

The Probationary Path

The nine Initiations of Lesser Mysteries, the Guardian of the Threshold and the ordeals of fire, air, water and earth: the time of trial before the Greater Mysteries, in his own words, from the fifty-two books

204 PASSAGES 31 BOOKS 26 SECTIONS 6 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, so anything on this page can be found again in the source. He names the probationary path in only a handful of places, and each time he says what it is. So this booklet gathers everything he teaches about that time of trial, under whatever name he gives it.

The first part is what the path is: the nine Initiations of Lesser Mysteries, the nine arcades. *"Those nine initiations are nothing but the probationary esoteric path." "The nine Initiations of Minor Mysteries are for the disciples who are on trial."*

The second part is the Guardian of the Threshold, met first in the astral, then in the mind and in the world of the will: *"The first trial that the candidate has to face is the trial of the Guardian of the Threshold." "There are three Guardians of the Threshold, three parts of our own individual Being."*

The third part is the four ordeals, as they were given in the temples of old, as they are given now in the internal worlds, and as life gives them: *"The tests of fire, of air, of water and of earth always defined the different purifications of the neophytes." "We must learn to take advantage from the worst adversities."*

The fourth part is the disciple and the Masters who test him, the cape of the chela and the tests of sleep: *"During the hours of sleep, the Masters test their disciples." "The Initiate is incessantly tested."*

The fifth part is the subtler trials: the Arcanum of the tests, the trials of the Ninth Sphere, the forty-nine regions of the subconscious, and failing: *"There exists a cosmic didactic in the matter of esoteric tests." "Each ordeal was enough in order to indicate to me, to point to me the basic defect, the error."*

The last part is where the path leads, from the outer chambers to the inner: *"The external chambers are the lesser mysteries, and the internal chambers are the greater mysteries." "Each vertebra has its special conditions, virtues and tests, temptations and dangers."*

Where an early passage credits the rise of the Kundalini to something other than the work of the couple, his words stand as he wrote them and a short editor's note follows, pointing to his later teaching (5 notes in all).

What is in it

| a practice — something to do, framed and labelled

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THE MAP

Six parts: the nine arcades, the Guardian of the Threshold, the four ordeals, the Masters who test, the subtler trials, and the way to the Greater Mysteries

Tap a part to go to it. Below, the threshold and the four ordeals set about it, fire and air, water and earth; the caption is his own words, from the passage it links to.

The kindergarten of esoteric studies

PART ONE · 38 PASSAGES · 1 PRACTICE

The first trial that the candidate has to face

PART TWO · 34 PASSAGES

The ordeals of fire, air, water and earth

PART THREE · 53 PASSAGES

The Masters test their disciples

PART FOUR · 26 PASSAGES

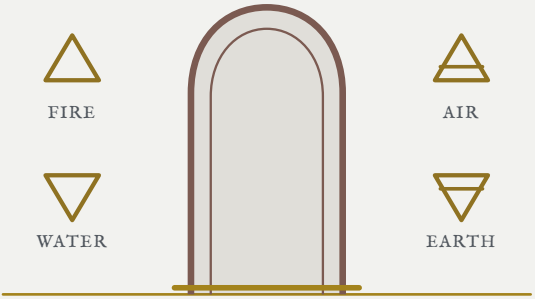
A cosmic didactic in the matter of esoteric tests

PART FIVE · 39 PASSAGES · 2 PRACTICES

The internal chambers are the greater mysteries

PART SIX · 14 PASSAGES

THE FOUR ORDEALS AT THE THRESHOLD



"The tests of fire, of air, of water and of earth always defined the different purifications of the neophytes."

Tarot and Kabalah, 1978

Part One – The kindergarten of esoteric studies

10 PASSAGES

1 Nothing but the probationary esoteric path

These passages give the name itself: the nine Initiations of Minor Mysteries are the probationary path, received in the consciousness and meant for disciples who are on trial. They call the Minor Mysteries the preparatory path, a chain to be broken and the kindergarten of esoteric studies, and they define probationism as the science of esoteric tests.

As the student practices sexual magic, as he purifies himself, he inevitably receives the Nine Initiations of Lesser Mysteries in his consciousness. Those nine initiations are nothing but the probationary esoteric path. It is possible that the student may not realize the secret matters of the Nine Initiations of Lesser Mysteries in the physical world. Those matters occur in the consciousness and if the student does not know how to bring his memories to the physical cerebrum, it is most logical for him to ignore in the physical world, those things which are so intimate of the consciousness.

THE GREATER MYSTERIES, 1956

The two witnesses have the power to awaken for us the fire of the Holy Spirit. The serpent rises slowly as we purify ourselves. This is how we become prepared for the Nine Initiations of Greater Mysteries. The Lesser Mysteries are merely the Preparatory Path for the great mysteries.

THE GREATER MYSTERIES, 1956

EDITOR'S NOTE. In his later teaching the Master makes this plain: purification, chastity, the work on the defects and the help of the Masters prepare the way, and single people should transmute their energy, but the Kundalini itself awakens and rises only through the sexual work of the couple (Maithuna). See *The Solar Bodies* (1968), ch. 25, and *Tarot and Kabbalah* (1969), Arcanum 11.

The Lesser Mysteries are also a chain that we have to break, and it is only broken when we reach the Greater Mysteries.

THE GREATER MYSTERIES, 1956

When the candidate is successful in all the introductory trials to the Path, he has every right to enter the Minor Mysteries. Each of the nine Initiations of Minor Mysteries are received in the intimate consciousness. If the student has a good memory, he can bring to the physical brain the memory of those initiations. When the candidates memory is not good, the poor neophyte is unaware in the physical world of all that he learns and receives in the superior worlds. Those who wish to be aware in the physical world of all that happens to them during initiation have to develop the memory. It is urgent that the candidate develop the memory. It is urgent that the candidate learns to leave consciously in the astral body. It is urgent that the candidate awakens consciousness.

The Perfect Matrimony, *1966*

The nine Initiations of Minor Mysteries constitute the probationary path. The nine Initiations of Minor Mysteries are for the disciples who are on trial.

The Perfect Matrimony, *1966*

The Lesser Mysteries are also a chain that we have to break, and it is only broken when we reach the Greater Mysteries.

The Greater Mysteries, *1956*

Many single students receive the initiations of the Minor Mysteries in their superlative and transcendental consciousness when they are chaste. Nevertheless, the initiations of Major Mysteries cannot be attained without Sexual Magic and Kundalini.

The Perfect Matrimony, *1966*

The Minor Mysteries are none other than the probationary path, a chain that has to be broken, the kindergarten of esoteric studies, the first reader. The phallic cult is the only one that can lead the human being to intimate self-relisation.

The Perfect Matrimony, *1966*

Through esoteric tests, the initiates discover themselves.

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

Probationism is the science that studies the mental essences which imprison the soul. Probationism is the science of esoteric tests.

The Revolution of the Dialectic

Probationism is that internal wisdom which permits us to study the prisons of the mind. Probationism is the pure science which permits us to know in depth the errors of individual minds.

The Revolution of the Dialectic

13 PASSAGES

11 There are nine Initiations of Minor Mysteries

Here the count is set out: nine Initiations of Minor Mysteries come before any Initiation of Major Mysteries, each with its degrees and each degree with its tests. The Soul receives them inwardly, which is why the grades conferred by outer schools count for nothing in the superior worlds; he names himself a Hierophant of Minor Mysteries from Egypt.

Then, disillusioned with those schools of "know-it-alls," I retired to silence and to meditation; I consecrated myself fully to the development of my own internal powers to the end of acquiring direct knowledge and freeing myself from so many theories and so many authoritarian insults. And, at the end of many and terrible efforts I had the fortune, the immense happiness of awakening on the altar of Initiation. It was then that I came to realize exactly that I, Aun Weor, did not need those schools for anything, because in past reincarnations I had passed through all of the Minor Mysteries and in Egypt, during the dynasty of the Pharoah Kefren, I had arrived at the grade of Hierophant of Minor Mysteries.

THE ELEMENTARY LEVEL PERFECT MATRIMONY, 1950

Later on, the moment arrives in which the disciple is now prepared to receive the First Initiation of Minor Mysteries.

THE ELEMENTARY LEVEL PERFECT MATRIMONY, 1950

There are nine Initiations of Minor Mysteries, before reaching the First Initiation of Major Mysteries, in which the soul unites with the Intimate.

THE ELEMENTARY LEVEL PERFECT MATRIMONY, 1950

Each Initiation has its degrees and each degree has its tests.

THE ELEMENTARY LEVEL PERFECT MATRIMONY, 1950

There are Nine Initiations of Lesser Mysteries and Nine Initiations of Greater Mysteries. Initiation is your own life. Initiation is of the consciousness and sex. Our consciousness is a spark detached from the great Cosmic Consciousness.

We had mineral, plant and animal consciousness. Now we have human consciousness. Later we shall have Angelic, Archangelic, Seraphic consciousness, etc. To say, this is good, this is bad, is very difficult. To say that 2 and 2 is 4, is very easy.

The Greater Mysteries, *1956*

Nine Initiations of Minor Mysteries and seven great Initiations of Major Mysteries exist. The INTIMATE is the one who receives all of these Initiations.

The Aquarian Message, *1960*

In each Initiation something dies within the human being (see The Book of the Dead).

Christic Aztec Magic, *1973*

Nine Initiations of Minor Mysteries and nine of Major Mysteries exist. There is no Initiation without purification. In each Initiation something dies within the human being (see The Book of the Dead). We must lose everything in order to gain everything. The soul enters into the world of the Gods and gets married with her Innermost when she liberates herself from the four bodies of sin.

Christic Aztec Magic, *1973*

There are nine Initiations of Minor Mysteries, and five important Initiations of Major Mysteries. It is the Soul that receives the initiations. This is a very intimate matter; something that one should not go about speaking of, nor should it be told to anyone. All the initiations and degrees that many schools of the physical world confer, really have no value in the superior worlds. The Masters of the White Lodge only recognize as genuine the legitimate initiations of the Soul. That is completely internal.

