

The Being Is the Being

What the Being is and is not, the Being against the "I", his names for the one Being within us, and how the Being is incarnated

443 PASSAGES · 41 BOOKS · 26 PRACTICES · 25 LECTURES · 30 SECTIONS · 4 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

What is in it

A practice, in a frame — something to do

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☆Part One – The Being is the Being

Part One · 12 passages

I The Being is the Being and that is all

He begins with a sentence that refuses to define: the Being is the Being. These passages set out why no concept, opinion or reasoning about the Being is the Being, and why to the reasoning mind He appears as a Non-Being.

The conception we have of the Being is not the Being. Any intellectual concept we have created about the Being is not the Being. Our opinion of the Being is not the Being. The Being is the Being and the Being's raison d'être is the very same Being.

The Secret Doctrine of Anahuac, 1974

The Divine Being, the Monad, the Intimate has nothing to do with any form of ego. The Being is the Being and that is all. The reason of being of the Being is the Being itself.

Fundamental Education, 1970

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The raison d'être of the Being is the very same Being. Only the Being can know himself. The Being, therefore, knows himself in Gnosis.

The Secret Doctrine of Anahuac, 1974

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The Absolute is the Being of all Beings. The Absolute is that which is, has always been, and always will be. It expresses as abstract absolute movement and repose. It is the cause of Spirit and of matter, but is neither one nor the other. The Absolute is beyond the mind; and the mind cannot understand it because what we must do is intuit its nature.

Tarot and Kabalah, 1978

❧

The Absolute is beyond conditioned life. Beyond that which is relative is the Real Being, (He). He is Non-Being because He does not retain any relationship whatsoever with our concepts, but is however, "The Real Being". Because we do not understand this intellectually, for us all of this is as Non-Being, although it is the Real Being of Being. To be is better than to exist, and the reason for Being of the Being is the Being itself. Our legitimate existence is in the Absolute, which is a Non-Being; to the human reason a non-existence.

Tarot and Kabalah, 1978

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The Uncreated Light, the 'Non-Being' which is the 'Real Being' subjectively shines within the darkness of the Absolute.

Treatise of Sexual Alchemy, 1954

Any intellectual concept we have created about the Being is not the Being.

The Secret Doctrine of Anahuac, 1974

5. In the Ocean of the Uncreated Light, the Non-being is the Real Being.

The Science of Meditation

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Afterwards, the worlds are dissolved. The night of the Great Pralaya arrives. The soul is thrilled with joy. It is the spark that returns into the flame of the Being, which indeed is a NON-BEING for our vain reasoning.

My Return to Tibet, 1969

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Therefore, the second type of Enlightenment has nothing to do with the consciousness, it is the Being, and the reason for the Being to be, is to be the same Being.

The Solar Bodies, 1968

❧

27. That which is beyond us, in the interior of the interior, is the Being…

The Science of Meditation

❧

28. Only the Being of the Being can experience the truth directly.

The Science of Meditation

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30. The Being is on the other shore.

The Science of Meditation

11 The Being is something much more profound

Here he takes away what people mistake for the Being: the body, the desires, the mind, the feeling, even the body of the consciousness. A short meditation of negation, "not this, not this", closes the section.

The Being is not the physical body, nor the vital body which serves as a base for the organism's chemistry. It is not the Sidereal body, which is the very root of our own desires, nor is it the mind, a marvelous organism whose physical instrument is the brain. The Being is not the body of the Consciousness, where all volitive, mental or sentimental experiences are based in. The Being is something much more profound. Very rare are the human beings who have comprehended what the Being is.

Occult Medicine and Practical Magic, 1978

6. The Being of the Being is beyond the self, in the Garden of Love, in that which is not of time…

The Science of Meditation

❧

7. The Being of the Being is far beyond the body, the affections, and the mind… 8. We, the Brothers of Service, have suffered very much for the poor humanoids that live in this valley of bitterness. We wish to carry them to the other shore…

The Science of Meditation

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The mind has its center, the intellectual center, but it is not the Being. The center of the mind, the intellective one, is in the brain, that is obvious, but it is not the Being. The feeling, which corresponds to the emotional center or to the emotional brain, is in the region of the [solar] plexus and extends to the sympathetic [nervous] centers and the heart, but it is not the Being. The Being is the Being, and the reason for being of the Being is the Being himself.

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

❧

The feeling is not the Being either. In the past I felt inclined to believe that the feeling, in itself, belonged truly to the Being. Later, after rigorous analyses, I found myself having to rectify such a concept. Obviously, the feeling comes from the astral body in human beings.

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

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The vehicle of the conscious will, that is, the Egoaitoorassnian will of the Being, also has its specific, defined blood, its Hanbledzoïn, and this is something we must understand. This Hanbledzoïn is the sacred "Aiësakhaldan". How is the sacred Aiësakhaldan or Hanbledzoïn of the Being formed? See that I am talking about several Hanbledzoïn. I am talking, first of all, about the Hanbledzoïn which circulates through the veins of the Kesdjan body; I am talking

about the Hanbledzoïn which circulates through the veins of the body of the objective reason, defined by the sacred Antkooano. But now I am talking of a new Hanbledzoïn; this is no longer that of the astral body or that of the mental body; now I am talking about the Hanbledzoïn of the Being, which is different, right? Why? Because the astral is not the Being, the mental is not the Being; the Being is further within.

The Fifth Gospel · Serious Consequences of Human Hypnotism · *Third Chamber – Mexico City – 1973*

What thinks is not the Being, what reasons is not the Being.

The Revolution of the Dialectic

Before all else, we should not become identified with the mind if we truly wish to take the most advantage of the Second Jewel, because if we feel ourselves being the mind, if I say: "I am reasoning! I am thinking!", then I am affirming an absurdity and I am not in agreement with the Doctrine of the Yellow Dragon, because the Being does not need to think, because the Being does not need to reason. The one who reasons is the mind. The Being is the Being and the reason of being of the Being is being itself He is what is, what has always been and what will always be. The Being is the life which throbs in each atom just as it throbs in each Sun. What thinks is not the Being, what reasons is not the Being. We do not have the entire Being incarnated, but we have incarnated a part of the Being which is the Essence or Buddhata, that part of Soul which exists in us, the spiritual, the psychic material. It is necessary for this living Essence to impose itself over the mind. What analyzes in us are the I's, because the I's are but mere forms of the mind, mental forms that we have to disintegrate and reduce to cosmic dust.

The Revolution of the Dialectic

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That which thinks is the mind, not Atman. The human mind in its present state of evolution is the animal which we carry within.

Tarot and Kabalah, 1978

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The Philosopher's Stone Sex is represented by the Philosopher's Stone. The Philosopher's Stone is the Heliogabalus Stone. Without this stone one cannot obtain the Elixir of Long Life. The two columns of the Temple: Jakin and Boaz, are man and woman allied in order to work with the Philosopher's Stone. Whoever finds the Philosopher's Stone is transformed into a god. The Great Tempter The psychological "I" is the Great Tempter. The "I" hates Sexual Magic. The "I" wants the complete gratification of its desire. The "I" is the one that thinks and searches. The Being does not need to consider. The Being does not search. When we are working in the Great Work, the "I", not feeling safe, searches for what is called security. The students of the Path of the Light are always falling into the Abyss of perdition, searching for security. Do not allow yourself to be seduced by the Great Tempter. As long as the mind is searching for

something, as long as the mind searches for security, as long as the mind look for results it is because we are not ready for the Great Work. Satan searches for security, Satan wants results, Satan is forever searching. Do not allow your mind to be poisoned by Satan. Do not idly waste your mental energy.

Esoteric Course of Kabbalah

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When our mind is filled with hatred, then let us command our mind like this: "Mental body, withdraw this hatred from me. I do not allow you to bear hatred, etc., etc." The Being is not the mind, the Being is the Being. He is the Intimate and He can control our mind by means of willpower.

Occult Medicine and Practical Magic, 1978

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Atman without bonds, far from the dense body and in absence of the super sensible vehicles...

The Three Mountains, 1972

❧

a practice

The Inner Master is not the mind. The Inner Master is not emotion; the Inner Master is not the will; the Inner Master is not the conscience nor the intelligence. The Inner Master is the divine witness. The Inner Master is the Being. The Inner Master is the Inner-Self; therefore, while sunk in deep inner meditation, say: "NOT THIS, NOT THIS, NOT THIS. I AM HE, I AM HE, I AM HE".

Zodiacal Course, 1951

III He is what is not temporal

The Being was not born, does not die and does not belong to time; the 'I' had a beginning and will have an end. These passages also show what the Being does at death and at a new birth.

The "I" should totally die in order for the Being to be born. The Being is what is, has been and shall be. The Being is the life that throbs in each atom, the Most High within us. The Being is beyond desire, beyond the mind, beyond the will, beyond consciousness. The Being is beyond intelligence. The reason of being of the Being, is Being itself; the Being is life. I Am the Being.

The Greater Mysteries, *1956*

The Intimate, the Real Being, is not the 'I'. The Intimate transcends any type of 'I'. He is beyond any type of 'I'. The Intimate is the Being. The Being is the reality. He is what is not temporal, He is the Divine.

The Christmas Messages, *1952-66*

❧

The 'I' continues after death. The 'I' returns to this valley of tears in order to repeat events, to satisfy its passions and to pay karma. The Being does not continue, because He did not have a beginning. Only that which belongs to time is what continues, that which had a beginning. The Being does not belong to time.

The Christmas Messages, *1952-66*

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Alas, oh God of mine! The 'I' is time. Yes! Yes! Yes…! However, the Being is non-temporal. He is that which is always new…

My Return to Tibet, *1969*

❧

The Levels of Being are not of time. Since the Being himself is not of time, He has nothing to do with the Horizontal Line. He is found within our own selves, now, on the Vertical.

Treatise of Revolutionary Psychology, *1975*

❧

32. The Being is that which is immortal, that which is always new.

The Science of Meditation

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My friends, everything in this world in which we live is temporary; ideas are temporary, persons pass away, things pass away. The only thing that is stable and permanent is the Being and the reason for being of the Being is being itself. Distinguish then between what is the "I" and what is the Being.

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

The only thing that is stable and permanent is the Being and the reason for being of the Being is being itself.

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

Obviously, we have to distinguish between what is 'to be' and what is 'not to be' of philosophy. Unquestionably, the psychological "I" is not the Being; but people mistake the "I", the Myself with the Being. It is necessary to know that the psychological "I" has a beginning and has an end. Obviously, everything that has a beginning must have an end. So, the "I" is not eternal. We must be interested, first of all, in what is eternal, which is the Being. But we must eliminate that which is not eternal: we must disintegrate the Ego.

The Fifth Gospel ·Methodology for Mental Unification ·*Public Lecture – July 1977*

"The Being is not born, nor does He ever die; He does He reincarnate; He has no origin; He is eternal, immutable, He is before everyone and does not die when the body is killed." (Verse 20, chapter 2, Bhagavad Gita). The Ego is born, the Ego dies. Distinguish between the Ego and the Being. The Ego is not born, neither does it die, nor reincarnate.

Esoteric Treatise of Hermetic Astrology, 1967

Only the Being, Atman, is perfect, but he is not born, neither does he die nor reincarnate; this is how Krishna said it in the Bhagavad Gita.

Esoteric Treatise of Hermetic Astrology, 1967

We have a fraction of the Human Soul incarnated, this is the Essence, or Buddhata. Atman Himself is the ineffable Being, He who is beyond time, beyond eternity without end, He who neither dies nor reincarnates (that which returns is the ego). Atman is absolutely perfect.

Tarot and Kabalah, 1978

Or is that you think that the Being, the Spirit should live perpetually bottled up in the evolving processes of nature and of the cosmos?

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

After receiving the Crown of Life, the "I" metamorphoses into Deity, this dangerous divine I then internally enters the house of the dead, and slowly, it definitely disintegrates. "The house of the dead" is an internal school where the "I" slowly dies. The Guardian of the Threshold is the human "I" which later metamorphoses into a Divine Angelic "I." After death, the Being

abandons the astral and mental bodies following the course of his inner evolution. In this manner, the Being submerges himself within the starry infinite. Unfortunately, the Guardian of the Threshold remains at the threshold of mystery; that is the “I”. When the Being returns to enter a new womb, the “I” then comes to make up our lunar or inferior astral body.

The Greater Mysteries, *1956*

Upon reincarnating, the Being envelopes himself in a new mental body, a new astral body, a new etheric body and a new physical body. These four bodies form a new innocent personality; unfortunately, the “I” slowly takes over this new personality until it totally controls it.

The Greater Mysteries, *1956*

We declare that the Being, the Lord incarnate in some perfect creature, can return, reincarnate... "When the Lord (THE BEING) acquires a body, or leaves it, He associates with the six senses or abandons them and passes like the breeze which carries with it the scent of flowers.

The Mystery of the Golden Blossom, *1971*

IV Happiness is of the Being

The happiness he speaks of is not a pleasure of the senses but the nature of the Being itself. When the ego is dissolved and the Being is revalued, that happiness is what remains.

Concepts that may exist about happiness vary infinitely, just as the concepts about truth vary. But experiencing it is different, and the experience of happiness is not of time; it is beyond the mind, the body and the affections. Happiness is of the Being, and the reason for being of the Being is the Being himself.

The Fifth Gospel · The Problem of Psychological Multiplicity

The Ego has a beginning, the Ego has an end. The important thing for us is not the Ego, the "I", but the Being. The Being is the Being and the reason for being of the Being is the Being himself. Our Being is divine; our Being is God himself; our Being has no beginning nor end. In our Being there is plenitude, there is perfection, there is the feeling of beatitude. Our Being can give us that inexhaustible happiness; our Being can give us that unmistakable bliss that has nothing to do with the vain pleasures of life; our Being can lead us to that source of pure waters of life. Those who drink that water will never be thirsty, and rivers of water will flow out from their insides. That is why Christ said that he is light, that he is life.

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

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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*

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The Innermost Being is happiness and beatitude by His own nature. Unfortunately, the knowledge is covered by past impressions.

My Return to Tibet, *1969*

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Let us distinguish between the Being and the 'I'. The man of today only has the 'I' Man is a being that is not yet attained. It is urgent to attain the Being, it is necessary to know that the Being is limitless happiness.

The Revolution of the Dialectic

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34. The Being is what is simple, happy, and conscious.

The Science of Meditation

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36. The Being is Perfect Fullness.

The Science of Meditation

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Therefore, the immortal spark (Spirit) of every human being is the Being that is one with the Universal Spirit filled with supreme happiness.

Endocrinology and Criminology, 1957

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It is only the impersonal life and the Being that can give us the legitimate happiness of the great life free in its movement.

The Greater Mysteries, 1956

It is urgent to attain the Being, it is necessary to know that the Being is limitless happiness.

The Revolution of the Dialectic

When the Ego is reduced to cosmic dust, then, happiness, joy, the intimate beauty of the Being remains within us. Is there anyone who wants to ask another question?

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

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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*

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As the Mephistopheles we carry within continues to dissolve, the fire of creative intelligence continues to manifest gradually in us, till it blazingly shines. Our true Being is love, and from such love is born the real and genuine intelligence that is timeless.

Fundamental Education, 1970

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Obviously, the elimination of the ego reevaluates the Being, producing happiness as a result. Unfortunately, the consciousness imprisoned within ego does not understand, does not comprehend the need for the inner reevaluation and prefers animal enjoyment because it firmly believes that the latter is happiness.

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

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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

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Unquestionably, the Intimate SelfRealization of the Being is most important. If there is anything that should truly interest us, it is our own Being. Money, social positions, material things are truly vain and fleeting. The harsh reality of the facts is that many times death comes when one does not expect it. What use are the vanities of this world? What use are fleeting things? All that is fatuous and foolish. We must care more about our own Being. The revaluation of Being causes deep joy and, certainly, such re-valuations are fundamental and have transcendental characteristics of eternity.

The Fifth Gospel ·Methodology for Mental Unification ·*Public Lecture – July 1977*

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In the world, people are happy with money, with vanities, but we should not be happy with that. For us, happiness is living the revaluations of the Being. The Being is the Being and the reason of being of the Being is the Being himself.

The Fifth Gospel ·Serious Consequences of Human Hypnotism ·*Third Chamber – Mexico City – 1973*

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26. The true happiness of the Being horrifies the ego.

The Science of Meditation

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29. In the Illuminating Void one feels that which could never be expressed with words. 30. That which one feels in the Being causes the ego pain.

The Science of Meditation

v Atman is one who expresses Himself as many

The Being is one and yet multiple, an army and a college of many parts that must be integrated. It is cosmic and universal, with no kinships, a spark of the one great Spirit of Life.

The Being, in himself, cannot be delineated or drawn, you cannot make a diagram of him: he is like an army of innocent children. This is the Being and you have to know how to understand this.

The Fifth Gospel · The Seven Minds and the Seven Truths · *Third Chamber – Mexico City – July 13, 1977*

The Being is a true army that must be perfected and integrated.

Pistis Sophia Unveiled, 1983

Our Being is a college with forty-nine children.

Pistis Sophia Unveiled, 1983

Moreover, it is necessary to repeat that the Being is multiple during his manifestation. The Intimate Christ perfects the different autonomous and self-conscious parts of our Being, by dissolving the undesirable elements that we carry within our interior. The Being is the Being, and the reason for the Being to be, is to be the Being Himself. We must not confuse the Be ing with the 'I'.

Pistis Sophia Unveiled, 1983

When the reintegration of the Being has been achieved within ourselves, then, the perfect number is completed.

Pistis Sophia Unveiled, 1983

Ah…! If the people would understand what it is to collect and reunite all of the dispersed members, the distinct fractions of our interior Being, which are unfortunately bottled up within too many subconscious elements… Ah…! If those wretched mortals would comprehend the necessity of becoming integral, unitotal, complete… If indeed they would resolve to die from moment to moment… then… indeed! They would radically cease to exist in order to definitively BE.

My Return to Tibet, *1969*

The Being, in himself, cannot be delineated or drawn, you cannot make a diagram of him: he is like an army of innocent children.

The Fifth Gospel

44. Atman is one who expresses Himself as many. The ardent sea of life, free in its movement, has many flames.

Igneous Rose, 1954

29. You can now exclaim: "I am Atman, the Ineffable One." 30. I am what I am. I am the one who has always been, the one who will always be. 31. The entire starry infinite is my body... The entire universe is my personality. This is why I express myself with strength and power, through my Arhats....

