

The Secret Weapon of the Ego

"Resistance is the secret weapon of the ego" — what resistance is, when to resist and when not to, the force that opposes every work, and what nothing can resist, in his own words, from all fifty-two books

51 passages · 26 books · 7 practices · 5 lectures · 8 sections · 4 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, and, where he was speaking rather than writing, the name of the lecture. Anything on this page can be found again in the source.

He uses the word in more than one sense, and this work keeps them together because they answer each other. He gives resistance a chapter of its own in *The Revolution of the Dialectic*, and it opens bluntly: *"Resistance is the secret weapon of the ego."* It is what hides a defect from the one who carries it, and what rises in a room when the death of the ego is spoken of.

Then the word turns. He asks for resistance: *"He that conquered all temptations is the only one that can give us sufficient valor and power to resist all temptations with heroism."* And he warns against it: *"the more we fight against something, the more we resist, the more we reject, refuse, or deny, the less our comprehension is."* Both are printed here side by side, in the second part, and neither is softened.

The first part is the ego's resistance, with the five steps he sets against it. The second is the question of resisting at all: discipline, which he calls the cultivation of resistance, and temptation, which he calls the trainer of virtue. The third is resistance as a force, the one that opposes every work and every positive force, and the one the mind meets when it turns inward in meditation. The fourth is what can resist and what cannot: the initiate in the ordeals, the body before the ray of death, and every false structure before the light of the Christ.

What is in it

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THE MAP

Four parts: the ego's weapon, the question of resisting, the force, and what nothing resists

Tap a part to go to it. Below, the five mechanisms he gives in The Revolution of the Dialectic, in his own words; tap one to read the passage.



The secret weapon of the ego
PART ONE · 11 PASSAGES · 1 PRACTICE

To resist, or to comprehend
PART TWO · 21 PASSAGES · 5 PRACTICES

The force of resistance
PART THREE · 6 PASSAGES · 1 PRACTICE

What can and cannot resist
PART FOUR · 13 PASSAGES

THE MECHANISMS TO OVERCOME RESISTANCE

1. Recognize it
2. Define it
3. Comprehend it
4. Work on it
5. Overcome and disintegrate it by means of Sexual Super-Dynamics.

Part One – Resistance is the secret weapon of the ego

4 PASSAGES

I The psychic force of the ego opposed to us becoming conscious

What resistance is, in the one chapter he gives it, and the five steps he sets against it. The ego hides its errors behind it, and it fights hardest when it is about to be seen.

Resistance is the opposing force. Resistance is the secret weapon of the ego. Resistance is the psychic force of the ego opposed to us becoming conscious of all our psychological defects. With resistance, the ego tends to leave on a tangent and postulates excuses to silence or hide the error. Due to Resistance, dreams become difficult to interpret and the knowledge that one wants to have of oneself becomes clouded. Resistance acts upon a defense mechanism which tries to omit unpleasant psychological errors, so as not to have consciousness of them and for one to continue in psychological slavery.

THE REVOLUTION OF THE DIALECTIC

A PRACTICE

But, in reality of truth, I have to say that there are mechanisms to overcome resistance and they are: 1.— Recognize it 2.— Define it 3.— Comprehend it 4.— Work on it 5.—Overcome and disintegrate it by means of Sexual Super-Dynamics. But the ego will struggle during the analysis of the resistance in order for the fallacies not to be discovered, which put in danger the dominion it has over our mind. At the moment of the struggle of the ego one has to appeal to a power that is superior to the mind, which is the fire of the Kundalini serpent of the Hindu.

THE REVOLUTION OF THE DIALECTIC

Resistance acts upon a defense mechanism which tries to omit unpleasant psychological errors, so as not to have consciousness of them and for one to continue in psychological slavery.

The Revolution of the Dialectic

I know very well my friends, the diverse forms of intellectualization that you have, your escape routes, your evasives, your distinct justifications, your reactions, your resistances, the desire of always making everything that has the flavor of Ego stand out. It is clear that the ego does not have a desire to die and that it wants to continue in some exquisitely subtle form and not in the denser and gross forms.

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

07

After some time passed during which I was engaged in mortal struggles against a very infrahuman psychical aggregate that resisted violently its own disappearance, I had to appeal to the Lance of Longinus. There was no other solution. I appealed to the transcendental sexual electricity, supplied to my Divine Mother Kundalini during metaphysical copulation, I asked her to grasp the Lance of Eros.

