

Gratitude and Kindness

Thanks to the Creator, to the Divine Mother and to the Masters, the crime of ingratitude, and kindness, compassion, charity and the love of one's fellow men, in his own words from all fifty-two books

302 PASSAGES · 41 BOOKS · 74 PRACTICES · 20 LECTURES · 20 SECTIONS · 6 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference and carries that book and the paragraph it came from. Where he was speaking rather than writing, it also carries the name of the lecture, with the place and year where the volume records them, so anything on this page can be found again in the source.

Gratitude comes first. *"The force of cosmic gratitude makes the universal life fertile."* He rarely names it; he teaches it as thanks given to the Father, to the Being, to the Masters and above all to the Divine Mother, down to the glass of water at the end of a practice, which *"water in a clean crystal glass should be blessed and drunk giving thanks to the Divine Mother."*

Its opposite he calls a crime. *"do not commit the crime of ingratitude, never ever forget your Divine Mother"* The second part is the ingrate as he describes him: the disciple who pays the Master with the coin of ingratitude, and the children who kill their parents with a look and an ungrateful action.

Kindness is not weakness. *"Kindness is a much more crushing force than anger."* The third part is kindness, courtesy and gentleness at home, at school and in speech: *"It is necessary to comprehend the beauty of kindness"*. The fourth is compassion, which he sets at the heart of the path: *"Only the Boddhisattwas with compassionate heart, who have given their life for humanity, can incarnate the Intimate Christ."*

Then charity, and the neighbour. *"Sacrifice for humanity is universal conscious charity." "Conscious charity is the miraculous balm that can console our pained heart."* The last part is the love of one's fellow men, his commandment for the new era, and what it asks: *"To love our neighbor is indispensable"*.

What is in it

| a practice — something to do, framed and labelled

Part One — We must express our gratitude to the Creator

1 The force of cosmic gratitude makes the universal life fertile 10

2 I will give thanks unto thee, O Light 11

3 Blessed and drunk giving thanks to the Divine Mother 8

4 Any grateful guru humbly prostrates before the first creator who gave him life 15

Part Two — Another serious crime is that of ingratitude

5 Everyone in the world pays the Apostle with the coin of ingratitude 14

6 Do not commit the crime of ingratitude, never ever forget your Divine Mother 17

7 The world is full of ungrateful patricides and matricides 10

Part Three — It is necessary to comprehend the beauty of kindness

8 The beauty of friendship and the perfume of courtesy 9

9 Kindness is a much more crushing force than anger 16

10 Do not sin anymore against the charity of Christ 10

Part Four — The same feelings of compassion for the great and small

11 The Masters of Compassion, moved by human pain, renounce the great joy of Nirvana 20

12 Only the Boddhisattwas with compassionate heart can incarnate Christ 26

13 Blessed are the non-resentful 15

14 Kindness is not found, nobody has compassion for anyone any more 10

Part Five — Sacrifice for humanity is universal conscious charity

15 We must give our lives for our fellow man 19

16 Works of charity are works of compassion 24

17 Conscious charity is the miraculous balm that can console our pained heart 13

18 Where then is our love if we do not know how to do charity? 15

Part Six — It is indispensable to know how to love our fellow men

19 To love our neighbor is indispensable 25

20 Thou shalt love thy internal God and thy neighbour as thyself 15

THE MAP

Six parts: gratitude, ingratitude, kindness, compassion, charity, and the love of one's fellow men

Tap a part to go to it.



We must express our gratitude to the Creator

PART ONE · 44 PASSAGES · 9 PRACTICES



Another serious crime is that of ingratitude

PART TWO · 41 PASSAGES · 4 PRACTICES



It is necessary to comprehend the beauty of kindness

PART THREE · 35 PASSAGES · 13 PRACTICES



The same feelings of compassion for the great and small

PART FOUR · 71 PASSAGES · 8 PRACTICES



Sacrifice for humanity is universal conscious charity

PART FIVE · 71 PASSAGES · 27 PRACTICES



It is indispensable to know how to love our fellow men

PART SIX · 40 PASSAGES · 13 PRACTICES

Part One – We must express our gratitude to the Creator

10 PASSAGES · 5 PRACTICES

1 The force of cosmic gratitude makes the universal life fertile

He teaches that the force of gratitude makes the plant germinate and bear fruit in the Gnostic ascetic, and that cosmic gratitude makes the universal life fertile. He says we must express our gratitude to the Creator, that our Intimate God deserves our eternal gratitude, and that we must cultivate gratitude because ingratitude and treason go together. He shows that instead of protesting at adversity and painful karma we should kneel gratefully before the Father, whose painful remedies heal us.

The force of gratitude causes the plant to germinate in the orchard of the Gnostic Ascetic. The force of gratitude causes the plant to bear fruit.

Pistis Sophia Unveiled, 1983

The force of cosmic gratitude makes the universal life fertile.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

In some Way, we must express our gratitude to the Creator.

Pistis Sophia Unveiled, 1983

07

Our Intimate God deserves our eternal gratitude.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

It is necessary to praise the profound name of the Intimate Lord in the ode, and exalt it in the song of thanksgiving.

Pistis Sophia Unveiled, 1983

We must cultivate gratitude because ingratitude and treason are joined.

Igneous Rose, 1954

A PRACTICE

187. We must cultivate gratitude because ingratitude and treason are joined.

Igneous Rose, 1954

07

A PRACTICE

Any adverse situation offers us very rich opportunities. Unfortunately, people want to flee from adverse situations; they protest instead of thanking the Father for such brilliant occasions. There are very hard, very difficult, impossible or nearly impossible psychological gymnasiums; but the more difficult the gymnasium is, the better for self-discovery.

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

07

What we must do is to cooperate with the inevitable, this is obvious! But we always protest, we do not like to cooperate. That karma is painful, indeed it is! But it is useless to protest; it is better to cooperate with that pain and get the best out of it.

The Fifth Gospel · Beyond the Mind · *Third Chamber – Mexico City – 1974*

07

A PRACTICE

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

The Fifth Gospel · Beyond the Mind · *Third Chamber – Mexico City – 1974*

07

The suffering Monarch does not keep any resentments in his painful heart. He totally comprehends his own errors, he recognizes his culpability. Thus, humbly he gives thanks to his maid, the woman, the eternal feminine, the monumental Eve from the Hebrew Mythology, an eternal toy for the good and evil on the earth, in accordance with the manner of treatment given to her by men.

Parsifal Unveiled, 1970

II PASSAGES

II I will give thanks unto thee, O Light

He gives the songs of thanksgiving from the Pistis Sophia and the Psalms: praise in the song of thanksgiving pleases God more than a young bull, and Sophia gives thanks to the Light that saved her and did wondrous works in the race of men. Philip's solution shows that David's words, give ye thanks unto the Lord, for he is good, are the words Sophia spoke. He adds Aeneas, who gave thanks from the depth of his heart to the Holy Gods.

> *30. I will praise the name of God in the ode, and exalt it in the song of thanksgiving. 31. This shall please god better than a young bull, which putteth forth horns and hoofs. 32. May the wretched see and make merry; seek ye God that your souls may live.*

Pistis Sophia Unveiled, 1983

> *7. I will rejoice and will sing praises that thou hast had mercy upon me and hast heeded and saved me from the oppression in which I was. And thou wilt set free my power out of the chaos.*

Pistis Sophia Unveiled, 1983

D7

> *1. I will give thanks unto thee, O Lord, for thou art my God.*

Pistis Sophia Unveiled, 1983

D7

> *1. I will give thanks unto thee, O Light, for thou art a Saviour; thou art a deliverer for all time.*

Pistis Sophia Unveiled, 1983

D7

> *8. I will give thanks unto thee, O Light, that thou host saved me, and for thy wondrous works unto the race of men.*

Pistis Sophia Unveiled, 1983

He gave thanks to these ineffable beings from the depth of his heart, for having liberated this woman Andromache and for having impeded the Acheans from taking her captive to Micene.

Runic Magic, 1969

> *15. I will give thanks unto thee, O Light, that thou hast saved me and that thy wondrous works have been wrought in the race of men.*

Pistis Sophia Unveiled, 1983

D7

> *20. Thou sentest thy stream; it gave me power and saved me out of all my afflictions. 21. I will give thanks unto thee, O Light, that thou hast saved me, and for thy wondrous works in the race of men.'*

Pistis Sophia Unveiled, 1983

07

> *7. He led them on a straight way that they might go to the region of their dwelling-place. 8. Let them give thanks unto the Lord for his graciousness and his wondrous works unto the children of men.*

Pistis Sophia Unveiled, 1983

07

> *15. Let them give thanks unto the Lord for his graciousness and his wondrous works unto the children of men.*

Pistis Sophia Unveiled, 1983

07

> *This then, my Lord, is the solution of the song, which Pistis Sophia hath uttered. Hearken, therefore, my Lord, that I may say it clearly. The word in sooth which David hath spoken: 'Give ye thanks unto the Lord, for he is good, for his grace is eternal,' -- it is the word which Pistis Sophia hat spoken. 'I will give thanks unto thee, O Light, for thou art a savior and thou art a deliverer for all time.' "And the word which hath David spoken 'Let the delivered of the Lord say this, for he hath delivered them out of the hand of their foes, '-- it is the word which Pistis Sophia hath spoken I will utter this song to the Light, for it hath saved me arid saved me out of the hand of the rulers, my foes,' And the rest of the Psalm. "This then, my Lord is the solution of the song which Pistis Sophia hath uttered in the midst of the four-and-twenty invisibles, desiring they should know all the wondrous works which thou host done for her, and desiring that they should know that thou host given thy mysteries to the race of men.*

Pistis Sophia Unveiled, 1983

07

Then, Aeneas gave thanks to the Holy Gods (Angels. Archangels, Principalities, Potencies, Virtues, Dominions, Thrones, Cherubims and Seraphims of Christianity). He gave thanks to these ineffable beings from the depth of his heart, for having liberated this woman Andromache and for having impeded the Acheans from taking her captive to Micene.

Runic Magic, 1969

8 passages · 4 practices

III Blessed and drunk giving thanks to the Divine Mother

He gives the practice of thanks: eat what is necessary, drink pure water and bless the food, and at the end of the work bless a glass of clean water and drink it giving thanks to the Divine Mother. He tells the Gnostic doctor to put out a candle in a cup of wine after every cure, as thanksgiving to the Gods of Fire. He sets these beside Jesus, who thanked the Father and who took the bread and the cup and gave thanks.

A PRACTICE

Eat what is necessary in order to live, neither too little, nor in excess, drink pure water, bless foods.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

Continuing the work, the man lying on his back on the floor and the woman in bed, entreat the Divine Mother Kundalini, they plead with simple phrases from a sincere heart for her to eliminate, with the lance of Eros (the Sexual force), the EGO which personifies the error which we have really understood and long for reducing it to cosmic dust. Finally, water in a clean crystal glass should be blessed and drunk giving thanks to the Divine Mother.

The Mystery of the Golden Blossom, 1971

07

A PRACTICE

We must sublimate our sexual energy to the heart. The Communion of the Bread and the Wine has the power to sublimate the sexual energy to the heart. We can place bread and a glass of wine next to our bed and after practicing the Arcanum A.Z.F., to work and to bless the bread and wine, then to eat the bread and drink the wine. Arcanum 14 converts the bread and wine into the Blood of Christ, with this Arcanum the bread and wine is charged with the Christic atoms which descend from the Central Sun.

Tarot and Kabalah, 1978

07

A PRACTICE

The Gnostic Medic must extinguish the fire of a candle within a cup of wine after every curative operation. This as an action of thanksgiving to the Gods of Fire.

Occult Medicine and Practical Magic, 1978

This as an action of thanksgiving to the Gods of Fire.

Occult Medicine and Practical Magic, 1978

> *"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.*

The Greater Mysteries, 1956

07

> *"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This, s my both which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the new testament in my blood, which is shed for you."*

The Perfect Matrimony, 1966

07

> *And Jesus took bread, and blessed it. And gave it to the disciples, and said, "Take and eat."*

Parsifal Unveiled, 1970

07

> *"For this is my body which is given for you." And he took the chalice, and gave thanks, and offered it to his disciples.*

Parsifal Unveiled, 1970

15 passages

IV Any grateful guru humbly prostrates before the first creator who gave him life

He shows his own gratitude: he thanks the Masters for the honour of his mission, Huiracocha for the zodiacal exercises, and the Masters and helpers who gave data for his book and corrected it. When he thanks his guru, the guru answers that what matters is how he will behave in his life. He teaches that the grateful guru prostrates before the first educator who gave him life, that grateful children must love their mothers, and he thanks his own mother for the physical body she gave him.

