

Humility

against Pride and Vanity

The virtue by name and the child's simplicity, humility set against pride, humility before the Divine, the Masters' modesty, our own nothingness, humility in daily life, and the wisdom it opens, in his own words, from the fifty-two books

197 PASSAGES 39 BOOKS 22 SECTIONS 7 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

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

Humility runs through the whole of his teaching: the Initiate cannot do without it, the Masters show it, every prayer is made in it, and wisdom is given to it. These passages gather what he says of the virtue itself. Its opposite, pride and vanity, is named only where he sets it against humility; the egos themselves are gathered in *Pride* and *Vanity*.

The first part is what humility is, and the child's simplicity: *"The Initiate must be temperate, faithful, chaste, humble and obedient." "The mind must become as a humble and simple child."*

The second part sets it against pride, and the pride that dresses as humility: *"Thus, pride will end, and then without any effort, the exotic flower of humility will be born in us." "Humility is a very exotic flower, whoever boasts of humility is full of pride."*

The third part is humility before the Divine, with the prayers and invocations made in it: *"One needs much humility to attain the union with the Inner-Self." "The Lord never despises the prayer of the humble one."*

The fourth part is the Masters' humility: *"He does not exhibit his deeds or powers, and is full of modesty." "The truly humble Boddhisattwa never praises himself."*

The fifth part is our own nothingness: *"We ought to recognize our own nothingness and misery." "Poor in spirit or indigent in spirit, are really those who acknowledge their own nothingness, shamelessness and inner misery."*

The sixth part is humility in daily life, meekness and humble work: *"Humble work has great merit in the human evolution." "To be happy is very difficult, for that, one first of all needs to be meek."*

The last part is what it opens: *"We need to be humble to attain Wisdom, and afterwards, to be even more humble." "Only the humble one can receive illumination by grace of the Lord."*

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THE MAP

Seven parts: what humility is, against pride, before the Divine, the Masters' modesty, our own nothingness, humility in daily life, and the wisdom it opens

Tap a part to go to it. Below, a flower opening on still water while a dark knot of pride comes apart into dust beneath it; the caption is his own words, from the passage it links to.

Be meek and humble
PART ONE · 23 PASSAGES

Humility is a very exotic flower
PART TWO · 42 PASSAGES

With infinite humbleness and great love
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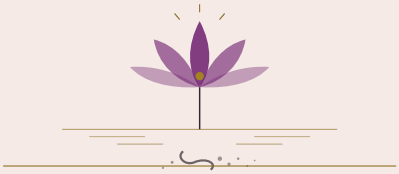
Simple and humble within the cosmos
PART FOUR · 27 PASSAGES

Our own nothingness and inner misery
PART FIVE · 33 PASSAGES

Humble work has great merit
PART SIX · 19 PASSAGES

We need to be humble to attain Wisdom
PART SEVEN · 10 PASSAGES

THE EXOTIC FLOWER, AS HE DESCRIBES IT



"…THE EXOTIC FLOWER OF HUMILITY WILL BE BORN IN US"

CHRISTMAS MESSAGES, 1952-66

Part One – Be meek and humble



II PASSAGES

I Humility is the gate of their garden

These passages name humility among the qualities the Initiate cannot do without: meek and humble, yet strong where the truth is concerned. He calls it the gate of the Gnostics' garden, places it within the Being as Martha, and describes the simple, modest person who carries no residue in memory.

"Be meek and humble, but when it regards the truth, be strong in thought, word and deed".

Zodiacal Course, 1951

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

183. Our mind must be simple and humble and filled with the most profound respect. 184. Our disciples must carefully avoid any argument in order not to waste their energy uselessly.

Igneous Rose, 1954

The Initiate must be temperate, faithful, chaste, humble and obedient.

The Aquarian Message, 1960

IT IS NECESSARY FOR YOU TO REACH SUPREME HUMBLENESS.

The Aquarian Message, 1960

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

Whoever transforms intellectual information into true creative comprehension, whoever transforms one's life experiences into true profound comprehension has nothing in one's memory, lives from moment to moment filled with real plenitude, has become simple and modest even though he may live in a stately home in the city.

Fundamental Education, 1970

Experiences and studies transformed into thorough comprehension do not leave residues in the sepulcher of the memory, and thus we become simple, modest, innocent and happy.

Fundamental Education, 1970

It goes without saying, in this Christmas Message 1974- 1975, that patience is the ladder of the Gnostics and humility is the gate of their garden.

The Secret Doctrine of Anahuac, 1974

Martha, within ourselves, is that part of our Being who represents the virtue of humbleness.

Pistis Sophia Unveiled, 1983

Only Martha, humbleness, can proclaim the solution of the repentance of Sophia.

Pistis Sophia Unveiled, 1983

Master: Sister and brothers, undoubtedly, I repeat: “For love, actions speak louder than words.” It is as bad to be overbearing as to have a “rubber spine”. I understand naturalness as modesty and simplicity.

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

12 PASSAGES

11 Become as little children

The child is his first image of humility. The Gospel words on becoming as little children are given with his commentary: the mind must become humble and simple, childhood must be reconquered in mind and heart, and the dissolved ego leaves the Essence in its natural spontaneity.

Each triumph of the disciple is celebrated in the 'Children's Hall', with ineffable music and feasts. Each one of the four ordeals has its special celebration. The 'Children's Hall' is so named because the disciple is received by the Masters who have taken on the shape of children, in order to tell him: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matthew: 18: 3).

THE REVOLUTION OF BEELZEBUB, 1950

> *11. "Except ye he converted and become as little children, ye shall not enter into the Kingdom of heaven."*

TREATISE OF SEXUAL ALCHEMY, 1954

44. The mind must become as a humble and simple child.

TREATISE OF SEXUAL ALCHEMY, 1954

> *"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

THE GREATER MYSTERIES, 1956

> *"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matthew, 18: 1, 2, 3, 4).*

THE GREATER MYSTERIES, 1956

Nowadays, the whole world wants to be a great lord and sit in the front seats of the synagogues; they all want to be great avatars and great Masters; no one feels like being a child. They all know too much; they preach those teachings but they do not apply them. None of them wants to have a child's mind; it does not please them. The brothers of the different schools, orders, lodges, etc. are bookworms; they believe that they know a lot and becoming a child even seems ridiculous to them. But, they auto-declare themselves to be like children, just out of pride; that is the present humanity. They all say that they are famous reincarnations. No one wants to be less, no one wants to be the least of all. In order to receive the Crown of Life, one must have a child's mind.

The Greater Mysteries, 1956

It is imperative, it is essential for childhood to be reconquered in the mind and heart.

The Mystery of the Golden Blossom, 1971

This ceremony endured as long as the infantile dances endured, and should be celebrated in the first night when the fine silver sickle of the new moon appears in the sky. The director of the Calmecac, standing between the child who prayed and the dancers, with his forehead towards the altar and with his face impassible as the face of Xochipilli, collected the vibrations from the infantile praying and from the chants and from the dances; and while raising his dark hands towards the heavens that now represented a flower, silently pronounced the mystic and ineffable word that assigns, defines and creates, and that the children pronounced in chorus: DANTER-ILOMBER-BIR. "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matthew: 18:2-4 Not like those gluttonous, disobedient and spoiled brat children, but like those children who are humble and confident in their parents who give them everything that they certainly need. Wisdom is love. Xochipilli dwells in the world of love, music and beauty. His face rosy as the dawn and his blonde hair give him an

ineffable and sublime infantile presence. Art is the positive expression of the mind. Intellect is the negative expression of the mind. All Adepts have cultivated the Fine Arts.

Christic Aztec Magic, 1973

39. Now our brothers and sisters will understand why our Lord the Christ said: "Not until you become as children can you enter the kingdom of heaven."

The Mysteries of Fire, 1955

We must be simple in order to be wise. We must put an end to any kind of reasonings. We must put an end to any kind of desires, emotions, passions, hatred, selfishness, violence, greed, intellectualism, social prejudices, etc. We must have a mind like a child has, we must be pure and simple.

Christ Consciousness, 1952

Ah! I understand, I said to myself. It is imperative, it is essential for childhood to be reconquered in the mind and heart. "Unless you change and become like little children, you will never enter the kingdom of heaven."

The Mystery of the Golden Blossom, 1971

It is desirable that we disintegrate the "I's" so that the Essence remains free. Upon coming back, upon returning, upon reincorporating in a new vehicle, we would then come fully awake and we would firmly follow the Path of the Razor's Edge, we would be different. Unfortunately, upon reincorporation, sooner or later, the "I's" begin to manifest themselves, and when they actually begin to enter the body, to express themselves through us, obviously, we lose that beauty of the newborn. It is for this reason the Christ said: "Unless you are converted and become as little children, you will by no means enter the Kingdom of Heaven."