Igneous Rose, 1954

36. Atman thunders and flashes in all the infinite spaces and manifests Himself with potency, through his Arhats.

Igneous Rose, 1954

37. Atman, the Ineffable One has no weaknesses. He expresses himself with power and majesty, through his prophets.

Igneous Rose, 1954

That is a grave error because the Being, the Innermost, the Monad, the Jivanatman, the Purusha, or however we want to call it, is a spark of the Great Soul within us, a drop in the ocean, a spark from the great bonfire. The Being transcends the "I" and egoism. The individual spirit does not exist, only the Universal Spirit of Life exists. One has to finish with the individuality because all of us are One. Only the Universal Spirit of Life exists, that great Universal Spirit of life has like the ocean large and small waves; gods and devas, elementals and men. The Innermost of man and beast, god and deva, is nothing but the many modifications of the Universal Spirit of Life.

Mountain of Juratena

The Being does not have kinships. The Being is cosmic.

For the Few, 1980

Part Two – The Being is not the "I"

VI The 'I' is not the Being

He asks for an exact distinction between the 'I' and the Being, because almost everyone confuses them. No superior, divine or subliminal 'I' is the Being; the mind forges such a thing as a counterfeit.

It is urgent to establish a complete balance of the five centers of the machine and this is only possible by dissolving the 'I'. Chapter IX: The 'I' and the Being In the matter of psychology we should make an exact differentiation between the 'I' and the Being. The 'I' is not the Being, and the Being is not the 'I'. Everybody says, my Being, they think about their Being, but they do not know what their Being is and they confuse it with the 'I'.

The Christmas Messages, 1952-66

Focusing directly on this matter, looking at ego as it is in itself and without any types of arbitrary divisions (Superior and Inferior), it is clear that we ms a correct differentiation between what is the "I" and what is the Being.

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

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We make a correct differentiation between what the "I" is and what the Being is. One could argue that such differentiation is no more than another concept expressed by the intellect. We rely on our own direct experiences. We know very well the diverse forms of intellectualization that exist, and that you have your circumventions, the desire to make everything that tastes like Ego stand out. It is clear that the Ego does not want to die and that it wants to continue in some exquisitely subtle way, yes, not in the dense and rough forms. No one likes to see his GNOSTIC SCHEMA OF THE PSYCHOLOGICAL "I"

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

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The soul is not the "I." The soul is the Being. Distinguish between the Being and the "I." The Being is the soul; the "I" is Satan within us.

Introduction to Gnosis

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This question of the dissolution of the ego or self confuses and bothers many pseudo-esotericists. Such people are convinced that the ego is divine; they believe that the ego or 'I' is the Being itself, the Divine Monad, etc.

Fundamental Education, 1970

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The mind, upon having the bad pleasure of creating the superior 'I' as a separate and super divine entity, often falsifies reality mistakenly supposing that said entity is the Being, the Intimate, what is real. The mind arbitrarily wants the superior 'I', which the mind has fabricated, to be the Being, and it foolishly attributes to it things it fabricates, things that have

nothing to do with the Being. These tricks of the mind are similar to counterfeiting money; the mind forges a counterfeit Being, the aforementioned false bill is the superior 'I'.

The Christmas Messages, 1952-66

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The White Magician adores the Internal Christ. The black magician adores Satan. This is the "I", the myself, the reincarnating ego. Really, the "I" is the same Spectre of the Threshold. It will reincarnate incessantly to satisfy desires. The "I" is memory. In the "I" are all the memories of our ancient personalities. In the "I" is Ahriman, Lucifer, Satan. Our Real Being is the Internal Christ. Our Real Being is of a universal nature. Our Real Being is not any kind of superior or inferior "I". Our Real Being is impersonal, universal, and divine. He transcends all concept of "I", myself, ego etc.

The Perfect Matrimony, 1966

The Being transcends the personality, the "I" and individuality.

The Solar Bodies, 1968

Chapter 33 The Second Birth In our former chapter we stated that the Being, the Innermost, the Divine Spirit of each living creature has two Souls: Buddhi and Superior Manas. The Being Himself is Atman, the Ineffable. If we commit the error of giving the Being the qualifications of Superior "I" Alter Ego, Subliminal "I" or Divine Ego, etc., we commit blasphemy, because that which is Divine, the Reality can never fall into the Heresy of Separability.

The Solar Bodies, 1968

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Superior "I" or Inferior "I" are two sections of the same Pluralized Ego (Satan). The Being is the Being and the reason for the Being to be, is to be the same Being. The Being transcends the personality, the "I" and individuality.

The Solar Bodies, 1968

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It is absurd to say that the Being is the "superior I", the "divine I", etc. The Being, being of a universal and cosmic type, cannot have the flavor of ego. Let us not try to make the 'I' divine.

The Revolution of the Dialectic

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Atman, the Being, has nothing to do with any kind of "I." The Being is the Being and is beyond any type of "I." Our Real Being is impersonal, cosmic, ineffable, and supremely divine.

The Buddha's Necklace, 1967

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Let us distinguish between the Being and the “I”. The Being is the Innermost, the Universal Soul within us. The Being transcends the “I” because it is universal. The “I” is the Prince of this World, arrogant and perverse. Many philosophical schools talk against the personality, they defend the dispassionate life, but they commit the error of divinizing the Ego, the error of proclaiming to the four winds the existence of a supposedly “Divine I”, a “ Superior I”, etc.

Mountain of Juratena

The entire Misterium Magnum is found contained in that “Supreme Matter”. The alchemist must extract the potable gold from amongst this Menstruum Universal in order to achieve the linking of the Cross with the Triangle. Before this linkage, we have no real existence. The four bodies of sin (physical, etheric, astral, mental) are controlled by the “I”. The Ego is not the Divine Being of a man. The Ego is really a sum total of continuous or sequential “I”s. John the drunkard, John the Don Juan, John the intellectual, John the religious man, John the businessman, John the young man, John the adult, John the old man, etc., etc., etc., are a succession of “I”, a succession of ghosts condemned to inevitable death. The “I” does not constitute the entire man. John gets in a bar fight, John becomes a religious man, John becomes a robber; this is a dance of “Johns”; which is the real one? As long as we do not escape from the multiplicity of all these false “I”s, we cannot affirm that we have real existence.

Esoteric Course of Kabbalah

The Real Being of the Theurgist is the Intimate. The superior ‘I’ of the Necromancer is the Guardian of the Threshold.

The Revolution of Beelzebub, 1950

We must clarify that a radical difference exists between the Ego and the Being. The "I" would never be able to establish order in psychological matters, because it is in itself the result of disorder. Only the Being has power to establish order in our psyche. The Being is the Being. The reason for the Being to be is the same Being.

The Great Rebellion, 1975

VII The Being is pure; the "I" is a horrible larva

Two opposites set side by side, trait against trait. What the 'I' does, the Being never does: he does not lie, fear, offend or hurry, and he knows only how to bless, love and forgive.

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*

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*

The Innermost is God within the human being; the "I" is Satan in the human being. The symbol of the Innermost is the star of five points, the pyramid, the cross with equal arms, the scepter.

Christic Aztec Magic, *1973*

We must know that the Being, the Innermost, the Spirit, is the reality. However, another factor in discord exists within us: the ego, the myself. It is interesting to comprehend that the "I" is pluralized. The "I" is constituted by many "I's" which wrangle amongst themselves; they fight amongst themselves because each one wants the control of the human personality. These "I's" are three, seven and a legion. The three basic ones are: the demon of desire, the demon of the mind and the demon of evil will. The seven are the seven capital sins: Lust, Anger, Greed,

Pride, Envy, Gluttony and Laziness. The legion is constituted by all the thousands of secondary sins.

Christic Aztec Magic, 1973

❧

Indeed, the Ego is brute, torpid, incapable, a friend of lewdness, bestial by nature and by animal instinct. Yet, the Being is distinct, refined, wise, capable, divine, sweet, severe, etc.

Parsifal Unveiled, 1970

❧

The Ego pleases itself with falsehood, deception, falsity, hypocrisy, vanity, error, fiction, with pretending, etc. Yet, the Being is different; He never lies, always utters the truth no matter what the cost might be.

Parsifal Unveiled, 1970

❧

These are animals which are consecrated to Divinity. However, the Ego harms and assassinates the creatures dedicated to the Eternal One. In contrast, the Being only knows how to bless and love, the Being only knows how to make all things perfect.

Parsifal Unveiled, 1970

He says what he has to say and afterwards he keeps silence, allowing his interlocutors complete liberty to think, to accept or reject; thereafter, he withdraws.

Parsifal Unveiled, 1970

The Ego likes to swear, denigrate, abominate, detract, etc. Yet, the Being only knows how to bless, love and forgive.

Parsifal Unveiled, 1970

❧

The Being loves always equity, righteousness. He is impartial, upright, just. He wants legality, that which is legitimate. He cultivates virtue and sanctity. He is precise in all things, faultless, complete. He longs for precision, punctuality. On the other hand, the Ego always try to justify and to excuse its own crimes, it is never punctual, it has a fervor for subornation, it is accustomed to bribing and corrupting the tribunals of human justice. 25. Hail, thou, Spirit, who comest forth from Unes, thou with sharp speech, I have not stirred up strife.

Parsifal Unveiled, 1970

❧

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

Parsifal Unveiled, 1970

❧

It is obvious that the Initiate is very well dead because he dissolved the 'I'; therefore, he has only the Being within himself and since the Being is of a divine nature, it is ostensible that he is incapable of calumniating the neighbor. The Being does not offend anyone. He is perfect in thought, word and action. The Ego hurts, abuses, damages, insults, mistreats, aggravates, etc.

Parsifal Unveiled, 1970

❧

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

Parsifal Unveiled, 1970

❧

The Being will never commit such a crime.

Parsifal Unveiled, 1970

❧

Reason is of the "animal I", "intuition" is the voice of the "Inner Being". Reason is external, intuition is internal.

Zodiacal Course, 1951

❧

Negligence is of the ego and its opposite is intuition, which is of the Being. The ego can neither elect nor distinguish, but the Being can.

The Revolution of the Dialectic

VIII The Being and the ego are like water and oil

The Being and the ego cannot be mixed, and the Being is the only real existence. Here the ego is seen living where the Being should be, and the soul that turns from its Being is lost.

The Being and the ego are incompatible.
Pistis Sophia Unveiled, 1983

The Being and the ego are like water and oil. They can never be mixed.
Pistis Sophia Unveiled, 1983

❧

The abyss that exists between the Being and the “I” is impassable. This is why the pneuma, the Spirit, recognises itself, and this recognition is an autonomous act for which the intellectual mammal’s subjective reasoning becomes inefficient, insufficient and terribly poor.
The Secret Doctrine of Anahuac, 1974

❧

Let realization of the self be understood as the harmonious development of the infinite completeness of human possibilities. Realization of the self is not about intellectual data capriciously scattered, nor is it about mere, insubstantial wordiness of ambiguous chatter. Everything that we are saying must be translated to authentic, lived, and real experience. In the name of truth, we solemnly declare that the Being is the only real existence, and before his ineffable and terrible, divine transparence, that which is called "I," ego, or myself is merely exterior darkness, weeping and gnashing of teeth.
The Mayan Mysteries, 1977

❧

This is then, the confidence of Gnostics: the Being is totally unveiled and his marvelous splendor radically destroys all illusions.
The Secret Doctrine of Anahuac, 1974

❧

This extraordinary unveiling moves us to die in ourselves, so that the Being can manifest in us. In contrast, to drift away from the Being, to continue as ego, in the heresy of separateness, means condemning oneself to the submerged involution of the infernal worlds.
The Secret Doctrine of Anahuac, 1974

❧

Whoever longs to merge in the Being carries the curse and dismay of the horrors of the self.
The Secret Doctrine of Anahuac, 1974

The abyss that exists between the Being and the "I" is impassable.

The Secret Doctrine of Anahuac, 1974

To contemplate oneself as a moment of totality is to know oneself infinite and to reject with all the forces of the Being, the disgusting egotism of separateness.

The Secret Doctrine of Anahuac, 1974

I repeat, in the region of the living, we would say: we have to kill the living so that the dead – that is to say, what is authentic, legitimate and real in him-resurrects in the three-dimensional world of Euclid. To kill the living in order to resurrect the dead. The living is the Ego, the dead is the Being.

The Fifth Gospel ·Serious Consequences of Human Hypnotism ·*Third Chamber – Mexico City – 1973*

It is frightful to know that the secret Buddha is the judge of ourselves, of our own affections, sentiments, thoughts, desires, loves, passions… etc., etc., etc… That my Being is the judge of myself?… This is terrible, yet it is true… Therefore, by no means does my interior Buddha want me to exist… He wants my radical death…

My Return to Tibet, 1969

The true Being is the Spirit, but, the Spirit is not yet within the individual, because the "I" has invaded the kingdom of the soul. Indeed, neither the soul nor the Spirit has incarnated within the Individual. The intellectual animal mistakenly called human being is still a possibility. The true human being is still in the process of creation. Many samples of existing human races will be in the zoological gardens of the future. We must discard all of which is animalistic within in order to properly attain the human state that until now is only a possibility. 'When we finish with all of our sins, then the "I" is dissolved. When the "I" is dissolved, then we incarnate the soul and the Spirit. Indeed, this is how we become human beings in the most complete sense of the word.

Christic Aztec Magic, 1973

Buddha taught that the ego is constituted by a sum of psychological aggregates (Devil 'I's). Such aggregates are perishable. The unique thing that within ourselves assumes transcendental aspects of everlastingness is our Innermost Buddha. Unfortunately, this wretched humanity does not have Him incarnated.

My Return to Tibet, 1969

We have been told with much emphasis that during the post--mortem state mediums continue being possessed by the devil, or by some devils. It is unquestionable that after some time they end up divorcing themselves from their own Divine Being; then they join the submerged involution of the infernal worlds.

The Three Mountains, 1972

Certainly we all assassinate Hiram (the god Mercury, our Monad) when we eat from the forbidden fruit of the Garden of Eden... This is why we were warned: "If you eat from that fruit you will die".

The Three Mountains, 1972

IX Only the Being can do

The human machine acts, but only the Being does. Because the Being is not incarnated, he lives in the Milky Way while a programmed robot acts here, and the work is not to forget one's own Being.

When we knock at the door, if someone questions us saying, "Who is knocking?" We always answer saying, "me". In this point we do not commit an error and the answer is exact, but when we say, "My entire Being is sad, sick, dejected," then yes we are stupidly mistaken, because the poor intellectual animal mistaken called man, does not yet possess the Being. Only the Being can do and the human machine, the poor intellectual animal is not capable of doing anything: everything happens to him, he is a simple mechanical toy moved by forces he is ignorant of.

The Christmas Messages, 1952-66

The machine-man does not have any individuality; he does not possess the Being. Only the true Being has the power to do.

Fundamental Education, 1970

Only the Being is capable of doing. Only the Being can originate new circumstances. Only the Being can change the order of things. But alas, the Intellectual Animal has not incarnated the Being.

The Solar Bodies, 1968

The human being, falsely called man, is a psychological robot who does nothing, everything happens to him. The Being is the only one who does. The Being causes to surge what he wants because he is not a mechanical entity.

The Revolution of the Dialectic

The true man is the Being; but if the machine acts, something that is not the Being is acting; a programmed robot is acting, but with a marvelous computer that is called brain; it is acting mechanically. So, it is not doing, it is acting.

The Fifth Gospel · Intelligent Assimilation of Impressions

One thing is to do and another is to act. Any machine acts, moves, walks, fulfills its functions because it is a machine and it has been programmed for its functions, but to do is something different. Only the man can do, and the true man is the Being. Let us distinguish between the true man, who is the Being, and the machine; the machine is not the Being.

The Fifth Gospel · Intelligent Assimilation of Impressions

He lives in the Milky Way, he moves freely in the Milky Way.

The Fifth Gospel

So, what acts here, in this painful world in which we live, is a machine equipped with a great computer. Not the Being, but the machine is acting here. We could say that the machine is a machine, that the Being is the Being.

The Fifth Gospel · Intelligent Assimilation of Impressions

❧

We live in a world of great activity where everyone thinks he does something and no one does anything; everything happens to us, like when it rains, like when it thunders. Why? Simply, because we have not incarnated the Being. Only the Being can do, he does.

The Fifth Gospel · Intelligent Assimilation of Impressions

❧

In any case the Being, the true Being, does not express himself in the intellectual animal; he normally lives in the Milky Way, he moves in the Milky Way. What acts in this world, is the robot programmed by the Law of Recurrence.

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

❧

So, we are programmed robots. The Being does not intervene at all in all this tragedy, he does not get involved in these matters. The Being of each one of us moves freely in the Milky Way.

The Fifth Gospel · Intelligent Assimilation of Impressions

❧

And the Being, what does he do while we are here suffering, going through hard work, crying, struggling to obtain what is necessary to pay the rent, to buy a suit? What does the Being do? He lives in the Milky Way, he moves freely in the Milky Way.

The Fifth Gospel · Intelligent Assimilation of Impressions

❧

Master: If you say “here I am” you can be affirming your robot, you are simply affirming the robot. The robot says: “Yes, I am here”, see, that is the robot. It is not about that; it is about not forgetting one’s own Being, which is something different. He normally lives in the Milky Way and is not currently incarnated in the robot, because the Ego and the Being are incompatible. It is about not forgetting the Being, it is not about affirming the robot, but about affirming the Being, which is different. Any other question, brothers?

The Fifth Gospel · Intelligent Assimilation of Impressions

❧

Tao is the esoteric-Gnostic work, Tao is the Secret Path, Tao is INRI, Tao is the Being. When one lives in the center of the circle, then he is not inside that little mechanical game of the Law of Pendulum; he is not subject to those alternatives of anguish and joy, triumph and failure, joy and pain, optimism and pessimism, etc., no; he has liberated himself from the Law of Pendulum, this is obvious.

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

x The feeling of the Being is always correct

The Being, the Consciousness and happiness are close to one another, and the consciousness of the Being lies bottled in the ego. These passages teach how to tell the feeling of the Being from the false feeling of the 'I'.

A guide to follow is this matter of the feeling of the "I". The feeling of the "I" is always wrong, it is never correct. We must distinguish between the feeling of the "I" and the feeling of the Being. "The Being is the Being and the reason for being of the Being is the Being himself." The feeling of the Being is always correct, but the feeling of the "I" is a wrong feeling, a false feeling.

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

We have always been guided by, or we have always mistaken the feeling of the "I" for the feeling of the Being. We have been victims of self-deceit. And here I cannot make exceptions: even I myself walked on the path of error when I believed that the feeling of the "I" was the feeling of the Being. There are no exceptions, we all have been victims of self-deceit!

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

❧

As we disintegrate the various aggregates – living personification of our defects–, the voice of Consciousness will become stronger and stronger; the feeling of the Being, that is, of the Consciousness, will be felt more and more intensely; and as we will be feeling with the Consciousness, we will realize that the false feeling of the "I" leads us to error.