We could fill enormous volumes if we would tell in detail all of the scenes and all of the things, which I performed in order to clean the Earth from all evilness. If we would not have done all of this it would have been impossible to initiate the age of Aquarius. I, Samael Aim Weor, am the Avatar of Aquarius, I am the Initiator of the New Age. I am faithfully accomplishing my mission. I profoundly thank the Masters for the honor, which they granted to me.

The Revolution of Beelzebub, 1950

The fundamental zodiacal exercises that we give here, come from the ancient temples of mysteries and, therefore, are not the exclusive patrimony of anyone. However, we must be grateful to the great Guru Arnold Krumm Heller (Huiracocha) who had collected and investigated them, to make them known to us in his marvelous Zodiacal Course. During the zodiacal sign of Virgo, thou should vocalize the vowel "U" daily to develop the telepathic center of the solar plexus, like this: UUUUUUUUU…. during one hour daily. Sit dawn on a comfortable chair, focus thy mind on thy Inner-Self and ask him to betake himself to the heart temples of the stars of Virgo, so that he may bring the Gods of Virgo to thy house, so that they may awaken thy virgin powers and heal thy stomach.

Zodiacal Course, 1951

07

I have to give thanks in this book for the excellent data which Dionisito de Ia Cruz had the good deed of providing to me for my investigations about the Sierra Nevada. He is a resident of 'Finca Tierra Grata', which is located twenty kilometers from 'Fundacion.' I have also to give thanks to an Indian from the Bolivar State in Colombia, for the data he provided for this book. The data was magnificent.

Occult Medicine and Practical Magic, 1978

07

I also present my thanks to the Master Paracelsus, who inspected and corrected the original copy of this book, with the goal that this book will accomplish the solemn mission which has been assigned to it in the fixture Age of Aquarius.

Occult Medicine and Practical Magic, 1978

07

I also give thanks to the Master Kalusuanga for his marvelous clue, which will especially allow those Latin-American disciples who are with aboriginal blood to put themselves in contact with the temples of Mysteries of the Mayan Ray.

Occult Medicine and Practical Magic, 1978

07

I also give thanks to the Masters Morya, Koot Hoomi, Hippocrates and others, for their cooperation in this solemn mission which has been entrusted to me.

Occult Medicine and Practical Magic, 1978

07

As well, I give thanks to my saintly Guru whose sacred name must not be uttered. I, Samael Aun Weor, the Master of the Egyptian Mysteries, am the Great Avatar of Aquarius, the Initiator of the New Era, the Master of Strength.

Occult Medicine and Practical Magic, 1978

Grateful children must love their mothers; Beethoven loved his greatly.

The Secret Doctrine of Anahuac, 1974

At the end of the final ceremony, I prostrated myself before my guru "Adolfito", saying: "Thank you Venerable Master, I owe all of this to you".

The Three Mountains, 1972

07

The blessed Mahatma, standing up, answered: "Do not thank me! What I need to know is how you are going to behave in your life".

The Three Mountains, 1972

07

The following sentence serves as an appropriate beginning to the last chapter of this book. The first educator of any great initiate is, by its own right, the fundamental cause of all spiritual parts of his authentic presence.

The Secret Doctrine of Anahuac, 1974

07

Any grateful guru humbly prostrates before the first creator who gave him life.

The Secret Doctrine of Anahuac, 1974

07

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

The Secret Doctrine of Anahuac, 1974

07

Grateful children must love their mothers; Beethoven loved his greatly.

The Secret Doctrine of Anahuac, 1974

07

I approached my mother, who at that time was drying her tears with a handkerchief... I kissed her hands with infinite love and said: "I thank you, oh, mother! for the physical body you have given me. This vehicle has been very helpful, and it certainly is a marvellous instrument, but everything in life has a beginning and an end..."

The Three Mountains, 1972

07

My childhood examples come to my mind. Since my earthly parents had divorced, we, the brothers of a large family, had to suffer. We had remained with the head of the family, and we were forbidden to visit the female head of the family, that is, our earthly mother. Nevertheless, we were not so ungrateful as to be able to forget the female head of the family.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

Part Two – Another serious crime is that of ingratitude

14 PASSAGES

1 Everyone in the world pays the Apostle with the coin of ingratitude

He teaches that everyone benefits from the works of the Apostles and pays them with the coin of ingratitude, and that ingratitude is a serious crime: a dog is grateful for bread, but brothers of the path repay a Master with persecution and calumny. He gives the case of a brother who turned against the charitable souls who had fed and sheltered him, and of those who abandon their elderly parents in the name of all humanity. He shows the ingratitude of the Pharisees and of Brutus, and tells how a son's ungrateful protest at his charity revealed a wounded I of self-love in himself.

77. Everyone in the world benefits from the works of the Apostles. Everyone in the world reads their books. Everyone in the world pays the Apostle with the coin of ingratitude because, according to popular concept, "the Apostle has not the right to know."

Igneous Rose, 1954

78. However, all the great works of the world are due to the Apostles.

Igneous Rose, 1954

07

16. Your works of merit will be received with loud guffaws and humanity will reward all of your sacrifices with their deepest despises.

Igneous Rose, 1954

07

Another serious crime is that of ingratitude. A dog is given bread and it is grateful, but many brothers of the path are not grateful. If a legitimate Master teaches them, all that he receives as payment are persecutions, hatred and calumnies.

The Greater Mysteries, 1956

07

We knew the case of a spiritualist brother who, when he was hungry and unemployed, always met a charitable soul who gave him food and shelter; later, when he was already working, he then had no hesitation to turn against his charitable servers. Sometimes he publicly slandered them, or attacked them. This is how this brother paid with the coin of ingratitude.

The Greater Mysteries, 1956

07

However, he always found a philosophical excuse. He stated cynically, "I do not owe anything to anyone; life is the one that provides everything and my charitable servants are merely instruments of the great life and I do not owe them anything."

The Greater Mysteries, 1956

07

Others abandon their own mother, their elderly father, saying, “All beings are my family, I do not care about my parents, I am a rebel, etc.” This is how they conceal the crime within the incense of prayer.

The Greater Mysteries, *1956*

A dog is given bread and it is grateful, but many brothers of the path are not grateful.

The Greater Mysteries, *1956*

The ungrateful son who abhors his father and forgets about his mother is truly a perverse individual who detests all things divine.

Fundamental Education, *1970*

07

The revolution of the consciousness does not signify ungratefulness; it does not mean forgetting one’s father, undervaluing one’s adorable mother. The revolution of the consciousness is wisdom, love and perfect power.

Fundamental Education, *1970*

07

The most critical is the ingratitude of the Pharisees. They attack Christ with the very same words and teachings that they learned from the Lord.

Pistis Sophia Unveiled, *1983*

07

Ungrateful to his benefactors, with much work as a knight, none the less Brutus accepted Gnosis and the SAHAJA MAITHUNA...

The Mystery of the Golden Blossom, *1971*

07

Without restraining himself in the knowledge of a cause, but turning his back on the Guru (Master), he worked in VULCAN'S FIERY FORGE in vain because DEVI KUNDALINI never rewards treason...

The Mystery of the Golden Blossom, *1971*

07

But the question does not end there. The reality was that when I had to go pay the debt, that son, instead of thanking me, protested with some violence. He did not agree that I should give those two thousand pesos to the poor and wretched worker, but it seemed fair to me that I should give them to him and I gave them to him.

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

07

In the protest there were words that were, not of a grotesque type, but quite ungrateful. I did not feel anger, due to the fact that I had dissolved it; but some pain in the heart, yes. I immediately devoted myself to meditation to know what this pain which I had felt in my heart consisted of, and I could clearly verify the crude realism of an "I" of self-love which had been wounded.

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

17 PASSAGES · 4 PRACTICES

II Do not commit the crime of ingratitude, never ever forget your Divine Mother

He teaches that whoever abandons his Divine Mother is an ungrateful son who must repent and knock hard at the door of the seventh chamber, and he warns never to forget her. He tells three times how a Guardian stopped him at the temple: though he worked for humanity he lacked love, because he had forgotten his Mother and was an ungrateful son. He teaches that the ungrateful son does not progress, that one must reach the Mother before the Father, and he gives a short prayer to the Divine Mother.

5. Knock, ungrateful son, knock strongly upon the door of the seventh chamber, so that it will be opened unto you.

Igneous Rose, 1954

A PRACTICE

6. Disobedient child, repent of your ungratefulness. Cry, lament and fight indescribably so that the Gods will open the door of this chamber for you.

Igneous Rose, 1954

07

A PRACTICE

10. You abandoned your Mother by following this tenebrous Goddess of carnal passions. Now, you must repent for your ungratefulness and knock strongly upon the door of the seventh chamber, in order for the Gods to open it for you.

Igneous Rose, 1954

07

A PRACTICE

You who have known the dangers of the boisterous ocean of life, the terrible anger of Scylla of the howling reefs, the rocks thrown by the vigilant Cyclops, the hard path that leads to Nirvana, and the battles with the tempter Mara and his three Furies, do not commit the crime of ingratitude, never ever forget your Divine Mother.

Runic Magic, 1969

07

Unquestionably, I went through a moment of terrible disorientation; chaos formed in my mind; I was stuck in a dead end. But, fortunately, I was helped. As I had always tried to help others, to bring the teaching to them, thus I deserved to be helped. How could one receive help if they are not capable of helping others? But I had cared about teaching others, so I deserved to be taught. And one of those days, I was assisted. Upon entering the temple, I found at the threshold, one of the Guardians of the Sphinx of Egypt. I knew that Adept, for I have been his

friend for many centuries. Staring at me, he said: “From among a group of brothers who worked in the Ninth Sphere and who, after having worked, presented themselves in this temple, you are the one who has advanced the most, but now” he said “you are falling behind and stagnant.”

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

07

My question was obvious: “Why?” Answer: “Because you lack love.” “What? Love? If I am helping humanity, and I share with my brothers with my fellow man what I know, why would I lack love?”

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

07

“Because you have forgotten your Mother; you are an ungrateful son.”

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

07

“I have written books, I work for humanity. What do you mean by “I lack love”? Is it not out of love by any chance that I am working?”

The Fifth Gospel · Didactic Synopsis of Mystical Death

The one who does not love his or her Mother, the ungrateful child, will fail in the work upon himself.

Treatise of Revolutionary Psychology, 1975

“You have forgotten your Mother, you are an ungrateful son, and the ungrateful son does not progress in these studies.”

The Fifth Gospel · Didactic Synopsis of Mystical Death

07

This was even worse. “I, an ungrateful son? I, who loved my poor little mother so much, and now to top it all off I end up being ungrateful, and I have forgotten her? No, I have not forgotten her; what happens is that she disincarnated! And how do I find her now in the physical world?” All those things came to my mind. However, I entered the temple and he did not block my way. Once inside the temple, he continued: “I am telling you this for your own good. Understand it! You must look for your Mother.”

The Fifth Gospel · Didactic Synopsis of Mystical Death

07

“How come?” I said, “I love humanity, I am working for all the human beings, I do not understand what you are telling me. In which way am I lacking love?”

Runic Magic, *1969*

07

"You have forgotten your mother, you are an ungrateful son" explained the Guardian, and the way in which he intoned these words, I confess, produced in me not only pain, but moreover terror.

Runic Magic, *1969*

07

"But, I do not know where she is, I have a long time without seeing her" I replied, believing that it was all related with my physical mother, who I had to leave when I was still very young. "How is it possible that a son does not know where his mother is?" replied the Guardian, then, he continued saying: "I am telling you this for your own good, because otherwise you are aggravating yourself"

Runic Magic, *1969*

07

Master: He worked in the Ninth Sphere, he fabricated the Superior Existential Bodies of the Being, but he did not achieve the total dissolution of the Ego because he rejected his Divine Mother. How can the ungrateful son dissolve the Ego? The ungrateful son does not progress in these studies. First of all, before arriving at the Father we must arrive at the Mother; that is obvious. Does any other brother have anything to ask in relation to this?

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

07

The mind by itself can never disintegrate any "I"; this is indisputable and irrefutable. To pray is to talk with God. We must appeal to God the Mother in the depths of our heart if we truly want to disintegrate "I's." The one who does not love his or her Mother, the ungrateful child, will fail in the work upon himself.

Treatise of Revolutionary Psychology, *1975*

07

Really, the "Ungrateful Child" never progresses in the esoterical work on himself. Obviously, "Ungrateful Child" is everyone who neglects "ISIS", our particular, individual, Cosmic Divine Mother.

The Great Rebellion, *1975*

07

A PRACTICE

"Oh Divine Mother I am all yours, you are my only refuge and support. Protect me, guide me, have mercy on me."

The Yellow Book, *1959*

10 PASSAGES

III The world is full of ungrateful patricides and matricides

He teaches that people kill not only with weapons but with a look of contempt, a hurtful word and an ungrateful action, and that the world is full of ungrateful patricides and matricides. He shows that the illness that takes our loved ones to the grave is often caused by wounding words and ungrateful deeds, and that husbands and wives kill each other with jealousy and ingratitude. He adds that the lack of charity of a husband toward his pregnant wife harms the child she carries.

