

Yearning for the Being

The intimate yearning for the Being: the first spark and where it comes from, the homesickness of the soul for its Father, what puts the spark out and what imitates it, how it is fed, and what answers it, in his own words, from the fifty-two books

83 PASSAGES · 26 BOOKS · 16 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.

Desire and yearning can feel alike, and they pull in opposite directions. Desire is the "I" reaching outward, never satisfied. The yearning is the soul's longing for the Being. These passages are gathered so the reader can tell which one is pulling.

The first part is the yearning itself, and how rare it is: *"The yearning for consciousness and spirituality cannot be repressed." "Very rare is the intellectual animal that truly longs for the intimate self-realization."*

The second part is where it comes from, which is above: *"When a Monad really yearns for mastery, it is indubitable that it obtains it by working intensively on its Essence." "…the Monad is guilty of the failure of the essence."*

The third part is the soul's longing for its Intimate and for the light: *"The soul aspires for the union with his Intimate, and the Intimate aspires for the union with his 'Glorian'." "…there is no one who does not long for light, unless he is already very much lost."*

The fourth part is what puts the spark out, and what imitates it: *"…something displaces the tiny secret voice, the first hunch, the intimate yearning." "…always seeking, always desiring, always yearning, always longing."*

The fifth part is how the longing is fed and turned into work: *"The Gnostic places all of his longings in the hands of his Intimate." "We must work with these three basic factors if we really, truly yearn for the full self-realisation."*

The last part is the longing answered: *"The greatest longing of all initiates is to unify all parts of the Being." "Reaching that state of radical absolute liberation in the Illuminating Void is what one should long for."*

One passage from an earlier book carries an editor's note beneath it, pointing to his later teaching that the Kundalini awakens only through the sexual work of the couple. His words are printed as he wrote them.

What is in it

Part One — The yearning for consciousness and spirituality

1 The longing for divine things 5

2 His Essence is restless, it has longings 3

3 A few aspire to adepthood 6

Part Two — When a Monad really yearns for mastery

4 Monads or virginal Sparks that really want to achieve mastery 6

5 Intimately worked inwards by its divine Monad 5

Part Three — The soul aspires for the union with his Intimate

6 Undefined and infinite yearnings for the impossible 3

7 I long for the thirteenth aeon 4

8 There is no one who does not long for light 5

9 Longed for liberation of the Essence 4

Part Four — Yet something displaces the tiny secret voice

10 The power to extinguish that first spiritual restlessness 3

11 Always searching, always longing 8

12 Aspire to initiation but not covet it 9

Part Five — To love the esoteric work is indispensable

13 All of his longings in the hands of his Intimate 3

14 To liven up the intimate restlessness 4

15 If we really, truly yearn for the full self-realisation 9

Part Six – Reaching that state of radical absolute liberation

16 The highest longing 6

THE MAP

Six parts: the yearning, where it comes from, the soul's longing, what puts it out, how it is fed, and the longing answered

Tap a part to go to it. Below, the small flame of the intimate yearning in the heart, its light rising towards the star of the Being; the caption is his own words, from the passage it links to.

The yearning for consciousness and spirituality

PART ONE · 14 PASSAGES

When a Monad really yearns for mastery

PART TWO · 11 PASSAGES

The soul aspires for the union with his Intimate

PART THREE · 16 PASSAGES

Yet something displaces the tiny secret voice

PART FOUR · 20 PASSAGES

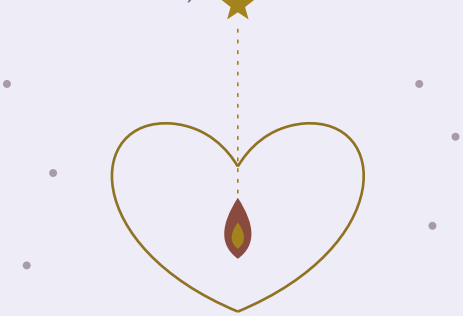
To love the esoteric work is indispensable

PART FIVE · 16 PASSAGES · 1 PRACTICE

Reaching that state of radical absolute liberation

PART SIX · 6 PASSAGES

THE SPARK, AS HE DESCRIBES IT



"...the insignificant spark of light, the hunch which disturbed us for a moment without us knowing why"

The Great Rebellion, 1975

✳ Part One – The yearning for consciousness and spirituality

5 PASSAGES

I The longing for divine things

These passages name the first stirring: a pang for divine things felt before a sunrise, a yearning for consciousness that no materialism can repress, and the wish to see the realities of the superior worlds once the Being becomes a real interest.

Dear esteemed friends, gentlemen and ladies, tonight we are going to talk a little about our spiritual concerns. First of all, it is good to know why we are here, what really brought us to this lecture hall of Gnosis tonight. In essence, what is it that we are seeking? We have to clarify well these enigmas in order to orient ourselves.

