

Patience and Serenity

against Anger and Impatience

The virtues by name, patience and serenity set against anger and impatience, serenity before offence and in the ordeals, the serene mind, patience in the Work, the Masters' serenity, and the illumination it opens, in his own words, from the fifty-two books

226 PASSAGES · 35 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.

He asks for patience and serenity at every step of the Work: in the practices that take years, in the ordeals of the Path, before the insult of a neighbour, and in the mind that would meditate. These passages gather what he says of the two virtues themselves. Their opposite, anger and impatience, is named only where he sets it against them; the egos themselves are gathered in *Anger* and *Impatience and Self-Justification*.

The first part is what patience and serenity are: *"One must know how to be patient." "With patience you will possess your Soul."*

The second part sets them against anger and impatience: *"The student needs a lot of patience, because any act of impatience takes him into failure." "The Ego does not know how to wait."*

The third part is serenity before offence and in the ordeals: *"We must become serene and indifferent before praise and slander and before triumph and failure." "Receive your painful memories with patience."*

The fourth part is the serene mind, with his practices of meditation: *"The mind must become a serene lake, without storms, where the whole panorama of the starry skies is reflected." "But truly, to attain tranquility is the most difficult thing you could imagine."*

The fifth part is patience in the Work, and knowing how to wait: *"To tread the Path of the Razor's Edge, one needs the patience of Saint Job." "This requires patience and perseverance, because nothing is obtained like a gift."*

The sixth part is the serenity of the Christ and the Masters, and his own: *"I have passed serenely and patiently by this painful test, and have converted my same jail in a monastery of Holiness." "Christ overwhelms because of His terrific serenity."*

The last part is what it opens: *"Serenity is the most powerful key for the development of clairvoyance." "When the perfect serenity reigns, the true profound Illumination is achieved."*

What is in it

Part One — One must know how to be patient

1 Magnificent virtues necessary to advance on this path 11

2 In patience you shall possess your souls 6

3 Here is the patience and the faith of the saints 7

4 Serenity signifies the serenity of no thought 5

Part Two — The lack of patience and serenity

5 Calm in the middle of violence 14

6 Any act of impatience takes him into failure 7

Part Three — If they insult us, bless them

7 If we are insulted, we keep silent 13

8 Not to identify myself with that circumstance 10

9 The tests of Initiation are truly terrible 13

Part Four — Only in the serenity of the mind

10 The mind must become a serene lake 12

11 The serenity of the mind does not belong to time 19

12 Let the lake of the mind remain crystalline 13

13 To serenely observe our own mind 12

Part Five — A question of much patience

14 Powers are not obtained by playing around 17

15 More tenacity and patience than holy Job 13

16 Arm ourselves with utmost patience 10

17 The kings of sexual fire work with patience 11

18 To know how to wait 6

Part Six — I remained serene, calm, patiently waiting

19 Christ overwhelms because of His terrific serenity 8

20 There is the need to know how to be patient 4

Part Seven — Serenity is the most powerful key

21 Patience is the virtue needed in order to open this church 6

22 When the perfect serenity reigns 9

THE MAP

Seven parts: what patience and serenity are, against anger and impatience, serenity before offence, the serene mind, patience in the Work, the Masters' serenity, and the illumination it opens

Tap a part to go to it. Below, a still lake under the moon, the hills and the sky mirrored unbroken in it; the caption is his own words, from the passage it links to.

One must know how to be patient
PART ONE · 29 PASSAGES

The lack of patience and serenity
PART TWO · 21 PASSAGES

If they insult us, bless them
PART THREE · 36 PASSAGES

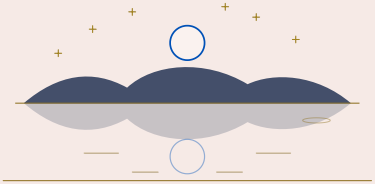
Only in the serenity of the mind
PART FOUR · 56 PASSAGES · 19 PRACTICES

A question of much patience
PART FIVE · 57 PASSAGES · 7 PRACTICES

I remained serene, calm, patiently waiting
PART SIX · 12 PASSAGES

Serenity is the most powerful key
PART SEVEN · 15 PASSAGES

THE SERENE LAKE, AS HE DESCRIBES IT



"…the relaxed mind is like a calm and serene lake, wherein the panorama of the universe is reflected"

The Science of Meditation

Part One – One must know how to be patient



11 PASSAGES

1 Magnificent virtues necessary to advance on this path

Patience and serenity are named here as virtues in their own right, set beside prudence, mercy and charity. The disciple is told to cultivate them, to know how to be patient and serene, and that only one who has them can be saved.

129. There are innumerable amounts of students who have completely unbalanced minds. 130. The Gnostic disciples must cultivate serenity.

IGNEOUS ROSE, 1954

158. We must cultivate patience and prudence.

IGNEOUS ROSE, 1954

159. The ants and the bees are patient and prudent.

IGNEOUS ROSE, 1954

EIGHTH: Thou shalt be infinitely patient and merciful.

THE AQUARIAN MESSAGE, 1960

One must know how to be patient.

TAROT AND KABALAH, 1978

> *Only the one who knows how to be serene, to work and to be patient can be saved.*
>
> PISTIS SOPHIA UNVEILED, 1983

One must know how to be serene.

TAROT AND KABALAH, 1978

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

Tarot and Kabalah, 1978

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

Only the one who knows how to be serene, to work and to be patient can be saved. Only the Intimate Lord can deliver Israel, which means, deliver all the independent and Self-conscious parts far away from all afflictions.

Pistis Sophia Unveiled, 1983

Thus, one triumphs. This science is for the people with faith. One needs to know how to be serene, one needs to know how to be patient.

Occult Medicine and Practical Magic, 1978

Patience and serenity are extraordinary faculties or magnificent virtues necessary to advance on this path of radical transformation. In my book The Three Mountains, I speak precisely about the matter of patience and serenity.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

6 passages

11 In patience you shall possess your souls

These passages return to the Gospel saying on patience and the soul. People do not yet possess their soul, he explains; the soul carries them, and patience in the work is how it comes to be possessed.

With patience you will possess your Soul.
12 Pistis Sophia Unveiled, 1983

Jesus of Nazareth, the Great Kabir spoke clearly about this. He said: "In patience you shall possess your souls". People do not possess their soul, the soul possesses them. The soul of each person suffers, carrying an overwhelming burden: the person.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

The Gospels say: "In your patience you will possess your souls." Nowadays, we do not possess our souls; rather, our soul possesses us. We are a heavy load for that which is called soul, a really overwhelming burden. Being able to possess a soul is a longing; being the owner of our own soul is formidable. Furthermore, the physical body itself must transform into the soul.

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

> *But we could not attain such a transformation if we did not have patience.*
>
> The Fifth Gospel

Undoubtedly, it is urgent to understand the need to crystallize in us that which is called "soul". Jesus the Christ said: "In patience you will possess your souls". But, first of all, it is advisable to understand what is that which is called "soul".

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*

So, my dear friends, we need to work on ourselves if we want Christification, if we want to possess that which is called soul. "In patience you will possess your souls." That is how it is written in the Gospel of the Lord.

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

What is meant by "transformation"? To become a different creature, a creature that rather corresponds to the solar period; that is transformation. But we could not attain such a transformation if we did not have patience. I repeat what Christ said: "In patience you will possess your souls".

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

7 PASSAGES

III Here is the patience and the faith of the saints

From the Revelation, the Dhammapada and the book of Job comes the patience of the saints. Because the saints know the Law, they are patient; eight, the number of Job, stands for that patience.

> *"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."*

THE AQUARIAN MESSAGE, 1960

The Law is the Law. Whatever we do we must pay for! The Saints know the Law, therefore they are patient.

THE AQUARIAN MESSAGE, 1960

The Saints know all of this. For this reason they are patient.

THE AQUARIAN MESSAGE, 1960

The tests are very hard, we need the patience of Saint Job; without it, it is impossible for one to do that Work.

TAROT AND KABALAH, 1978

> *"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

THE AQUARIAN MESSAGE, 1960

The objective of studying the Kabala h is to prepare us for the Superior Worlds. For example: on one occasion, an Initiate asked for the faculty of clairvoyance, and internally received the reply: "You will be in eight days." One who did not know would return to the physical body believing that in eight days he would be clairvoyant. For example if today was Wednesday, then on the following

Wednesday. In reality, "eight" is the number of Job and was indicating the need for patience. He who does not know is confused in the internal worlds. Knowing the Kabalah is fundamental for understanding the language of those worlds.