Not only do people kill with machine guns, shotguns, cannons, pistols and atomic bombs, but people also kill with a look that wounds the heart, a humiliating look, a look full of contempt, a look full of hatred, and people can also kill with an ungrateful action, with an evil action, or with an insult, or a hurtful word.

Fundamental Education, 1970

The world is full of ungrateful patricides and matricides who have murdered their fathers and mothers, whether it was with their looks, their words, or their cruel actions.

Fundamental Education, 1970

07

The illness that leads our loved ones to the grave has as its causa causorum words that kill, looks that injure, ungrateful actions, etc.

Fundamental Education, 1970

07

Many intolerant men, lacking true comprehension, get offended and insulted by their pregnant wives. Her sorrows, her afflictions caused by her husband due to lack of charity have repercussions on the gestating fetus, not only physically but also psychically.

Fundamental Education, 1970

07

Many are the persons who would be capable of everything in life except killing someone, but, they kill with their ironies, with their evil actions, with wounding laughter, with a harsh word.

Esoteric Treatise of Hermetic Astrology, 1967

> *There are many that kill with a contemptuous look, with an ironic smile or laugh; with ingratitude; or libel or slander.*
>
> The Mystery of the Golden Blossom, 1971

Many are the husbands who have killed their wives with their evil actions, with their bad conduct, with their horrible jealousies, ingratitude, etc.

Esoteric Treatise of Hermetic Astrology, 1967

07

Many are the wives who have killed their husbands with their bad character, with stupid jealousies, with their inconsiderate demands, etc., etc., etc.

Esoteric Treatise of Hermetic Astrology, 1967

07

We should not forget that every illness has psychic causes. Insults, irony, thunderous and offensive laughter, evil words serve to cause harm, illnesses, to assassinate, etc. Many parents would have lived a little longer, if their children would have allowed them. Almost all human beings are matricides, parricides, fratricides, uxoricides, etc., etc. Pity is lacking in students of occultism; they are incapable of sacrificing themselves for their fellowmen who suffer and cry.

Esoteric Treatise of Hermetic Astrology, 1967

07

Assassination is without any doubt the most great act of corruption that exists in the world. A neighbor's life is not only extinguished or put out by revolvers, gas, knives, poisons, stones, sticks, gallows, etc., etc., etc., but, also we annihilate the life of our fellowmen with hard words, violent eyesight, acts of ingratitude, infidelity, treason, guffaws, etc. Deceased fathers and mothers from many families could still be alive if their children would not have taken their existence by means of their evil deeds. Multitudes of husbands and wives could still be breathing under the light of the sun, if their spouses would have allowed them to do so. Remember that the human being kills what he or she loves the most. Any moral grief can make us sick and take us to the sepulcher. Every sickness has psychic causes.

Parsifal Unveiled, 1970

07

To kill, is obviously the most destructive and most corrupt act known on the planet Earth. It is written in the book of all mysteries that you can not only kill with daggers, firearms, the gallows or poison. There are many that kill with a contemptuous look, with an ironic smile or laugh; with ingratitude; or libel or slander.

The Mystery of the Golden Blossom, 1971

Part Three – It is necessary to comprehend the beauty of kindness

9 PASSAGES · 6 PRACTICES

I The beauty of friendship and the perfume of courtesy

He teaches that we must attend the beggar and the gentleman with the same respect, and cultivate the same courtesy for rich and poor. He asks us to comprehend the beauty of friendship, courtesy and kindness, and to let our gestures and our way of treating people be full of beauty and harmony. He warns that we may be courteous outwardly while inwardly we treat one another very badly.

A PRACTICE

155. Respect and the veneration completely open the doors of the superior worlds for us.
156. We must not have preferences for anyone. We must attend the beggar and the gentleman with the same respect and veneration.

Igneous Rose, 1954

A PRACTICE

157. We must cultivate the same courtesy for the rich and the poor and for the aristocrat and the peasant in order to equally attend to them without any preferences.

Igneous Rose, 1954

07

A PRACTICE

Be kind in order to listen, be generous in order to judge.

The Yellow Book, 1959

07

A PRACTICE

It's urgent to comprehend the beauty of friendship and the perfume of courtesy.

Fundamental Education, 1970

Be kind in order to listen, be generous in order to judge.

The Yellow Book, 1959

A PRACTICE

We must watch our gestures and facial expressions, our manners and mannerisms, our manner of dress and our actions of all kinds. Let our gestures, manner of dress, way of sitting at the table, behavior at dinner, manner of treating people in our living room, in the office, on the street, etc., be always full of beauty and harmony.

Fundamental Education, 1970

07

A PRACTICE

It is necessary to comprehend the beauty of kindness, to feel the beauty of good music, to love the beauty of creative art, to refine our way of thinking, feeling and acting. The highest beauty can be born in us only when the ego has died in a radical, total and definitive manner.

Fundamental Education, 1970

07

What truly counts in these studies is the manner in which human beings behave internally and invisibly with one another.

Treatise of Revolutionary Psychology, 1975

07

Unfortunately and even if we were very courteous and even sincere at times, there is no doubt that invisibly and internally we treat each other very badly.

Treatise of Revolutionary Psychology, 1975

07

People who are apparently very generous drag their fellow men daily into the secret caves of themselves to do with them whatever they please (abuse, mockery, contempt, etc.).

Treatise of Revolutionary Psychology, 1975

16 PASSAGES · 3 PRACTICES

II Kindness is a much more crushing force than anger

He teaches that gentleness is not won by coveting it but is born by comprehending anger, that anger can be transmuted into sweetness and greed into charity, and that kindness is a much more crushing force than anger. He shows that as the ego dies, good will replaces ill will and we become a fountain of kindness, and that gentleness must be balanced with severity. He gives non-violence as the foundation of the home and of daily life, and says that homes last where love is shown with deeds, simplicity and kindness, and where the defects of others are forgiven with patience.

A PRACTICE

Know that evolution and its twin sister, involution, are only mechanical laws which cannot self-realise anybody, because self-realisation cannot be the result of mechanics. Be gentle and humble in thought, word and deed, but when it comes to the Truth, be strong in thought, word, and deed.

CHRISTMAS MESSAGES, 1952-66

People covet virtues, without understanding that any kind of covetousness strengthens the pluralized I, and many are those who deceive themselves when they covet not being covetous. Many are those who covet the virtue of gentleness. Those poor people do not want to understand that only by comprehending all the processes of anger in all areas of the subconscious can the virtue of gentleness be born within us.

THE BUDDHA'S NECKLACE, 1967

07

Anger can be transmuted into sweetness. Greed can be transmuted into charity. Lust can be transmuted into love.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

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

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

There are various instincts. The instincts of preservation, the sexual instinct etc.; there are also many perversions of instinct. Deep within every human being there are brutal, subhuman instinctive forces that paralyze the true spirit of love and charity. These demonic forces should first be comprehended, then brought under control and eliminated. These bestial forces are: criminal instincts, lust, cowardliness, fear, sexual sadism, sexual bestiality etc. We need to study and profoundly comprehend these subhuman forces, before being able to dissolve and eliminate them.

THE PERFECT MATRIMONY, 1966

07

Anger is also usually combined with conceit and even with self-sufficiency. Kindness is a much more crushing force than anger.

The Revolution of the Dialectic

07

When we have managed to disintegrate or dissolve the negative values, we will respect ourselves and others, becoming, we would say, a fountain of kindness for the entire world, a perfect, conscious and marvellous creature.

The Revolution of the Dialectic

07

The gentle human, illuminated and perfect, is the concrete result of the crystallization of the Holy Spirit within us.

Pistis Sophia Unveiled, 1983

When we have managed to disintegrate or dissolve the negative values, we will respect ourselves and others, becoming, we would say, a fountain of kindness for the entire world, a perfect, conscious and marvellous creature.

The Revolution of the Dialectic

It is indispensable to know that gentleness and severity must be mutually balanced on the two pans of the scale of justice.

Fundamental Education, 1970

07

Wisdom and love, severity and gentleness mutually balance each other on the two pans of the cosmic scale. Fathers and mothers must mutually balance each other for the good of the home.

Fundamental Education, 1970

07

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

The Revolution of the Dialectic

07

Men of good will accept A-Himsa. It is impossible to initiate a new order in our psyche while excluding the doctrine of non-violence.

07

A PRACTICE

A-Himsa should be cultivated in homes by following the path of the Perfect Marriage. It is only with non-violence in thought and deed that happiness can reign in homes. A-Himsa should be the foundation of daily living, at the office, at the workshop, in the countryside, at home, on the street, etc. We should live the doctrine of non violence.

The Revolution of the Dialectic

07

It is good for the man to be very natural with his wife and for the woman to be very natural with her husband, but all those homes where there are so many kisses and hugs, and things like that, so many affections –to sum it up– they end badly and we have already showed that in practice. I have seen homes where affection was everything, and they no longer exist, they are over. Instead, I have seen homes where the man is not overbearing, neither does he have a "rubber spine", he is not hard-hearted; he is not affectionate, but he knows how to fulfil his duties; he proves his love with deeds, with simplicity, kindness. Those homes reach a very old age, they never end; death destroys them, it is natural, but they last.

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

07

Let us keep an eye on our own actions. Where do affections come from and what are affections? Affections are based on lust and are filthy. Let us remember that the heart is also an erotic center that can inevitably leads to sexual abuse. All those sentimentalities of men and women degenerate into fornication, lust, morbidity. Therefore, affections are the result of lust. Love is the most beautiful thing there is, of the purest; it is disinterested, it is like a newborn child, it desires nothing for itself, but all for the loved one; it is clean from affection, but knows how to fulfil its duty. It is demonstrated with facts and not simply with vain insubstantial talk of ambiguous chatter.

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

07

A PRACTICE

Whoever suffer in their home should multiply their humility, their patience and serenity. Do not answer with insults; do not tyrannize your fellowmen, do not upset those who surround you, know how to forgive the defects of others with patience multiplied to the infinite. In this manner you would cancel your karma and would become better.

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

10 PASSAGES · 4 PRACTICES

III Do not sin anymore against the charity of Christ

He teaches that the Gnostic student must be charitable in the handling of the word, since whoever criticizes another's religion or school becomes cruel and merciless and hurts his fellow man even by the tone of voice. He considers all religions as pearls on the golden thread of the Divinity and says we attack no one and hate no one. He asks us to respect our neighbour's beliefs and not to sin against the charity of Christ, and says the true clairvoyant uses his faculty to advise and help his neighbour, never to slander him.

> *17. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18. And the fruit of righteousness is sown in peace of them that make peace."*

Logos, Mantram, Theurgy, *1959*

A PRACTICE

The perfect male speaks words of perfection. The gnostic student who wishes to continue on the Path should get accustomed to controlling his language. He should be charitable with the pious handling of the word.

Logos, Mantram, Theurgy, *1959*

07

A PRACTICE

For example, he who criticizes other's Religion or another's School or another's sect is not charitable with the word. Really, he becomes cruel and merciless... It is not what goes into the mouth that harms man but what comes out! The mouth supplies injury, intrigue, defamation, calumny, hate... All of which harms man... All the Religions are like precious pearls strung on the golden thread of the Divinity. But avoid all types of fanaticism because with it we cause great harm to man, our fellowman. Not only does one hurt others with coarse words or with refined or artistic ironies but also with the tone of voice, with an arrhythmic, disharmonious accent.

Logos, Mantram, Theurgy, *1959*

07

We invite all people of good will to enlarge the columns of AGLA. We are not against anyone neither against the religion or school of anyone. We consider all religions, schools and sects as precious pearls linked in the golden thread of Divinity.

The Aquarian Message, *1960*

07

We do not attack anyone, we do not hate anyone, we do not combat anyone.

The Aquarian Message, *1960*

We sin against Christian charity when we criticize the religion of others.

The Aquarian Message, 1960

Love is as pure as the morning star. Love is universal. Love is impersonal, ineffable and impartial.

The Aquarian Message, 1960

07

A PRACTICE

You must be charitable. We sin against Christian charity when we criticize the religion of others. Cultivate respect and veneration.

The Aquarian Message, 1960

07

A PRACTICE

Respect your neighbour's beliefs. Respect the religion of your neighbour. Do no t force anyone to think your way. Do not criticize. Remember that each head is a world. Do not sin anymore against the charity of Christ.

The Aquarian Message, 1960

07

Humanity is divided and subdivided into groups. Each group requires a special system of teaching. Each group needs it s school, its religion, its sect. These are the commandments of the Blessed One.