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

I remember how the attraction for these studies was born in me. Of course, I changed bodies –I sincerely tell you– at will; I went into this body at will; I left the past body at will and took this one at will. But I felt in my current existence that pang –as it is said– for the esoteric-Gnostic studies, when I was still a child of about eight years old. I went to the countryside, and in contact with the great Nature, contemplating a sunrise, I felt a terrible foreboding and my heart ached: the longing for divine things; and I saw myself complete in those moments.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

Really, all the brothers of the Path
aspire to the Christmas of the Heart.

Christmas Messages, 1952-66

Wherever there is life, there exists the consciousness. Consciousness is inherent to life as humidity is inherent to water. The yearning for consciousness and spirituality cannot be repressed. In Soviet Russia there exist today fifteen million Muslims. It is evident that the materialism of Marx has failed totally. Every

machine is organized according to laws. Every machine has its rudder, its lever from which it is governed, and a pilot who controls it and conducts it. Why then should our human organism be an exception? The human body is a perfect machine built in the workshop of Nature by the Cosmic Consciousness. This machine has its rudder and lever from which it is governed and conducted.

Endocrinology & Criminology, 1957

Really, all the brothers of the Path aspire to the Christmas of the Heart. Many are those who want to incarnate the Christ Child of Bethlehem in the Heart Temple. Unfortunately, mankind does not know the way.

Christmas Messages, 1952-66

Whoever has studied our Gnostic teachings or this Christmas message, and as a result, has become truly interested in the Path of the Razor's Edge and inner self-realization of the Being, will long to see, hear, smell, touch, and feel the great realities of the superior worlds.

The Buddha's Necklace, 1967

3 PASSAGES

11 His Essence is restless, it has longings

When a person begins to wonder about his place in the cosmos, the Essence is showing that it came with longings of its own. People with a permanent center of gravity seek the teaching because something in them knows there is more than the senses.

Ordinary people are trapped by external senses. However, there are people who have already established within themselves a permanent center of gravity. They are those people who were part of these studies in their previous lives. These people will seek the teaching, will long for it, will feel that there is something beyond the world of the senses, and they are not mistaken. Far beyond these senses by means of which we get in touch with the outside world, we find the Essence. There is no doubt that those people who have a permanent center of gravity, indeed long for something distinct, different. Despite all the uncertainties of existence, their Essence remains immutable, it has not been deteriorated or altered.

THE FIFTH GOSPEL ·THE OBJECTIVE KNOWLEDGE OF THE ESSENCE ·*Lecture given to Gnostic students – 1976*

When someone in life starts to interest himself a little about his situation in his existence, when he realizes that he is nothing but an inhabitant of the Earth –so very small when he thinks about how the Earth is like a piece of the Sun, a detached slice of the Sun or a particle of the Sun– undoubtedly, this indicates to us that his Essence is restless, it has longings, it has something of a superior character.

THE FIFTH GOSPEL ·THE OBJECTIVE KNOWLEDGE OF THE ESSENCE ·*Lecture given to Gnostic students – 1976*

Obviously, these kinds of thoughts, although very simple, are of no interest to the people who live in their tiny little world –that of the microcosmos–, to the people who live within the infinitesimal world of the ordinary senses. One would not feel the longing to know if the Earth is a piece of the Sun and if the Sun belongs to the Milky Way unless the Essence would come with such

concern or such longing. It is the Essence that has that quality of thoughts, simple, but ultimately magnificent.

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

6 passages

III A few aspire to adepthood

Few want the path to final liberation. The good householder rises only if he longs for it, the believer without intimate longings becomes a Pharisee, and the apathy of most rests on ignorance and an absence of spiritual restlessness.

It is plain and evident that not all human beings want to tread the path that will lead them to final liberation.

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

Confusion should be avoided in what we have been saying; it is obvious that of the many, a few aspire to adepthood, to the inner self realization of our Being; unquestionably, these souls transform themselves into true kings of the universe and into terribly divine gods. The masses, after the three thousand cycles of manifestation, return to the Universal Spirit of life as merely happy elementals.

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

We know that the good householder can turn into something better if he aspires or if he longs for it; but if he has no spiritual longing, obviously, he becomes a Pharisee who has to involute in time. So, from the good householder, an Initiate or a Pharisee can develop.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

> *Very rare is the intellectual animal that truly longs for the intimate self-realization and that sacrifices himself for it.*
>
> The Fifth Gospel

The intellectual animal is a seed that could develop and give rise to the man. Unfortunately, the majority of those seeds are lost, rare is the seed that

germinates. Millions of human beings –or humanoids, better said– constantly enter the submerged involution of the Infernal Worlds. Very rare is the intellectual animal that truly longs for the intimate self-realization and that sacrifices himself for it. When one has reached self-realization, when one has formed the Golden Embryo, one is truly a man in the most complete sense of the word.

