

Suffering

Why we suffer, the pain that teaches nothing and the suffering chosen on the path, the one who suffers within us, and the happiness that comes when the "I" is gone, in his own words from all fifty-two books

221 PASSAGES · 36 BOOKS · 47 PRACTICES · 26 LECTURES · 16 SECTIONS · 5 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

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

He starts by clearing God of the charge. *"God never sends us to suffer; we ourselves have created the sufferings with our own errors"* The first part follows the pain back to where it is made, in the "I", in the mind and in how we meet what others do to us: *"As long as the ego exists, there must be pain."*

Then he takes away a comfort. *"Pain cannot make anyone perfect."* Suffering by itself improves no one, and he shows why we hold on to it all the same: *"They love their sufferings too much"*

The third part is the suffering that is chosen. He puts it plainly, *"there exist voluntary and involuntary sufferings."* This is the path of Initiation, the sacrifice of one's own pain, and the Bodhisattva's long and bitter duty. *"Each one of you must carry his cross."*

Then what pain is for, and who bears it. *"the Consciousness does not awaken but through pain and bitterness."* He names the one who suffers inside us, and the Christ who suffers for us: *"The essence suffers when it is imprisoned within the ego, but once this is dissolved, the essence stops suffering."*

The last part is the way out. *"When the "I" dissolves, authentic and legitimate happiness comes to us."*

What is in it

| a practice — something to do, framed and labelled

Part One — God never sends us to suffer

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THE MAP

Five parts: why we suffer, suffering in vain, the suffering chosen, what pain is for, and the happiness beyond it

Tap a part to go to it.

God never sends us to suffer
PART ONE · 61 PASSAGES · 7 PRACTICES

Pain cannot make anyone perfect
PART TWO · 23 PASSAGES · 1 PRACTICE

There exist voluntary and involuntary sufferings
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Consciousness does not awaken but through pain and bitterness
PART FOUR · 35 PASSAGES · 5 PRACTICES

True happiness does not exist in this world
PART FIVE · 28 PASSAGES · 5 PRACTICES

Part One – God never sends us to suffer

14 PASSAGES

1 God never sends us to suffer

He begins by clearing God of the charge. The Divine is happiness and sends no one to suffer. We made our pain ourselves, through our own errors across successive births, and so we keep turning on the wheel of return and karma.

Why do people suffer? Why do they blaspheme against God if human suffering is not God's fault? We ourselves are the creators of our own destiny. Sanctify thyself, beloved disciple, Sanctify thyself!

ZODIACAL COURSE, 1951

Friends, God never sends us to suffer; we ourselves have created the sufferings with our own errors and through successive births.

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

07

Many are those who blaspheme against the divine life, against God. They accuse the unknowable and divine of being the cause of all their sufferings and pains.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

People do not want to realize that what is Divine is absolute happiness and it has nothing to do with pain. The "I" creates its own pain. The "I" is Satan.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

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

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

07

We have broken the Law, and we must suffer the consequences.

PISTIS SOPHIA UNVEILED, 1983

07

> *"The origin of all human sufferings has to be searched for within sin;" this is what the Tiamatinime taught. The righteous one is invulnerable to evil.*

CHRISTIC AZTEC MAGIC, 1973

People do not want to realize that
what is Divine is absolute happiness
and it has nothing to do with pain.

Endocrinology & Criminology, 1957

Four great Truths exist which have the power to annihilate the prince of this world: First Truth: To have absolute consciousness of pain and bitterness.

The Aquarian Message, 1960

07

Second Truth: Pain is the child of fornication, and whosoever spills the semen (reaches the orgasm) is a fornicator. This is a tremendous Truth!

The Aquarian Message, 1960

07

The "I" remains crouched in the threshold of the grave when the physical body dies. The "I" waits until the true and immortal human being (yet, still not self-realized) returns and incarnates again, so that it can perform its frustrated desires, power, wealth, pleasures, etc. through a new physical body. The explanation for all the sins and sufferings of humanity must be searched for within the "I."

Christic Aztec Magic, 1973

07

This physical world is the valley of bitterness, the kingdom of Malkuth, the kingdom of Samsara. The Wheel of Samsara rotates incessantly and the ego comes and goes, disincarnates and incarnates, always suffering, always searching without finding. The Arcane Ten, the Wheel of Retribution, is terrible; the whole world is a slave of this fatal wheel of the centuries.

Christic Aztec Magic, 1973

07

Only through the Great Death are we able to escape from the great wheel of suffering of this world which is completely impermanent and painful. We must pass beyond the affection we feel for our loved ones; this is something which costs work.

Tarot and Kabalah, 1978

07

> *"Milarepa was one of those souls who was deeply affected upon comprehending the temporary nature of worldly existence and the suffering and misery in which beings are immersed. From this point of view it seemed to him, that existence was the same as a huge bonfire wherein living creatures were consumed.*

The Mystery of the Golden Blossom, 1971

07

If those people did not have ego they would think in a different manner, they would be happy and they would exclaim: The life of ego is frightfully boring! Do you perhaps think my friends, that it is very delightful to incessantly return to this valley of tears to cry and suffer continuously?

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

17 PASSAGES · 1 PRACTICE

11 As long as the ego exists, there must be pain

Here he names the root. The "I", the ego, the psychological aggregates are the cause of pain, and while they live in us suffering is certain. The Being is untouched by pleasure and pain; it is the "I" that is offended, afraid and crying.

We live in a painful world. Everyone is full of pain, of sufferings. Happiness, it does not exist in this world, it is impossible. As long as the ego exists, there must be pain. As long as we continue with our rancid way of thinking, we cannot be happy. As long as we are victims of negative emotions any type of happiness is made impossible.

For the Few, 1980

One must have a Centre of Gravity, a Permanent Centre of Consciousness. We are no more than machines controlled by our "I's" (the ego is plural). We are in a disadvantageous position which means we need super-efforts, and need to kill the "I". That "I" is Mephistopheles; is the root of all our suffering and pain; it lives according to its own conditioning. We must reduce it to cosmic dust in order to have awakened consciousness, in order to be able to see the Path.

Tarot and Kabalah, 1978

07

The human being will stop suffering only when he will be capable of dissolving the 'I' since pain is nothing more than the result of our evil deeds. Thus, pain belongs to Satan (the "I"), because he is the one who commits the evil deeds.

The Aquarian Message, 1960

07

The delinquent suffers when his desire is frustrated.

Endocrinology & Criminology, 1957

07

The Being is pure; the "I" is a horrible larva. The Being is transparent like crystal; the "I" is monstrous like Satan. The Being is not offended by anything; the "I" is offended by everything. The Being is indifferent before pleasure and pain, before praise and insult, before victory and defeat. The "I" is offended by everything; it suffers and cries, enjoys and seeks pleasures. The "I" always seeks security; the Being is never afraid and that is why he never seeks securities. The "I" is afraid of life, afraid of death, afraid of hunger, afraid of misery, etc. Men exploit each other out of fear; they go to war out of fear; they steal and accumulate out of fear; they kill out of fear; they arm themselves out of fear. The Being is beyond desires, beyond attachments, beyond cravings and fears, beyond death and the intellect, beyond the human will, beyond intelligence; the Being is the Tree of Life.

The Greater Mysteries, 1956

07

The “I” becomes intellectual and suffers because of its attachments and fears, jealousies and passions, its egotisms and hatreds. (Let us not confuse the “I” with the I Am of which Jesus talks to us about. The I is the larva of the threshold; the I Am is the Crown of Life, the resplendent Crown of the Being). The “I” speaks of honors, seeks satisfactions, is subject to like and dislike; all imperfection in us is of the horrible “I”. The Being is beyond like and dislike, pleasure and pain, the intellect and reason. We have to kill the “I” in order for the Being to be born. The “I” enjoys exhibiting powers. Wretched is the initiate who starts prophesying for people; they shall die assassinated because of not knowing how to be silent. The clairvoyant should not get into the lives of others because he can be assassinated. As the Kundalini ascends thong the spinal canal, the “I” is dying and the Being is being born.

The Greater Mysteries, *1956*

07

Then, woe of me!... Woe! Woe! It was then when I comprehended the inconvenient joke of the ego. The ego was the one who was suffering, it was afraid of its life, it was crying. Satan, the ‘Myself’, my beloved ego, caused me the loss of my Samadhi. What a horror If I could have known it before...