The Aquarian Message, 1960

07

The true illuminated clairvoyant is not capable of calumniating his neighbour. The true illuminated clairvoyant sees without the presence of the "I". The illuminated clairvoyant uses his faculty with supreme wisdom in order to advise and help his neighbour. We need to decapitate Jezebel. We need to place the clairvoyance under the service of the Immolated Lamb. We need to prophesy with wisdom.

The Aquarian Message, 1960

Part Four – The same feelings of compassion for the great and small

20 PASSAGES · 1 PRACTICE

1 The Masters of Compassion, moved by human pain, renounce the great joy of Nirvana

He teaches that the Master may enter the bliss of Nirvana or renounce it for love of humanity and become a Bodhisattva of Compassion, a saviour of suffering humanity, while the Buddhas in Nirvana can no longer help man. He shows the guardian wall formed by the Masters of Compassion, the Bodhisattva confirmed as thrice honoured, and the Nirmanakaya body received by renouncing Nirvana. He tells how he himself renounced total happiness to stay and help humanity, and tells the disciple to sacrifice himself for humanity and become a Bodhisattva of Compassion.

Arcane XXI (21). The crown of the magicians. The twelfth hour of Apollonius. The courts of fire become still. This is the victorious entry into the limitless bliss of nirvana, where the Master is clothed with the shining robe of dharmasaya, or renounces the bliss of nirvana for the love of humanity, and becomes a Bodhisattva of Compassion, he is a savior of poor aching humanity, he is one more wedge of the protective wall raised with the blood of martyrs. Samyak Sambuddho, Master of perfection, renounced nirvana for the love of humanity.

Zodiacal Course, 1951

The perfect Buddhas, dressed with the glory of Dharmasaya, can no longer help man or humanity, because nirvana is the forgetting of the world and men forever. The Bodhisattvas: Kuan-Shiyin, Tashisni, Buddha and Christ radiate their light over suffering humanity.

Zodiacal Course, 1951

07

After great sacrifices, the Bodhisattvas enter a supernirvanic world of happiness. The protective wall is formed by the "Bodhisattvas of compassion". We, the Gnostics, follow the steps of our predecessors.

Zodiacal Course, 1951

07

Arcanum XXI: 21—The Crown of Magicians. Twelfth Hour of Apollonius. "The towers of fire disquiet." This is the triumphant entrance into the limitless happiness of Nirvana, where the Master vests himself with the shining vestment of the Dharmakaya. Otherwise, he renounces the happiness of Nirvana out of love for humanity and converts himself into a Bodhisattva of Compassion, into a savior of this poor suffering humanity, into one more stone of the guardian wall built with the blood of the martyrs. Samyakasambodhi: a Master of perfection who has renounced Nirvana out of love for humanity.

Esoteric Course of Kabbalah

07

The Buddhas of perfection, vested in the glory of the Dharmakaya, can no longer help man or humanity, because Nirvana is the oblivion of the world and of men forever. The Bodhisattvas Kwan Yin, Tashih, Buddha, and Christ, irradiate their light upon this suffering humanity…

Esoteric Course of Kabbalah

07

Hour: Twelfth Hour of Apollonius. “The Towers of Fire disturb.” (This is the triumphant entry of the Master into the limitless joy of Nirvana, or on the other hand the renunciation of the joy of Nirvana for love of humanity; and he becomes a Bodhisattwa of Compassion).

Tarot and Kabalah, 1978

07

9. The BODDHISATTWA who renounces to the happiness of the NIRVANA for the love of Humanity is confirmed as thrice honoured, and after ages he earns at the end the right to be born in the ABSOLUTE, as a Paramartasatya.

Christ Will, *1959*

07

10. The guardian wall is made up of the Masters of compassion, by the Nirmanakayas, by those who have renounced the Nirvana for the love of humanity.

Christ Will, *1959*

07

Truly, I tell you, beloved disciples, that it is better to renounce Nirvana to follow the Long and Bitter Path of Duty.

The Greater Mysteries, *1956*

07

The bodhisattva who renounces the nirvanic temptations, the planetary kingdoms that the tempting gods offer him, and renounces Nirvana (celestial bliss) for love of humanity, is confirmed three times honorable and after eternities, he earns the right to enter the Absolute. The Absolute is life free in its movement; it is the supreme reality, the abstract space that only expresses itself as abstract absolute movement, limitless happiness, total omniscience. The Absolute is uncreated light and perfect plenitude, absolute happiness, life free in its movement, life without conditions, limitless life.

The Greater Mysteries, *1956*

I unquestionably achieved then the Liberation, but I renounced total happiness and stayed in this valley of tears to help humanity.

The Three Mountains, 1972

The Masters of Compassion, moved by human pain, renounce the great joy of Nirvana and resolve to stay with us in this valley of great bitterness.

The Perfect Matrimony, *1966*

07

Every Perfect Matrimony inevitably reaches Adepthood. Every Adept can renounce Nirvãna for love of the Great Orphan. When the Adept renounces the supreme happiness of Nirvana, he may ask for the Elixir of Long Life. The privileged who receive the marvellous Elixir die but do not die. On the third day they are raised. This has already been demonstrated by the Adorable.

The Perfect Matrimony, 1966

07

Know that the Bodhisattwa who renounces NIRVANA in order to live to benefit mankind is confirmed and called the "Thrice Honored." Thus, after having gained and lost Nirvanas and Eternities because of the boundless pity and compassion for the world of deluded mortals, the Bodhisattwa finally has the right to enter into a world of SUPERNIRVANIC Happiness... When a Master wants to reincarnate in order to help the wretched suffering humanity, he emanates, he projects his human soul (Bodhisattwa) and commands his human soul to enter into the vestibule of the world, meaning, into a womb.

The Solar Bodies, 1968

07

10. The Nirmanakaya Body is received when one renounces Nirvana for the love of humanity. These bodies must be created in the Ninth Sphere, you know this.

The Science of Meditation

07

11. The Nirmanakaya Body is possessed only by the Bodhisattvas of Compassion, those who have renounced happiness for the love of this suffering humanity.

The Science of Meditation

07

That Wall is formed by all Masters of Compassion, those that renounced every happiness because of Love for humanity...

The Three Mountains, 1972

07

I unquestionably achieved then the Liberation, but I renounced total happiness and stayed in this valley of tears to help humanity. In fact the possession of the Elixir of Long Life permitted me to conserve that Lemurian body during millions of years...

The Three Mountains, 1972

07

A liberated human being is a Master of himself. He is not obligated to reincarnate. However, if he reincarnates, he does so willingly and lovingly in order to help humanity. Nevertheless, in such a case, he always follows the narrow path of duty, love and sacrifice, which take him directly into the unlimited joy of the Absolute.

Christic Aztec Magic, 1973

07

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.

Igneous Rose, 1954

07

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

Igneous Rose, 1954

26 PASSAGES

11 Only the Boddhisattwas with compassionate heart can incarnate Christ

He teaches that the Christ descended moved by compassion to save men and Gods, and that only the Bodhisattvas with compassionate heart, who have given their lives for humanity, can incarnate Christ. He shows Masters of compassion working in the abyss for those who are lost, and the Intimate Christ who, with compassion, raises the Initiate little by little. He gives the Pistis Sophia text on the compassion of Jesus and of Mary, Dante's praise of the Divine Mother's kindness, and his own account of a Master full of compassion for a sleeping neophyte.

35. It was then when, feeling sorry for them, an inhabitant of the ABSOLUTE, the CHRIST, a PARAMARTASATYA, descended from the Universal shadows moved by compassion to save men and Gods.

CHRIST WILL, 1959

36. The CAUSAL LOGOS emitted from his divine mind the Cross inside the Circle, and when the Fire and Water formed a Cross with the Divine marriage, the Christ hung himself from that Cross to save mankind and the Gods of this Universe.

CHRIST WILL, 1959

07

Only the Boddhisattwas with compassionate heart, who have given their life for humanity, can incarnate the Intimate Christ.

PISTIS SOPHIA UNVEILED, 1983

07

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

07

Obviously, only the Boddhisattwas with compassionate heart can incarnate Christ. It has always been said, and for good reason, that Christ is the Boddhisattwa. Solar men are truly the ingathering of the supreme Light of the Aeons. The Sun now wants a new harvest of solar men and it deserves it, due to the great work performed with organic life. The Sun has worked intensely in this delicate thin covering of organic life, placed over the geological crust of the Earth.

PISTIS SOPHIA UNVEILED, 1983

07

The Great Compassionate One loves this entire suffering humanity.

PISTIS SOPHIA UNVEILED, 1983

07

Every time when it is necessary, the Lord comes to this valley of tears in order to help humanity.

Pistis Sophia Unveiled, 1983

07

The Brethren of the Superior Order work intensely, through uncountable centuries, helping humanity.

Pistis Sophia Unveiled, 1983

07

Answer: There are Hierophants of the light, Nirmanakayas of compassion, splendid Kabirs, sons of the Flame, in all places, and many of them have renounced all happiness to live in the profundities of the abyss with the purpose of helping those who are decidedly lost.

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

07

It is not superfluous to remind you friends, that there in the infernal worlds, there live some Masters of compassion, working for those who are decisively lost, helping, assisting, but since they have God within, they are happy.

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

07

Only the commandment of the First Mystery can conduce the Initiate out of the Chaos. The Intimate Christ feels compassion for the Initiate, and little by little, He is passing him to superior levels of the Being.

Pistis Sophia Unveiled, 1983

07

The violator of the Law lives in the regions where the Law has transgressed, but the Intimate Christ, with compassion, allows him to depart from these regions, with the condition of supreme repentance.

Pistis Sophia Unveiled, 1983

07

> *"The Tathagata gives happiness and joy to the whole world, as the cloud that pours its waters (semen), over the just ones and the sinners (everybody receives it), having the same feelings of compassion for the great and small; for the wise and for the ignorant; for the virtuous and for the sinner."*

The Aquarian Message, 1960

It is not superfluous to remind you friends, that there in the infernal worlds, there live some Masters of compassion, working for those who are decisively lost, helping, assisting, but since they have God within, they are happy.

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

And it came to pass then, when the disciples saw this that they feared exceedingly, and were in agitation. Then Jesus, the compassionate and tender hearted, when he saw his disciples, that they were in great agitation, spoke with them, saying: "Take courage. It is I, be not afraid."

Pistis Sophia Unveiled, 1983

07

"It came to pass then, when Pistis Sophia had uttered the seventh repentance in the chaos, that the commandment through the First Mystery had not come to me to save her and lead her up out of the chaos. Nevertheless of myself out of compassion without commandment I led her into a somewhat spacious region in the chaos. And when the material emanations of Self willed had noticed that she had been led into a somewhat spacious region in the chaos, they ceased a little to oppress her, for they thought that she would be led up out of the chaos altogether. When this then took place, Pistis Sophia did not know that I was her helper; nor did she know me at all, but she continued and persisted withal singing praises to the Light of the Treasury, which she had seen aforetime and on which she had had faith, and she thought that it [the Light] also was her helper and it was the same to which she had sung praises, thinking it was the Light in truth. But as indeed she had had faith in the Light, which belongeth to the Treasury in truth, therefore will she be led up out of the chaos and her repentance will be accepted from her. But the commandment of the First Mystery was not yet accomplished to accept her repentance from her. But hearken now in order that I may tell you all things, which befell Pistis Sophia."

Pistis Sophia Unveiled, 1983

07

"It came to pass then, when I came into the chaos to help her, that she saw me, that I was understanding and shone exceedingly and was full of compassion for her. For I was not Self Willed as the lion-faced power, which had taken away the light-power from Sophia, and had also oppressed her in order to take away from the whole light in her. Sophia then saw me, that I shone ten thousand times more that the lion-faced power, and that I was full of compassion for her. And she knew that I came out of the Height of heights, in whose light she had had faith from the beginning. Pistis Sophia then took courage and uttered the tenth repentance saying:"

Pistis Sophia Unveiled, 1983

07

It came to pass then, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward and said unto Jesus: "My Lord, be not wroth with me if I question thee, because I trouble repeatedly. Now, therefore, my Lord, be not wroth with me I question thee concerning all with precision and certainty. For my brethren will herald it among the race of men, so that they may hear and repent and be saved from the violent judgments of the evil rulers and go to the Height and inherit the Light-kingdom; because, my Lord, we are compassionate not only towards ourselves, but compassionate towards the whole race of men, so that they may be saved from all the violent judgments. Now, therefore, my Lord, on this account we question concerning all with certainty; for my brethren herald it to the whole race of men, in order that they may escape the violent rulers of the darkness and be saved out of the hands of the violent receivers of the outermost darkness." "It came to pass, when Jesus had heard Mary say these words, that the Saviour answered in great compassion towards her and said unto her: "Question concerning what thou desirest to question, and I will reveal it unto thee with precision and certainty and without similitude."