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

❧

Distinguish then, my dear brothers, between the Being himself –what we could call Atman, Atman in the full Sanskrit sense or Atma-tattva–, and "Chit", the Consciousness. The Being is "Sat", the Consciousness is "Chit", and the happiness of both is "Ananda".

The Fifth Gospel · The Seven Minds and the Seven Truths · *Third Chamber – Mexico City – July 13, 1977*

❧

Do not forget that between the Consciousness and the Being, there is not much distance, understand? As there are three aspects of life: the Being –Sat, in Sanskrit–, the Consciousness –Chit– and happiness –Ananda–. But the real Consciousness of the Being –which is not very far from the Being himself– is bottled among all that multiplicity of psychic aggregates that personify our errors and that we carry inside us.

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

❧

Undoubtedly, within such aggregates –the living personification of our defects of a psychological type, such as anger, greed, lust, envy, pride, laziness, gluttony, etc.–, the

Consciousness of the Being, the Essence, remained bottled up or trapped. Unfortunately, over time, the aggregates became stronger.

The Fifth Gospel ·Causes and Consequences of the Kundartiguador Organ

❧

Now, the authentic Consciousness, the legitimate Consciousness is that of the Being, that of the Essence. It is the real Consciousness, which is put aside over there, discarded.

The Fifth Gospel ·Particularities of Objective Reason ·*Conference – Mexico City – 1975*

❧

This Essence has its own correct feeling, which is different, completely different from the false feeling of the "I". This Essence, really, with its feeling, emanates from the true Causal Soul or Cosmic Soul; thus, the feeling that the Essence has, is the same that the Cosmic Soul has, the same that exists in the Spirit Soul, the same that exists in the Intimate or Atman.

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

The Consciousness belongs to the Being, and when one does not forget one's own Being, obviously, the Consciousness is working.

The Fifth Gospel

In any case, the objective of this talk today has been to draw your attention to the false feeling of the "I". You will have to learn to feel the Consciousness, to have a correct feeling of the Superlative Consciousness of the Being. That Superlative Consciousness originally emanates or comes from Atman, the Ineffable, that is, from the Intimate, from the Being.

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

❧

In any case, sensations are sensations, but a feeling is carried in the heart, it is different, it is in the emotional center; and the authentic feeling of the Being, of Atman, of the Monad, of the Essence, etc. –of the Being, in general–, must never be mistaken with the feeling of the "I". Each "I" has its way of feeling and, usually, these feelings of the "I" lead us to failure. Any other question? Everyone can ask, let no one be left in doubt. You can speak, brother.

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

❧

What do the deceased gentlemen have to do with all this? Nothing, right? When it is said that we have to transform impressions, I mean that we have to use an instrument. Which one? The Consciousness. But the Consciousness, whose is it, what is it made up of, why does it exist? The Consciousness belongs to the Being, and when one does not forget one's own Being, obviously, the Consciousness is working.

The Fifth Gospel · Intelligent Assimilation of Impressions

Unquestionably, in no way would it be possible to directly recognize the mysteries of life and death as long as the inner mind has not opened within ourselves. It is not excessive to repeat in this chapter that only the superlative consciousness of the Being can know the truth. The inner mind can only function with the data which the Cosmic consciousness of the BEING supplies.
The Great Rebellion, 1975

Continuing here with these disquisitions, thinking out loud in order to share with you, we will say that, as long as one does not dissolve these forms of fantasy, one will remain very far from the Being. But as one eliminates more and more all the forms of fantasy, the Being will be manifesting within oneself more and more each time.
The Fifth Gospel · Imagination as Power, Fantasy as Illness

The fantasy-I overshadows the Being, it keeps one so fascinated in oneself, in what one is not, in what is not real, that it does not allow one to discover the Being, the Being that is within oneself, in one's profundities.
The Fifth Gospel · Imagination as Power, Fantasy as Illness

It could be objected by saying that there are laudable, clear, magnificent representations. All that is accepted, but that is not us; what is important is the Being. I do not see why we have to have in our mind things that are not of the Being. I do not see why we have to carry intruders in our minds. I have understood that in the mind there must be only the Being, that the mind must become a temple where the Being and nothing but the Being officiates, that is all.
The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

What is needed is to free ourselves, in a sense, from the mind. The mind must be clean so that, instead of its representations, the messages that come from the Being can reach us through the superior centers of the Being. One thing is the messages that come from the Being and another thing is the vain mental forms that come to the mind: the representations. Distinguish between the Being and his messages, and the simple forms of the mind or representations that come to the mind.
The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

XI This is how the Being is slowly born

As the 'I' dies, the Being is born: slowly, vertebra by vertebra, and only by the fire. His own accounts of his Being telling him "You have to die" belong here.

When the "I" is about to die, the Being is born full of glory and majesty.
The Greater Mysteries, 1956

This is how the "I" slowly dies. This is how the Being is slowly born. That is why initiation is called birth. Nature does not make any leaps. It is necessary for the man-I to die in order for the Being to be born in us. It is urgent for the Being to receive his crown, which is the resplendent and luminous I Am.
The Greater Mysteries, 1956

Each of the 33 spinal vertebrae demands certain virtues; this means death of specific defects in each vertebra; this is how the Being is being born in each vertebra. This is how the "I" is slowly dying in each vertebra. In each initiation, something is born in us; in each initiation, something dies in us.
The Greater Mysteries, 1956

The mere knowledge of the process of the "I", is useless to put an end to the "I". The Being cannot be born without the fire and the fire cannot awaken without sex. The "I" only dies under the blade of the flaming sword. That sword is the Kundalini, and it awakens only by practicing sexual magic with the woman.
The Greater Mysteries, 1956

We have to put an end to the action of the "I" to enter the Absolute. The human "I" must enter the house of the dead; must go to the communal grave of the astral remains. It must be disintegrated in the abyss so that the Being may be born filled with majesty and power.
Tarot and Kabalah, 1978

The 'I' dies based on rigorous creative comprehension. The Being is born within us with the Maithuna (Sexual Magic).
The Christmas Messages, 1952-66

We have to put an end to the personality and the "I" in order for the Being to be born in us; we have to put an end to individuality.
The Greater Mysteries, 1956

The death of the ego and the Resurrection of the Being within ourselves must occur during life.

Pistis Sophia Unveiled, 1983

The death of the ego and the Resurrection of the Being within ourselves must occur during life.

Pistis Sophia Unveiled, 1983

We will continue to be unconscious and perverse, submerged in pain, as long as the Being is not resurrected.

Pistis Sophia Unveiled, 1983

The absolute Resurrection of the Being is more than impossible without the radical death. If you do not die, then your Consciousness will not be resurrected.

Pistis Sophia Unveiled, 1983

All subjective interference will conclude when the personality and the ego are destroyed, and the Being will resurrect within ourselves in order to express Himself in all His Plenitude.

Pistis Sophia Unveiled, 1983

The psychic aggregates must be disintegrated and erased from the book of the living. The Initiate feels as though he is a poor, unfortunate one, with a broken heart. Yet, the salvation of the profound Intimate Being raises him, stimulates him, and keeps him straight on the real Path.

Pistis Sophia Unveiled, 1983

Initiation Avoid those who sell Initiations. Remember, good devotee, that Initiation is your own life. “If you want initiation, write it upon a staff.” He who has understanding, let him understand, for here, there is wisdom. The path of initiation is represented by the life, passion, death, resurrection and ascension of our adorable Savior. Remember that the “I” does not receive Initiations. Do not boast about Initiation. Do not say, “I have so many Initiations,” “I have these and those Powers,” because that is arrogance and vanity. Only the Innermost receives Initiations. You, unfortunate man, are no more than the sinning shadow of the one who has never sinned. Endeavor to die in yourself more and more, so that in you the Son of Man is born.

Esoteric Course of Kabbalah

It happened that one night, the date does not matter, nor the day or hour, finding myself outside the physical body in a completely conscious and positive manner; my Real Inner Being, My Inner-Self came to me.

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

❧

With some fear, I interrogated my Interior Being (Atman), saying, "Why do I have to die? Let me live a little longer, I am working for humanity…" I still remember that instant in which the Blessed one smiling repeated to me for a second time, "You have to die."

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

❧

--Ah! I understand. While I experienced so much bitterness in my bed of penitent and anchorite, my interior Real Being was receiving the cosmic Initiation...

The Three Mountains, 1972

❧

The shining Pentalpha detached itself from the Sun Christ to shine above my head... The cosmic festival of the night of Initiation was extraordinary. From the threshold of the Temple I saw my Real Being, the Intimate, crucified in its cross at the very sacred end of the Sanctuary and before the Brothers of the Occult Brotherhood. While He received the Initiation, I, in the vestibule of the Temple, was settling my accounts with the Lords of Karma...

The Three Mountains, 1972

XII The only thing left in us is the Real Being

When the ego dies, only the Being remains, and only the Being gives authentic individuality. Through the same personality either the ego or the Being can manifest.

When the ego dies, when the ego is totally dissolved, the only thing left in us is the Real Being, the True Being, the so-desired and exacting intelligence.

Fundamental Education, 1970

When Seth dies in an integral way, then only the Being remains within ourselves. The Being is the one who gives us the authentic individuality…

My Return to Tibet, 1969

❧

We need the total death of the "I", not only at the intellectual level but also in all the deep recesses, regions, areas and passageways of the mind. When we have died absolutely, only that which is perfect is left in us: that which is replete with virtues; that which is the Essence of our Intimate Being; that which has nothing to do with time.

Fundamental Education, 1970

❧

When the "I" is dissolved, we are filled with plenitude and happiness. When the "I" is dissolved, the Being, the spirit, love expresses itself through us. Remember that God, the spirit, the Internal Being of each man, of each woman, and of each creature is never the "I." The Being is divine, eternal and perfect. The "I" is Satan of the Biblical legend. The "I" is not the body, it is energetic and diabolic. In the "I" is the root of misery, poverty failures, disillusions, unsatisfied desires, violent desires, hatred, envy, jealousy, etc. Change your life now. It is urgent that you understand the need to do away with all your defects, to dissolve the "I," Satan, the cause of all failures. When the "I" is dissolved, only the Being, God, happiness, remains in us. God is peace, abundance, happiness and perfection.

Introduction to Gnosis

❧

In the name of truth, we must emphatically say that true stillness and silence of the mind come when the Ego and the representations of the understanding have died. Then comes the absolute stillness and silence of the mind; the mind becomes receptive, it remains in the hands of the Being, and only the Being can do. Any other question?

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

❧

The mind, my dear brothers, does not know the truth, it is bottled up in the Ego, it knows nothing about what is real. Let us destroy the Ego, let us liberate ourselves from the mind so

that in us remains that which is the truth, that which is the Being, that which is real.
The Fifth Gospel ·Animic Involution or Intimate Revolution ·*Third Chamber – Mexico City – April 1973*

The Being is the one who gives us the authentic individuality

My Return to Tibet, *1969*

Dying like this, from moment to moment, my dear brothers, the day will come when only the divine, the Being, that which is real, will dwell in the depth of each one of us.
The Fifth Gospel ·Animic Involution or Intimate Revolution ·*Third Chamber – Mexico City – April 1973*

In the name of truth, I no longer possess inhuman psychic aggregates. Now speaking here, before you, the Being and nothing but the Being. My thoughts do not arise from the depths of any "I", because I have no "I's". The Being speaks to you directly and that is all. [Applause]
The Fifth Gospel ·Didactic Synopsis of Mystical Death

By disintegrating the ego, the "I", the myself, the experiences and the intellect remain in the hands of the Innermost Being and then all abuse becomes impossible. Every student must guide himself along the vocational path and study in depth all theory related to his vocation.
Fundamental Education, *1970*

Only the Being can give us true individuality; only the Being can transform us into real Men.
Fundamental Education, *1970*

Sacred individuality is what it is what it has always been and what it shall always be Legitimate individuality is the Being The reason for the Being to be is to be the Being Himself Distinguish between the Being and the I Those who confuse the "I" with the Being have certainly never observed themselves seriously As long as the Essence, the Consciousness, is bottled up within all of that conjunction of "I's" that we carry inside radical change will be something more than impossible.
Treatise of Revolutionary Psychology, *1975*

The personality in itself is merely a vehicle and nothing more. Through the personality the ego or the Being can manifest, it all depends on us.
Fundamental Education, *1970*

It is urgent to dissolve the ego, the self, so that only the psychological essence of our Real Being manifests through our personality.

Fundamental Education, 1970

XIII The Laconic Action of the Being

Beyond the ego is the Being, our real identity, values and image. When he expresses himself through a person, he does so exactly and without waste, and his vehicle must work without seeking reward.

The intellectual animal, falsely called man, in the reality of truth has been educated to deny his identity, values and image. Which is the authentic identity, values and intimate image of each of us? Is it perhaps the ego or the personality? No! By means of introspective psychoanalysis we can go beyond the ego and discover the Being.

The Revolution of the Dialectic

Unquestionably, the Being in himself is our authentic identity, values and image. The Being in himself is the K - M, the Kosmos Man or Man Kosmos. Unfortunately, as I have already said it, the animal, falsely called man, has educated himself to deny his inner values, has fallen into the materialism of this degenerated era, has surrendered himself to all the vices of the Earth and treads the path of error.

The Revolution of the Dialectic

Self-image is different, it is the inner KM., the Kosmic Man, the Kosmos Man, our divine prototype, the Real Being.

The Revolution of the Dialectic

Instead of possessing the false values of the Ego, the positive values of the Being must be in our heart and in our mind. Instead of having a crude identity, we must have the identity at the service of the Being.

The Fifth Gospel ·Identity, Values and Image ·*Public Conference – July 1977*

The mind bottled up within the ego ignores the authentic values of the Being. How could the mind recognize what it has never known?

The Revolution of the Dialectic

In order to achieve full self-exploration, one will have to first begin by segregating the defect that we want to eliminate from ourselves in order for it to be dissolved afterwards. A disintegrated defect liberates a percentage of psychic Essence. As we disintegrate each of our false values, in other words, our defects, the psychic Essence which is bottled up within them will be liberated, and finally, the totally liberated Essence will radically transform us. It will be in that precise instant that the eternal values of the Being will be expressed through us. Unquestionably, this would be marvellous not only for ourselves but also for humanity.

The Revolution of the Dialectic

Unquestionably, the Being in himself is our authentic identity, values and image.

The Revolution of the Dialectic

On feeling handicapped because of a lack of education, we have to remember that aid the great sages such as Hermes Trimegistus, Paracelsus, Plato, Socrates, Jesus the Christ, Homer, etc., never went to university because in the reality of truth, each person has his own Master, the latter being the Being, that which is beyond the mind and false rationalism. Do not confuse education with wisdom and knowledge.

The Revolution of the Dialectic

The Laconic Action of the Being is the concise manifestation, the brief actuation which the Real Being of each of us carries out in a manner that is synthetic, mathematical and exact like a Pythagorean Table.

The Revolution of the Dialectic

Unquestionably, each action of the Being is the result of an equation and exact formula There have been cases in which the Being has succeeded in expressing himself through someone who has achieved a change of image, values and identity and then, that someone has, in fact become a prophet, an enlightened one.

The Revolution of the Dialectic

When someone who serves as a vehicle of the Being does not work disinterestedly in favor of humanity, he has not understood that he is an equation and an exact formula of every laconic action of the Being. Only the one who renounces the fruits of action, who does not expect any reward whatsoever, who is only motivated by love to work in favor of his fellowmen, has certainly comprehended the Laconic Action of the Being.

The Revolution of the Dialectic

Let us reflect on the necessity of becoming the living expression of the Being... The Being is the Being and the reason of being of the Being is being itself. Let us clearly distinguish between what expression is and what self-expression is. The ego can express itself but it will never have self-expression. The ego is expressed through the personality and its expressions are subjective; it says what others said, it narrates what others narrated, it explains what others explained but it does not have the evident selfexpression of the Being. The real objective self-expression of the Being is what matters. When the Being expresses himself through us, he does it in a perfect and laconic manner.

The Revolution of the Dialectic

We have to disintegrate the ego on the basis of inner psychoanalysis in order for the Verb, the Word of the Being to be expressed through us.

The Revolution of the Dialectic

There are some fallen Bodhisattvas in Tibet as well, in the Himalayas. Many times, the lanus – that is, disciples– have to patiently endure, for an entire day, the various psychic aggregates which are passing or are controlling, in successive order, the body of a lama, of some fallen lama, of a fallen Bodhisattva. But they have the patience to put up with his nonsense, waiting for the moment when the procession of aggregates ends and, finally, at least for a moment, the real Being of that lama-instructor appears. Then they receive from the Being the teaching that they were seeking. Afterwards, the Being leaves and the "I's" continue tormenting the poor disciples.

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

Part Three — The Being within

XIV The Intimate is the Spirit, the Monad, the Being

He gives the Being many names across his books: the Intimate, the Innermost, Atman, the Real Being, the Internal Master, the Glorian. These passages say that they name one Being.

The Intimate is the Spirit, the Monad, the Being.
The Aquarian Message, 1960

The Intimate is our Divine Spirit, our Real Being, our Internal Angel.
The Revolution of Beelzebub, 1950

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The Intimate is the ardent flame of Horeb. In accordance with Moses, the Intimate is the Ruach Elohim who was sowing the waters in the beginning of the world. He si the Sun King, our Divine Monad, the Alter Ego of Cicerone.
The Revolution of Beelzebub, 1950

❧

The Intimate in ourselves is our Internal Master, our God, our real Being, our Spirit, our superior Self, our Father who is in secret. The Intimate is an ineffable flame of the great bonfire. He is a fragment of the Absolute in our heart. En accordance with Moses, the Intimate within ourselves is the Ruach Elohim, who was sowing the waters in the beginning of the world. The Intimate is the Monad of Carpocrates, the Daimon of Socrates, the Seity of Tibetans, the Silent Gandarva or Celestial Musician of the Hindus. The Intimate is our Father within ourselves, the Soul is the Son and the Holy Spirit is the sexual force, which is named Kundalini and is symbolized by the snake.
Occult Medicine and Practical Magic, 1978

❧

Atman is the Being. Atman is the Inner Being. Atman is our internal Angel, and Buddhi is our spirit-soul.
Zodiacal Course, 1951

❧

Atman, who is Atman? He is the Intimate, the Being. Precisely the Testament of ancient Wisdom tells us something about this: “Before the false dawn came over this Earth, those who survived the hurricane and the storm praised the Intimate, and to them appeared the Heralds of the Dawn.”
The Fifth Gospel · Gnostic Psychology of False Feelings · *Third Chamber – Mexico City – May 4. 1977*

❧

The Intimate is ‘Atman’, the Ineffable One.
Pistis Sophia Unveiled, 1983

He is a fragment of the Absolute in our heart.