The Perfect Matrimony, *1966*

The disciple can ascend the nine Arcades, pass through all the nine Initiations of Minor Mysteries without having worked in the Arcanum A.Z.E (Sexual Magic). Nevertheless, it is impossible to enter the Major Mysteries without Sexual Magic (the Arcanum A.Z.F.) In Egypt, everyone who reached the Ninth Sphere would inevitably receive by word of mouth the terrible secret of the Great Arcanum. (The most powerful Arcanum, the Arcanum A.Z.F)

The Perfect Matrimony, *1966*

5. Eighteen initiations exist: nine Initiations of Minor Mysteries and nine initiations of Major Mysteries.

The Mysteries of Fire, *1955*

1. There exist eight Initiations of Major Mysteries and nine Initiations of Lesser Mysteries.

Occult Medicine and Practical Magic, *1978*

2. To reach the great Initiations of Major Mysteries is impossible without having passed through the nine Initiations of Lesser Mysteries.

Occult Medicine and Practical Magic, *1978*

4. Samael Aun Weor, Master of the Venerable White Lodge is indeed very sorry that the students of certain secret societies never talk about the nine Initiations of Lesser Mysteries.

Occult Medicine and Practical Magic, *1978*

III The nine arcades through which the student must rise

The nine Initiations are pictured as arcades or rungs climbed one after another, as ranks are earned in an army or years in a university. Each has its note and instrument, its rooms of instruction and its esoteric age, from ten years for the first to ninety for the ninth, and each opens one of the nine strata of the earth.

Ignite your nine mystic lamps, oh! Lanu (disciple). Remember that each one of the nine Initiations of Lesser Mysteries has a musical note and an instrument, which produces it. There are three conditions that are necessary in order to receive the Elixir of Long Life: Sexual magic, perfect sanctity, and to know how to consciously travel in the astral body. Many people can start by traveling with their own physical body within the astral plane, because this is easier. Later on, they can become practical in the use and control of the astral body.

The Revolution of Beelzebub, 1950

To want to rapidly become fused with the Inner-Self without having passed through the nine initiations of Lesser Mysteries, is akin to wanting to receive a doctor's degree in medicine, without having studied all the required years at university, or like wanting to be a general, without having passed through all the military ranks.

Zodiacal Course, 1951

2. First INITIATION of Lesser Mysteries, ten years old.

Manual of Practical Magic, 1954

In Kabbalah, numbers are added between themselves in order to obtain a kabbalistic number. If we want to know, for example, what the kabbalistic number is for the year 1956, we take apart this quantity in this manner: 1, 9, 5, 6 added together give 21, and 2 plus 1 is equal to 3; the number 3 is the kabbalistic number of this year. If we say that a Master has 300 years of age, we break up this number in this manner: 3, 0, 0 adds up to 3. In other words, that the Master

has the Third Initiation of Greater Mysteries. If we say that a Master has 340 years of age, we mean to affirm that the Master has the Third Initiation of greater Mysteries, plus 40 years, or degrees in favor of the Fourth Initiation of Greater Mysteries. If we affirm that a disciple has 80 years of age, we break up that sum in the following manner: 8 plus 0 is equal to 8, that is, that the disciple has the Eighth Initiation of Lesser Mysteries. The ages of Lesser Mysteries are from 10 to 90. The ages of Greater Mysteries are from 100 to 900. The ages of the Gods are from 1,000 onwards. In order to enter the ineffable bliss of the Absolute, one needs the age of 300,000 divine years.

The Greater Mysteries, *1956*

6. When in the internal worlds we state that a brother is ten years old, we are simply affirming that he is an initiate of the first minor mysteries.

The Mysteries of Fire, *1955*

Only those who have received the Nine Initiations of Minor Mysteries can reach the heart of the Earth.

Esoteric Course of Kabbalah

7. When we affirm that a disciple is ninety years old, we are asseverating that he is an initiate of the ninth initiation of minor mysteries.

The Mysteries of Fire, *1955*

Hour: Ninth Hour of Apollonius. “Here nothing has yet finished. The Initiate augments his perception to even exceed the limits of the solar system, beyond the zodiac. He reaches the threshold of the infinite. He reaches the limits of the intelligible world. The divine Light is revealed, and with it, appear new fears and dangers. (The study of the Minor Mys teries, the nine arcades through which the student must rise.) Transcendent Axiom: “May the granary of your

charity be inexhaustible, and your patience no less inexhaustible than your charity."

Tarot and Kabalah, 1978

Whosoever wants to be united with his own Intimate necessarily has to pass through the Nine Arcades of the Nine Initiations of Lesser Mysteries. The aspirants to each Initiation have their rooms for their esoteric instruction.

Occult Medicine and Practical Magic, 1978

Each Initiation has its degrees and each degree its ordeals. The human being is united with his Intimate in the High Initiation. This is how he is converted into a Master of Major Mysteries (read my book The Perfect Matrimony).

Occult Medicine and Practical Magic, 1978

The sign of the Infinite is in the center of the Ninth Sphere. The Earth has nine atomic strata. In the ninth stratum the sign of the Infinite is found. The Nine Initiations of Minor Mysteries correspond grade by grade to each one of these nine strata of the earth. Each Initiation of Minor Mysteries grants us access to each one of those nine terrestrial strata. Only those who have received the Nine Initiations of Minor Mysteries can reach the heart of the Earth.

Esoteric Course of Kabbalah

5 PASSAGES · 1 PRACTICE

IV His own Via Crucis through the nine Arcades

Through the nine Initiations the disciple lives the whole Passion: he takes up a cross whose weight is his own karma, and among the hardest tests is the Direne, where chastity is proved in the flesh. A practice is given for asking the Masters to submit one to the ordeals, with a warning against falling.

During the nine Initiations of Minor Mysteries, the disciple has to live the entire Passion of out Divine Master, the Christ.

The Elementary Level Perfect Matrimony, 1950

One of the most difficult tests is called the test of the Direne, since during this test, the disciple will have to prove their chastity to the maximum, in flesh and bone and in the face of the most terrible temptations.

The Elementary Level Perfect Matrimony, 1950

Remember good disciple that the cross weighs the weight of your own Karma.

The Revolution of Beelzebub, 1950

"Thus, having again reached the bottom of the temple, I am lead towards the center of the temple. Then, an official places a great cross over my head while I kneel, and three bellstrokes resound in some other part of the temple. From the east of the temple, a master with a purple tunic who carries a great Egyptian cross approaches me. He holds this cross over my head instead of the other cross, while other officials who are standing next to me say: Under the cross of immortality and eternal life, you are blessed." Within the halls of the authentic white Gnostic Initiation, a master never wears a purple or red tunic, since these colors are only used by the hierarchies of the black lodge. In the white Initiation the disciple throws upon his shoulders an enormous and heavy cross of wood. This signifies that the disciple has already started his own Via Crucis through the nine Arcades. The weight of the cross differs very much, as this weight depends

upon the karma of each person. Sometimes the disciple cannot bear the weight of his cross, then the Cyrenean has to help him. The vowels E. U. grants the disciple the power of bearing his cross when it is very heavy. Thus, the cross over the shoulders is white magic. Yet, the cross over the head is black magic.

The Revolution of Beelzebub, 1950

A PRACTICE

The unique difference of the female with the male in relation to the Kundalini is that the two ganglionic canals called Ida and Pingala are inverted. The order of these canals in the male is: Ida at his right and Pingala at his left. Yet, in the female it is: Ida at her left and Pingala at her right. These two ganglionic canals resound with the note FA of Nature. Listen to me beloved reader, when you feel that you are well prepared. then ask the Masters in the Holy Gnostic Church to submit you to the rigorous ordeals. If you wish special assistance, then invoke me, Samael Aun Weor. I will guide you through the nine gates, which will give you the right to rise to the Golgotha of the High Initiation, with the rough and heavy cross which is delivered to you in the first Initiation of Lesser Mysteries. Remember good disciple that the cross weighs the weight of your own Karma. Do not allow yourself to fall, because the disciple who allows himself to fall has to suffer and fight very much in order to recuperate the loss.

The Revolution of Beelzebub, 1950

Throughout the initiations of lesser mysteries, the disciple has to pass through the entire tragedy of Golgotha, will at last climb the Golgotha of High Initiation, where he will be fused with his Inner Being and become Master of the White Lodge.

Zodiacal Course, 1951

Part Two – The first trial that the candidate has to face

7 PASSAGES

1 The first test that the disciple has to endure

Initiation begins with a meeting, not a course: the candidate invokes the Guardian of the Threshold in the internal worlds and fights it hand to hand. Whoever enters Gnosis is put to this trial, many fail it, and the victor is received among the Holy Masters in the Chamber of the Children.

I am referring here to the disciples of AMORC to whom it has been taught that with these little words they will find the path of such Initiation. Initiation is not a matter of correspondence courses; it is necessary to awaken the Consciousness and subject oneself to the Initiatic tests.

The Elementary Level Perfect Matrimony, 1950

The first test that the disciple has to endure is the test of the Guardian of the Threshold. Certainly this test is really horrible, the one who is not prepared feels an indescribable terror before the larva of the threshold. The Guardian of the Threshold is the very root of our animal "I," whose Mantric name is Satan. It is, we could better say, the internal depths of our "Satan." It is the personification of our past, with all its horrible defects.

The Elementary Level Perfect Matrimony, 1950

Arcane XV (15). (The electric hurricane) The Baphomet. The sixth hour of Apollonius. "Here it is necessary to be still, motionless, because of fear". (This means the terrible test of the guardian of the threshold, before which one needs much courage to overcome it).

Zodiacal Course, 1951

If the candidate is victorious, the monster of the Threshold flees terrified.