The Fifth Gospel ·Gnostic Meaning of the Golden Embryo ·*Third Chamber – Mexico City – 1971*

What is the intermediate mind? I repeat, it is that of the Pharisees. They are those doctrines of people who do not deny, who believe, but who only care about believing, who do not work upon themselves; they are people who attend their cults, their sects, their spiritual schools, but unfortunately they do not work upon themselves, they do not try to self-discover, they do not have intimate longings, they are content with believing and nothing but believing. That is the doctrine of the Pharisees. It belongs to the intermediate mind.

The Fifth Gospel ·The Organization of our Inner World ·*Public Lecture – 1975*

This psychological apathy, this coldness which is frightful, has two bases: firstly the most tremendous ignorance, secondly the most absolute absence of spiritual restlessness. A contact is missing, an electric shock, nobody gave it in the shop, nor in what was believed to be serious, least of all in the pleasures of bed.

The Great Rebellion, 1975

☆ Part Two – When a Monad really yearns for mastery

6 PASSAGES

I Monads or virginal Sparks that really want to achieve mastery

Mastery is not wanted by every Monad. A Monad that yearns for it works on its Essence; the others, and the Essences that reject mastery, return to the Universal Spirit as sparks without it.

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

THE THREE MOUNTAINS, 1972

When a Monad really yearns for mastery, it is indubitable that it obtains it by working intensively on its Essence.

THE THREE MOUNTAINS, 1972

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

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

When a Monad really yearns for mastery, it is indubitable that it obtains it by working intensively on its Essence.

THE THREE MOUNTAINS, 1972

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

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

They are beings that preferred elemental life, that did not aspire to mastery, that always enjoyed being within the bosom of great nature and that now, as sparks of the divinity, return to the latter forever.

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

There is another type of materialism and atheism, the incredulous, skeptical, MarxistLeninist type. Behind it all, there is something that that materialistic atheist is seeking, he simply wants to disappear, to not exist, to annihilate himself integrally, he does not want to know anything about the divine Monad, he hates it. Obviously, upon proceeding in this manner, he will disintegrate as he wishes. That is his choice; he will cease to exist, he will descend to the infernal worlds, towards the center of gravity of the planet. That is his choice: to self-destruct. He will perish, but in the end, he does continue, the Essence will liberate itself, will return to new evolutions and will go through new involutions. He will return again and again in different cycles of manifestations to fall into the same skepticism and materialism. In the end, the result will appear. What result? On the day when all the doors definitely close, when the three thousand cycles come to an end, then that Essence will be absorbed in the Monad and the latter will in turn enter the Universal Spiritual Bosom of Life, but without mastery. What is it that that Essence really wants? What does it look for in its atheism? What is its aspirations? Its aspirations is to reject mastery. Behind it all that is what it wants, what it gets, it does not value it and it finally ends up as a divine spark but without mastery.

The Revolution of the Dialectic
Reincarnation, Skepticism, The Human Soul

5 PASSAGES

11 Intimately worked inwards by its divine Monad

Spiritual restlessness in a person is read as the sign of a Monad working on its Essence from within. Where the Monad takes no interest, no intimate aspiration wakes, and every Intimate yearns for its soul to follow the path of liberation.

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

The Three Mountains, 1972

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

The Three Mountains, 1972

We all possess that longing which is called in the far east "Bodhimanda", the fundamental base of knowing.

Occult Medicine and Practical Magic, 1978

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

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

The gentleman that asks this question, it is clear, has enormous yearnings; this is due to his interior Monad animating him and working him incessantly. His duty is to proceed with firmness on the path of the razor's edge until he achieves the intimate selfrealization of the Being. Question: Master, is it because of this, that many persons to whom one talks about the Gnostic teachings, although they grasp perfectly what we explain to them, do not decide to follow the path of the revolution of consciousness? Does this mean that their Monad does not work them to follow the path of self realization?

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

We all have longings for liberation. We all possess that longing which is called in the far east "Bodhimanda", the fundamental base of knowing. Every "Purusa" (Intimate) yearns for his soul to follow the path of liberation, or "Dhama." The doctrine of the heart is Buddha, the christic consciousness.

Occult Medicine and Practical Magic, 1978

Part Three – The soul aspires for the union with his Intimate

3 PASSAGES

I Undefined and infinite yearnings for the impossible

The soul aspires to union with its Intimate, and humanity feels an obscure nostalgia and infinite yearnings without knowing their object. Whoever longs to merge in the Being also carries dismay at the horrors of the self.

The soul aspires for the union with his Intimate, and the Intimate aspires for the union with his 'Glorian'.