Runic Magic, *1969*

07

Lucifer-Mara, the tempter, with all of his legion of Devil-’I’s that each mortal carries within is the origin of the three sufferings: oldness, sickness and death.

Runic Magic, *1969*

Yes, each one has the causes of his sufferings within himself, and as long as the causes are not dissolved, the sufferings will not dissolve either.

The Fifth Gospel

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8. The mind and the human personality, with all of their affections and loves, have got us chained to the rocks of pain and bitterness.

Christ Will, *1959*

07

The personality, the individuality and the “I”, are the hard chains that bind us to the hard rock of pain and bitterness. The gods and men are subject to the pain of conditioned life. In the Absolute we go beyond karma and the gods; beyond the law. The mind and the individual consciousness are only good for mortifying our lives. In the Absolute we neither have a mind nor an individual consciousness. There we are the unconditioned Being, free and absolutely happy. The Absolute is life free in its movement, without conditions, limitless, without the

mortifying fear of the law, life beyond spirit and matter, beyond karma and pain, beyond thought, the verb and action, beyond silence and sound, beyond forms.

The Greater Mysteries, 1956

07

Any person who has the ego, the 'I', is like a ruined vessel that sails in the ocean of life, carrying his own misery.

Pistis Sophia Unveiled, 1983

07

The afflictions have become exceedingly manifold, due to the psychic aggregates. Only the Light can save us from sin and from the Darkness.

Pistis Sophia Unveiled, 1983

07

Obviously, the Ego cannot give us authentic happiness, as it itself is the result of error. If it were not for mistakes, the "I" would not exist. Not only are we making mistakes in the present, we also made them in the past; and it is clear that the mistakes of the past tend to project into the future through the passageway of the present.

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

07

They want happiness, but where are they going to get it from? They do not want to admit that they have within themselves the causes of everything that occurs to them. Yes, each one has the causes of his sufferings within himself, and as long as the causes are not dissolved, the sufferings will not dissolve either. Every effect has its cause, every cause provokes its effect.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

A PRACTICE

Many people who suffer only recall their miseries wishing to find a remedy for them; but they do not remember the sufferings of others, it does not even enter their heads to provide for the needs of their fellowman. This egotistical state of their existence serves no end; and thus, the only thing which they achieve is to aggravate their sufferings. If such people were to think of others, to think about being of service to their fellowman, of giving food to the hungry giving a drink to the thirsty of clothing the naked, of teaching those who do not know, etc, clearly they would place good acts upon the tray of the cosmic balance in order to incline it in their favour. Thus they would alter their destiny and fortune would favour them; that is to say, all of their necessities would be met. People are however, very egotistical, and for this reason they suffer. Nobody thinks of God nor their fellowman except when they are in desperation and this is something which everyone has been able to prove for himself; such is humanity.

Tarot and Kabalah, 1978

07

Unfortunately, my dear friends, that ego which each one carries within does exactly the opposite of what we are saying here; for this reason it is urgent, unpostponable, something which ca not be put off, to reduce the "myself" to a cosmic dust cloud. Let's consider for a moment the mass of humanoids who populate the face of the Earth. They suffer the indescribable, victims of their own errors. Without the ego there would not be those errors nor would they suffer the consequences of them.

Tarot and Kabalah, 1978

07

All that is needed in order to have the right to true happiness is, above all, not to have the ego. Certainly when the psychic elements do not exist within us, the inhuman elements which make us so horrible and wicked, there is no karma to pay, and the result is happiness.

Tarot and Kabalah, 1978

III Others cannot cause us pain

He brings the teaching into daily life. The thief, the insult, the envied friend, the jealous heart: each time the pain is supplied by an "I" within, of attachment, self-love, envy or jealousy. Where that "I" is gone, there is no one left to be hurt.

Why do human beings suffer? Because they allow the thought and the feeling to intervene in the various circumstances of life: if they insult us, we immediately react by insulting; if they hurt our self– love, we suffer, and we even get angry.

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

Master: And at every instant. There are many people surrounding us and supplying us with sufferings, I would say, but who supplies us the sufferings? Is it those people or what? The reality is that sufferings are supplied to us by the "I's" that one carries within. The causes of pain are not outside one, but within one; that is the reality. [...]

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

07

What is it that we are looking for in the long run with all this? To change, but to change completely, because as we are, the only thing we do is, unquestionably, suffer, we make life bitter. Anyone can make us suffer; it is enough that they touch a fiber of the heart and we are already suffering. If we are told a harsh word, we suffer; if they give us some pats on the shoulder and tell us some sweet words, we are happy; that is how weak we are. We do not have power over our psychological processes, anyone can manipulate our psyche.

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

07

Now, in practice, we have been able to see clearly that really others are not the ones who cause us the pains, the sufferings. We cause the sufferings ourselves. For example, let us suppose that a thief steals the wallet from one of you, he "lifts" it. Then you say: "Man, I just got robbed, I lost my money!" Then comes the anguish: "I've got no money!", the terrible suffering: "I've got no money! And now, what do I do?"

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

07

Within our mind, such altered representation becomes a true demon that hinders the work on oneself. Because of all this and many other things, you will see that of the cleaning of the temple of the mind is quite difficult, but not impossible. We need to have a clear mind, a clean temple, without any dirt, without any abominations in the mind. But we have to know how to comply, we need to know how to live. In practical life, unfortunately, people do not know

how to live; everyone blames their sufferings, their bitterness, on others, and the only one who is truly to blame is ourselves.

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

07

Let us see the case where someone steals a sum of money from us. Suppose one of you has saved, for example, fifty thousand pesos in a piece of furniture, in any box of your house, and a relative of yours steals the fifty thousand pesos. Clearly you would suffer horribly, right? Fifty thousand pesos, and losing them like that, from one moment to the next, would cause you a lot of pain, you would cry, you would go to the police, you would file a lawsuit, even if it was a family member. Maybe you would not do so because he was a relative, but you would indeed carry the suffering within. But why do you suffer so much for fifty thousand pesos? "Ah, the thing is that it costs me great difficulty to earn them!" That is why you suffer. If you did not have the "I" of attachment to things and money, you would lose those fifty thousand pesos and you would be laughing, you would not suffer.

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

07

Suppose an insulter insults us, hurts our self-love. We suffer horribly and we answer the insult with an insult, but if there is no one to get hurt inside here, who would answer?

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

The causes of pain are not outside one, but within one; that is the reality.

The Fifth Gospel

Let us suppose that the insult had words that were going to hurt our self-love, but if the "I" of self-love does not exist, who would suffer? Suppose the words were meant to slander us, to say that we are thieves. Let us suppose that we, in reality and in truth, are not thieves in the first place, and secondly, well, we do not have the "I" that loves itself so much, that of self-love. Who would suffer?

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

07

Many times, someone suffers because he sees a friend who has a nice house and a beautiful wife and he is penniless. That is called envy, right? But if he does not have the "I" of envy, why would he suffer? On the contrary, he would be happy to see his friend doing well.

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

07

So, others cannot cause us pain, the pain is caused by ourselves. That is the harsh reality of the facts. By disintegrating the Ego, the pain ends. The root of pain is in the Ego, and when the Ego ends, only the beauty of the Being remains in us; that beauty is transformed into what is called “love” and “happiness”.

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

07

To say that this path is very beautiful and everything, but what do we do with the worries? What do we do with the suffering that others cause us? It is impossible to have a still and silent mind when we live in a world full of problems and difficulties. It is absurd, because by disintegrating the inhuman aggregates that we carry inside, the problems and difficulties will end.

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

07

An envious woman, have you seen her? How much she cries! She sees another woman passing by, down the street, shining in a nice dress, with a pearl necklace, some delightful rings; she looks at her from toe to head and from head to toe; sees herself in a humble dress and says: “So much work and, yet, see what kind of clothes I wear, I do not know why I am so miserable, poor me! Woe, woe, woe!” The poor one suffers, torturing herself in life; nobody is provoking it to her, it is she who torments herself.

