

Remorse and Repentance

The Antidote to Guilt

The mind that washes its hands and is never guilty, the remorse that is the voice of the Interior Judge, the wound of Amfortas, and the repentance that opens the one door left open, up to the supreme repentance before the Divine Mother, in his own words, from the fifty-two books

133 PASSAGES · 24 BOOKS · 20 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.

This work was made for anyone who carries guilt. He says little about guilt as a feeling. What he teaches instead is what lies on either side of it: the mind that will not see its own errors at all, and the remorse and repentance that see them and are changed. The subtitle is the editor's; the rest is his.

The first part is the mind that is never guilty: *"He always washes his hands and declares himself innocent; he never recognizes himself as guilty." "All in all, no one is guilty."*

The second part is remorse, with the Rune Rita: *"…remorse, which certainly is the accusing voice of the consciousness." "Those who never feel remorse are truly very far from their Interior Judge."*

The third part is the wound: *"This is the wound of remorse that never will heal again." "…the wound of Amfortas bled on my side and the remorse was terrible."*

The fourth part is the door that stays open: *"All the doors are closed to the unworthy, except the door of repentance." "I have never heard of a repented demon."*

The fifth part is repentance and the Law: *"It is only terrible remorse, supreme inner repentance, and the solemn promise, that can lead us to forgiveness." "How can one give forgiveness to someone who has not repented?"*

The sixth part is the supreme repentance: *"The supreme repentance, necessary in order to disintegrate any psychic aggregates, demands cries and remorse." "Sorrowful, remorseful within my heart, truly repented, I implored, I supplicated to my Mother."*

The last part is the repentance of Sophia, read within the Initiate: *"The true Repentance has its foundation in the sexual Mysteries." "The Light purifies those who truly are repented of their errors."*

What is in it

Part One — We do not want to see our own errors

1 He always washes his hands and declares himself innocent 6

2 All in all, no one is guilty 7

Part Two — The accusing voice of the consciousness

3 They feel remorse after acting wrongly 4

4 Those souls suffer the remorse for their evil deeds 3

5 Certainly, this is the Rune of the Law 7

6 Liberating the Internal Judgement 9

Part Three — The wound of Amfortas

7 The frightful wound of remorse 9

8 I repented of my errors 10

Part Four — The door of repentance

9 Except the door of repentance 7

10 We need conscious repentance, objective repentance 9

11 I have never heard of a repented demon 5

12 Mary Magdalene is the repented sinner 4

Part Five — When repentance is total

13 Karma is a medicine which is given for our own good 5

14 Forgiveness is attained by the sinner 6

15 How can one give forgiveness to someone who has not repented 4

Part Six — The supreme repentance

16 Without tears, repentance and supreme pain 8

17 Truly repented, I implored, I supplicated to my Mother 7

Part Seven — The repentance of Sophia within the Initiate

18 The key of repentance is in sex 7

19 The Light purifies those who truly are repented of their errors 7

20 Thirteen are the Aeons and thirteen are the repentances 9

THE MAP

Seven parts: the mind that is never guilty, remorse and the Interior Judge, the wound of Amfortas, the door of repentance, repentance and the Law, the supreme repentance, and the repentance of Sophia within the Initiate

Tap a part to go to it. Below, the one who washes his hands, far from the balance of the Interior Judge, and the one who weeps beneath it; the caption is his own words, from the passage it links to.

We do not want to see our own errors
PART ONE · 13 PASSAGES

The accusing voice of the consciousness
PART TWO · 23 PASSAGES · 2 PRACTICES

The wound of Amfortas
PART THREE · 19 PASSAGES

The door of repentance
PART FOUR · 25 PASSAGES · 3 PRACTICES

When repentance is total
PART FIVE · 15 PASSAGES · 1 PRACTICE

The supreme repentance
PART SIX · 15 PASSAGES · 1 PRACTICE

The repentance of Sophia within the Initiate
PART SEVEN · 23 PASSAGES

THE ACCUSING VOICE OF THE CONSCIOUSNESS



"Those who never feel remorse are truly very far from their Interior Judge"

Runic Magic, 1969

Part One – We do not want to see our own errors

6 passages

1 He always washes his hands and declares himself innocent

The demon of the mind, Pilate, is one of the three traitors within: he excuses himself, washes his hands and never recognizes himself as guilty. These passages show the same gesture in ordinary people, who postpone the error or believe themselves saints.

We must search with infinite yearnings within each one of us for these three assassins of the secret Master, so that, finally, on a given day (the date, day and hour does not matter), we will exclaim with all of the strength of our soul: "The King is dead, hail to the King!" It is ostensible that the first treacherous one is indeed the loathsome demon of desire. It is unquestionable that the second disloyal one is the horrifying demon of the mind. It is evident, clear and definitive that the third traitor is the vile demon of evil will. Judas is the first. He is the one who sells the secret Christ for thirty silver coins. Pilate is the second. He always washes his hands and declares himself innocent; he never recognizes himself as guilty.

Parsifal Unveiled, 1970

However, everyone, like Pilate, washes his hands, they believe they are saints, they suppose that they march on the road of perfection.

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

The Masonic brothers well know who the three traitors of Hiram Abiff are: Judas is the demon of desire, who betrayed the Inner Christ from second to second; Pilate is the demon of the mind that is always excusing itself, justifying itself, washing its hands, declaring itself innocent; etc., etc. Caiaphas is the demon of ill will. Each person carries him well within, he who does not know how to do the will of the Father, he who always does what he wants, whatever he feels like doing, without caring in the least about the comandaments of the Blessed One.

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

Undoubtedly, Pilate washes his hands and justifies himself, but he eventually condemns the adorable one to death on a cross.

