



THE GNOSTIC SOCIETY
Samael Aun Weor

P R O G R A M

MEDITATION CHAMBER

First Stage



2

VOLUME



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MEDITATION CHAMBER

Volume II

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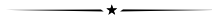
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PROGRAM MEDITATION CHAMBER

Introduction



“The experience of the Truth through meditation proves to be prodigious. When we have experienced the Truth, we feel the strength to persevere in the work on ourselves.

Brilliant authors have spoken about the work on oneself, about the “I,” about the “myself.” It is obvious they have done well in having spoken in this way, but they have forgotten something—the experience of the Truth. As long as we have not experienced what’s real, we do not feel encouraged; we do not feel we have enough forces to be able to work on ourselves, on the “I myself.” When we have truly passed through such a mystical experience, we are different and nothing can hold us back in our yearning for liberation. We will work tirelessly on ourselves to be able to truly achieve a radical, total, and definitive change.

Now you will comprehend, my dear friends, why the Meditation Chambers are so indispensable. Frankly, I feel quite sad when I see that even though I have written so much about meditation in different “Christmas Messages” of previous years, still in the South American and Central American countries, Meditation Chambers do not exist when they should already exist.

What has happened? There is indolence. Why does it exist? It exists because of a lack of comprehension! It is indispensable to understand that the poor “intellectual animal” mistakenly called “man” needs encouragement, needs something to encourage him in the battle: stimulus for the work on himself.

I know that the poor “intellectual animal” is weak by nature and finds himself in a completely disadvantageous situation. The ego is so strong and the personality is terribly weak. Left alone like that, he is hardly able to walk. He needs something to encourage him to work, he needs an intimate help. This is only possible through meditation.

I do not want to say that everybody will experience the Illuminating Void in one single go. Obviously it is necessary to arrive at that experience through different degrees. Each time, the devotee will feel the intimate impulse of the Being more. He will have different, more or less lucid experiences, and finally one day will arrive at having the best of experiences—the direct experience of the Great Reality; then he will receive the Tao.

May those who listen to this cassette weigh my words well, reflect on them. It is not enough to simply listen; it is necessary to know how to listen, and this is different.

But ‘anyone who listens to the word and does not do what it says,’ says the Apostle James in the Universal Epistle, ‘is like someone who looks at his face in a mirror and, ...[then turns his back and] goes away...’

It is necessary to make the word within ourselves! It is not enough to listen to this cassette; it must become flesh, blood, and life if what we want is a radical transformation. It is necessary to persevere.

That is all for now.

Paz Inverencial!”

Samael Aun Weor

Final section from the lecture “The Illuminating Void”

“Practice; do not lose heart! Please, I beg you, practice! It is urgent that you all practice so that you can see, touch, and palpate the realities of the superior worlds.

It is necessary to abandon theories and get to the point, to the facts, to the practice; to the practice—I repeat—my dear brothers!

The majority of brothers have wasted time theorizing, theorizing, and nothing more than theorizing. Huge libraries and for what? Thousands of volumes and, nevertheless, the poor students do not have faculties, they do not know how to ‘travel in the astral,’ they have never spoken with a Master; they have not been able to converse with an Elohim face to face. The state in which they find themselves is very sad, heads full of theories and confusion, and that is all.

It is necessary for you to be practical, my dear brethren. Theory? No, it’s a useless waste of time. Be practical, have a lot of faith, do not get tired of these exercises that we have given you.”

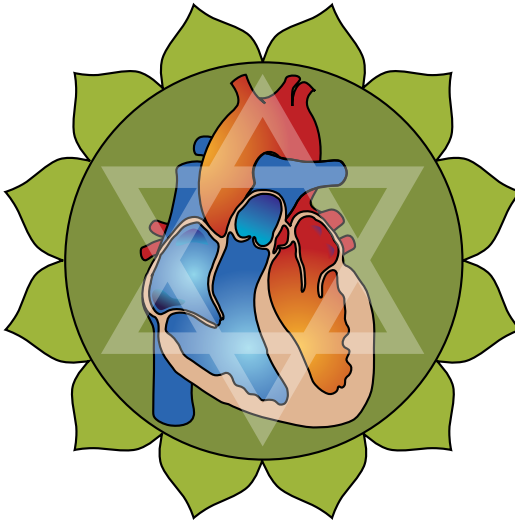
Samael Aun Weor

“The Practical Sense of Universal Gnosticism”



10

The Cardia



“The cardia is the magnetic center related to astral journeys. Whoever wants to conquer the power of projecting their astral body at will should totally change his vibratory type. This is only possible by developing the cardia.”