The Fifth Gospel · Analysis of the Human Psyche · *Public Lecture – 1977*

07

But one would not proceed to make a resolution of that kind if one had not ended with the “I” of jealousy. Meanwhile, as long as one has not put an end to the “I” of jealousy, one has to suffer terribly.

The Fifth Gospel · Analysis of the Human Psyche · *Public Lecture – 1977*

07

A PRACTICE

Happiness is not achieved by running away from the "Myself", from the "Self"; instead it would be interesting to confront oneself boldly, to observe the "I", to study it in order to discover the causes of suffering. When we discover the real cause of so much misery and bitterness, then obviously, we can do something about it...

The Great Rebellion, 1975

16 passages · 5 practices

IV The painful mechanism of the mind

Pleasure and pain are the two poles of one mechanism, and that mechanism is the mind. Insults reach only the mind, and the Intimate suffers only when he identifies with it. He asks us to stand in the centre and look on both poles with indifference.

All the problems which we, the human beings have to resolve, all the sufferings from our life, all our desires and passions, all our bitterness, reside within the mind.

Occult Medicine and Practical Magic, 1978

No insults, no bitterness can ever reach our Intimate, because all bitterness, all insults only reach until the Mental body. Therefore, it is only the mind which reacts towards the exterior world with tempests of pain and bitterness.

Occult Medicine and Practical Magic, 1978

07

The Intimate cannot suffer. The Intimate suffers only when he identifies himself with his mind, when he still has not learned how to control his mind by means of his willpower.

Occult Medicine and Practical Magic, 1978

07

Intellectual dualism such as pleasure and pain, praise and slander, triumph and defeat, wealth and misery constitute the painful mechanism of the mind.

Runic Magic, 1969

07

Happiness and sadness, pleasure and pain, good and evil, victory and defeat, constitute the battle of the opposites on which the 'I' is founded.

Dissolving the I, 1964

07

7. The incessant reactions of the mind deliver pleasure and pain to us.

Igneous Rose, 1954

07

Identification is an obstacle to comprehension, identification makes the "I's" fortify themselves. When one identifies with something, naturally, it can cause one pleasure or pain. But if one does not identify with anything, then one goes beyond pleasure and pain. Any other question? Who has something to say?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

The Master commands and the mind does not obey him; it wants to solve everything on its own and act as it likes best, without at all taking the orders of the Internal Master into

consideration. As a consequence of this, pain and bitterness, appear which are the result of erred action and useless efforts.

Zodiacal Course, 1951

But if one does not identify with anything, then one goes beyond pleasure and pain.

The Fifth Gospel

Everything has two sides, and one, located in the center, reconciles the opposites. One no longer fears economic failure, one is no longer capable of blowing up his brains because one has lost his fortune from one day to the next –like many of the gamblers at the Casino of Monte Carlo have done: they lose their fortune and commit suicide–; one will no longer suffer due to the betrayals of his friends, one becomes invulnerable to pleasure or pain.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

A PRACTICE

When one is presented with a problem in life: one should not try to solve it, it is better to dissolve it. In fact, a problem is a mental form with two poles: positive and negative. This form floats in the mind with its battle of polar antithesis and it is obvious that it will create worries and sufferings within us.

The Fifth Gospel · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

A PRACTICE

I have placed myself exactly in the center of the magic circle to see everything that is passing in the circle, every circumstance, every person, every incident, every event with its two sides, positive and negative. If one places oneself in the center and sees everything around him passing without taking sides with the positive part or the negative part of each thing, he spares himself many disappointments, many sufferings.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

A PRACTICE

9. It is necessary to control these reactions of the understanding in order to pass beyond pleasure and pain.

Igneous Rose, 1954

07

A PRACTICE

We should learn how to look at the alternatives of pleasure and pain, of profit and loss, with indifference.

Zodiacal Course, 1951

07

> *"Kill sensation, teach the Sutta Nipata; equally see pleasure and pain, profit and loss, victory and defeat' The natives of Libra are very skillful in everything, but suffer much in love, since their love affairs and life are as unstable as the scale.*

Zodiacal Course, 1951

07

It can come to pass that we are incorrectly related with ourselves. Accordingly, we suffer deeply due to the lack of inner enlightenment.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

Therefore, those who suffer from a lack of inner illumination must connect their mind with the superior centers of their Being.

Treatise of Revolutionary Psychology, 1975

Part Two – Pain cannot make anyone perfect

14 PASSAGES

1 Pain cannot make anyone perfect

Suffering by itself liberates no one. If pain made us perfect, all humanity would already be perfect. Pain is the fruit of the ego's errors, and to make something mystic of it is to worship the ego. So people suffer mechanically, repeat the same sorrows, and learn nothing.

Pain cannot make anyone perfect. If pain made anyone perfect, then all humanity would already be perfect. Pain is the result of our own errors. Satan commits many errors. Satan reaps the fruit of his errors. This fruit is pain. Pain is Satanic. Satan cannot perfect himself, nor can he make anyone perfect. Pain cannot make anything perfect because pain is of Satan. The Great Divine Reality is happiness, peace, abundance and perfection. The Great Reality cannot create pain. What is perfect cannot create pain. What is perfect can only engender happiness. Pain was created by the "I" (Satan).

THE PERFECT MATRIMONY, 1966

If what is divine did not create pain, if Satan created pain, then pain is useless, absurd, and stupid. Those who affirm that through pain we reach perfection are deifying Satan (the "I").

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

Whosoever loves pain is masochistic and satanic.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

The law of retaliation does not reform anybody. Pain is useless.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

The human being is corrupted because of pain, for pain is satanic. So, no one can be liberated with pain.

THE AQUARIAN MESSAGE, 1960

07

Experiences and pain complicate the "I"; evolution is a process of complication of energy. The "I" is strengthened and complicated with expe rience. It is now already very late. Millions of people have become monstrous demons. Only a tremendous revolution can save us from the abyss. When man dissolves the "I", then there is total revolution. Man can cease to suffer when he is capable of dissolving the "I". Pain is the result of our bad actions.

TAROT AND KABALAH, 1978

07

Pain is of Satan (the psychological "I"), because it is he who is responsible for the bad actions. Absolute Abstract Space, the Universal Spirit of Life, is absolute happiness, supreme peace and abundance.

Tarot and Kabalah, 1978

Those who affirm that through pain
we reach perfection are deifying
Satan (the "I").

Endocrinology & Criminology, 1957

They who make something mystic of pain are masochists. Satan was, and is, the creator of pain. Pain is satanic. No-one can be liberated with pain. We need to be Alchemists. With Alchemy the "I" is dissolved. The root of the "I" is desire; desire is transmuted with the Alchemy.
Tarot and Kabalah, 1978

07

It is painful to see how people are born, grow, reproduce like animals, suffer indescribably and die not knowing why.
The Great Rebellion, 1975

07

Wretched people, they usually become the victims. When flattered, they smile, when humiliated, they suffer. They insult if insulted, they hurt if they are hurt; they are never free; their fellowmen have the power to drive them from happiness to sadness, from hope to despair.
Treatise of Revolutionary Psychology, 1975

07

Change is necessary but people do not know how to change. They suffer greatly, however, they do not even know why they suffer.
Treatise of Revolutionary Psychology, 1975

07

In each level of the Being exist specific bitterness, specific sufferings, that is obvious. Everyone complains that he suffers, that he has problems, of the state he is in and of his struggles. Therefore, I ask one thing, does the intellectual animal concern himself with moving on to a superior level of the Being?
The Revolution of the Dialectic

07

Obviously, as long as we are at the level of the Being at which we are, all the adverse circumstances that we already know, all the sorrows that we are in, will have to repeat; the same problems will have to arise time and again.
The Fifth Gospel · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

07

So if we do not know our psychological characteristic trait, we are doing badly. We need to know it, if we want to move to a superior level of the Being and eliminate from us the

undesirable elements that constitute that particular psychological characteristic trait. Otherwise, how could we move to a superior level of the Being? You want to stop suffering, but you do not try to change, you do not fight to move to a superior level of the Being. So, how could you change?

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

11 People adore their own pains

A hard mirror. People would give up drink, parties and even their vices, but never their sufferings. We enjoy telling of our painful times, build our pride on them and sing the same grievance over and over. He calls these sufferings the narcotic everyone likes.