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

Let us suppose that we want to dissolve an "I" of envy. At the beginning it will be a horrendous monster, but as we work on it, it loses volume, it gets smaller and becomes more beautiful. Finally, it takes the form of a child and the child shrinks more and more, until it disintegrates, already having turned into cosmic dust. Thus, fulfills what Christ says: "Unless you are converted and become as little children, you will not enter the Kingdom of Heaven." So, we need to disintegrate all the "I's" so that the Essence remains free and expresses itself in us with all its beauty, with all that naturalness, with all that spontaneity.

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

Part Two – Humility is a very exotic flower

9 PASSAGES

1 The exotic flower of humility

Humility cannot be fabricated; it is born by itself once pride is comprehended and dissolved. Each passage here describes that order of work, from the transmutation of pride into the humility of Christ to the annihilation of mystical pride, the most dangerous kind.

People covet the precious virtue of humility. The poor people do not want to comprehend that humility is a very exotic flower. By the simple fact of feeling ourselves satisfied with this virtue, it then already stops existing in us. It is necessary to very deeply comprehend the processes of pride in the different occult levels of the subconscious. Thus, pride will end, and then without any effort, the exotic flower of humility will be born in us.

Christmas Messages, *1952-66*

Pride often disguises itself in a tunic of humility, and there are many people who covet humility who do not comprehend that they must dissect pride, in all subconscious levels of the mind, before the exotic flower of humility will blossom in a natural and simple way.

The Buddha's Necklace, *1967*

The Solar Pride The Lunar Avarice The Venusian Lust The Martian Cholera The Mercurian Laziness The Saturnian Gluttony The Jovian Envy – into faith, into humility. into altruism.

Tarot and Kabalah, *1978*

Then what? What would arise in us with these reflections? Humility, it is clear. And this, obviously, would produce a transformation of the impressions related to flattery, adulation and praise, and we would not react, as a result, in the form of pride, right? The more we reflect on this, the more we see the need for a complete transformation of impressions.

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

When one manages to annihilate the psychic aggregate of pride, then the ineffable virtue of humility crystallizes in us.

The Fifth Gospel

When one breaks and disintegrates completely the psychic aggregate of lust –or the aggregates, because they are many–, that precious virtue of the soul known as chastity crystallizes in the Essence that we carry within. When one succeeds in destroying, annihilating the psychic aggregate of hatred, then the precious virtue of love crystallizes in one. When one manages to reduce to cosmic dust the psychic aggregate of selfishness, then the precious virtue of altruism or of "christ-centrism" crystallizes in one. When one manages to annihilate the psychic aggregate of pride, then the ineffable virtue of humility crystallizes in us.

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

When one disintegrates, in reality and in truth, the psychic aggregate of pride, obviously humility crystallizes in us, which is the most precious virtue. Take into account that there is not only pride based on social positions, on capital, on family lineage, etc. There is a pride that is much worse and more harmful than all those forms I have just mentioned, and it is mystical pride: believing ourselves to be saints, sages, feeling that we are Gods, believing or supposing that no one is greater than us, that we are great Initiates, etc.

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

So first of all, it becomes urgent that, upon entering these studies, we attain the elimination from ourselves of mystical pride, which is the most dangerous one. If we achieve this, the precious virtue of humility will surface in us.

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

Pride is transmuted into solar faith and the humility of Christ.

Esoteric Course of Kabbalah

For exa mple, when there is pride in one, the latter has ignorance as its basis; for a person, for example, to feel proud of his social position, of his money. But if this person, for example, thinks that his social position is a mere mental matter, that it is a series of impressions which have reached his mind, impressions about his social status, when he thinks that such status is nothing but a mental matter or when he analyzes the question of his worth, he comes to realize that his position exists in his mind in the form of impressions. Those impressions which money and social position produce, are nothing but the external impressions of the mind. With the simple fact of comprehending that they are only impressions of the mind, there is transformation of the same. Then, pride, by itself, declines, collapses and humility is born in us in a natural manner.

The Revolution of the Dialectic

II He that humbled himself shall be exalted

Pride and humility are set side by side in a run of short contrasts. The Pharisee and the Publican, the doctors who grew despotic, the Initiates attached to powers and the Antichrist who hates humility stand against the humble labourers of the Gnostic Movement and the psalmist who humbled himself and arose.

When I, Samael Aun Weor, understood the pride and vanity of these people, I turned by back to these little cliques of hypocrites, and I went away, with the common people. I went away with the humble ones, the sincere ones, the poor pariahs of life, with the common people: the tortured, the people crushed and humiliated daily by the villains, and full of well being I said, Lord! Lord! Lord! Here are your people, as simple and wise as the sign of AQUARIUS, as large as the pyramids of Egypt, as ardent and as heroic as the revolutionary poems of the children of the fire.

Secret Notes of a Guru, 1952

The man-I wants to occupy the front row seats in the synagogues and in public places. The man-I has no modesty; he says it all, he speaks about everything, he tells everything without any modesty whatsoever. The man-I, like the artist, works in order for others to applaud him and admire him.

The Greater Mysteries, 1956

The instructors should not be called masters, but "friends" instead. Only the Inner Christ is Master. The Gnostic Movement is impersonal and made up by humble laborers. Let us reject all personalism; let us not accept bossy persons; no one is more than anyone else. Among us, we are all laborers, bricklayers, mechanics, farmers, writers, doctors, etc. Idolatry of the golden calf will now remain abolished in the Aquarian Age and we reject it in the Gnostic Movement. A God of the Fire told us: "In the Aquarian Age, capital will be decapitated;" that great being dwells in the igneous stratum of the earth. There will be no intellectuals in the new era; they are dangerous because of their barbarism and perversity; avoid interacting with them. In the new era, there will

be no rich or poor persons, but rather, only worthy and decent laborers of the Great Work, that is all. We do not accept nobility titles, nor high-sounding titles such as doctor, lawyer, guru, Master, elder brother, avatar, etc. among us. We are all friends; Aquarius is the house of friends.

The Greater Mysteries, 1956

Those Initiates who are attached to magical powers are departing from humbleness and from nothingness, therefore, they fall into the abyss of perdition.

The Aquarian Message, 1960

When somebody knows that his inner being is a Master, he becomes filled with pride and arrogance. Fortunately, Krishnamurti learned how to be humble.

Endocrinology & Criminology, 1957

Impertinence and insolence are based on the lack of humbleness and patience.

Parsifal Unveiled, 1970

> *Jesus the Christ stated: "Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess.' And the Publican standing afar off would not l up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me, a sinner.' I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbled himself shall be exalted." LUKE 18: 10-14*

Treatise of Revolutionary Psychology, 1975

The ANTICHRIST's self-sufficiency, its pride and arrogance, is something unbearable. The ANTICHRIST mortally hates the Christian virtues of faith, patience and humility. Everybody goes down on one knee before the ANTICHRIST. Obviously, the latter has invented ultra-sonic aeroplanes, wonderful ships, splendid cars, surprising medicines, etc. Under these conditions, who could doubt the ANTICHRIST? Whoever may dare nowadays to pronounce himself against all these miracles and prodigies by the son of perdition, condemns himself to the gibe from his fellowmen, to sarcasm, to irony, to being called stupid and ignorant.

The Great Rebellion, 1975

> *15. For I am miserable, I am in sorrow from my youth up. And when I had exalted myself I humbled myself and arose.*

Pistis Sophia Unveiled, 1983

Impertinence and insolence are based on the lack of humbleness and patience. The Ego is always offensive, irreverent, an inopportune one, nonsensical, gross, hasty, torpid. 40. Hail, thou, Neheb-kau, who comest forth from the city, I have never sought to make myself unduly distinguished.

Parsifal Unveiled, 1970

Many certified Physicians can be blamed for deaths that occur daily. Yet, human justice cannot reach them, even when, so to speak, they can fill up a cemetery on their own. I knew young people who were humble and modest while they were simple students from the Faculty of Medicine. Yet, as soon as they received their Physician's title, they became proud, vain and despotic. Medicine is a very sacred priesthood. Therefore, by no means can a despotic or proud individual ever be an authentic Physician.

Occult Medicine and Practical Magic, 1978

Be careful, Gnostic Priests, of falling into pride as a result of having been given the power in order to work with Devi Kundalini, for the elimination of the

Devil 'I's… Be meek, pure and simple.

My Return to Tibet, 1969

12 PASSAGES

III The robe of Aristippus

Pride and vanity know how to dress as humility. Through the story of the philosopher whose patched robe showed his vanity, the passages expose the person who boasts of being humble and the ego that stays humble only until its sore spot is touched.

The "I" dresses itself with the robe of Aristippus; it is humble as long as they do not touch its sore spot; when they touch it, it reacts full of sublime anger.

THE GREATER MYSTERIES, 1956

Vainglorious women curl their hair, dress and adorn themselves with everything they can so as to arouse envy in other women, but vanity also disguises itself with the robe of humility.