Tarot and Kabalah, 1978

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

> *For the awakened one, forbearing patience is the highest austerity. Nirvana is supreme, says the Buddha. He, verily, is not an anchorite who harms another. Nor is he an ascetic who oppresses others.*

Parsifal Unveiled, 1970

5 PASSAGES

IV Serenity signifies the serenity of no thought

Through the Chinese words Mo and Chao he defines serenity more exactly. It is more than calm or tranquillity: a state beyond reasoning, desire and contradiction, joined to clear reflection.

To reach, to obtain quietude and silence in the mere superficial intellectual level, or in some subconscious departments of the mind is not enough, because the Essence continues bottled up within the submerged infraconscious and unconscious dualism. A blank mind is something extremely superficial, hollow and intellectual. What we need is serene reflection if what we truly want is to achieve the quietude and absolute silence of the mind.

Runic Magic, *1969*

The Chinese word 'MO' signifies silence or serenity, and the word 'CHAO' signifies to reflect or to observe.

Runic Magic, *1969*

> *The sense of serenity transcends that which is normally understood as calmness or tranquility.*
>
> Runic Magic, *1969*

Consequently, 'MO CHAO' can be translated as serene reflection or serene observation. However, it is clear to comprehend that in pure Gnosticism, the terms serenity and reflection have much more profound meanings and therefore should be comprehended within special connotations.

Runic Magic, *1969*

The sense of serenity transcends that which is normally understood as calmness or tranquility. It implies a superlative state which is beyond reasoning, desires, contradictions and words. It signifies a situation which is beyond mundane

noise. The sense of reflection in itself is beyond what is always understood as contemplation of a problem or idea. Here this word does not imply mental activity or contemplative thought, but rather a type of objective consciousness, clear and reflective, always illuminated within its own experience.

Runic Magic, *1969*

Therefore, serenity signifies the serenity of no thought, and reflection signifies intense and clear consciousness.

Runic Magic, *1969*

Part Two – The lack of patience and serenity

14 PASSAGES

1 Calm in the middle of violence

Here serenity is set directly against anger and violence. Anger must be comprehended and its "I" eliminated so that serenity crystallizes in its place, while the Being, unlike the quarrelsome ego, stays serene and respects the freedom of others.

To comprehend anger in all the levels of the mind is fundamental so that serenity and sweetness are born within us.

FUNDAMENTAL EDUCATION, 1970

In the Kabbalah, card number 11 is known as Persuasion. The hieroglyph of this Arcanum is a beautiful woman who tranquilly, and with olympian serenity closes the jaws of a furious lion with her very own hands.

TAROT AND KABALAH, 1978

> *"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

By all means it stands out with complete meridian clarity that violence is multifaceted. The ego breaks laws, wounds honor, profanes, violates the mind of others, smashes, crumples, ruins, intimidates the neighbor, etc. Yet, the Being respects the free will of our neighbors, He is always serene and appeased.

PARSIFAL UNVEILED, 1970

The Ego is an aggravator, it is caustic, ironic, mordant, insulting, sarcastic by nature, it likes to attack, to assault, to assail, it hurts with the subtle smile of

Socrates and kills with the thundering guffaw of Aristophanes. Yet, within the always serene Being, sweetness and severity are always equilibrated.

Parsifal Unveiled, 1970

The Ego enjoys grievance, discord, disputes, quarrels, altercations, wranglings; it is a friend of revolts, conflicts, grudges, disputes, litigation, discussions, complaints, wars, etc. By antithesis, we assert that the Being is distinct: He loves peace, serenity, He is an enemy of harsh words, He abhors altercations, squabbles. He says what he has to say and afterwards he keeps silence, allowing his interlocutors complete liberty to think, to accept or reject; thereafter, he withdraws.

Parsifal Unveiled, 1970

> *28. Hail, thou, Spirit with his Leg in fire, who comest forth from Akhekhu, I have never lost my patience and become angry.*

Parsifal Unveiled, 1970

Yet, the Being respects the free will of our neighbors, He is always serene and appeased.

Parsifal Unveiled, 1970

The 'I' has the marked tendency of becoming impetuous, hasty, inconsiderate, a scatterbrain, imprudent, foolhardy, thoughtless; it desires to run, to walk hastily; it is not cautious. The Being is very different; He is profound, reflective, prudent, patient, serene, etc.

Parsifal Unveiled, 1970

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

Control is different; the sage can be happy but never filled with an insane frenzy, sad but never desperate and discouraged, calm in the middle of violence, abstinent in the orgy, chaste when amidst lust, etc.

Treatise of Revolutionary Psychology, 1975

If we want to cease being angry, irascible, irate, furious, but as a prior condition we demand that those who interact with us be sweet and serene and that they do nothing that bothers us, then yes we are failures because they are not saints and at any moment they will put an end to our good intentions.

The Revolution of the Dialectic

We do not deny that there is hunger in Latin America, there is, but it is not with violence that we will overcome the fatal monster of hunger and misery. It is not by surrendering ourselves to the barbarous hordes of LENINIST MARXISM that we will resolve the problem of hunger. Violence does not resolve anything. Violence only brings us failure. We need PEACE, SERENITY, REFLECTION, and COMPREHENSION.

The Social Christ

If one eliminates, for example, the defect or the "I" of anger, in its place the virtue of serenity will crystallize in our human person. If one eliminates the defect of selfishness, in its place the wonderful virtue of altruism will crystallize in our human person. If one eliminates the defect of lust, in its place the extraordinary virtue of chastity will crystallize in our soul. If one eliminates hatred from his nature, in its place love will crystallize in our personality. If one eliminates from the personality, for example, the defect of envy, in its place the

joy for the good of others, philanthropy, etc. will crystallize in the human person.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

If you do not have those two precious virtues, you have to work to get them. How? By eliminating the “I's” of impatience, which are ”I’s”, and by eliminating the “I’s” of lack of serenity, of anger, –the “I’s” of anger which are the ones that do not allow us serenity–.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

7 PASSAGES

11 Any act of impatience takes him into failure

Impatience is named as the ego that does not know how to wait. The impatient student wants results within months, stagnates and abandons the path, and is told to work on the "I" of impatience itself.

The student needs a lot of patience, because any act of impatience takes him into failure.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

Restlessness, uneasiness, the lack of patience and serenity are a hindrance, obstacle, impediment for the esoteric work and the Intimate Self-Realization of the Being. The 'I' is impatient, restless by nature; it has always the tendency to become enraged, angry, furious, fiery, irritated, upset. The Ego does not know how to wait; therefore, it is unquestionable that it fails.

PARSIFAL UNVEILED, 1970

People believe that the Path of Realization is like playing soccer or like having fun with a game of tennis. People have still not learned how to be serious. Commonly, people get involved in these studies with the purpose of obtaining powers in a few months, and when they see that patience and effort are needed, then, despairing, they go away in search of some other school, and thus they pass their lives flying like a butterfly from school to school, from lodge to lodge, from center to center till old age and death without having attained absolutely anything.

ESOTERIC COURSE OF KABBALAH

The impatient one must fight to eliminate the "I" of impatience, and this will keep him busy.

THE FIFTH GOSPEL

Thus, I told you that the Ego of each one of you in no way wants to cease to exist. I am amazed that you have the patience to be listening to me; I am even surprised, because the Ego of each one of you must be seeing me as a terrible demon. It is obvious: I am "death" for you, my true name is "death" for the Ego of each one of you; that cannot please the Ego. Obviously, you receive the words and say: "Well, this is no time to die; a little later on." "We have to be patient, someday I'll get there." "Perhaps the Master is right; perhaps he is blowing things out of proportion." That is, the Ego tries in many different ways to evade what is coming for it: death. The Ego does not like that skull of death; it wants to live, in no way is it willing to cease to exist.

The Fifth Gospel · Seriousness in the Esoteric Work · *Third Chamber – Mexico City*

Impatience, in these studies, is prejudicial to our neophytes. If they want to make serious progress, they must become serious. A serious man who has not acquired patience cannot be conceived. Jesus the Christ said: "In patience you will possess your souls". A good dose of patience is needed when we get stuck with this and that "I". It is urgent to become more conscious of ourselves, in thoughts, in feelings, in words.