The Revolution of Beelzebub, 1950

Whoever longs to merge in the Being carries the curse and dismay of the horrors of the self.

The Secret Doctrine of Anahuac, 1974

Smoke streaming from the mountain, obscure nostalgia, strange passions, insatiable thirst, immortal tedium, tender and subconscious longing, undefined and infinite yearnings for the impossible; this is what humanity feels in those moments.

My Return to Tibet, 1969

Whoever longs to merge in the Being carries the curse and dismay of the horrors of the self.

The Secret Doctrine of Anahuac, 1974

4 PASSAGES

11 I long for the thirteenth aeon

In the Pistis Sophia he reads the soul's own story: Sophia sees the light of the height and longs to reach it, sings to it from the chaos, and the parts of the Being long for her rise. The Initiate waits in the same way for his Spiritual Soul.

> *And Jesus answered and said unto his disciples: "It came to pass, when Pistis Sophia was in the thirteenth aeon, in the region of all her brethren the invisibles, that is the fourand-twenty emanations of the great Invisible, -- it came to pass then by command of the First Mystery that Pistis Sophia gazed into the height. She saw the light of the veil of the Treasury of the Light, and she longed to reach to that region, and she could not reach to that region. But she ceased to perform the mystery of the thirteenth aeon, and sang praises to the light of the height, which she had seen in the light of the veil of the Treasury of the Light."*

PISTIS SOPHIA UNVEILED, 1983

The Rulers of the Twelve Aeons, who are within ourselves, and who are self independent parts of our own Being, suffer and long for the moment when Sophia is elevated to the height of the Thirteenth Aeon, the highest part of the Being.

PISTIS SOPHIA UNVEILED, 1983

The Initiate illuminated by Sophia looks towards the Height. He observes from the Chaos, and from the midst of the obscurity he awaits with infinite longing for his pair, for his Walkiria, for his Spiritual Soul. However, he suffers because she has not yet arrived. The Walkiria, the beautiful Helen, the Buddhi, is like a fine and transparent glass of alabaster through which the Flame of Pragna burns.

PISTIS SOPHIA UNVEILED, 1983

> *27. Now, therefore, save me that I may rejoice, for I long for the thirteenth aeon, the region of Virtuousness, and I shall say evermore: May the light of thy angel Yew shine more and more.*

PISTIS SOPHIA UNVEILED, 1983

III There is no one who does not long for light

Whoever lives in darkness longs for light, as a person in a cavern does. The longing has to become work, the making of light, and he traces the aspirant atoms that the aspiration to the Great Light draws in.

The time has come to understand that the Uncreated Light is the fundamental thing. The desire toward light becomes the Uncreated Light. This Uncreated Light surge out of the profound darkness of "not being". All of us should long for the light, desire it and work with the purpose of really being born one day in the Uncreated Light.

The Fifth Gospel · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977*

Well, continuing forward with what we have begun, this thing of making light is important, because while one lives in darkness, one longs for the light; one is blind. The person who is in a cavern, in darkness, in an underground room, what he most yearns for is light.

The Fifth Gospel · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975*

> *The person who is in a cavern, in darkness, in an underground room, what he most yearns for is light.*
>
> The Fifth Gospel

It wants light, but how? We long for it; there is no one who does not long for light, unless he is already very much lost. When one has some inspiration, he wishes for light. Thus, one has to make it; and this thing of "making light" is very serious, because it involves destroying the receptacles or dungeons –or speaking in synthesis, the black den where it is placed– to rescue and release it, and extract it from there, for us to remain as we should be: as an enlightened

person, as a true seer, as a true luminous being; to enjoy that plenitude that by nature corresponds to us and to which we are truly entitled.

The Fifth Gospel · The Rescue of our Inner Light

The pineal gland is situated in the superior part of the brain and is the queen of all glands. A very subtle and small canal exists between the pituitary gland and the pineal gland, this canal vanishes in cadavers. The fire must pass through this small canal towards the point between the eyebrows. Then, the fire travels towards the root of the nose. A special magnetic field exists in the root of the nose, here is where the atom of the Father resides. When we aspire to the Great Light, then we inhale billions of aspirant atoms which travel through the nasal cavities towards the magnetic field of the root of the nose where the atom of the Father is situated.

The Aquarian Message, 1960

When we aspire to the light, millions of aspirant atoms reach the magnetic field of the nose and then they move towards the heart. In the heart resides the atom "NOUS", this atom governs all of the atoms of the organism.

The Aquarian Message, 1960

4 PASSAGES

IV Longed for liberation of the Essence

The Essence is bottled in the dualism of the mind and in the ego, and its liberation is what it longs for. Kao Feng's struggle, the strife of opposites and the question of the returning Essence show the obstacle; self-observation is named as the start of the way out.