FUNDAMENTAL EDUCATION, 1970

Some people dress humbly, (not doing anything ostentatious) but they have sublime pride, boasting of their simplicity; they hide their pride, not only from others, but also from themselves.

THE BUDDHA'S NECKLACE, 1967

Nothing can be achieved without Holiness. Crime also hides amongst the incense of prayer. All spiritual schools are full of adultery, fornication, gossip, envy, slander, etc. Pride dresses itself up in the tunic of humility, and within the robes of holiness, adultery dresses up as a saint.

CHRIST CONSCIOUSNESS, 1952

Many are the devotees of the path who do not covet money, but covet psychic powers. There are many devotees of the path, in the world, whose humility astonishes others; they can calmly sleep on the floor, at the door of a rich man and are content with the crumbs that fall from the master's table, but they are proud of possessing many virtues or boast of their humility.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

It would be the breaking point of absurdity to think that an Initiate with the Ego very well dead would commit the crime of dumping garbage or filthy things into the lakes or rivers. However, it is obvious that the 'I' enjoys such crimes, it delights in doing evil, it does not feel compassion for all creatures. The Ego does not want to understand that when the liquid element (water) is infected, as a fact, he is damaging everything that is with life. 37. Hail, thou, Ahi, who comest forth from Heaven, I have never made haughty my voice. The Ego is lofty, haughty, proud, arrogant, imperious, contemptuous, disdainful. It is accustomed, nonetheless, to hide its pride under the tunic of Aristippus (a vesture filled with holes and patches). The Ego even gives to himself the luxury of uttering with fake meekness and pietistic poses; yet, through the holes of its clothing its vanity is shown. 38 Hail, thou, Spirit, who givest commands to the Initiates, I have never cursed the Gods. Perverse people abominate and denigrate the Gods, Angels or Devas.

Parsifal Unveiled, 1970

Vanity is also accustomed to being disguised with the costume of modesty.

Pistis Sophia Unveiled, 1983

Nevertheless, those know-it-all ignoramuses think the best of themselves and even wear the robe of Aristippus in order to demonstrate wisdom and humility...

Treatise of Revolutionary Psychology, 1975

It is stated, in accordance with legend of time, that Aristippus wanted to demonstrate wisdom and humility. So, he decked himself with an old robe full of patches and holes, then held the rod of philosophy with his right hand and walked the streets of Athens... When Socrates saw him coming, he exclaimed in

a loud voice: “Oh Aristippus, your vanity is shown through the holes of your vesture.”

Treatise of Revolutionary Psychology, 1975

Vanity is also accustomed to being disguised with the costume of modesty. A vain painter or writer can appear in public displaying a costume of a beggar.

Pistis Sophia Unveiled, 1983

Some pseudo-occultists or brothers of many sects adore themselves so much that they have gotten to believe themselves as being fountains of humility and sanctity, They feel proud of their own humility. They are terribly proud.

The Revolution of the Dialectic

The pedantic, the vain, the proud, believing themselves to be very humble, wear the robe of Aristippus. Humility is a very exotic flower, whoever boasts of humility is full of pride.

The Revolution of the Dialectic

Conceit has so many faces, it is the worst enemy of the dissolution of the Ego. If one becomes conceited because of the virtue of chastity, in fact, one loses it. The one who says: “I am chaste, I am working in the Ninth Sphere, I am gnostic one hundred percent!”, unquestionably, deep down they turn out to be perverse fornicators. The one who says: “I have already attained humility, I have no pride over anyone; I handle myself well with everyone; even the most unhappy ones, I have esteem, appreciation for them; in my house I receive everyone!”. Well, the one who becomes conceited by the virtue of humility, undoubtedly resembles Antisthenes, the philosopher of Greece, who put on a robe full of tremendous holes to show everyone his humility, grabbed the stick of philosophy and went through the streets of Athens, and arriving before Socrates, the latter exclaimed: “Oh, Antisthenes, your vanity is visible through the holes of your garment”.

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

IV An imitated virtue is a false virtue

Here the subject is the counterfeit: devotees who seem humble sheep and prove tigers under test, the virtuous man who insults a hungry poet, the smile that ends in a sneer. Recognising one's own perversity is named as the beginning of the real thing.

"Blessed be they who cleanse their garments (the seven bodies) in the blood of the Lamb (Christonic semen) in order to enter through the doors of the City." Yet, really, how few are they who achieve High Initiation. Very few are they who are capable even of kissing the whip of the executioner. To kiss the hand that strikes us is very difficult and yet urgent for those who to attain High Initiation. Christ said, "Of the thousand who look for me, one finds me; of the thousand who find me, one will follow me; of the thousands who follow me, one is mine." The worst thing is that those who have read much occultism and who have belonged to many schools are full of platitudinous sanctity. They believe themselves to be very saintly and wise although they presume to be humble. These poor brothers are further from the altar of initiation than the profane. Whoever wishes to reach High Initiation must begin by recognizing that within he is per verse. Whoever recognizes his evil is on the path of Realization. Remember that within the incense of prayer the crime also hides. This is difficult for those who have read a great deal. These people feel themselves to be full of sanctity and wisdom. When they have sparks of clairvoyance, and then they are intolerable because they declare them selves Masters of Wisdom. Naturally, people like these are sure candidates for the abyss and for the second death. The abyss is full of sincerely mistaken individuals and persons with very good intentions. When the Initiate has made part of his creative Fire emerge from the head, he casts his crown at the feet of the Lamb. Saint John speaks of the twenty four elders who cast their crowns before the throne of the Lord.

The Perfect Matrimony, *1966*

The poet imagined everything but an insult. Great was his surprise when with a compassionate look and furrowed brow the saint closed the door saying to the poor poet, "Go away my friend, go, go… Such things do not please me, I abhor flattery… The vanities of this world disgust me, this life is illusory… I follow the path of humility and modesty." The poor poet, wanting only some change, instead got an insult from the saint, a hurtful word, a slap in the face, and with his aching heart and his poetry torn to pieces he passed slowly...slowly...slowly...through the streets of the city.

Fundamental Education, 1970

Many are the devotees of the path who in the physical world are humble sheep, but subjected to the test in the internal worlds, they result being tigers.

Esoteric Treatise of Hermetic Astrology, 1967

They were extraordinary pious persons with feigned humilities and comedian poses; unbearable vegetarians of the type who make of food, a religion of the kitchen.

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

Conclusion: Others are scoundrels, unjust, adulterers, thieves and perverse persons; yet, each one of us is a humble lamb, "a saint with a golden halo," who is worthy to be shown as a golden masterpiece inside any temple.

Treatise of Revolutionary Psychology, 1975

All in all, they tried to imitate a virtue, but they did not have it; they imitated the virtue of meekness, but they did not really possess it.

The Fifth Gospel

As majestic as we may seem inside our temples or inside our classrooms of light and harmony, as serene and sweet as we may seem to our fellowmen, as reverent and humble as we may appear, the abominations of hell and all the monstrosities of the wars continue to exist at the bottom of our psyche.

Treatise of Revolutionary Psychology, 1975

Many are the students of certain pseudo-esoteric and pseudo-occultist schools who despise the things of this world and who do not work at all because everything is vanity, but they are jealous about their virtues and never accept anyone classifying them as lazy. Many are those who hate flattery and praise, but they have no inconvenience in humiliating with their modesty, the poor poet who composed a verse for them with the only purpose of obtaining a coin to buy bread.

The Revolution of the Dialectic

There are true virtues and false virtues. Virtues are like precious stones: there are true ones and there are false ones. An imitated virtue is a false virtue. For example, if one proposes to be serene, meek hearted, not angry, and proposes to imitate the virtue of meekness, it would seem as if one really had the virtue.

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

I have known cases of individuals who said: "I do not have anger against anyone!", and when someone insulted them, they blessed them and smiled; but when I looked at their smile, I could see that it ended in a sneer. All in all, they tried to imitate a virtue, but they did not have it; they imitated the virtue of meekness, but they did not really possess it.

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

And if all of a sudden we discover out there an "I" that, wanting to ingratiate itself with noble friends, drinks and drinks again, what would we say? Out of

humility, because those people are humble; it is the buddy so-and-so who threw the little party today for one of his little daughters, how are we going to turn him down? Well, we accompany our buddy with a few drinks until we get drunk. Will that be good because we are very humble? We have to destroy that kind of "I's"; it is an apparently good "I", but we have to destroy it, we have to annihilate it. So we have to annihilate the "I's" of good and the "I's" of evil; we have to fight against good and fight against evil. Speak, brother.

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

Part Three – With infinite humbleness and great love

12 PASSAGES

1 The mind should humble itself before the majesty of the Inner-Self

Humility is first an attitude toward what is higher than the personality: the Inner-Self, the Divine Triad, the Hierarchies, the Creating Logos. Union with the Inner-Self is said to require much humility, and even the highest beings are described entering the Absolute with veneration.