Samael Aun Weor

The Cardia

The cardia¹ is the magnetic center of the heart. This center is marvelously described in verses 22 to 27 of the Shatchackra Nirūpana; let us see:

The Heart Lotus is of the color of the Bandhūka flower [red], and on its twelve petals are the letters Ka to Tha, with the Bindhu over them, of the color of vermillion.

In its pericarp is the hexagonal Vāyu-Mandala, of a smoky color, and above it Sūrya-Mandala with the Trikona lustrous as ten million flashes of lightning within in. Above it the Vāyu Bija, of a smoky hue, is seated on a black antelope, four-armed and carrying the goad (ankusha). In his (Vāyu-Bija's) lap is three-eyed Isha. Like Hamsa (Hamsābha), His two arms are extended in the gestures of granting boons and dispelling fear. In the pericarp of this Lotus, seated on a red lotus is the Shakti Kākini. She is four-armed, and carries the noose (Pāsha), the skull (Kāpala) and makes the boon (Vara) and fear-dispelling (Abhaya) signs. She is of a golden hue, is dressed in yellow raiment, and wears every variety of jewels, and a garland of bones. Her heart is softened by nectar. In the middle of the Trikona is Shiva in the form of Vāna-Linga with the crescent Moon and Bindhu on his head. He is of a golden color. He looks joyous with a rush

¹ Cardia: Etymology: Gk, kardia, καρδιά, ας, ῆ: heart, bosom.

of desire. Below him is the Jivātma like Hamsa. It is like the steady tapering flame of a lamp.

Below the pericarp of this Lotus is the red lotus of eight petals, with its head upturned. It is in this (red) lotus that there are the Kalpa Tree, the jeweled altar surmounted by an awning and decorated by flags and the like, which is the place of mental worship.

The Hindu description of this chakra is marvelous, it mentions the number of its petals, the principle of air (vayu), Shiva, the sexual force with its lingam, and the crescent moon, etc., etc., showing the heart as the altar of mental worship, the marvelous center of meditation. Many volumes could be written upon this Hindu paragraph.

The cardia is the magnetic center related to astral travel. Whoever wants to conquer the power of projecting their astral body at will should totally change his vibratory type. This is only possible by developing the cardia.

Astral projection is rather emotive and sentimental. The cold intellect has nothing to do with the projections of the astral body. The brain is lunar. The heart is solar. To project at will in the astral body superior emotion is needed, a certain type of emotiveness, the sentiment, a very special supra-sensibility, and sleepiness combined with meditation. These qualities are only achieved with the development of the cardia.

The Shiva Samhita,² speaking about the cardia says,

The Yogi acquires immeasurable knowledge, knows the past, present and future; has clairaudience, clairvoyance and can

2 Shiva Samhita "Compendium of Shiva," ancient yogic text, by an unknown author.

walk in the air, whenever he likes. He sees the adepts and the goddesses known as Yoginis; obtains the power known as Khechari and conquers all who move in the air. He who contemplates daily the hidden Banalinga, undoubtedly obtains the psychic powers called Khechari (moving in the air) [in the astral body, or also the power of placing the body in the state of Jinn], and Bhuchari (going at will all over the world).