Pistis Sophia Unveiled, 1983

07

And Mary continued and said unto the Saviour: "My Lord, if a man hath received the mysteries of the Light which [are] in the first space from without, and when the time of the mysteries up to which they reach, is completed, and if that man continueth anew to receive mysteries of the mysteries which [are] within the mysteries which he hath already received, and moreover that man hath become negligent, not having prayed in the prayer which taketh away the evil of the victuals which he eateth and drinketh, and through the evil of the victuals he is bound to the axle of the Fate of the rulers and through the necessity of the elements he hath sinned anew after the completion of the time up to which the mystery reacheth, -- because he hath become negligent and hath not prayed in the prayer which taketh away the evil of the souls and purifleth them, -- and that man is come out of the body before he hath repented anew and anew received the mysteries of the mysteries which [are] within the mysteries which he hath already received, -- those which accept repentance from him and forgive his sins, -- and when he came forth out of the body and we knew with certainty that they have carried him into the midst of the dragon of the outer darkness because of the sins which he committed, and that that man hath no helper in the world nor any one compassionate, that ye should perform the mystery of the Ineffable until he should be removed out of the midst of the dragon of the outer darkness and led into the Light-kingdom, -- now, therefore, my Lord, what will befall him until he save himself from the chastisements of the dragon of the outer darkness? By no means, O Lord, abandon him, because he hath endured sufferings in the persecutions and in the whole godhood in which he is.

Pistis Sophia Unveiled, 1983

07

"Now, therefore, O Saviour, have mercy with me, lest one of our kinsmen should be in such a type, and have mercy with all the souls which shall be in this type; for thou art the key which openeth the door of the universe and shutteth the door of the universe, and thy mystery comprehendeth them all Have then mercy, O Lord, with such souls. For they have called on the name of thy mysteries, [were it but] for one single day, and have truly had faith in them and were not in play-acting. Give them then, O Lord, a gift in thy goodness and give them rest in thy mercy."

Pistis Sophia Unveiled, 1983

07

When then Mary had said this, the Saviour called her most exceedingly blessed because of the words, which she had spoken. And the Saviour was in great compassion and said unto Mary: "Unto all men who shall be in this type of which thou hast spoken, unto them while they [are] still in life, give ye the mystery of one of the twelve names of the dungeons of the dragon of the outer darkness, -- those which I will give you when I have ended explaining unto you the universe from within without and from without within.

Pistis Sophia Unveiled, 1983

07

Virgin Mother, Daughter of your Son, more humble and sublime than any creature, fixed goal decreed from all eternity, you are the one whom gave to human nature so much nobility that its Creator did not disdain His being made its creature. That love whose warmth allowed this flower to bloom within the everlasting peace -was love rekindled in your womb; for as above, you are the noonday torch of charity, and there below, on earth, among the mortals, you are a living spring of hope. Lady, you are so high, you can intercede, that he who would have grace but does not seek your aid, may long to fly but has no wings. Your loving-kindness does not only answer the one who asks, but it is often ready to answer freely long before the asking. In you compassion is, in you is pity, in you is generosity, in you is every goodness found in any creature. This man -who from the deepest hollow in the universe, up to this height, has seen the lives of spirits, one by one now pleads with you, through grace, to grant him so much virtue that he may lift his vision higher still -may I it toward the ultimate salvation. And I, who never burned for my own vision more than I burn for his, do offer you all my prayers - and pray that they may not fall short -that, with your prayers, you may disperse all of the clouds of his mortality so that the Highest Joy be his to see. This, too, O Queen, who can do what you would, I ask of you: that after such a vision, his sentiments preserve their perseverance. May your protection curb his mortal passions. (The Divine Comedy, Paradise, Canto XXXIII, verse 1-37, Dante Alighieri).

Runic Magic, 1969

07

Your kindness not only helps those who implore you, but many times it forestalls the pleading spontaneously. In you are joined together the forgiveness, the piety, the magnificence and everything good that exists in a creature (unquestionably each being has his own original, particular, individual Divine Mother Kundalini).

The Three Mountains, 1972

07

This appeared so terrible to me that I exclaimed, “What do you think you are doing? You are committing a great sacrilege. For God’s sake, withdraw yourself from here and leave the relic in its place.” Nevertheless, the Master filled with infinite compassion replied, “It is not his fault in this matter, he is asleep.”

Runic Magic, 1969

07

Afterwards, like a pilgrim on the path who wants to heal the afflicted heart with a precious balm, he grasped the head of this sleeping neophyte, and blew the living FOHAT upon his face with the purpose of awakening him, but everything was useless. This Chela continued sleeping, dreaming.

Runic Magic, 1969

07

So, filled with deep bitterness I said, “How much I have fought there in the physical world in order for these people to awaken their consciousness and still they continue to sleep.” The Chela had assumed a gigantic figure. The pluralized ‘I’ (a conjunction of distinct and diverse entities), engulfed within the lunar bodies was giving him that aspect. It was bizarre to see this enormous grayish coloured giant slowly walking like a zombie along the old atrium of this ancient Cathedral while heading towards his home where his physical body was sleeping. In those moments I could only exclaim, “What ugly lunar bodies they are!” Nonetheless, the venerated Elder, while inebriated with compassion replied unto me, “Inside the temple which you are now going to enter (a Jinn Temple, an Aztec sanctuary), there are many like this one so look at them with sympathy.” I replied, “It is clear that I will look upon them with sympathy.”

Runic Magic, 1969

07

They tempt us, not because of evil, or jealousy, not even because of fear of losing their place, as many oriental authors mistakenly suppose, but, because of compassion.

Runic Magic, 1969

15 PASSAGES · 3 PRACTICES

III Blessed are the non-resentful

He teaches that the law of an eye for an eye was followed by the Law of Love, and that it is not enough to forgive: we must cancel the debts, which is easy only when we do not identify with ourselves. He explains that the meek are the non-resentful, and that the resentful keep count of the charity they did. He shows how to turn an insulter's words into love and compassion for him, and gives the Pistis Sophia text on forgiving the repentant brother and on Peter tried to see whether he was compassionate and forgiving.

Talion's law, "An eye for an eye, a tooth for a tooth" of the vengeful Jehovah was followed by the Law of Love, "Love each other as I have loved you".

THE THREE MOUNTAINS, 1972

A PRACTICE

If one does not become identified with vanity, one does not care about walking on the street even if with mended trousers. Why? Because one is not identified with vanity. If we first of all become identified with ourselves and then with the vanities of the exterior world, then we cannot forgive; let us remember the Lord's prayer: "Forgive us our trespasses as we forgive those who trespass against us..." But I say something more, it is not enough to simply forgive, but we also have to cancel the debts. Someone could forgive an enemy but would never ever cancel the debts. We have to be sincere, we need to cancel...

THE REVOLUTION OF THE DIALECTIC

07

The Lord's Gospel also says: "Blessed are the meek for they will inherit the earth..." This is a phrase that no one has understood. Blessed are, we would say, the non resentful. If one is resentful, how could one be meek? The resentful person lives keeping count: "And I who did him so many favors... I protected him, I did so many deeds of charity for him and look at how this friend has paid me back when I have helped him so much and now he is incapable of helping me!" This is the "accounting" of the resentful.

THE REVOLUTION OF THE DIALECTIC

07

As long as one identifies with oneself, one cannot forgive anyone. It hurts to be insulted, it hurts to be humiliated, it hurts to be despised. Why? Because one has the "I" of pride, one has the "I" of self-love in there, very much alive; and as long as he has the "I" of self-love, it hurts when another person wounds his self-love. Thus, if we do not identify, then it is easy for us to forgive, and moreover, I say, to cancel the debts, which is better.

THE FIFTH GOSPEL · THE DESTRUCTION OF OUR LUNAR INHERITANCE · *Third Chamber – Mexico City – June 1977*

07

The Gospel of the Lord also says: “Blessed are the meek, for they shall inherit the Earth”. This is another thing that no one has understood. Blessed, we would say, are those who are not resentful; because if one is resentful, how can one be meek? The resentful person is always doing calculations: “Ah, but I did so many favors to this person; I, and I, and I, and I... and I protected him, I did so many charitable deeds for him, and see how this friend whom I served so much has paid me, and now he is not capable of serving me!” Therein lie, then, the calculations of the resentful person.

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

07

The Gospel of the Lord, when it says: “Blessed are the meek, for they shall inherit the Earth”, must be translated as: “Blessed are the non-resentful”. How could one be meek if he is full of resentments? He who is full of resentments lives doing calculations all the time; therefore, he is not meek. Then how could he be blessed?

The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

07

A PRACTICE

There is nothing that hurts more than calumny or the words of an offender. If one is capable of transforming the impressions which such words produce in us, well, they then remain without any value, in other words, they remain like a check drawn against insufficient funds. Certainly, the words of an insulter do not have any more value than that which the insulted person gives them. Therefore, if the insulted person does not give them any importance, I repeat, they remain like a check drawn against insufficient funds. When one comprehends this, one then transforms the impressions of such words, for example, into something different, into love, into compassion for the insulter and this, naturally, means transformation. Therefore, we need to be incessantly transforming impressions, not only the present ones but also the past and the future ones.

The Revolution of the Dialectic

But I say something more, it is not enough to simply forgive, but we also have to cancel the debts.

The Revolution of the Dialectic

A PRACTICE

Certainly, the words of an insulter have no more value than that given by the insulted one. If the insulted person does not give value to those words, they remain without value –I repeat, even if it makes me tiresome– they remain like a bounced check. When one understands this, then one transforms the impressions of such words into something different: into love, into compassion for the insulter, and that, naturally, means transformation.

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

07

The perverse sinner never thought of using mercy for his neighbor and had persecuted the poor wretched man. Therefore, Karma will fall upon him. The perverse one takes no pity on anyone and persecutes the sorry creature in order to slay it.

Pistis Sophia Unveiled, 1983

07

> *And again if he hath not done what is worthy of the mysteries of the Light and have committed transgression and divers sins, and thereafter hath turned again and been in great repentance and hath renounced the whole world and ceased from all the sins of the world, and ye know with certainty that he doth not play-act but in truth longeth after God, then turn ye anew, forgive him, let him pass on through and give him the second mystery in the second space of the First Mystery. Perchance ye win the soul of that brother and he inheriteth the Light-kingdom.*

Pistis Sophia Unveiled, 1983

07

> *"And again if he hath not done what is worthy of the mysteries, but hath been in transgression and divers sins, and thereafter again hath turned and been in great repentance and hath renounced the whole world and the whole matter therein and ceased from the sins of the world, so that ye know truly that he is not play-acting but longeth truly after God, then turn ye anew, forgive him and receive his repentance, because the First Mystery is compassionate and merciful minded; let also that man pass through and give him the three mysteries together which are in the second space of the First Mystery. The limit of the power of the disciples to forgive sins "If that man [then] transgresseth and is in divers sins, from that moment onwards ye are not to forgive him nor to receive his repentance; but let him be among you as a stumbling-block and as a transgressor.*

Pistis Sophia Unveiled, 1983

07

> *"For regarding the souls of such men I have spoken unto you aforetime in a similitude, saying: 'if thy brother sinneth against thee, bring him over between thee alone and him. If he hearkeneth unto thee, thou wilt win thy brother; if he hearkeneth not unto thee, take with thee yet another. If he hearkeneth not unto thee and the other, bring him to the assembly. If he hearken not unto the others, let him be for*

> *you as a transgressor and as a stumbling-block' -- That is: If he is not usable in the first mystery, give him the second; and if he is not usable in the second give him the three, assembled together, which is 'the assembly'; and f he is not usable in the third mystery, let him be for you as a stumblingblock and as a transgressor. Of the master-mystery of the forgiveness of sins.*

Pistis Sophia Unveiled, 1983

07

> *Thereafter Jesus saw a woman who came to make repentance. He had baptized her three times, and yet she had not done what was worthy of the baptisms. And the Saviour desired to try Peter, to see if he was compassionate and forgiving, as he had commanded them. He said unto Peter: "Lo, three times have I baptized this soul, and yet at this third time she hath not done what is worthy of the mysteries of the Light. Wherefor then doth she make her body good for nothing? Now, therefore, Peter, perform the mystery which cutteth off the souls from the inheritances of the Light; perform that mystery in order that it may cut off the soul of this woman from the inheritance of the Light."*

Pistis Sophia Unveiled, 1983

07

> *When then the Saviour had said this, he tried [Peter] to see whether he was compassionate and forgiving.*

Pistis Sophia Unveiled, 1983

07

> *When then the Saviour had said this, Peter said; "My Lord, let her yet this time, that we may give her the higher mysteries; and if she is fit, then host thou let her inherit the Light-kingdom, but if she is not fit, then host thou [to] cut her off from the Lightkingdom." When then Peter had said this, the Saviour knew that Peter was compassionate as he and forgiving.*

Pistis Sophia Unveiled, 1983

10 PASSAGES · 4 PRACTICES

IV Kindness is not found, nobody has compassion for anyone any more

He teaches that people have become cruel, that kindness is not found and that schools teach charity is weakness. He shows compassion for animals, in the bullfighter who stabs without mercy and the caged birds he bought in order to set them free. He extends compassion and charity to the shadows of the dead, and asks that the bodies of the beloved be burned out of compassion, so that the soul is freed from the cemetery.