The Three Mountains, 1972

11 They unconsciously resist these teachings

He watched it happen in the rooms where he taught. The ego does not want to die, and it answers the teaching with boredom, prejudice, fear and argument.

Obviously, my dear brothers, what is fundamental, in reality and in truth, is the Buddhist Annihilation. The Theosophists are terrified by the word annihilation. "To cease to exist", they say, "this is dreadful." It is necessary to go through the great Buddhist Annihilation, to cease to exist here and in all the worlds, to not fear death. Unfortunately, people fear death and they unconsciously resist these teachings. You yourselves who are listening to me, are you sure that you are not, in this moment, offering any resistance to the explanation that I am giving about the Gnostic esoteric work? Are you sure that some of you are not bored in this moment, are not yawning? Don't some of you feel that my speaking to you in this way makes the teaching a little arid? On the other hand, if I begin to talk to you in this moment about the lottery or about how to improve the economic situation, or how to be successful in love or something along that line, I assure you that you would not yawn. But by referring directly to the work upon oneself and to that which is called Buddhist Annihilation, unquestionably, deep down in each of you a subconscious resistance is provoked. Why? Because in no way does the Ego want to cease to exist. The Ego rejects this type of teachings because they aim at its very existence. Is there anyone among you who feels like not existing? You want to exist here and in the beyond. Some of you would say: "Well, I'm looking forward to no longer existing in the physical world, I would like to disincarnate." But with what secret desire do you think like this? Simply because you would long to live in the Superior Worlds, that is clear, but in a slightly better situation.

THE FIFTH GOSPEL · THE TRANSVALORIZATION OF THE ESOTERIC WORK · *Third Chamber – Mexico City – 1975*

07

I feel that there is some resistance deep down in you, in your own subconscious, due to the education you received and the mistaken ideas that up to now all of

you have about the Devil. This prejudice that conditions your intellect does not surprise me at all. You were taught to believe in a terrible Devil, seated on a throne of ignominy, with a steel trident in his left hand, dominating the entire world and now it is clear that upon hearing my words, upon my telling you that the Devil of dogmatic sects is mere fantasy that he does not exist and what truly exists is the devil of the good law, the shadow of the Spiritual Sun within each of us, the shadow of the night as opposed to the day, the shadow of the trees on the side of the road, etc., it is obvious that this moves you and even surprises you, but without leaving behind that suspicion belonging to a false belief that was inculcated in you from the first years of infancy.

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

07

But please, I beg the brothers here that are listening to me, to comprehend what I am saying: Do not fear; the resistances that there are in some of you who are listening at this moment are due to prejudices, to fear, to erroneous information from some dogmatic priests. All of us in childhood received a certain education and then erroneous, absurd and negative and harmful ideas were inculcated in us.

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

You yourselves who are listening to me, are you sure that you are not, in this moment, offering any resistance to the explanation that I am giving about the Gnostic esoteric work?

The Fifth Gospel

It takes work, to make the serious and studious people understand this. They in themselves react, offering resistance.

The Great Rebellion, 1975

07

We already know that the concepts-of-content belonging to the reasonig dialectic, are elaborated with the data supplied by the senses of external perception. Those who are bottled within their intellectual procedures and fixed norms, always present resistance to these revolutionary ideas.

The Great Rebellion, 1975

07

Nevertheless, as these revolutionary statements do not fit into formal logic, nor into dialectic logic, the subjective reaction of involuting minds offers violent resistance. Those poor people of the intellect want to pour an ocean into a glass, they suppose that university can control all the wisdom of the universe and that all the laws of the Cosmos have to submit to their old academic norms. Not even remotely do those ignorants, "sages of fabulous wisdom", suspect the degenerative state in which they find themselves. Such people stand out for a moment sometimes when they come to the esoterist field, but they soon fade away like Jack-o'-lantern, disappear from the panorama of spiritual yearnings, they are swallowed by the intellect and disappear from the scene forever. The superficiality of the intellect can never penetrate the legitimate depth of the BEING, but the subjective processes of rationalism can lead dunces to any kind of very brilliant but absurd conclusions. The power to formulate logical concepts does not imply in any way the experience of the real.