Occult Medicine and Practical Magic, 1978

Atman is our Intimus, our divine Seity; that seventh principle which there is in Beings, but which humans do not have.

Tarot and Kabalah, 1978

❧

It is obvious that the Master in himself is that which the Hindus call Atman, the Divine Spirit fused with his Spiritual Soul (Buddhi).

My Return to Tibet, 1969

❧

God is the Innermost. God is the Inner Being of each human being who comes to the world. God is a divine hermaphrodite, male-female. God does not need a spouse to light the fire. Yet, the human being is not God. Human beings cannot light their fires without a spouse. The human being needs a spouse to enlighten the fires, because the human being is not God.

Endocrinology and Criminology, 1957

❧

He was ignoring our Gnostic principle, which states: "One has a soul, and one is a Spirit" The Testament of Learning says: "Before the false dawn came over this earth, those who survived the hurricane and the storm gave praise to the Innermost, and to them appeared the heralds of the dawn." The Intimate or Innermost is our internal sun. Thus, the soul who removes itself from its Intimate falls into the abyss. The Spirit is our Real Being. The soul who removes itself from its own Spirit is disintegrated. This is the second death.

The Revolution of Beelzebub, 1950

❧

The Void, the 'Not-I' and the Darkness are one in the Absolute. However, that void is plenitude, that darkness is uncreated and subjective light, and that 'Not-I' is the Real Being: our Intimate, our Divine I, with whom we should unite in order to enter the Absolute. Christ renounced that happiness in order to come to the world. For this reason, the occurrence of Christmas is celebrated in all Cosmic Temples.

The Christmas Messages, 1952-66

❧

3. The Divine Seb is Atman, the Universal Spirit of Life, before whom we bow reverently.

Treatise of Sexual Alchemy, 1954

❧

The ‘Glorian’ is the ‘Atmic Thread’ of the Hindus. It is the Absolute within us, our own individual ray, the whole of our ‘Real Being’ made in glory.

The Revolution of Beelzebub, 1950

The Glorian is the ray who ‘strikes His bell’ when He comes into the physical world. The Glorian is the Law and the incognito root of the human being. The Glorian is the Being of the Being. The Glorian is the Law within ourselves.

Occult Medicine and Practical Magic, 1978

xv The Innermost is God within the human being

The Innermost is the true Man who dwells in the heart, and the human person is his shadow. The mind is only his instrument, and whoever identifies with it loses him.

Chapter 13 The Work of the Initiate The human being is united with his Inner Christ when he consciously raises his seven serpents. Thus, the seven lights of the candelabra of the living temple of his body are lit when these seven serpents arise throughout the length of his spinal medulla. The two cerebrum spinal ganglionic lines which precede the seven serpents in their ascent towards the brain shine with the sacred fire of the Holy Spirit at each side of his vertebral column. This work of Telesis or intelligent work of perfection does not always culminate with the union of the Initiate with Christ; yet, when it does culminate with this union, then the human being is one not only with Christ, but more over, he is also one with the Absolute. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:53-54 The Innermost is the true Man who lives incarnated within any human body and who all of us carry crucified within our heart. When the human being awakens from his dream of ignorance he delivers himself to his Innermost, who then becomes united with Christ. This is ho w the human being becomes almighty like the Absolute from where he has emanated. The Innermost is God within the human being. Whosoever ignores this great truth is only a shadow, the shadow of his Innermost.

Christic Aztec Magic, *1973*

Indeed, we are not what we think we are. Your name might be Joseph or Mary, but your true reality is the Innermost that the Aztecs in their Theology call Quetzalcoatl, the Divine Twin. Observe in the inferior lower part of the Solar Stone the two fiery serpents, united by their tongues, one in front of the other. In chapter seven we stated that the xiuhcoatl are the eternal pairs of opposites; to this we must add that they are the symbol of the Innermost in the man and in the woman. The Innermost has two souls and a septuplet body in each one of its poles of manifestation, masculine and feminine, which were given unto him by Jehovah God when he was expelled out from Eden. The Master Paul of Tarsus states: "But I see another law in my members, warring against the law of my Spirit, and bringing me into captivity to the law of sin which is in my members." Romans 7:23 The Willpower-Soul ceases of being and is united with the Innermost in the Fifth Initiation of Major Mysteries. The Consciousness-Soul ceases to be and is united with the Innermost in the Sixth Initiation of Major Mysteries.

Christic Aztec Magic, *1973*

The Innermost abides within the heart.

Christic Aztec Magic, *1973*

The Mother carries in her hand a precious lamp; that lamp is the Intimus which burns within the depths of our hearts. The Intimus is within a vessel of fine and transparent alabaster. That vessel is our own superla tive consciousness, is our Buddhi.

Tarot and Kabalah, 1978

That rudder is the sympathetic nervous system. The pilot that controls this machine is the Innermost (the Holy Spirit). Therefore, the Innermost wrapped in the Astral Body controls, by means of the sympathetic nervous system lever, the whole organism and all the hormonal secretions.

Endocrinology and Criminology, 1957

The physical body is organized with the elements. The Intimus emanates from our inner star that has always smiled upon us. The Intimus is positively polarized. The physical body is the negative shadow of the Intimus.

Esoteric Course of Kabbalah

The concept of Descartes: "I think, therefore I am", is completely false because the True Man is the Intimus, and the Intimus does not think because He knows. Atman does not need to think, because He is Omniscient.

Tarot and Kabalah, 1978

When we say: I am hungry, I am thirsty etc., we are stating an absurdity, because the Intimus has neither hunger nor thirst; that which feels hunger and thirst is the Physical body. The most correct thing to say is that my body feels hunger, my body feels thirsty. The same thing occurs with the mind when we say: I have a powerful mental force, I have a problem, I have this conflict, I have this suffering, these thoughts occur to me, etc. We are then making gravely erroneous statements, because these are things of the mind, not of the Intimus.

Tarot and Kabalah, 1978

The True Man is the Intimus, He does not have problems, the problems belong to the mind.

Tarot and Kabalah, 1978

Atman does not need to think,
because He is Omniscient.

Tarot and Kabalah, 1978

Our Intimus is yes, yes, yes. The Wisdom of our Intimus is yes, yes, yes. The Love of our Intimus is yes, yes, yes.

Tarot and Kabalah, 1978

❧

They who say that everything is mind commit a very grave mistake, because the mind is only the instrument of the Intimus.

Tarot and Kabalah, 1978

❧

The Intimus speaks to the mind thus: "Do not say that your eyes are yours, because I, by means of them, see. Do not say that your ears are your ears, because I, by means of them, hear. Do not say that your mouth is your mouth, because I, through this mouth, speak. Your eyes are my eyes. Your ears are my ears. Your mouth is my mouth."

Tarot and Kabalah, 1978

❧

The Intimus must lash the mind with the terrible Whip of the Will. The man who identifies with the mind falls to the abyss.

Tarot and Kabalah, 1978

❧

Woe, the man who identifies with the mind because he loses the Intimus, and will end up in the abyss.

Tarot and Kabalah, 1978

❧

Many times the Intimus gives a command, and the mind rebels with its reasoning. The Intimus speaks in the form of intuitive feelings or thoughts; the mind rebels, reasoning and comparing.

Tarot and Kabalah, 1978

❧

Supraconsciousness is an attribute of the Intimus (the Spirit). The faculty of Supraconsciousness is intuition.

The Perfect Matrimony, *1966*

❧

In the World of Intuition we only find omniscience. The World of Intuition is the world of the Being, is the world of the Intimus.

Tarot and Kabalah, 1978

❧

The feline paws of Quetzalcoatl, our Innermost, holds the human heart as prey in order to liberate us from the four bodies of sin and take us to the ineffable joy of the union with God.

Christic Aztec Magic, *1973*

❧

The Intimus is the one who receives the Initiations.

Tarot and Kabalah, 1978

XVI The Intimus is like a tree with many leaves

The Being has his personalities as a tree has leaves, and the human person is his Bodhisattva. Many of these passages are his own accounts of his Real Being speaking to him, correcting him and acting through him.

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

The Revolution of Beelzebub, 1950

I have never said that my physical person is occupied in confining the perverse souls in the abyss. This would be out of tone, since I am a man like any other: God is the only one who has those powers. Marvels of that nature are only done by "Atman", the great Universal Spirit of life; "Alaya", the super soul of Emerson, the great soul of the world. These marvels have only been done by my internal God, my "Purusa", my "Superior Being", my Inner-Self, my Internal Master, my Monad, my Internal Angel, before who, I have to kneel, because he is Atman, the Ineffable.

Zodiacal Course, 1951

❧

This can also be done by the Internal God of any of thee, because "Atman" is the Omnipotent and the Ineffable.

Zodiacal Course, 1951

❧

The varied forms of my face puzzle the best photographers. However, I confess frankly and in plain language that it is not I who has this power, but the Intimate, my inner Real Being, Atman the Ineffable. He operates in this manner when necessary...

The Three Mountains, 1972

❧

The Master, in himself, is Atman, the Being, Buddhi and Manas. When a Master comes to the world he needs to take a body; Atman commands Manas, its Human Soul, and it appears, living in the phys ical world. That is what is called a Bodhisattwa, which realises that which it has to carry out. In addition, the Buddhi can be placed within, and it does what it must do.

Tarot and Kabalah, 1978

❧

The disciple should receive instructions from his own "Inner-Being", and the Inner Being's duty is to instruct his Bodhisattva, that is to say, his soul anxious for Light The doctrine of "Shin-Sien" teaches that the human mind is like a mirror, which attracts and reflects each dust atom, and has to be dusted each day, until becoming a "Christ - mind". Shin-Sien was the sixth patriarch of northern China, who taught the esoteric doctrine of "Boddhidharma".

Zodiacal Course, 1951

❧

It is urgent to fabricate Soul if we really want to save ourselves. We have already said the human being only has incarnated an Embryo of Soul. We have also said that we need to strengthen this Embryo and later incarnate the Cosmic Soul. Now it is good to clarify, that to incarnate the Soul signifies at heart to be assimilated, devoured by the Tiger of Wisdom. We need the Tiger of Wisdom to devour us. This Tiger is the Intimus, our Real Being. The Aztecs say that the first race that existed in the world was devoured by tigers. In Yuca tan existed the Temple of the Tigers. Quetzalcoatl, with his tiger claws, traps the human heart. The Tiger Cult was never absent in any of the Mystery Temples of America. The Order of the Tiger Knights was very sacred in Aztec Mexico.

The Perfect Matrimony, 1966

❧

It is interesting to remember that during human sacrifice, the hearts of maidens were offered to the Gods. All this contains an esoteric meaning, which the erudite ignoramuses of this century do not understand. It is clear that we do not approve of human sacrifice. These sacrifices were barbaric; millions of children and maidens were sacrificed to the Gods. These were horrifying scenes of pain; abomi nable. We are only reflecting, however, upon the fact of offering the bleeding heart to the Gods. This fact is tremendous. The Intimus needs to swallow the heart of man, that is to say to assimilate it, absorb it, devour the human personality that has fabricated that which is called Soul. It is truly the case that the Intimus is like a tree with many leaves. Each leaf is a human personality. The Intimus does not have one single personality as pseudo-esotericists believe. The Intimus has various personalities, and what is most astounding is that he can have them incarnated in different parts of the world.

The Perfect Matrimony, 1966

❧

When a human person does not fabricate Soul, it is logical that he is lost, and descends into the abyss. But this is not important to the Intimus. This is like a leaf that falls from the Tree of Life, one leaf without any importance. The Intimus continues attending to the other personalities, struggling so that they may fabricate Soul, so as to devour them as the Tiger of Wisdom.

The Perfect Matrimony, 1966

Only the Seer of the Seer, that is to say the Father who is in secret, is perfect.

The Aquarian Message, 1960

Therefore, the human person, the intellectual animal called man, is worth less than the ash of a cigarette. But, the fools feel themselves to be giants. Unfortunately, in all the pseudo-esoteric currents there abound mythomaniacs, individuals who feel themselves to be Masters, and enjoy it when others call them Masters; individuals who believe themselves to be Gods, individuals who presume to be Saints. The only one who is truly great is the Spirit, the Intimus. We, the intellectual animals, are leaves that the wind tosses about. Leaves of the Tree of Life; that is all. "Man is a hybrid mixture of plant and ghost."... "a poor shadow that can only achieve immortality if it fabricates that which is called Soul".

The Perfect Matrimony, *1966*

48. Our entire personality must be absorbed within the Innermost.

Mysteries of Fire, *1955*

The human being in himself is nothing else but a sinning shadow. Only the Seer of the Seer, that is to say the Father who is in secret, is perfect.

The Aquarian Message, *1960*

God is the Father who is in secret; only he is God. The Father can take the man if he is very perfect, if he is a Bodhisattva; put him in his mind, or put him in his heart, or put him to work outside himself, somewhere, to do something. But for that man, that good-for-nothing, to feel that he is God, is mythomania of the worst class, of the worst taste.

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

"The Inner-Being is an Immolated Lamb and will have to pay for that tantric ex personality! The Inner-Being, the Inner-Master, will have to reincarnate to pay the Karma of his ex-personality. The Law is the Law!... That Master lacked the strength to control the tenebrous human personality. When the Spirit overcomes Matter, he is Victorious. That is all..."

Esoteric Treatise of Theurgy, *1959*

However, something new happened in my present reincarnation: My Inner Real Being made desperate, terrible efforts to bring me back to the straight path from which I had deviated for such a long time.

The Mystery of the Golden Blossom, *1971*

Suddenly, everything changed, my divine Real Being, the Inner-Self, that Angel of the Apocalypse of St. John, who has in his hand the key to the abyss, taking me forcefully by the arm, grabbed me from that room as if by magic and, throwing me on a white mortuary sheet that was on the muddy, loathsome floor, beat me with a great chain while saying: "You are my

Bodhisattva, my human soul, and I need you to deliver this message to human in the New Age of Aquarius. Are you going to serve me or what?" Then I, feeling remorse at heart, answered: "Yes, Lord I will serve you, I am sorry, forgive me." In this way, friends, I came to abhor liquors, parties, gluttonies, drinking sprees, etc., etc., etc., all that filth. The only thing that results from it are tears symbolized by the rain in that horrible region; those foul waters of bitterness and the horrifying mud of misery.

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

❧

He, my Monad, entered in me, in my Soul, and then I was totally transfigured. In lucid fullness I saw myself integrally. He is the fifth of the seven Spirits before the Throne of the Lamb, and I am his boddhisattwa. This reminds us of that phrase of Mahomet: "Allah is Allah and Mahomet is his Prophet".

The Three Mountains, 1972

❧

When I tried to answer, I spoke with a certain type of voice that astonished me. Atman, answering through the creative larynx, is terrifyingly divine. "Go---my Real Being told him---carry out the mission you have been entrusted".

The Three Mountains, 1972

❧

Shining, dressed in the uniform of the celestial militias, Samael was waiting for me, my own individual Monad, my intimate Real Being, and the divine Regent of that planet. Reverent, I prostrated myself before the Omniscient One, illustrious Lord of that place, and then said: --- Here I am, my Father! What have you called me for?

The Three Mountains, 1972

XVII Atman, that is the Intimate, has two Souls

Atman, the Being, unfolds into the Spiritual Soul and the Human Soul, and the Human Soul into the Essence. The Essence is the only fraction of the Being that the intellectual animal has incarnated.

At that instant the theosophical triad known by the sanskrit terms, Atman-BuddhiManas, became integrated in an extraordinarily lucid form. Unquestionably Atman, that is the Intimate, has two Souls. The first is the Spiritual Soul (Buddhi) which is feminine. The second is the Human Soul (superior Manas) which is masculine.

The Three Mountains, 1972

Atman is the Lord, the Intimus; Buddhi is the Spiritual Soul; Superior Manas is the Human Soul. The Intimus, the Lord, has two souls: the Spiritual Soul (Buddhi) and the Human Soul (Superior Manas, causal principle). These two souls must work under the direction of the Lord, but this is only possible in masters.

The Buddha's Necklace, 1967

Atman is the Divine Spirit (an emanation of the Logos) who has two Souls, Buddhi and Manas; it is vital to understand this. In the Middle Ages when the medieval knight went out to do battle for his lady, it was no other than the Human Soul fighting to win its Spiritual Soul.

Tarot and Kabalah, 1978

The Being, the Inner-Sell the Monad, has two Souls; the first is the Spiritual Soul, the second is the Human Soul. The former is Dante's Beatrice, Beautiful Helen, the Shulamite of the wise Solomon, the ineffable adorable wife, the Buddhi of Theosophy. The Latter is the Human Soul, the Causal Principle, the Noble Husband, the Superior Manas of Theosophy.

Esoteric Treatise of Hermetic Astrology, 1967

The Monad, the Being, creates, fabricates, develops his Two Souls and the latter should serve and obey him.

Esoteric Treatise of Hermetic Astrology, 1967

On a certain occasion, at the table of a banquet, my Real Being, the Innermost, took a seat with two other people; the first was my Buddhi, my Valkyrie, the other person was me, myself, the human soul dressed with the Causal Body. My Lord took the floor and said: "I have two Souls; the first is Buddhi, the Spiritual Soul and it is Feminine; the second is the Human Soul and it is Masculine. The Human Soul is the soul who works. Thus, while the Human Soul works the Spiritual Soul plays. This is my Doctrine." This lesson was taught onto me by my Real Being Samael in the Causal World or World of Conscious Will.

The Solar Bodies, 1968

I came to understand this when my Real Being took me to the Causal World which is of an intensely electric blue colour. The King, Atman, the Lord was seated at a table with a beautiful lady his Spiritual Soul, his Beatrice, his Valkyrie; and with the Human Soul they sat in a triangle. Atman began to speak, and said, "I have two Souls, the Spiritual Soul and the Human Soul, and whilst the Human Soul works, the Spiritual Soul plays, lives happily. This is my doctrine: thus we three are one."

Tarot and Kabalah, 1978

Atman, the Being, rends Himself asunder into Buddhi and Manas. Buddhi is our Valkyrie, our Divine Spouse (the Beatrice of Dante), the Spiritual Soul. Manas, the Superior Manas (mistakenly called Causal Ego in Theosophy), is the Human Soul, the Eternal Spouse of Valkyrie.

The Solar Bodies, 1968

Atman unfolds into Buddhi, and Buddhi into Manas, just as if we were to see ourselves in a mirror, and then the Trinity comes into being. The Essence is an unfoldment of Superior Manas, that Essence being in turn trapped in the "ego." The awakening of that Essence is the awakening of consciousness; is to become conscious of the Mysteries of Life and Death. Many want to awaken consciousness, but in a given moment, abandon the work. Due to this, the Maithuna was never communicated to anyone before awakening consciousness. The Christmas Message 1968-69 contains the Runes for awakening consciousness.

