrimony, 1966

Sacrifice for others is Love.

The Perfect Matrimony, 1966

To be born is an absolutely sexual problem. To die is the work of the dissolution of the "I", the ego. Sacrifice for others is Love.

The Perfect Matrimony, *1966*

❧

We must clarify that the work with the Grain has three completely defined lines. First; to be born. Second; to die. Third; to sacrifice for the poor, suffering humanity.

The Perfect Matrimony, *1966*

❧

To be born is a completely sexual problem. To die is a matter of sanctity. Sacrifice for humanity is Christ-centrism.

The Perfect Matrimony, *1966*

❧

To be born is a sexual problem; to die is a matter of dissolving the ego. Sacrifice for humanity is love. People don't like the idea of remaining in the Ninth Sphere for twenty or thirty years for the right to be born in the superior worlds; they do not like dying, dissolving the beloved ego; they do not like sacrificing for humanity. Inner selfrealization is of no interest to humanity, and clearly, nobody can be given what they do not want.

The Buddha's Necklace, *1967*

❧

The 'I' dies based on rigorous creative comprehension. The Being is born within us with the Maithuna (sexual magic). Sacrifice for humanity is charity and very well understood love.

Dissolving the I, *1964*

❧

The third basic factor for the revolution of the consciousness consists in sacrificing oneself for humanity, of showing the Path to others; that is charity correctly understood; that is love. We have explained a lot and we have said a lot in our past messages about the three basic factors for the revolution of the consciousness, but people are lukewarm and Christ said, "I would thou wert cold

or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." (Revelations 3:15-16)

Christmas Messages, *1952-66*

❧

It is written: "Narrow is the way which leads to the light". He who wants to follow the path must: "Deny himself, take up his Cross and follow me." (The three factors for the Revolution of Consciousness; to Die, to be Born, and Sacrifice).

Tarot and Kabalah, 1978

❧

To deny oneself means dissolution of the "I". To take up one's cross, place it on our shoulders, means to work with sex-yoga, with the Maithuna, with sexual magic. To follow the Christ is equivalent to sacrificing oneself for humanity, to give one's life so that others may live.

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

❧

> << *Now it happened that as he was praying alone the disciples were with him; and he asked them, "Who do the people say that I am?" And they answered, "John the Baptist (Ioannes, Ra or the Lamb of God); but others say, Eli'jah; and others, that one of the old prophets has risen." And he said to them, "But who do you say that I am?" And Peter answered, "The Christ of God." But he charged and commanded them to tell this to no one saying, "The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised." And he said to all, "If any man would come after me, let him deny himself (dissolve the Ego) and take up his cross daily (practice Sexual Magic) and follow me (sacrifice for Humanity). For whoever would save his life (the selfish person who never sacrifices himself for his fellow men) will lose it; and whoever loses his life (the altruist that mounts the altar of the supreme sacrifice for Humanity) for my sake, he will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself? For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the holy angels. But I tell you truly, there are some standing here who will not taste death*

> *before they see the kingdom of God." >> And after this passage, that taken literally refers only to Jesus, but when taken symbolically or "in the spirit" refers in fact to every man, as we shall see further on, the text continues with the scene from the Transfiguration, saying:*

The Three Mountains, 1972

> *"Therefore, I tell you that the Kingdom of God will be taken from you, and will be given to people that gets results from it" (people who are capable of practising Sexual Magic, to dissolve the Ego and sacrifice for their fellow creatures).*

The Three Mountains, 1972

8 PASSAGES · 2 PRACTICES

11 Pure, sincere, disinterested sacrifice

He distinguishes a pure sacrifice from one made for reward. He warns that a selfish spirituality, working only for itself, obtains nothing.

The third factor for the Revolution of Consciousness is Sacrifice, but Sattwic Sacrifice, without desiring the fruits of action, without desiring reward; pure, sincere, disinterested sacrifice, giving one's Life in order for others to live and without asking for anything as reward.