The Great Rebellion, 1975

07

If you materialists want to see and analyze them, then get a special lens. This special lens is clairvoyance. Do the perceptions of clairvoyance bother you? Well then, it is very clear that you are fanaticized! A psychological trauma is what lies in the depths of the materialists' fanaticism. So, in regards to this type of trauma, within these types of minds, everything that relates to spirituality provokes a psychological resistance. Therefore, the materialists' minds have a psychopathic sickness indeed.

Endocrinology and Criminology, 1957

Part Two – One does not have to resist what is negative

9 PASSAGES

III Discipline is that which is called the cultivation of resistance

The other side of the word. A defect fought and held down comes back later, stronger, because it was never comprehended; what dissolves it is comprehension, and that needs freedom.

Schoolteachers and college and university professors give too much importance to discipline, and in this chapter we will study this matter in detail. All of us who have gone through school, college or university know very well what discipline, rules, punishment and scolding etc., are. Discipline is that which is called the cultivation of resistance. Schoolteachers delight in cultivating resistance. We are taught to resist, to place two things in opposition. We are taught to resist the temptations of the flesh, and we flog ourselves and do penance in order to resist. We are taught to resist the temptations that laziness brings, the temptations to not study, to not go to school, the temptations to play, laugh, ridicule teachers, violate rules, etc. Teachers have the mistaken concept that through discipline we can comprehend the need to respect the order of the school, the need to study, maintain our composure in front of teachers and behave well with the other students or disciples.

FUNDAMENTAL EDUCATION, 1970

Some people have the mistaken concept that the more we resist, the more we reject, refuse or deny, then the more comprehensive, free, complete and successful we become. People do not want to realize that the more we fight against something, the more we resist, the more we reject, refuse, or deny, the less our comprehension is. If we fight against the vice of drinking, this vice will disappear for a while, but since we have not profoundly comprehended it in all the levels of the mind it will return later when we let our guard down, and we will drink a year's worth all at once. If we reject the vice of fornication, we will be chaste on the outside for a while (although in other levels of the mind we will continue to be frightening satyrs as our erotic dreams and nocturnal pollutions demonstrate), and then even more strongly we will be up to our old tricks as unredeemed fornicators, due to the concrete fact of not having profoundly

comprehended what fornication is. Many are those who reject greed, who fight against it, who discipline themselves against it by following strict rules of conduct, but since they have not truly comprehended the whole process of greed, deep down they end up coveting not being covetous. Many are those who discipline themselves against anger, who learn how to resist it, but the anger continues to exist in other levels of the subconscious mind (even though on the outside the anger has disappeared from our character), and if we let down our guard in the slightest, the subconscious betrays us, and then when we least expect it and perhaps for some unimportant reason we storm and thunder full of anger. Many are those who discipline themselves against jealousy, and they end up firmly believing that they have extinguished it, but since they did not comprehend it, obviously it appears once more in some situation precisely when we thought it was truly already dead.

Fundamental Education, 1970

07

Only with the complete absence of discipline, only with real freedom, will the burning flame of comprehension arise in the mind. Creative freedom can never exist in a framework. We need freedom in order to fully comprehend our psychological defects in an integral way. We urgently need to tear down walls and shatter steel shackles in order to be free.

Fundamental Education, 1970

07

"The Magic Eye of the abdomen", charged with sexual substance is a formidable plastic intermediator. It is there where all repressed sexual desires (all unsatisfied desires), take shape.

The Mystery of the Golden Blossom, 1971

People do not want to realize that the more we fight against something, the more we resist, the more we reject, refuse, or deny, the less our comprehension is.

Fundamental Education, 1970

We first need to solve the causes of the contradiction to finish with the conflicts; only in this manner will peace arrive and, with it, the solutions of the problems. It is important to discover the cause of contradictions; it is necessary to analyze them in detail. Only in this manner is it possible to do away with the mental conflict. It is not correct to blame others for our internal contradictions; the causes of these contradictions are within us. Mental conflict exists between what we are and what we want to be, between what a problem is and what we want it to be. When we have a problem of any type: be it moral, economic, religious, family-related, marital, etc., our first reaction is to think about it, resist it, deny it, accept it, explain it, etc. It is necessary to comprehend that with mental anguish, contradiction, worry, conflict, it is not possible to solve any problem. The best way to react before a problem is silence. I am referring to the silence of the mind. This silence comes by not thinking about the problem. The silence comes when we comprehend that nothing is solved with conflict and contradictions. This silence is not anyone's special gift, nor a certain type of ability. No one can cultivate this silence; it arrives by itself. It arrives when we comprehend that no problem is solved by resisting it, accepting it, denying it, affirming it, or explaining it, etc.