Practice

The devotee should concentrate on his heart, imagining there thunder and lightning, flying clouds that disappear in the twilight driven by strong hurricanes. The Gnostic should imagine many eagles flying in that infinite space which is within, very deep within his heart. Imagine the profound forests of nature, full of sun and life, the song of the birds and the sweet and gentle chirping of the crickets of the forest. The disciple should fall asleep imagining all of this; imagine now that in the forest there is a throne of gold, where the Goddess Kakini, a very divine woman, sits. The Gnostic should fall asleep meditating on all this, imagining all this. Practice for one hour daily, but if the Gnostic practices two or three or more hours daily so much the better. He can practice seated in a comfortable armchair, or lying down on the floor or on his bed, with his arms and legs open to the right and left in the form of a five pointed star. Sleepiness should be combined with meditation. We must have much patience; with infinite patience we obtain these marvelous faculties of the cardia. Those who are impatient, those who want it all quickly, those who do not know how to persevere throughout life, it is best that they withdraw because they are not good at this. Powers are not obtained by playing around; everything has a price. Nothing is given to us for free.

The Temple of the Serpent Bird

The heart is the temple of the Serpent Bird. It is necessary to know how to love. The Serpent Bird officiates in the temple of the tranquil heart. To be devoured by the Serpent is urgent. Whomever the Serpent devours becomes in fact a Serpent Bird. The Serpent, which later will devour us, only awakens with sexual magic and the love of the heart. When the Serpent reaches the level of the heart, she receives the igneous wings, thus is transformed into a Serpent Bird.

It is urgent to know how to lead a married life. Fights between couples are of Satan; Satan fights against the Serpent Bird. He wants to damage the Great Work. It is necessary to comprehend the need to tolerate the spouse's (husband's or wife's) defects since no one is perfect. The work in the fiery forge of Vulcan is more valuable than all the defects of the spouse. It is foolish to ruin all the work to give pleasure to the devil. In the heart is the temple of the Feathered Serpent, and we should not profane it by sinning against love. The path of the perfect matrimony is wisdom and love.

We should love consciously. We should adore our worst enemies, returning good for bad, knowing how to love, thus we prepare ourselves for the festival of the tranquil heart.

Hermes Trismegistus, in his Emerald Tablet said, "I give you Love in which is found the whole Summum of Wisdom."

*Samael Aun Weor
The Perfect Matrimony*



11

The Chinese Master Wu Wen

The Wu Practice



“The master Wu Wen never divided himself between “I” and my thoughts because he comprehended that my thoughts and “I” are all “I,” and that it is necessary to be integral in order to achieve perfect meditation.”

Samael Aun Weor

The Chinese Master Wu Wen

The great master Wu Wen began his meditation practices under the wise direction of the master Tuo Weng.

His first work of meditation was carried out with the following koan or mysterious phrase, *“It is not the mind, it is not the Buddha, nor anything.”*

Wu Wen, seated in the Oriental style, concentrated his mind on this phrase, trying to comprehend its deep meaning.

Truly, this koan or enigmatic phrase is difficult to comprehend, and by meditating on it with the sincere purpose of experiencing the truth enclosed in each one of the words contained in this mysterious phrase it is clear that, in the end, the mind—unable to know its meaning—collapses and is defeated as if fatally wounded. It then resigns, remaining quiet and in silence.

The Chinese master Wu Wen had the pleasure of meeting with Yung Feng and Yueh Shan, and some other brothers, and all at once they committed themselves to work in order to achieve illumination.

After some time, Wu Wen went to the master Huai Shi, who taught him to meditate with the help of the sacred mantram WU. This mantram is chanted mentally with the letter U repeated two times (U... U...) extending the vowel sound, as if imitating the sound of a hurricane howling through a mountain ravine, or the terrible crash of waves against the beach.

This mantram is chanted mentally when we practice meditation, with the purpose of arriving at the quietude and silence of the mind, when we need to empty the mind of all types of thoughts, desires, memories, preoccupations, etc.

He then went to practice meditation with his companion, Chang Lu, who longed for final illumination.

When Wu Wen met Chin of Huai Shang, Chin asked him this excellent question, *"You have been practicing for six or seven years now, what have you come to understand?"* Wu Wen answered, *"Everyday I have the impression that there is nothing in my mind."*

This answer was very wise. Wu Wen already had the impression that there was nothing in his mind; his mind began to remain empty, the battle of reasoning was coming to an end.