The Great Rebellion, 1975

The war in the sky is something terrible, almost impossible to describe with words; the sexual temptations are not just anything... Is it perhaps easy to defeat the dragon? The most serious thing of this is that people have the ego alive, the red demons of Seth have not died and the conscience of each person trapped within the sinister aggregates, truly functions within its own conditioning and even justifies itself washing its hands like Pilate or postpones the error by saying: I couldn't today, but later with time I will triumph, etc.

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

Undoubtedly, Pilate washes his hands and justifies himself, but he eventually condemns the adorable one to death on a cross.

The Great Rebellion, 1975

If we comprehended all this, if we were capable to eliminate the undesirable elements that we carry within us, life would be very different. But we do not want to see our own errors, we unfortunately always find justification for any bad action. We are like Pilate, we live washing our hands incessantly and saying: "No, I am not to blame." We never want to acknowledge our errors, we are never to blame.

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

7 passages

11 All in all, no one is guilty

Prisoners, executioners, judges and angry parents all declare that they did nothing wrong. He adds the Pharisee who hides his crimes even from himself, the penitents of the abyss who accept everything except the truth about themselves, and those who feel offended when called to repent.

In the Tartarus, there are all kinds of hermits, mistaken mystics, sublime fakirs, priests of many cults, penitents of all types, who would accept everything, except the tremendous truth that they are lost and that they march on the path of evil.

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

However, those persons who do not ignore that they are demons would never admit to the idea that they are bad since they firmly believe they are good persons, just and uprights If someone were to reprimand them because of their trans if someone were to admonish them, if they were called to repent they would feel offended, slandered and would react with acts of violence.

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

All executioners fulfill their duty and already, millions are the innocent victims of executioners. No executioner feels guilty, they all fulfill their duty...

The Revolution of the Dialectic

Prisons are full of innocent people,
but the judges do not feel guilty
because they are fulfilling their duty.

The Revolution of the Dialectic

Prisons are full of innocent people, but the judges do not feel guilty because they are fulfilling their duty.

The Revolution of the Dialectic

Full of anger, the father or mother whip and beat their small children, but they do not feel remorse because supposedly, they are fulfilling their duty and they would accept everything except being classified as cruel.

The Revolution of the Dialectic

With his fallacy of the ego, the Pharisee conceals the crimes from the eyes of others and also conceals them from himself We know Pharisees who carry out tremendous fasts and frightening penitences, they are certain of being just and wise, but their victims suffer the unutterable. Almost always, it is their wives and their children who are innocent victims of their evils, but they continue with their sacred exercises convinced of being just and holy.

The Revolution of the Dialectic

In reality and in truth, the human being does not know how to live. Prisons, for example, are full of people; all of those who are in prison wash their hands. They say: “No, I am not guilty, what happened is that those unjust judges detain me here”. All in all, no one is guilty. There is no doubt that they are in prison because they do not know how to live; if they knew how to live, they would not be in prison. Therein lies the most serious problem! We would all say: “Yes, we are full of worries, but we do not know how to live." If someone knew how to live, they would do well, but we do not know how to live. People quarrel over everything: someone says an inharmonious word, the person in question reacts violently, all in all, you see all that tendency that I have seen in humanity, precisely, at each other’s throats: some against others and all against all; no one knows how to live in peace.

The Fifth Gospel · The Consequences of Psychological Plurality · *Public Lecture*

Part Two – The accusing voice of the consciousness

4 PASSAGES

1 They feel remorse after acting wrongly

Evil is defined here as whatever, once done, causes remorse. In answer to a question he explains how remorse arises when the Inner Being confronts our errors, and why it becomes impossible in the decidedly perverse.

Friends, I want you to know that good in the most objective sense of the word is all of what we do consciously and in accordance with the great law and evil is all of that that after it is done causes remorse in us. Question: Master, there are many people who although they do evil, this does not cause them to feel remorse. Before all else, what is remorse?

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

If the transcendental aspects of our Inner Being confront themselves with our own Logoi or with the Sacred Absolute Sun, then we can verify for ourselves the psychological errors of the inferior parts of our psyche, and this causes remorse in us.

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

Normally the mentio ned process, that is, what I have just stated, is carried out in all normal beings, although the latter, in the physical world, ignore it radically; anyhow, they feel remorse after acting wrongly.

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

The luck of the decidedly perverse ones is very different; since they have already become too distant from the Sacred Absolute Sun due to their evil deeds, it is clear that in their consciences such processes are not carried out and therefore, remorse is impossible in them.

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

3 PASSAGES

11 Those souls suffer the remorse for their evil deeds

After death the fanatic and the selfish come to see the harm they did and suffer remorse for it. One passage adds that guilt is always visible in the records of the Akasha.

Guilt is always visible and tangible in the Teleoginooras films. The tenebrous ones must live in the inferior Chaos. They are not permitted to look beyond the abode of Pluto. The red demons of Seth have spared no one, but have oppressed every one whose Light and power they have taken away.

PISTIS SOPHIA UNVEILED, 1983

Those souls which never had any kind of religion, materialistic souls, feel out of place there, like chickens in an unfamiliar barnyard. They suffer unspeakably. Those who were delirious and fanatical about religious matters feel immense remorse for their evil deeds because they understand the harm which they did to others. They suffer unspeakably.

THE MYSTERIES OF LIFE AND DEATH

Those souls which were selfish experience deep remorse here in the Solar sphere, and great moral suffering. Those souls suffer the remorse for their evil deeds. In the Solar sphere, we see a brother in every face.