Introduction to Gnosis

07

A PRACTICE

Darkness is not dissolved with blows and with atheism, but rather by bringing the light. Neither is the error gotten rid of by fighting it face to face, but rather by disseminating the truth without having to attack the error. However much the truth advances, that much will the error have to step back. One does not have to resist what is negative, but instead practice the positive unconditionally and teach its advantages through practice. By attacking the error, we will provoke the hatred of those who err.

The Revolution of the Dialectic

07

A fight without violence get underway, without any struggle with evil means. If evil resists the evil, this brings in more force. Violence only leads the people to failure. It is necessary to fight patiently and with intelligence.

The Social Christ

07

If you want to triumph in life, don't criticize anyone. Whoever criticizes others is weak, while the one who is critical of himself from moment to moment is a giant. Criticism is useless because it hurts the pride of others and provokes the resistance of the victim who then seeks to justify himself. Criticism provokes an inevitable reaction against its own author. If you truly want to succeed, listen to this advice: do not criticize anyone. The man or woman who knows how to live without criticizing anyone does not provoke resistance or reactions on the part of his fellowman and, consequently, creates an atmosphere of success and progress. On the other hand, he who criticizes others has many enemies. We have to remember that human beings are full of pride and vanity and this pride and vanity, which is inherent in them, produces a reaction (resentment, hate, etc.) that is directed towards the one who criticizes. We can conclude, then, that the one who criticizes others inevitably fails. The one who wants to correct others should best begin by correcting himself. This gives better results and is less dangerous.

Introduction to Gnosis

07

Those of us who know Gemini natives know how to handle them. When their fatal or negative personality manifests, we do not put up any resistance, but peacefully wait until the nice personality comes into action again. All of this turns out to be interesting.

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

12 PASSAGES

IV Resist all temptations with heroism

And yet he also asks for resistance, and names where it is learned: in the spinal column, with the Christ formed within. Temptation is the trainer that makes virtue possible.

A PRACTICE

He that conquered all temptations is the only one that can give us sufficient valor and power to resist all temptations with heroism. There is a need to form Christ within ourselves. It is indispensable that we Christify ourselves in order to achieve union with the Father.

THE CHRISTMAS MESSAGES, 1952-66

A PRACTICE

66. Our spinal column is a great book where all of our past lives have been registered. 67. In our spinal column is where we must learn how to resist all of the temptations with heroism. 68. Christ, who has tolerated all temptations, is the only one who can give us power and strength in order not to fall into temptation. 69. We must form Christ within ourselves in order to obtain strength, in order not to fall into temptation.

IGNEOUS ROSE, 1954

07

The ascension of the Kundalini of the astral body through the fine cord of the Sushumna canal, belonging to the astral medulla, is a very arduous and difficult task, because to conquer each "canyon" of the astral, one has to withstand and overcome the most terrible and indescribable temptations.

ZODIACAL COURSE, 1951

07

In the world of the mind, there are splendid halls full of Light and beauty. There we find black magicians who resemble Masters of ineffable Light. Those tenebrous beings only speak divine things, but among their most subtle philosophies, they advise us to spill the semen. Many initiates are unable to resist

those luminous temptations and fail into the abyss. Moses, the great initiate, condemns the spilling of the semen, saying, "And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

The Greater Mysteries, *1956*

07

The disciples should know how to defend themselves from filthy temptations. There are women who accumulate, without knowing, a great amount of luciferic force. Many times those women arc not very lovely; but they are at the service of Lucifer. Then the ingenuous disciple feels irresistibly tempted by them; and they struggle but finally, fall in an atmosphere and into a fatal action of temptation. Then they fail on the Path! These women, with their luciferic force, truly hypnotize and attract the weak. There is, by the way, a Sacred Clue to defend oneself from these terrible temptations: the Our Father, prayed with fervor and meditated upon without hurry and with great willpower.

Logos Mantram Theurgy, *1959*

07

In the resistance, in the chastity of this young man lies the salvation of Kundry (of the woman). Yet, she is distrustful. A strong man does not exist for her; the intellectual animals are very weak. This precious female comprehends that she can only be liberated from the chains of slavery when she finds in her path a man sufficiently strong enough to reject her while in complete sexual coupling.