Tarot and Kabalah, 1978

The Being is what matters, but he is very deep, very profound. In reality, the Being in himself, is the inner Monad. Let us remember Leib-niz and his famous Monads. The Monad in himself is what we could call in Hebrew "Neshamah", that is, Atman-Buddhi.

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

Neshamah –that is, Atman-Buddhi– is the Monad mentioned by Leibniz and his monadic philosophy. Atman is the Intimate; Buddhi is the Spiritual Soul, the Superlative Consciousness of the Being; the two, integrated, constitute the Monad; this is obvious.

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

The Human Soul is indeed the Being; the Spiritual Soul or the Buddhi is the Being; the Atman is the Being. When I say the Hanbledzoïn of the Being, the sacred Aiësakhaldan, I am talking about a new type of blood which must be created in order to nourish the body of the sacred will or of the conscious will, the will that can determine or define the circumstances: the

Egoaitoorassnian will. With what is this blood formed, this Hanbledzoïn of the Being? With the emanations of the Sacred Absolute Sun. And how would a mystic succeed in attracting those emanations of the Sacred Solar Absolute to his causal body? How could we attract the sacred Aiësakhaldan? It is simply by means of contemplation, meditation and prayer. Then, such emanations are transformed into the blood of the causal, into the Hanbledzoïn of the Being.

The Fifth Gospel · Serious Consequences of Human Hypnotism · *Third Chamber – Mexico City – 1973*

❧

The esoteric Hindustani texts constantly mention the famous Trimurti: Atman-BuddhiManas This is the Innermost with his two souls: Buddhi and Manas. Inside the intellectual humanoid, mistakenly called a human being, only an insignificant fraction from the third aspect of that Trimurti is incarnated. Such a fraction is denominated 'Essence.' In Nippon Zen, this fraction is simply named 'Buddhata.'

Parsifal Unveiled, 1970

This is my doctrine: thus we three are one.

Tarot and Kabalah, 1978

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34. Our reincarnating Triad is formed by Atman-Buddhi This is the eternal and indestructible Triad.

Igneous Rose, 1954

❧

53. The Innermost is the flame with three small wicks. 54. These three wicks are the Divine Soul, the Human Soul and the Christ-Mind.

Treatise of Sexual Alchemy, 1954

❧

The sacred crocodile is the Intimate. The Intimate is the flame with three immortal wicks. These three wicks are the Intimate's Diamond Soul, his Igneous Mind and Atman, his own spiritual body.

The Revolution of Beelzebub, 1950

❧

The sacred couple, the Divine Eternal Matrimony, is always symbolized by two fish linked by a hyphen; the latter is the Being, Atman.

Esoteric Treatise of Hermetic Astrology, 1967

❧

Certain affirmations saying that Human Beings have Soul and Spirit have been exaggerated. In fact, within the human Essence there exists a fraction of the Causal Being, but this fraction is only the Prime Material that life has given us to make Soul.

The Book of the Dead, *1965*

❧

Max Heindel denominates the triune spirit with the names of Divine Spirit, Spirit of Life and Human Spirit. The theosophists call this triad Atman-Buddhi-Manas. Really, we only possess a fraction of this divine triad: the essence, the materia prima in order to fabricate soul.

The Christmas Messages, *1952-66*

❧

In the run-of-the-mill intellectual animal, the Being, the Inner-Self is not born, nor dies, nor reincarnates, but it does send the Essence to each new Personality. The Essence is a fraction of the Human Soul, the Buddhata.

Esoteric Treatise of Hermetic Astrology, *1967*

❧

The Divine Triad, Atman-Buddhi-Manas, the Being, we have said and we repeat, is not born, neither does he die, nor reincarnate in the nm-of-the-mill intellectual animals. We can and should affirm beyond all doubt, that only a fraction of the Human Soul lives inside the Lunar Bodies; the latter is the Essence, the psychic material to elaborate a Soul, to develop the Human Soul and thereby the Spiritual Soul.

Esoteric Treatise of Hermetic Astrology, *1967*

❧

Thus, as Atman rends himself asunder into the Buddhi and the Superior Manas; likewise, the Superior Manas rends himself asunder into the Buddhata, into the Essence.

The Solar Bodies, *1968*

❧

Atman unfolds into the Spiritual Soul, and this unfolds into the Human Soul which is superior Manas. The Human Soul unfolds into the Es sence, Buddhata. These are all principles and that Essence which incar nates in its four vehicles is clothed with them and is trapped in the psy chological "I", the ego.

Tarot and Kabalah, *1978*

❧

The Monad in turn has unfolded herself in the Human Soul, that is the Superior Manas of the orientalists. That Human Soul, at first, is completely germinal, but from it, through unfolding, the Essence has emerged, which is the only thing that the intellectual animals have incarnated within. This Essence is bottled up within the diverse psychic aggregates that we carry within ourselves.

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

❧

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

Religion, the Buddha, Wisdom, the particles in pain of our Father who is in heaven, and all the information we need for the Intimate Self-Realization of our Inner Being, are within the Essence.

Treatise of Revolutionary Psychology, 1975

XVIII The Monad, the Dyad and the Triad of our Internal Being

The Monad is the Being in its root, the one that unfolds into Father, Mother and Son. Each of us has his own particular Monad, living among the stars even during physical life.

Arcanum number 1 is the Magician, that which initiates, which begins; the 1. It is Unity, the Divine Spirit of each person, the Monad or Immortal Spark of each human being, of each living creature. The One is the mother of all unities. The One unfolds to become that which is the fol lowing Arcanum, the Priestess.

Tarot and Kabalah, 1978

These sublime architects of life saw that we were merely unconscious "rays" of the supreme Parabrahatman, the eternal father always obscure, whom we call "The Absolute", and those exalted prajapatis or divine angels were the ones who endowed those unconscious rays of the Absolute, with that which today we call "monad" or better yet, "Inner Being".

Zodiacal Course, 1951

Our "Glorian" is a breath profoundly unknown unto itself, Our "Glorian" is a breath of the Absolute. Before having a divine monad, it did not have conscience of its own; its conscience was the conscience of the Absolute but it could not say: "I am I". But now the "Glorian" of each of us is endowed with a "divine I" and that is why our "Glorian" can already say: "I am I", "I am the Absolute" and I am "here now". And thus, intoxicated with happiness, it will submerge within that ocean of supreme absolute happiness at the arrival of the cosmic night, to rise again from its profound rest, like an ineffable God at the beginning of the new manhanvantara's aurora, and then each one of us, ineffable flames, will expand like fire expands. Each of our divine sparks will become a stone, a plant, an animal, man, and angel and each of our sparks converted into flame will love and adore us, and will raise its singing towards us, forever and ever, Amen, saying..: "Alleluya, alleluya, alleluya!" The incense of its prayers will reach us like an ineffable perfume filled with love.

Zodiacal Course, 1951

We should distinguish between Monads and Souls. A Monad, in other words, a Spirit is; a Soul is possessed.

Esoteric Treatise of Hermetic Astrology, 1967

The Inner-Self, the Monad, the being with its Two Souls, before we were born in this valley of tears, dwells in the Milky Way and even during the life of the physical body here below, continues living in the stars.

Esoteric Treatise of Hermetic Astrology, 1967

My real innermost Being is in himself Osiris, Isis, Horus, Iod-Heve, the Heart of Heaven in accordance with the Mayan Popol Vuh, Adam Kadmon, Brahma-Viraj, etc., etc., etc. Before unfolding himself into the Duad and into the Triad, my real innermost Being is the Pythagorean Monad, the Unique-One, the Buddhist Aunad-Ad, the Ain Suph, En Soph or Chaldaean Pneuma-Eikon, etc., etc., etc.

My Return to Tibet, *1969*

❧

It is obvious that Osiris, Isis, and Horns themselves constitute the Monad, the Dyad and the Triad of our Internal Being.

Tarot and Kabalah, *1978*

❧

Osiris is the Father who is in secret, the particular Monad of every one. Isis is the Duad, the feminine aspect of the Father, the Divine Mother Kundalini. Horus is the Innermost, our Divine Spirit, the Triad.

My Return to Tibet, *1969*

A Monad, in other words, a Spirit is; a Soul is possessed.

Esoteric Treatise of Hermetic Astrology, *1967*

If one makes a more profound analysis, one discovers a most interesting aspect; the number 1 is the Father who is in Secret, the Monad, and it is from here that the Divine Mother Kundalini, the Dyad is born. She in turn unfolds into the number 3 which is Father, Mother and Son which is the Divine and Immortal Spirit in each living thing. The three, Osiris the Father, Isis the Mother and Horus the Son form that which the Sacred Book of the Maya, the Popul Vuh, calls the "Heart of Heaven". The Son in turn unfolds into the Animic Soul which each one carries within.

Tarot and Kabalah, *1978*

❧

From the All-Unknowable or Radical Zero, emanates, at the beginning of a manifestation or Universe, the Pythagorical Monad, the Logos, the Arch-Magus or Hierophant, the One-Only, the Buddhist Aunand-Ad, the chaldean Ain-Soph, En Soph or Pneuma-Eikon, the Ruach Elohim or Divine Spirit of the Lord floating over the generating waters, the Existent by himself, Anupadaka, or aryan Manú-SwayambuNarayana. This, the particular Monad of each of us is transformed into the most sublime Duality: our particular, individual Divine Mother Kundalini...

The Three Mountains, *1972*

❧

We can assert the following in a solemn manner: The Husband of Devi Kundalini, our own Cosmic Mother, is the Third Logos, the Holy Ghost, Shiva the first-born of Creation, our intimate Monad, individual or better said, super individual Monad.

The Three Mountains, 1972

❧

Iod is certainly the particular individual monad of each one, the Hindustani Shiva, the Arch-Hierophant and Arch-magician, the First Born of Creation, the Golden Fleece, the treasure we must take hold of after defeating the Dragon of Darkness...

The Three Mountains, 1972

❧

The emperor Julian prayed every night to the Occult Sun for the intercession of Mercury, since, as Vossius says: "Every theologian reassures us that Mercury and the Sun are one and the same... That is why Mercury used to be considered as the most eloquent and wise of the gods, which should not puzzle us, since Mercury is so very close to the Wisdom and the Word (or Logos), that he has been mistaken by both..." Mercury is the Third Logos, Shiva, the Holy Ghost, the First Born of Creation, our authentic, particular, individual Monad...

The Three Mountains, 1972

❧

We can---and even must---make the following announcement: “Only by means of these intimate pilgrimages from sphere to sphere are we in the position to enliven and revive inside of ourselves the Secret Master, Hiram, Shiva, the Husband of our Divine Mother Kundalini, the Arch-Hierophant and Arch-Magus, the particular individual monad, our Real Being”...

The Three Mountains, 1972

❧

The ineffable and everlasting treasure that we look for, is never found on the surface, but we must scratch, dig, search for in the entrails of the Earth until it is found... Going down bravely to the entrails or Hells of the Mount of Revelation, the Initiate finds the mystical treasure---his Divine Monad---which has been conserved for him throughout the uncountable centuries that preceded us in the course of History...

The Three Mountains, 1972

❧

Number 1 is the wisdom of the Father, is the Crown because the Ancient of Days is King, He who has power over nature. He is 1 because He has power, because it is He who rules. Wisdom is of the Father; one cannot teach the Monad. All the wisdom of the Father, He foresees.

Tarot and Kabalah, 1978

XIX This Being is my Being, my Father, who is in secret

The Father who is in secret is the superior part of the Being, and each person has his own. The Divine Mother is His feminine aspect; He and She are the two superior parts of the inner Being.

8. This Being is my Being, my Father, who is in secret. 9. He is the One whom I converse with when I have perfected myself.

Treatise of Sexual Alchemy, 1954

Every man has his "Inner Being", and every "Inner Being" has its father who engendered it; that is, our father who is in heaven.

Zodiacal Course, 1951

❧

It is well known to us that the First Mystery is the Father who is in secret. There are as many Fathers in Heaven as there are creatures on Earth. Each one of us has his own Father.

Pistis Sophia Unveiled, 1983

❧

If in our merely physical aspect we have a father and a mother, likewise, within the deepest part of our Being we also have our Father who is in secret, as well as our Divine Mother Kundalini. There are as many Fathers in Heaven as there are humans on Earth. God the Mother within our own intimacy is the feminine aspect of our Father who dwells in secret. He and She are certainly the two superior parts of our inner Being. Undoubtedly, He and She are our very true Being beyond the "I" or psychology.

Treatise of Revolutionary Psychology, 1975

❧

Arcanum number 2 is the Priestess, Occult Science. In the region of the Spirit, the One is the Father who is in Secret, the Two is the Divine Mother who is the Unfoldment of the Father.

Tarot and Kabalah, 1978

❧

The authentic Jehova is our Father who is in secret, and our Divine Mother. The cruel Jehova of the Jews is an anthropomorphisation of the true authentic Jehova who is within each one of us.

Tarot and Kabalah, 1978

❧

The Father who is in secret is the Father of all Lights, and the Initiate is traveling towards Him.

Pistis Sophia Unveiled, 1983

There are as many Fathers in Heaven as there are creatures on Earth.

Pistis Sophia Unveiled, 1983

The Father of all Lights, the Ancient of Centuries within us, the superior part of the Being, can save us and take us to the highest Aeons.

Pistis Sophia Unveiled, 1983

❧

We originally emanated from the Father who is in secret; you know this.

Pistis Sophia Unveiled, 1983

❧

Let us remember that the Father who is in secret is the Father of all Lights. The profound Lord is always found in the Thirteenth Aeon. Nevertheless, it is necessary to know that our Interior Buddha is only the projection of Adhi-Buddha, the Unmanifested One. Adhi-Buddha is the Unknowable and Unmanifested Lord. Each one of us has our own Adhi-Buddha.

Pistis Sophia Unveiled, 1983

❧

Only at the end of the Mahamanvantara, after having integrated ourselves with our Father who is in secret, do we then integrate ourselves with Adhi-Buddha.

Pistis Sophia Unveiled, 1983

❧

On another profound and silent night, Juan took advantage of the instance of transition between vigil and sleep. He arose from his bed and the result was UNFOLDMENT! Juan, in his astral body, moved joyfully and happily. Suddenly he felt attracted towards the South Pole, towards the Continent of Antarctica. Juan, deliciously floating in the astral plane, arrived at the glacial regions of the South Pole. When the Theurgist raised his eyes to the infinite, he saw a Star shine full of Glory. That Star glittered marvelously. Juan felt in his conscience that this Star was calling him, and floating in space, he reached 11, He saw that the Star was the Ancient of the Days, the Father who is in Secret, his own venerable Old Man! Actually, each of us has in the depth of his conscience, a Venerable Old Man; he is the First Logos. The Kabbalists call him Kether. The good Old Man entered the Soul of Juan, and the latter felt he was transformed. He saw himself surrounded by an immense aura with which he engulfed the entire Planetary Globe. The Theurgist walked; he was full with a happiness Impossible to describe with words.

Logos, Mantram, Theurgy, 1959

❧

On a splendid throne, seated before the August Brotherhood, I felt totally transformed... At that indescribable moment, the Ancient of the Days, my Father who is in secret, the Kindness of Kindness, the Occult of the Occult, the Mercy of the Mercies, the Kether of the Hebraic Kabbala, shone inside me, definitely crystallised in the whole presence of my Being.

The Three Mountains, 1972

A PRACTICE

Within my internal real Being resides the Divine Light, RAAAAAMMMMM IIIIIIIIOOOOOOO is the Mother of my Being, Devi Kundalini, RAAAAMMMM IIIIIIIOOOOOO, help me... RAAAAAAMMMMMM IIIIIIIIOOOOO assist me, illuminate me.

Runic Magic, *1969*

xx The being of our Being, the Great Reality within us

Deeper still is the Ancient of Days, the Interior Elohim, the atomic star of the Ain Soph. He calls this the Being of our Being, the Father and Mother within us.

All creation emanates from Ain Soph, but creation is not equal either in essence or in power to Ain Soph. Ain Soph, through its divine, uncreated Light radiates from itself an intelligence, a power, which although it originally partook of the perfection and boundlessness of its Credo in having derived from Him, has a finite aspect. The Kabalah calls this first spiritual emanation of Ain Soph the ineffable Ancient of Days, which is the Being of our Being; the Father and Mother in us.

Tarot and Kabalah, 1978

Chapter 11 Tepeu K' Ocumatz Tepeu K'Ocumatz is the Ancient of Days among the Aztecs. The Ancient of Days is androgynous, meaning masculine and feminine at the same time. The Ancient of Days is the Father inside of us. Therefore, Tepeu K'Ocumatz is the Being of our Being. He is the first and last synthesis of our Being. The Elder of Days is the first emanation of the Absolute. An Ancient of Days exists within the depth of the consciousness of each human being.

Christic Aztec Magic, 1973

Much beyond the Innermost, we find the Logos or Christ, much beyond the Christ, we find the Ineffable Ancient of Days, and much beyond the Ineffable Ancient of Days is the AIN SOPH or the Absolute.

Christic Aztec Magic, 1973

We must search for the Ancient of Days within the last limits of ourselves. He is the Last Mystery from within, and He; Himself is the superior part of our Being. When we refer to the last limit, we refer to it in the sense of cosmic manifestation. The Being is unlimited beyond cosmic manifestation.

Pistis Sophia Unveiled, 1983

Each one of us has his own Interior Elohim. The Interior Elohim is the Being of our Being. The Interior Elohim is our Father-Mother.

Pistis Sophia Unveiled, 1983

The Being is unlimited beyond cosmic manifestation.

Pistis Sophia Unveiled, 1983

In the undiscovered depths of our Divine Being we have an Interior Star; completely atomic. This star is a Super-Divine Atom. The Kabbalists give it the sacred name of AinSoph. This is the being of our Being, the Great Reality within us. God does not need to evolve because He is perfect. God does not need to perfect Himself. He is perfect. God is our Internal Being.

The Perfect Matrimony, *1966*

❧

We already stated in our former 1968-1969 Christmas Message about the Ain Soph or SuperDivine-Atom that abides within the unknowable profundities of our own Being… In the final synthesis, each one of us is nothing more than an atom from the Abstract Absolute Space, which is the interior atomic star that has always smiled upon us.

My Return to Tibet, *1969*

❧

The Three Profundities The first profundity is the origin of life; the second, the origin of the word; the third, the origin of the sexual force. These three profundities of the shining Dragon of Wisdom are beyond the Intimus. The Intimus must be sought in the unknown profundities of oneself. The Number 22 The three profundities of the shining Dragon of Wisdom emanate from a mathematical point; this is the Ain Soph, the Inner Atomic Star that has forever shone upon us. The Holy Trinity emanated from this Inner Star; the three profundities will return and fuse with this Inner Star. The number 22 is added kabbalistically thus: 2 + 2 = 4. The Holy Three emanates from this Inner Star; the three, plus its Inner Star is the Holy Four, the mysterious "Tetragrammaton"—Iod He Vau He. With this we shall now comprehend why Arcanum 22 is the Crown of Life: "Be thou faithful unto death, and I will give thee a crown of life."