THE MYSTERIES OF LIFE AND DEATH

7 PASSAGES

III Certainly, this is the Rune of the Law

Chapter 31 of Runic Magic opens with the Rune Rita as the rune of justice. Its first paragraphs describe the scale and the sword, the forty-two Judges and the credits that can be won with the Lords of the Law.

When will the people comprehend all of the mysteries of the Rune Rita? Certainly, this is the Rune of the Law.

Runic Magic, *1969*

Rita comes to remind us of the words: reason, roll, religion, right.

Runic Magic, *1969*

The Roman Law has the scale and the sword as symbols of justice.

Runic Magic, *1969*

Rita comes to remind us of the words: reason, roll, religion, right.

Runic Magic, *1969*

It is then not too strange that inside the Palace of Anubis, the Great Archon of the Law, scales and swords are seen everywhere.

Runic Magic, *1969*

This Great Judge is assisted in his work by forty-two Judges of the Law.

Runic Magic, *1969*

Illustrious lawyers of the Great Law, who defend us when we have enough cosmic capital in order to pay our old debts, are never absent before the Tribunal of Karma.

Runic Magic, *1969*

To get credits with the Lords of the Law or Archivists of Destiny is also possible, but these must be paid with good deeds, through working for humanity, or based upon supreme pain. PRACTICE: The fundamental mantras of the Rune Rita are: RA…….. RE……. RI…….. RO…… RU……

Runic Magic, *1969*

9 PASSAGES · 2 PRACTICES

IV Liberating the Internal Judgement

The second half of the chapter gives the mantras and posture of the Rune Rita, which frees the Interior Judgement. Remorse is named the accusing voice of the consciousness, and those who never feel it are told to work intensely with this rune.

A PRACTICE

In the Rune F, we had to raise the arms. In the Rune U, we opened the legs. In the Rune D, we placed the arm on our waist. In the Rune O, the legs were open and the arms upon the waist. So, in the present Rune Rita we must open one leg and one arm. Thus, in this position, the Gnostic students will see that they in themselves are fo rming the Runic Letters, such as they are written.

Runic Magic, *1969*

The present Runic practice has the power of liberating the Internal Judgement.

Runic Magic, *1969*

We need to convert ourselves into judges of consciousness. To awaken the Buddhata, the soul is urgent.

Runic Magic, *1969*

The present Rune has the power of awakening the consciousness of the Judges.

Runic Magic, *1969*

We need with urgency to learn how to be guided by the voice of the silence, that is to say, by the Intimate Judge.

Runic Magic, *1969*

Let us remember what is called remorse, which certainly is the accusing voice of the consciousness.

Runic Magic, *1969*

Those who never feel remorse are truly very far from their Interior Judge. Commonly, they are lost cases.

Runic Magic, *1969*

A PRACTICE

People like that must work very intensely with the Rune Rita, thus, this is how they will liberate their Interior Judgement.

Runic Magic, *1969*

We need with urgency to learn how to be guided by the voice of the silence, that is to say, by the Intimate Judge.

Runic Magic, *1969*

Karma is being paid not only for the evil that is done, but also for the good that could be done, yet is left undone.

Runic Magic, *1969*

Part Three – The wound of Amfortas

9 PASSAGES

1 The frightful wound of remorse

In Wagner's drama Amfortas stands for remorse, the wound in his side that burns and does not close. Spilling the sacred wine wounds the heart in the same way, and the spear that caused the wound is also what heals it.

"Remember therefore from whence thou art fallen, and repent, and do the first works; (you have to create without fornication) or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." The human being acts with sacrilege when the sacred wine of the temple is spilled. Then the Serpent of Fire descends one or more vertebrae in accordance with the magnitude of the fault. Thus, this is how the candlestick is taken out of its place and pain and remorse will hurt the heart. "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate."

THE AQUARIAN MESSAGE, 1960

The Lance of Longinus wounds the human heart that painfully bleeds because of repentance. The most perfect sanctity is necessary for the human being to recuperate his lost inheritance.

AZTEC CHRISTIC MAGIC, 1973

Well...it would be helpful to penetrate within the deep meaning of Wagner's drama. In this drama, Amfortas is a specific type of remorse, Titurel is the voice of the past, Klingsor is the black magician, Parsifal is redemption, Kundry is seduction and Gurnemanz is tradition.

RUNIC MAGIC, 1969

Amfortas, who is also pierced in his side with the frightful wound of remorse, suffers the unspeakable.

RUNIC MAGIC, 1969

The Lance of Longinus wounds the human heart that painfully bleeds because of repentance.

Aztec Christic Magic, 1973

Kundry, a delectable woman of extraordinary beauty, also suffers with remorse, but she humbly serves the Brethren of the Holy Grail.

Runic Magic, 1969

Ineffable moments of Pleroma are those in which Parsifal miraculously heals the wound of Amphortas by applying on his side the same blessed spear which wounded him before. This spear is a formidable symbol, it is one hundred per cent phallic, it is sexual in its integral form.

Runic Magic, 1969

Amfortas fell because of sex, he dreadfully suffered with the pain of remorse, but, thanks to the Sexual Mysteries, he totally regenerated and healed himself The Great Kabir Jesus said: if any man will come after me, let him deny himself: and take up his cross, and follow me. (Matthew 16: 24) The Knights of the Holy Grail did deny themselves, they dissolved the pluralized 'I' by incinerating the satanic seeds, by bathing themselves within the waters of Lethe and Eunoe.

Runic Magic, 1969

The Elder Gurnemanz escorted the King in his return, but he was wounded in his side, the wound was burning. This is the wound of remorse that never will heal again..!