Wu Wen advanced marvelously but he lacked something, and Chin said to him, *"You can practice in quietude, but you lose the practice in activity."* This much disturbed Wu Wen since it touched precisely his weak point.

To be capable of having the mind quiet and in silence, empty of all types of thoughts, even when we are hungry, thirsty, even when mosquitoes are biting us, or there are many noisy people nearby, is something very difficult, and it was this that Wu Wen lacked. He was able to practice meditation in quietude, but he could not practice in activity, that is to say, with all those inconveniences.

"What must I do?" Wu Wen asked Chin. The answer was, *"Have you never heard what Chung Lao Tze says? If you want to understand this, face south and contemplate Ursa Minor."*³

3 The most know element of Ursa Minor is the North Star, which is located in the extension of the axis of the Earth, in such a way that it remains fixed in the sky and indicates the geographic North Pole.

Enigmatic words, exotic words, mysterious, difficult to comprehend, and what is most grave is that there was no explanation. This said, Chin left.

Wu Wen remained tremendously preoccupied. He abandoned the practice with the mantram Wu for one week and concentrated his mind, striving to understand totally what Chin meant by *"face south and contemplate Ursa Minor."*

He only understood when the monks who accompanied him in the meditation hall left the area and went to the dining room. Then Wu Wen continued his meditation in the hall and forgot about the food.

This matter of the dinner hour arriving and continuing to meditate, this matter of inadvertently missing a meal, was certainly very decisive for Wu Wen because then he comprehended the significance of meditating in activity.

Wu Wen relates that precisely in those moments his mind became bright, empty, light, and transparent. His human thoughts fragmented into pieces, like little pieces of dried skin. He felt himself being submerged within the void.

Half an hour later, when he returned to his body, he found that it was drenched in sweat. He then comprehended this matter of looking to Ursa Minor, of facing the south.

During meditation he learned to confront, to face, Ursa Minor, that is to say, hunger, disturbances, and all kinds of factors detrimental to meditation.

From that moment, no noise, no mosquito bites, no hunger pangs, no heat or cold could impede his perfect concentration of thought.

Later, when he again visited Chin, he could answer with complete

exactitude all the questions Chin formulated. Nevertheless, it is painful to say that Wu Wen was still not sufficiently unattached to achieve the state of “taking a leap forward.”

Some time passed. Wu Wen went to visit Hsianh Yen in the mountains in order to pass the summer season. He related that during meditation the mosquitoes bit him without mercy but he had learned to confront Ursa Minor (obstacles, inconveniences, hunger, mosquitoes, etc.), and then he thought, *“If the ancients sacrificed their bodies for the Dharma, why do I fear mosquitoes?”*

Conscious of this, he decided to patiently tolerate all tortures with tightly closed fists and compressed jaws, tolerating the horrible mosquito bites, concentrating his mind on the mantram WU. (U... U...)

Wu Wen chanted the mantram WU; with the U he imitated the sound of the wind within a mountain ravine, the sound of the sea crashing against the beach. Wu Wen knew to intelligently combine meditation with sleep.

Wu Wen chanted his mantram mentally and thought of nothing. When some desire, memory, or thought arose in his understanding, Wu Wen did not reject it; he studied it, analyzed it, and comprehended it in all levels of the mind. Later, he forgot it in a radical, total, and definitive way.

Wu Wen chanted his mantram continually, desiring nothing, reasoning nothing; any desire or thought that arose in his mind was duly comprehended and later forgotten. The chanting of the mantram was not interrupted, the mosquitoes and their stings were no longer important.

Suddenly, something transcendental happened, he felt his mind and his body collapse like the four walls of a house. It was the state of the illuminating void, pure, perfect, free of all types of

attributes. He had sat down to meditate in the early hours of the morning and only when it was late afternoon did he get up.

It is clear that one can enter into meditation seated in the oriental style with legs crossed as the Buddha did, or in the occidental style in a more comfortable position, or lying down with the arms and legs spread out to the left and right like a five-pointed star with our body relaxed, but Wu Wen was Oriental and preferred to sit down in the Oriental style like the Buddha.