All of us, in the depths of our hearts, always have a feeling of ourselves, but it is important to know if this feeling is correct or mistaken. It is necessary to understand what this feeling of the "I" is. First of all, it is urgent to understand that people would be willing to abandon alcohol, movies, smoking, parties, etc., except their own sufferings. People adore their own pains, their sufferings; they would more easily detach from a moment of joy than from their own sufferings.

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

Nevertheless, it seems paradoxical that all declare themselves against the very same sufferings, that they complain about their pains; but when they truly have to abandon them, they are not at all ready for such a renunciation.

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

07

To each one of these psychological photographs corresponds a whole series of sufferings, that is obvious; and we enjoy examining these photographs, and we take pleasure in narrating to others the sufferings of each age, the painful times that we went through, etc.

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

07

There is quite an exotic taste, –bohemian, we would say– when we narrate to others our pains; when we tell them that we are people with experience, when we tell them the adventures of our youth; the way we had to work to earn our daily bread; the most painful time of existence when we were going about looking for a few dollars to subsist. How much pain, what torments! We enjoy all this.

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

> *In no way do we seem to be willing to abandon our own sufferings; these are the narcotics that everyone likes, the delight that pleases all.*
>
> The Fifth Gospel

It is a kind of quite exotic bohemia that we like. In no way do we seem to be willing to abandon our own sufferings; these are the narcotics that everyone likes, the delight that pleases

all. And the more eventful a life [is], we seem to feel more exotic, more bohemian with our pains; an absurd thing, indeed.

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

07

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

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

07

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

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

07

If someone lives from instant to instant, from moment to moment, suffering because he feels that others owe him something, because others have mistreated him, because others have caused him bitterness, then nothing will be able to grow in his interior, because he will always sing the same song.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

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

† Part Three – There exist voluntary and involuntary sufferings

21 PASSAGES · 3 PRACTICES

1 There exist voluntary and involuntary sufferings

Against useless suffering he sets conscious works and voluntary sufferings. This suffering is intentional, chosen and directed, and only on it does the Essence grow, do the aggregates disintegrate and is the Great Work done. Without strong emotional crises, he says, the water never boils.

Answer: Friends, there exist voluntary and involuntary sufferings. The first are processed in those who follow the direct path, the solar path; the second is the result of our own karma. It is obvious that when the son is doing badly, the Father is absent and the consequence is pain.

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

It is obvious that the intimate Self-realization of the Being cannot be reached except on the basis of conscious work and voluntary sufferings. I am talking about intentional, directed things. But you have confused this thing that is intentional and directed with that other one of past sufferings, those suffered throughout time.

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

07

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

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

07

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

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

07

The Inner Self-Realization of man can never be the product of any mechanical law, but rather the result of a conscious work carried out upon and within oneself, on the basis of tremendous super-efforts, in-depth comprehension and intentional voluntary sufferings. Everything returns to the point of departure and the Lunar Ego returns after death to a new womb.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

07

The thing that makes all children beautiful and adorable is their Essence. This constitutes, in itself, their true reality. The normal growth of the Essence takes place during the first five years. In order to keep growing, something very special must happen: this is the work on oneself. The development of the Essence is only possible based on conscious works and voluntary sufferings.

The Fifth Gospel · The Balance of the Energetic Centers · *Conference given to Gnostic students*

07

The "Great Work" is, first of all, the creation of the true human being by dint of our will, based on conscious labors and voluntary sufferings.

Treatise of Revolutionary Psychology, 1975

07

Passionately, we state that only the Divine Breath can revert us to Truth. This, however, is possible only by means of conscious works and voluntary sufferings.

The Secret Doctrine of Anahuac, 1974

07

Undoubtedly, the consciousness can only awake through conscious work and voluntary suffering.

The Great Rebellion, 1975

07

A PRACTICE

However, the step from the mechanical center of gravity to the conscious center of gravity implies intentional works and voluntary sufferings upon ourselves, here and now. I am giving you the key for you to stop being machines, because at present you can be absolutely sure that you are machines.

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

Undoubtedly, the consciousness can only awake through conscious work and voluntary suffering.

The Great Rebellion, 1975

It is interesting to know that the serpent always destroys the ego, whether it be through the luminous way, with conscious work and voluntary sufferings or through the tenebrous way, in the eighth circle of the fatalities.

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

07

When the ego is disintegrated in the infernal worlds we become elementals of nature However, when the ego disintegrates here and now, through conscious work and voluntary sufferings, instead of becoming elementals we become Masters, that is what is important.

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

07

We cannot deny that the highest levels of the Being, which are the sixth and seventh levels, are very difficult. However, based on conscious works and voluntary sufferings, it is possible to disintegrate the psychic aggregates that we have in the sixth and seventh levels. Whoever achieves it will, in fact, achieve absolute, total Enlightenment, the most complete awakening of Consciousness.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

When Francis of Assisi and Anthony of Padua, distinguished christified masters, discovered within themselves the "I"s of perdition, they suffered indescribably and there is no doubt that, by means of conscious work and voluntary suffering, they achieved to reduce to cosmic dust the whole of the inhuman elements which were living within the m. Unquestionably, those Saints Christified themselves and returned to the original starting point after having suffered a lot.

The Great Rebellion, 1975

07

But I have to tell you that not everything, as is believed, is mere intellectualization. I do not mean that enlightened intellection is not useful. What I want is to clarify that if the water does not boil at one hundred degrees, what must be dissolved does not dissolve, and what has to be cooked is not cooked. Likewise, similarly, I affirm in an emphatic way that if we do not go through strong emotional, intentional and conscious crises, we do not eliminate what we need to eliminate and we do not crystallize in us what we need to crystallize. Thus, not everything is mere intellect. In this work, it is possible to advance only on the basis of conscious works and voluntary sufferings.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

When I discovered, precisely, the “I” of self-love, which was very well hidden among the deepest folds of my psyche, I felt great pain, I had to go through a great emotional crisis, I suffered a lot, and I truly repented. So I got Devi Kundalini-Shakti to pulverize that undesirable element.

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

07

The sufferings of the Initiate, crucified on the Cross of Andrew, are inexpressible. It is not possible to purify and perfect the Mercurial Bodies, if we renounce the disintegration of the Dry Mercury.

Pistis Sophia Unveiled, 1983

07

The disintegration of the psychic aggregates is possible only through conscious works and voluntary sufferings.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

There is the need to pass through great emotional crises and intentional sufferings if, truly, we want to atomically disintegrate our psychological defects.

Pistis Sophia Unveiled, 1983

07

> *Now, we can better comprehend the inexpressible suffering of our Interior Andrew. "Blessed are they that mourn, for they shall be comforted."*

Pistis Sophia Unveiled, 1983

07

A PRACTICE

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

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

15 PASSAGES · 10 PRACTICES

11 Learn to sacrifice pain

The rarest sacrifice is to give up one's own pain. He shows how: dissect the pain in meditation, find the "I" that produces it, take the lesson out of it and let it go. Every suffering sacrificed this way makes the consciousness grow.

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

The Secret Doctrine of Anahuac, 1974

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

Esoteric Treatise of Hermetic Astrology, 1967

07

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

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

07

A PRACTICE

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

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

07

A PRACTICE

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

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

07

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

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

07

A PRACTICE

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

Esoteric Treatise of Hermetic Astrology, 1967

Because, in reality and in truth, every time one sacrifices a suffering, one's Consciousness grows and one acquires more psychological strength.

The Fifth Gospel

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

The Fifth Gospel ·The Word and the Sacerdotal Magisterium

07

Then, who is the one that is causing us the suffering, the supreme pain? Is it not perhaps the demon of jealousy? Obviously! Which other demon? The "I" of self-love, which has been mortally wounded. The "I" of self-love is one hundred percent selfish. And what other one? The "I" of self-importance; it feels very important and will say: "I, who am Mr. so-and-so! And this woman comes here with that kind of behavior?" See what terrible pride of Mister self-importance! Or that other one of intolerance, which says: "Out, adulteress; I condemn you, evil one; I am virtuous, untouchable!" Therein lies the crime within one, and this type of "I's" are the ones which cause pain.

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

07

A PRACTICE

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

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

07

A PRACTICE

Master: Well man, first to take out from the pain what is best, to learn to extract from the suffering what is most useful; to take advantage of the adversities, because the worst adversities always offer us the best opportunities for self-realization. This is how I understand this.