44. The more humble and simple a person is, the more easily he can comprehend the nature of his Divine Eternal Triad.

IGNEOUS ROSE, 1954

43. The Alchemist must be very humble before the Divine Hierarchies in order not to fail in the Great Work.

TREATISE OF SEXUAL ALCHEMY, 1954

The mind should humble itself before the majesty of the Inner-Self.

THE GREATER MYSTERIES, 1956

This is the First initiation of greater Mysteries. In this initiation, the soul unites with the Inner-Self and we become Masters of Greater Mysteries of the White Brotherhood. One needs much humility to attain the union with the Inner-Self. The Apocalypse tells us, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

THE GREATER MYSTERIES, 1956

The twenty-four Elders cast their crowns at the feet of the Lamb. Whosoever opens the church of Laodicea must humbly toss his crown to the feet of the Lamb.

THE AQUARIAN MESSAGE, 1960

I saw them penetrate into the Uncreated Light of the Absolute filled with infinite humbleness and veneration.

My Return to Tibet, *1969*

I saw them penetrate into the Uncreated Light of the Absolute filled with infinite humbleness and veneration.

My Return to Tibet, *1969*

Without prostituting my intelligence for gold, I truly preferred to prostrate myself, full of humility, in the presence of the Demiurge Creator of the Universe.

The Three Mountains, *1972*

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

The Secret Doctrine of Anahuac, *1974*

Pistis Sophia as Power-Wisdom, must humble herself in the presence of the Intimate Christ.

Pistis Sophia Unveiled, *1983*

When man finishes with fornications and adultery, when man humbles himself before the Eternal, then he truly will have earned the right of intergalactic travel. However man wants to conquer the starry space by force and the result will be the fall of the Tower of Babel which today as yesterday threatens the starry skies. The year 1960 will signify something very grave for the world. In the 1960's a fulminated tower will fall and the Catholic clergy will suffer a lot. Men are about to conquer the moon. The human being will walk on that satellite.

Mountain of Juratena

Unquestionably, the kalkian personality is a victim of self-deceit. He believes that he has achieved everything when he has achieved nothing and what is worse is that he has lost the sense of veneration; he has forgotten the true and authentic religiosity; he has also lost humility before the Creating Logos. This is the kalkian personality.

The Revolution of the Dialectic

So, then, the way AMORC teaches the practice is wrong; part of self-sufficiency, of the belief that one – a poor fool and miserable as one is– is capable of performing wonders, when one is not capable. One has to have faith, to start by being humble and to recognize that we are capable of nothing. That we are poor fools. If the Divine Mother appears here, after having opened the chakra well and after meditation, if she appears in meditation, she appears if she wants to appear, and if she does not want to appear, then she does not appear. If she considers that it is not appropriate for us to know our past lives at that instant, at least at that moment, well, simply, she does not appear, and it is useless then to insist in front of the mirror.

The Fifth Gospel · Satanic Origins of Skepticism and Mythomania · *Third Chamber – Mexico City – 1975*

7 PASSAGES

11 The true devotee humbles himself before God the Mother

The Divine Mother is approached on one's knees, and in two of his accounts she kneels with infinite humility herself. The section joins the Magnificat, Dante's prayer to the Virgin and the instruction to beg the Serpent, humbly, to burn the psychic aggregates.

> *"He has put down the mighty from their seats, and he has lifted up the meek." "He has filled the hungry with good things; and sent away the rich empty." "He has helped his servant Israel, and has remembered his mercy;"*

BOOK OF THE VIRGIN OF CARMEL, 1952

The devotee who wishes to have powers must ask the Divine Mother. The true devotee humbles himself before God the Mother.

THE YELLOW BOOK, 1959

"Now, yes, Mother of mine, I ask you to bless me and forgive me", I spoke filled with ecstasy. Terrific was the moment in which my Mother, on Her knees, kneeled with infinite humbleness and filled with wisdom, love and power, blessed me when saying: "My son you are forgiven." "Allow me to kiss your feel, oh Mother of mine", I cried. Then, oh God! when I deposited my mystical kiss upon Her sacred feet, She instructed me with a certain symbol, which reminded me of the washing of feet in the Last Supper of the Lord.

RUNIC MAGIC, 1969

Even if your soul is warped by suffering, stand firm, oh disciple! And give yourself humbly to your Mother Nature...

THE THREE MOUNTAINS, 1972

Then the Potential Shakti, the Divine Wife of Shiva, my perfect Mother Kundalini, prostrated with infinite humility, adored me...

THE THREE MOUNTAINS, 1972

> *While I write these sheets, it comes to my recollection that ineffable prayer of Dante Alighieri, that says textually, << Virgin Mother, Daughter of your Son, the most humble as well as the highest of all creatures, fixed end of the Eternal Will, you are the one who has ennobled human nature in such a way that your Maker did not disdain to become his own work.*

The Three Mountains, 1972

The missionary must eliminate from himself the undesirable elements of his psyche, and he will achieve it by begging the Serpent with humility, imploring her to bum or disintegrate, by means of her igneous flames, each one of his psychic aggregates. Thus, the missionary will move forward triumphantly.

The Fifth Gospel ·Transcendental Exhortation Addressed to the Missionaries

9 PASSAGES · 1 PRACTICE

III The Lord never despises the prayer of the humble one

Prayer made in humility is heard. Martha's plea and the psalm verses of the Pistis Sophia carry this, together with his instruction to search the depth of the Being with infinite humbleness and to bow before the verdict of the Law when a request is not granted.

Just few days ago, it occurred to me to visit the Temple of Chapultepec in Mexico again. A certain sister was humbly bowing herself before the door of the temple, thus imploring her admission. These types of sincere supplications are always heard.

Runic Magic, *1969*

A PRACTICE

After these words, OREMUS… Let us meditate… Let us worship… Let us now delve into the most deep part of our Being. Thus, while in the absence of the 'I', let us search with infinite humbleness.

My Return to Tibet, *1969*

> *It came to pass then, before Jesus had finished speaking, that Martha came forward, fell down at his feet, kissed them, cried aloud and wept with lamentation and in humbleness, saying: "My Lord, have mercy upon me and have compassion with me, and let me speak the solution of the repentance which Pistis Sophia hath uttered."*

Pistis Sophia Unveiled, *1983*

> *And Jesus gave his hand unto Martha and said unto her: "Blessed is every one who humbleth himself for on him they shall have mercy. Now, therefore, Martha, art thou blessed. But proclaim then the solution of the thought of the repentance of Pistis Sophia."*

Pistis Sophia Unveiled, *1983*

Instead of protesting, we must humbly incline ourselves before the verdict of the Law.

Occult Medicine and Practical Magic, 1978

The Lord never despises the prayer of the humble one.

Pistis Sophia Unveiled, 1983

> *17. He hath regarded the prayer of the humble and hath not despised their supplication. 18. This shall be recorded for another generation, and the people who shall be created will praise the Lord 19. Because he hath looked down on his holy height; the Lord hath looked down from the heaven on the earth.*

Pistis Sophia Unveiled, 1983

> *7. And I shall rejoice because of my Lord and make merry over thy grace. For thou host looked down upon my humbleness and saved my soul out of my necessities.*

Pistis Sophia Unveiled, 1983

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

Occult Medicine and Practical Magic, 1978

We must not forget, by no means, that everything will be done in accordance with the Law. Everything will be arranged for us not in the way that we want, but as the Law wants it. Thus, we must humbly incline before the verdict of the Law.

Occult Medicine and Practical Magic, 1978

6 PASSAGES · 6 PRACTICES

IV The petition must be formulated with clarity and with very much humbleness

Each of the daily exorcisms opens by confessing one's nothingness and misery before invoking the Angels. Their purposes vary, including one for seeing a loved one at a distance, and they are printed for the humble manner of asking they all share.

A PRACTICE

Take a blue paper, make an orifice in it, then filled with love and infinite faith, look at the rising Sun through that orifice while reciting the following Dharani: "In the name of the Holy and Mysterious Tetragrammaton, with infinite humbleness, sincerely acknowledging that I am an infamous sinner, I conjure Thee, O Solar Spirit, by the eternal living God, so that Thou can console me by allowing me to see (say the name of the beloved)."

Occult Medicine and Practical Magic, 1978

A PRACTICE

After the magic circle has been traced and the air has been prepared by means of the perfumes, then the invoker, who is in the center of the circle, will recite the exorcism of that day in which he is working in with great faith. Each day has its own exorcism. EXORCISM FOR MONDAY "With infinite humbleness and great love, in the name of the terrific Tetragrammaton, I invoke Ye, ineffable Beings."