We resemble vain peacocks with our fine clothes and shiny shoes, although all around us and throughout the world there are unhappy, undernourished and wretched millions. Natural, spontaneous and ingenuous simplicity and beauty, without any artifice nor conceited make up, have disappeared in the female sex. Now we are modern, that is life. People have become dreadfully cruel, kindness is not found, nobody has compassion for anyone any more.

The Great Rebellion, 1975

Any sense of pity has disappeared. Today it is considered a luxury to have a heart of stone, a flint stone heart. Many schools and colleges teach their pupils that charity is weakness and that they must never give alms. This is how the students become perverse and cruel while sitting at their desks in school.

The Solar Bodies, 1968

07

The Torero believes that the animal has no soul. This is why they stab the picks within the afflicted flesh of the innocent victim without ever feeling charity or mercy.

Endocrinology & Criminology, 1957

07

One of those many days, that good man, sorry for those birds, came to me telling me: "I come to ask you for compassion for those creatures that you keep locked up in that cage, prisoners without having committed any crime; to ask you to set them free."

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

07

My answer: "I bought them for that, to set them free; I bought them from a bird seller. Now I ask you why don't you do the same if there are so many that sell birds around here."

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

Today it is considered a luxury to have a heart of stone, a flint stone heart.

The Solar Bodies, 1968

A PRACTICE

We should also extend our compassion very extensively to these discarded personalities which have the grave as their abode...

The Mystery of the Golden Blossom, 1971

07

A PRACTICE

Master: Three things go the cemetery. First, the physical body; second, the vital seat, a kind of etheric ghost that slowly decomposes before the grave; and third, the ex-personality of the dead. No one is born with a personality. Personality, in itself, has a beginning and an end. No one is born with a personality, but it is formed during the first seven years of childhood and is strengthened with time and experience. That personality goes to the grave; sometimes it leaves the grave when someone visits it, when someone brings it flowers, and then returns to its grave. One has to have pity also for those shadows of the loved ones and bring them their flowers, of course, because it is a comfort to those shadows; our charity must also extend to these shadows.

The Fifth Gospel ·The Need to Develop the Inner Mind ·*Interview – Mexico City – 1975*

07

A PRACTICE

Therefore, the cadavers must be burned for charity, for compassion, for pity and for love towards our beloved, because suffering within the cemeteries is horrible.

Occult Medicine and Practical Magic, 1978

07

It is a thousand times preferable to pass through the pain of burning the cadaver of a beloved defunct, than to leave his poor soul to be tormented within a cemetery.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

You must be compassionate towards your beloved relative. Burn his cadaver, so that the soul can be liberated from the horrible bitterness of the cemetery. You must not be cruel with your beloved relative, so burn the body in order for that beloved soul to be free from the cemetery.

Occult Medicine and Practical Magic, 1978

Part Five — Sacrifice for humanity is universal conscious charity

19 PASSAGES · 6 PRACTICES

I We must give our lives for our fellow man

He teaches that sacrifice for humanity is universal charity and love well understood, the third of the three factors of the revolution of the consciousness together with birth and death. He defines charity as loving-kindness toward all beings and conscious love, and says the fire of charity opens the doors of the heart, while the cruel and pitiless do not progress. He shows that sacrifice must be disinterested, and that those who take the teaching to others or serve the sick settle their old debts of karma.

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

Anyone who expresses the Buddha is a Buddha. All Buddhas who renounces the happiness of Nirvana for the sake of humanity can reach Venustic Initiation. Those who manage to reach this initiation incarnate the Christ within. That is the Christmas of the Heart. It would be in vain that Christ be born in Bethlehem yet not also be born in our hearts.

CHRISTMAS MESSAGES, 1952-66

07

Sacrifice for humanity is charity and love very well understood. The schools which teach the ejaculation of semen, even when they do this in a very mystical way, are really black schools, because the Kundartiguador Organ is developed with such a practice. The schools which teach the connection of the Lingam Yoni without the ejaculation of semen are white schools, because this is how the Kundalini rises through the medullar canal.

CHRISTMAS MESSAGES, 1952-66

07

Sexual Magic, dissolution of the 'I', charity: this is the triple path of the righteous life.

CHRISTMAS MESSAGES, 1952-66

07

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

07

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

07

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

07

To be born, to die, and to sacrifice ourselves for humanity.

Dissolving the I, 1964

07

Sexual magic, dissolution of the 'I', charity: This is the triple path of the righteous life. Some Gnostic students have written to us, asking for a didactic in order to dissolve the 'I'.

Dissolving the I, 1964

It is urgent to learn to love and always be willing to give even the last drop of blood for others.

The Perfect Matrimony, 1966

Sacrifice for humanity is universal conscious charity.

Fundamental Education, 1970

07

Charity: Sacrifice for suffering humanity. Loving-kindness towards all beings.

The Mysteries of Fire, 1955

07

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

07

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*

07

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*

07

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*

07

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*

07

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 · The Greatness of the Gnostic Apostolate · *Interview – Mexico City – November, 1976*

07

There are other little brothers who do not have such high capacities to be international Gnostic missionaries, but who serve the world in different ways: either by healing the sick, or by doing works of charity, with their profession, with their work, etc. Each one serves within his possibilities. But those who serve as international Gnostic missionaries, obviously, walk on a path of great self-realizations. With sacrifice in favor of humanity old debts are settled and, in the end, one is left completely clean of karma. How beautiful it is to be left clean of karma, how magnificent, how sublime!

The Fifth Gospel · The Greatness of the Gnostic Apostolate · *Interview – Mexico City – November, 1976*

07

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 · The Greatness of the Gnostic Apostolate · *Interview – Mexico City – November, 1976*

24 PASSAGES · 12 PRACTICES

II Works of charity are works of compassion

He teaches that works of charity are works of compassion: give food to the hungry and drink to the thirsty, clothe the destitute, teach and heal, and that charity needs no judge. He advises the sick and those in misery to do charitable works by the ton, since by changing the cause they change the effect, and says an act of love annuls past acts and that karma is paid also for the good one fails to do. He tells the Gnostic doctor to have infinite charity and sweetness, and shows that by helping others we help ourselves.

A PRACTICE

It is good that you know that works of charity are works of compassion: give food to the hungry, give a drink to those who thirst, clothe the destitute, teach those who do not know, heal the sick, etc.

BEYOND DEATH

One is not a judge to judge; moreover charity does not need a judge. This is a question of common sense. To give food to the hungry is something very human, because even prisoners are given food, if not, they would die of hunger. To give a drink to the thirsty is something very logical, since it would be rather cruel to deny a glass of water to someone who is thirsty. To give a shirt to the destitute is something very natural; to console the afflicted is very human; for those things judges are not needed. But, it would the height of absurdity to give alcohol to a drunkard, or to lend a weapon to an assassin. Love is law, but conscious Love!

BEYOND DEATH

07

A PRACTICE

Whichever way you look at it, it's crystal clear; it is a punishment, a mental karma for bad use of the mind in previous lives. If you want your son to be healed, fight to heal others who are mentally ill, with the aim of modifying the original cause; remember that only by modifying the cause does one modify the effect. Unfortunately, sick people have a marked tendency to enclose themselves within their own circle. In life it is rare to see a case in which one who is sick preoccupies himself with healing others who are ill; if someone does it, it is clear that they are healed of their own pains. I advise you, since in this case your son cannot dedicate himself to heal others, to do it yourself in his name; do not forget charitable works; preoccupy yourself with the health of all the mentally ill that you encounter on your way: do tons of good. Neither forget that in the invisible world there exist very wise Masters who can help you in this specific case of your son. Now I want to refer specifically to the glorious Angel Adonai, the Angel of Light and Happiness. This Master is very wise, and if you concentrate intensely, imploring him in the name of the Christ to heal your son, I am completely sure that in no way would he refuse to do this work of charity. And do not forget, "God helps those who help themselves." Supplicate and do a ton of good works, this is the path.

Beyond Death

07

A PRACTICE

Follow my advice; do many charitable works, observe chastity, bathe with aromatic herbs, such as peppermint, chamomile, eucalyptus, walnut, etc. Use these plants for 40 days in your daily bath and, I repeat, do charitable works by the ton; only in this way can you improve your economic situation.

Beyond Death

07

A PRACTICE

The sick instead of worrying so much about themselves should work for others, do works of charity, try to heal others, console the afflicted, take persons who do not have with what to pay, to the doctor, give away medicines, etc., and in this manner they would cancel their karma and they would be totally healed.

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

07

A PRACTICE

I say to those who are in misery that they examine their conduct; that they judge themselves; that they take a seat, even if only for an instant, in the dock; that after a summary analysis of themselves they change their behaviour. If they who find themselves without work were to be come chaste, infinitely charitable, peaceful, completely obliging; it is obvious that they would radically alter the cause of their misfortune, consequently altering the effect.

Tarot and Kabalah, 1978

07

It is impossible to alter an effect if we have not previously radically changed the cause which produces it; because, as we have already said, effect does not exist without cause, nor cause without effect.

Tarot and Kabalah, 1978

07

A PRACTICE

I tell those who are in misery, to examine their conduct, to judge themselves, to sit even for an instant, on the bench of the accused, after a superficial analysis of themselves, to modify their conduct. If those that find themselves without work would become chaste, infinitely charitable, peaceful, one hundred percent helpful, it is obvious that they would radically alter the cause of their misfortune, modifying as a consequence, the effect. It is not possible to alter the effect if at first, the cause which produced it, has not been radically modified, since as we have already said, there does not exist effect without a cause nor muse without an effect.

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

07

A PRACTICE

The Masters of Karma are Judges of Conscience who live in a state of Jinas. We have to do good works constantly in order to have the where withal to pay our debts of this life and of past lives. All the actions of man are ruled by laws; some superior, others inferior. In love is epito mised all of the superior laws. An act of love annuls past acts inspired by inferior laws. For this reason, speaking of love the Master Paul said: "Love is patient, love is kind. Love is not envious, works not evil, knows not pride; is not rude, neither selfish; is slow to anger, imagines no mischief, rejoices not in injustice, but delights in justice. Love defends all, love believes all, love hopes all, love bears all". When they officiate as judges, the Masters of Karma use the sacred mask in the form of the head of a jackal or a feathered wolf; and with it they appear to the Initiates in the internal worlds. That is the cruelty of the law of love.

Tarot and Kabalah, 1978

07

A PRACTICE

Transcendent Axiom: "May the granary of your charity be inexhaustible, and your patience no less inexhaustible than your charity."

Tarot and Kabalah, 1978

07

I restarted my labour by performing charity. It was necessary for me to help a poor soul inside the Monastery, who had knocked on our doors in search of light.

My Return to Tibet, 1969

07

"Ask and it shall be given unto you, knock and it shall be open unto you" This is love… The fire of charity performs miracles.

My Return to Tibet, 1969

Karma is paid not only for the evil one does, but also for the good that one does not do when one is able to do it.

The Three Mountains, 1972

If Rasputin had not carried out so much charitable work, by this time he would be undergoing involution in time within the submerged worlds, under the Earth's crust, in the dwellings of Pluto.

The Mystery of the Golden Blossom, 1971

07

But in the sphere of Mercury, souls are respected only for their saintliness and their wisdom. Souls which in life were humble, pious, and charitable feel happy in the sphere of Mercury.

The Mysteries of Life and Death

07

I yearned to serve them in the best possible way and this was, without any doubt, one of my best opportunities...

The Three Mountains, 1972

07

It would have been absurd and ungrateful to deny such urgent assistance. Karma is paid not only for the evil one does, but also for the good that one does not do when one is able to do it.

The Three Mountains, 1972

07

A PRACTICE

2. It is allowed or sanctioned to perform the Angelic invocations only in order to ask for the healing of some grave sick person or for some charitable work.

Occult Medicine and Practical Magic, 1978

07

Whosoever invokes the Angels for good and for the good of others marches in an upright manner.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

It is necessary to dedicate oneself to making charitable works during the whole of that time. Acquire a very gleaming sheet of steel, very well polished. Write upon this sheet, by its four edges, the following magic words in a successive order: JEHOVAH, ELOHIM, METRATON, ADONAI.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

8. The Gnostic doctor must possess infinite charity and infinite sweetness.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

You have to practice the chains that are made to help humanity, to heal the sick, to implore help regarding some karma, etc. All this is very essential, all this is very urgent.