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

07

A PRACTICE

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

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

07

A PRACTICE

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

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

If a loved one dies, do not grieve; transmute those energies of pain into waves of peace, happiness and joy; transmute mourning into the power to become invisible at will each time that you wish. "Change nature and you will find what you seek." All powers are obtained with the science of transmutations; Jesus had that power. "Death is everyone's crown." We should not grieve for the souls who disembody, with mourning and crying; let us pray for the dead, granting them happiness and peace.

The Greater Mysteries, 1956

17 PASSAGES · 3 PRACTICES

III The path of Initiation is a way of tears and affliction

Whoever enters the path of Initiation enters the way of the most terrible pain. He speaks of his own ordeals, of the Initiate who falls, weeps and rises again, and of the Direct Path, whose sufferings are as great as its triumphs.

The whole of the path of Initiation is one of horrible tribulations; the one who follows the path of "Initiation" enters the way of the most terrible pain. The basis of Initiation is chastity, but inside every ordinary human being there is always "satan", the beast of fornication, that develops in us the intellect, and creates the false intellectual science of which the men of the 20th Century are so proud.

SECRET NOTES OF A GURU, 1952

The Kundalini rises on the basis of chastity, holiness, and intense pain. The path of Initiation is a way of tears and affliction. One must climb the seven ladders of fire on the basis of pain and affliction.

SECRET NOTES OF A GURU, 1952

07

47. Our disciples are tempted and have to suffer tribulation forty days. One has to suffer to realize the Ten Sephiroth In oneself.

THE MYSTERIES OF FIRE, 1955

07

The work of eliminating these entities that constitute the pluralized "I" is bitterer than gall, and the initiate suffers unspeakably in these tests because in the sub-conscious, unconscious, and infraconscious regions, he commits fornication, adultery, and other faults, which he would never commit, for any amount of gold, in the physical world. Only his Mother Kundalini, only his Divine Mother, can help the initiate in this work of rejecting submerged entities in the infernal worlds.

THE BUDDHA'S NECKLACE, 1967

07

The esoteric ordeals in each and every one of the forty nine subconscious regions are incessantly repeated and the Twice Born intimately suffers within the frightful moral torments of the Purgatorial State.

THE SOLAR BODIES, 1968

07

It is said that Peter denied the Christ three times and it is good to know its meaning; obviously this is completely symbolic. With this I would like you to understand that the Initiate falls into temptation again and again, whether it be in the physical world or in the internal worlds, he cries and suffers the unspeakable; however, if he perseveres, if he is firm, if at the end he

eliminates the ego and reduces it to cosmic dust, then he becomes a Master and arrives at inner self-realization.

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

07

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

07

The poles of the Earth are now the scenarios of a powerful alchemical "transmutation". Air, water, earth and ice are at this moment transmuting into etheric material substances; something let us say, physico-etheric, or etheric-physical. Thus, the future Jerusalem will be the etheric Earth of tomorrow. The whole of the day 17 has been for me the hope of my freedom, and I see inmates that go free, and I continue patiently waiting for my ticket to freedom. The lawyer is defending me of the crime of healing the sick, because I am accused of that crime… I have my hopes resting on the lawyer, and patiently wait for my freedom. How hard is the path of Initiation! How terrible! But all this pain is worth it, because the harder the punishments, the bigger the celebrations at the Temples, and the " feasts of the Gods." The pain of the "just" also has a "limit", and the limit of this "pain" are the great celebrations of the soul. Here in this jail in between the walls and these gratings, I, Samael Aun Weor, feel triumphant and victorious, nothing frightens me, I am powerful!

Secret Notes of a Guru, 1952

The Direct Path is the most magnificent. However, the sufferings are great, therefore the triumphs are also great.

Pistis Sophia Unveiled, 1983

> *"Fear not of those things which thou shalt suffer: behold the devil shall cast some of you into prison (of pain), that ye may be tried, and ye shall have tribulation ten days: (meaning, you shall have tribulation as long as you are submitted to the wheel of reincarnation and karma) be thou faithful unto death, and I will give thee a crown of life." Whosoever receives the crown of life is free of the wheel of reincarnation and karma. The crown of life is threefold. It has three aspects: The Elder of Days; the Adorable Son; and thirdly, the very wise Holy Spirit.*

The Aquarian Message, 1960

07

> *The prison is the prison of suffering and the ten days are the tribulations whilst you are submitted to the Wheel of Returns and karma.*

Tarot and Kabalah, 1978

07

> *"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

07

The Direct Path is the most magnificent. However, the sufferings are great, therefore the triumphs are also great.

Pistis Sophia Unveiled, 1983

07

There are two paths in this sense and one has to understand it. One cannot expect, in any way, those who take the Spiral Path to have the same results as those who take the Direct one, no. That is why those who take the Spiral Path, since their triumphs are lesser, their sufferings are lesser too. Those who take the Direct Path, since their triumphs are greater, their sufferings are also immensely greater.

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

07

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

07

a practice

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

07

A PRACTICE

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*

07

A PRACTICE

The path of High Initiation is the path of Golgotha. It is a path of tears and anguish. Light your candles in the silence of the night, and in that profound silence where you keep vigil, remember your Internal God and enter into His cavern. He awaits for you inside, deep inside of yourself, awaiting for the hour of His Self-realization.

The Revolution of Beelzebub, 1950

12 passages · 8 practices

IV Each one of you must carry his cross

Each disciple carries his own cross, and its weight is his karma. The Son of Man must suffer many things. So the Initiate learns how to suffer, with supreme patience in every ordeal, standing firm and giving himself to his Divine Mother.

A PRACTICE

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

Christmas Messages, 1952-66

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

The Three Mountains, 1972

07

Jesus the Great Kabir magisterially synthesized the Doctrine of the Revolution of the Consciousness when saying: The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. Luke: 9: 22 But, he also added: Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. Matthew: 16: 28 Chapter 17 The Moon It is absolutely false to state that the

Moon is the offspring of the Earth. The Greek legend of SELENE (the Moon) is very suggestive and goes beyond purely geological explanations.

The Solar Bodies, 1968

07

The son of Man (whether he is named Jesus, Buddha, Krishna or any other name) must suffer many things, and be rejected of the elders (those who are passing in this world as being prudent, judicious and discreet) and chief priests (constituted by men with mundane authority) and scribes (those who pass as being wise in this world), and be slain, and be raised the third day... But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God If any man will come after me, let him deny himself (let him dissolve the 'I'), and take up his cross daily, and follow me... For whosoever will save his soul (the egocentric person) shall lose it; but whosoever will lose his soul for my sake (the one who wants to die within himself), the same shall save it.

Runic Magic, 1969

07

A PRACTICE

"Thus, having again reached the bottom of the temple, I am lead towards the center of the temple. Then, an official places a great cross over my head while I kneel, and three bellstrokes resound in some other part of the temple. From the east of the temple, a master with a purple tunic who carries a great Egyptian cross approaches me. He holds this cross over my head instead of the other cross, while other officials who are standing next to me say: Under the cross of immortality and eternal life, you are blessed." Within the halls of the authentic white Gnostic Initiation, a master never wears a purple or red tunic, since these colors are only used by the hierarchies of the black lodge. In the white Initiation the disciple throws upon his shoulders an enormous and heavy cross of wood. This signifies that the disciple has already started his own Via Crucis through the nine Arcades. The weight of the cross differs very much, as this weight depends upon the karma of each person. Sometimes the disciple cannot bear the weight of his cross, then the Cyrenean has to help him. The vowels E. U. grants the disciple the power of bearing his cross when it is very heavy. Thus, the cross over the shoulders is white magic. Yet, the cross over the head is black magic.

The Revolution of Beelzebub, 1950

07

A PRACTICE

You must know how to understand, you must know to learn how to suffer, to be resigned; those who do no t, fail. It is a kind of insolence, a paradox, to want to find happiness in the Ninth Sphere. It would be absurd, because the fact is that Intimate Self-Realisation costs, has a price, perhaps life itself.

Tarot and Kabalah, 1978

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

Pistis Sophia Unveiled, 1983

A PRACTICE

12. To know how to suffer, how to be silent, how to abstain and how to die.

Manual of Practical Magic, 1954

07

A PRACTICE

Eighth: Supreme patience in all ordeals and sufferings.