The Perfect Matrimony, 1966

We warn the curious ones that Gnosticism is not one more insignificant school like many others that they have known. Many become Theosophists and then leave; they then move on to be Rosicrucians and also leave without anything happening to them. They live like butterflies from school to school and nothing happens to them when they change schools. They think that they can do the same with Gnosis; we warn them that the one who enters Gnosis is internally subjected to the terrible test of the Guardian of the Threshold. If he comes out victorious, he enters the narrow, strait and difficult path which leads us to Nirvana. Then follow the degrees, initiations, tests, etc. The higher the disciple is, the more terrible the fall. Those who have not seen the Light, ignore a great deal and therefore, much is forgiven unto them. However, the greater the degree of consciousness, the greater the degree of responsibility. The one who sees the Light and then leaves becomes a demon. Horns have grown on the foreheads of the astral bodies of many bodhisattvas and they have become demons. Therefore, from Gnosis one emerges to be an Angel or a Devil. Many, after a false step, continue roaming in the abyss. In the end, horns grow on them and they become demons.

The Greater Mysteries, *1956*

The first trial that the candidate has to face is the trial of the Guardian of the Threshold. This is the reflection of the "I", the intimate depths of the "I". Many are they who fail this terrible trial.

The Perfect Matrimony, *1966*

In the internal worlds the candidate has to invoke the Guardian of the Threshold. A terrifying electrical hurricane precedes the terrible apparition.

The Perfect Matrimony, *1966*

The larva of the Threshold is armed with a terrible hypnotic power. In fact this monster has all the horrible ugliness of our own sins. It is the living mirror of our own evils. The struggle is terrible; face to face, hand to hand combat. If the Guardian wins, the candidate be comes enslaved by the horrible monster. If the

candidate is victorious, the monster of the Threshold flees terrified. Then a metallic sound shakes the universe and the candidate is received in the Chamber of the Children. This reminds us of that phrase of the Hierophant Jesus the Christ: "Except ye become as little children, ye shall not enter into the kingdom of heaven." In the Chamber of the Children, the candidate is welcomed by the Holy Masters. The happiness is immense because a human being has entered the path of initiation. The entire College of initiates (children) congratulates the candidate. The candidate has defeated the first Guardian. This trial takes place in the astral world.

The Perfect Matrimony, *1966*

7 PASSAGES

11 The Guardian of the Threshold is our Satan

What the Guardian is: the inner depth of the animal I, the beast behind the passions, the I that waits at the threshold and returns to form the lunar astral body. The same chapter shows its opposite use, the black rite before a mirror by which the naive disciple makes himself its slave.

The Guardian of the Threshold is the internal depth of our animal 'I'.
46 The Revolution of Beelzebub, 1950

The Guardian of the Threshold is our Satan...our internal beast, the source of all of our animal passions and brutal appetites...
The Revolution of Beelzebub, 1950

The Necromancer of the school of Sodom begs the Guardian of the Threshold to appear in the mirror. Once the vision appears, the candidate becomes a slave of the Guardian of the Threshold and is converted into a black magician.
The Revolution of Beelzebub, 1950

Unfortunately, the Guardian of the Threshold remains at the threshold of mystery; that is the "I".

The Greater Mysteries, 1956

These questions are asked by the naive disciple, and after reciting some other paragraphs of black magic before the mirror, he says: "Before my brethren and lords and in the presence of the guardian of the Sanctum, I declare that I have approached the terror of the Threshold and that I do not have terror for my soul. Now I am a dweller of the Threshold, I have been purified and I have commanded my true 'I' (the Guardian of the Threshold) to exercise dominion over my physical body and mind."
The Revolution of Beelzebub, 1950

This is how the naive disciple remains converted into a black magician, into a slave of the Guardian of the Threshold and of the darkness.

The Revolution of Beelzebub, 1950

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 Greater Mysteries, 1956

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

III There are three Guardians of the Threshold

After the astral Guardian come two more, the Great Guardian of the Threshold of the World in the mental plane and the Demon of the Ill Will in the world of the will, each met and overcome in turn. The later teaching adds that the Guardian is a mirror of one's psychological state and a part of one's own Being that cannot be disintegrated.

23. When you were longing to be a Chela, you then passed the ordeal of the guardian of the threshold and the ordeal of the great worldly guardian of the threshold.

IGNEOUS ROSE, 1954

The Guardian of the Threshold has a second aspect, the mental aspect. We should know that the mind of man is still not human. It is in the animal stage. In the mental plane each person has the animal physiognomy that corresponds with his character. There, the astute is a real fox. The passionate appear as a dog or as a he-goat etc., etc. The encounter with the Guardian of the Threshold in the plane of the mind is even more frighteningly horrible than in the astral plane. Really the second Guardian is the Great Guardian of the Threshold of the World.

THE PERFECT MATRIMONY, 1966

The struggle with the second Guardian is usually very horrible. It is the candidate who must invoke the second Guardian in the mental plane. He comes preceded by the horrifying electrical hurricane. If the candidate is victorious, he is received with a warm welcome in the Chamber of the Children in the mental plane. If he fails he re mains enslaved by the horrible monster. All our mental crimes are personified in this larva.

THE PERFECT MATRIMONY, 1966

The encounter with the third guardian takes place in the world of the will. The Demon of the Ill Will is the most terrible of the three. People do their personal

will. The Masters of the White Lodge do only the Will of the Father, on Earth as it is in Heaven.

The Perfect Matrimony, *1966*

When the candidate is victorious in the third trial, he is again we! corned in the Chamber of the Children. The music is ineffable..., the festivity, solemn...

The Perfect Matrimony, *1966*

The Demon of the Ill Will is the most terrible of the three.

The Perfect Matrimony, *1966*

Let us think of the three presences of the Guardian of the Threshold within the interior of each person.

Runic Magic, *1969*

Within ourselves, there exists Minerva, she who gives us wisdom. The Guardian of the Threshold exists within ourselves.

Pistis Sophia Unveiled, *1983*

The Guardian of the Threshold can never be disintegrated, because it is part of our own individual Being.

Pistis Sophia Unveiled, *1983*

The Guardian of the Threshold is a full-length mirror that shows us the psychological state in which we find ourselves at each given moment.

Pistis Sophia Unveiled, *1983*

We have the Guardian of the Threshold in the astral, mental, and causal planes. There are three Guardians of the Threshold, three parts of our own individual Being.

Pistis Sophia Unveiled, 1983

7 PASSAGES

IV The guardian of the threshold of the mind

The mental Guardian is described as the demonic centre from which the mind's reactions of liking, hatred and envy go out. The Arhat must draw his sword against it and drive it from the mental body, and when it flees the mind is freed from its animal past.

13. This nuclear centre of the understanding is the guardian of the threshold of the mind. 14. The guardian of the threshold of the mind is similar to the smoke of the flame. 15. The guardian of the threshold of the mind is a terrible demonic creature. It lives by reacting against the exterior world with waves of pleasure and pain, with waves of likes and dislikes, and with waves of hatred, envy, greed, slander, selfishness, etc…

IGNEOUS ROSE, 1954

18. It is urgent to deprive ourselves of the guardian of the threshold of the mind in order to become liberated from our animal past.

IGNEOUS ROSE, 1954

19. After opening his igneous wings, the Arhat must now pass the ordeal of the guardian of the threshold of the mental world.

IGNEOUS ROSE, 1954

In the test of this guardian, we have to dislodge it and evict it from the mental body.

THE GREATER MYSTERIES, 1956

21. Take your igneous sword from its sheath and thrust yourself intrepidly towards the guardian of the threshold of the mind.

IGNEOUS ROSE, 1954

35. When the guardian of the threshold of the mind is defeated and flees, the three enigmas of time are broken. Our mind then sparkles with the flames within the great rhythms of the fire.

Igneous Rose, 1954

The human mind is controlled by the Guardian of the Threshold of the mental body; this demonic creature is the mental 'I'. In the test of this guardian, we have to dislodge it and evict it from the mental body. That is Satan in the mind, and it is intellectual, arrogant, intensely reasoning and fornicating. Now we should understand why the human mind is perverse. The most dangerous demons have the mind of sanctimonious persons and pretend to be saints.

The Greater Mysteries, 1956

The Black Magicians from the world of the mind are terribly dangerous... The Arhat has to courageously confront them and to defeat them with the sharp edge of his sword. The Guardian of the Threshold of the mind is the third Guardian who crosses us on our path.

Occult Medicine and Practical Magic, 1978

3 passages

v I am a child of the Great Light

In the Nahua mysteries the candidate was left alone in the Tzinacalli at night to face the Guardian, the bat-winged shadow of Camazotz. The one who fled was shown the way back to the profane world, while the one who stood firm was met by the Masters, and the bat stood for the soul still blind to the light.

The candidate for the initiation was taken to the Tzinacalli where he was left alone during the very late hours of the night. Previously, he was indicated to walk in the obscurity towards the light of a bonfire and once in front of it, to talk to the Guardian of the Threshold: "I am a child of the Great Light; darkness move away from me." The bats then began to screech and to tumble through the air upon the head of the candidate. The pinewood fire slowly diminished until only embers were left in it, which reflected upon the mirror. Suddenly, emerging from the gloom with a very noisy flapping of wings and releasing a terrifying howling, a human shadow appeared who with bat wings and maxtlatl around his waist struck with his heavy sword and threatened to decapitate the intrepid invader of his domains.

Christic Aztec Magic, 1973

Woe to the candidate who withdrew in terror! A door that until then was hidden on the rock opened in silence and at the hinge post a strange person appeared who was aiming the way towards the outside world of the profane from where the candidate had come. Yet, if the candidate had enough presence of courage and he dauntlessly resisted the assault of Camazotz (the God of the Bats), the small door hidden in front of him was softly opened and one of the Masters approached to encounter him; the Master then discovered and incinerated an effigy that was molded in amethyst paper that had the likeness of the candidate and that was hidden within the shadows of the cavern; meanwhile the other Masters welcomed the candidate and invited him to enter into the temple. This ritual symbolizes the death of the passions of the personality of the Initiate in his passing from the darkness into the light.

Christic Aztec Magic, 1973

Through the tests of this ordeal to which the candidates of the Initiation were submitted in the ancient schools of Nahua mysteries, their animal soul was sometimes depicted as a bat, because like the bat the soul is blinded and deprived of its power for the lack of the spiritual light of the sun.