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

The impatient ones remain stagnated and fail forever. I am not saying that you will not go through processes of stagnation. Obviously, those processes will be there, but if you arm yourself with patience, you will get out of such states.

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

So, one has to have patience to carry out the work. What is important to us all is to achieve the transformation, and it is possible to achieve it when one truly has patience. The impatient one does not advance an inch in these studies. The

impatient one must fight to eliminate the "I" of impatience, and this will keep him busy.

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

Part Three – If they insult us, bless them

13 PASSAGES

1 If we are insulted, we keep silent

Insult, slander and the faults of those at home are to be met without retort. In place of reaction he asks for blessing, forgiveness and a patience with others, children and students included, that is multiplied to the infinite.

10. We must become serene and indifferent before praise and slander and before triumph and failure.

IGNEOUS ROSE, 1954

This is why after bringing this work into the light, we are willing to patiently tolerate all the slander and calumny.

TREATISE OF SEXUAL ALCHEMY, 1954

Self-conscious teachers teach their students with supreme patience, helping them to comprehend their individual difficulties, so that in comprehending they are able to transcend all their errors and successfully progress.

FUNDAMENTAL EDUCATION, 1970

Within the 2 are relationships; mother with child, woman with man, man with woman, relationships with things, with the antithesis, with opinions. One must learn to manage ideas, dealings, in peace and serenity; that is the number 2. One must learn to manage the 2.

TAROT AND KABALAH, 1978

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

Did you remain serene before the offender? Did you gladly receive the unpleasant manifestations of your fellowmen?

Treatise of Revolutionary Psychology, 1975

However, it is necessary to treat him as well as possible, with infinite patience and love.

Beyond Death

This son has only created problems for you. It is clear that the result of the disorder would be pain. There is no doubt that he does not know, nor does he want to learn, how to live. However, it is necessary to treat him as well as possible, with infinite patience and love. There is no doubt that in the future he will have hard stumbling blocks with bitter consequences. Then he will begin to understand the necessity of establishing order in his life.

Beyond Death

There are two types of conduct: the first is the one which comes from the outside to the inside and the second one is the one which goes from the inside to the outside. The first is the result of psychological slavery and is produced by reaction: We are hit and we hit back, we are insulted and we reply with insults. The second type of conduct is the best, that of one who is no longer a slave, that of one who no longer has anything to do with the thinking, feeling and doing of the others. That type of conduct is independent, it is upright and just conduct. If we are hit, we answer with blessings; if we are insulted, we keep silent; if they want to get us drunk, we do not drink even when our friends become angry, etc.

The Revolution of the Dialectic

If an emotion of anger is shaking us at a given moment, let us speak with an extraordinary sweetness, and instead of feeling annoyed by what has hurt us, let

us speak well of the one who has offended us. So, we will not be hurt internally.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

When one of those instructors who has not yet eliminated his psychic aggregates is in charge of a group of "lanus" or disciples, unquestionably, the latter must have great patience, endure him all day – the aforementioned instructor–, his loutishness, his rudeness, etc. The lanus or disciples –or chelas, as it is so often said in Tibet– know well that such aggregates pass in a continuous procession through the personality of the instructor, but that, at last, there will be an instant at which the procession will have to end and then the Master will be able to express himself to give the teaching.

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*

That is the causa causarum for which the disciples of any such instructor, who has not yet eliminated the Ego, have their patience elevated to the maximum, multiplied to infinity. This kind of chela has to wait and wait and wait for the Master to take possession, at last, at any instant, of his vehicle and to give them the teachings. Acquired teachings, but at what price? It is in no way delightful to be putting up with the instructor's insults all day long, to be a victim of all his loutishness. But, at last, the Master arrives, and that is what matters.

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*

It would take a lot of patience, right? We would have to awaken in him the desire to be better; only then could the Gnostic knowledge, wisdom, cognizance, be imparted to him.

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

However, the little sister did not understand; she looked quite bored and, finally, she left. That is, she did not have the "special ticket" for the party. I want to

refer, in an emphatic way, to the inner state required for it. A conflict, however serious, can transform into something different if we have an inner state that is superior to it. If they insult us, bless them! If they curse us, love them!

The Fifth Gospel · The New Generations Facing Gnosis · *Message directed to the Gnostic youth – Mexico City*

11 Not to identify myself with that circumstance

What is hurt by an offence is pride or self-love, and the one who does not identify with it is not wounded. He recalls how he would now face the Inquisition calmly, warns that serenity imitated from outside is a false virtue, and shows serenity being born where the wounded "I" is dissolved.

When one, for example, does no t become identified with an offender, one forgives him, loves him, the offender cannot hurt him; and if someone hurts one's self-esteem, but one does not become identified with self-esteem, it is therefore clear that one cannot feel any pain since it does not hurt one.

THE REVOLUTION OF THE DIALECTIC

Today, for example, when repeating one of those events in my life, I am sure that I would no longer go to the stake nor to the execution wall nor anything like that. Why? Because today, by not having those "I's" of anger, of impatience anymore, I would listen to the inquisitor serenely, impassively; I would comprehend the state in which he is, I would keep complete silence, no reaction would come out of me; and as a result, nothing would happen, that is clear; I could leave calmly, without problems.

THE FIFTH GOSPEL · THE EXERCISE OF SELF-KNOWLEDGE

Therefore, problems, in reality and in truth, are created by the Ego. If on that occasion I had not reacted that way against the Holy Office –as it was called–, against the Inquisition, against the blue monk, etc., then it is obvious that I would not have disincarnated that way. This does not mean cowardice, but simply that I would have remained calm, impassive; then I would have turned my back and I would have left without problems.

THE FIFTH GOSPEL · THE EXERCISE OF SELF-KNOWLEDGE

Master: Well, by saying "I should have done this or I should have done that", it indicates that he did identify with the scene. When one does not identify with

that scene, the mind remains still, calm, and in silence, as if nothing had happened. That is all. Any other question?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

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*

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

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*

When one has discovered who it was that got hurt, then if it was pride, he needs to disintegrate pride; if it was self-love, then he needs to disintegrate self-love. The result of this is that, by disintegrating that, he is freed of pain, as he has

sacrificed the pain, and in its place a virtue has been born: that of serenity; he has awakened even more.

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

First of all, [one must] not allow the mind and the feelings to meddle in the various circumstances of life; the human personality must become calm, passive. This implies, in fact, a tremendous activity of the Consciousness; this means to learn to live consciously; this means to lay the foundations for the awakening. Everyone would like to see, hear, touch and feel the great realities of the Superior Worlds. But, really, how could sleeping people become exper-imenters of the great realities? How could those who have their Consciousness in dreams, be researchers of life in the supra-sensitive regions of Nature and of the Cosmos?

The Fifth Gospel ·Pedagogy of Knowing How to Live ·*Third Chamber Mexico City – 1974*

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*

For my part, I resolved not to identify myself with that circumstance, because our psychological discipline, our psychological judo tells us that, in such cases, one should not be identified. It is obvious that I remained serene, according to our psychological judo.

The Fifth Gospel ·The Power of Intuition of the Psychological Man ·*Third Chamber – Mexico City – June 22, 1977*

13 PASSAGES

III The tests of Initiation are truly terrible

The ordeals of initiation test serenity: in the trial of fire the insulted candidate must not react, and among the closing mountains or the invoked demons only the serene pass. Alongside these trials stand the everyday sufferings, prison and karma, to be borne with supreme patience.

The four ordeals within the White Lodge are in order to examine the white disciple's morals. For instance, in the ordeal of fire the disciple is attacked by crowds of enemies who insult him. Instead of returning insults, the disciple throws love towards his enemies. This is how he triumphs in this ordeal, when with serenity, he passes through the fire without becoming burned.

THE REVOLUTION OF BEELZEBUB, 1950

19. Receive your painful memories with patience.... Receive your warnings with patience.

IGNEOUS ROSE, 1954

5. One must patiently submit to the Law and the Justice.

CHRIST WILL, 1959

Eighth: Supreme patience in all ordeals and sufferings.

THE AQUARIAN MESSAGE, 1960

This trial is to prove the serenity and sweetness of the candidate. The wrathful and choleric inevitably fail this trial. The candidate is persecuted, insulted, wronged etc. Many are they who react violently and return to the physical body having failed completely. The victorious are received in the Chamber of the Children and are welcomed with delightful music; the music of the spheres. The flames horrify the weak. THE TRIAL OF THE AIR Those who despair because they lose something or someone, those who fear poverty, those who are not willing to lose what they most love, fail in the trial of the air. The candidate is thrown into the depths of a precipice. The weak cry out and return terrified to

the physical body. The victorious are received in the Chamber of the Children with celebration and welcome.