Esoteric Treatise of Hermetic Astrology, 1967

Sattwic Sacrifice is done in accordance with the Divine Commandments, concentrating on the worship, only for the worship, by men who do not desire results.

Esoteric Treatise of Hermetic Astrology, 1967

Rayasic Sacrifice is done out of temptation and desiring the fruits.

Esoteric Treatise of Hermetic Astrology, 1967

Tamasic Sacrifice is always done against the commandments, without faith, without the Mantrams, without charity towards anyone, without love for humanity, without offering the sacred offering to the Priests or Gurus, etc., etc., etc.

Esoteric Treatise of Hermetic Astrology, 1967

When one loves something, he sacrifices himself for what he loves, but if he does not love, he could not sacrifice himself.

The Fifth Gospel

When one loves something, he sacrifices himself for what he loves, but if he does not love, he could not sacrifice himself. To be fully dedicated to one's work, one must first of all love it dearly. If one does not love the work, then it is not possible for a conjunction to be formed with that Gnostic esoteric work. If there is no conjunction between the work and our lives, obviously, we will not work; that is all.

The Fifth Gospel · Of the Esoteric Work · *Third Chamber – Mexico City – 1975*

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5. Only unselfish service, chastity and sanctity take us to the ineffable summits 6. Now brother of mine, you have seen what is the great service 7. I know many spiritualist brethren, good and virtuous who fight for their perfection 8. I know many brethren who fight indescribably to correct their defects and to purify themselves. Yet, they do not remember others... They feel alone, they fight for their own spiritual progress and for their moral self-development. However, they do not remember that they have brothers and sisters and that all of us are children of the same Mother 9. Their spirituality is selfish spirituality. Therefore, the Masters do not owe them anything. There is nothing to pay them because nothing is owed to them. They do not assist anyone. They do not sacrifice themselves for anyone, nor do they fight for the spirituality of anyone.

The Igneous Rose, 1954

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A PRACTICE

They who are only preoccupied with spiritual progress, and who do not work for others, obtain absolutely nothing. He who wants to progress must sacrifice for others.

Tarot and Kabalah, 1978

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A PRACTICE

16. He who wants to progress has to sacrifice himself for others.

Manual of Practical Magic, 1954

17 PASSAGES · 15 PRACTICES

III We must give our lives for our fellow man

These are his instructions for giving oneself to others. Be ready to give the last drop of blood, renounce happiness, and walk the path of chastity and sacrifice.

A PRACTICE

It is urgent to pass through the mystical death. It is necessary to make soul and Spirit. It is essential to sacrifice for humanity, which is the practice of universal charity. Everyone who travels this Path inevitably reaches triple intimate self-realisation. It is urgent to give all human beings these teachings. It is necessary to sacrifice for all people. Charity must be well understood. We must die. We must be born. We must give our lives for our fellow man.

CHRISTMAS MESSAGES, *1952-66*

A PRACTICE

It is urgent to undergo mystical death. It is necessary to fabricate the Soul. It is indispensable to sacrifice ourselves for humanity, we must give our lives for our fellow men. The psychological "I" had a beginning, and therefore, it also has an end. Pain is the result of our own mistakes. When one makes a mistake, the result is pain. We make mistakes because we are imperfect; we are imperfect because we have the "I" inside us. When the "I" disappears, true and authentic happiness comes to us.

THE FIFTH GOSPEL ·THE BALANCE OF THE ENERGETIC CENTERS ·*Conference given to Gnostic students*

A PRACTICE

It is necessary to be born, and this is a labor with the grain, with the seed; this is a sexual problem. It is indispensable to love our fellowman and to totally sacrifice ourselves for them. The Path is more bitter than bile and it does not suit nature, because it is contrary to its designs.

Christmas Messages, 1952-66

A PRACTICE

We must profoundly revere all religions. We should worship in all temples. We need to sacrifice ourselves for humanity, give up to our last drop of blood for mankind.