Parsifal Unveiled, 1970

> *"Only in deepest repentance, only in deepest innermost contrition, my soul can reach Him...*

Parsifal Unveiled, 1970

11 I repented of my errors

He speaks of his own remorse: before a humble peasant Master, after youthful parties, after watching television, and as a fallen Bodhisattva who repented and rose again. He also confesses the defects he found in himself and accepts the verdict of public consciousness.

The whole of this event of the past revived within my mind in a thousandth of a second. Then repented, I stopped my arrogant and proud march and feeling contrite, regretful and remorseful in my heart, with modesty and submission, I prostrated myself before this peasant. I kissed his feet while addressing him like this: "You are a great Master, a great Sage", but that creature instead of being satisfied with my words answered: "I do not know anything, I am nobody." I answered back, "Yes, you are the Boddhisattwa of one of the great Gods who is the governor of many constellations."

Runic Magic, 1969

I was a fallen Bodhisattva. Yes! Yes! Yes! It is unquestionable that if I would not have repented of myself, I would have entered into the submerged involution of the mineral kingdom…

My Return to Tibet, 1969

I repented of my errors, I rose up from the mud of the earth. Now I give testimony of these things.

My Return to Tibet, 1969

It is obvious that I, particularly after the downfall in Lemuria, repented myself and returned into the Mysteries of that ancient continent. Then, I received the Elixir of Long Life. In the name of that which is the Reality, the TAO, the Divine, I tell you that I lived with an immortal physical body for millions of years…

My Return to Tibet, 1969

For the benefit of the Great Cause for which we are struggling intensely I prefer to push, to assume responsibilities, to pay, to openly confess my errors before the solemn verdict of public consciousness.

The Mystery of the Golden Blossom, 1971

Unquestionably I was a fallen Angel, but it is clear that I had been forgiven

The Three Mountains, 1972

In this way I succeeded in rejoining the First Heaven, the abode of the ineffable Angels... Unquestionably I was a fallen Angel, but it is clear that I had been forgiven... In the Cathedral of the Soul "there is more happiness for a sinner that repents, than for a thousand just persons that have no need of repentance"...

The Three Mountains, 1972

In those times I also attended great parties where in the midst of pandemonium and partying, there shone nights of spreeing and or that only left bitterness, remorse in the conscience, etc., etc., etc. After one of these parties, I was taken to the third Dantestic circle. Absolutely conscious, dressed in my astral body, I sat at the head of a fatal table with a party of demons.

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

I suffered the unspeakable, the wound of Amfortas bled on my side and the remorse was terrible.

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

When I observed them with the sense of psychological self-observation, I saw them fleeing: the thief who steals and flees terrified, horrible faces of theft! I was horrified, yes, of myself, but I have no problem confessing it, because if I did not confess it, it would be a sign that those "I's" were still alive in there; because the

hypocrite has the tendency to hide his own defects. So, I have no problem confessing that I had that kind of "I's". Even leading an honorable life, I had them; even paying the debts of others, I had them. What did I have to do? To disintegrate them, to reduce them to cosmic dust. And this caused me horror.

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

In the name of truth, I tell you that, personally, I absolutely do not like cinema or television. When I have been watching something on television out of curiosity, afterwards I had a frightful remorse of Conscience. I have had to clean all the elementaries which formed in my aura, and I am not at peace again until I disintegrate the last of them.

The Fifth Gospel · Psychic Associations that Lead to Awakening · *Third Chamber – Mexico City – 1975*

Part Four – The door of repentance

7 PASSAGES

1 Except the door of repentance

Every door is closed to the unworthy except one, and outward penitence alone does not open it. Jezebel, the mind that will not repent, and Brutus, who would not knock, show the refusal, while the Masters in the abyss help any soul there that repents.

6. All the doors are closed to the unworthy, except the door of repentance.

IGNEOUS ROSE, 1954

7. Even if a human being would proclaim penitence, if he would fast and cover his body with sackcloth, this alone would not permit him to enter into Eden.

IGNEOUS ROSE, 1954

> *"Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds."*

THE AQUARIAN MESSAGE, 1960

Jezebel is the satanic mind that does not want to repent of its evil deeds.

THE AQUARIAN MESSAGE, 1960

Jezebel is the satanic mind that does not want to repent of its evil deeds.

THE AQUARIAN MESSAGE, 1960

For the indignant all doors but one are closed – that of repentance. Unfortunately Brutus did not wish to knock on that door and instead of rising up through the spinal canal, the Sacred Fire was cast down from the coccyx transforming itself into the abominable organ KUNDARTIGUADOR – Satan's tail...

THE MYSTERY OF THE GOLDEN BLOSSOM, 1971

Editor's note. In his later teaching the Master makes this plain: pranayama, mantras and chastity purify the channels and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1978), Arcanum 11.

In these tenebrous abysmal regions, there dwell some Masters of the Great White Lodge, great initiates, divine beings that renounced all happiness to help the lost ones. When some soul repents in the abode of Pluto, undoubtedly it is always assisted by these saints.

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

Unquestionably, such beings instruct, admonish and point out the path of light to all those who have really repented of their perversities.

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

9 PASSAGES · 3 PRACTICES

II We need conscious repentance, objective repentance

Mechanical repentance, made only because someone pointed out a fault, is set apart from objective repentance reached through the dialectics of consciousness. Real repentance means not repeating the error, shows itself in deeds and leads to sanctity; several of these lines are direct instructions.

A PRACTICE

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

Igneous Rose, 1954

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

Igneous Rose, 1954

A PRACTICE

43. Repent, dear brethren, and finish with all your defects.

The Mysteries of Fire, 1955

This signifies absolute repentance, not to commit the same error of the past again, not to commit delinquency.

Runic Magic, 1969

This signifies absolute repentance, not to commit the same error of the past again, not to commit delinquency.