Christic Aztec Magic, 1973

Part Three – The ordeals of fire, air, water and earth

8 PASSAGES

1 Many esoteric ordeals exist on the initiatic path

After the three Guardians and the Hall of Fire come the four trials of fire, air, water and earth, faced bodily in ancient Egypt and now in the supra-sensible worlds. They mark the neophyte's purifications in the four elements, and all of them are said to be gentle beside the ordeal of the Ninth Sphere.

Many esoteric ordeals exist on the initiatic path. It is necessary to pass through the ordeal of the Guardian of the Threshold in the three planes: astral, mental and causal; it is necessary to pass through the ordeals of fire, air, water and earth; it is necessary to pass through the ordeal of Justice, etc. However, all of those ordeals, as hard and difficult as they might be, become gentle and swift when we compare them with the frightening and tremendous ordeal of the Ninth Sphere (sex).

CHRISTIC AZTEC MAGIC, 1973

After the candidate has triumphed in the three basic trials of the Guardian of the Immense Region, he must then enter the Hall of Fire. There the flames purify his internal vehicles.

THE PERFECT MATRIMONY, 1966

In the ancient Egypt of the Pharaohs these four trials had to be faced valiantly in the physical world. Now the candidates have to pass these four trials in the supra-sensitive worlds.

THE PERFECT MATRIMONY, 1966

The Serpent of Fire is nourished with these five basic elements. Now we can understand why the neophyte has to pass the trials of Earth, Water, Fire and Air. The purifications and sanctifications related with these elements of nature nourish the Serpent and permit its ascent through the Sacred Mountain Range of the spinal column. The ascent of the Serpent is impossible without the purifications and sanctifications of these four elements. Brahmä is the God of the Earth Nārayana is the God of the Water. Rudra is the God of the Fire. Svara is

the God of the Air. Sadãshiva is the God of the Ether. By meditating on these ineffable Gods we cart obtain their assistance for the awakening of the chakras, wheels or discs of the vital body. It is advisable to make these magnetic centers vibrate to prepare them for the advent of the Fire. Meditate and vocalize the mantram for each element. Concentrate your attention on each of these elemental Gods and beg them to help you with the awakening of the chakras. In this way you will become a practical occultist.

The Perfect Matrimony, *1966*

Now the candidates have to pass these four trials in the supra-sensitive worlds.

The Perfect Matrimony, *1966*

In the solitude of those Mysterious Sanctuaries the Neophytes were sub mitted to the 4 initiatic tests. The tests of fire, of air, of water and of earth always defined the different purifications of the neophytes.

Tarot and Kabalah, 1978

The neophytes are submitted to the 4 initiatic tests which are verified in the internal worlds. Man is still not king of nature, but he is called to be so after the order of Meichizedek.

Tarot and Kabalah, 1978

The disciple must be tested in the 4 elements. In order to examine him he is submitted to the test in the 49 regions of thought. These tests are for all men and women. It can assist one to have pure thoughts, but this is not all, meditation is necessary.

Tarot and Kabalah, 1978

In the solitude of the mysterious sanctuaries, the neophytes were submitted to the four ordeals earth, water, fire, and air, which defined their diverse purifications. Then, they were taken out of their physical bodies, and with their Astral bodies, they were guided into the profundity of the sanctuaries. There, the grandiose mysteries of life and death were explained.

The Mayan Mysteries, 1977

6 PASSAGES

II To prove the serenity and sweetness of the candidate

Each element tests a quality. Fire tries serenity under insult, air the readiness to lose what one loves, water the ability to live in any social condition, and earth the calm that turns adversity to advantage; whoever cries out returns to the body having failed.

This trial is to prove the serenity and sweetness of the candidate. The wrathful and choleric inevitably fail this trial. The candidate is persecuted, insulted, wronged etc. Many are they who react violently and return to the physical body having failed completely. The victorious are received in the Chamber of the Children and are welcomed with delightful music; the music of the spheres. The flames horrify the weak.

THE PERFECT MATRIMONY, *1966*

Those who despair because they lose something or someone, those who fear poverty, those who are not willing to lose what they most love, fail in the trial of the air. The candidate is thrown into the depths of a precipice. The weak cry out and return terrified to the physical body. The victorious are received in the Chamber of the Children with celebration and welcome.

THE PERFECT MATRIMONY, *1966*

The great trial of the water is really terrible. The candidate is thrown into the ocean and believes himself to be drowning. Those who do not know how to adapt to the various social conditions of life, those who do not know how to live among the poor, those who after being shipwrecked in the ocean of life reject struggle and prefer to die; they, the weak inevitably fail in the trial of the water. The victorious are received in the Chamber of the Children with cosmic festivities.

THE PERFECT MATRIMONY, *1966*

We should learn to smile before all adversity.

The Perfect Matrimony, *1966*

We must learn to take advantage from the worst adversities. The worst adversities bring us the best opportunities. We should learn to smile before all adversity. That is the Law. Those who succumb to pain before the adversities of existence, can not victoriously pass the trial of the Earth.

The Perfect Matrimony, *1966*

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

The Perfect Matrimony, *1966*

Some seeds fell upon rocks of discussions, theories and anxieties, where there did not exist profound and reflective people. As soon as they sprung up, they withered away before the light of the sun, for they did not pass the ordeal of fire, as they did not have roots.

Runic Magic, *1969*

III The moral examination of the disciple

In the White Lodge the four ordeals examine morals, not daring: the disciple insulted in the fire answers with love, and the ordeals of water, air and earth measure altruism, detachment and endurance. Many pass them in the struggle for daily bread, a verbal test accompanies them, and the mature disciple recalls them like a dream.

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

The Revolution of Beelzebub, 1950

As we see in this ordeal of fire, there is the need to kiss the executioner's whip in order to triumph. Yet, in the ordeal of fire for the black magician, the only requirement is to pass through the fire, since moral preparation does not have the least bit of importance for the black magician.

The Revolution of Beelzebub, 1950

The ordeal of water for the Gnostic in the White Lodge is given with the only purpose of knowing what level has the disciple's altruism and philanthropy reached.

The Revolution of Beelzebub, 1950

The White Lodge's ordeal of air is only given with the purpose of knowing the disciple's capacity for resistance against great adversities and for detachment from material things. It is logical that a disciple who commits suicide because of a loss of fortune cannot pass through the ordeal of air. By simply not being capable of morally resisting a failure, it is clear that one does not pass the ordeal of air.

The Revolution of Beelzebub, 1950

Whosoever succumbs to the grave inconveniences of life fails in the ordeal of earth. There are many persons who have passed these ordeals within the very struggle of life, within the daily battle of obtaining their daily bread.

The Revolution of Beelzebub, 1950

As we see in this ordeal of fire, there is the need to kiss the executioner's whip in order to triumph.

The Revolution of Beelzebub, 1950

Sometimes in life there have been human beings who have traced a great plan for the benefit of humanity and they have accomplished it with exact fullness, in spite of all misfortunes, sufferings and tears. These people have passed the four ordeals in the body of flesh and bones.

The Revolution of Beelzebub, 1950

Therefore, the four ordeals of earth, fire, water and air are presented simply for the moral examination of the disciple. All of our defects and moral faults are precisely the negative aspect of the four elements of Nature, and we have to convert ourselves into kings and queens of it.

The Revolution of Beelzebub, 1950

In the White Lodge, the four ordeals are accompanied by a verbal test, in order to know what level of purification the disciple has reached.

The Revolution of Beelzebub, 1950

All of these ordeals occur in the astral plane. The prepared disciple, that is to say, the disciple who has spiritual maturity, brings the memory of all of this to the physical plane, just as if he would have had a dream.

The Revolution of Beelzebub, 1950

On the other hand, what only matters in the black lodge is to have the courage of a brutal beast in order to become triumphant in the ordeals.

The Revolution of Beelzebub, 1950

5 PASSAGES

IV Similar ordeals to those of the white magicians

The black lodges copy the white ordeals with insults and blows, but in the White Lodge the Gnostic asks the Masters for the four ordeals in the astral plane. They come days apart, each only after the last is won, every triumph is feasted in the Children's Hall, and the only thing placed on him is the small cape of a Chela.

In their temples, the black magicians have established similar ordeals to those of the white magicians. In order to be accepted as candidates for their initiation, the likely candidates are allowed to receive insults, grumbles, to listen to humiliations, and to even receive blows to their person whilst in their festivities.

The Revolution of Beelzebub, 1950

This is pure and legitimate black magic. These ordeals are passed by the disciple in the astral plane within a temple of black magic.

The Revolution of Beelzebub, 1950

Each one of the four ordeals has its special celebration.

The Revolution of Beelzebub, 1950

In the White Lodge, when the Gnostic asks the Masters in the astral plane for the four ordeals of earth, fire, water, and air, then these ordeals are set by the Masters one after the other (as described in our book The Perfect Matrimony or The Door Entering into initiation). These ordeals are always occurring with the interruption of many days between each one, and the next ordeal is given only if the student has been triumphant in the previous one.

The Revolution of Beelzebub, 1950

Each triumph of the disciple is celebrated in the 'Children's Hall', with ineffable music and feasts. Each one of the four ordeals has its special celebration. The

‘Children’s Hall’ is so named because the disciple is received by the Masters who have taken on the shape of children, in order to tell him: “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” (Matthew: 18: 3).

The Revolution of Beelzebub, 1950

So, there is nothing regarding a letter R, nothing about 777, nothing about Jasper jewels, nothing about hours and signs, since all of these are just pure black magic from Atlantis. In the White Lodge, the only thing, which is placed on the Gnostic disciple, is the small cape of a Chela (neophyte), which he has to ask for.

The Revolution of Beelzebub, 1950

9 PASSAGES

V Beelzebub courageously passed through these four ordeals

A single disciple's course is followed from start to finish: the horns of the Guardian on his forehead, the first ordeal, the Great Guardian of the World, the hail of fire and the four elements. It ends with the cape of Chela and the promise that, in a physical body, he may pass the nine Initiations of Lesser Mysteries.