At this point, the great Chinese master Wu Wen succeeded in experiencing the illuminating void, but he was still missing something, he had not reached full maturity, in his mind he had erroneous and unnoticed thoughts, which continued existing secretly, small tempting demons, small subconscious "I's," residues still living in the 49 subconscious regions of Yaldabaoth.

After his experience of the illuminating void, Wu Wen went to the mountain of Wung Chow and meditated there for six years. After that he meditated for six more years on the mountain of Lu Han, and after that for three more years in Kuang Chou. Finally, after these efforts, and after having suffered much, the master Wu Wen attained ultimate illumination.

The master Wu Wen was a true athlete of meditation. During his practices he comprehended that all mental effort creates intellectual tension and that it is harmful for meditation because it obstructs illumination.

The master Wu Wen never divided himself between a superior "I" and another of an inferior type because he comprehended that superior and inferior are two sections of the same thing.

The master Wu Wen felt himself to be neither as a god nor as a deva in the style of mythomaniacs but as an unhappy pluralized "I," truly prepared to die in himself more and more.

The master Wu Wen never divided himself between “I” and “my thoughts” because he comprehended that “my thoughts” and “I” are all “I,” and that it is necessary to be integral in order to achieve perfect meditation.

During meditation the master Wu Wen was in an integral, receptive, and tremendously humble state, with his mind quiet and in profound silence, without effort of any kind, without mental tension, without the desire to be something more because Wu Wen knew very well that the “I” is what it is and can never be something more than what it is.

In these conditions, all 300,000 clans of the mental body of the master Wu Wen vibrated intensely with the same tone, without any effort, collecting and receiving love and wisdom.

When Wu Wen was in the halls and lumisials of meditation, all the monks received great benefit from the potent vibrations of his luminous aura.

Wu Wen already possessed the superior existential bodies of the Being, the solar bodies, but he needed to dissolve the “I” and attain final illumination, and he attained it after having suffered much.



***Practice with the mantram WU***

“This mantram is chanted mentally with the letter U repeated two times (U... U...) extending the vowel sound, as if imitating the sound of a hurricane howling through a mountain ravine, or the terrible crash of waves against the beach.

This mantram is chanted mentally when we practice meditation, with the purpose of arriving at the quietude and silence of the mind, when we need to empty the mind of all types of thoughts, desires, memories, preoccupations, etc.”



12

Om Masi Padme Yom

OM MANI PADME HUM



“There is nothing in the universe stronger than the power of compassion. Hold only to that. Should your efforts sometimes falter owing to your load of evil karma, let the words of Kuan Yin’s mantra, Om Mani Padme Hum, be the seal of your pact never to give rein again to cruelty and avarice”.

Excerpt from a Chinese legend

Om Masi Padme Yom (Om Mani Padme Hum)

“There is nothing in the universe stronger than the power of compassion. Hold only to that. Should your efforts sometimes falter owing to your load of evil karma, let the words of Kuan Yin’s mantra, OM MANI PADME HUM, be the seal of your pact never to give rein again to cruelty and avarice.”

John Blofeld
Mantras: Sacred Words of Power

“Known as the Mani, OM MANI PADME HUM is the mantra of the Supremely Compassionate Avalokiteshvara⁴ Bodhisattva [the Cosmic Christ], who takes the form of Lord Chenresig in Mongolia and Tibet, and of the lovely Kuan Yin (Kannon) in China (and Japan). That Avalokiteshvara is known by the wise not as a god or goddess, but as the mind’s embodiment of a force too abstract to be otherwise depicted neither adds to nor detracts from the mantra’s power.”

John Blofeld
Mantras: Sacred Words of Power

4 The Sanskrit name Avalokiteshvara is made up of the following parts: ava, verbal prefix which means ‘down’; lokita, past participle of the verb lok (‘to note, to observe, to contemplate’), which is used here in an active sense (an occasional irregularity in Sanskrit grammar); and ishvara, lord, governor, sovereign or master. In accordance with the rules of sandhi (the uniting of words), the end of lokita is joined to the i at the beginning of ishvara and becomes an e: lokita + ishvara = lokiteshvara. When these three words are combined you end up with: “the lord who looks down [the world].”