Kao Feng decided to work with this HUA TOU However, he was unable to concentrate his mind on it due to the bifurcation of this phrase This HUA TOU divided his mind into many opinions and opposite concepts and Kao Feng suffered unbelievably He yearned with all of his heart and all of his soul to liberate himself from Mental Dualism It is impossible to experience the Reality as long as the Essence, the Buddhata, the Soul, continues bottled up within Intellectual Dualism.

THE SOLAR BODIES, 1968

The sole purpose of the mind is for the bitterness of our existence. Authentic, legitimate, real happiness is only possible when we emancipate ourselves from the intellect. However, we must recognize that an inconvenience exists, as well as a capital obstacle and impediment in order to acquire that longed for liberation of the Essence. I am referring to the tremendous struggle of antithesis.

RUNIC MAGIC, 1969

Question: Master, when the essence returns to a new womb imprisoned in the ego after its vacations, doesn't it bring the aspiration to free itself to achieve self-realization? Answer: Distinguished lady, your question is magnificent. In an emphatic way, I want to tell you the following the ascent to the superior worlds comforts and helps us.

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

There is a need to open the third mind at all costs. And this is only possible by annihilating the psychic aggregates; this is the obvious way to proceed. But for this issue of the annihilation of the undesirable elements that we carry within us,

there must be a solid didactic and a vivid dialectic: the dialectic of the Consciousness. Much has been said about dialectics, but truly, what is important is the dialectic of the Consciousness, the events of the superlative Consciousness of the Being. We need –I repeat– to begin to self-observe psychologically if we truly yearn to liberate the Essence one day, in order to return to the original paradisiacal state.

The Fifth Gospel ·The Wonders of Awakened Consciousness ·*Public Lecture – 1975*

Part Four – Yet something displaces the tiny secret voice

3 PASSAGES

I The power to extinguish that first spiritual restlessness

A trifle in a shop window or a pleasant meeting can put out the first spark before it is understood. Had it been kept, he says, the living corpses of today would be adepts; great spiritual longings alone change nothing while negligence is excused.

Should somebody be capable of giving the cold imbecile or the superficial young woman the electrical touch of the moment, the heart's spark, some strange reminiscence, something which is in fact intimate, then perhaps everything would be different. Yet something displaces the tiny secret voice, the first hunch, the intimate yearning; possibly some trifle, the beautiful hat in some shopwindow, the delicious sweet in a restaurant, an encounter with a friend which later holds no importance for us, etc. Nonsense, trifles which while not being transcendental, in a given instant they do have the power to extinguish that first spiritual restlessness, the insignificant spark of light, the hunch which disturbed us for a moment without us knowing why.

THE GREAT REBELLION, 1975

Obviously, people like these, although they may have great spiritual longings, will never change.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

If those who today are living corpses, cold noctambules in the club or simply sellers of umbrellas at the store on high street, had not suffocated the first intimate restlessness, they would be spiritual luminaires at this moment, adepts of the light, genuine men in the most complete sense of the word.

THE GREAT REBELLION, 1975

Obviously, people like these, although they may have great spiritual longings, will never change.

Treatise of Revolutionary Psychology, 1975

8 passages

11 Always searching, always longing

Here the yearning is lost in theories and imitated by curiosity. The seeker reads everything and gets nothing, the intellect swallows those who came near, and the greedy mind flits from school to school wanting powers and light without ever having experienced the Truth.

The greatest aspiration of every student is to be able to become a conscious citizen of the superior worlds, and to study at the feet of the Master. Unfortunately, occultism is not as simple as it appears at first sight. The human race has its internal powers completely damaged, atrophied. Human beings have not only lost their physical senses but also, and this is worse, their internal faculties. This has been the karmic result of our bad habits. The student searches here and there, reads and rereads every book on occultism and magic that falls into his hands, and the only thing that happens to the poor aspirant is that he fills himself with terrible doubts and intellectual confusion. There are millions of theories, and thousands of authors. Some repeat the ideas of others. Others refute these ideas. All against one, one against all. There is irony amongst colleagues and they fight each other, some against others and really, all against all. Some authors advise the devotee to be vegetarian, others say that he should not be. Some advice the practice of breathing exercises; some say not to practice them. The result is horrifying for the poor seeker. He does not know what to do. He yearns for the light, begs, implores, and nothing, nothing. Absolutely nothing.

The Perfect Matrimony, *1966*

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*

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*

The mystical experience of the Reality transforms us radically. People who have never directly experimented with what is the Truth live like butterflies from school to school. They have yet to find their centre of cosmic gravitation. Therefore, they die as failures, and without having achieved the so-longed for intimate Self-realization.

Runic Magic, *1969*

Therefore, they die as failures, and without having achieved the so-longed for intimate Self-realization.