The Aquarian Message, 1960

07

A PRACTICE

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

Pistis Sophia Unveiled, 1983

07

A PRACTICE

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

The Three Mountains, 1972

07

In accordance with the esoteric teachings, the real cause of that desire for conscious life remains forever hidden and its first emanations are the most profound abstractions. Joy of the silence, resonance of the swift murmur, moon of midday, vegetal topaz, sombre jewel, form of that recondite hope, show me the cause, the secret root of existence. When, of disillusions, thy soul shall become an empire, when thy tears shall be exhausted by thy suffering, when merciless unto thee the world shall apply its cautery, thus lashing thee with its pain, then, thou shalt evade the tempting door, the white door, Tule, the hindmost.

My Return to Tibet, 1969

07

A PRACTICE

Let us wait, let us suffer, do not ever hurl against the invisible our refutation as a threat. Sad, wretched creature, thou shalt see, thou shalt see! Thy Mother is approaching… From her blessed lips thou shalt hear the cosmic secret.

My Return to Tibet, 1969

9 PASSAGES · 5 PRACTICES

V The path of long and bitter duty

At the height of the path comes a choice: enter the happiness of Nirvana, or renounce it and remain in this valley of tears for poor suffering humanity. He asks us to love that humanity enough to give it even the last drop of our blood.

In the fifth initiation we must decide which of the two paths we will take; either to remain in Nirvãna enjoying the infinite happiness of boundless sacred space, sharing with the ineffable Gods, or to renounce that immense happiness and remain living in this valley of tears to help poor suffering humanity. This is the path of long and bitter duty. He who for love of humanity renounces Nirvãna, having won and lost Nirvãna for love of humanity, later attains the Venustic initiation.

The Perfect Matrimony, 1966

Listen, oh Angels of Nirvana! Listen, oh planetary gods, happy beings, divine Nirvanis, listen! We say that the Long and Bitter Path of Duty that leads us directly to Nirvana is better than nirvanic bliss. Those of us who follow that path do not want to leave that path. Woe unto those who leave the difficult path; they shall remain caught up within the karma of the worlds. We, the ones who love humanity very much, say, as long as there is a single tear in the human eyes, as long as there is a single suffering heart, we refuse to accept happiness.

The Greater Mysteries, 1956

07

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

Esoteric Course of Kabbalah

07

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

Pistis Sophia Unveiled, 1983

We, the ones who love humanity very much, say, as long as there is a single tear in the human eyes, as long as there is a single suffering heart, we refuse to accept happiness.

The Greater Mysteries, 1956

A PRACTICE

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

The Perfect Matrimony, 1966

07

A PRACTICE

Nevertheless, truly I tell you beloved Gnostics that first you must achieve the Second Birth. You must die in yourselves and give even the last drop of blood for this suffering humanity.

Runic Magic, 1969

07

A PRACTICE

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

The Aquarian Message, 1960

07

A PRACTICE

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

The Aquarian Message, 1960

07

A PRACTICE

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

Logos, Mantram, Theurgy, *1959*

Part Four – Consciousness does not awaken but through pain and bitterness

11 passages · 4 practices

1 Consciousness does not awaken but through pain and bitterness

Pain is not wasted when it is met rightly. Consciousness awakens through pain and bitterness, and every painful experience is didactic material for self-discovery. He asks us to take each one with joy, neither identifying with it nor running away from it.

32. The sun becomes dark like black cloth and the moon becomes as blood when the Lamb opens the sixth Seal. Then we are stricken with great pain, because the Consciousness does not awaken but through pain and bitterness.

The Mysteries of Fire, *1955*

In order to be an initiate one needs great equilibrium of consciousness. One needs to cultivate powers but not covet them; aspire to initiation but not covet it; know how to find virtues in the heart of the wicked; know how to find the evil in the heart of the virtuous. People begin to practice sexual magic and then become tired; they fail due to the lack of tenacity and perseverance. One cannot have tenacity without having conscious awareness of what one is doing. One cannot have conscious awareness without first having suffered. This humanity still needs much pain. People want to obtain everything in a single day; rare is the one who perseveres during one's entire life. People do not yet have moral responsibility.

The Greater Mysteries, *1956*

07

Listen dear reader, each time that you wear a new suit of flesh, you are a little less of a villain, a little less of an assassin, a little less envious. This is because one truly learns from life's club blows, and the soul is really perfected through suffering. When the wild colt is tamed with a whip, then the day for the soul to be united with its Intimate arrives, and the soul is converted into an angel.

The Revolution of Beelzebub, *1950*

07

The fire of pain is as the flame of the glass within which the myrrh is consumed. Sometimes it purifies, elevates and embalms, changes the rough aloe that inflames into delicate and heavenly perfume.

My Return to Tibet, *1969*

07

Objective reason bases its functionalism on the data that the Essence provides. It is good to know that in the Essence are the particles of pain of our Father who is in secret. If these particles are used wisely, we can awaken the Consciousness through them. In the Essence there is the religion, the wisdom, the Buddha and, in general, all the data that we need to orient ourselves on the path of the Revolution of the Consciousness.

The Fifth Gospel · The Objective Reason of the Solar Man

Thus, let us take every experience,
however painful, with joy; let us
think that it gives us enough didactic
material for self-realization.

The Fifth Gospel

Thus, experiences certainly turn out to be magnificent in every sense. It is not possible to take away didactic material for the development of the Consciousness from any place other than from experiences. That is why, those who repudiate them or those who protest against the painful experiences of life, obviously, deprive themselves of the best, deprive themselves, precisely, of the living source that can lead us to the strengthening of animic life.

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

07

So far, among so many letters, I have not even seen one from someone who is happy with such adverse situations. Everyone protests, and that is what is lamentable. They do not want the psychological gymnasium; they would rather run away from it. And to me, as an instructor, it can give me no less than grief. I say: "Poor people, they do not know how to take advantage of the psychological gymnasium, they want a paradise, they do not want to understand the need for adversities, they do not want to make the most of the worst opportunities; in truth they do not desire self-discovery."

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

07

A PRACTICE

Thus, experiences turn out to be useful to know ourselves. Obviously, the main thing is not to identify with any occurrence, with any event, with any circumstance; we need to learn to see the different events and circumstances without identifying with them; we need to take advantage of every experience, however painful, for self-discovery.

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

07

A PRACTICE

Thus, let us take every experience, however painful, with joy; let us think that it gives us enough didactic material for self-realization. Let us not make the mistake of identifying with any event, but also let us not make the mistake of repudiating any event; every experience of life is useful.

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

07

A PRACTICE

When a human being begins to work on his own self, here and now, today, when he observes his displeasure and pain, he then walks upon the path of success.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

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

10 PASSAGES

11 The essence suffers when it is imprisoned within the ego

Who is it that suffers in us? Not the divine spark, he says, but the Essence, the soul, bottled up inside the ego. Its pains are rewarded with self-consciousness, and once the ego is dissolved the Essence stops suffering.

Question: Master, why does the essence, being good, come to suffer in this world? Answer: My friends, the essence in itself is beyond good and evil; it is absolutely innocent, pure and healthy.

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

The essence suffers when it is imprisoned within the ego, but once this is dissolved, the essence stops suffering.

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

07

Ostensibly, it is not the virginal sparks or divine monads that suffer, but the essence, the emanation of the mentioned sparks, what we have of soul in each of us.

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

07

The pains that every essence passes through, certainly comes to be well rewarded, because in exchange for such sufferings one acquires self consciousness and happiness without limits.

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

07

Question: Master, you explained to us that with each cycle of existences, the elementals in the evolving process are awakening consciousness because they are processing themselves in more elevated octaves. This awakening of consciousness is perhaps the result of the sufferings of involution or is it the result of the ascending process? Answer: Distinguished friend, it is good that you understand that the conscience suffers both in the evolving processes as well as the involutive processes and that therefore on the basis of so many efforts and sacrifices it is progressively awakening.

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

The pains that every essence passes through, certainly comes to be well rewarded, because in exchange for such sufferings one acquires self consciousness and happiness without limits.