Christmas Messages, 1952-66

A PRACTICE

Give away your goods to the poor, give away the last drop of your blood for the sake of this poor suffering humanity, renounce to all happiness. Then, the Immolated Lamb will enter into your soul. He will make his abode within your soul.

The Aquarian Message, 1960

A PRACTICE

The third step of knowledge is that of intuitive knowledge. In order to reach the ineffable summits of intuitive knowledge, there is the need to kiss the whip of the executioner and the hand of the one who strikes us. We must ol ve and adore the whole of humanity, sacrificing ourselves for it, always ready to give even the last drop of our blood for the love of this poor suffering humanity.

The Aquarian Message, 1960

A PRACTICE

Whoever follows the Path of the Perfect Matrimony should develop charity. Cruel and pitiless people do not progress in this path. It is urgent to learn to love and always be willing to give even the last drop of blood for others. The warmth of charity opens all the doors of the heart. The warmth of charity brings Solar Faith to the mind. Charity is conscious love. The fire of charity develops the chakra of the heart. The fire of charity permits the Sexual Serpent to rise rapidly through the medullar channel. Whoever wants to advance rapidly on the Path of the Razor's Edge, should practise Sexual Magic intensely and give himself totally to the Great Universal Charity. Thus, by sacrificing himself absolutely for his fellowman and giving his blood and his life for them, he will be rapidly Christified.

The Perfect Matrimony, *1966*

To follow the Lord from second to second signifies sacrifice for humanity, to be ready to give even our last drop of blood for our fellow men, to immolate ourselves upon the Sacred Altar of supreme love for the sake of all of our brethren of the world.

Runic Magic, *1969*

Then, the Immolated Lamb will enter into your soul.

The Aquarian Message, *1960*

To follow the Intimate Christ signifies Sacrifice, to be willing to give even the last drop of blood for this suffering humanity.

My Return to Tibet, *1969*

A PRACTICE

We must go up to the altar of supreme sacrifice for all human beings, we must be willing to give up to the last drop of blood for our fellow men. That is how we must proceed, my dear brothers.

The Fifth Gospel · Transcendental Exhortation Addressed to the Missionaries

A PRACTICE

FOURTH: Thou shalt sacrifice the self for the love of mankind and to love thy worst enemies.

The Aquarian Message, 1960

A PRACTICE

Before you can reach the valley of refuge which is referred to us as the path of pure knowledge, you have to sacrifice yourself for the love of humanity.

The Aquarian Message, 1960

A PRACTICE

Follow, beloved Gnostic Brethren, the Straight Path, the Path of Perfect Chastity, the Path of Absolute Sanctity and Great Sacrifice for our fellowmen.

The Solar Bodies, 1968

A PRACTICE

Conclusion: for one to be able to progress on this path, he has no other alternative than to work in the Forge of the Cyclops, to dissolve the Ego and to love his fellow men sacrificing himself for them.

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

A PRACTICE

The path is sexual. We advance by annihilating the ego and sacrificing ourselves for humanity.

Pistis Sophia Unveiled, 1983

A PRACTICE

Only by dying in ourselves and truly working in the ninth sphere and sacrificing ourselves for our fellowmen, are we able to develop in our inner nature the igneous serpent of our magical powers.

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

A PRACTICE

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

15 PASSAGES · 6 PRACTICES

IV The Initiations are payments which the Logos makes to man

He explains what sacrifice for humanity pays. It settles karma, earns cosmic capital, and brings powers and initiations as the Logos's payment.

Master: Obviously, those who raise the torch of the verb to illuminate with it all those who live in existence, undoubtedly follow the path of the most magnificent sacrifice. They imitate the Christ, who gave his life for humanity. They imitate the apostles, who preached in every comer of the Earth; they imitate, then, the great martyrs. People like that accumulate a great dharma which enables them to advance on the Path of the Razor's Edge. Thus, sacrifice is magnificent.