Esoteric Course of Kabbalah

❧

The Crown of Life The Intimus is not the Crown of Life. The Crown of Life has profundities far beyond the Intimus.

Esoteric Course of Kabbalah

❧

Then the Being of my Being was incarnated in me, that which is beyond Brahma, Vishnu and Shiva..., that divine Solar Absolute Prototype.

The Three Mountains, *1972*

XXI The I Am is the glorious Crown of the Being

Each person has a particular ray, the Crown of Life, the I Am, from which the Intimate emanated. He warns that this I Am is as different from the 'I' as day is from night.

The Lord of all adoration wants to dwell within the depths of each soul. He is the oil of the myrrh and the fragrance of the incense, HE IS the Adorable One and the Adorer. The phrase "I am" must be translated as "I am the Being". In reality, the Beloved One is the Being of our Being that is, was, and is to come. We possess a precious tabernacle (the physical body), an anguished soul, and a Spirit (the Intimate). This human triad emanated from that terribly Divine Ray (Christ) who strikes His bell in the infinite space when we come into the world.

The Aquarian Message, 1960

Each person has his own particular ray that resplendently shines with the power of its glory in the world of the ineffable Gods. This ray of dawn is the Being of our Being, the inner Christ of each human being. This is the Sephirotic Crown of the Qabbalists, the Crown of Life. "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10)

The Aquarian Message, 1960

Reflect on the I Am. Let us pray brethren; prayer brings us closer and closer to the I Am. Keep the commandments of the Lord so that you may have the right to the Tree of Life. Know, beloved ones, that the Tree of Life is the Being, the Inner Self. Know, beloved ones, that the I Am is the glorious Crown of the Being. The I Am is the Crown of Life. Revelations tells us this: "Be faithful unto death and I will give you the crown of life." The I Am is the Internal Christ, the Light that enlightens every man that comes into the world.

The Christmas Messages, 1952-66

The Intimus is but the Son of I Am. The I Am is our resplendent Dragon of Wisdom, our Sephirothic Crown, that Ray from which emanated the Intimate inner Christ. Know beloved, that Christ is not an individual: the Christ is an army, the Army of the Voice, the Word. Christ is a multiple unity, an impersonal army, The Army of the Word. Each of us, basically, is a soldier of the Army of the Voice. The I Am of each of us belongs to the ranks of the Army of the Voice.

The Christmas Messages, 1952-66

The shining Dragon of Wisdom is the Crown of Life, it is that Ray which emanates from the INNER BEING, the Monad. The Shining Dragon of Wisdom is triune.

Logos, Mantram, Theurgy, 1959

This ray of dawn is the Being of our Being, the inner Christ of each human being.

The Aquarian Message, 1960

The Logos is the Sephirothic crown, is the individual ray whence the Intimus itself emanates. That ray is Triune, is the Most Holy Trinity within us.

Tarot and Kabalah, 1978

❧

If a mystic in ecstasy abandons all of his seven bodies in order to investigate the life of Christ, he will then see himself represented in the drama of the Lord's passion, doing miracles and marvels; he will see himself dead and resurrected on the third day; that mystic will occupy the place of Christ and in those instants he shall be Him, Him, Him, because in the world of the Christ there are no individuals. In Christ there is only one Being that expresses himself as many. Upon putting an end to the "I" and the individuality, only the values of the consciousness remain, which are the attributes of Eternal Absolute Abstract Space. Only He can say, "I Am the way, the truth and the life, I Am the Light, I am the Life, I Am the good shepherd, I Am the door, I Am the bread, I Am the resurrection." The Being receives his Being of his Being, the I Am, that breath of the great Breath in each of us, our particular ray, He, He, He. The I Am is the Inner Christ of every man, our divine "Augoides," the Logos. The one who receives the Crown of Life has the right to say, "I Am He, I Am He, I Am He."

The Greater Mysteries, 1956

❧

We tell Theosophists that He is not the monad, but that the monad comes from Him. He is our particular ray; that ray is a perfect triad. Only He liberates us from the Law of Karma. He is the Logoic Ray of each man. The end of the Law is Christ.

The Greater Mysteries, 1956

❧

The Apocalypse says, "Be thou faithful unto death, and I will give thee a crown of life." The crown of life is the Being of our Being; it is the authentic and legitimate "I Am." There is a need for the ""I to die in us in order for the Being to be born in us. Later, the Being receives the crown of life, which is the resplendent and divine I Am. The I Am is as different from the "I", as day is from night, as winter is from summer, as God is from the demon. Those who speak of an inferior "I" and a superior "I", are in reality seeking escape routes to elude the process of the "I". We, the Gnostics, do not seek ways out because we know that the "I" is the horrible larva of the threshold and we want to put an end to that larva in order to Be. It is only in this manner that we can receive the crown of life, by incarnating the resplendent I Am.

The Greater Mysteries, 1956

Let them follow themselves. Each one should follow his resplendent and luminous Inner Being. Each person should adore his I Am.

The Greater Mysteries, *1956*

XXII The Tree of Life is the Being

He teaches that the Tree of Life is the Being, with its sephiroth living within us and its fruits the powers of the Intimus. Sex is the other tree, and the two must be studied together.

The Tree of Life is the "Being." Now then, we should know that the Inner-Self is our Spirit, the Being, the Tree of Life. The Inner-Self is the very beloved son of the "Inner Christ." The Inner Christ is the ray from which the Inner-Self himself emanated. The Inner Christ is One with the Father. Father, Son and Holy Spirit are a perfect triad.

The Greater Mysteries, *1956*

In the land of Egypt, inside a pyramid, Jesus joined the mysteries as a student, and a vestal, wearing a white robe, gave him the first papyri to study. The trees of Eden are two: The Tree of the Knowledge of Good and Evil, and the Tree of Life. The Tree of Knowledge of Good and Evil is sex. The Tree of Life is the Being. Every authentic cultural doctrine has to closely study these two trees, because the study of one tree while forgetting the other, gives an incomplete and useless knowledge. Of what use is it to study the Being if we do not know sex? Of what use is it to study sex if we do not know the Being?

The Greater Mysteries, *1956*

❧

The Tree of Life is the Being and is represented in our physical body by the spinal column.

Tarot and Kabalah, *1978*

❧

These ten sephiroths live within our Being, and are our solar system. The Tarot is intimately related with esoteric Astrology and with initiation.

Zodiacal Course, *1951*

The Tree of Life is the Being and is represented in our physical body by the spinal column.

Tarot and Kabalah, *1978*

Initiates Kingdom Phisical Body The Ten Sephiroth of universal vibration emanate from Am Soph, which is the Microcosmic Star which guides our interior. The Real Being of our Being.

Tarot and Kabalah, *1978*

❧

Of the Sephirothic Crown of Father, Son and Holy Spirit, the Intimus was born. The Intimus is enveloped in six inferior vehicles which inter penetrate, forming man. All of the faculties and

powers of the Intimus are the fruits of the Tree of Life. When man returns to Eden (by the same way as he left) he will be able to eat of the fruits of the Tree of Life. Then he will be able to see God face to face without dying, and the lightning will serve him as sceptre, and the tempests as carpets for his feet.

Tarot and Kabalah, 1978

❧

Thus, the Intimus with His two Souls, the Divine and the Human, officiates upon His Throne, which is the cerebro-spinal nervous system. He his crowned with the Sephirothic Crown. The Intimus dwells in His Temple. The Temple of the Intimus has two columns; Jakin and Boaz. Jakin is the Mind. Boaz is the Astral Body. The Mind is the Sephiroth Netzach. The Astral is the Sephiroth Hod. These two columns of the Temple are maintained upon the Cubical Stone of Jesod. That cubical stone serves as a foundation of the Kingdom of Maichuth.

Tarot and Kabalah, 1978

❧

Chesed itself is the Intimus; according to the Hindus, Atman. It is said that Chesed is governed directly by Jupiter, and none other. That is false, the Intimus is Martian, a warrior, fighter, but many kabalists do not accept this, and may even consider it to be absurd. He who has direct experience of Chesed well knows however, that Chesed is warlike. It is the Intimus which must take part in this struggle to the death against the darkness and must fight hard for His own Intimate SelfRealisation which is at stake. There is obviously something of the Jovian because He is able to take up the spectre of Kings; this I do not deny. That Chesed should however, be only and exclusively Jovian, is false.

Tarot and Kabalah, 1978

❧

Osiris means beyond the depths, far beyond desires and beyond the mind. When we return to the Father Osiris, to the Mother Isis, and to the Intimus Horns, the triangle is complete, perfect, Self-Realised. This is the Resurrection of the Dead, since we have here Death and Resurrection.

Tarot and Kabalah, 1978

Part Four – To incarnate the Being

XXIII Only those who possess the Being can reincarnate

Not everyone possesses the Being. Those who have it incarnated reincarnate; those who do not simply return, and until then there is no real existence.

These human beings of the epoch of Saturn were human...true humans, because they had a Being and they knew that this Being was within them...

The Revolution of Beelzebub, 1950

The little 'I's' which abide within the lunar body project themselves throughout all of the regions of the cosmic mind. Then, they return into their common body (the lunar body). Thus, the 'I' dressed with its lunar body returns into a new womb in order to re-dress itself with a suit of flesh, and to repeat the same tragedies and bitterness in this valley of tears. Therefore, only those who possess the Being can reincarnate. Those who do not possess the Being only return. To possess the Being is necessary in order to reincarnate. Not to possess the Being is what is necessary in order to return.

The Christmas Messages, 1952-66

We become individuals only by creating the Superior Existential Bodies of the Being, by dissolving the 'I', and by incarnating the Being. The sacred individuals reincarnate, yet, the 'I' only returns into a new womb in order to dress, or better if we say, re-dress itself with a new suit of flesh. The 'I' continues in our future or immediate descendants. The 'I', which is our race, our errors and our pain is what continues. Some pseudo-occultist ignoramuses mistakenly suppose that the personality reincarnates; thus, they frequently confuse the personality with the 'I'. The personality is not the 'I', the personality does not reincarnate. The personality is a daughter of its time, thus, it dies in its time.

The Christmas Messages, 1952-66

The doctrine of Krishna in the sacred country of Ganges teaches that only the Gods and demi Gods, heros, devas, and titans are reincarnating. In other words, we will say that only the Self-realized, those who have the Being incarnated can reincarnate.

Runic Magic, 1969

Only those who have Solar Bodies have the Being incarnated. Only someone who possesses the Being is an authentic Man.

Esoteric Treatise of Hermetic Astrology, 1967

The Name of the Lord, the Verb within us, the real Being of the Being, belongs to those who possess it.

Pistis Sophia Unveiled, 1983

The Name of the Lord, the Verb within us, the real Being of the Being, belongs to those who possess it.

Pistis Sophia Unveiled, 1983

❧

Man has not yet incarnated his Immortal Soul, his Divine Being; in this light we can affirm that man still does not have true existence. The annihilation of all those false and improperly named "centers of consciousness" is only possible by practicing the denial of self.

Esoteric Course of Kabbalah

❧

It is obvious that this perverse race of Adam is one hundred percent diabolic. It is unquestionable that these wretched people do not have their Being incarnated. My words might seem severe to many readers; however, we must not hide the truth…

My Return to Tibet, 1969

❧

The unfavourable Mutant cannot incarnate his Being within himself. He is, as a fact, a cosmic failure.

My Return to Tibet, 1969

❧

Indeed, the unfavourable Mutant is a perverse Homunculi, but never a true human being. It is ostensible that in order to become an authentic human being one is required to have previously built the Solar Bodies and to have incarnated the Being.

My Return to Tibet, 1969

XXIV Who is the driver of the chariot?

The Being will not enter a chariot that does not exist. These passages give the condition for incarnating him: the superior existential bodies, the solar bodies, built through the transmutation of the sexual energy.

Those four bodies –physical, astral, mental, causal– constitute the "chariot". Once the chariot is created, all that remains is for the "driver" to enter into that chariot. Who is the driver of the chariot? Our own Being. But the Being is not going to enter into a chariot that does not exist; one has to create the chariot. When we receive the Being, he remains as Lord in his chariot: a well-dressed Lord with a magnificent chariot; well dressed with the Superior Existential Bodies of the Being, with the Sacred Vestments –a gorgeous carriage–; he is no longer a victim of the circumstances.

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

Arcanum number 7 is the chariot of war which the Monad has formed in order to manifest in this world, with power to work in this sphere of life. It is the Monad realised, manifesting through his 7 bodies. From another perspective 7 is struggles, battles, difficulties; but he is always victorious despite the battles.

Tarot and Kabalah, 1978

❧

The "1" is the Monad, the unity the Iod-Heve Jehova, the Father who is in secret; is the Divine Trinity and is not incarnated in a Master who has not killed the ego. It is Osiris, God himself, the Verb. It has expression in the 4 because the 4 is the Chariot of Mercabah of the Kabalah, which are the 4 Bodies: 1. Physical Body. 2. Authentic Solar Astral Body. 3. Authentic Solar Mental Body. 4. Authentic Solar Causal Body.

Tarot and Kabalah, 1978

❧

It is necessary for all of our Gnostic Students to comprehend this Christmas that they can only achieve the Final Liberation by creating the Superior Existential Bodies of the Being, by celebrating the death of their 'I', and by celebrating the Nativity in their hearts. The Being can only enter within the one who has created the Superior Existential Bodies. The Nativity of the heart can only be truly celebrated by the one who has created the Superior Existential Bodies of the Being.

Dissolving the I

❧

The three aspects of Atman-Buddhi-Manas-Divine Spirit, Spirit of Life and Human Spirit-have not incarnated within the human being because he still does not possess the solar bodies, that is to say, the Superior Existential Bodies of the Being. The whole of our efforts are aimed towards

the liberation of ourselves from the moon, which disgracefully we carry within our lunar bodies. We liberate ourselves from the lunar influence when we create the solar Bodies.

The Christmas Messages, 1952-66

❧

Truly, before having these four bodies we are only intellectual animals and nothing more. Only the one who already possesses the four bodies can incarnate his triune Spirit, his Divine Monad, in order to become a True Man.

The Christmas Messages, 1952-66

❧

Whoever possesses the four bodies, whoever has fabricated soul by working with the essence and truly loves humanity, has the luxury of incarnating his Divine Monad.

The Christmas Messages, 1952-66

❧

The one who already possesses the Four Bodies known as the Physical, Astral, Mental and Causal, affords the luxury of incarnating the Being in order to become a True Man, a Solar Man. Normally, the being is not born, does not die and neither does it reincarnate, but when we already have the Solar Bodies, we can incarnate it, and we move on to really Be. To the one who knows, the word gives power; no one pronounced it, no one will pronounce it, except he who has it incarnated.

Esoteric Treatise of Hermetic Astrology, 1967

❧

Whoever builds the existential superior bodies of the Being, the solar bodies, in the Ninth Sphere, is able, and has every right, to incarnate his Real Being, his triune immortal spirit: Atman, Buddhi, Manas; Divine Spirit, Life Spirit, Human Spirit, Intimus, Spiritual Soul, Human Soul. When someone reaches these initiatic heights, a new man is born, the son of Man, a new Master of the Day, a Master of the Manvantara.

The Buddha's Necklace, 1967

❧

No intellectual animal has a Causal Body; no intellectual animal has incarnated the immortal triad. When someone incarnates his divine immortal triad, he immediately stops being an intellectual animal and is transformed into a Man only by building the solar bodies can we have the luxury of incarnating the divine immortal triad Atman, Buddhi, Manas.

The Buddha's Necklace, 1967

❧

Whoever has the superior existential bodies of the Being has the right to incarnate his Divine Triad: Atman - Buddhi - Manas.

Tarot and Kabalah, 1978

❧

It proves to be totally impossible to incarnate the Being if we do not possess the solar bodies, if we do not fabricate them through the Maithuna (Sexual Magic).

The Christmas Messages, 1952-66

If the Being were incarnated without having fabricated the Solar Bodies, one would not be able to withstand the electric shock, one would die.

Tarot and Kabalah, 1978

It becomes absolutely impossible to incarnate the Real Being, if we have not previously built the bodies of gold in the Forge of the Cyclops.

Runic Magic, 1969

❧

The Nativity of the heart, the incarnation of the Being within ourselves is only possible if we dress ourselves with the garments of Osiris (the Solar Bodies).

My Return to Tibet, 1969

❧

We need to create the Causal Body if what we sincerely want is to incarnate the Being. Only the Being is capable of doing. Only He can modify the circumstances and exercise with mastery the Law of Epigenesis.

My Return to Tibet, 1969

❧

To incarnate the Being, the Divine Trinity; that is really very difficult. It is necessary to fabricate the Solar Bodies. If the Being were incarnated without having fabricated the Solar Bodies, one would not be able to withstand the electric shock, one would die.

Tarot and Kabalah, 1978

❧

Unfortunately, the "intellectual animal" cannot incarnate his Real Being (Atman, Buddhi, Manas) because he has only lunar bodies, and these would not be able to withstand the tremendous electric voltage of our true Being. We would die.

The Buddha's Necklace, 1967

❧

Only those who have created such suprasensible vehicles can really incarnate the Real Being, which would immediately place them within the realm of men.

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

❧

Once we possess the physical, astral, mental, causal bodies, or speaking in more esoteric terms, once we have created the Kesdjan body, the vehicle of objective reason and the body of conscious will or the Egoaitoorassnian faculty, then what happens? What can we incarnate, what? The animic principle, that is, the Being in himself, to turn us into what in Kabbalah is called "the Son of Man". They resemble each other in physical features, but if we observe his behavior, his attitudes, we will find that he is different. The Man has nothing in common with the intellectual mammal. That is a little harsh, right? To think that all the creatures populating the world are humanoids, but it's the truth! The specific mission entrusted to me is to create men. This word apparently sounds eccentric, right? Strange, but it is the truth, because whoever follows this kind of teaching becomes a man. Then, I am creating men and I have the satisfaction that I have created some already and that I will continue to create men.

The Fifth Gospel · Serious Consequences of Human Hypnotism · *Third Chamber – Mexico City – 1973*

❧

The state in which this present humanity is found is useless in order to incarnate the Monad the Being.

Pistis Sophia Unveiled, 1983

❧

It is not possible for the Divine Monad to incarnate in the physical body, because of the way in which it is born, and because of its present condition.

Pistis Sophia Unveiled, 1983

❧

The incarnation of the Divine Monad and the distinct parts of the Being is made possible only by preparing the physical body, by means of the work in the Ninth Sphere.