Occult Medicine and Practical Magic, 1978

A PRACTICE

"Very humbly I beg Ye, Divine Elohim, by the mystic names On, Hey, Heya, ia, ie, Adonai, Saday, come to my call. I beseech Ye, help in the name of the Tetragrammaton and by the sacred power of the Angels of the third legion who are governed by Uriel, the regent of Venus, the star of dawn. Come Anael, come, come. I acknowledge my imperfections; yet, I adore Thee and invoke Thee. Amen." EXORCISM FOR SUNDAY "I, who am a wretched mortal, completely convinced of his (her) own nothingness and misery, dare to invoke the Lions of Fire and the blessed Michael.

Occult Medicine and Practical Magic, 1978

A PRACTICE

"Without pride, I acknowledge that I have no value, that I am nobody and that only my God has the power, wisdom and love.

Occult Medicine and Practical Magic, 1978

A PRACTICE

"Acknowledging my tremendous nothingness and interior misery, with complete humbleness, Casiel, Machatori, Sarakiel, attend to my call. I beseech Ye, in the name of the Holy and Mysterious Tetragrammaton to come here.

Occult Medicine and Practical Magic, 1978

A PRACTICE

The petition must be formulated with clarity and with very much humbleness.

Occult Medicine and Practical Magic, 1978

9 PASSAGES · 9 PRACTICES

V Humbly, prostrated at thy feet, I invoke Thee

The invocations of the Kings of the four cardinal points follow, with his instructions around them. Every petition is made prostrate, acknowledging oneself a sinner, and whatever is granted comes as the Law wills rather than as the invoker wants.

A PRACTICE

"Acknowledging that I am a monster of evil, a vile slug from the mud of' the earth who has no value, knowing that I am a poor sinner, I invoke the Powerful Lord MAGOA, King of the East of the world. I call Him in the name of the sacred Tetragrammaton. I conjure by the Tetragrammaton. I call by the holy and mysterious Tetragrammaton. I weep humbly asking to Thee, so that Thou can concur to this call.

Occult Medicine and Practical Magic, 1978

A PRACTICE

"In the name of thy Father, who is in secret and of thy Divine Mother Kundalini, come to me, powerful King. Enter Thee into the physical world, make thyself visible and tangible before me. In the case that Thou cannot assist to this humble call due to thy cosmic works, then I beg Thee, powerful Lord, to send me 'MADEL' and if this is not possible either, then, the Genii 'MASSAYEL', 'ASIEL', 'SATIEL', 'ARDUEL', 'ACORB', who obey Thee, can come to me.

Occult Medicine and Practical Magic, 1978

A PRACTICE

"O, EGYM! Powerful Lord of the regions of the South, most worthy Master: With complete humbleness, acknowledging the interior misery in which I find myself and with great love, I call Thee and invoke Thee. I am not worthy to call upon Thee, yet I love Thee. I beg to Thee by the holy and mysterious Tetragrammaton. Come unto me, great King, I beseech Thee. However, I know, oh Lord, that thy labors are very great.

Occult Medicine and Practical Magic, 1978

A PRACTICE

Therefore, in case that Thou art very occupied, then I very humbly prostrate myself before Thee and I beg Thee to send unto me the Genie 'FADAL' or the other divine Genie named 'NASTRACHE.' "Grant me this, oh powerful Lord. I beseech this unto Thee in the name of thy Father, who is in secret and of thy Divine Mother Kundalini. Amen, Amen, Amen."

Occult Medicine and Practical Magic, 1978

Once seated, the invoker will meditate on the content of each word and will acknowledge his own nothingness and interior misery.

Occult Medicine and Practical Magic, 1978

A PRACTICE

Once seated, the invoker will meditate on the content of each word and will acknowledge his own nothingness and interior misery. He will greatly weep while calling the King of the South.

Occult Medicine and Practical Magic, 1978

A PRACTICE

When the King or his Genii will present themselves, then, with humbleness one must ask for whatever is wished. “Knock and it shall be opened unto you, Ask and it shall be given you.” Everything will be granted to us, yet not as we want, but as the Law wants it. INVOCATION OF’ THE KING OF THE WEST “Powerful King BAYEMON, who wisely governs the western regions of the planet earth, listen to me, oh great Lord.

Occult Medicine and Practical Magic, 1978

A PRACTICE

“Humbly, prostrated at thy feet, I invoke Thee in the name of the holy and mysterious Tetragrammaton. Divine Lord, have pity on me because I am a sinner.

Occult Medicine and Practical Magic, 1978

A PRACTICE

The invoker will meditate on the King of the West and when He appears, then he must ask what is wished for. It is necessary to have humbleness and to incline before the verdict of the Law. Everything will be done not as the invoker wants it, but as the Law wants it. The invocations must always be performed at midnight in the mountain and with a lot of humbleness. INVOCATION OF THE KING OF THE NORTH “Oh Thou divine and ineffable AMAIMON! Solar King of the North, humbly and with acknowledgment that I am an infamous sinner, I invoke Thee in the name of thy Father, who is in secret and by thy Intimate Christ and by thy Holy Spirit and by thy Divine Mother Kundalini.

Occult Medicine and Practical Magic, 1978

A PRACTICE

Once the invocation is performed, the invoker must Sit on the ground and in the center of the circle, meditating on the King of the North, until this King appears. Then the petition will be humbly done.

Occult Medicine and Practical Magic, 1978

Part Four – Simple and humble within the cosmos

13 PASSAGES

1 He does not exhibit his deeds or powers

The true Master goes unknown, never praises himself and does not display what he has attained. He speaks of his own person as the humble, rough instrument of his Being and as a servant, and describes the Turiya, the Mayan sages and the Masters of the Fifth Initiation as quiet and simple.

Whosoever is united with the Intimate becomes omnipotent and omniscient. He knows how to command and to obey, he never becomes arrogant because he has learned to be simple and humble within the cosmos.

THE REVOLUTION OF BEELZEBUB, 1950

The one who writes this book is only the humble and rough personality of the Master Samael Aun Weor. This Master is my Real Being, that is to say, my Intimate, my Innermost, my 'Monad'.

THE REVOLUTION OF BEELZEBUB, 1950

In this way, my humble worthless person is the Bodhisatva of the Master of the White Brotherhood SAMAEL AUN WEOR, and as it is logical, I must be a good citizen, fulfilling all my obligations.

SECRET NOTES OF A GURU, 1952

11. Be humble, brother of mine, be perfect, as your Father who is in heaven is perfect. 12. Enter your sixth chamber, brother of mine.

IGNEOUS ROSE, 1954

An authentic guru does not go around saying it. The authentic guru is the Inner Christ. A true Master goes around anonymously and unknown everywhere. He does not exhibit his deeds or powers, and is full of modesty. A true Master is before all else an upright citizen The authentic master is never an intellectual. The intellect is an animal function of the man-I. The authentic Master is like a child, pure, holy, simple and natural. The true Master is the inner Christ who illuminates every man who comes to the world. After death, the soul undresses

itself from the astral and mental bodies through successive periods of internal evolution; then the soul submerges itself within the ineffable bliss of the infinite, where the marvelous harmonies of fire resound.

The Greater Mysteries, 1956

Listen, men and gods! Initiations are awakenings of the consciousness, intimate matters of the consciousness. Let us learn how to be quiet, to be humble, modest. Authentic evolution is in the consciousness, not in the "I". The "I" does not evolve; it complicates itself, that is all. Mineral consciousness evolves when it awakens as plant consciousness. Each mineral atom is the physical body of an elemental creature full of beauty. These mineral elementals have a language, their consciousness, they gather in tribes or families; they resemble innocent children.

The Greater Mysteries, 1956

The Masters of the Fifth Initiation of Major Mysteries are very humble and quiet.

The Perfect Matrimony, 1966

3. The attachment towards hidden powers. If you have them in abundance, act as if you do not;

The Aquarian Message, 1960

The truly humble Boddhisattwa never praises himself. The humble Boddhisattwa says: I am just a miserable slug from the mud of the earth, I am a nobody. My person has no value. The work is what is worthy.

The Aquarian Message, 1960

Whoever has not incarnated his Soul does not have real existence. It is a legion of "I's" that struggle to manifest themselves through the body of man. At times

the drinking “I” acts, at others the smoking “I’, the killing “I”, the stealing “I”, the loving “I” etc., etc. Conflict exists between these I’s”. That is why we see many who swear they belong to the Gnostic Movement, and later regret it, declaring them selves enemies of Gnosis. The “I” who swears to be faithful to Gnosis is displaced by another, which hates Gnosis. The “I” who swears it adores a woman is replaced by another “I” that abhors her. The “I” is a Legion of demons. How can we trust in clairvoyants who have not yet incarnated their Soul? The man who has not incarnated his Soul still does not have moral responsibility. How could we possibly trust in demons? Students of Gnosis must be very careful of those who go about “declaring themselves seers and prophesying to the people”. The true clairvoyant never says so. The Masters of the Fifth Initiation of Major Mysteries are very humble and quiet. No student of occultism is a Master. Only those who have obtained the Fifth Initiation of Major Mysteries are True Masters. Nobody is a Master before the Fifth Initiation.