THE FIFTH GOSPEL · GNOSTIC APOSTOLATE · *Interview – Mexico City – November, 1976*

Thus, sacrifice is advisable for those who truly want to be left clean of karma, because when one has with what to pay, one pays and does well in business. When one does not have with what to pay, one must pay with a lot of pain. It is better to have cosmic capital to pay, and that capital is achieved by means of sacrifice in favor of humanity, taking the Teaching to all the peoples of the Earth.

THE FIFTH GOSPEL · GNOSTIC APOSTOLATE · *Interview – Mexico City – November, 1976*

A PRACTICE

Karma and Dharma: these two oriental terms mean punishment and reward. In a more philosophical form we would say: bad action and bad consequence, and modifying the causes, one modifies the effects, since the effects are nothing else but causes reproduced in another form. Are you going to be made a prisoner? Give freedom to another ! Is your son going to die? Heal your fellowman ! Are you in misery? Give all that you have left to the hungry and sacrifice all your efforts in favor of others. Beg, in prayer, to the Lords of Karma and you will be heard.

Zodiacal Course, 1951

A PRACTICE

281. It is also possible to ask for credit to the Lords of Karma, but the credit must be paid with sacrifice for humanity.

The Igneous Rose, 1954

A PRACTICE

38. Karma is not an obstacle for this because we can pay all our debts by sacrificing even the last drop of our blood in favour of all the human beings who populate the entire face of the earth.

The Igneous Rose, 1954

A PRACTICE

Work in the Great Work of the Father. In this manner you will pay your debts and you shall liberate yourself from the Law of Karma. Later you will be justified by the faith in Christ; you will then live under grace. When we are servants of sin, we are subjected to the Law of Karma. When we are servants of the Lord, we will live under the action of grace, or blessing. The laborer receives his salary; that is the payment from the Law. Those who have already christified themselves, receive gifts, powers, glory and majesty as grace or blessing. Wherever the Law does not exist, sin also does not exist. Sacrifice yourself for the Great Work of the Father; sanctify yourself.

The Greater Mysteries, *1956*

11. Every sacrifice in the Great Work represents a debt, which the hierarchies must pay to the Apostle.

Christ Will, *1959*

It is better to have cosmic capital to pay, and that capital is achieved by means of sacrifice in favor of humanity, taking the Teaching to all the peoples of the Earth.

The Fifth Gospel

26. Each one of your sacrifices will be paid unto you in Nirvana.

The Igneous Rose, *1954*

12. Powers are payments that the LOGOS gives to man, when the disciple has sacrificed himself for Humanity.

Manual of Practical Magic, *1954*

14. INITIATIONS are payments that the Logos makes to man, when the disciple has sacrificed himself for Humanity.

Manual of Practical Magic, 1954

The Initiations are payments which the Logos makes to man when the disciple has sacrificed himself for humanity.

Tarot and Kabalah, 1978

A PRACTICE

The one who wants powers should sacrifice himself for humanity.

The Greater Mysteries, 1956

The one who sacrifices himself for humanity attains the Venusian Initiation. It is urgent to know that the Venusian Initiation is the incarnation of the Christ in man.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

Everyone who has attained the Second Birth, should sacrifice himself for humanity, should properly raise the torch on high in order to teach others the path that leads to Light.

Esoteric Treatise of Hermetic Astrology, 1967

Every authentic Guru sacrifices himself for humanity.

Pistis Sophia Unveiled, 1983

6 passages

v A great sacrifice must be made, a catastrophe is needed

He closes with the Earth's own sacrifice. A great catastrophe will save the planet from becoming a moon, and from that transformation a new Golden Age will emerge.

At present, the seas have become enormous garbage dumps; if everything continues like this, in forty years, half of humanity will have disappeared. Everything will be equalized by death.

Transcribed lectures · Lecture 029 – Existential Wealth of Sacrifice · *Interview – Mexico City – 1976*

The Earth must be saved so the seven races can be completed. The planet must be sacrificed with the holocaust of fire, the banquet of water, and the combat of the elements, all according to the Law. The Gospel according to the Law is the Gospel of St. Luke.