The Perfect Matrimony, *1966*

In the superior worlds the candidate finds himself between two enormous mountains that menacingly close in on him. If the candidate screams with horror, he returns to the physical body, having failed. If he is serene, he is victorious and is received in the Chamber of the Children with great festivity and immense happiness.

The Perfect Matrimony, *1966*

The Initiates must learn how to live serenely and gently within the terrors of the Abyss and the night.

Pistis Sophia Unveiled, *1983*

Conscious of this, he decided to tolerate all the stings patiently, with tightly closed fists and compressed jaws. Tolerating the horrible mosquito bites, he concentrated his mind on the mantra "WU (U...U...)." Wu Wen chanted the mantra "WU"; with "U," he imitated the sound of the wind in a mountain ravine and the sound of the sea crashing against the beach. Wu Wen knew how to intelligently combine meditation and sleep.

The Buddha's Necklace, *1967*

In Arcanum number 8 are contained the Initiatic Tests. Each Initiation, each grade, has its tests. The Initiatic Tests become more and more de manding in accordance with the Initiatic grade. The number 8 is the level of Job; this sign, this number, signifies tests and suffering. Initiatic tests are realised in the superior worlds and in the physical world. The tests of Initiation are truly terrible. Great patience is needed so as not to fall to the abyss. We are tested many times.

Tarot and Kabalah, *1978*

In this world of today there is no Rosicrucian school, the single and authentic one being in the internal worlds. I was submitted to a test in the Rosicrucian monastery, it was the test of patience. One is intention ally given the test of patience.

Tarot and Kabalah, 1978

Firstly, the neophyte is taken to an isolated place and all of the inhuman elements which he possesses are invoked. This is done with procedures of High Magic, and in the isolation of the mountain, they make themselves visible and tangible, and attempt to devour the neophyte. If he however, remains serene, there is nothing more to be done he has triumphed. He then has to eliminate the ego, reduce it to ashes, and work for this. The test and the greatest of all their efforts in the physical world consists in certain mantra of disincamation, which are formed of two words. It is terrifying to see the Bon priest dressed in his white apron, covered with skulls, with bones of the dead, upon his head a red turban and in his right hand a dagger.

Tarot and Kabalah, 1978

It is obvious that the Path of the Razor's Edge is absolutely sexual. You know it... "My son!, you have to suffer patiently the consequences of your errors", said my Divine Mother Kundalini...

The Three Mountains, 1972

Those who know how to suffer with patience in their trials and work on themselves will inherit the kingdom.

Pistis Sophia Unveiled, 1983

The Initiates must learn how to live serenely and gently within the terrors of the Abyss and the night.

Pistis Sophia Unveiled, 1983

Part Four – Only in the serenity of the mind

12 PASSAGES

1 The mind must become a serene lake

A recurring image governs these passages: the mind as a still lake in which the universe is reflected, troubled only when reasoning and anger stir it. Thought is to flow silently and serenely, without the battle of opposites.

The reasoning person believes that he can attain the truth through the struggle of antithesis, but this only divides the mind and incapacitates it to comprehend the truth. The intuitive person only knows how to listen to the voice of the silence. Thus, within his serene mind, the eternal truths of life are reflected with splendid beauty.

The Revolution of Beelzebub, 1950

The mind of the intuitive one serenely and silently flows very far away from the black struggle of antithesis and from the storm of exclusivity.

The Revolution of Beelzebub, 1950

51. Thought must flow silently and serenely with the sweet flow of thinking.

Igneous Rose, 1954

29. The Human Mind must learn to flow serenely in an integral way, without the painful process of reasoning, which divides it amongst the battling of the antithesis.

Christ Will, 1959

Arrogant and proud clairvoyants slander their fellowmen and fill the world with tears. The clairvoyant has to be as serene as a lake in Nirvana. The entire panorama of the universe is then reflected on that very pure lake. Upon the turbid waters of a mind filled with reasoning, pride, preconceptions, social

prejudices, spiritual platitudes, anger, egotism, etc., only the tenebrous images of the abyss are reflected.

The Greater Mysteries, 1956

The mind must become a serene lake, without storms, where the whole panorama of the starry skies is reflected.

The Yellow Book, 1959

Thought must flow silently and serenely with the sweet flow of thinking.

Igneous Rose, 1954

The mind has 300,000 receptive clans or centers, all of which should vibrate at the same tone without any effort. The mind is feminine in nature and is therefore accustomed to receive, assimilate, and comprehend. The natural state of the mind is receptive silent, and quiet like a deep, tranquil ocean. The thinking process is an abnormal accident, whose original cause is the pluralized I.

The Buddha's Necklace, 1967

The process of reasoning breaks the delicate membranes of the Mental Body. Thought must flow silently, serene and complete, without the battle of antithesis, without the process of reasoning which divides the mind between opposite concepts.

Tarot and Kabalah, 1978

> *"Before the golden flame can burn with a serene light, the lamp must be well taken care of in a place free from the wind. The worldly thoughts must fall down dead at the doors of the Temple".*

The Three Mountains, 1972

34. When someone throws a stone in a calm and serene lake, shining waves are produced that travel from the center towards the periphery. That is the reaction of the water in the face of the impacts coming from the outside world.

The Science of Meditation

35. In like manner we will say that the relaxed mind is like a calm and serene lake, wherein the panorama of the universe is reflected.

The Science of Meditation

For example, one bad usage of the energies is the excited thought. An excited mind is malfunctioning. Obviously, if the intellectual center and the emotional center work in a coordinated and marvelous way, they become productive, they carry out splendid works, they do well. But, what if the mind is excited by the sexual energy or by the energy of the instinctive center, or by the energy of the motor center? In this case the mind is excited, it is working badly. What should be done? To delve into the mental center, to put order inside the mind, to take it out of the state of excitability and to think with complete serenity and logic. I am not referring to formal logic, but to the Tertium Organum, to superior logic.

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

19 PASSAGES

11 The serenity of the mind does not belong to time

Serenity of mind cannot be forced, assembled or postponed to some future day. He distinguishes the mind that is calm because it has understood from one calmed by violence, names tranquillity as the aim of meditation, and says the new arrives only when the mind is still.

It is logical to say that if we want to silence the mind by force, by storm, and if we want to calm it down by torturing it and tying it up, moved by the covetousness to experience the Being, we will only obtain artificial silences and arbitrary tranquility produced by the 'I'.

CHRISTMAS MESSAGES, 1952-66

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

IGNEOUS ROSE, 1954

150. In the physical world, every activity is accompanied by the movement of our hands, legs, etc.. However, in the internal worlds, we need the most profound internal repose and absolute calmness in order to receive the internal images that come to the mind like a grace...like a blessing.

IGNEOUS ROSE, 1954

Let us distinguish between a mind that is calm, because it has comprehended that it is useless to think; and an artificially calmed mind. Differentiate between a mind that is in spontaneous, natural silence, and one that has been silenced by force, violently.

LOGOS, MANTRAM, THEURGY, 1959

Unusual moments exist in life when our mind rests without worries of any kind, when the mind is calm, when the mind is in silence. Then, the new arrives.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

But I say to you, we must begin by changing our way of thinking in order to work correctly upon ourselves, truly disintegrating the undesirable elements that we carry within. Thus we can attain the awakening of the consciousness, and the development of the Bodhichitta. It is necessary to know how to meditate, to comprehend what meditation is. The aim of meditation is very simple. What do we want to attain through meditation? Tranquility. What we are saying may seem very superfluous. You could raise the objection to me that we could calm ourselves with a bottle of wine. That is clear. You could raise the objection to me that we could calm ourselves listening to a symphony of Beethoven. But truly, to attain tranquility is the most difficult thing you could imagine.

For the Few, 1980

No one could have tranquility, meditate, and have ones mind in holy peace, if one has not eliminated inopportune and senile thinking from ones intellectual center. No one could have peace in ones heart, if one has not previously eliminated negative and harmful emotions from oneself.