Nonetheless, the horns were still over his forehead, because these horns belong to the Guardian of the Threshold and he was closely fused with the Guardian of the Threshold. This internal beast was a terrible obstacle for his evolution. It was necessary to cast this beast out from him, in order to liberate him from this internal monster, which held him in bondage for innumerable ages.

THE REVOLUTION OF BEELZEBUB, 1950

This then was the moment when I took him into the astral plane, in order to submit him to the first Initiatic ordeal, through which anyone who wants to reach the 'Initiation' has to irremediably pass through. This is the ordeal of the Guardian of the Threshold.

THE REVOLUTION OF BEELZEBUB, 1950

In this ordeal, when we invoke this monster, he comes out from within ourselves and he threateningly thrusts himself against us.

THE REVOLUTION OF BEELZEBUB, 1950

Some days after, the ordeal of the Great Guardian of the Threshold of the World was presented to him. This is the second ordeal, which every disciple must pass through. Beelzebub courageously confronted the second Guardian. Another party was celebrated in another temple, and another symbolic cup of silver was delivered to him.

THE REVOLUTION OF BEELZEBUB, 1950

The fire burnt all of the larvae of his astral body, thus, he remained clean.

The Revolution of Beelzebub, 1950

When the second ordeal is passed, then another ordeal comes in order to burn with fire the residue, which remains within the disciple.

The Revolution of Beelzebub, 1950

Beelzebub entered within the hail of fire and he courageously sustained himself within the flames. This is the third ordeal and Beelzebub passed it very well. The fire burnt all of the larvae of his astral body, thus, he remained clean.

The Revolution of Beelzebub, 1950

Later on, he passed through the four ordeals and proved that he was capable, even capable to kiss the whip of the executioner. These ordeals are the ordeal of Earth, Fire, Water and Air.

The Revolution of Beelzebub, 1950

Beelzebub courageously passed through these four ordeals. Then, he received the cape of Chela (Disciple) of the White Lodge, and he dressed himself with a purple tunic. Beelzebub became a disciple of the White Lodge and he totally sanctified himself. For such a motive, the Great Brethren celebrated with a grand cosmic party. The Divine Rabbi of Galilee received him with open arms, and the Divine Rabbi congratulated me, Samael Ann Weor, because of my triumph.

The Revolution of Beelzebub, 1950

Beelzebub was born with the body of a girl because the feminine body is indispensable for the development of feelings, tenderness and love. Now, Beelzebub, already with physical body, can rapidly pass the Nine Initiations of

Lesser Mysteries, and finally he will unite himself with his Intimate. Thus, he will convert himself into a Master of Major Mysteries from the White Fraternity.

The Revolution of Beelzebub, 1950

9 PASSAGES

VI There, where others perished, I triumphed

Two first-person accounts describe the ordeals as they were lived: the burning steel beams of fire, the crocodiles of the well, the ring over the abyss and the closing boulders. Though he had passed them in ancient times, he had to go through them again to return to the straight path, entering as any neophyte.

Then, the Guardian took me roughly by the hand and put me inside the temple. I was deprived of my tunic and of every metallic object. Then, I was submitted to terrible and frightful ordeals.

Runic Magic, *1969*

When in the ordeal of Fire, I had to maintain complete control of myself. It was terrible to walk between two blazing beams of steel which were lit to a red heat.

Runic Magic, *1969*

When in the ordeal of Water, I was very close to being devoured by the crocodiles of a deep well. When in the ordeal of Air, I resisted with heroism the hurricane winds, while hanging from a metal ring upon the deep of the abyss.

Runic Magic, *1969*

When in the ordeal of Earth, I believed I would die while between two boulders which were threatening to crunch me.

Runic Magic, *1969*

> *I entered as any neophyte in spite of being a Boddhisattwa.*
>
> Runic Magic, *1969*

I already had passed through these Initiatic ordeals in ancient times, but I had to recapitulate them in order to return onto the straight path from which I had

retired. Next, I was dressed with a tunic of white linen and the Tau Cross was hung from my neck and placed upon my chest.

Runic Magic, *1969*

I entered as any neophyte in spite of being a Boddhisattwa. I had to pass through rigorous studies and esoteric disciplines, and when I arrived to the ninth door, the great mysteries of sex were taught unto me.

Runic Magic, *1969*

What happened thereafter, the macabre encounter with the "terrible Brother", the ordeals of fire, air, water and earth, can be found by any illuminated one within the memories of Nature. I had to control myself the best that I could while in the ordeal of fire, since I had to pass through a hall in flames. The floor was filled with steel beams burning with red hot living fire. The path between those rafters of ardent steel was very narrow, scarcely was there space to place the feet on. Many aspirants died in this venture in those times.

My Return to Tibet, *1969*

I still remember with horror that steel metal ring nailed to a rock. In the depths below, only the horrifying precipice was shown tenebrous. Nonetheless, I became victorious in the ordeal of air. There, where others perished, I triumphed.

My Return to Tibet, *1969*

Innumerable unhappy ones were crunched and broken asunder by the rocks in the ordeal of earth, but I triumphed. I saw with indifference two boulders which, while closing themselves over me, were menacing my existence, menacing to reduce me into cosmic dust.

My Return to Tibet, *1969*

6 passages

VII The ordeal of the Sanctuary is very difficult

At the threshold of the sanctuary the Initiate is shown the book of the Divine Mother's laws, and many withdraw on seeing that the personality must die. Very few pass this ordeal, which holds all the others within it; it is passed by disintegrating one's iniquities, and those who pass receive a ring bearing the seal of Solomon.

The creative forces of Ometecuhtli-Omecihuatl express themselves during the sexual coenobium. These creative forces descend into the human organs of procreation with a unique goal that a new being can appear in the physical plane. If the man and the woman unite themselves sexually only with desire, only for the animalistic desire of spilling the seminal liquor, then his solar forces and her lunar forces sink into the atomic abysses of the Earth and both convert themselves into slaves of the abyss. However, if love is what impels their sexual union and if they do not fornicate in their sexual caress, then, the precious feathered (quetzalli) serpent awakens in them and agitates and ascends towards its place of origin converted into Quetzalcoatl. This is how the couple is divinized. In the threshold of the sanctuary of the temple, the Masters present the Initiate with a book within which is written all the laws of the Divine Mother. In front of this book, many withdraw in terror when they realize that they must kill their personality. Very few are they who pass the ordeal of the threshold of the sanctuary. Those who pass it receive a fine heavy gold ring, a symbol of power.

Christic Aztec Magic, 1973

The ordeal of the Sanctuary is very difficult. Very few human beings are capable of passing such a terrible ordeal.

Pistis Sophia Unveiled, 1983

The interior profound Lord knows very well what our iniquities are. We will pass the terrible ordeal of the Sanctuary by disintegrating these iniquities, This ordeal contains in itself all the ordeals.

Pistis Sophia Unveiled, 1983

The interior profound Lord knows very well what our iniquities are.

Pistis Sophia Unveiled, 1983

This ordeal is in itself multiple ordeals.

Pistis Sophia Unveiled, 1983

The ordeal of the sanctuary is very terrible, and only those who pass it receive the ring or seal of Solomon where the positive and negative forces of universal magnetism are represented. The seal of Solomon reunites the work of the Great Work. The six points of the star are masculine, and the six deep entrances are feminine. Total: twelve rays, a perfect symbol of the central sun.

The Mayan Mysteries, 1977

The College of the Elemental Sphinx from Nature resides within the very innermost parts of Nature. It is here where we are initiated and where the 'Codex' of the laws of Nature is presented to us. However, we must firstly pass a great ordeal, which in occultism is called "The Ordeal of the Sanctuary." Very few have passed such a great ordeal. Those who pass it receive a ring of a 'monadic' substance on which the Seal of Solomon is engraved. The Gnostic Medic must learn to utilize his Elemental Instructor (Elemental Advocate) in order to cure ill people. The Gnostic Medic must learn to manipulate the elemental substances from Nature in order to cure.

Occult Medicine and Practical Magic, 1978

Part Four – The Masters test their disciples

6 PASSAGES

1 The cape of the Chela of the White Lodge

Once the four tests are passed, the disciple may ask the Masters for the cape of an accepted disciple, which marks him in the Cosmos and comes with a jewel of his Ray. Powers are received through the ordeals, and each triumph of the Chela is celebrated.

Then when the disciple has passed the four tests of earth, water, air, and fire, they then have the right to ask the Masters for the cape of the disciple accepted by the White Lodge.

THE ELEMENTARY LEVEL PERFECT MATRIMONY, 1950

The Masters gives this cape, and it then distinguishes one in the midst of the Cosmos, as a Chela of the White Lodge.

THE ELEMENTARY LEVEL PERFECT MATRIMONY, 1950

Precisely when the disciple receives the cape of the Chela of the White Lodge, together with this cape, they are given a sacred jewel that represents exactly the Ray to which he belongs.

THE ELEMENTARY LEVEL PERFECT MATRIMONY, 1950

The verbal tests are very strict in order to receive the Initiation.

THE REVOLUTION OF BEELZEBUB, 1950

The Gnostic disciple receives distinct powers from the White Lodge through the Initiatic ordeals. These powers are acquired by the soul and the Intimate 'seizes' them because the Intimate is the real human within ourselves.

THE REVOLUTION OF BEELZEBUB, 1950

The Gnostic has to bite a certain figure in the first Initiation. Before entering into this first Initiation, he has already received the authentic lost word, which

has never been written. The verbal tests are very strict in order to receive the Initiation. The black magician does not care for morality.

The Revolution of Beelzebub, 1950

Once the Chela (white neophyte) triumphantly passes the white Initiation, a celebration occurs.

The Revolution of Beelzebub, 1950

11 In the internal worlds we are tested many times

The testing is done by the Masters, often during sleep, when they awaken the disciple's consciousness to try him in something. The Innermost, the First Mystery and the Rulers of the Aeons are also named as those who set the ordeals, always for the Initiate's good, and Kalusuanga tries the courage of whoever invokes him.