Transcribed lectures · Lecture 029 – Existential Wealth of Sacrifice · *Interview – Mexico City – 1976*

Currently the Earth, for example, is marching completely in accordance with the Law of Entropy, and if there's no great sacrifice it will be equalized in the future, becoming just one more moon. But the program has not been completed (each planet has to have its seven races before it becomes a moon); a great sacrifice must be made, a catastrophe is needed, and the sacrificer will be the Theomegalogos.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

> *So, catastrophe is an indispensable necessity in order to overcome the Law of Entropy.*
>
> Transcribed lectures

A catastrophe is needed. What for? To transform it, this Earth; this humanity must be sacrificed, all this must be transformed, sacrificed. A transformation is needed, and as a result of that transformation of energies, a new Earth will emerge with its Golden Age and beauty.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

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So, catastrophe is an indispensable necessity in order to overcome the Law of Entropy. If there were no such catastrophe, the Law of Entropy would end up equalizing the Earth with the Moon; it would be just another moon before its time. But thanks to the transformation that will take place with this sacrifice, which will be a catastrophe, a new Golden Age and a new humanity will emerge ... …

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

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… … The Earth, then, is in agony; entropy is taking it, little by little, until it becomes a moon. Anyone who has a little vision can know it. Only through transformation can it manage to not yet become a moon, for something new to emerge from the chaos.

Transcribed lectures · Lecture 121 – Faith, the Law of Entropy, the Essence, and Types of Hanasmussen

About this booklet. Corrected 9 October 2026; further notes added 14 October 2026. Earlier versions of this booklet gave some of the Master's early passages on awakening the Kundalini without noting his later teaching that it awakens only through the couple. Notes now sit beneath those passages, and our own headings have been put right. With thanks to the reader who pointed it out.

How this was made. Every book file the shelf is built from was read again from its PDF, with both volumes of the *Fifth Gospel* and, by the editor's ruling of 26 September 2026, the thirty-seven transcribed lectures, and swept for his words for it: sacrifice and immolation in every form, entropy, and an inferior force transformed into a superior one, with the other half of any sentence the page had broken. That returned **727 candidate paragraphs in 55 sources.** Every candidate was read **twice, by independent readers** working from a written brief; they agreed on whether to print 95.3% of the time and on the class 90.8%, and a third reader, who saw neither verdict, settled the 34 they did not. The paragraphs of *The Law of Entropy* were brought in whole, so that this work holds that one, and every one of them is marked. **253 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 125 named sacrifice only in passing, 70 were ritual or animal sacrifice told for itself, 61 were another subject, 52 headings, running heads or index lines, 28 stories told for themselves, 26 the ordinary word, 24 a student's question without his answer, 15 sexual alchemy with no sacrifice in it, 4 the death of the ego in general and 4 the third factor as organising. Some more were judged and not printed.

One talk, one witness. The *Fifth Gospel* lecture *Existential Richness of Sacrifice* and transcribed Lecture 029 are the same talk in two translations. The *Fifth Gospel* copy opens with an editor's recording mark, which the shelf holds out, so the lecture is printed and the *Fifth Gospel* paragraphs are recorded as the same words, not printed twice.

What was corrected, silently. The line-end breaks of the *Fifth Gospel*'s two narrow columns are closed up, each to the form the rest of his books use. In the transcripts the "Master:" label and the students' words are lifted, not printed, and their marks for tape that cannot be heard are printed as they stand.

No sentence of his is cut in half. 43 passages run over more than one paragraph so that each sentence prints whole.

131 passages also stand in another finished work, and every one is marked where it stands: all of *The Law of Entropy*, and passages shared with *The Intimate Christ*, *The Igneous Rose*, *Evolution, Involution, Revolution*, *The Law of Karma* and nineteen more, found by matching this work against the Word file of every work on the shelf.

The eighth work of The Laws. It holds the whole of *The Law of Entropy* and carries it on into the way out. It wears the family's sage ground and thick-and-thin border, in the crimson of the altar.