Runic Magic, 1969

If any of these infrasexuals degenerates were to truly repent, let them demonstrate it with concrete, clear and definite deeds. Let them immediately marry someone of the opposite sex and let them really start on the path of authentic and legitimate sexual regeneration. It is right for this type of delinquent to cry, pray and beg, but let him also show his repentance with deeds. Only in this manner is salvation possible for these types of creatures.

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

A PRACTICE

Following the path of sanctity is the way to awaken the consciousness. Put an end to your errors, repent for your wrong actions; become pure in thought, word, and deed. I guarantee that when you have attained true sanctity your consciousness will be awakened.

Beyond Death

Master: Yes, there are subjective repentances and there are objective ones. Subjective repentance is rather mechanical. Sometimes it is done out of compulsion: someone makes one see that he has committed this or that fault and then he repents. That is a mechanical repentance.

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

We do not need that mechanical repentance, we need conscious repentance, objective repentance, achieved by means of the intimate dialectics of the Being, by means of the dialectics of Consciousness.

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

Only by means of the dialectics of Consciousness, of the intimate dialectics of the Being, can one achieve real, authentic repentance, which obviously must lead us to a profound change in our intimacy.

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

5 PASSAGES

III I have never heard of a repented demon

Beelzebub, once a demon, feels remorse for the time he lost and longs to improve. The dedication of the same book looks to the great repented sinners, from whom a new race of gods will come.

I dedicate this book to the human beings with will of steel, to the great rebels, to the high flying eagles, to those who never humble themselves before the whip of any tyrant, to the supermen of humanity, and also to the great repented sinners, since from them a new race of gods will be the outcome.

THE REVOLUTION OF BEELZEBUB, 1950

I was constantly visiting Beelzebub. He was always sad, since he was the only gorilla within that plane of Gods. All of the Beings of that region were looking at him with curiosity and his ancient friends of the Saturnine period were advising and helping him. So, Beelzebub was accustoming himself little by little to the light, and he was feeling remorse in the bottom of his soul for the lost time. He felt shame when in front of his best friends and he longed for personal improvement.

THE REVOLUTION OF BEELZEBUB, 1950

He felt shame when in front of his best friends and he longed for personal improvement.

THE REVOLUTION OF BEELZEBUB, 1950

He was a repented demon. His horns were shining upon his forehead as if they already wanted to vanish with the light.

THE REVOLUTION OF BEELZEBUB, 1950

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15: 7). Then, I kneeled and prostrated myself before the most

powerful Hierarch of the cosmos, who is called by the Tibetans "the Mother of Mercy" or "the Melodious Voice Oeaoeh". He is the only Begotten, the great universal verb of life, whose body is all of the sounds, which are played in the Infinite. His beauty is ineffable. He bears a crown with three points, and the Elohim carries his very long cape. They carry the long train of his cape. So, I begged the only Begotten to have Beelzebub close to Him, in order for Him to adjust Beelzebub's Kundalini.

The Revolution of Beelzebub, 1950

> Editor's note. In his later teaching the Master makes this plain: pranayama, mantras and chastity purify the channels and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1978), Arcanum 11.

This is the greatest event of cosmic evolution because I have heard about fallen angels, yet, I have never heard of a repented demon.

The Revolution of Beelzebub, 1950

4 passages

IV Mary Magdalene is the repented sinner

Magdalene, from whom seven demons of the ego were cast out, is the repented woman of the Great Work. A soul who had wronged him returns as his daughter to make it good, and a fallen alchemist learns there is more joy for one sinner that repents.

When the alchemist commits the crime of spilling the Cup of Hermes---I am referring to seminal discharge--- he obviously loses Masonic degrees because the Fire of amorous delights descends one or more vertebrae, according to the magnitude of the fault. It is extremely difficult to recover lost degrees. It is written in the Cathedral of the Soul, however, that there is more joy for one sinner that repents than for a thousand righteous people who have no need of repentance.

The Three Mountains, 1972

Before her re-entry I questioned this Soul in the suprasensitive worlds. I asked about the reason which induced him to pursue me for a father, he answered saying he felt remorse for the wrong he had caused me and that he wanted to behave nobly with me, to make good his mistakes. I confess that she is keeping her word.

The Mystery of the Golden Blossom, 1971

Let us remember that Mary Magdalene was a repentant woman, but Jesus had to cast out seven demons from her.

The Fifth Gospel

Mary Magdalene is the repented sinner, Kundry, Gundrigia, the indispensable woman for the Great Work.

Pistis Sophia Unveiled, 1983

Let us remember that Mary Magdalene was a repentant woman, but Jesus had to cast out seven demons from her. These demons are nothing more than the elements which the Ego is made of, the "I". The "I" is something pluralized, not something singular. The "I" is a lot of people; not physical people of flesh and bones, no! It is psychological people, but truly, people that exist within us.

The Fifth Gospel · The Consequences of Psychological Plurality · *Public Lecture*

Part Five – When repentance is total

5 PASSAGES · 1 PRACTICE

1 Karma is a medicine which is given for our own good

Protesting and washing one's hands like Pilate only makes karma harsher. What changes it is total repentance, the end of every chance of repeating the error, and negotiation with the Lords of the Law through meditation.

Karma is a medicine which is given for our own good; unfortunately, instead of people bowing reverently before the eternal living God, they protest, blaspheme, justify themselves, foolishly excuse themselves and, as Pilate, wash their hands. With such protests the Karma is not modi fied; on the contrary, it becomes harder and more severe. When one comes to this world, one brings one's own destiny; some are born on a feather bed, others in misfortune. If in our past existence we killed, now they kill us, if we wounded, now we are wounded, if we stole, now we are robbed, and "by the rod with which we measure others, so we will be measured."