For the Few, 1980

When a Gnostic, a Gnostic Arhat, tries to meditate, it is to search for tranquility. In those moments he proposes to work upon some inhuman element that he has discovered in himself by means of self-observation. If he discovered anger, he will dedicate himself to comprehending the psychic aggregate of anger in order to totally dissolve it with the help of his Divine Mother Kundalini, whom he will invoke. Perhaps he discovered that he has the psychic aggregate of hatred, then, he will propose to disintegrate such an aggregate so that loves comes forth in its place.

For the Few, 1980

The purpose of profound interior meditation is to obtain true tranquility.

Pistis Sophia Unveiled, 1983

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

Igneous Rose, 1954

The fatuo us mind, the stubborn mind, the mind which says: "With time I will achieve serenity, one day I will get there", is condemned to failure because the serenity of the mind does not belong to time. Everything that belongs to time is of the 'I'. The 'I' itself is of time.

The Revolution of the Dialectic

Those who want to assemble the serenity of the mind, to assemble it like someone who assembles a machine by intelligently joining all of its parts, are in fact, failures because the serenity of the mind is not constituted by several parts which can be assembled and disassembled, organized or disorganized, joined or separated.

The Revolution of the Dialectic

The disillusioned, the disenchanted, those who no longer even want to think those who were not able to solve a vital problem, find the solution when their mind is serene and tranquil, when they had no hope whatsoever.

The Revolution of the Dialectic

Pride also disguises itself as being sublime, the mind exerts itself to be something more than it is. The mind, serene like a lake, can experience the Truth, but when the mind wants to be something more, it is in tension, it is in struggle and then, the experience of the Truth becomes impossible.

The Revolution of the Dialectic

We need the battle to pass and for the mind to remain still and serene; this is only possible by comprehending in depth the entire mechanism of the subjective and miserable mind.

The Revolution of the Dialectic

In the end, in my way of seeing and understanding things, we must not have negative or positive representations in the mind. The mind must remain still and receptive, serene, at the disposition of the Being. For this, it would be necessary for the human personality to become passive.

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

Then, upon reaching those heights, the mind is still and in silence, it is no longer a projecting mind, it is no longer a mind that is offended, it no longer reacts to anything, it receives the messages that come from the superior parts of the Being. It is a mind full of plenitude.

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

But –I repeat– not only the psychic aggregates have to be eliminated, clearly, we also have to eliminate the representations of the mind, both positive and negative ones. We need to clean the temple of the mind of all trash; we need the lamp to bum within the temple of the mind, we need the golden flame to bum with serene light within the ambit of the temple. When the mind is still, when the mind is in silence, the new comes.

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

Let us not forget the Being, let us always put care into the tranquil heart, and thus, in reality and in truth, we will not create new Egos. But as long as we forget the Being, the impressions will reach the mind and will remain

undigested; then they will become new “I’s” or they will strengthen the “I’s” already established in the five cylinders of the organic machine, this is obvious.

The Fifth Gospel · Intelligent Assimilation of Impressions

Once this pair of elephants –which are the motor center and the intellectual center– is subdued, then, through them, we can subdue the emotional center. It is clear: a serene, calm mind, and a relaxed body, in fact, are crucial so that they influence the emotional center. The latter ceases its disordered movements, that is, the emotions become calm, they are put in abeyance and the worry passes.

The Fifth Gospel · Clarifications About the Psychological Work

13 PASSAGES · 11 PRACTICES

III Let the lake of the mind remain crystalline

His meditation practices ask for a quiet, calm mind as their condition. Reflection and tremendous serenity, the stilled mind before sleep and the sound heard in silence are given as instructions to follow.

A PRACTICE

(i) Profound reflection (ii) Tremendous serenity.

Christmas Messages, 1952-66

This technique of meditation with its non-thinking, puts to work the most central part of the mind, the one that produces the ecstasy. Remember that the central part of the mind is that which is called Buddhata, the essence, the consciousness. When the Buddhata awakens we remain illuminated. We need to awaken the Buddhata, the consciousness.

Christmas Messages, 1952-66

A PRACTICE

134. We must contemplate the internal images within the august serenity of the flames of blazing thought, without the depressing process of reasoning.

Igneous Rose, 1954

A PRACTICE

Afterwards, when the supplication is done, the mystic must then search for refuge in the nothingness. His mind must remain silent and serene.

The Aquarian Message, 1960

A PRACTICE

5. Release all your thoughts from your mind, clear your mind. It is necessary for you to place your mind in quietude and tranquility.

The Aquarian Message, 1960

A PRACTICE

Afterwards, the student must tranquilly fall asleep. If the student achieves falling asleep without thinking, that is to say with his mind quiet and in silence, he will then consciously awaken out of his physical body, elevating himself into inspirational knowledge.

The Aquarian Message, 1960

We must contemplate the internal images within the august serenity of the flames of blazing thought, without the depressing process of reasoning.

Igneous Rose, 1954

A PRACTICE

He who would like to listen to the SOUND OF ANAJIAT should empty his mind, have his mind calm, not calmed down; we repeat: CALM.

Logos, Mantram, Theurgy, 1959

A PRACTICE

When the mind is calm, in deep silence, the student can inevitably listen o the SOUND OF THE CRICKET: a subtle, sharp, penetrating sound. Even more than that — if the Soul is absorbed in that mystical sound, the Doors of Mystery open up for the student. Therefore, in those instants, rise from the bed, instinctively, and leave the room to head for the Temples of the White Lodge, or to any place of the Universe.

Logos, Mantram, Theurgy, *1959*

A PRACTICE

E. - The CHITTA (mind), is transformed into VRITTIS (vibratory waves). The mind is like a pleasant and tranquil lake. A rock falls in this lake, then bubbles emerge from the bottom. All the different thoughts are perturbed buckles upon the surface of the waters. Let the lake of the mind remain crystalline, without waves, serene and profound during the meditation.

Runic Magic, *1969*

In the final instance, it is obvious, evident and clear that the study of oneself, and serene reflection conclude in the quietude and in the silence of the mind.

Runic Magic, *1969*

A PRACTICE

In accordance with the previous description, the following exercise is suggested: Remove all types of thoughts from your mind; quiet your mind and calm your thoughts. Now, imagine the Holy Eight in the graphic form with which it is represented here.

Esoteric Course of Kabbalah

A PRACTICE

Allow this figure to become immersed into your consciousness. Then, in a state of nonthinking, make your mind calm and spacious. Thus, after some time, you will awaken consciousness in the astral body.

Esoteric Course of Kabbalah

A PRACTICE

1. Seated in a comfortable chair or lying down face up, the disciple must quiet his mind and calm his emotions.

Esoteric Course of Kabbalah

12 PASSAGES · 8 PRACTICES

IV To serenely observe our own mind

Self-observation is to be serene. Each thought and mood is watched without criticism, the ego is judged in calm reflection, and only in a serene mind is the "I" seen as it truly is.

A PRACTICE

3rd Rule. - To serenely observe our own mind, to put perfect attention on all mental forms which appear on the screen of the intellect.

RUNIC MAGIC, *1969*

A PRACTICE

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

RUNIC MAGIC, *1969*

A PRACTICE

C. - SERENE OBSERVATION. Pay perfect attention to every mental form which makes its apparition on the screen of the intellect.

RUNIC MAGIC, *1969*

Indubitably, only through serene self-reflection and profound, internal meditation can we make a clear differentiation between inner, direct Luciferian impressions and bestial egotistical impressions.

YES, THERE IS A HELL, A DEVIL AND KARMA, *1973*

It is not a matter of merely self-observing the steps we take, nor the forms of the body, etc. The vigilance of oneself implies the silent and serene study of all our inner psychological processes, emotions, passions, thought8, words, etc., etc.

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

It is only in the serenity of the mind that we see the 'I' just as it is and not as it apparently is. To see the 'I' and comprehend it becomes an integral whole. The 'I' has failed after we have comprehended it because it inevitably becomes dust.

The Revolution of the Dialectic

It is only in the serenity of the mind that we see the 'I' just as it is and not as it apparently is.

The Revolution of the Dialectic

If we truly want the radical extirpation of the 'I', it is urgent to have the memory still, in order for the mind to become serene, and then observe ourselves calmly in order to know ourselves.

The Revolution of the Dialectic

A PRACTICE

3. — SERENE REFLECTION: First we need to become fully aware of the mood that we are in, before any thought surges. Serenely observe our mind, pay full attention to any mental form which appears on the screen of the intellect.