Pistis Sophia Unveiled, 1983

❧

Really, only the sexual energy can transform the physical body, in order for it to incarnate the Divine Monad.

Pistis Sophia Unveiled, 1983

❧

It is false, as is pretended by the school of black magic of the Subub, that the monad or the great reality will penetrate in him who does not possess the superior existential bodies of the Being.

The Revolution of the Dialectic

❧

A Self-Realised Being is understood as someone who has created the Solar Bodies and who has finished with the ego.

Tarot and Kabalah, 1978

XXV Whosoever incarnates his Being reaches the Second Birth

The bodies are not enough; the 'I' must also die. Here are the failures who incarnate nothing, and the twice born in whom the Being and the Monad are resurrected.

Many Initiates achieve the creation of their Superior Existential Bodies of the Being, yet, they fail because they do not dissolve the psychological 'I'. These Initiates cannot celebrate the Nativity in their hearts, they cannot achieve the incarnation of their Being in spite of possessing the Superior Existential Bodies. Thus, they convert themselves into Hanasmussans with a double centre of gravity.

The Christmas Messages, 1952-66

To incarnate the Real Being and become True Men, the Solar Bodies must be fabricated by means of the transmutation of H-SI-12. But to reach this state the ego must be dissolved so as not to become a Hanasmussen with a double centre of gravity such as Andrameleck.

Tarot and Kabalah, 1978

❧

But that is that. Sexual Alchemy, I do not mean it is totally separate from that; sexual Alchemy is fundamental, but today's conference, specifically, has not been totally related to sexual Alchemy, although we have mentioned it between the lines. Sexual Alchemy implies, in fact, an extremely long conference and we would have to go on and explain the mysteries of sex tonight. Broadly speaking I will say that, of course, one can completely incarnate the Tao, if he achieves complete transmutation of his creative energy. Transmuting the sexual libido is undoubtedly indispensable; and this is done by following the Path of the Perfect Matrimony. Whoever transmutes his creative energies can create the Superior Existential Bodies of the Being. But to create the Superior Existential Bodies of the Being is one thing, and to become integrated with Divinity is something completely different. Only he who manages to dissolve the Ego categorically, can receive the Tao. I know the doctrine of the Tao in depth, profoundly. These are my words in relation to that question.

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

❧

Master: Well, undoubtedly, you are talking to me about two things that are of different topics. The Tao is the Tao, the Tao is the INRI, the Tao is the Being, the Tao is what is real, the truth, that which is only experienced by the Taoist mystic, the Zen monk in a state of ecstasy or Satori, when the Consciousness is unbottled through meditation and penetrates into the Illuminating Void. Receiving the Tao implies receiving the truth.

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

❧

It is necessary to disintegrate the Ego and to awaken the Consciousness so that the Monad, Atman-Buddhi, the Ruach-Elohim –who according to Moses tilled the waters in the beginning of the world–, the Sun King returns naturally to express himself within us, comes to manifestation, enters our human person. Only he can do. People believe that they do and they do nothing; they act in accordance with the Law of Recurrence, they are programmed machines, and that is all.

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

If someone succeeds in transforming the totality of one's impressions, he will be a truly blessed one, because the Being will stay in him and he in the Being, and then he will have real existence, then he will indeed be able to do because he will have the Being incarnated.

The Fifth Gospel · Intelligent Assimilation of Impressions

He who wants to SelfRealise needs a Revolution of Consciousness; to Die, to be Born and to Sacrifice. A Revolution of Consciousness when we decapitate the "I". A Revolution of Consciousness when we make the Solar Bodies. A Revolution of Consciousness when we incarnate the Being. Up until then we do not have real existence.

Tarot and Kabalah, 1978

Whosoever incarnates his Being reaches the Second Birth and becomes a Twice Born one, he becomes a legitimate Mutant.

My Return to Tibet, 1969

Many Initiates achieve the creation of their Superior Existential Bodies of the Being, yet, they fail because they do not dissolve the psychological 'I'.

The Christmas Messages, 1952-66

When the Inner Being and the soul-spirit fuse, a new Master of humanity is born, and when the "Manas" or human soul is added to this fusion, then a new blessed one is born.

Zodiacal Course, 1951

The Perfect, elected ones, those who dissolved the Ego, fabricated their Solar Bodies and Sacrificed themselves for Humanity, are Blessed; upon leaving the physical body with death, they take the path of fire, of the light, of the day, of the luminous fortnight of the Moon and of

the northern solstice; they have incarnated the Being, they know Brahma (the Father who is in secret) and it is clear that they go to Brahma (the Father). Jainism says that during this Great Day of Brahma, twenty four Greater Prophets who have attained Total Perfection descend to this world.

Esoteric Treatise of Hermetic Astrology, 1967

❧

When we decapitate and dissolve the "I", the MYSELF, then, we receive the Venustic Initiation. Whosoever receives the Venustic Initiation incarnates his Star.

The Aquarian Message, 1960

❧

It is in no way possible to extricate our psychological aggregates, those inner defects that in their entirety compose the I, without the help of that divine particle or inner Monad, symbolised by the axe. This is the sign of the thunderbolt, clearly embodied by the TigerMan. It is clearly written in the Book of Life that whoever wants to go up must first go down, and exaltation is preceded by a humiliation Since ancient times, the descent to the Ninth Sphere has been the foremost test to the supreme integrity of the hierophant. Jesus, Buddha, Hermes, Quetzalcoatl had to go through this tremendous trial.

The Secret Doctrine of Anahuac, 1974

❧

Our own Real Being has to, without question, kill or fail. In the first, he is obviously the victor over all the temptations to which he was submitted, becoming the killer of the dragon.

The Secret Doctrine of Anahuac, 1974

❧

Without divine grace, without the extraordinary assistance of the Sacred Breath, AutoGnosis, SeIf-realisation of the Being is impossible. Auto-salvation is best. This demands absolute identification of the one that saves with the one that is saved. The Divinity that dwells in the depth of our souls, the authentic and legitimate cognitive faculty, annihilates the ego and absorbs the Essence in its parousia and saves it through total illumination. This is the theme of the Salvator Salvandus.

The Secret Doctrine of Anahuac, 1974

❧

The perfection in mastery is only reached with the esoteric transcendental Resurrection... The full manifestation of the Monad inside the Resurrected Master bestows extraordinary magical powers upon him...

The Three Mountains, 1972

❧

This Resurrection is the true apotheosis or exaltation of what there is of most high and alive in man: his Divine Monad, eternal and immortal but that was dead, hidden... Undoubtedly the

Monad is, in itself, the Verb, the luminous and spermatic fiat of the first moment, the Lord Shiva, the sublime Husband of our Divine Mother Kundalini, the Arch Hierophant and Arch Magus, the particular super-individuality of each other...

The Three Mountains, 1972

XXVI Liberate the Essence so that it will fuse with the Being

Those who cannot yet incarnate the Being can still free the Essence in meditation so that it fuses with him for a time. He traces the Essence's way back through Atman and the Father to the Logos.

The only thing that the intellectual animal can do, unable to incarnate the Being due to the fact that he still does not possess the Superior Existential Bodies, is to practice meditation to awaken the Buddhata and know the Truth.

The Christmas Messages, 1952-66

The stillness and silence of the mind has a single objective: liberate the essence from the mind so that it may be fused with the Monad or Inner Being. The essence can experience that which we call the Truth. During ecstasy and in the absence of the 'I', the essence can live freely in the world of the Mist of Fire, experiencing the Truth When the mind is in a passive and receptive state, absolutely still and in silence, the essence or Buddhata is liberated from the mind and ecstasy arrives. The essence is always bottled up in the battle of the opposites, but when the battling ends and the silence is absolute, the essence remains free and the bottle broken into pieces.

The Christmas Messages, 1952-66

One person associates with another, the memory of someone comes to his mind, an image associates with another, a form with another and the battle of the opposites continues. The Bodhisattva of the Avatar Ashiata Shiemash suffered the unutterable, and fasting for forty days, mortifying himself horribly, sunk in profound inner meditation, he achieved the disassociation of the mental mechanics and his mind remained solemnly still and in imposing silence. The result was ecstasy with the incarnation of his real Being.

The Revolution of the Dialectic

Ashiata Shiemash carried out a great work in Asia founding monasteries and establishing rulers with awakened consciousness everywhere. This Bodhisattva was able to incarnate his Real Being during meditation because he already possessed the Superior Existential Bodies of the Being.

The Christmas Messages, 1952-66

Those who do not have the superior existential bodies of the Being cannot succeed in getting the Divinity or the Being to operate or incarnate in them, but they are able to liberate the Essence so that it will fuse with the Being and participate of his ecstasy. In the state of ecstasy, we can study the great mysteries of life and death. We have to study the ritual of life and death

until the Officiant (the Inner-Self, the Being) arrives. It is only in the absence of the "I" that one can experience the bliss of the Being. Only in the absence of the "I' can ecstasy come.

The Revolution of the Dialectic

❧

During Samadhi, the Essence, the Buddhata escapes the Personality, then it becomes Fused with the Being and the experience of what is Real in the Illuminating Void comes. It is only in the absence of the I that we can converse with the Father, Brahma.

Esoteric Treatise of Hermetic Astrology, 1967

❧

When the Pluralized 'I' is killed and eliminated, the Essence unites with the Being, with the Inner-Self, and the Lunar Bodies are eliminated during a mystical trance, which lasts three days.

Esoteric Treatise of Hermetic Astrology, 1967

Once the 'I' is dead, the Universal Spirit of Life is in us like the flame in the lamp.

The Revolution of the Dialectic

One cannot enter the Absolute and the Essence submerge in the Being before "passing through the Great Death".

Tarot and Kabalah, 1978

❧

Let us not say my 'I' has envy, hatred, jealousy, anger, lust, etc., it is best to not divide ourselves, it is better to say: I have envy, hatred, jealousy, anger, lust, etc. When we study the Sacred Books of India, we become enthusiastic thinking on the Supreme Brahatman and in the union of Atman with Brahatman; but really, as long as a psychological 'I' with its sophisms of distraction exists, we will be unable to achieve the bliss of uniting ourselves with the Universal Spirit of Life. Once the 'I' is dead, the Universal Spirit of Life is in us like the flame in the lamp.

The Revolution of the Dialectic

❧

Having made a transcendental synthesis of much long and hard work, we would say: First the Essence has to be liberated so that the light may shine inside us; then it has to be fused with ATMAN (the Being), to liberate ourselves from the mind; afterwards it has to be given to the ANCIENT MAN OF THE DAYS (the Father that is in secret, the Monad), to become perfect and resurrected Masters. Finally the Essence has to be definitely absorbed in ISHVARA, the LOGOS, first emanation of the supreme PARABRAHAMAN (the great Ocean of the Universal Spirit of Life).

The Mystery of the Golden Blossom, 1971

It is necessary to understand that when one works on oneself, he enters the path of the revolution of Consciousness, he aspires to one day receive his animic and spiritual principles, that is, to become a temple of the inner Monad; because it is obvious that a developed, unconstrained, awakened Essence, integrates, fuses completely with the Human Soul in the Causal World. Much later comes the best: the marriage, the integration of this Human Soul with the Monad. When this happens, the Master has completely self-realized.

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

This wonderful parable of the Christic Gospel is formidable. The Essence must return "home". The Essence, the Consciousness that we have within, must return to the house of our Father who is in secret. Each one of us must initiate the return to the Father's house.

The Fifth Gospel · The Return of the Prodigal Son · *Lecture in continuation of "Clarifications of the Pranayama and the Tibetan rites" – December 1974*

The intellectual shackles had been annihilated and my Consciousness liberated, having left that horrible prison of the mind where for such a long time it had been a prisoner; it had managed to fuse, to merge, with Atman, the Ineffable, my Real Being.

The Three Mountains, 1972

Then, fused with my interior Real Being, I happily felt that I was going back to the infantile paradisiac state.

The Three Mountains, 1972

XXVII The Monad is guilty of the failure of the essence

The Monad is immortal but not self-realised, and it needs us to realise it. Not every Monad wants mastery; where one does, it works its Essence from within and awakens longing for the Being.

The Father who is in Secret, or the Divine Monad is immortal, omniscient, but without SeIf-Realisation. He is unable to rule the physical, does not have sovereignty over the Elements. It seems incredible that we, such miserable worms, "Have to make the Father powerful" it seems blasphemous ; but "He" has to SelfRealise.

Tarot and Kabalah, 1978

A Realised Monad is powerful, having power over the fire, the air, water and earth. This is why in the Egyptian Book of the Dead, the devotee says to Horus: "I strengthen your legs and your arms". In turn the devotee begs that He should strengthen his Three Brains (intellectual, emotional and motor) because Horns needs the devotee to have three strong brains.

Tarot and Kabalah, 1978

In Egyptian Theogony the Father (Father, Son and Holy Spirit) is Osiris or Ra; and Ra is the Logos with its thr ee aspects. When the Monad is spoken of, it is Osiris who is being referred to; it is He who has to SelfRealise, and in turn unfold into Father, Mother and Son. The Son unfolds into the Essence, which is that which swallows us, leaving the SelfRealised Monad. ESSENCE ----> SON -----> MOTHER ------> FATHER The Monad of each one of us has need of us, and we need the Monad.

Tarot and Kabalah, 1978

When speaking with my Monad, he said to me: "I am SeIf-Realising you what I am doing is for you".

Tarot and Kabalah, 1978

To put it another way, what are we living for? There is an objective the Monad wants to SelfRealise, and for this reason we are here.

Tarot and Kabalah, 1978

46. These prey are the psychic extractions of all the vehicles of the Innermost that He assimilates in order to self-realize Himself as a Master of the Mahamanvantara. 47. The Innermost is the great and mighty fish that emerges from the waters of life in order to create the interior universe.

Treatise of Sexual Alchemy, 1954

People think that Our Father who is in Heaven is a gentleman who is sitting up there. If we reflect profoundly, the Monad, the Unity, the origin of all other unities or Monads will be discovered. It is clear that the Monad has need of something in life in order to SelfRealise. What is it that the Monad needs? In the light of the Sanskrit we can ascertain that He needs "Vatrasattwa", the meaning of which is "Diamond Soul". This is a Soul which has no "I"; which has eliminated all the subjective ele ments of the perceptions. These elements are the "I's" and the three traitors of Hiram Abiff, or, that which is the same; Judas the demon of Desire, mistakenly called the Astral body; Pilate the demon of the Mind, which is confused with the Mental body, and Caiaphas, the demon of Ill-will. Why should it be that all this is unknown to the pseudo-esoteric schools?

Tarot and Kabalah, 1978

❧

The fact that the very Innermost God submits oneself to ordeals is certainly rare and astonishing. By all means it stands out that the Beloved One wants to be sure of that which he possesses. He needs a Diamond Soul (Vajrasattwa).

My Return to Tibet, 1969

❧

The battle is terrible Horus, the Innermost, the Particular Spirit of each one of us must defeat the Red Devils (the pluralised 'I') if, indeed, what he wants is to obtain a Diamond Soul. Imagine at least for a moment the Androgynous Divine, the Rasit or Brasit, the Gnostic Father-Mother already endowed with its Diamond Soul. This is how they are, those who have already achieved the Final Liberation.

My Return to Tibet, 1969

❧

It is written in the Testament of Ancient Wisdom with mysterious characters of fire the concrete, clear and definitive fact that there are very few divine Monads or virginal Sparks that really want to achieve mastery.

The Three Mountains, 1972

❧

Friends, God respects in himself his own freedom; with this I want to say that within the bosom of the divine there does not exist dictatorships. Every virginal spark, every Monad has complete freedom to accept or reject mastery, understood?

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

The Monad of each one of us has need of us, and we need the Monad.

Tarot and Kabalah, 1978

In this manner then, the monads without mastery, those that did not achieve mastery or who definitely did not want it, remain excluded from any hierarchical rank I clarify, not all the immortal sparks, not all the sublime monads, want mastery. When any monad, when any divine spark truly wants to reach the sublime state of "Master-Monad," It is indubitable that it then works its essence, its soul, awakening in this soul infinite desires of transcendental spirituality.

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

❧

However, I now repeat what I have already said in past talks not all souls achieve mastery; for this to happen a certain inner yearning is indispensable; and this is only possible when the Monad, that is, the immortal spark of the Spirit, proposes to truly work on its human soul.

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

❧

Answer: I see in the audience a lady who, with complete sincerity, has asked this question and it is evident at I am happy to answer: Ladies and gentlemen, when a divine Monad wants mastery, it is ostensible that it achieves it by working the essence incessantly, from within, from the most profound part. it is plain and evident that if the Monad is not interested in mastery, it will never awaken any intimate aspiration in the embodied essence. Obviously, in this case, the essence deprived of every aspiration, imprisoned in the ego, stuffed in the myself will enter the infernal worlds. Therefore, I answer in an emphatic manner saying: the Monad is guilty of the failure of the essence.

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

❧

If the Monad would really work the essence profoundly, it is unquestionable that the latter would never descend, in failure, into Tartarus.

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

❧

It is very easy to recognise in the world of the dense shapes every Essence that is being intimately worked inwards by its divine Monad. This is the concrete case of any person with great spiritual restlessness.

The Three Mountains, 1972

❧

Obviously, such a specific type of mystical longing could never exist in people whose Essence had not been worked inwards by its corresponding divine Monad.

The Three Mountains, 1972

❧

The gentleman that asks this question, it is clear, has enormous yearnings; this is due to his interior Monad animating him and working him incessantly. His duty is to proceed with

firmness on the path of the razor's edge until he achieves the intimate selfrealization of the Being. Question: Master, is it because of this, that many persons to whom one talks about the Gnostic teachings, although they grasp perfectly what we explain to them, do not decide to follow the path of the revolution of consciousness? Does this mean that their Monad does not work them to follow the path of self realization?

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

❧

Answer: I will answer the young man who asked this question. We need profound reflection to focus on this matter from diverse angles. It happens that to many Monads it is pleasurable to proceed slowly with the risk that their essences fail in each cycle of human existences; others prefer to work their essences in an intermittent manner, now and again; and lastly, we have Monads that definitely do not ever work their essence. This then is the motive why not all persons that listen to this teaching really accept it. However, it is convenient to know that someone, who, for example, in this present existence did not accept the gospel of the new age of Aquarius, could accept it in subsequent lives, as long as they have not reached the 108th life.

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

❧

It was not necessary to interrogate and investigate. I could feel the enormous reality of such sublime Monads in my whole Being: they are beyond Good and Evil. Very small innocent creatures, flashes of the Divinity without self-realisation, happy beings but without mastery.

The Three Mountains, 1972

❧

It is obvious that the failed Monads who have not achieved Mastery, possess divine Happiness, but do not have legitimate Self-Consciousness; they are only sparks of the Great Blaze, they cannot become flames...