Tarot and Kabalah, 1978

Now you will understand my good friends, how marvellous it is to do good. Without doubt, right thought, right feeling, and right action are the best form of negotiation. We must never protest against Karma, the important thing is to know how to negotiate. Unfortunately the only thing which occurs to people when they find themselves in a very bitter circumstance, is to wash their hands like Pilate, saying that they have done nothing wrong, that they are not guilty, that they are righteous souls etc., etc., etc.

Tarot and Kabalah, 1978

If the Initiate does not change, if he does not repent, he falls under the arrows of the Law.

Pistis Sophia Unveiled, 1983

A PRACTICE

It is possible to negotiate with the Lords of the Law through Meditation: Pray, Meditate and concentrate on ANUBIS, the most exalted Regent of the Good Law... All doors except one are closed to the unworthy: that of repentance...

The Mystery of the Golden Blossom, 1971

This means that it is only possible to radically modify karma when repentance is total and when every possibility of repeating the error that produced it, has disappeared radically. Kamaduro reaching its end is always catastrophic. Not all karma is negotiable.

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

If the Initiate does not change, if he does not repent, he falls under the arrows of the Law. Martha interpreteth the words of Sophia from Psalm VII 12. God is a righteous vindicator and strong and long-suffering, who bringeth not on his wrath every day.

Pistis Sophia Unveiled, 1983

6 PASSAGES

11 Forgiveness is attained by the sinner

Only the Christ within can forgive, and only when the sinner becomes conscious of the sin and resolves never to repeat it. The Divine Mother pardons the karma of her truly repentant children, and the violator of the Law may leave its regions on condition of supreme repentance.

It is only terrible remorse, supreme inner repentance, and the solemn promise, that can lead us to forgiveness. That business matter can only be settled in the internal worlds with Christ.

The Greater Mysteries, 1956

The Divine Mother will pardon her children who are truly repented. She knows how to forgive the karma of her children, because they are her children. The karma from evil actions, from past incarnations, can be forgiven by the Divine Mother. When repentance is absolute, punishment is unnecessary.

The Yellow Book, 1959

No one but the Christ incarnated in the human being can forgive sins. Forgiveness is attained by the sinner only when he acquires cognizance of the committed sin, together with the unbreakable purpose of not sinning again. This is why Solomon states: and with all thy getting get understanding. And the Bible adds: God does not want to slay the sinner, but to give him life through repentance.

Aztec Christic Magic, 1973

When repentance is absolute, punishment is unnecessary.

The Yellow Book, 1959

Only the Intimate Christ can save the Initiate and settle the debts. This is possible only based on great repentance and profound comprehension.

Pistis Sophia Unveiled, 1983

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

Pistis Sophia Unveiled, 1983

If the devotee truly resolves to correct his errors, and to tread the path of sanctity, he can ask his Divine Mother to pardon him of his past karma, and the Divine Mother will forgive him. But if the devotee does not correct himself, nor follow the path of sanctity, it is useless to ask the Divine Mother for forgiveness, because she will not pardon him. The Divine Mother pardons her truly repentant children. She knows how to pardon her children because they are her children.

Magnus Opus

4 PASSAGES

III How can one give forgiveness to someone who has not repented

Answering a student, he holds that forgiveness needs someone who repents and asks for it. Brutus never repented of betraying his Guru, and to forgive him anyway would make the Divine Mother an accomplice of the crime.

Master: Well, I will answer your question with great pleasure, brother. First of all, for there to be forgiveness, for forgiveness to exist, there must be someone who asks for that forgiveness, someone who is repentant. How can one give forgiveness to someone who has not repented? Would it be fair to forgive someone who does not repent of a crime? But if he who committed the crime repents and asks for forgiveness sincerely, then he can be forgiven, right?

THE FIFTH GOSPEL · THE POWER OF CONSCIOUS FAITH · *Second Chamber – Mexico City – 1977*

But if he does not repent or ask for forgiveness, if he is happy with the crime, could or should he really be given a forgiveness that he has not asked for and that he does not wish and does not want? No one can be given what he does not want.

THE FIFTH GOSPEL · THE POWER OF CONSCIOUS FAITH · *Second Chamber – Mexico City – 1977*

> *No one can be given what he does not want.*
>
> THE FIFTH GOSPEL

That is the case of Brutus. Brutus betrayed the Guru, and not only betrayed him, but he never repented of the betrayal, never asked forgiveness, never wished forgiveness. Why should one give forgiveness to someone who did not ask for forgiveness? Why should one forgive someone who has not repented of a crime?

THE FIFTH GOSPEL · THE POWER OF CONSCIOUS FAITH · *Second Chamber – Mexico City – 1977*

If Brutus entered to work in the Ninth Sphere, continuing with the crime of treason, could the Divine Mother Kundalini perhaps reward him for treason? I am sure that the Divine Mother Kundalini does not reward crimes; she can forgive them if there is repentance, but she would not become an accomplice to the crime. If the Divine Mother would forgive crimes without the person repenting for them, without him begging for forgiveness, then she would obviously become an accomplice of the crime, she would be delinquent as well, and it does not seem to me that God-Mother can become an accomplice of the crime, a delinquent.

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

Part Six – The supreme repentance

8 passages

1 Without tears, repentance and supreme pain

Psychic aggregates cannot be disintegrated without cries, remorse and supreme pain, and the causes behind an error yield only to the deepest regret and negotiation with the Lords of Karma. The ego mocks the one who asks to undo in an instant what it enjoyed for so long.

We need to see the different "I's" in action, to discover them in our psyche, to comprehend that a percentage of our own consciousness exists within each one of them, to repent of having created them, etc.