Runic Magic, 1969

2. In these modern times aspirants are lukewarm, they do not work on themselves continually, fervently; this is due precisely to the concrete fact that they have never truly experienced that which is the truth—that which is beyond the body, the affections, and the mind. It is not possible to have incentive for the continuous work on oneself if one has not previously experienced reality.

The Science of Meditation

❦

You who seek Initiation! You who read so much! You who live fluttering from school to school, always seeking, always desiring, always yearning, always longing. Tell me sincerely... Have you already awakened Kundalini? Have you already opened the 7 Churches of your spinal medulla? Have you incarnated the Lamb?

Tarot and Kabalah, 1978

❦

The mind embottled in greed is unstable. It migrates from lodge to lodge, from school to school, from sect to sect; always suffering, always yearning for powers, light, wisdom, illumination, etc., without ever getting anything, which is why it is unstable and cannot ever comprehend what is stable, permanent and divine. Only God understands God. The mind embottled in the bottle of greed is incapable of comprehending the things that are outside the bottle.

Esoteric Course of Kabbalah

❦

Greedy persons want to put God in a bottle, and that is why they wander from school to school, always searching, always longing; and fruitlessly: because no one can put God in a bottle.

Esoteric Course of Kabbalah



9 PASSAGES

III Aspire to initiation but not covet it

The ego can long for spiritual things too: titles, powers, initiations, the rest of Nirvana, the evolution of its own misery. He sets these against the true aspiration, warns that crime hides inside the noblest aspirations, and shows yearnings for liberation turned outward into flight or violence.

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

THE GREATER MYSTERIES, *1956*

In its more complicated forms, the "I" becomes subtly covetous; it no longer covets nobility titles, but it covets divine titles. It wants everyone to call it a Master, it wants hierarchic and esoteric titles, and it loses very long infinite eternities caught up in the karma of the worlds. It no longer covets gold or silver, but it covets occult powers. It no longer covets honors and greatness, but it covets initiations and degrees. It no longer covets lordships or earthly kingdoms, but it covets internal kingdoms, lordships and majesties in the superior worlds. It enjoys governing paradises and although it may seem incredible to you, it even gets to feel jealous of its own divine hierarchy arid becomes an ineffable tempter. It enjoys governing worlds and suns, and offers its edens to the bodhisattvas of compassion. It no longer wants to rest on soft beds and in comfortable earthly mansions, but it longs to rest in the ineffable bliss of Nirvana. These beings do not like the narrow, hard and difficult path. It enjoys itself in nirvanic, celestial rests, while poor humanity suffers and cries. They also

offer us their seductive paradises in order to impede for us the entrance to the Absolute.

The Greater Mysteries, 1956

4. Release yourself from your own self. Convince yourself that even though your internal God is very exalted and grandiose, you are nothing else but a shadow of your God, a sinning shadow that must be annihilated; and 5. Resolve yourself to die. Do not aspire to immortalize your "I " Resolve to die completely, for you are nothing else than a poor shadow. Thus, this is how you will be lost within your internal God and only the Son of Man will remain dwelling within your Christified Soul.

The Aquarian Message, 1960

The Feathered Serpent rises in accordance with the merits of our heart. The most perfect sanctity and chastity are necessary to achieve its ascension and union with the Innermost, so that the Initiate can be born within the internal worlds as a Master of Major Mysteries. The union with the Innermost is very difficult, because crime is hidden within the incense of prayer. On the altars, crime is crowned with a crown of thorns. Crime is crouched within the greatest aspirations of the light. We find crime wearing a tunic of sanctity within the noblest purposes.

Christic Aztec Magic, 1973

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

It no longer covets honors and greatness, but it covets initiations and degrees.

The Greater Mysteries, 1956

Seif-aggrandisement is the biggest error that many modem pseudo-esotericists and pseudo occultists have. They love themselves so much, and they yearn for the evolution of the misery they carry within. They want to move on, and long for the extension of that, which in no way deserves either perfection or perpetuation.

The Secret Doctrine of Anahuac, 1974

Absolute perfection is needed in order not to fall from the bosom of Aelohim. Any longing, as insignificant as it could be for a separate existence or to be someone, is enough to cause one to be self-released from Aelohim and to fall under the reign of the Demiurge Creator.

Pistis Sophia Unveiled, 1983

Many aspirants to the superior life desperately wish to escape their workplace; not to walk round the streets of their village; to take refuge in the forest with the intention of seeking ultimate liberation...

The Mystery of the Golden Blossom, 1971

I confess frankly and in plain language that I was amazed by these words from the Adorable. I remembered then with supreme pain the many pseudo esotericists and pseudo occultists truly yearning for the final liberation, but ignorant of the Sahaja Maithuna, the Sexual Magic, the marvelous key to the Great Arcanum.