Parsifal Unveiled, *1970*

We have already said and I will not get tired of repeating it to satiety, that without temptation there is no virtue; the stronger the temptations, the greater the virtues, if we are able to emerge victorious

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

A PRACTICE

The divine Daimon, mentioned many times by Socrates, the very shadow of our individual spirit, places us in temptations with the purpose of training us, educating us; only in this manner do the precious gems of virtues spring forth from our psyche. Now I ask myself and I ask you: Where is the evil of Lucifer? The results are what speak.. if there is no temptation, there are no virtues; the stronger the temptations, the greater the virtues; what is important is to not fall into temptation and because of this we should beg the Father, saying, "Do not let us fall into temptation."

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

07

We need with the utmost and unpostponable urgency to whiten the Devil, and this is only possible by fighting against ourselves; by dissolving that whole complex of psychic aggregates which form the "I", the myself, the self. Only by dying within ourselves can we whiten the brass and contemplate the Midnight Sun (the Father). This means to overcome temptations and to eliminate each and every one of the inhuman elements which we carry within (anger, avarice, lust, envy, pride, laziness, gluttony etc., etc., etc.). In the psychological gymnasium of human existence a trainer is always needed. The Divine Daemon mentioned so many times by Socrates, the very shadow of our individual Spirit, is the most extraordinary psychological trainer which each one of us carries within. He

places temptation in our path with the purpose of training us, educating us. Only in this way is it possible for the precious gems of virtue to appear within our psyche.

Tarot and Kabalah, 1978

07

This red dragon, that shadow of the solar Logos in us, that psychological trainer that each person carries in his interior, puts us in situations of temptation with the purpose of training us on the path of virtue. We have already said and I will not get tired of repeating it to satiety, that without temptation there is no virtue; the stronger the temptations, the greater the virtues, if we are able to emerge victorious Temptation is fire, triumph over temptation is light. Let us not look with disdain at Typhoon Baphomet the Devil, because each person carries him within himself and he is the shadow of the inner God.

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

07

Lucifer Baphomet gives the great impulse, however, if we thrust the Lance of Willpower into his side, we will defeat him; Defeating temptation is equivalent to climbing on the back of Lucifer. Lucifer is the stairs to ascend.

Pistis Sophia Unveiled, 1983

07

Could we by any chance ascend up to the Golgotha of the Father by any other path that is not the body of Lucifer, the back of Lucifer? Impossible! Could someone by any chance work in the Forge of the Cyclops without the impulse of Lucifer? Impossible! Lucifer gives the impulse, and if we know how to plunge the lance in his side, we defeat him. Once the dragon is defeated, we go up using his back as a ladder. Temptation is fire, triumph over temptation is light.

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

07

A PRACTICE

Learning to receive with pleasure the unpleasant manifestations of our fellow men; this is a key to transmute Hydrogen-48 into 24. Overcome the temptations coming from the sensory world, from the physical world; this is a system for turning Hydrogen-48 into 24. Never react violently in front of the impacts from the outside world; likewise, we turn Hydrogen-48 into 24.

The Fifth Gospel · The Objective Reason of the Solar Man

Part Three – Calculate the force of Resistance

3 PASSAGES

V Every positive force is always opposed by a negative force

Resistance is also one of the three forces, the one that denies. Any serious work provokes it, the more so the larger the work, and the path of least resistance is the way people give themselves up.

A PRACTICE

In order to get to be a Kosmos Man, it is necessary to learn to know how the Three Primary Forces of the Universe positive, negative and neutral manifest themselves. But on the path which leads to the Kosmos Man, which is totally positive, we see that every positive force is always opposed by a negative force. Through self-observation we should perceive the mechanism of the opposing force. Whenever we propose to carry out a special action, whether it be the annihilation of the ego, the dominion of sex, a special work or execute a definite program, we should observe and calculate the force of Resistance; because by nature, the world and its mechanics tends to provoke the resistance and such resistance is double. The more gigantic that the enterprise is, the greater will the resistance be. If we learn to calculate the resistance, we will also be able to develop the enterprise with success. That is where the capacity of the genius, of the enlightened, is.