The mystical formula OM MANI PADME HUM is used especially to implore the help of Avalokiteshvara (Lord that Gazes Down Upon the World).

“By non-initiates the Mani is often used as a protective charm against all manner of misfortune, whether one’s own or another’s. It is uttered sharply at moments of danger, gently intoned when comforting someone in affliction and endlessly recited mentally or aloud by those who seek rebirth in the Pure Land. Countless Tibetans die with the Mani upon their lips...

“The Mani can also be used at higher levels of practice and not a few learned lamas hold it to be the mantra of mantras, entirely sufficient in itself, provided one knows the yogic means of using it effectively...

“...According to Mahayana doctrine as interpreted by the Vajrayana⁵ Sect, the supreme energy welling forth from the Ultimate Source—and hence from the depths of the adept’s own consciousness—has two aspects; the wisdom of sacred realisation and the wisdom of compassion. The latter is often personified by Amitabha Buddha of whom Avalokiteshvara is recognised as a divine emanation. Of Avalokiteshvara Bodhisattva’s innumerable forms, the one most frequently contemplated is that of a beneficent four-armed deity, pure white in colour, two hands clasping a jewel placed palm to palm in the gesture of prayer, two hands upraised to right and left, of which one clasps a string of crystal beads symbolic of contemplation, the other a lotus signifying spiritual perfection...

“By those with some knowledge of yogic contemplative methods or those who are able to imbue the Compassionate One’s form

5 Vajrayana Buddhism, that is to say, Buddhism of the Vehicle of the Diamond or Diamondback Way—in pali and in Sanskrit vajra or vayra means diamond and yana path or means—also known as Tantric Buddhism, Tantrayana, Mantrayana, Esoteric Buddhism.

with power arising from the associations it arouses in their minds, the Mani may be used at any time without special preparation. Its recitation by adepts is generally accompanied by visualization of the deity's form and of the syllables, each one with its appropriate colour; simultaneously there arises in the adept's mind a deep yearning for the weal of sentient beings and a longing to experience compassion for them all—compassion not just for those easy to love such as friends, horses, elephants and puppies, but also for such formerly repellent creatures as noxious insects, reptiles, soldiers, bandits, [etc.] At first, though unable to love them, one can at least sympathise with their sorrows and rejoice in their transient joys, seeing them as fellow-beings doomed like oneself to wander from birth to birth, eon upon eon until Enlightenment is won. Former objects of the yogin's dislike, enmity or peculiar aversion must be given first place as recipients of the Mani's power, the adept directing his mind towards them with all the love of which he is capable. Filled with sorrow for the burdens all must bear and longing for universal happiness, he gazes upon the lovely features of the Bodhisattva, now radiantly visible to his inner eye, and recites over and over OM MANI PADME HUM! Or, if he has learnt it from a Tibetan teacher, UM MANI PEME HUNG!

“OM, symbolising the origin, the Supreme Source, the Dharmakaya, the Absolute, is a powerfully creative word often held to be the sum of all sounds of the universe—the harmony of the spheres, perhaps.

“MANI PADME (jewel in the lotus) signify such pairs of concepts as: the essential wisdom lying at the heart of Buddhist doctrine; the esoteric wisdom of the Vajrayana contained within the exoteric Mahayana philosophy; Mind contained within our minds; the eternal in the temporal; the Buddha in our hearts; the goal (supreme wisdom) and the means (compassion); and... the Christ Within who dwells in the mind [and heart] of the Christian mystic.

“HUM is the conditioned in the unconditioned (being to OM as Tê is to Tao in Taoist philosophy); it represents limitless reality embodied within the limits of the individual being, thus it unites every separate being and object with universal OM; it is the deathless in the ephemeral, besides being a word of great power that destroys all ego-born hindrances to understanding.

“Such interpretations are naturally of interest, but it is necessary to stress that reflection upon the symbolism forms no part of the contemplative practice. The mantric syllables cannot produce their full effect upon the deepest levels of the adept’s consciousness if his mind is cluttered with verbal concepts. Reflective thought must be transcended, abandoned.”