The Three Mountains, 1972

Solioonensius produces yearnings for liberation, revolution of consciousness, but when the human being is not prepared, it only occurs to him to kill the rulers, to assassinate others, dethrone kings, cause wars, etc.

The Revolution of the Dialectic

Part Five – To love the esoteric work is indispensable

3 passages · 1 practice

1 All of his longings in the hands of his Intimate

The Gnostic hands his longings to his Intimate, asks his inner God in prayer for his most noble longings before sleep, and lets the Being receive the teaching with the longing to reach it.

"Thy will be done on earth as it is in heaven" is what the Gnostic says, because the Gnostic only performs the will of his Intimate on earth as it is in heaven, in other words, in the superior planes of consciousness. The Gnostic places all of his longings in the hands of his Intimate.

The Revolution of Beelzebub, 1950

A PRACTICE

While praying, ask your internal God for the realization of your most noble longings thus fall asleep.

Christic Aztec Magic, 1973

How do you proceed to digest this impression of seeing a man here in a white robe giving a class? Well, by not forgetting your own Being, by letting the Being be the one who receives the teaching, by passing the entire teaching to the Being, by listening with the longing to reach the Being.

The Fifth Gospel · Intelligent Assimilation of Impressions

4 passages

11 To liven up the intimate restlessness

Restlessness can be fed. Loving the work, enlivening the restlessness, moving the center of gravity to the Essence and asking honestly whether self-realization is truly wanted keep the longing continuous.

Without question, we need to always return to the original starting point and re-evaluate the basis of the psychological work, if we truly yearn for a radical change. To love the esoteric work is indispensable when a complete inner transformation is really wanted. As long as we do not love the psychological work which leads to change, the reevaluation of principles is absolutely impossible. It would be absurd to suppose that we could be interested in the work if in fact we have not come to love it.

The Great Rebellion, 1975

If somebody did what no-one does, that is, to liven up the intimate restlessness which perhaps arose in the mystery of some night, there is no doubt that in the long run he would assimilate to solar intelligence and for this reason become a solar man.

The Great Rebellion, 1975

Since this present race has become unbearably lunar, terribly superficial and mechanistic, it is not useful for the solar experiment any more, a reason more than enough for which it will be destroyed. For there to be continuous spiritual restlessness, it is required to transfer the magnetic centre of gravity to the essence, to the consciousness.

The Great Rebellion, 1975

It is written with burning coals in the book of all mysteries that the Lanu or Disciple must question, if the intimate Self-Realization is what he truly longs for with all the strength of his soul.

Parsifal Unveiled, 1970

9 PASSAGES

III If we really, truly yearn for the full self-realisation

A real yearning for self-realization asks for the death of the ego, birth and sacrifice for others. The passages tie the longing to the dissolution of the I, to the search within for desire, mind and evil will, and to the sexual work by which the yearning soul reduces the aggregates to dust.

The Gnostics yearn for Nirvana, but they know very well that they carry Nirvana within their sexual glands. Thus, they want to self-realize it within themselves, by means of courage.

THE REVOLUTION OF BEELZEBUB, 1950

The revolution of the consciousness has three basic factors: first, death, second, birth, and third, sacrifice for humanity. The order of these three factors does not alter the end result. In short, these are three parallel lines of our inner self. They are three well-defined lines of the revolution of consciousness. We must work with these three basic factors if we really, truly yearn for the full self-realisation. Let us now study each of these three factors separately in order to know what must die in us, what must be born and why we should sacrifice for others.

CHRISTMAS MESSAGES, 1952-66

When a mystic attains ecstasy and returns into his physical body, he then feels the urgent necessity of creating the Superior Existential Bodies of the Being and the indescribable longing of dissolving the 'I'.

CHRISTMAS MESSAGES, 1952-66

If we truly want to liberate ourselves, if we seriously aspire to authentic happiness, we need to, urgently and in an undelayable manner, enter the path of the revolution of consciousness.

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

To die within oneself is radical, if indeed what we long for with all the strength of the soul is to harmonize the two natures, divine and human, in each one of us.

Parsifal Unveiled, 1970

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

Parsifal Unveiled, 1970

Obviously we must be judged and we must die before the profound inner Resurrection. The tyrant, the ego that we carry within ourselves must die, if we truly long for the resurrection of Christ within ourselves.

Pistis Sophia Unveiled, 1983

The Lance, Sex, the Phallus, has an important role as a marvellous instrument of salvation or liberation in numerous Oriental legends. When wisely brandished by the yearning soul, it is able to reduce to cosmic dust all of the cavernicolous entities which in their sinful combination form the Myself.

Tarot and Kabalah, 1978

It is worth being honest with ourselves. It is simply about knowing ourselves, if we truly want to manifest the Being that we carry within ourselves. If we truly aspire that someday the reality and nothing but the reality remains in us, without any atom of fantasy, we need to be sincere and have the courage to

break ourselves apart, to break this fantasy-I, this fantasy-person that does not exist, that the others know that it does not exist, but that one believes that it does exist.