The Perfect Matrimony, *1966*

Only those who have penetrated the world of objective intuition, only those who have reached the solemn heights of Noetic thought are truly awakened and illuminated. A true Turiya cannot dream. The Turiya, who has reached the heights of Noetic thought, never goes about saying so, never presumes to be wise; he is extremely simple and humble, pure and perfect.

The Perfect Matrimony, *1966*

The high Mayan initiates communicate with the masters from Tibet, and within a few seconds they can travel anywhere on the planet Earth with their physical bodies within the astral plane, the fifth coordinate. These sages are tremendously quiet and humble, and no "civilized" person will ever attain their secrets, unless the person has become worthy and deserves to be received as a disciple.

The Mayan Mysteries, *1977*

I have concluded this work of Occult Medicine and Practical Magic. In the name of the Truth I affirm the following: I am not searching for fame, honor or money. Only the longing of humbly serving this poor suffering humanity is what motivates me.

Occult Medicine and Practical Magic, 1978

Disintegrate the one of self-importance because we are not important; not even I, who am the Founding President of the Gnostic Movement, could consider myself important. I consider that I am a vile worm in the mud of the earth and that is all. I neither think, nor wish to think, that I am greater than you. I am your servant, but nothing more than a servant, a humble servant.

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

5 PASSAGES

11 The true seer must be humble and modest

Clairvoyance carries its own demand for modesty. The seer is told to be quiet and childlike, never to announce his visions, and to speak of what he perceives in the plural and with respect for others.

The clairvoyant should be humble, serene, obedient, tame, chaste, respectful and moderate in speech, pure in thought and word. The clairvoyant should be like a child.

THE GREATER MYSTERIES, 1956

The clairvoyant must be simple and humble like the little timid and perfumed flower existing during the starry night.

THE AQUARIAN MESSAGE, 1960

The clairvoyant must be simple and humble like the little timid and perfumed flower existing during the starry night.

THE AQUARIAN MESSAGE, 1960

The true seer never says that he is a seer. The true seer must be humble and modest. The seer must learn how to see without the presence of the "I", to see without translation, and without judgement.

THE AQUARIAN MESSAGE, 1960

When a true clairvoyant sees something important, he gives his concepts in a very cultured way and with supreme respect for others. He never says, "I am seeing." He always says, "We recognize, we have learned." This is how all of those that have reached the ineffable summits of supraconsciousness distinguish themselves by their gentility, humility, and modesty.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

Every clairvoyant needs initiation. The clairvoyant without initiation is in danger of falling into very grave error. The clairvoyant who lives recounting his visions to all the world is liable to lose his faculty. The talkative clairvoyant can also lose the equilibrium of the mind. The clairvoyant must be quiet, humble, modest. The clairvoyant should be like a child.

The Perfect Matrimony, *1966*

4 PASSAGES

III I do not know anything, I am nobody

A single account from the Temple of the galaxy: he walks arrogantly past a humble peasant, remembers being cast out once before for the same fault, and kneels to a Bodhisattva of the Gods who answers that he is nobody.

Joyfully, I advanced towards the place of prostrations and adorations. Here, there, and everywhere, in all the blessed places of the temple, a multitude of humble and simple men were coming and going, who rather were resembling submissive and obedient peasants. They were the Boddhisattwas of the Gods, they were men in the most complete sense of the word, creatures who enjoy of the objective knowledge, who are one hundred per cent Self-conscious.

RUNIC MAGIC, *1969*

How happy I felt while advancing through the centre of the temple towards the sacred altar! Certainly, I was marching arrogantly, energetically with a triumphal step. Suddenly, one of those 'humble peasants of pick and shovel' was walking by blocking my way. For a moment I tried to keep ahead walking arrogantly, haughtily and with disdain.

RUNIC MAGIC, *1969*

But, Oh God of mine! An intuitional lightning bolt fulminated me to death, and I then vividly remembered that in a forgone time, in the remote past I had committed the same error while in the presence of this humble peasant. That past error was clearly present within my mind. With horror, terror and fear I remembered the dreadful instant in which with frightening words uttered from the Sacred Altar, amidst lightning bolts, rays and thunder, I was cast out of the temple.

RUNIC MAGIC, *1969*

The whole of this event of the past revived within my mind in a thousandth of a second. Then repented, I stopped my arrogant and proud march and feeling contrite, regretful and remorseful in my heart, with modesty and submission, I

prostrated myself before this peasant. I kissed his feet while addressing him like this: "You are a great Master, a great Sage", but that creature instead of being satisfied with my words answered: "I do not know anything, I am nobody." I answered back, "Yes, you are the Boddhisattwa of one of the great Gods who is the governor of many constellations."

Runic Magic, *1969*

5 PASSAGES

IV The Intimate Christ is covered by the humble personality of someone

The Christ hides in the humble. Jesus coveted no titles, the Lord is born in the stable of the prepared initiate, and the Intimate Christ, perfect humility himself, takes on the work of removing pride and vanity from within.

The First Great Initiation of Jesus was as natural and simple as the humble and innocent birth of a lotus flower. The bodhisattva Jesus did not covet initiations, powers, titles, degrees, hierarchies, masteries, social or divine positions, kingdoms, gold, or silver. Being more than all the Angels, Archangels, Seraphim, Powers, etc., he preferred to only be a good man.

The Greater Mysteries, 1956

The Christ. The Lord, will always be born within the humble individual stable of any prepared initiate The Lord's mother has been, is, and always will be Divine Mother Kundalini, the igneous serpent of our magical powers The kings of intelligence, the three wise men, the true geniuses these will always recognize the Lord and come to adore Him The child will always face great dangers: Herods, the world, and the tenebrous will always want to kill him. Baptism in the Jordan of existence is always indispensable; the waters of life cleanse, transform, and baptize. After the transfiguration, He interprets the Law of Moses with supreme intelligence, teaching people and showing in his work all the marvelous zeal of an Eli as.

The Buddha's Necklace, 1967

The Intimate Christ, when incarnated in a simple and humble human being, will use his sacred Vesture in the Mystery.

Pistis Sophia Unveiled, 1983

The Intimate Christ, though he is perfect humility, infinite modesty, absolute simplicity, must eliminate from himself the sickening elements of pride, of vanity, of conceit. The Intimate Christ, the word, the Creating Logos, always living in constant activity has to eliminate in our interior, in himself and by himself, the undesirable elements of inertia, of laziness, of stagnation. The Lord of Perfection, though being used to all the fastings, temperate, never a friend of drunkeness and great banqueting, has to eliminate from himself the abominable elements of gluttony.

The Great Rebellion, 1975

The Intimate Christ, when incarnated in a simple and humble human being, will use his sacred Vesture in the Mystery.

Pistis Sophia Unveiled, 1983

The Intimate Christ is covered by the humble personality of someone. People can never recognize the incarnated Christ.

Pistis Sophia Unveiled, 1983

Part Five – Our own nothingness and inner misery

15 PASSAGES

1 Miserable worms of the mud of the earth

He uses the image of the worm in the mud, beginning with himself, to strip away every basis for self-importance. Before the Father, the galaxy and the infinite, these passages say, there is nothing to be proud of, and conceit and superiority are obstacles to awakening.

Before the terrible and glorious majesty of the Father we are nothing but miserable particles of dust, horrible worms of the mud. What I am saying is neither an allegorical nor a symbolical matter. I am speaking literally, crudely, about a terrible reality. Really it is the "I" that says, "I am Master such-and-such, the rein carnation of prophet so-and-so" etc., etc. Certainly the animal "I" is Satan. It is the "I", the ego-devil, who feels himself to be a Master, Mahatma, Hierophant, Prophet etc.

THE PERFECT MATRIMONY, *1966*

The Angel must be born within us. This Angel is born of his sexual seed. Satan must die; this is a matter of sanctity. We must give our life so that others live. This is Christcentrism. The Hierophant Jesus really lived all the drama of the Passion, just as it is written. Though we are really miserable worms of the Earth, we need also to live all the drama of the Passion.

THE PERFECT MATRIMONY, *1966*

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

RUNIC MAGIC, *1969*

All of you are nothing else but poor Intellectual Animals, who are sentenced to the penalty of living.

RUNIC MAGIC, *1969*

Man is man, and the smaller and more microscopic one feels, the better. We, mankind, must feel that we are ants. God is God because the Divin ity is that which has power. We are nothing, we are poor devils; and even the man who is a complete Man is an ant compared with God. A Master said to me: "V. M. Samael Aun Weor, true happiness is having God within. Although one may be in the Absolute or in Nirvana, if one does not have God within one will not be happy; even though they who dwell there have God incarnated".

Tarot and Kabalah, 1978

Indeed, I am nothing else than a miserable slug from the mud of the earth; yet, I became victorious.

My Return to Tibet, *1969*

Certainly, my dear reader: I am nothing more than a miserable worm from the mud of the earth, a worthless nobody; however, since I have travelled the path, I can show it to others with complete clarity, and this is not a crime...