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

We must know that we have within ourselves that which is called Ego, "I", etc., and that the Essence is bottled up within it, and this is lamentable. Dissolving the "I" is indispensable. This is the true meaning of the work on oneself, for we can never liberate the Essence without previously disintegrating the psychological "I's". As the psychic aggregates disintegrate, the Essence is emancipated and grows harmoniously. It is unquestionable that when the psychological "I" dies, the Essence shines. It gives us beauty and true happiness and the powers that it possesses.

The Fifth Gospel · The Balance of the Energetic Centers · *Conference given to Gnostic students*

07

Unquestionably, while the consciousness remains bottled in the "MYSELF", in the "SELF", it can in no way know real happiness.

The Great Rebellion, 1975

07

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

07

> *"Nevertheless I have somewhat against thee, because thou hast left thy first love." The first love is the Eternal Beloved One, the Internal God, the Ineffable One. The soul suffers terribly when she abandons the Be loved One.*

The Aquarian Message, 1960

07

Tiphereth is the Husband of the Wife, the Superior Manas of Oriental Theosophy, which is none other than the Human Soul, the Causal. It is that Soul which suffers, and which forms the very human part in us.

Tarot and Kabalah, 1978

14 PASSAGES · 1 PRACTICE

III The Lord of Perfection suffers indescribably

The Christ who is born in us takes charge of our psychological processes and suffers indescribably within them. The Divine Mother works and suffers before she can destroy a single "I", and the Light of Pistis Sophia suffers while the ego holds it.

That Child has to suffer a great deal. He is not born in a grand palace, he is born in a stable; is born extremely weak, very small, amongst the great masses of "I's" who surround the stable.

Tarot and Kabalah, 1978

This is how the Son of Man comes to the world and becomes a man of flesh and bone; becomes a man amongst men and is exposed to the suffering of men, must experience the same tortures as any man. Our psychological process becomes a process which He must order and trans form; our preoccupations are His preoccupations. For just reason He has been called Holy Constancy because He cannot be defeated, and in the end, triumphs. He is then showered with glory, is worthy of all praise, dominion and majesty.

Tarot and Kabalah, 1978

07

As He grows, the suffering for Him becomes greater and greater. He, being so perfect must overcome the powers of darkness in Himself; being so pure, He must overcome the impurity in Himself having passed beyond all possibility of temptation, he must overcome the temptations within Himself.

Tarot and Kabalah, 1978

07

The Intimate Christ appears internally in the work related to the dissolution of the Psychological "I". Obviously, the interior Christ comes only at the height of our intentional efforts and voluntary suffering. The coming of the Christic fire is the most important event in our own life.

The Great Rebellion, 1975

07

Although he is white, each of us seeing him from the outside will see him through the psychological glass through which we are looking; that is why though seeing him, people do not see him. In taking charge of all our psychological processes, the Lord of Perfection suffers indescribably.

The Great Rebellion, 1975

07

All moral codes are unnecessary in the inner path; a beautiful maxim or a nice moral precept can become a very serious obstacle for Intimate Auto-Realization of the Being. Fortunately,

from the very depths of our Being, the Intimate Christ works intensively, suffers, weeps, disintegrates extremely dangerous elements that we carry within. The Christ is born as a child in the heart of man, but as he eliminates the undesirable elements that we carry within, he grows little by little until becoming a complete man.

The Great Rebellion, 1975

07

These three traitors make the adorable Intimate lord suffer secretly without any compassion whatsoever.

The Great Rebellion, 1975

Our Divine Mother must work and even suffer very much before achieving the annihilation of any "I."

Treatise of Revolutionary Psychology, 1975

It is indeed in the sexual or erotic crucible where the prima materia of the Great Work — the Christ — suffers its own passion. It is in the Ninth Sphere crucible where it dies to resurrect, to be purified, spiritualized and afterwards transformed.

The Secret Doctrine of Anahuac, 1974

07

No "I" is instantaneously dissolved. Our Divine Mother must work and even suffer very much before achieving the annihilation of any "I."

Treatise of Revolutionary Psychology, 1975

07

Isis always suffers for Her Child in ourselves, and within our own selves, here and now. Each one of us makes his Divine Mother Kundalini suffer tremendously.

Pistis Sophia Unveiled, 1983

07

When Pistis Sophia ascends to the superior Aeons, the less elevated levels of the Being suffer terribly, These are the nights of the Soul in which the diverse parts of the Being feel the absence of Sophia.

Pistis Sophia Unveiled, 1983

07

The lion-faced or bestial-faced power, and its emanations, makes Pistis Sophia suffer. Self-willed, the ego, steals the Light from Pistis Sophia.

Pistis Sophia Unveiled, 1983

07

The Light of Pistis Sophia, identified with the inhuman elements of matter, suffers immensely.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

In this practice, the mystic in sorrow, feeling sincere emotion, will invoke his Divine Mother Tonantzin (Devi Kundalini).

The Secret Doctrine of Anahuac, 1974

☼ Part Five – True happiness does not exist in this world

9 PASSAGES · 1 PRACTICE

1 True happiness does not exist in this world

People mistake pleasure for happiness, and the extreme of pleasure is pain. As we are, true happiness does not exist for us in this world. The consciousness is shut in the prison of pain, and that prison is the "I" itself.

People do not know what happiness is; they confuse happiness with pleasure and behold, they are different. One can enjoy a few hours of pleasure; someone could enjoy a party and think they are happy, but true happiness does not exist in this world.

The Fifth Gospel · The Problem of Psychological Multiplicity

One does not come to know real happiness until they manage to free the Consciousness. As long as the Consciousness has not become free, it is not happy, and for the Consciousness to become free, it is necessary to destroy the shackles that keep it imprisoned within the prison of pain. The prison is the Myself, "I Myself", my person, my own feelings, my desires, my own tormented mind, my worries, my hatreds, my lust, my selfishness, my envy, my grudges, my resentments, my self, my own feelings, my own projects, my own desires. As long as one does not succeed in destroying that which is "I Myself', my Consciousness will be a prisoner. But the day that that which is I, "I Myself', is destroyed, then the Consciousness will be free, and it will enjoy the authentic happiness that has nothing to do with pleasure, this is the opposite of pleasure.

The Fifth Gospel · The Problem of Psychological Multiplicity

07

A PRACTICE

The pleasures of the world are of no use, since they leave nothing but pain. After the satisfaction of desire, the only thing that remains is disenchantment. The titles, the honors are useless; theories are of no use in the world; different schools, organizations or forms are of no use in the world. The only thing that is useful in life is dying so that the Consciousness emancipates and acquires that which is called happiness. Happiness is inexhaustible; I repeat, it is not of time. There is a need to experience it, yes, but to experience it, it is urgent to die radically here and now.

The Fifth Gospel · The Problem of Psychological Multiplicity

07

Master: Authentic happiness lies in the revalorization of the Being. It is unquestionable that each time the Being goes through an intimate revalorization, he experiences authentic happiness. Unfortunately, we mistake pleasure for happiness and savagely enjoy alcohol, drugs, adultery, games, etc. The extreme of pleasure is pain, and all forms of enjoyment are transformed into pain. Obviously, the elimination of the Ego revalorize the Being, resulting in authentic happiness.

The Fifth Gospel · The Balance of the Energetic Centers · *Conference given to Gnostic students*

The extreme of pleasure is pain, and all forms of enjoyment are transformed into pain.

The Fifth Gospel

The intellectual animal enjoys justifying pleasure. Frederick the Great had no problem with emphatically affirming, "Pleasure is the most real good of this life." The most unbearable pain is that produced by the prolongation of the most intense pleasure.

Fundamental Education, 1970

07

We must be honest. None of us enjoys authentic happiness; none of us can say that we live in peace; none of us can say that we are in an oasis of bliss. We have terrible concerns, disappointments, anxieties, bitterness, we suffer a lot and our heart beats with tremendous intensity. We need to get out of this mud in which we find ourselves. We really need to change radically, and this will only be possible if we resort to the transcendental and transcendent powers of the vertical.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

So, brothers, while we are as we are, it will be impossible for us to enjoy true happiness. But the day that we achieve innocence, the day that we die in ourselves, we can marvelously talk with the innocent creatures of this entire creation and live with them in the paradises, in the various elemental paradises. But with Ego, no! Thus, with Ego, the princes of fire, air, water and earth close the doors on us. We are horrible monsters!