The Revolution of the Dialectic

A PRACTICE

In this psychological work, the intellect should take upon itself a receptive, integral, unitotal, full, tranquil and profound state. One achieves the unitotal receptive state with the koans or phrases that decontrol the mind.

The Revolution of the Dialectic

A PRACTICE

The important thing would be, for example, in order to get to know better our actions and reactions, to be able to relax the mind. This "mental relaxation" is magnificent. To lie down on one's bed or on a comfortable armchair, to relax all the muscles patiently and then empty the mind of oil types of thoughts, desires, emotions, memories. When the mind is still, when the mind is in silence, we can know ourselves better. In such moments of stillness and mental silence, is when we really come to experience in a direct manner the crude realism of all the actions of practical life.

The Revolution of the Dialectic

A PRACTICE

5.— Observing serenely, one places the ego in the defendant's bench and one then proceeds with the judgment 6.— Ask the Divine Mother Kundalini for the disintegration of the I-problem.

The Revolution of the Dialectic

A PRACTICE

After having observed it rigorously, without criticism of any kind, serenely, we can afford to judge it; that is the second part of the work. In the judgment there is indeed criticism, superlative analysis.

The Fifth Gospel · The Two Types of Metaphysical Crystallizations · *Thud Chamber – Mexico City – 1975*

Part Five – A question of much patience

17 PASSAGES · 2 PRACTICES

1 Powers are not obtained by playing around

Every power and faculty is said to cost years of practice. Tenacity, faith and very much patience are demanded of whoever meditates or practises theurgy, and those who demand signs after a few months are sent away.

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

ZODIACAL COURSE, 1951

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

IGNEOUS ROSE, 1954

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

CHRIST WILL, 1959

A great deal of patience and many years of practice are needed in order to educate, develop and completely strengthen the eight great mystical powers.

THE AQUARIAN MESSAGE, 1960

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

ENDOCRINOLOGY & CRIMINOLOGY, 1957

The important thing is that the Brothers study "LOGOS, MANTRAM, THEURGY," with every caution, in an orderly manner and with fervor, from

the first to the last page. And it is indispensable that all the exercises, that are here translated and revealed, are practiced with utmost patience.

Logos, Mantram, Theurgy, 1959

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

The Yellow Book, 1959

Beloved brothers and sisters, be consistent, be patient, have absolute faith in the Divine Mother Kundalini. The Lady of all adoration guides her devotees from chakra to chakra.

The Yellow Book, 1959

Beloved brothers and sisters, be consistent, be patient, have absolute faith in the Divine Mother Kundalini.

The Yellow Book, 1959

Study this book and practice with intensity and supreme patience. Many occult powers appear with the awakening of the Kundalini. When this happens we must be very careful not to fall into pride. Having these powers, be like one who does not have them. Recognize, therefore, your own misery and sins. Take refuge within the nothingness.

The Yellow Book, 1959

The Gnostic student should be infinitely patient and tenacious be cause powers cost a great deal. Nothing is given to us as a gift. Everything costs. These studies are not for the inconsistent, nor for people of little will. These studies demand infinite faith. Sceptical people should not come to our studies because occult

science is very demanding. The sceptics fail totally. The incredulous will not succeed in entering the Celestial Jerusalem. THE FOUR STATES OF CONSCIOUSNESS The first state of consciousness is called Eikasia.

The Perfect Matrimony, *1966*

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

The Perfect Matrimony, *1966*

A PRACTICE

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

The Perfect Matrimony, *1966*

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

which one is meditating will disappear to be replaced by a beautiful child. That child is the el emental of the plant, the Soul of the plant.

Tarot and Kabalah, 1978

Study and practice all the lessons with patience, temperance, loyalty and obedience to our Divine Mother and to our Divine Father, as well as to the Sacred Mysteries of our Holy Church.

Pistis Sophia Unveiled, 1983

A PRACTICE

Pronounce the Mantra: "OM, HUM" with each palpitation of your heart. These words open the chakra of your heart where your past lives abide. Beseech your Divine Mother to show you within the mirror your past lives. Ultimately, you will achieve it with patience.

Occult Medicine and Practical Magic, 1978

Theurgy is only possible based upon very much patience. Whosoever does not achieve the triumph in the first experiment must repeat the experiment thousands of times until triumphing.

Occult Medicine and Practical Magic, 1978

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

Esoteric Course of Kabbalah

13 PASSAGES · 3 PRACTICES

11 More tenacity and patience than holy Job

For the Jinn states and conscious astral projection, the practitioner is warned that success may take months or years. Practices are repeated daily, and the patience of Saint Job is asked of those who would succeed.

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

THE GREATER MYSTERIES, *1956*

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

THE GREATER MYSTERIES, *1956*

Wretched is he who utilizes these powers for fornication and wickedness. Those who acquire these powers, should only utilize them to visit the monasteries of the White Lodge, or to study the marvels of nature. After each exercise of Harpocrates, we accumulate within our internal bodies, enormous quantities of energies with which we acquire, little by little, the power to place the body in the Jinas state. One needs much patience.

THE GREATER MYSTERIES, *1956*

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

The Aquarian Message, 1960

If he does not float, then the student must repeat the experiment. With patience we can go very far in these studies.

The Yellow Book, 1959

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

The Yellow Book, 1959

Constancy, patience, will and tenacity—at last these shall grant the student success.

Esoteric Course of Kabbalah

A PRACTICE

We advise you to vocalise mentally. The disciple should fall asleep singing this mantram with the Imagination and Will concentrated on the pyramids of Egypt. It requires practice and much patience.

The Perfect Matrimony, 1966

It is necessary to ask Lakhsmi to teach you how to go consciously into the astral. It is necessary to have patience as great as that of Saint Job to learn how to go out consciously in the astral body. Let us remember that the degree of

Apprentice is of seven years and that only after seven years do the first flashes of illumination begin. We give this caution so that the student knows what to expect. For the curious, the profane and the profaners of the Temple; it is best that they leave. This science is not for the curious.

The Perfect Matrimony, *1966*

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

The Mysteries of Fire, *1955*

25. Triumph is attained with patience and perseverance.

The Mysteries of Fire, *1955*

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

The Secret Doctrine of Anahuac, *1974*

A PRACTICE

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

The Mayan Mysteries, *1977*

A PRACTICE

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

Esoteric Course of Kabbalah

III Arm ourselves with utmost patience

In the dissolution of the ego some "I"s, bound to karma, resist for a long time. Comprehension is described as patient work, and the Divine Mother as disintegrating them slowly, so patience and serenity must be multiplied until they yield.

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

CHRISTMAS MESSAGES, 1952-66

It is not possible to achieve the understanding of the centres, and their correct or incorrect function, in an instant. We need infinite patience.

THE SECRET DOCTRINE OF ANAHUAC, 1974

Self-discovery is possible only through self-observation. Self-revelation exists in all selfdiscovery. Then, Thomas is cognition, comprehension, and infinite patience.

PISTIS SOPHIA UNVEILED, 1983

Unquestionably, all the parts of the Being are obliged to work in the inner Selfrealization of the Being. The work of Thomas is very patient, because he is obliged to provide that which is called comprehension.

PISTIS SOPHIA UNVEILED, 1983

Possessing the soul is something very different. But it is written: “In patience you shall possess your souls”. There are “I’s” which are very difficult to eliminate, terrible defects, “I’s” that are in relation to the Law of Karma. When we get to

this, it seems as if we stop advancing, and obviously, we do, but with infinite patience, eventually, the elimination of these "I's" is achieved.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

The work of Thomas is very patient, because he is obliged to provide that which is called comprehension.

Pistis Sophia Unveiled, 1983

You see how important it is to be patient, to be serene. Thus, when one is working on the dissolution of an "I", and in no way does he succeed in dissolving it, it is because it has become very difficult –there are "I's" like that, which are related to karma– there is no other choice but to multiply his patience and serenity until he succeeds. But many are impatient, they want to immediately eliminate this or that "I", without paying the corresponding price, and this is absurd.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

In the work upon oneself, one needs to multiply patience to the infinite and serenity to the utmost maximum. Whoever does not know how to be patient, whoever does not know how to be serene, fails on the esoteric path. Observe yourselves in practical life. Are you impatient? Observe yourselves. Do you know how to remain calm at the right moment?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

Many times, a defect has one or more dozens of undesirable psychic elements, and has multiple characteristics. But if we are patient in the work, if we do not abandon the fight, if we maintain continuity of purpose, little by little we will

disintegrate all the elements that personify this or that mistake, all the elements that personify this or that defect. Any other question?