Treatise of Revolutionary Psychology, 1975

Only most profound repentance and the respective negotiations with the Lords of Karma, can give us the joy of achieving disintegration of all those causal elements, which in one way or another can lead us to definitive elimination of the undesirable elements. The intrinsic causes of our errors, can certainly be eradicated from ourselves thanks to the Intimate Christ's efficient work.

The Great Rebellion, 1975

Example: An esotericist student could be let down by his instructor and consequently such neophyte would become sceptical. In this particular case, the cause-"I" which originated such error, could only be disintegrated through supreme intimate regret and with very special esoterical negotiations.

The Great Rebellion, 1975

Let us repent and cry for our errors.

Pistis Sophia Unveiled, 1983

Sometimes one has to go through great emotional crises and shed tears of blood when he truly wants the transformation.

The Fifth Gospel

The Rulers of the Aeons say to us: "Ah! At last you want to come to the Light? Do you want to disintegrate in an instant that which gave you pleasure during many centuries???" Etc., etc., etc… "How dare you ask to be helped to disintegrate in one instant of repentance that which you have enjoyed so long?"

Pistis Sophia Unveiled, 1983

The supreme repentance, necessary in order to disintegrate any psychic aggregates, demands cries and remorse.

Pistis Sophia Unveiled, 1983

It is not possible to disintegrate psychic aggregates without tears, repentance and supreme pain.

Pistis Sophia Unveiled, 1983

There is something I have always been repeating to you here, and it is true: the disintegration of these or those errors in us is not merely an intellectual matter, of the intellect. Sometimes one has to go through great emotional crises and shed tears of blood when he truly wants the transformation. Then, this is how the disintegration of this or that difficult aggregate is accomplished. Usually, those difficult aggregates –I repeat– have very serious causes. Such causes –or "I"-causes, to be more exact– are directly related to the Law, to karma. It is possible to attain forgiveness of certain debts when the repentance is sincere.

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

7 PASSAGES · 1 PRACTICE

II Truly repented, I implored, I supplicated to my Mother

Repentance turns to prayer before the Divine Mother, asking her to eliminate a defect already comprehended. In the old confession of the Pratimokcha she was begged to cast down each confessed sin, and two Gnostic sisters show how a great capacity for remorse crystallizes the soul.

Sorrowful, remorseful within my heart, truly repented, I implored, I supplicated to my Mother. I very sincerely beseeched her to eliminate the psychological defect, which by means of in depth meditation had already been comprehended in an integral way.

My Return to Tibet, *1969*

The devotee publicly confessed all the crimes of his life in front of the Brotherhood… After confessing some crime, the devotee was pausing. Then, in those moments, the Priest and the congregation were begging to the Penitent's Divine Mother Kundalini to cast downwards the 'I', which personified such a sin, into the Infernal Worlds…

My Return to Tibet, *1969*

A PRACTICE

Tears of profound repentance for the deeds committed in ancient times fall from the eyes of the penitent one, who in holy silence beseeches his Divine Mother Kundalini to eliminate from his interior this or that psychological defect.

Parsifal Unveiled, *1970*

St. Andrew's torment allegorizes frightful tortures in the Ninth Sphere (the sphere of sex), remorse, and Buddhist annihilation.

The Secret Doctrine of Anahuac, *1974*

I have known extraordinary people, very capable of going through such crises. The case of a certain Gnostic sister from the Patriarchal Headquarters of Mexico comes to my mind, who went through frightful tribulations, through horrible moral crises, upon remembering serious mistakes from her previous lives. People like that, with that tremendous capacity for remorse, people like that so capable of going through such serious emotional crises, obviously, can crystallize the soul; and that is precisely what interests us: the crystallization of all the animic principles in us, here and now.

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*

I know of a Gnostic sister who is working in a terrible way on herself, in danger of even making her heart sick. That sister, in tremendous and supreme repentances, cries daily, she moans and suffers; she has never believed herself to be more than anyone else, and, nevertheless, she is a fallen Bodhisattva, the Bodhisattva of an Angel. If only many would imitate that example!

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

Those who act like that, with supreme repentance, working on this or that defect of a psychological type, unquestionably, go on disintegrating the psychic aggregates one by one and, in their place, will crystallize in them that which is called soul. And whoever achieves the complete disintegration of all the undesirable psychic elements that he carries inside himself, will crystallize in himself one hundred percent of his soul: a set –I repeat– of precious virtues or ineffable gems, attributes and laws, gifts and qualities of perfection; even the physical body itself must transform into soul. That is the only way to arrive where one needs to arrive.

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

Part Seven – The repentance of Sophia within the Initiate

7 PASSAGES

1 The key of repentance is in sex

Read inwardly, Sophia's repentance takes place within the Initiate and has its foundation in the sexual mysteries. Peter, the hierophant of sex, gives its solution among the autonomous parts of the Being, and Martha and Thomas add theirs.

The repentance of Sophia within the Initiate and the Mystery of such repentance resides within the sexual transmutatory science.

PISTIS SOPHIA UNVEILED, 1983

The Intimate Christ knows very well that the interior Peter of each one of us integrally comprehends the solution of the repentance that Pistis Sophia uttered.

PISTIS SOPHIA UNVEILED, 1983

Peter, Patar, with his radical letters, knows very well that the key of repentance is in sex. The three radical letters of Peter, Patar, are 'P-T-R'.

PISTIS SOPHIA UNVEILED, 1983

Each part of the Being gives its solution to the repentance of the Soul.

PISTIS SOPHIA UNVEILED, 1983

The true Repentance has its foundation in the sexual Mysteries.