The Fifth Gospel ·Essence of the Gnostic Pedagogy ·*Lecture given to the brothers of El Salvador – Mexico City – 1975*

07

7. Learn, oh Arhat, to fight against the abominations of humanity by means of the pumpkin gourd. Thus, you will help the human multitudes, and when helping humanity, you help yourself. You know this.

Igneous Rose, 1954

07

Helping humanity is good, but to demonstrate my powers is not good.

For the Few, 1980

07

Mental power achieves prodigies and marvels when it is based on sincerity and the truth. Do not attempt to deceive your fellowmen; do not use mental concentration to deceive your fellowmen because failure for you will be inevitable. Mental power achieves prodigies when used to help others. By helping others we ourselves benefit. That is the Law.

Introduction to Gnosis

13 PASSAGES · 7 PRACTICES

III Conscious charity is the miraculous balm that can console our pained heart

He shows the abandoned children of the streets, turned away from the mansions, and teaches that the cruelty each one carries inside shows outside as a lack of charity for them. He says cruelty must be neither justified nor condemned but comprehended, and that only then are true conscious charity and compassion born. He calls on truly charitable people and on all religions, schools and orders to unite and give these children bread, clothing and shelter, and says the hour has come to practise the charity taught by the masters of all ages.

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

When these poor children of the street arrive at a luxurious mansion pleading bread, the elegant dogs that are better looked after than them, bark and the maid of the house shouts from the door â€œVAGABONDS, GO TO WORK, DONâ€™T ANNOY US, if you continue bothering us I will call the police and they will take you awayâ€ . Sometimes the great gentlemen throw them a coin or the elegant ladies that proudly walk through the streets give them a piece of bread or a sweet, afterwards feeling immensely satisfied at their GREAT CHARITY. We have seen the poor children of the street desperately pleading with the police that follow them to take them away to prison or in the best of cases to an orphanage, which is just as bad as the worst kind of prison. Compassion does not exist for these unhappy children that, orphaned, walk the streets, hungry and naked. For them there are no luxurious colleges or beautiful clothes.

THE SOCIAL CHRIST

07

In reality, the cruelty that each human being carries inside expresses itself outside as a lack of legitimate charity for the abandoned. The individual is cruel and evil and so is the society that he has created. When will we see the day in which groups of truly charitable men and women will come together and offer these poor children, elegant and beautiful homes, colleges and resplendent dining roomsâ€¦WHEN? WHEN? WHEN?...only when we COMPREHEND that we are SELFISH and CRUEL. We should not justify cruelty.

THE SOCIAL CHRIST

07

We should not condemn cruelty. If we justify cruelty we reinforce it. If we condemn cruelty it disappears from the surface of the mind and submerges into the depths of the mind, assuming new characteristics and forms of expression. It is indispensable to PROFOUNDLY COMPREHEND cruelty in all levels of the CONSCIOUSNESS. This is the only way that cruelty will disappear, this is the only way that something new and spontaneous will be born within us, this something is TRUE CONSCIOUS CHARITY.

The Social Christ

07

A PRACTICE

It is indispensable that groups of truly charitable people associate to work for abandoned and afflicted children. This is the only way it is possible to provide these poor infants BREAD, CLOTHING AND SHELTER. This is the only way it is possible to open colleges for these abandoned children. These lovely children are also human beings. They are no less than anyone else, they are as human as rich children, they are as lovely as the beautiful elegant children. They have the same rights as the rich and society should recognise these rights. The cruelty towards these children does not warrant JUSTIFICATION.

The Social Christ

07

A PRACTICE

The devotees of all religions, the brothers of all schools, orders, loges and occult societies could take the initiative and come together to resolve this problem of the abandoned infancy.

The Social Christ

In reality, the cruelty that each human being carries inside expresses itself outside as a lack of legitimate charity for the abandoned.

The Social Christ

A PRACTICE

The hour has arrived to practice the charity taught by the masters and priests of all ages. The words that they spoke amidst the cooing of doves under the sacred gateways of all the temples should now be converted into concrete reality.

The Social Christ

07

Conscious charity is the miraculous balm that can console our pained heart.

The Social Christ

07

A PRACTICE

How painful is it to see poor and dirty children, miserable and barefoot, walking in the luxurious streets of the metropolis. The members of all religions, the devotees of all sects, the workers of all factories, the people of all industries should come together and work for these unhappy children.

The Social Christ

07

A famous writer considered that the quantity of deaths due to accidents of transit (according to annual statistics) is equivalent to the millions of deaths in the 1st World War. This appears incredible but everything continues the same, nothing changes. The accidents continue daily without human society making even a minimum effort to stop them. To people this appears natural, even normal. In reality this is only possible in people that are asleep, indolent and cruel. We should recognize that human beings have not woken up yet. They have their consciousness asleep, only in this way can we explain why this barbarism doesnâ€™t change. This shouldnâ€™t, however, be an excuse to continue with this murder by accident. The time has arrived to COMPREHEND that we are cruel and heartless. When we PROFOUNDLY COMPREHEND that we are cruel and heartless then in a spontaneous form COMPASSION can arise within us.

The Social Christ

07

If each individual of human society became more UNDERSTANDING and UNDERSTOOD PROFOUNDLY his own cruelty then charity would arise in each heart and this charity would manifest in collective actions and complete reforms of the transport systems.

The Social Christ

07

A PRACTICE

All the religions, orders, sects and schools of Divine Wisdom could demonstrate their charity by working with the governments of the Earth to help this suffering humanity. It is necessary to make the solution to this problem and this is the moment indicated to demonstrate through action love for our fellow humans.

The Social Christ

07

A PRACTICE

This is precisely the instant in which all the religions, schools, orders and lodges should demonstrate their universal charity, that charity that they have preached so much. It is necessary that the RELIGIONS that are called upon to serve eternal values unite between them in order to work for those children that need LUXURIOUS SCHOOLS, FOOD, ELEGANT CLOTHES, etc.

The Social Christ

15 PASSAGES · 2 PRACTICES

IV Where then is our love if we do not know how to do charity?

He teaches that many aspirants preach charity but do not practise it, and that any virtue, charity included, does harm when it is out of its place, as with alms that feed a vice. He calls for the Universal Charity Institute to serve the elderly, the widows and the orphans, and asks for facts, not projects. He says charity needs the heart, not financial calculations, and gives Francis of Assisi and Martin de Porres, who went from door to door, as the example.

There is not true charity in thousands of aspirants, they presume of being charitable, but when we call on them to struggle for a new social order, they flee terrified or they justify themselves saying that the Law of Karma and Evolution will resolve everything.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

Cruel, merciless, are the aspirants to the Light; they say that they love but they do not, they preach charity, but do not practice it.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

07

Likewise, fire in the kitchen, when in its place, besides being useful, is good. Yet, the fire out of its place, burning the furniture of the living room, would be bad and harmful. Thus, any virtue, no matter how holy it might be, is good in its place; yet, it is bad and harmful out of its place. We can harm others with our virtues. Therefore, it is indispensable to place virtues in their corresponding place.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

What would you say about a priest who preaches the Word of the Lord inside a brothel? What would you say about a meek and tolerant male who blesses a gang of assailants attempting to rape his wife and daughters? What would you say about that type of tolerance taken to such an extreme? What would you say about the charitable attitude of a man who, instead of taking food home, shares his money among beggars who have a vice? What would be your opinion of a helpful man who in a given moment lends a dagger to a murderer?

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

For example, hate is something that is out of place because the natural thing is love. Envy is something that is out of place. Why should we feel envious of the good of others? On the contrary, we should be happy for the good of our fellow human beings. Unfortunately, envy has become the axis of our entire social organism in these times of human degeneration.

THE FIFTH GOSPEL · THE REASON OF BEING OF OBJECTIVE JUSTICE · *Lecture – Interview – Mexico City – 1975*

07

Charity is grandiose! But what about someone who went out to give alms to drug addicts so that they buy drugs, to alcoholics so that they get drunk in the bars, to the greedy so that they

continue becoming richer, etc., etc. It is logical that such a precious virtue, like that of charity, when it is out of place, it smells of insanity, right? Something anomalous, something absurd. However, charity is one of the most precious virtues, but it must always be in its place.

The Fifth Gospel ·The Two Sides of Human Virtues ·*Lecture – Interview – Mexico City – 1977*

07

We ourselves are founding the Institute of Universal Charity, and we are doing it with pleasure in order to serve our fellow men; to help those who truly deserve it: the elderly who cannot work, the widows, the orphans, the helpless, etc. Selfishness, for example, is something that is out of place because the natural thing is altruism; this is obvious.

The Fifth Gospel ·The Two Sides of Human Virtues ·*Lecture – Interview – Mexico City – 1977*

Cruel, merciless, are the aspirants to the Light; they say that they love but they do not, they preach charity, but do not practice it.

Esoteric Treatise of Hermetic Astrology, 1967

If all of a sudden we felt like giving money to a stoner for him to take marijuana to others, obviously, we have discovered an "I" of good that we must disintegrate; a charitable, good "I", but which is perverse and which we must reduce to ashes.

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

07

The Kliphoth are the Sephiroth inverted, the Sephiroth in their negative aspect, the virtues inverted. For example the qualities of Geburah are rigor, the Law; and inverted are tyranny, dictatorship. A prostitute many times gives herself to men being charitable here we have the principle of the Sephiroth inverted. The charity of Chesed inverted can be indulgence of the crime.

Tarot and Kabalah, 1978

07

A PRACTICE

We have to speak with love, with universal charity. All the brothers must understand the necessity of being able to love. Everyone must understand that we must serve the entire suffering humanity, without distinction of race, sex, creed, caste or color. All the brothers, from now on, in their respective countries of origin, must gather in national assemblies, duly constituted, to create the Universal Charity Institute. Where then is our love if we do not know how to do charity? We preach and we do not practice, this is lamentable.

The Fifth Gospel · Paradigm of True Sacrifice

07

Thus, my dear brothers, it has become necessary to create the Universal Charity Institute at the international level; may national assemblies be summoned again in each country to create the Universal Charity Institute. In this matter, spontaneity, naturalness, comprehension must reign. There exists a strongly marked tendency of the Ego to do projects and projects and more projects. Thousands of projects arrive at me, which, just like that, end up in the trash can. I do not want projects, I want facts and nothing but facts.

The Fifth Gospel · Paradigm of True Sacrifice

07

There are those who make some extraordinary financial calculations, juggling of the mind to create the Universal Charity Institute, as if such Institute were a matter of calculations, or as if the heart were subjected to calculations. In reality and in truth, what is needed is the heart; when there is the heart, calculations end up being unnecessary.

The Fifth Gospel · The Greatness of Universal Charity · *1st International Council of S. Guadalajara, Jalisco, Mexico – From October 27 to November 4, 1976*

07

What is missing truly is a Francis of Assisi or a saint like the one from Peru, Martin de Porres, who in reality and in truth distinguished themselves by their charity. These saints were not doing financial projects to create charity; it came out of their hearts in a spontaneous and pure way. We can almost still see that saint, Martin de Porres, with his basket going from door to door collecting bread and clothes to take them to those who needed them. We can almost still see good Francis, our brother Francis of Assisi, taking charity from door to door.

The Fifth Gospel · The Greatness of Universal Charity · *1st International Council of S. Guadalajara, Jalisco, Mexico – From October 27 to November 4, 1976*

07

But those who have created the Institute in some places do not do that, it seems like they are ashamed, it seems like they have self-love even down to the marrow of their bones, it seems like their pride is unbearable and they fail.

The Fifth Gospel · The Greatness of Universal Charity · *1st International Council of S. Guadalajara, Jalisco, Mexico – From October 27 to November 4, 1976*

07

A PRACTICE

So projects are not what is needed to create the Universal Charity Institute. In reality, what is needed is that which is called “love”. If there is no money, then we go from door to door begging money to give money.

The Fifth Gospel · **The Greatness of Universal Charity** · *1st International Council of S. Guadalajara, Jalisco, Mexico – From October 27 to November 4, 1976*

Part Six — It is indispensable to know how to love our fellow men

25 PASSAGES · 6 PRACTICES

I To love our neighbor is indispensable

He teaches that to love our neighbour we must first learn to put ourselves in the place of others, and that cruelty will last until we do. He shows that self-love, arrogance and intolerance keep us from seeing another's point of view, and that whoever does the inner work without giving the teaching to others fails through lack of love for his fellow men. He translates the commandments of love as becoming conscious of oneself and of one's fellow men, since love and consciousness are the same thing.