During sleep all of us move within the astral body, yet unconsciously; this happens so that the ethereal body can have the opportunity to repair the weakened physical body. However, you must learn how to consciously travel within the astral body at will and as frequently as you wish. We will submit you to the ordeals within the astral plane so that we can get to know your qualities and defects. Nevertheless, if in spite of all the exercises that we have given you, you cannot travel within your astral body at will, then we recommend that you practice internal meditation tenaciously. This is how you will recuperate the natural power of controlling your astral body, a power that you have lost for now.

Christic Aztec Magic, 1973

Everyone who follows the Path of the Perfect Matrimony should live alert and vigilant like the sentry in wartime. During the hours of sleep, the Masters test their disciples. The tenebrous attack us during sleep when we are working in the Great Work. During sleep, in the internal worlds we have to pass through many trials. The Masters awaken the consciousness of the disciple when they are going to test him in something.

The Perfect Matrimony, *1966*

While the body sleeps, the ego lives in the internal worlds and travels to different places. In the internal worlds we are tested many times. We receive initiation in the internal temples. It becomes necessary to remember everything that we do outside the body. With the instructions given in this book every human being will be able to awaken consciousness and remember his internal experiences. It is painful to know that there are many Initiates who work in the

Great Temples of the White Lodge whilst their physical body sleeps, and yet they do not remember anything because their memory is atrophied. Here you have the exercises to develop the memory. Practice in tensely. Make the subconsciousness work. Awaken the conscious ness, and put the supraconsciousness into activity.

The Perfect Matrimony, *1966*

The fact that the very Innermost God submits oneself to ordeals is certainly rare and astonishing.

My Return to Tibet, *1969*

The First Mystery submits the Initiate to multiple ordeals, for his own good.

Pistis Sophia Unveiled, *1983*

The First Mystery submits the Initiate to multiple ordeals, for his own good.

Pistis Sophia Unveiled, *1983*

The Initiate is incessantly tested.

Pistis Sophia Unveiled, *1983*

The Rulers of the Twelve Aeons comprehend the necessity of the esoteric ordeals, and they co-operate with these ordeals, for the Adept's own good.

Pistis Sophia Unveiled, *1983*

A while later, after some time of practice, the disciple will leave his physical body in his Astral body, and Kalusuanga, the sublime master of the Mayan Ray, will instruct him in the sacred Mayan mysteries. Kalusuanga tests the courage of the invoker, and appears gigantic and terrible in order to test the disciple. If the

disciple is courageous, he will be instructed in the sacred science of the "Mamas."

The Mayan Mysteries, 1977

In astral body we masters subject disciples to many tests. In an astral plane and in astral bodies our disciples receive their initiations in the temples of the astral plane. The astral plane is known in the Bible by the name of "Mount." On the Mount, Jesus transfigured himself before his disciples. The Mount is Astral. During sleep our disciples are on the Mount. It is in the interest of our disciples to study the Book of Daniel in the Bible. All of Daniel's visions were on the Mount, on the astral plane, and not on the physical plane.

The Mysteries of Life and Death

I also had to forge myself in the beginning in that hard discipline. My Father who is in secret wanted it so. I had not understood it. Much later in time, I understood: that he had followed with me the same process that all the Gurujis of bygone times have followed, subjecting students –first of all– to those hard trials. There is no doubt that the students who passed through them were magnificent.

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



10 PASSAGES

III Are you prepared to endure the tests

In the old mystery schools of Egypt, Mexico, Tibet and the Rosicrucians, admission was won only through terrible tests, and few passed. The examples include the neophyte among the sepulchres, the warning that Osiris is a black God, the kiss of the He-Goat, the Bon trial before one's own invoked elements and the seven tests of the Sacred Order of Tibet.

Arcane XIII (13). Death. The fourth hour of Apollonius. The neophyte will wander at night among the sepulchers, will experience the horror of visions, will give himself up to magic and goethia. (This means that the disciple will see himself attacked by millions of black magicians in the astral plane; those dark magicians will attempt to draw the disciple away from the luminous path.

Zodiacal Course, 1951

Truly, only the ancient Egyptian, Hindustani, etc. Hierophants who were descendants of the ancient Atlantean society called Akhaldan, were in possession of the whole Tantric science with the secret clue of the Maithuna. Admission into the ancient schools of the mysteries was something very difficult, because the ordeals were terrible. Thus, there were few who passed them with success.

Christmas Messages, 1952-66

The great Initiates suffered a and many were they who perished in the secret trials when they were aspiring to know the supreme secret of the Great Arcanum.

The Aquarian Message, 1960

After passing through the ordeals to which they were submitted, the candidates (of the ancient schools of Aztec mysteries), could directly work with the Feathered Serpent. However, we are not stating that you have already victoriously passed these ordeals; further on we will see this point. Meanwhile, let us continue working with meditation. Meditation is the daily bread of the wise. When the wise one is meditating, he is searching for God, he searches for information or he searches for power. There are five clues for meditation: 1.

Comfortable position 2. Blank Mind 3. Concentration 4. Introversion 5. Ecstasy Seat yourself in the most comfortable position then concentrate on your physical body. After you have attentively examined it and ha ve come to the realization that you are not such a marvelous vehicle, discard it from your mind and say: "I am not my physical body."

Christic Aztec Magic, 1973

There, in old Egypt, in the sunny land of Kern, existed the Great Mysteries of Gnosis. Whoever in those days was admitted to the initiatory colleges, after having been submitted to the most difficult trials, received by word of mouth the terrible secret of the Great Arcanurn (the key of Sexual Magic).

The Perfect Matrimony, *1966*

If he however, remains serene, there is nothing more to be done he has triumphed.

Tarot and Kabalah, 1978

In the Sacred Temples of the old Egypt of the Pharaohs, when the Neophyte was at the point of being subjected to the tests of Initiation, a Mas ter drew near to him and quietly murmured in his ear this mysterious phrase: "Remember that Osiris is a Black God". This is clearly the specific colour of darkness and of the cumaean shadows; of the Devil who was always offered black roses. It is also the colour of primitive Chaos where all the elements and seeds of life are totally mixed and muddled; the symbol of the earth element and of night; of the total death of all psychological elements which in their conjunct constitute the "Myself".

Tarot and Kabalah, 1978

In the ancient mysteries of the Gnostic-Rosicrucian illuminates there was a ceremony of Initiation. The neophyte being submitted to the test was led

blindfolded to a particular place. The most interesting aspect was that when the blindfold was removed, they were in a lighted room; all found themselves in the centre surrounding a He-Goat. Upon its forehead between its two huge horns shone the Pentalpha. The Neo phyte was ordered to go and kiss the hindquarters of the Devil, or perhaps the tail. On going around the animal he met with a beautiful lady who bid him welcome, who embraced him and kissed him upon the forehead. Then, he had triumphed. If however, the Neophyte resisted, he had then failed and was taken from the precinct without having known the secret.

Tarot and Kabalah, 1978

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

Tarot and Kabalah, 1978

Oh, Lanoo! Tell me: Are you prepared to endure the tests? The old wise men of the East state that there are seven basic, fundamental and indispensable tests for Initiatic admission into the Sacred Order of Tibet.

My Return to Tibet, 1969

> *"May the Gods furnish me with thy throne, Oh RA! furnishing me likewise with thy glorious body. I traveleth over the paths of RA at daybreak to drive back the Demon NEBT (the Demon of the evil will) he cometh in disguise behind a column of*

> *(passional) flames, thus on a narrow and long corridor (of esoteric ordeals) he unexpectedly attacks me…*

My Return to Tibet, 1969

Part Five – A cosmic didactic in the matter of esoteric tests

8 passages · 2 practices

I In Arcanum number 8 are contained the Initiatic Tests

Arcanum 8, the number of Job, holds the initiatic tests, which grow harder with each degree and are given in the physical world as well as the superior ones. They call for the patience of Job; the deserts of the Soul and nights of the Spirit are ordeals too, and practical rules are given for coming through them.

A PRACTICE

We have to sum up our defects and dedicate two months to each defect in a successive order, until we put an end to all the defects. This simple rule is the key to making the Kundalini rise, because the disciple then comes out triumphant in all the astral and physical tests, and wins the canyons quickly one after the other.

Zodiacal Course, 1951

Editor's note. In his later teaching the Master makes this plain: purification, chastity, the work on the defects and the help of the Masters prepare the way, and single people should transmute their energy, but the Kundalini itself awakens and rises only through the sexual work of the couple (Maithuna). See *The Solar Bodies* (1968), ch. 25, and *Tarot and Kabbalah* (1978), Arcanum 11.

A PRACTICE

15. When the elemental of the orange tree submits us to 'ordeals', we can triumph with the elemental magic of the pomegranate trees.

Igneous Rose, 1954

Now, we are going to study the Sephira Hod whose regent is Raphael. Let us see, we already studied the Arcane Thirteen, Death. Indeed, the Goddess of Death is an Adorable Mother. Jesus met her when he rose to Jordan in the solitude of the desert. She governs all the Angels of death. Let us reflect on the Arcane Twenty which represents the Resurrection. Let us study also the Arcane of Job, the famous Arcane Eight. This Arcane signifies, as a fact, ordeals and

grieving. No one is worthy of receiving the Crown of Life without having passed through the ordeals of the Arcane Eight.

Christic Aztec Magic, 1973

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

Tarot and Kabalah, 1978

No one is worthy of receiving the Crown of Life without having passed through the ordeals of the Arcane Eight.

Christic Aztec Magic, 1973

In Arcanum number 8 are contained the Initiatic Tests. Each Initiation, each grade, has its tests. The Initiatic Tests become more and more de manding in accordance with the Initiatic grade. The number 8 is the level of Job; this sign, this number, signifies tests and suffering. Initiatic tests are realised in the superior

worlds and in the physical world. The tests of Initiation are truly terrible. Great patience is needed so as not to fall to the abyss. We are tested many times.