PISTIS SOPHIA UNVEILED, 1983

Peter is the one who has to express the idea of repentance in the midst of his brethren. The brethren of Peter are the autonomous and Self-conscious parts of our own individual Being.

PISTIS SOPHIA UNVEILED, 1983

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

Pistis Sophia Unveiled, 1983

Each part of the Being gives its solution to the repentance of the Soul. However, only Thomas gives the last word.

Pistis Sophia Unveiled, 1983

7 PASSAGES

11 The Light purifies those who truly are repented of their errors

The fallen Initiate suffers when he sees his errors, and from the abyss his repentance rises to the Father. The Light hears the sincerely repented and purifies them, and the First Mystery accepts the repentance whole.

The Light purifies those who truly are repented of their errors.
PISTIS SOPHIA UNVEILED, 1983

Those who have repented of their sins sing to the Great Light.
PISTIS SOPHIA UNVEILED, 1983

The Initiate, fallen in the slime, suffers inexpressibly, and the injuries hurt his heart. Those who have lost their Soul and have recovered it suffer when they see their errors. We must repent of our errors The Initiate must remain impassible before praise and calumny.
PISTIS SOPHIA UNVEILED, 1983

The Light of the lights, the intelligence of the intelligence, always hears the sincerely repented one.

PISTIS SOPHIA UNVEILED, 1983

This is the second repentance that Sophia sang to the Ancient of Days, to the Father who is in Secret.
PISTIS SOPHIA UNVEILED, 1983

The Initiate in the Averno, charged with Pistis Sophia, sings praises unto the Light and his repentance ascends unto the Father.
PISTIS SOPHIA UNVEILED, 1983

The Light of the lights, the intelligence of the intelligence, always hears the sincerely repented one.

Pistis Sophia Unveiled, 1983

The repentance of the Initiate is integrally accepted only through the First Mystery. The Intimate Christ receives the Light-Power from the Ancient of Days. By means of this Light-Power, he can help the Initiate and lead him up out of the Chaos.

Pistis Sophia Unveiled, 1983

9 PASSAGES

III Thirteen are the Aeons and thirteen are the repentances

Each of Sophia's repentances marks a stage of the inner work, from the third, which comes when the sensitive Spirit arises, to the thirteenth. The inferior parts of the Being also have a right to repentance, and every repentance must be qualified again and again.

When the sensitive Spirit arises in ourselves, then we can speak of the third repentance of Pistis Sophia.

PISTIS SOPHIA UNVEILED, 1983

Unquestionably, the Soul can observe the repentance of the inferior parts of itself from the Thirteenth Aeon.

PISTIS SOPHIA UNVEILED, 1983

The inferior parts of our own Being, placed in the inferior levels, also have the right to repentance.

PISTIS SOPHIA UNVEILED, 1983

The repentance of Pistis Sophia must be qualified.

PISTIS SOPHIA UNVEILED, 1983

The inferior parts of our own Being, placed in the inferior levels, also have the right to repentance.

PISTIS SOPHIA UNVEILED, 1983

Nevertheless, in each battle, Pistis Sophia reiterates the repentance one time after another. The eighth repentance of Sophia 1. On thee, O Light, have I hoped. Leave me not in the chaos; deliver me and save me according to thy gnosis.

PISTIS SOPHIA UNVEILED, 1983

The Twelve Repentances of Pistis Sophia are related with the Twelve Hours of Apollonius, the Twelve Works of Hercules, and the Twelve Aeons.

Pistis Sophia Unveiled, 1983

In these Twelve Repentances, the qualification of the Eight Great Initiations of the Fire take place, as well as four more works following the Resurrection of the Intimate Christ within the Boddhisattwa.

Pistis Sophia Unveiled, 1983

The Thirteenth Repentance corresponds to the Thirteenth Aeon.

Pistis Sophia Unveiled, 1983

Truly, thirteen are the Aeons and thirteen are the repentances.

Pistis Sophia Unveiled, 1983

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: remorse; repentance and the repentant; guilt, and Pilate who washes his hands; the Interior Judge and the conscience where error and remorse are spoken of; contrition, confession and the recognition of one's own errors; the wound of Amfortas; and the whole chapter of the Rune Rita. Paragraphs of *Pistis Sophia Unveiled* that are the ancient text itself, not his commentary on it, were left out before reading. The paragraph either side of every core paragraph was taken too. That returned **521 candidate paragraphs in 37 books**. Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 97.9% of the time and on the class 94.4%, and a third reader, who saw neither verdict, settled the 11 disagreements. 151 were judged printable. 15 of them were set aside as the same teaching, kept where it stands in another of his books, and 3 were joined into the passage before them, where his sentence ran across several short paragraphs, so **133 passages are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 68 were greetings, dates, editors' notes, narrative or the retold plot of *Parsifal*, 101 were the text of *Pistis Sophia* itself rather than his commentary, 37 were false friends (guilty in a court of law, wounds that are not remorse), 79 named the subject only in passing, 11 belonged to another built work, and 21 were neighbours on another subject. 33 more were judged and not printed, and 20 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 17 ranges run over more than one paragraph.

91 passages also stand in a finished work, and every one is marked where it stands, the most in *Seventy Times Seven* (29), *The Law of Karma* (17) and *Runic Magic* (10). 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. Two passages from his books carry an editor's note on the Kundalini, which in his later teaching awakens only through the sexual work of the couple.

A work of The Psychology, beside *Negative Emotions*, *Psychological States* and *Self-Observation*. Forgiving others has its own work, *Seventy Times Seven*; the Law has *The*

Law of Karma. They appear here where repentance is what he is teaching. It wears The Psychology's ash and the themed works' two hairlines, in the violet of Lent.