The Three Mountains, 1972

Each of us is nothing but a vile worm of the mud of the earth; when I speak in this manner, I begin with myself.

The Revolution of the Dialectic

With just reason, everyone who discovers his intimate contradictions feels ashamed of himself, be comprehends that he is nobody, that he is a wretched person, a miserable worm of the earth.

The Revolution of the Dialectic

Each of us is nothing but a vile worm of the mud of the earth; when I speak in this manner, I begin with myself. To be full of oneself, to have false images of

oneself, fantasies of oneself, is to be in inferior levels of the Being.

The Revolution of the Dialectic

We cannot walk on the path of the kalkian personality; we cannot accept those false dogmas such as Evolution; such as that of believing that all humanoids are perfect, complete Men with their existential bodies; such as fearing the igneous Serpent of our magical powers and the lived experience, etc. We prefer instead to follow the path of authentic Wisdom, the path of the Tantras, that of the dissolution of the ego and that of the recognition of our own misery and incapacity. We prefer to recognize that we are nothing, that we are only miserable worms in the mud. We are concerned, yes, to work in ourselves, upon ourselves. We want the dissolution of our "myself', of the "oneself'. We use the intelligent power of the Creative Energy. We work in the Forge of the Cyclops which frightens pseudo-esoterists and pseudo-occultists so much. We are, therefore, on a different, one hundred percent revolutionary path, and which nonetheless, has a frightening antiquity which is lost in the unbearable night of all ages.

The Revolution of the Dialectic

In order to disintegrate them, we will have to concentrate on the Divine Mother Kundalini, to implore her, to beg her to reduce them to dust. But first, a defect will have to be comprehended –let's say anger–, and afterwards, after having comprehended it, we then beg the Divine Mother Kundalini to eliminate it. After that, we comprehend impatience, we beg her to eliminate this error. After that, we comprehend self-importance. Why do we think we are important? If we are nothing more than miserable worms of the mud of the earth, on what do we base our self-importance, in what do we lay a basis?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

In reality, there is no basis for our self-importance because we are nothing; each one of us is nothing but a vile worm of the mud of the earth. What are we in

front of the infinite, in front of the galaxy in which we live, in front of those millions of worlds that populate the endless space? Why do we feel self-important?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

The personality of people is active because it is controlled by aggregates of hate, pride, envy, abominable jealousy, frightful lust, selfishness – which wants everything for itself and nothing for others–, conceit before our fellow men – without foundation, because in reality and in truth we are only miserable worms of the mud of the earth–.

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

Superiority, what will we say about that "I" of superiority? Why do we have to feel so important in front of the others, in front of our fellow man, if we are nothing more than miserable worms in the mud of the earth? That of superiority, of believing that we are superior to others, is an obstacle to awakening.

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

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

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

11 We ought to recognize our own nothingness and misery

Recognition of one's nothingness and inner misery is treated as a practical condition. The concept of more and the clinging to mine prevent it; the poor in spirit have it, and only a vessel emptied of itself has room to receive the word.

We ought to recognize our own nothingness and misery.
FUNDAMENTAL EDUCATION, 1970

To begin to realize our own nothingness and the misery in which we find ourselves is absolutely impossible as long as that concept of "more" exists in us.
TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

So, clinging to "mine" or to "my" is more than enough in order to prevent recognition of our nothingness and interior misery.
TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

As long as the disintegration of all these psychological abominations, of all this lasciviousness, of all these curses: robbery, envy, secret or manifest adultery ambition for money or psychic powers, etc. has not been produced, even when we think ourselves honorable persons, true to our word, sincere, courteous, charitable, beautiful in our interior, etc., obviously, we are nothing more than whitened sepulchers, beautiful from outside, yet full of disgusting filthiness inside.
TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

When we acknowledge our own nothingness and inner misery, when we have the courage to revise our live, undoubtedly we come to know for ourselves that in no way do we have merits of any kind.
THE GREAT REBELLION, 1975

So, clinging to "mine" or to "my" is more than enough in order to prevent recognition of our nothingness and interior misery.

Treatise of Revolutionary Psychology, 1975

Poor in spirit or indigent in spirit, are really those who acknowledge their own nothingness, shamelessness and inner misery. Beings of that kind unquestionably receive the enlightenment.

The Great Rebellion, 1975

If we carefully examine our existence, we discover that in truth it is not one of the seven wonders of the world. This examination that we make on ourselves and on our own life will have wonderful consequences that will allow us to know what we are, to understand that we are nothing more than some poor sinners, some vile worms from the mud of the earth. Like that, in that way, we will walk on the path of simplicity and humility.

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

When one recognizes one's own nothingness and inner misery, when he does not feel so sublime, nor so godlike, nor so wise, when he understands that he is a sinner like any other, then he is no longer full of himself and he will be blessed.

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

It would be necessary to first to recognize our own nothingness and inner misery so that there would remain in the vessel, in the bowl, in the pot, a place – a place, yes– for the word. But as long as we are full of ourselves, how can the word enter into us? Or in other words, how could we learn to listen from a psychological point of view? Because to know how to listen logically, or to

know how to listen physically is relatively easy, but psychologically, how difficult it is to know how to listen!

The Fifth Gospel · The Metaphysical Value of Knowing How to Listen

Those who are full of pride, of self-sufficiency, those who are stuffed with theories, do you think perhaps that they are in the right state to be able to receive the word? First of all, we have to recognize our own nothingness and inner misery before we can receive the nourishment of the word, and it is not possible to receive that nourishment if we do not know how to listen.

The Fifth Gospel · The Metaphysical Value of Knowing How to Listen

8 passages

III Sit yourself on the last seats

The disciple is to take the last place, eat at the servants' table and count himself a sinning shadow of his inner God, never boasting of initiations. A quoted mystic adds the voluntary denial in which pure love is known, and the way of supreme humbleness returns the soul to the innocence of Eden.

7. The Master supports himself at the edge of an abyss, and the wheel of fortune turns many times; the humble will be praised and the praised will be humiliated.

Christ Will, 1959

12. Sit down to eat at the table of the servants…

Christ Will, 1959

> *"Resign and deny yourself everything. However, the real denying is difficult in the beginning, easier in the middle, and very placid in the end. You will know that you are very far from perfection if you do not find God within everything. You will know that pure, perfect and essential love consists of the Cross, in voluntary denying and resignation, in perfect humbleness, poverty of the Spirit and abhorrence of yourself. "It is important to enter and remain in the innermost part of your centre, while in times of strong temptation, despair and desolation, in order to see and contemplate only God who has his throne and quietude in the depth of your soul.. .You will discover that impatience and bitterness of the heart are born from the bottom of the sensitive, empty and less mortified love. When the soul is profoundly humble and is truly mortifying and despising herself, then, she knows true love and its effects."*

The Aquarian Message, 1960

Always be the last, do not aspire to be the first. Sit yourself on the last seats; never occupy the first place. Remember that you are nothing else but a poor sinner. Do not be proud of perfection because only your Father who is in secret is perfect.

The Aquarian Message, 1960

You must vanish and look for shelter within the nothingness, since you are nothing.

The Aquarian Message, 1960

4. Release yourself from your own self. Convince yourself that even though your internal God is very exalted and grandiose, you are nothing else but a shadow of your God, a sinning shadow that must be annihilated; and 5. Resolve yourself to die. Do not aspire to immortalize your "I " Resolve to die completely, for you are nothing else than a poor shadow. Thus, this is how you will be lost within your internal God and only the Son of Man will remain dwelling within your Christified Soul.

The Aquarian Message, 1960

The Beloved One can be filled with Initiations and Powers, but you are nothing else but a sinning shadow. It is urgent that you arrive to the annihilation of your "I." never say how many Initiations you have or someone else has because your "I" never receives Initiations. The Initiations are very sacred. Only the INTIMAE is the unique One who receives Initiations, Degrees and Feasts. The Initiations are for the INTIMATE. You are nothing else but a shadow which must be annihilated.

The Aquarian Message, 1960

If your internal God is the God of a Sun, or the God of any constellation, then you must be even more humble, since you are nothing else but a poor BODDHISATTWA, or, in other words, a poor human being, more or less imperfect.

The Aquarian Message, 1960

You must vanish and look for shelter within the nothingness, since you are nothing. Thus, through this way of supreme humbleness, you will return into the innocence of Eden. Then, your soul will be absorbed within the Lamb. The spark will return to the flame from where it came forth.

The Aquarian Message, 1960

Part Six – Humble work has great merit

7 PASSAGES

1 Blessed are the meek for they will inherit the earth

He reads the beatitude of the meek as a blessing on the non-resentful. Meekness comes by eliminating the egos of anger and resentment, not by imitating it, and the patience of Job through his trials is given as its example.