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

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

The Fifth Gospel · The Rescue of our Inner Light

So, my brothers, we must become self-reflective, self-conscious. Obviously, the work of disintegration of the elements of the false personality is usually very difficult, and this we cannot deny. We would like to disintegrate certain elements and sub-elements of the false personality with the purpose of achieving the happiness that we have a right to. Unfortunately – and this is what is serious– sometimes we feel that we get stuck. There are "I's" and elements, aggregates or sub-elements of the false personality that are very difficult to disintegrate. Then we need to arm ourselves with utmost patience, if we truly want to advance.

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

IV The kings of sexual fire work with patience

The Great Work of alchemy is carried out only with infinite patience. In the crucible and the forge, the work with the Arcanum is lengthened methodically, without dismay, as Apollo bids Hercules to stay patient.

This Christmas, it is necessary for you to deeply comprehend the evolutionary and invultionary processes that the Ens Seminis undergoes, because with infinite patience, you can find the whole Ens Virtutis of the fire element within it.

CHRISTMAS MESSAGES, 1952-66

Truly, truly, I tell you, my brothers, that the only thing needed in order to awaken the Kundalini and open the First Church that lies in the coccyx, is to practice Sexual Magic. "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh (in other words, the one who puts an end to fornications) will I give to eat of the tree of life, which is in the midst of the paradise of God." In other words, by practicing sexual magic, you shall enter paradise to eat from the Tree of Life. One needs patience, suffering and work in order to awaken the Kundalini and to open the Church of Ephesus which is related to the sexual organs.

THE GREATER MYSTERIES, 1956

Jesus Christ had to patiently raise each of his seven serpents of Light; there are Seven Serpents of Fire and Seven of Light.

THE GREATER MYSTERIES, 1956

It is in the crucible where the materia prima of the Great Work suffers with infinite patience the passion of the Lord. In the Erotic Crucible of sexual alchemy the "ego" dies and the "Phoenix Bird" is reborn from amongst the self

same ashes: INRI, “In Necis Renascor Integer”; “In death reborn pure and intact”.

Tarot and Kabalah, 1978

A PRACTICE

In no way is it advantageous to start with long sexual practices. This change must be performed in a methodical way and with much patience, without ever dismaying.

My Return to Tibet, 1969

This change must be performed in a methodical way and with much patience, without ever dismaying.

My Return to Tibet, 1969

A PRACTICE

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

My Return to Tibet, 1969

Within sight of the barrier of the ocean, impassable for man, Hercules, full of titanic defiance, stretched his bow against the Sun, as if to hurt it so as to stop it in its swift race beyond the sea in which it was going to hide and to where he could not follow; but the god Apollo ordered him to be quiet and stay patient (because only with infinite patience the Magnus Opus, the Great Work can be carried out) and in recompense for this behaviour he gave him a Golden Cup, the Holy Grail, glowing eternal symbol of the feminine uterus or yoni.

The Three Mountains, 1972

The Blessed One at times cried or sang. He worked with infinite patience in the forge of the Cyclops (sex).

The Secret Doctrine of Anahuac, 1974

In order to carry out the Great Work one needs great skill and great patience.

For the Few, 1980

The kings of sexual fire work with patience in the Great Work. The Intimate Christ instructs the mind and the heart.

Pistis Sophia Unveiled, 1983

Only with the Arcanum A.Z.F. will you be able to engender your Christic vehicles. With those vehicles first your Inner Buddha will be clothed, and then your Inner Christ. Thus you will be complete. You must be integral. Remember, good disciple, that now you are no more than a sleeping ghost, and your present internal vehicles are but mental forms that you must disintegrate; reduce to a cosmic cloud of dust. Be patient in the Great Work. If you want to incarnate your Inner Christ, you must be like the lemon.

Esoteric Course of Kabbalah

6 PASSAGES

v To know how to wait

The Gnostic waits patiently for initiation and for the powers, and the clairvoyant waits years before announcing a Master. To those who complain of no illumination he advises patience and serenity.

The Gnostics transmute their sexual secretions and patiently await in order to be worthy of receiving their occult powers, that sprout as flowers of the soul when they have already purified themselves.

The Revolution of Beelzebub, 1950

7. Patiently wait for the INITIATION.

Christ Will, 1959

❦

The clairvoyant must be prudent; thus, before announcing a new Master, he must wait with patience many years, in order to see how the person of flesh and bones, the terrestrial Bodhisattva, behaves. The Master could be very great above; yet, the person of flesh and bones (Bodhisattva) here below is dangerous. In any case, By their fruits you will know them.

Endocrinology & Criminology, 1957

> *I advise patience and serenity to those who complain because they do not achieve the Illumination.*
>
> Runic Magic, 1969

I advise patience and serenity to those who complain because they do not achieve the Illumination.

Runic Magic, 1969

❦

The 8 is tests, suffering. Patience, cooperation must be increased, to know how to wait. To reflect, seriousness of thought, to distinguish between the most and

the least useful, between that which is, and that which is not. To not do things madly to scrutinise the pros and cons with patience each one of the numbers of the Kabalah must be studied in depth.

Tarot and Kabalah, 1978

> *1. In patience I tarried for the Lord; he hath given heed unto me and ear unto my weeping.*

Pistis Sophia Unveiled, 1983

Part Six – I remained serene, calm, patiently waiting

8 PASSAGES

1 Christ overwhelms because of His terrific serenity

The Christ does not react to slaps and mockery, and drives out the merchants with severity but without anger; Zanoni faces armed men with a serenity stronger than their violence. In his own imprisonment and on the rocky path he describes remaining serene and patient.

And in fact today Friday March 14 this evil happening took place precisely, in detail: I was unjustly imprisoned in the municipal jail of Ciénaga. I destroyed the green serpent, and because of this I believe I will soon triumph and then be set free. I am writing these notes in jail… here I only listen to vulgar, immodest words… here they only talk of crime and vices… this is repugnant… and however I remain serene… this is the way in which the Initiate must be.

SECRET NOTES OF A GURU, 1952

Another day in jail; I am expecting some visits. Last night I rose even further in the scale of the hierarchies. I have paid for this elevation with my stint in jail; by suffering one is awarded grades. I have passed serenely and patiently by this painful test, and have converted my same jail in a monastery of Holiness. I have not protested against anybody, and I bless my tormentors. We must love our friends because they understand us, and our enemies because they do not.

SECRET NOTES OF A GURU, 1952

At lunch a friend brought me a copy of the defence that has been presented by my lawyer, asking for my immediate freedom. The defence is magnificent, and I believe I will triumph. However, I am not impatient, I have reached the conclusion that serenity is a true armour that makes us strong and powerful. Anxious to know my immediate future, I open the Bible, and read the following verse: " But now the Lord says, "In three years, like the years of a hireling, the glory of Moab will be brought into contempt, in spite of all his great multitude, and those who survive will be very few and feeble."" (Is.16: 14).

SECRET NOTES OF A GURU, 1952

8. You have patiently suffered for sorrowful humanity, and now the prodigy of the Arcane 26 makes it shine.

Christ Will, 1959

You have patiently suffered for sorrowful humanity, and now the prodigy of the Arcane 26 makes it shine.

Christ Will, 1959

An in-depth analysis upon this double personality type takes us to the conclusion that Judas Iscariot was a type of neurasthenic clairvoyant. Judas was of a double personality, since in one moment he was following the Master and in another he was against the Master. He kissed the Master, and thereafter he betrayed him. He repented of his doing, and thereafter he committed suicide. This is how the neurasthenic type is. The "I," the Myself, does not exist within Christ. Christ does not react against calumnies, slaps, mockeries, threats, whippings, etc., etc. Christ overwhelms because of His terrific serenity. Christ when crucified said only, "Father, forgive them; for they know not what they do." The "I" does not exist inside the Christ; this is why He neither reacts nor judges anybody. Christ is a perfect clairvoyant who knows how to see with comprehension, without judging, without translating, because He does not have the "I." Christ is the clairvoyant who sees, comprehends and knows. Christ is the Universal Spirit of Life incarnated inside Jesus of Nazareth.