Tarot and Kabalah, 1978

Beethoven — when feeling the cruel rigors and trials of the "spiritual night" — instead of failing, as many candidates did, opened the eyes of his intuition to the mysterious supernatural, the spiritual side of Nature, to that region where angelic kings of these universal creations (Tlaloc, Ehecatl, Huehueteotl, etc.) live.

The Secret Doctrine of Anahuac, 1974

These are the deserts of the Soul, nights of the Spirit, periods of solitude, and ordeals for the aspirants.

Pistis Sophia Unveiled, 1983

Arcanum 8: The Arcanum of Job. Tests and pain. The Tests of Initiation are very terrible! One needs great patience in order to not fall into the abyss! We are tested often! Arcanum 9: The Hermit. This Arcanum is the Ninth Sphere: sex. And the descent to the Ninth Sphere was, in the ancient temples, the maximum test for the supreme dignity of the Hierophant. Hermes, Buddha, Jesus Christ, Zoroaster, Dante, etc., and many other great Initiates, had to descend to the Ninth Sphere, in order to work with the fire and water, origin of worlds, beasts, men, and Gods. All authentic White Initiation begins there... In the ninth stratum of the Earth we find the Infinity Sign. This sign has the form of an 8 (eight). In this sign are symbolized the brain and sex of the Genie of the Earth. The struggle is terrible; brain against sex, sex against brain, and that which is most terrible, heart against heart!

Magnus Opus

7 PASSAGES

11 The trials of the Ninth Sphere are very fine and subtle

The hardest trials concern sex. Wealth and erotic opportunity are offered as fine ordeals, advisers of every kind urge the spilling of the semen, and the student without long practice of the Maithuna fails the sexual tests of the internal worlds; those who fail the Ninth Sphere become demons who think themselves saints.

4. Wealth is offered to you along with erotic opportunities, for your sublime goals. 5. However, you must remain alert like the watchman in the time of war, because these fine ordeals are dangerous, oh Arhat!

IGNEOUS ROSE, 1954

11. During these ordeals, you must demonstrate complete equilibrium of the mind and heart.

IGNEOUS ROSE, 1954

Remember, most beloved disciples, that the Ninth Sphere is the sex. Many are they who enter the Ninth Sphere, but it is very rare to find anyone who is victorious in the difficult trial. Most occult students live fluttering from school to school, from lodge to lodge, always curious, always in search of novelties, on the lookout for any new lecturer who arrives in the city. When any of these students resolves to work with the Arcanum A.Z.F. when any of these students resolves to descend to the Ninth Sphere to work with the Fire and the Water he does as always; "searching", always curious, always "foolish". The occultist student turns everything into "little schools and theories". If he enters the Ninth Sphere, he does so as if he enters "another little school", always an imbecile, always curious, always foolish. It is difficult to find a serious and determined aspirant of the Truth on the Path of the Perfect Matrimony. Sometimes students appear who are apparently very mature and serious, but in the end they show their true colours. Sad truth, but a fact of this life.

THE PERFECT MATRIMONY, 1966

Every demon believes himself to be saintly and wise.

The Perfect Matrimony, *1966*

The trials of the Ninth Sphere are very fine and subtle. The doctor advises the devotee to fornicate because if not, he is told, he will become ill. Her friends stir up fear in the wife; the so-called brothers of different organisations frighten the student. The magicians of darkness, disguised as saints advise the devotee to spill the semen in a saintly manner, the so-called sages teach the aspirant negative sexual magic with the spilling of the semen. The manner of teaching, the sublime and mystic tinge that the tenebrous, disguised as saints give to their doctrine succeeds in misleading the devotee and keeps him away from the Path of the Razor's Edge. Then the student falls into black magic.

The Perfect Matrimony, *1966*

When the student goes astray, he believes he is wiser than the Masters of Gnosis. Really, the failures of the Ninth Sphere, those who do not succeed in passing the very long and hard trials of this Arcanum, in fact become terribly perverse demons. The worst of it is that no demon believes himself to he bad or perverse. Every demon believes himself to be saintly and wise.

The Perfect Matrimony, *1966*

If any esoteric student is subjected to terrible sexual tests in the internal worlds, without having first passed through long periods of daily Sexual Magic, he will fail lamentably, losing his seminal liquid in nocturnal pollutions. Without Sexual Magic, without the Maithuna, Arcanum A.Z.F., it is impossible to advance on the initiatic path.

The Buddha's Necklace, *1967*

There is a close relationship between sexual energy and imagination. Sexual energy is the primary foundation of inner self-realization. Initiates who walk the

path of the razor's edge are subjected to many sexual tests in the infraconscious, unconscious, human, subhuman, and infrahuman worlds. If the initiate does not transform his morbid subimagination and mechanical erotic infra-imagination into the imagination of an innocent, newborn child, he will inevitably fail all the sexual trials.

The Buddha's Necklace, 1967

6 passages

III Submitted to sexual ordeals within the supra-sensible worlds

Chastity kept in the physical world is not yet proof. An Atlantean prince lost his crown to sexual temptation in the Initiatic Ordeals, anchorites and mystics pure on the surface fell when tested in the deeper levels, and he tells of his own repeated failure in the sexual test at the end of the mountain of initiation.

That Prince could not be crowned King because when he was submitted to Initiatic Ordeals he could not successfully resist the cruel sexual temptations of Katebet (she of the gloomy destinies).

The Solar Bodies, 1968

Absolute chastity is only possible when the Ego is very well dead. Many anchorites who in this physical world reached purity, a soul's virginity, chastity, candor, etc., failed, faltered when they were submitted to sexual ordeals within the supra-sensible worlds. They fell as Amfortas, the King of the Grail when amidst the impure arms of Kundry, Gundryggia, that impetuous blond woman whom they called Herodias.

Parsifal Unveiled, 1970

Many aspirants who have arrived in this three-dimensional Euclidean world absolutely chaste, failed miserably in the supersensitive worlds when put to the test; demonstrating with conclusive and definitive facts that they were fornicators and adulterers.

The Mystery of the Golden Blossom, 1971

I remember with complete meridian clarity something unusual that occurred to me in my present existence. After having concluded all the esoteric-initiatic processes I was subjected to many tests, but there was one that I always failed; I want to refer in an emphatic manner to the sexual problem.

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

Over and over again I would succumb to the immodest processes of Gundrigia, Kundry, Salome, the seductive Eve of Hebrew mythology. The grave thing about this case is that, although having emerged triumphant in all previous esoteric-initiatic tests, these failures had come to happen to me precisely at the end of the mountain of initiation.

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

Many mystics that were quite chaste in the merely intellective level and even in the 20th or 30th subconscious levels, failed in the more profound levels when they were subjected to esoteric tests.

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

IV Each of the forty-nine subconscious departments

A test won in one region of the subconscious may be lost in another, so the initiate is tried again and again, in a set order, in all forty-nine. The failed test shows the defect still alive, and only the Divine Mother can remove the entity that personifies it.

A certain initiate suffered unspeakably because he failed all tests of chastity in the infernal worlds, although he had achieved perfect chastity in the physical world. That initiate was mortified. He pleaded and begged, asking for superior help from his Mother Kundalini. His Divine Mother helped him. She, the igneous serpent of our magical powers, pleaded for him, Her son the initiate, and he was called to judgment before the tribunals of karma.

The Buddha's Necklace, 1967

Every newborn master is subjected to many esoteric tests in the internal worlds. These kinds of tests permit him to know, in depth, all the subconscious, submerged entities which come from his remote past and constitute his pluralized I. Only the Divine Mother can eliminate, from the lunar bodies, those tenebrous entities, which personify our secret defects and come from a remote past.

The Buddha's Necklace, 1967

There exists a cosmic didactic in the matter of esoteric tests. The initiate is repeatedly subjected to a certain test. If he fails, it is necessary to cry out to beg help from his Mother Kundalini, praying to the sacred serpent to extricate him, to eliminate from his lunar bodies the psychological I, the psychological entity which personifies that defect which made him fail the trial.

The Buddha's Necklace, 1967

The initiate is subjected to many esoteric tests, some relating to anger, greed, lust, envy, laziness, gluttony, etc., but following a particular order, a special

didactic. The initiate is repeatedly placed in different circumstances, situations, and times where he does not remotely remember his esoteric studies or the path.

The Buddha's Necklace, 1967

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

The Buddha's Necklace, 1967

An initiate can be victorious in tests of lust in forty-eight subconscious regions and fail in the forty-ninth region.

The Buddha's Necklace, 1967

There are seven primary unities; within these seven, there are seven secondary subconscious unities; within these there exist seven tertiary independent unities. In all this, there exist processes of mutual relation, mutual influence, etc. This is the reason for the didactic in cosmic trials: if an initiate comes out victorious in a certain test of lust in the physical world, he can fail the same test in the secondary or tertiary subconscious unity. An initiate can be victorious in tests of lust in forty-eight subconscious regions and fail in the forty-ninth region.

The Buddha's Necklace, 1967

Many initiates are victorious in thirty or forty regions when under going trials concerning this or that defect, but in the remaining subconscious regions, they

fail lamentably. Clearly, as long as those submerged, subconscious entities continue to exist in the fortynine subconscious regions, our defects continue to exist. We must comprehend each defect, not only on the intellectual level, but also in each of the forty-nine subconscious departments of the mind.

The Buddha's Necklace, 1967

Whoever is dying from moment to moment is subjected to thousands of esoteric tests in each of the forty-nine subconscious departments of Jaldabaoth.

Esoteric Treatise of Hermetic Astrology, 1967

After coming out victorious from a few departments or regions of the subconscious, many Initiates fail in a few departments in certain tests related with a certain psychological defect.

Esoteric Treatise of Hermetic Astrology, 1967

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

The Solar Bodies, 1968

8 passages

v I was failing the ordeals

Failure is part of the path. Initiates of the Lesser Mysteries can still err and fall, a Master who slipped had to win back the lost canyons, and the failed ordeals pointed out exactly where the faults lay so that the work could begin again.