The Revolution of the Dialectic

Whenever we propose to carry out a special action, whether it be the annihilation of the ego, the dominion of sex, a special work or execute a definite program, we should observe and calculate the force of Resistance

The Revolution of the Dialectic

In Gnostic esoteric science, the three independent forces have the following names: SurpOtheos, Surp-Skiros, Surp-Athanotos; the Propelling, Affirming, Positive Force; the Denying Force, the Denying force, the Force of Resistance; the Reconciling Force, the Liberating Force, the Neutralizing Force. These three forces in the Ray of Creation resemble three wills, three consciousnesses, three units. Each of these three forces contains in itself all the possibilities of the three. But, in their point of conjunction, each of them manifest only its principle: the positive, negative or neutral.

Esoteric Treatise of Hermetic Astrology, 1967

07

To accept the negative culture, subjectively installed in our mind, in our interior, following the path of least resistance, is absurd. We need an objective culture. To accept just like that, following the line of least resistance, the subjective culture of this decadent era, is unquestionably absurd.

The Revolution of the Dialectic

3 passages

VI The resistance that we will find internally

In meditation the same law works in our favour. The mind turned toward its own centre meets resistance, and the reaction to it is what makes the soul.

In these moments, the Great White Lodge is intensely occupied with the awakening of human consciousness. The Adepts struggle intensely to teach the human being to leave at will in the astral body. They want people to awaken, and all that goes against this great law is a crime. The whole objective of the descent of Spirit into matter is to create Soul, and to become self-conscious of itself. When we direct mental power towards the interior of our own intimate centre, the resistance that we will find internally will cause a reaction, and the more vigorous the centripetal force that we apply, the more vigorous will be the resulting centrifugal force. Thus we create Soul. Thus we invigorate the embryo of the Soul, and finally one day, when we have already been born as Serpent Rirds, we will come fletely absorb and assimilate within our astral body, the totality of the Soul.

The Perfect Matrimony, *1966*

> *When we know the technique of internal meditation, when we direct mental power to the interior of our own divine center, the resistance that we will find will cause a reaction*
>
> Introduction to Gnosis

The intellectual activity of the Universal Mind comes from a centripetal force and, since every action is followed by a reaction, the centripetal force, on finding a resistance in the center, reacts and creates a centrifugal activity called Cosmic Soul. This vibratory Cosmic Soul turns out to be the Mediator between the center and the periphery, between the Universal Spirit of Life and matter,

between the Great Reality and its living images. A Great Master said, “The soul is the product of the centrifugal action of the universal activity impelled by the centripetal action of the universal imagination.”

Introduction to Gnosis

07

Every individual can fabricate a soul. When we know the technique of internal meditation, when we direct mental power to the interior of our own divine center, the resistance that we will find will cause a reaction and the more vigorous the centripetal force we apply, the more vigorous the centrifugal force will be. In this way we fabricate a soul, in this manner the soul grows and expands. The strong and robust soul incarnates and transforms the physical body, transforms it into more subtle and elevated matter until it also converts it into soul.

Introduction to Gnosis

Part Four – Nothing sinister can resist him

5 PASSAGES

VII Capacity for resistance against great adversities

The ordeals measure it, and so does ordinary life. Some energies no body can withstand; only the one who has a soul keeps consciousness through them.

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 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. 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

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

RUNIC MAGIC, 1969

The sacrifice of the superman costs a lot of blood. Thus, it is worth understanding, because with this foundation we can resist all the setbacks of life.

The Fifth Gospel

All sacrifice is painful by nature. The sacrifice of the superman costs a lot of blood. Thus, it is worth understanding, because with this foundation we can resist all the setbacks of life. Any enterprise that works without sacrifice is not successful, and it is an ordinary undertaking.

The Fifth Gospel ·Existential Richness of Sacrifice ·*Interview – Mexico City – 1976*

07

Because the energy of death is so strong, it destroys the human organism totally. It is a current of such high voltage, that it inevitably destroys the organism when it travels through it. As a flash of lightening can tear a tree apart, so the ray of death reduces the human body to ashes. It is the only type of energy that the body cannot resist. This ray connects death with conception. The two extremes meet. When the essence is detached from the old body on the terrible impact of the ray of death, a tremendous electrical tension is produced on a key note, the axiomatic result of which is the movement and combination of the determining GENES of the future physical body. This is how the fine constituents of a fertilised egg are arranged in the corresponding order, having electrical tension and the key note of death for a basis.