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

07

How foolish are those who do mentalist propaganda, those who promise mental powers, those who teach others how to dominate other persons' minds, etc. The mind has not made anyone happy. True happiness is very much beyond the mind. One cannot come to know happiness until one has become independent of the mind.

The Revolution of the Dialectic

07

We do not deny the fact that each person has a right to the true happiness of the Spirit. Nonetheless, it is also true that such happiness would be more than impossible if we do not work on ourselves.

Treatise of Revolutionary Psychology, 1975

19 PASSAGES · 4 PRACTICES

11 When the "I" dissolves, authentic and legitimate happiness comes to us

This is what is born where suffering was. When the "I" dissolves, authentic happiness comes of itself, from the Being and from God within. He closes with the work that brings it: ending the false personality, calling on the Divine Mother, adoring the Inner Being.

When the "I" dissolves, authentic and legitimate happiness comes to us.
THE PERFECT MATRIMONY, *1966*

It is urgent to know how to live. When the 'I' is dissolved, the Great Reality, true Happiness, That which has no name, comes to us.
THE REVOLUTION OF THE DIALECTIC

07

Only by dissolving the ego can there be true happiness in the home. To the young men and women who want to be happy in marriage we recommend studying in depth our Fundamental Education and dissolving the ego.
FUNDAMENTAL EDUCATION, 1970

07

Whoever has dissolved the Ego, has to dissolve the personality. And when the personality has disintegrated atomically, then the Baptism of Fire comes. Understood? From then onward, profound inner Enlightenment and real authentic happiness reigns in us; the three important parts comes together into one, that are: Sat, the Being; Chit, the awakened, enlightened Consciousness; and Ananda, the supreme happiness. Is the brother going to ask something?
THE FIFTH GOSPEL · THE SEVEN MINDS AND THE SEVEN TRUTHS · *Third Chamber – Mexico City – July 13, 1977*

07

The weeping of the oppressed ones tall upon the powerful ones as a ray of vengeance. The Ego promotes moans and grieving everywhere. The Initiate, very well dead, although with his physical body alive, leaves gleams of light and happiness wherever he passes through.
PARSIFAL UNVEILED, 1970

07

Answer: Distinguished ladies and gentlemen, authentic happiness lies radically in the reevaluation of the Being.
YES, THERE IS A HELL, A DEVIL AND KARMA, 1973

07

It is unquestionable that each time that the Being goes through an intimate reevaluation, it experiments authentic happiness.
YES, THERE IS A HELL, A DEVIL AND KARMA, 1973

07

To create the mental body and dissolve the pluralized "I" is urgent, when one wants the authentic reevaluation of the inner Being. Only in this manner can such sacred reevaluations give us true happiness.

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

07

Answer: I want you gentlemen to know that absolute happiness is only obtained when one has God within; one can live in Nirvana, the world of happiness, but if one does not have God within one is not happy.

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

Only the tranquil heart can give us true and legitimate happiness.

Pistis Sophia Unveiled, 1983

"Even though someone inhabits Nirvana or some other region of infinite happiness, if they have not God within, they will not be happy."

The Mystery of the Golden Blossom, 1971

07

Only the tranquil heart can give us true and legitimate happiness.

Pistis Sophia Unveiled, 1983

07

The false personality, for example, is an obstacle for true happiness. Every human being has a false personality that is made by conceit, by vanity, by pride, by fear, by selfishness, by anger, by self-importance, by self-sentimentalism, etc.

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

07

Certainly, there is a harmful element within us which is an obstacle to the acquisition of true happiness. I want to refer, in an emphatic way, to the false personality. Unquestionably, if it disappeared, only bliss would reign in our hearts.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

Let us think of what the happiness of the Being is and what the false personality is. The Being, in himself, is happy, infinitely happy. When one eliminates the false personality, he remains in the plenitude of the Being; he then enjoys bliss. Unfortunately, very few are those who take an interest in this kind of studies, those who really try to self-explore profoundly.

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

07

A PRACTICE

If one wants to be happy –and we all have the right to happiness–, one has to start by eliminating the false personality. But in order to eliminate the false personality, one has to eliminate the "I's" which characterize it, those which I have enumerated. Once those "I's" are eliminated, then everything changes. A continuous center of gravity is created in our Consciousness, and a state of happiness, of extraordinary happiness comes. But as long as the false personality exists, happiness is not possible. We must consider all this, if we really long to be happy one day.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

A PRACTICE

Kundalini, the Cosmic Mother, symbolized by the Virgin of all ancient religions, will proceed to eliminate the defect from our psyche, destroying the "I" that personifies it, reducing it to ashes, to cosmic dust. When this happens, the percentage of Consciousness that was bottled up and confined, will be liberated, emancipated, and if we continue with that psychological, transcendental, revolutionary procedure, we can truly disintegrate all those multiple persons that we carry within us. When that is accomplished, when the totality of the "I" has been reduced to ashes, turned into cosmic dust, the Essence, the Consciousness will be liberated, and it will be then when we will enjoy true and authentic happiness; it will be then when we will really know freedom; it will be then when we will be truly enlightened; it will be then when we will be able to experience by ourselves and in a direct way that which is the truth.

The Fifth Gospel · The Reality and Fantasy of our Psychology · *Public Lecture – 1976*

07

A PRACTICE

If we want authentic happiness, we must escape from the mechanical Law of Relativity. Take the great leap, I repeat, in order to fall into the arms of the Father.

For the Few, 1980

07

> *Whoever honors those worthy of honor, those who have awakened, or honors their disciples who have overcome the malignant guest (the animal ego) and who have traversed through the floods of suffering; he who honors those worthy of honor, those who have reached liberation and who do not know fear, he has overcome Suffering, he has gained great merit.*

Parsifal Unveiled, 1970

07

A PRACTICE

This mantram should be vocalized with the heart in profound meditation, adoring the "Inner Being", rendering cult to the "Inner Being", because the Inner Being is essentially the soul of our father incarnated in us, our divine individuality in which we need to absorb ourselves to enter that infinite and undescribable happiness of Nirvana, where neither suffering, tears, nor pain exist.

Zodiacal Course, 1951

How this was made. All fifty-two books were extracted, 73,105 paragraphs and 2,157,671 words, and swept for *suffer* in every form, and for the words he uses beside it where they stand with his teaching: *sorrow*, *grief*, *anguish*, *affliction*. Bare *pain* stands in 763 paragraphs, most of them the body's, so it was taken only in the phrases in which he teaches it: pleasure and pain, the painful path, transmuting pain, one's own pain. So were one's own misery, carrying one's cross, and true happiness. Ten paragraphs where someone only suffers from an illness were left out. That returned **1,157 candidate paragraphs in 52 books**. Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 95.9% of the time and on the class 87.8%, and a third reader, who saw neither verdict, settled the 48 they did not. 229 were judged printable and **221 are printed here**; the rest are recorded with the reason each was set aside.

What was set aside. 240 paragraphs where suffering is named in passing; 110 of narrative; 72 that belong to a finished work; 43 of the torments of the abyss, which *The Klipoth* prints; 38 of the body's pain; 32 of the Law of Karma as such; 20 of the Pistis Sophia's own cries standing without his teaching; 15 headings; 14 prophecies of catastrophe; and 232 judged true to the subject but marginal.

Much of it is spoken, not written. 69 of these passages come from the two *Fifth Gospel* volumes, across 26 named lectures and chapters.

Nothing of his is changed, and the repairs are silent. Seven faults of the scan were mended: words the scanner split in two or ran together, a capital in the middle of a word, and a misread letter. One Gospel quotation was held at its closing mark where the next paragraph begins another scene. The record lists each one.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, and a passage that was the second half of the one before it was absorbed into it; 29 ranges run over more than one paragraph. 7 paragraphs were set aside at the last, each saying again, with nothing added, what a passage kept beside it already says.

108 passages also stand in a finished work, and every one is marked where it stands; the most are in *Entropy and Sacrifice*, *The Science of Meditation* and *Whose Veil No Mortal Has Lifted*. He teaches suffering inside nearly every other subject, so this booklet reprints them to let the whole teaching stand in one place.

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 47 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.