Endocrinology & Criminology, 1957

A virgin from the Nirvana answered me: "Such is the path you have yourself chosen. For us inhabitants of the Nirvana the triumphs are less, and because of this we suffer less. However since your triumphs will be bigger your suffering will be also more intense". When I wanted to rest a while, the Agents of Karma recriminated me, saying: "What is wrong, sir? Are you going to move? Move

on, my friend! Move on! Move on!" I patiently continued the march by the rocky Path leading to the final Liberation.

The Three Mountains, 1972

If we carefully read Zanoni by Bulwer-Lytton, we find a valuable paragraph. It turns out that the artist called Viola, traveling in her carriage drawn by spirited steeds, was attacked by a group of hedonists, of evildoers. Zanoni was incapable of feeling anger; however, he unsheathed his sword in an energetic and virile manner, but full of great serenity at the same time, he faced the attackers and as the force of serenity in him was superior to the violence of his attackers, they looked at him, felt fear and ran off.

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

Jesus of Nazareth, expelling all the merchants from the temple with the whip, did not have anger. There was great serenity; however, he was severe in those moments.

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

4 PASSAGES

11 There is the need to know how to be patient

He tells of waiting with other Adepts in a monastery for an Abbot in no hurry. While the others grew restless he remained calm, and his own admission to the Second Mountain followed.

We were told that we must wait with infinite patience for the Abbot of the Monastery. But, evidently, the passing hours were for us very long and boring... Certainly, the Venerable Abbot did not seem to be in any hurry whatsoever It was something unusual and unexpected to see those Adepts of the White Lodge extremely weary, annoyed and ill-humored...

PARSIFAL UNVEILED, 1970

"There is the need to know how to be patient, and there is the need to know how to be serene," I exclaimed with a slow and clear voice...

PARSIFAL UNVEILED, 1970

> *I remained serene, calm, patiently waiting.*
>
> THE FIFTH GOSPEL

One day, being in the monastery, one group of impatient brothers waited for the Abbot, for the Hierophant, but he was late; and the hours passed by, and he was late, everyone was anxious. There were some Masters there; Masters, I clarify, very respectful ones, but full of impatience. They paced inside the hall; they came and went, they pulled their hair, they scratched the head, and they pulled their beards impatiently. I remained serene, calm, patiently waiting. Those little impatient brothers only made me curious; I remained calm.

THE FIFTH GOSPEL · THE EXERCISE OF SELF-KNOWLEDGE

I was then summoned to another monastery to sign some papers that I had to sign, and I did so. Later on, I went to that monastery, signed the papers, esoteric

instructions were given to me and I was admitted to the studies of the Second Mountain. And those companions, at this time, are still struggling to achieve patience and serenity, for they did not have it.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

Part Seven — Serenity is the most powerful key

6 PASSAGES

1 Patience is the virtue needed in order to open this church

Commenting on the letters to the churches of the Revelation, he names patience the pivotal virtue of Ephesus, with charity, service and faith for Thyatira. Serenity is required for the sixth church, since anger destroys the frontal chakra.

> *Revelation 2: 1 to 6: "Unto the angel of the church of Ephesus write (The Verb, Christ, communicates unto the atomic angel of the church of Ephesus); These things (the virtues which are needed in order to open the church of Ephesus) saith he that holdeth the seven stars in his right hand (The Son of Man), who walketh in the midst of the seven golden candlesticks (The candelabra of seven branches); "I know thy works, and thy labour, and thy patience (patience is the virtue needed in order to open this church), and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: (because they are FORNICATORS).*

THE AQUARIAN MESSAGE, 1960

> *"And hast borne, and hast patience (this Church is opened with suffering and patience), and for my name's sake hast laboured, and hast not fainted.*

THE AQUARIAN MESSAGE, 1960

> *We can develop the chakra of the tranquil heart with the system of internal meditation. Revelation 2: 18 to 29: "And unto the (atomic) angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto aflame offire, and his feet are like fine brass, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first (charity, service, faith, and patience are the virtues required in order to open the church of Thyatira).*

THE AQUARIAN MESSAGE, 1960

In the first Church of Ephesus, the pivotal point is principally in the virtue of patience.

Tarot and Kabalah, 1978

> *"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to tn them that dwell upon the earth."*

The Aquarian Message, 1960

In accordance with the ascent of Kundalini along the spinal column, along the Brahama nadi, each one of the chakras of the Chitra nadi are awoken. In the Kabalah, the Igneous Serpent is related with the whole kabalistic tree. What does one need to open the chakras? In the first Church of Ephesus, the pivotal point is principally in the virtue of patience. To control the creative energy, one needs the patience of Saint Job. Lucifer is the ladder to descend, and Lucifer is the ladder to ascend. In the second Church, of Smyrna, the virtue is chastity.

Tarot and Kabalah, 1978

In the sixth Church, in order to have clairvoyance, it is necessary to have serenity. To be able to see in the internal worlds, one must not let oneself be carried away by anger because this destroys the frontal chakra. For this reason serenity is necessary. For the development of the seventh Church, elevated devotion, total sanc tity, and Will are necessary.

Tarot and Kabalah, 1978

9 PASSAGES

11 When the perfect serenity reigns

Serenity is called the key to clairvoyance and the ground in which intuition is born. With patience come the awakening and illumination, and peace is described as the perfume of the tranquil heart.

We prepare our pituitary and pineal glands for clairvoyance by dominating anger and acquiring serenity. We prepare ourselves for the awakening of the inner ear when we always utter words of love and truth.

The Revolution of Beelzebub, 1950

131. Serenity is the most powerful key for the development of clairvoyance.

Igneous Rose, 1954

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

The Aquarian Message, 1960

When dualism is done away with, when the mind becomes integrated, serene, quiet, profound, when it no longer compares, at that time the essence, the consciousness awakens, and this must be the true aim of fundamental education. Let's distinguish between objectivity and subjectivity. In objectivity there is awakened consciousness. In subjectivity there is sleeping consciousness, subconsciousness. Only objective consciousness can enjoy objective knowledge.

Fundamental Education, 1970

To have faith, tenacity, patience,
chastity, charity, and supreme love
for humanity is necessary.

The Aquarian Message, 1960

Peace does not come through the mind, because it is not of the mind. Peace is the delicious perfume of the tranquil heart.

Fundamental Education, 1970

Serene reflection is the clear consciousness within the tranquility of no thought. When the perfect serenity reigns, the true profound Illumination is achieved.

Runic Magic, 1969

Then, we must open our Consciousness as when a temple is opened, in order for the priest (the Intimate) to officiate in his altar, before the presence of God (the Glorian). We must dominate our seven vehicles and cultivate serenity in order for the sublime and ineffable majesty of the Glorian to be expressed through ourselves.

Occult Medicine and Practical Magic, 1978

In the serenity of the mind, a new faculty is born in us, the name of said faculty is intuitio n. Only intuition can resolve problems.

The Revolution of the Dialectic

I want this conference to be helpful to you for self-reflection. "In patience you will possess your souls", with patience you will reach the awakening. We need to make ourselves conscious of our own thoughts, to make ourselves conscious of our own feelings, to make ourselves conscious, in reality and in truth, of the effect that people around us produce in us.

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

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: patience, patiently and being patient; serene, serenity and serenely; calm, tranquillity, equanimity and forbearance where they stand beside patience, anger, insult or the mind; anger, irritation and impatience where he sets them against a calm word; insult, offence and humiliation where they are borne serenely; and knowing how to wait. The medical "patient" was left out. The paragraph either side of every core paragraph was taken too. That returned **580 candidate paragraphs in 43 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 93.1% of the time and on the class 87.2%, and a third reader, who saw neither verdict, settled the 40 disagreements. 247 were judged printable. 15 of them were set aside as the same teaching, kept where it stands in another of his books, and 6 were joined into the passage before them, where his sentence ran across several short paragraphs, so **226 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 41 were greetings, dates, editors' notes or narrative, 69 were false friends (the words in their ordinary, worldly sense), 35 named the subject only in passing, 10 belonged to another built work, and 58 were neighbours on another subject. 53 more were judged and not printed, and 67 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 46 ranges run over more than one paragraph.

157 passages also stand in a finished work, and every one is marked where it stands, the most in *The Science of Meditation* (32) and *Anger* (31). 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 second 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 *Anger* and *Impatience and Self-Justification* carry the rest. Passages shared with *The Science of Meditation*, *The Keys of Astral Travel* and *Humility* 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; Patience and Serenity's is the blue of a still lake.