The Book of the Dead, *1965*

07

At the moment of death and during the three and a half days following death, our Consciousness and inner judgement are liberated by electronic discharge. We then see our whole life pass in a retrospective form. The discharge is so strong that it makes a person fall into a state of coma and incoherent dreams.

Only those who possess what is called Soul can resist the electronic discharge without losing Consciousness.

The Book of the Dead, 1965

8 PASSAGES

VIII They cannot resist the Christic light-stream

The last word on it runs the other way. The lunar bodies cannot withstand the Being, the demons cannot withstand the Sun, and in the end his own resistance was vain when the Christ entered.

Indeed, the wretched Intellectual Animal could not incarnate in himself (within himself) his Immortal Triad, because he only possesses Internal Protoplasmic Lunar Bodies. Obviously, in his condition he will not resist the tremendous Electro-Spiritual voltage of ATMAN-BUDDHI-MANAS and would die.

THE SOLAR BODIES, 1968

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

TAROT AND KABALAH, 1978

07

Anyone who already owns soul and Spirit can embody their own Buddha within. If man would embody the Buddha without the inner soul and Spirit, he would not be able to withstand the tremendous power of Buddhic voltage and would burn and die.

THE CHRISTMAS MESSAGES, 1952-66

07

The Christic light-stream provokes the interior catastrophe. All is crumbled away. The false structures, which are created by the psychic aggregates collapse. They cannot resist the Christic light-stream.

PISTIS SOPHIA UNVEILED, 1983

My fears were useless, vain was the resistance, 'It' was compelling me, constraining me, pressing me, and finally, (oh God of mine!) I felt myself transformed.

Runic Magic, *1969*

It is clear that demons could not live among the living entrails of the shining Sun ; they could never resist the potent vibration of this star...

The Three Mountains, 1972

07

This complete ritual of PANCATATWA liberates the hero from every sin: nothing sinister can resist him; terrestrial and super-terrestrial powers are subordinated to him; and he walks the earth with an awakened Consciousness.

The Mystery of the Golden Blossom, 1971

07

Now then, to avoid recourse to the dangers characteristic of every astral experience and to attain a fast and Self-Conscious projection through these methods, is, among others, a reason more than sufficient in order for the Sacred Order of Tibet to be able to emphasize its motto: "NOTHING CAN RESIST OUR POWER."

My Return to Tibet, *1969*

07

Thus, I felt that from the unknown, something mysterious was forcing, straining the intimate atomic doors of my interior universe. My fears were useless, vain was the resistance, 'It' was compelling me, constraining me, pressing me, and finally, (oh God of mine!) I felt myself transformed. The Cosmic Christ had entered within me.

Runic Magic, *1969*

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and searched for *resist* in every form: resistance, resisting, resisted, irresistible. Around that core the search also took the opposing and denying force, repression, fighting against a defect or a temptation, withstanding, and temptation beside a word of overcoming, and it took whole two chapters he writes on the subject: *Resistance* in *The Revolution of the Dialectic* and *Discipline* in *Fundamental Education*. That returned **266 candidate paragraphs in 40 books.** Each was read twice, by readers working apart from a written brief, who agreed on 96.6% of what should be printed; a third reader, who saw neither verdict, settled the 21 where they differed. 122 paragraphs were judged printable. They make 61 passages, and **51 are printed here.**

What was left out, and why. The word is small in his books, and much of it is ordinary: an *irresistible* charm, an idea that *does not resist an analysis*, a cement resistant to cold, a sickness resisting a remedy. Temptation told only as the story of Parsifal or of the sexual act belongs to *Lust and Chastity*; the three forces taught for their own sake belong to the Laws; the ordeals told as the story of Initiation belong to the astral works. 10 printable passages were set aside because another passage here says the same more fully — among them four more copies of *"Temptation is fire, triumph over temptation is light"*, which he says often, and which is printed once.

What was done to his words. Nothing was paraphrased. *Fundamental Education* and *The Social Christ* were scanned one printed line to a paragraph, so their passages are given as ranges of lines, closed where his sentence closes. 7 words the scanner broke in two are given whole (*temptation* for *temp tation*, and others like it); a chapter heading and a line of another subject were cut from the edges of two passages. Each change is recorded with its place in the book in the project notes.

19 passages also stand in a finished work, and each is marked where it stands. An overlap is allowed wherever it is needed to get the teaching across, but it should always be visible to the reader.