A certain Master of Major Mysteries said that before reaching the High Initiation, he had the weakness of falling into a certain fault, therefore his Kundalini descended four cannons. Consequently, in order to reconquer them again, he had to struggle very much. The ordeals of Initiation are extremely severe. The disciple has to follow a perfect, holy and chaste path. Thus, when reaching the Intimate, the human being becomes converted into a Master of Major Mysteries and into a Theurgist.

The Revolution of Beelzebub, 1950

There are many initiates of lesser mysteries in the physical plane, good and sincere, but they have not yet fused with their Inner Master. They are also "living dead" and consequently, have serious and very grievous errors, which can lead the student astray and even make him fall into the abyss.

Zodiacal Course, 1951

I have known many initiates in the Lesser Mysteries, who have known and accepted false prophets of the physical plane and then fell into the terrible abyss.

Zodiacal Course, 1951

I have remained reflecting upon all of this. The Love of Christ is formidable because this lunar group is very sincere, even though these poor little ones have yet to achieve the Second Birth. But they deserve to be helped, so the Lord takes care and cultivates them, as if they were delicate little flowers from the greenhouse. Good opportunities will be finally granted unto them in order to work in the Ninth Sphere. Then, oh yes, disgrace be on them if they would fail in the difficult ordeal.

Runic Magic, 1969

The work was terrible, the failed ordeals were indicating to me with exactitude where the faults were.

Runic Magic, *1969*

Those words pronounced with too much severity by the Guardian at the threshold of the Mystery, certainly left me perplexed, confused and indecisive. I could think of nothing else but to ask: "Why?"

Runic Magic, *1969*

It seemed in that time that my efforts were useless, I was failing the ordeals and if I would have continued like that, it is clear that complete failure would have been inevitable.

Runic Magic, *1969*

The work was terrible, the failed ordeals were indicating to me with exactitude where the faults were.

Runic Magic, *1969*

Each ordeal was enough in order to indicate to me, to point to me the basic defect, the error.

Runic Magic, *1969*

Part Six – The internal chambers are the greater mysteries

6 passages

I The external chambers are the lesser mysteries

The Lesser Mysteries are the outer chambers and the Greater the inner ones. The nine arcades must be passed before the High Initiation and the union with the Intimate, the mystery schools that once stood outside must now be sought within, and the Master who helps the candidate comes only after the Ninth Initiation of Minor Mysteries.

After the disciple triumphantly passes the test called the Direne, a Master of the White Lodge is given to the candidate in order to help him in the awakening of the Kundalini and in the union with the Intimate.

The Elementary Level Perfect Matrimony, 1950

> Editor's note. In his later teaching the Master makes this plain: purification, chastity, the work on the defects and the help of the Masters prepare the way, and single people should transmute their energy, but the Kundalini itself awakens and rises only through the sexual work of the couple (Maithuna). See *The Solar Bodies* (1968), ch. 25, and *Tarot and Kabbalah* (1969), Arcanum 11.

This is after the Ninth Initiation of Minor Mysteries.

The Elementary Level Perfect Matrimony, 1950

The High Initiation is performed when the Kundalini has already reached the head, but in order for the Kundalini to triumphantly rise through the 33 cannons, it is necessary to practice in detail all of the teachings of the holy gospels. In order to reach the High Initiation we must first pass the nine arcades, that is to say, the nine Initiations of Lesser Mysteries.

The Revolution of Beelzebub, 1950

> Editor's note. In his later teaching the Master makes this plain: purification, chastity, the work on the defects and the help of the Masters prepare the way, and single people should transmute their energy, but the Kundalini itself awakens and rises only through the sexual work of the couple (Maithuna). See *The Solar Bodies* (1968), ch. 25, and *Tarot and Kabbalah* (1969), Arcanum 11.

Now we have to seek those schools within, deep within our own consciousness.

The Greater Mysteries, 1956

The external chambers are the lesser mysteries, and the internal chambers are the greater mysteries.

Zodiacal Course, 1951

When the dark age arrived, the mystery schools in the physical world were closed. Now we have to seek those schools within, deep within our own consciousness. Only those who have climbed the nine rungs of lesser mysteries can join the greater mysteries. People remember the Son of God but do not remember the Son of Man. The Divine Master is a God and a man. The divine Master opened the path of initiation for all human beings. He had to tread the path in order to open the way for all. He was a perfect man. He was God.

The Greater Mysteries, 1956

Max Heindel speaks to us about the mountain of men; the peak of this mountain is Nirvana, and in order to reach it, we have to go through Nine Initiations of Lesser Mysteries and Five of Greater Mysteries.

The Greater Mysteries, 1956

8 passages

11 Each vertebra has its special conditions, virtues and tests

Beyond the probation the tests continue, now vertebra by vertebra, each with its virtues, temptations and merits of the heart. They extend to the descent into the Infernos, where the three souls are tried before the Initiation of the Solar Astral Body, and to the Terrible Brother of the Fourth Initiation of Fire.

Each vertebra has its special conditions, virtues and tests, temptations and dangers. The tenebrous ones attack us in each vertebra. In each of the 33 chambers of the temple, Jesus studied the terrible mysteries and he received secret powers. When the serpent of the etheric body reached the area between the eyebrows, the sun of the Father shone within the night rain, and the star of initiation with one eye in the center alighted on the head of Jesus of Nazareth. The church of Philadelphia between the eyebrows shone resplendent like the sun in all its beauty. He dressed himself with a white linen robe and the initiates placed a hood of immaculate whiteness on his head.

The Greater Mysteries, 1956

Each vertebrae has its virtues and its ordeals. To achieve the ascension to any vertebra without the permission of the cardiacal fires is impossible. Therefore, the ascension of the Kundalini is controlled by the merits of our heart.

The Aquarian Message, 1960

The Kundalini can also be awakened by the actions and grace of a Master of Major Mysteries of the White Brotherhood, or because the Divine Mother wants it to be so. When the yogi spills the semen, the Kundalini cannot awaken. The ascent of the Kundalini through the medullar canal is very slow and difficult. The passage of the igneous serpent, from one vertebra to another, signifies terrible ordeals, dreadful sacrifices and supreme purifications. We must not only kill desire, but moreover, we must kill the very shadow of desire. Our motto is Thelema (Willpower).

The Yellow Book, 1959

Editor's note. In his later teaching the Master makes this plain: purification, chastity, the work on the defects and the help of the Masters prepare the way, and single people should transmute their energy, but the Kundalini itself awakens and rises only through the sexual work of the couple (Maithuna). See *The Solar Bodies* (1968), ch. 25, and *Tarot and Kabbalah* (1969), Arcanum 11.

It is the lot of the Initiate to descend to the worlds of the Infernos for a duration of 40 days and it is his job to recapitulate all of the evil deeds and frightening dramas of past reincarnations. Little by little he leaves those tenebrous regions. Before leaving, the three Souls, Nephesh, Ruach and Neshamah are submitted to tests. How interesting it is to see the animal Soul submitted to the test, the same for the thinking Soul, and the Essence, which is also submitted to the test.

Tarot and Kabalah, 1978

The Serpent could not reach, for example, the tenth vertebra if the candidate has not been tested before.

The Fifth Gospel

That which there is of the Soul located within the previously mentioned principles is submitted to very difficult tests. When the Initiate triumphs he later ascends to the Causal world to meet with Sanat Kumara, who is a Venerable Elder mentioned in very ancient religions. He is one of the Four Thrones about whom the Bible speaks: three have gone; only one remains. He wields the rod of Aaron, the sceptre of Kings, is ineffable, has a relationship with Sattwa, Rayas and Tamas, the three Gunas in equilibrium. Sanat Kumara gives the Esoteric Initiation of the Solar Astral Body.

Tarot and Kabalah, 1978

The Guardian of the Threshold in the world of the mind evolves into a personification of the Ego.

The Three Mountains, 1972

It is indispensable in the Fourth Initiation of Fire to confront heroically the terrible trial, to defeat the Terrible Brother, as it is known in Occult Masonry.

The Three Mountains, 1972

So then what I said about Brutus is true. First of all, in order for the Sacred Serpent to rise, the merits of the heart are needed. Each of the thirty-three vertebrae of the spine corresponds to a virtue or virtues. The Serpent could not reach, for example, the tenth vertebra if the candidate has not been tested before. The Serpent could not reach the twentieth vertebra if the candidate does not fulfill the requirements of that vertebra. In the spine there exist all thirty-three degrees of the occult Masonry, and it is not possible for the Serpent to ascend, passing from degree to degree, if the corresponding merits do not exist.

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

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: the probationary path and the preparatory path by name; the Lesser or Minor Mysteries and the nine arcades; the ordeals, the tests of fire, air, water and earth, and the esoteric tests; the Guardian of the Threshold; and the neophyte, the chela, the aspirant and the candidate beside a word of the path. The paragraph either side of every core paragraph was taken too. That returned **457 candidate paragraphs in 39 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 91.5% of the time and on the class 86.7%, and a third reader, who saw neither verdict, settled the 39 disagreements. 218 were judged printable. 8 of them were set aside as the same teaching, kept where it stands in another of his books, and 6 were joined into the passage before them, where his sentence ran across several short paragraphs, so **204 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 35 were greetings, dates, editors' notes or narrative, 23 were false friends (another test, another threshold), 69 named the subject only in passing, 27 belonged to another built work, and 17 were neighbours on another subject. 30 more were judged and not printed, and 38 were judged the second halves of sentences begun in the paragraph before.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 27 ranges run over more than one paragraph.

84 passages also stand in a finished work, and every one is marked where it stands, the most in *Netzach* (8) and *Igneous Rose* (8). The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against the raw extraction of its own book, and the printed text against the paragraphs it joins, with no failures. Where the scan glued one of his chapter headings onto the end of the paragraph before it, the heading was left out.

A work of The Foundation, beside *The Three Mountains* and *The Three Factors*. It takes the time of trial before the First Mountain. It wears the ground of *The Three Mountains* and the themed works' two hairlines, in the colour of the stone of a threshold.