The Fifth Gospel · Imagination as POWER, Fantasy as Illness

Part Six – Reaching that state of radical absolute liberation

6 passages

I The highest longing

The longing ends in liberation: to be lost in the ocean of uncreated light, to unify all the parts of the Being, to become a temple of the Monad. Sophia, who longed for the light, is led into the Thirteenth Aeon, and every Initiate who longs to ascend is helped.

To battle, to fight, to suffer and to liberate oneself in the end, to lose oneself as a diamantine drop within the ocean of the uncreated light is, indeed, the highest longing. The Gods emerge by means of fire from within the abyss and are lost within the Absolute. Many things come into my memory in these instants in which I write these lines… On one given night, while in a profound internal meditation, I abandoned this illusory world of Maya. Thus, liberated from the shackles of this bitter existence, I submerged myself during that Samadhi within the world of the Spirit.

My Return to Tibet, 1969

It would be in no way possible to portray the Being. It resembles an army of innocent children; each of them performs specific tasks. The greatest longing of all initiates is to unify all parts of the Being.

The Secret Doctrine of Anahuac, 1974

Every Initiate who longs to ascend towards the Thirteenth Aeon is helped in his or her ascension by the Ancient of Days.

Pistis Sophia Unveiled, 1983

The greatest longing of all initiates is to unify all parts of the Being.

The Secret Doctrine of Anahuac, 1974

> *It came to pass then, when Jesus had finished telling his disciples all the adventures which had befallen Pistis Sophia when she was in the chaos, and the way she had*

sung praises to the Light, that it should save her and lead her out of the chaos, and lead her into the twelve Aeons, and also the way it had saved her out of all her afflictions with which the rulers of the chaos had constrained her, because she longed to go to the Light, that Jesus continued again in the discourse and said unto his disciples: "It came to pass then after all this, that I took Pistis Sophia and led her into the thirteenth aeon, shining most exceedingly, there being no measure for the light which was about me. I entered into the region of the four-and-twenty invisibles, shining most exceedingly. And they fell into great commotion; they looked and saw Sophia, who was with me. Her they knew, but me they knew not, who I was, but held me for some sort of emanation of the Light-land. "It came to pass then, when Pistis Sophia saw her fellows, the invisibles, that she rejoiced in great joy and exulted exceedingly and desired to proclaim the wonders which I had wrought on her below in the earth of mankind, until I saved her. She came into the midst of the invisibles, and in their midst sang praises unto me, saying: Only the Intimate Christ can save the Initiate and settle the debts.

Pistis Sophia Unveiled, 1983

It is necessary to understand that when one works on oneself, he enters the path of the revolution of Consciousness, he aspires to one day receive his animic and spiritual principles, that is, to become a temple of the inner Monad; because it is obvious that a developed, unconstrained, awakened Essence, integrates, fuses completely with the Human Soul in the Causal World.

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

Reaching that state of radical absolute liberation in the Illuminating Void is what one should long for.

The Fifth Gospel · The Power of Intuition of the Psychological Man · *Third Chamber – Mexico City – June 22, 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: yearning, longing and aspiration wherever they stand beside the Being, the Monad, the Father, the soul, the Essence or liberation; nostalgia and the thirst for the Real; the spiritual restlessness; the Monad that wants mastery; and the desire for liberation. The paragraph either side of every core paragraph was taken too. That returned **338 candidate paragraphs in 42 books**. Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 95.3% of the time and on the class 81.7%, and a third reader, who saw neither verdict, settled the 16 disagreements. 87 were judged printable. 2 of them were set aside as the same teaching, kept where it stands in another of his books, and 2 were joined into the passage before them, where his sentence ran across several short paragraphs, so **83 passages are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 37 were greetings, dates, editors' notes or narrative, 25 were false friends (the words in their ordinary, worldly sense), 83 named the subject only in passing, 6 belonged to another built work, and 24 were neighbours on another subject. 52 more were judged and not printed, and 24 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 10 ranges run over more than one paragraph.

56 passages also stand in a finished work, and every one is marked where it stands, the most in *The Human Soul* (11) and *The Being Is the Being* (9). The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against the raw extraction of its own book, and the printed text against the paragraphs it joins, with no failures. Two faults of the scan are mended ("dam aged" and "in strument" printed whole).

A work of The Being, the seventh after *The Twelve Powers Are Within Us*, *The Being Is the Being*, *The Human Soul* and *Lucifer*. Desire itself, the "I" that wants, is gathered in *Desire and Will*; here it appears only where it puts out or imitates the longing. It wears The Being's lilac mist and the themed works' two hairlines, in the ember of a candle.