If we place ourselves in the place of others, we discover that the psychological defects that we attribute to others exist in abundance within our interior.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

To love our neighbor is indispensable; however, in the esoteric work, if one does not firstly learn how to place his own self in the position of another person, such a one cannot love others.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Cruelty will continue existing on the face of the Earth as long as we have not learned to put ourselves in the place of others.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

A PRACTICE

The mechanical antipathy towards another person that we meet for the first time indicates that we do not know how to put ourselves in the place of our fellow men. This indicates that we do not love our fellow men, that we have our consciousness extremely asleep. Do we feel antipathy towards a certain person? Why? Perhaps he drinks? Let us observe him... Are we certain of our virtue? Are we certain of not carrying the "I" of drunkenness within our interior?

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

A PRACTICE

When we see a drunkard doing all kinds of stupidities, it would be best if we said to ourselves: "This is me, what tomfoolery am I doing...?"

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Normally, no one knows how to see the point of view of others; no one knows how to put themselves in the place of others; each one is so dominated by the "I" of self-love, that it does not even remotely occur to them to think about putting themselves in the place of others, to see the point of view of others.

07

If one eliminates from himself the "I" of self-love, he takes a great step, and if one succeeds in eliminating those psychic aggregates which dearly personify arrogance, superiority and intolerance, obviously, one will make extraordinary advancements, because arrogance, precisely, –that which makes us feel like very great persons, which makes us behave in front of others in a way that is even despotic– is an obstacle for the awakening of the Consciousness. An arrogant person could never ever love his fellow men. How would he love them?

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

07

A PRACTICE

It is indispensable to know how to love our fellow men, to study Gnosis and to take these teachings to all people.

Treatise of Revolutionary Psychology, 1975

07

If one dedicates himself to the esoteric work on oneself, but does not give these teachings to others, his inner progress becomes then very difficult due to lack of love for our fellow men.

Treatise of Revolutionary Psychology, 1975

07

> *"For whosoever gives, to him shall be given, and the more he gives, the more he shall receive, but whosoever gives not, from him shall be taken away even what he has." This is the Law.*

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

Do not talk with others about things of interest to you. Your business is your business. The human being is egotistical, unfortunately, and wants to only know things that are of interest to him. If you talk to your fellowman about the things that he desires and loves, you will influence him positively and will obtain from him all that you need. It is necessary to learn to see the point of view of our fellowman and help to Solve his conflicts; in this manner we also solve our own Problems. Become an altruistic and generous person, help Others with your advice, do your best to understand others' Points of view and you will catch fish in abundance. When we begin comprehending our fellowmen, we also begin to take the first steps on the path of happiness and success. It is necessary to study and understand the functions of the mind. Whoever knows the mental mechanism is in a position to control it. Much has been said about mental power and there are many schools that teach how to concentrate the mind. Nobody can intelligently deny the power of thought. This force is made up of radioactive forms and waves that move from one brain to another. We need to develop this marvelous power but we must advise that thought and action should wisely be combined if we want to succeed in life. Mental concentration is miraculous when intelligently combined with action.

Introduction to Gnosis

07

It is necessary to study our own 'I' if we really love our fellowmen. It is indispensable to comprehend that it is only by putting an end to the factors of egotism and cruelty that each of us carries within, that we can create a better world, a world without hunger and fear.

The Revolution of the Dialectic

We must make ourselves conscious of our fellow men, if we truly want to understand them, and only by understanding them will we feel love for them.

The Fifth Gospel

It is necessary for us to study our own I if we really love our fellow man. It is necessary to understand that only by putting an end to the factors of SELFISHNESS and CRUELTY that each one of us carries inside, can we make a better world, a world without hunger or fear.

The Social Christ

07

That family egotism, that absence of love for our fellowman, those politics of family isolation are absolutely absurd, because they become a factor in deterioration and perpetual social degeneration.

Fundamental Education, 1970

07

Progress, true revolution, these are possible only by tearing down the proverbial Chinese walls that separate us, that isolate us from the rest of the world.

Fundamental Education, 1970

07

The Ego pleases itself with thievery, robbery, pillage, ravishment, abduction, fraud, swindle, deprivation, with borrowing and not restoring, with abusing the trust of others and thus keeping what is not his own, with exploiting the neighbor, with dedicating himself to peculatio n, etc. Yet, the Being enjoys when giving and even when renouncing to the fruits of his actions. He is serviceable, unselfish, charitable, philanthropic, altruistic, etc., etc., etc.

Parsifal Unveiled, 1970

07

When people hear the word "love" they feel that something touches their hearts, but since they have their mind in a subjective state, as they have not given objectivity to their thinking, obviously, they do not capture the deep meaning of such a word. It is necessary and unpostponable to understand what love is.

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

07

That phrase: "Don't do to others what you don't want done to yourself", could be translated like this: "Make yourselves conscious of the others, that is, of your fellow man and of yourselves." And that other one: "Love one another as I have loved you", could be translated like this: "Make yourselves conscious of others and of yourselves." "Love God above all things and your neighbor as yourself" can be translated as: "Make yourself conscious of the Divinity within you, and of the neighbor, and of yourself."

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

07

So, we need to make ourselves conscious of that which is called love, which could be translated as Consciousness.

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

07

A PRACTICE

How could one love his fellow men, that is, understand them, if one is not conscious of his fellow men? We must make ourselves conscious of our fellow men, if we truly want to understand them, and only by understanding them will we feel love for them.

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

07

But to be able to make ourselves conscious of our fellow men we must make ourselves conscious of ourselves. If a man is not conscious of himself, how is he going to be conscious of his fellow men? And if he is not conscious of his fellow men, how could he understand them? And if he does not understand them, what will his conduct be in relation to them? This is important.

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

07

Conscious love is needed, that is why we say in our rituals: "Love is law, but conscious love".

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

07

A PRACTICE

Even if I get annoying due to certain repetitions, I must tell you that we have to learn to love our fellow men. We could not love them if we did not understand them; we could not understand them if we do not make ourselves conscious of them; we could not make ourselves conscious of them if we do not make ourselves conscious of ourselves; and one cannot become conscious of oneself if one is not capable of eliminating the "I's" that I talked about this evening: self-love, intolerance, arrogance, which cause so much harm. Comprehend, disintegrate that class of elements.

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

07

Master: Really, love for the fellow man is something which sounds very romantic, very beautiful. "Love each other as I have loved you", but if we do not understand the words of the Great Kabir Jesus, the phrase is nothing more than just beautiful, that is all.

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

07

I already said: to love others we really need to have Consciousness. Love and Consciousness are the same thing. Consciousness is love. If one does not have consciousness of others, obviously, one is not loving others. One has to become conscious of others. And how would one become

conscious of others if one has not become conscious of oneself? One must begin by becoming conscious of oneself, before becoming conscious of others.

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

15 PASSAGES · 7 PRACTICES

II Thou shalt love thy internal God and thy neighbour as thyself

He gives his Ten Commandments for the New Era, which begin with love of God and of the neighbour, and ask us to sacrifice ourselves for mankind, love our worst enemies, and be infinitely patient and merciful. He places charity among the virtues required to open the heart church of Thyatira and to develop the mystic powers, beside Saint Paul's words that love is kind. He adds the Pistis Sophia commands to be loving-unto-men and gentle in order to receive the mysteries, and says the Intimate Lord guides those who are bountiful and tender hearted.

A PRACTICE

Whosoever wants to die in the Lord must practice the Ten Commandments for the New Era: FIRST: Thou shalt love thy internal God and thy neighbour as thyself. SECOND: Thou shalt study the Secret Doctrine of the Saviour of the world. THIRD: Thou shalt never slander thy neighbour, neither shalt thou utter immodest or vain words. FOURTH: Thou shalt sacrifice the self for the love of mankind and to love thy worst enemies. FIFTH: Thou shalt obey the will of the Father on earth as it is in heaven. SIXTH: Thou shalt not commit fornication neither adultery in thy thought, words and deeds. SEVENTH: Thou shalt fight against the world, the demon and the flesh. EIGHTH: Thou shalt be infinitely patient and merciful. NINTH: Thou shalt practice the Arcanum A.Z.F. with thy spouse. TENTH: Thou shalt wash thy feet in the waters of renunciation. You will die in the Lord with these ten Commandments.

The Aquarian Message, 1960

A PRACTICE

You must work in peace and strive for peace, "That ye love one another, as I have loved you" (John 15: 12) and take care of the wine and the oil in order for your soul to become betrothed with the Lamb.

The Aquarian Message, 1960

07

> *"Follow after love, after charity, and desire spiritual gifts, above all that you may prophesy."*

Book of the Virgin of Carmel, 1952

07

A PRACTICE

So then, St. Paul advised all good Christians to practice charity, to acquire spiritual gifts, and above all that they prophesy.

Book of the Virgin of Carmel, 1952

07

"Love suffereth long, and is kind; love envieth not, love vaunteth not itself is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoketh thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Corinthians 13: 4-7

Christic Aztec Magic, 1973

07

A PRACTICE

Better Have Faith, have Love, have Hope and practice Charity!

Logos, Mantram, Theurgy, 1959

07

A PRACTICE

Recognize your own misery and sins. Fast a lot, pray, and tread with faith, patience, and charity along the difficult path that leads to Nirvana.

The Yellow Book, 1959

The Intimate Lord will guide our steps if we are bountiful and tender hearted.

Pistis Sophia Unveiled, 1983

A PRACTICE

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

The Aquarian Message, 1960

07

The Fourth Church is Thyatira; this is of the heart. The conditions of sanctity that are needed in order to open this church are the following: Chastity, charity, service, faith, patience and much love.

The Greater Mysteries, 1956

07

43. "I know thy works, and charity, and service, and faith, and thy patience (the necessary virtues that we must have in order to open the chakra of the Heart), and thy works; and the last to be more than the first. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel (fornication), which calleth herself a prophetess, to teach and to seduce my servants to commit

> *fornication, and to eat things sacrificed unto idols (theories, intellectualism, that is to say, all kinds of meal offerings offered unto idols)." "And I gave her space to repent of her fornication; and she repented not. "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. "And I will kill her children with death; and all the churches shall know that I am he which searcheth the kidneys and hearts: and I will give unto every one of you according to your works." REVELATION 2:19-23*

The Mysteries of Fire, 1955

°7

> *"Say unto them: Be ye loving-unto-men, that ye may be worthy of the mysteries of the Light and go on high into the Light-kingdom.*

The Buddha's Necklace, 1967

°7

> *"Say unto them: Be ye gentle, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.*

The Buddha's Necklace, 1967

°7

> *"Say unto them: Be ye peaceful, that ye may receive the mysteries of the Light and go on high into the Light-Kingdom.*

Pistis Sophia Unveiled, 1983

°7

The Intimate Lord will guide our steps if we are bountiful and tender hearted.

Pistis Sophia Unveiled, 1983

°7

A PRACTICE

One should study out of love towards our fellow man with the desire to serve them better, but one should never study because of fear.

Fundamental Education, 1970

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for every form of both halves: *gratitude*, *grateful*, *thankful*, *ingratitude*, *ungrateful*, giving thanks and thanksgiving, the blessing of food and water; *kindness*, *benevolence*, *compassion*, *charity*, *gentleness*, *courtesy*, mercy shown, and the phrases for loving and helping one's fellow. Common words were kept or dropped by what stood beside them: *thanks to* is nearly always "because of" and was kept only where the Divine was thanked; *kind of* and *gentleman* were refused. His chapter *Universal Charity* was taken whole, and the paragraph either side of every hit was added. That returned **1,845 candidate paragraphs in 50 books.** Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 96.5% of the time and on the class 95.1%, and a third reader, who saw neither verdict, settled the 71 they did not. 311 were judged printable and **302 are printed here**; the rest are recorded with the reason each was set aside.

What was set aside. 821 paragraphs for being another subject, most of them neighbours of a hit that had moved on; 158 where the subject is named in passing; 138 where the word is the ordinary one; 120 of narrative; 53 of sexual alchemy for its own sake; 42 headings; 33 of the Pistis Sophia's cries for mercy on the self; 31 where compassion is only a title; 31 students' questions; 24 where mercy is the law of karma, which *The Law of Karma* prints.

Much of it is spoken, not written. 49 of these passages come from the two *Fifth Gospel* volumes, across 20 named lectures, among them the lectures in which he calls for the Institute of Universal Charity.

Nothing of his is changed, and the repairs are silent. Six faults of the scan were mended — four words the scanner split in two, a *fy* read as a figure, and the next chapter's heading glued to his last line — and five passages were held at their edge where the next paragraph is another subject. The record lists each one.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, and a passage that was the second half of the one before it was absorbed into it; 60 ranges run over more than one paragraph. 3 paragraphs were set aside at the last: two verses the *Pistis Sophia* repeats word for word from *The Buddha's Necklace* printed just above them, and half a quotation whose head belongs to another subject.

101 passages also stand in a finished work, and every one is marked where it stands; the most are in *Anger*, *Entropy and Sacrifice* and *The Law of Karma*. This booklet reprints them so that the whole teaching stands in one place.

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 74 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.