The Mystery of the Golden Blossom, 1971

❧

To continue with the present chapter, it is necessary to attract the reader's attention with the objective of asserting the following: after the completion of the three thousand periods of the great wheel, any kind of esoteric Self-Realization is impossible. In other words, it is necessary to declare the inescapable fact that every Monad is mathematically assigned three thousand CYCLES for it's profound inner SelfRealization. It is without doubt that after the last turn of the wheel the doors are closed. When this happens, the Monad, the immortal Spark, our real Being, gathers up it's Essence and its principles to be definitively absorbed into the bosom of that which has no name. (The Supreme Parabrahatman).

The Mystery of the Golden Blossom, 1971

❧

Whoever definitely fails, whoever does not know how to take advantage of the countless opportunities which these 3000 periods furnish us, confer upon us, will remain excluded from

mastery forever. In the latter case that immortal spark that all of us carry within, the sublime monad gathers up its essence, that is, its spiritual principles, it absorbs them into itself and it then submerges into the universal spirit of life forever.

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

XXVIII Feel yourself be what you always have eternally been: the Innermost

These are his practices of fusion with the Innermost. One prays to him, asks "Who am I?", and says "I am He", and one sheds each body in turn until only Atman remains.

With inner meditation we are able to speak with God, the Intimus, the Being, the Almighty; thus we can learn from the Internal Master, thus we can study Divine Wisdom at the feet of the Master.

Tarot and Kabalah, 1978

A PRACTICE

94. Before starting his practices, the disciple must pray to his Innermost by meditating profoundly on Him.

Mysteries of Fire, 1955

A PRACTICE

When you perform your meditation practices, concentrate on your Innermost, who is the true-you, and with a lot of reverence, pronounce the mantra OMNIS AUM. "And you shall be caught up into paradise, and hear unspeakable words, which it is not lawful for a man to utter." 2 Corinthians 12:3 A liberated human being is a Master of himself. He is not obligated to reincarnate. However, if he reincarnates, he does so willingly and lovingly in order to help humanity. Nevertheless, in such a case, he always follows the narrow path of duty, love and sacrifice, which take him directly into the unlimited joy of the Absolute.

Christic Aztec Magic, 1973

A PRACTICE

Now take another step ahead in your meditation. Concentrate on your body of consciousness; identify it and realize that you are not this body. That it is only another of your marvelous vehicles of expression, and discard it by saying: "I am not my body of consciousness either." Then you will ask yourself: "Who am I?" A sweet and affable voice will answer you: "You are me, the Innermost, the reflection of the Inner Christ, you and I are one." In those moments try to identify yourself with your Inner Christ, feel that you are him and say: "I am he... I am he... I am he..." When reaching this state of consciousness mentally pronounce the mantra PANDER:

Christic Aztec Magic, 1973

A PRACTICE

Thus, a silent and sweet voice will answer, "You are me, the Innermost. I am the reflection of the SelfChrist. You and I are One." In those moments, identify yourself with Him, feel that your are Him, and say to yourself, "I am He. I am He. I am He."

The Mayan Mysteries, 1977

A PRACTICE

Know thyself! This was written on the posterior part of the threshold of the temples of mysteries in ancient Greece. This is the only purpose of life, that the human being must know himself as a child of God, as a God himself over the earth, so that the earth can be transformed into a beautiful garden where liberty, equality and fraternity is the law of love for all humans. This is the marvelous clue of the power of all magi from all times. “See, I have set before thee this day life and good and death and evil” Deuteronomy 30:15 Practice We stated in chapter nine that you should ask yourself in the moments of your daily meditation: “Who am I?” So, if you have practiced loyally and devoutly the exercise of chapter nine, then indeed you should have heard the sweet and amorous voice of your Internal Christ. We recommend that you read those chapters again. Thus, before delivering yourself to meditation, feel yourself be what you always have eternally been: the Innermost. Affirm yourself in that state of consciousness saying seven times: “I am He,” and feel that the sacred fire of the Holy Spirit detaches from your Solar Plexus (where you left it in the practice of the former chapter) and arises towards your heart where it becomes united with your Innermost, the true you. Your Innermost and your Internal Christ are oneself.

Christic Aztec Magic, 1973

Confirm that you are not your body,
that you are the Divine Innermost
dwelling within your body.

Christic Aztec Magic, 1973

A PRACTICE

29. Now let the disciple concentrate himself in his Innermost, become profoundly asleep, take a totally infantile attitude and say: “I am the Innermost; I am the Innermost; I am the Innermost.”

Mysteries of Fire, 1955

A PRACTICE

30. Let the disciple slumber even deeper and say: “The Innermost is just the child of the Inner Christ.”

Mysteries of Fire, 1955

A PRACTICE

Practice While resting on your bed, dorsal decubitus (on your back, facing up), imagine feeling the fire of the Holy Spirit descending from heaven and entering into your head through the pineal gland, thereafter, passing in between your eyebrows into your pituitary gland and making that lotus of fire spin from left to right (clockwise). Then feel the fire continuing to descend into your larynx, where the lotus of fire of your thyroid gland is made to spin as if it were a disc that rotates from left to right (clockwise). Keep feeling the fire descending and reaching your cardiac gland, see how it lights its twelve golden color petals, the fire charging and making your marvelous lotus of this psychic center spin from left to right (clockwise). See it fill with a luminous and resplendent fire. While in this state of consciousness, fall asleep while thinking of your Innermost, your internal God, Quetzalcoatl. Worship him, adore him and ask him for his guidance and help. Afterwards, chant the syllable ON as follows: OOOOOOOOOOOONNNNNNNNNNNNN Pronounce this syllable three times and fall asleep.

Christic Aztec Magic, 1973

A PRACTICE

As an exercise, project yourself out of your body and try to feel as if you are in a park, that you are a little bird that jump among the branches of a tree that you have at your sight. On another day, try to feel that you are that tree. On another day, feel that you are the little flower of the meadow that you step upon with your feet. On another occasion, feel that you are a cloud, then, a drop of dew, a stone. Confirm that you are not your body, that you are the Divine Innermost dwelling within your body.

Christic Aztec Magic, 1973

A PRACTICE

In order to become fused with Atman the following experience is necessary: to project the Astral body, abandoning the Physical body. One then sheds the Astral body by ordering it "leave me"; this requires will. The Astral body leaves via the spinal column, and we are left in the world of the Mind. Later one sheds the Mental body, ordering it: "Mental body, leave me". This is realised by an act of will, and one is left with the Causal body, which one also orders to leave; this also requires a great effort. The body of Conscious Will functions better, and one commands it to leave and to abandon the 33 vertebra, the Buddhic or Intuitional body thus remaining; which is very obedient. It also is commanded to leave, one thus remaining in the world of Chesed, of Atman, the Ineffable. In the world of Atman one feels a Complete Man. Here, the intellectual animal is not a Man. The Initiate feels filled with an immense plentitude. There, in that world he is a "Real Man" in the most objective sense.

Tarot and Kabalah, 1978

A PRACTICE

We now have to meditate intensely on the Inner Being, begging him to bring us the Angel Zachariel to help us.

Zodiacal Course, 1951

A PRACTICE

The disciple will then submit himself to internal meditation, praying to his "Inner Being" that he may enter the sidereal temples of Aquarius, to bring thee the genii of that constellation so that you may achieve illumination.

Zodiacal Course, 1951

XXIX Only the Father who is in secret does not make mistakes

He teaches that we should do the will of the Father, not our own, since the Father gives and withdraws according to our conduct. Every esoteric work begins by asking the Father's permission.

In this manner, my friends, we should always do the will of the Father, never ours. Those who reincarnate can choose, in accordance with the law of Karma, the conditions of life that they want, without deviating, it is clear, from karmic law, but it is preferable that our Father that is in secret choose for us what is most convenient.

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

Only the Father who is in secret does not make mistakes. He is infallible, omniscient and omnipotent. Because of this, I insist on the need to do the will of the Father, both in the heavens as on Earth. When one forgets his Father that is in secret, one commits errors. It is better to consult and leave everything in the hands of the Father.

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

Answer: Distinguished friends, ladies and gentlemen, the Father who is in secret can be close to us or far from us. When the son is doing badly, the Father goes away and then he (the son) falls into misery, he suffers because of lack of money, he goes through terrible necessities, he cannot explain by himself the motive of his - misery. Ostensibly such persons believe that they have not done bad to anyone; if they could remember their past lives they could evince for themselves the concrete fact that they wandered in lost ways; possibly the y surrendered to alcohol, to lust, to adultery, etc. The Father who is in secret, our own divine Spirit can give to us or take away from us. He knows very well what we deserve and if we do not actually have money, it is because He does not want to give it to us; he punishes us for our own good.

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

Firstly one does one's capricious will; later, one must do the Will of the Father. When one no longer has "Ego", evil disappears, and one knows only how to do the Will of the Father. He is our true Being, is the Ancient of Days, is beyond Atman. When he commands his orders must be car ried out.

Tarot and Kabalah, 1978

Answer: Distinguished lady, it is good that you understand that your interior monad, you immortal spark, your Father that is in secret, as the Christie gospel would say, is the eternal regulator of the common cosmic "Trogoautoegocratic" process; he has the power to give to us and the power to take away from us. If we act in accordance with the law, if we are in harmony with the infinite, if we learn to obey the Father that is in secret, in the heavens as well

as on earth, we shall never lack bread each day. Remember the magnificent prayer of the Our Father, meditate profoundly on this, listen.

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

The Father who is in secret, our own divine Spirit can give to us or take away from us.

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

It is not possible that someone be found in misery when the Father that is in secret is present. At this point, I would like to illustrate this with a story:

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

On a certain occasion, my Real Inner Being, my Immortal Monad, took me out of my physical body to give me instructions about a specific disciple. Once these concluded, I did not have any hesitation in addressing the Inner Lord with the following words. "I am tired of having a body; what I would like to do is to disembody." In those instants the Lord of perfections, my interior God answered in a solemn voice: "Why do you protest? I have given you food, clothing and shelter and you still protest? Remember the final days of your past existence? You wandered around on the streets of Mexico, barefoot, with a torn suit, old, sick and in the most frightful misery. And how did you come to die? In a filthy hut. At that time, I was absent." In those moments the countenance of the Lord shone, in his blue eyes was reflected the infinite heaven, his white robe of glory reached to his feet; everything in Him was perfection.

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

A PRACTICE

I comprehend your situation, my friend. In all sincerity, I want to tell you that when one faithfully fulfills the Ten Commandments of the Law of God, when one prays daily to the Father who is in secret, it is clear that the situation improves. The Father gives you everything; therefore, nothing is lacking. But when one behaves badly, when one does not truly fulfill the 10 commandments, when one does not devote oneself to the Father, then He goes away and one falls into disgrace.

Beyond Death

A PRACTICE

The success is attained with permission of the Father who is in secret. Truly, the Father of all the lights is the one who commands. If we want to work rightly and with true dignity in white magic, then we must start any esoteric work by begging to the Father, asking permission to the Father who is in secret. This is how we will not fall into mistakes.

Occult Medicine and Practical Magic, 1978

A PRACTICE

The mystery of the Sphinx is man. The animal with a human head is man. Whilst one has not resolved the problem of the Sphinx, one can fall into the abyss of perdition. Everyone who is working in the Magistery of Fire must daily beg much help of his Father who is in secret. It is urgent to appeal to our Internal God to repeat in our inner consciousness the miracle accomplished by Jesus when he expelled the merchants from the temple with the terrible whip of the will. Only the Beloved can expel these intrusive "I's" from the temple of our consciousness. These merchants of the temple sabotage the Great Work. These evil ones are they who put out the Fires of the Temple. This is the great problem.

The Perfect Matrimony, 1966

xxx We will learn to talk with our Father who is in secret

His prayers and meditations toward the Father and the Inner Being close the work. The Our Father is prayed slowly, phrase by phrase, and afterwards one waits in silence for the Father to speak.

A practice

Unity becomes the origin of Duality, or the Binary: 1 + 1 =2; and finally, in that Unity is the fulfilling synthesis of the Ternary. The Unity, the 1, is the Divine Monad, the First Logos, the Father who is in secret. Each one of us has his own individual Monad. Madame Blavatsky used to say that there are as many Fathers in heaven as there are men on Earth. The Father, in turn, or of himself unfolds into the Divine Mother. So it is that He and She are Brahma because She becomes the feminine aspect of Him. We see then how Unity is the root of the Binary, given that the latter could not exist without the Unity. If the Monad had not existed the Divine Mother would not have existed. The Monad is the root of Duality. There are as many Mothers in heaven as there are men upon the Earth. Each one of us has his internal God, or his own particular celestial Father and Mother. In explaining this, it is better understood why Unity is the fulfilling synthesis of the Ternary and how and why it is produced. When Jesus prayed, he prayed to the Father who is in secret, and he left us a prayer which is the "Our Father". This prayer is completely magical. It takes a couple of hours to pray the "Our Father" well, because each petition which is made to the Father is totally magical. The mistake that people make is to pray it in a mechanical manner, and this has no effect. The prayer must be broken down, analysed; and in order to do this one must relax the body so that not a muscle is tense, and then to concentrate, combining prayer with meditation.

Tarot and Kabalah, 1978

A practice

This prayer is done in profound meditation, adoring that ineffable star from which our "Inner Being" came and in this manner, we will learn to talk with our Father who is in secret.

Zodiacal Course, 1951

A PRACTICE

To pray is to converse with God. Submerged in very profound drowsiness and meditating very deeply, mentally talk with God. Each phrase of the "Our Father": is a complete formula to talk to HIM. Lulled to sleep, meditate on the contents of each phrase, and one will see and hear the Father Who is in Secret.

Logos, Mantram, Theurgy, 1959

A PRACTICE

When one concentrates on his Father who is in secret with the Lord's Prayer, "Our Father who art in the heavens...", obviously, he is making a conscious prayer that will have a conscious answer. But if we are to resort to the Lord's Prayer, we must first concentrate on our own deep inner Lord, our Being. Not in an anthropomorphic or dogmatic god as many dead sects have it, no, but in the superior part of our own Being. That transcendental part is the Father that we carry deep inside us; it is to him where we must turn to. The prayer must be reflective. After the remembrance of the Lord –who is our own deep inner Being, we will meditate on each word, conscious of the Lord's Prayer, in each part, word by word, phrase by phrase, trying to understand the deep meaning. Once the prayer is concluded, we relax even more and in a passive, receptive state, with a still mind and in profound silence, we wait for the word of the Father to come.

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

To pray is to converse with God.

Logos, Mantram, Theurgy, 1959

A PRACTICE

One has to learn to talk with the Father, with the Father who is in secret, face to face, in profound stillness and silence. This is how we should understand prayer. This is how we should understand the word from above. That word comes to the mind through the higher centers of the Being, but one must be in a receptive state to hear it. That is all. Let's see, brother...

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

A PRACTICE

Aun mani padme jum; this mantram is esoterically pronounced like this: “Om masi padme yom”, (prolonging the sound of each letter, and syllabicating). The meaning of this mantram is: “Oh my God in me!” 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

A PRACTICE

Afterwards, pray and meditate. Beseech the Father who is in secret, ask Him to awaken your consciousness.

Runic Magic, 1969

A PRACTICE

“Dear Father, you who art my true Being, I beg you with all my heart and with all my soul, that you penetrate in the “heart temple” of the star of Venus so that you may kneel at the feet of “Uriel” and ask of him the following favor: (One asks for the favor one desires)”. Then, the disciple mentally salutes the guardian at the right column, will take a deep breath and pronounce the password “Jachin”. Next, he will do the same with the guardian at the left column and pronounces the password: “Boaz”, in other words, first the deep breath, then he will pray to his Internal Master telling him: “Lord, take the seven steps into the temple to make the petition. My Father, my Lord, my God”. Once the petition has been made, one asks “Uriel” with one’s whole heart for a choir of Angels to accomplish the work. (Singing, they create).

Zodiacal Course, 1951

A PRACTICE

Sit in a comfortable chair and pray to your Internal God like this, “You who are my true Being, you who are my Internal God, enlighten me, help me, make me see my own defects. Amen.”

Introduction to Gnosis

How this was made. All fifty-two books were extracted, 73,105 paragraphs and 2,157,671 words, and swept for the Being as he names it: *the Being* where it is the subject of his sentence or is being defined, the *Real* and *Inner Being*, the *Innermost* and the *Intimus*, *Atman*, the *Monad*, the *Father who is in secret*, the Being set against the ego, incarnating the Being, and his sentence *the Being is the Being*. The word was matched with its capital, because lower case *being* is the ordinary word. That returned **1,253 candidate paragraphs in 44 books**. Every one was read **twice, by independent readers** working from a written brief and from their slice alone. The two passes agreed on whether to print 94.7% of the time, and a third reader, who was not told what either had decided, settled the 68 they did not. 521 paragraphs were judged printable; they make 487 passages, and **443 are printed here**.

What was left out, and why. Most of the paragraphs not printed name the Being in passing while teaching something else. The rest belong to other works or are not his subject here. The Being's *parts*, one by one, are in *The Twelve Powers Are Within Us*. The Divine Mother and the Intimate Christ are each a work of their own, and are printed here only where he names them in the order of the Being. The Monads of the elementals and the kingdoms of Nature are cosmology, and the theosophical septenary appears here only where he says what Atman is.

His sentence, and how often he said it. *The Being is the Being, and the reason for the Being to be is to be the Being Himself* stands eighteen times in eleven books, from 1966 to his last lectures. It is printed wherever it opens or anchors a teaching, and set aside only where a paragraph was that sentence and nothing more.

Kept whole, not padded. 44 printable passages were set aside when the sections were made, each because another passage in the work gives the same teaching more fully, with the fuller one named in the record. No practice was set aside. 148 passages run over more than one paragraph, where his sentence or his instruction crosses the break.

What was done to his words. Nothing was paraphrased. The only changes are to the scanning and the setting. First, the line-end break in the narrow columns of the *Fifth Gospel* and elsewhere: **107 broken words, 95 closed up and 12 keeping their hyphen**, decided against the corpus rather than by guess. Second, **nine words the scanner damaged**, given here in their plain reading (*reason* for *reson*, *Intimus* for *lntimus*, and seven like them). Third, two chapter headings that the scanner ran into the end of a paragraph are left out, and so are the headings that stood as paragraphs of their own at the start of a passage, and one of the *Fifth Gospel* editors' recording marks. Each change is recorded with its place in the book in the project notes.

80 passages also stand in a finished work, and each one is marked where it stands: most of them in *The Science of Meditation*, *The Mechanical Man* and *The Mind*. An overlap is allowed wherever it is needed to get the teaching across, but it should always be visible to the reader.