Eight is the number of Job, the man of saintly patience. That number represents the life and sacrifice of Job which is the path which leads the Initiate towards the Second Birth. The tests are very hard, we need the patience of Saint Job; without it, it is impossible for one to do that Work. To Job came a grave illness (Job 2. 9) (the flesh of Lazarus was rotting; Luke 16. 19-31), the friends of Job, Eliphaz, Bildad, and Zophar (the three traitors of the Internal Christ) said to him: "If you are a friend of God's then why don't you complain?" He said: "The Lord gave and the Lord hath taken away" (Job 1. 21). The number of Job is patience and meekness; here lies the path of putrefaction. The original Bible, which includes the works of the Aeneid, the Odyssey and Maccabees bears witness to this. Examples of the abovementioned Bible are to be found in the museum in London, in the Vatican, and the Washington Museum. The modern Bible is a cadaver. The Bible is an Arcanum; in Psalms, chapter 19 it deals with the Tarot.

TAROT AND KABALAH, 1978

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

How could one be meek if one is full of resentments? The one who is full of resentments lives keeping count at all times, the refore, he is not meek. How

could he be blessed? What is understood by blessed? What is understood by happiness? Are we sure that we are happy? Who is happy? I have known persons who say: "I am happy! I am content with my life! I am joyful!" But I have heard these same persons say. "So and so bothers me! I dislike that person! I do not know why I cannot get what I have always desired!" Therefore, they are not happy, what really happens is that they are hypocrites, that is all. To be happy is very difficult, for that, one first of all needs to be meek.

The Revolution of the Dialectic

We could not acquire the virtue of meekness, if we do not eliminate from ourselves the defect of resentment.

The Fifth Gospel

If we truly become meek through non-identification, we will then get to be happy. But it is necessary not only to not become identified with our thoughts of lust, hatred, vengeance, rancor, resentment, but also to eliminate from ourselves the Red Demons of Seth, those psychic aggregates which personify our defects of a psychological type.

The Revolution of the Dialectic

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

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

For example, we could not acquire the virtue of chastity, if we do not disintegrate the defect of lust. We could not acquire the virtue of meekness, if we do not eliminate from ourselves the defect of resentment. We could not acquire the virtue of altruism, if we do not eliminate the defect of selfishness.

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

All this which I am telling you is of a lunar type. See how we carry the Moon even in the bone marrow. If we want to become independent from lunar mechanics, we have to eliminate from ourselves the "I" of resentment, the "I" of self-love. Because it is written: "Blessed are the meek– that is, the unresentful– , for they shall inherit the Earth."

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

12 PASSAGES

11 Do not look down on the humble

In ordinary life humility shows as humble work and service, as receiving bread from a beggar, and as bearing insult without returning it. The suffering of the home and the hurt of humiliation are traced to self-love, and he distinguishes being humbled from falling humiliated.

21. Address, my brother, the most humble.

CHRIST WILL, *1959*

8. Humble service is better that stealing or swindling…

CHRIST WILL, *1959*

9. Humble work has great merit in the human evolution.

CHRIST WILL, *1959*

10. Humble work is in tune with the Hierarchy.

CHRIST WILL, *1959*

13. Eat with humility, by brother…

CHRIST WILL, *1959*

16. Here, one of the dirtiest and most ragged beggars approaches you, and offers you a piece of bread, receive it with humility, my brother, receive it, and do not look down on the humble.

CHRIST WILL, *1959*

Old age abates the pride of men and humbles them, but it is one thing to be humbled and quite another to fall humiliated.

FUNDAMENTAL EDUCATION, 1970

19. If you had failed in your test, if you had look down on the humble, if you had been overtaken by greed, you would have failed this esoteric degree.

Christ Will, 1959

It is better to be humble, pure, chaste, simple. It is of more worth, on the other hand, to love our worst enemies; to kiss the feet of those who hate us; to kiss the hand that hits us; to caress the whip that hurts our flesh. It is more elevated to love those who hate us, yes, because they do not comprehend us, and to love more those who do not love us. And to return good for evil. And to give up to our last drop of blood for poor suffering Humanity.

Logos, Mantram, Theurgy, 1959

Old age is like love, it cannot be hidden even when it disguises itself in the garments of the age of youth. Old age abates the pride of men and humbles them, but it is one thing to be humbled and quite another to fall humiliated.

Fundamental Education, 1970

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

The apologies, compliance and the humiliations which we demand from others for the wrongs they caused us are also demanded from us, even if we consider ourselves to be “humble sheep.”

Treatise of Revolutionary Psychology, 1975

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*

Part Seven – We need to be humble to attain Wisdom

6 PASSAGES

1 It is necessary to be humble in order to attain wisdom

His standing rule on wisdom recurs across the decades: be humble to attain it, and more humble once it is attained. The vain intellectual closes the door of Initiation on himself, while the wise, as the Epistle of James puts it, show their works with meekness.

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

CHRISTMAS MESSAGES, *1952-66*

84. The student who is vain due to the intellect feels as though he is the lord of worldly wisdom. He not only lamentably wastes his time going from school to school, but moreover he closes the door of Initiation for himself, and falls into black magic. 85. We must become like children in order to penetrate into the wisdom of the fire, which is deep within ourselves, in the living profundity of our internal consciousness. 86. There is a need to be humble in order to acquire wisdom. Once we have get wisdom, we must be even more humble.

IGNEOUS ROSE, *1954*

> *13. "Who is a wise man and endued with knowledge among you? let him shew out of good conversation his works with meekness of wisdom."*

LOGOS, MANTRAM, THEURGY, *1959*

He must be humble in order to attain wisdom, and once he has attained it he must be even more humble than all others.

Esoteric Course of Kabbalah

(Those who become fatuously proud of their wisdom, those who praise themselves, are like the idiot who, on top of a solitary tower, begins to scream and praise himself... Those who are really wise, instead of criticizing their fcllowman, Jet them show by good conversation, their deeds and with humility and meekness, their wisdom).

Logos, Mantram, Theurgy, 1959

In this epoch the great majority of Bodhisattwas are fallen, and pass from life to life. We need to be humble to attain Wisdom, and afterwards, to be even more humble.

Tarot and Kabalah, 1978

The ninth Arcanum of the Tarot, the wise and prudent Hermit wrapped in the protective mantle of Apollonius—which symbolizes prudence—leans on the staff of the Patriarchs and is illuminated with the lamp of Hermes (wisdom). The alchemist must always do the will of the Father. He must be humble in order to attain wisdom, and once he has attained it he must be even more humble than all others. It is better to die and to keep silent. As the Sinning Adam dies, the Adam Christ is born.

Esoteric Course of Kabbalah

4 passages

11 Only the humble one can receive illumination by grace of the Lord

Gnosis is said to defend the humble and wound the curious. The humble meditative state of Master Wu Wen and the happiness of humble souls in the sphere of Mercury close the work.

It defends and gives life to the humble and virtuous; it wounds and destroys the curious and impure.

The Greater Mysteries, 1956

During meditation, Master Wu Wen was in a whole, receptive, and very humble state; with a quiet and profoundly silent mind; without making any kind of effort; without mental tension; without any desire to be something more, because he knew very well that the I is that which it is and can never be something more than it is.

The Buddha's Necklace, 1967

Only the humble one can receive illumination by grace of the Lord.

Pistis Sophia Unveiled, 1983

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

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: humility, humbleness and humbly; modesty, meekness and lowliness; becoming as little children, where the child stands for simplicity or innocence; our own nothingness, the worm of the earth and the last seat; humiliation borne with patience; the washing of the feet and the servant of all; and pride, vanity and arrogance where he sets them against humility. The paragraph either side of every core paragraph was taken too. That returned **621 candidate paragraphs in 45 books**. Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 94.5% of the time and on the class 87.9%, and a third reader, who saw neither verdict, settled the 34 disagreements. 225 were judged printable. 14 of them were set aside as the same teaching, kept where it stands in another of his books, and 14 were joined into the passage before them, where his sentence ran across several short paragraphs, so **197 passages are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 53 were greetings, dates, editors' notes or narrative, 141 were false friends (the words in their ordinary, worldly sense), 29 named the subject only in passing, 6 belonged to another built work, and 73 were neighbours on another subject. 36 more were judged and not printed, and 58 were judged the second halves of sentences begun in the paragraph before.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 39 ranges run over more than one paragraph.

108 passages also stand in a finished work, and every one is marked where it stands, the most in *Pride* (23) and *Vanity* (21). The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against the raw extraction of its own book, and the printed text against the paragraphs it joins, with no failures. No fault of the scan needed mending.

The first work of The Virtues. Each virtue is gathered on its own and named against the ego it replaces; the ego itself stays in its own work on the shelf, so *Pride* and *Vanity* carry the rest. Passages shared with *The Flower That Is Born* and *Gratitude and Kindness* are printed and marked. The Virtues wear a warm pearl taken from the painting of the diamond on the pool, each virtue in its own colour; Humility's is the mauve of that evening sky.