John Blofeld
Mantras: Sacred Words of Power

ॐ नमो भगवते वासुदेवाय

**Practice**

1. Physical-mental relaxation through breathing: concentration and meditation on the ebb and flow of the breathing will allow us to penetrate to a first level of concentration.
2. Concentration and meditation in the **OM**: the O is the Radical Zero, the beginning and the end of everything; with the help of the M, we vibrate with the whole universe. Let us vocalize seven times.
3. **MASI PADME**: the jewel in the lotus is the spirit in form. Let us vocalize seven times.
4. **YOM**: equals the limitless reality (the Absolute) incarnated within the limits of the individual Being. Let us vocalize seven times
5. **OM MASI PADME YOM**: once each part of this practice has been comprehended, we will go on to mantralize it altogether.
6. Concentration, meditation and supreme adoration: these are the steps that should be completed through the development of this practice. Concentration is to fix the attention on what is imagined. Meditation is to reflect on its content. Supreme Adoration is to end up feeling the Being of that.



13

The Heart Sutra

Gate Gate Paragate Parasamgate Bodhi Svaha



*"Gone, gone, gone beyond, completely open,
awakened to salvation!"*

The Heart Sutra

The metaphysics of the void has prompted countless comments, brilliant speculations, as well as a short sutra from the Prajnaparamita that summarizes with admirable conciseness the decisive conquest of the ineffable carried out by the Mahayana doctors.

Everyday, before beginning their ritual exercises, the Buddhist monks of Tibet and Japan (yesterday's China) recite the Heart Sutra.

We have chosen to comment on it because it constitutes the indestructible nucleus of the doctrine, the hub around which rotates the great wheel of Buddhist Law, the Dharma.

The original Sanskrit text, which was later translated for adepts to use, is the following:

“GATE GATE PARAGATE PARASAMGATE BODHISVAHA!”

གཏིགཏིགཏིལྟོར་གཏིལྟོར་སྐྱོབ་པའི་སྐུ་རྒྱ།

What does each one of those words mean?

GATE: Literally, “*gone*.” This sutra is somehow a testimony and an invitation. A testimony of a fulfilled experience, of all liberated

living beings, and an invitation directed to all those who intend to join with them and to share their immense happiness.

Generally, that first word is associated with the following spiritual perception: “*form is emptiness.*” From the moment we rid ourselves of emotions, passions, desires—the sources of unavoidable psychic conflicts—things, external forms, are emptied of their substance, deprived of the affections that feed them, and they disintegrate into emptiness.

GATE: The repetition now suggests that “*emptiness is form.*” Indeed, once the emptiness has been sensed, we might have the tendency to conceptualize a notion of the void, but this is no different from the form. Shunyata is an experience of being that has nothing in common with the “nothingness” of existentialist philosophers. You can very well live in the emptiness and accommodate external manifestations just as they present themselves...

PARAGATE: Literally, “*gone beyond.*” Once we cross the obscuring curtain of phenomena, having perceived its inherent unreality, we obtain a natural perception of those phenomena: “*form is form.*”

PARASAMGATE: Literally, “*fully exposed, stripped.*” Awakened in the heart of the un-differentiated, we identify ourselves naturally with the ultimate subject; we have definitively ceased to objectify things in a subject-object relationship: “*emptiness is emptiness.*”

BODHI: Literally, “*awakened.*” We no longer wear masks; even though appearances change continuously, like kaleidoscopic figures, we have awakened in the bosom of an equanimity of unalterable spirit.

Nothing can affect our inner Being—small as a grain of sand, immense as the cosmos.

SVAHA: *“Salvation!”* It’s not a farewell but an obliging word, a message of hope: “Join us on the other shore, where truth is no different from illusions, where the suffering that comes from desire has finally disappeared...”

*“Gone, gone, gone beyond, completely open,
awakened to salvation!”*

Buddhists meditate incessantly on this exceptional sutra whose evocative power is decisive for the intellect still trapped in its projections; it focuses directly on ultimate reality; it precisely encompasses the liberating experience of the void.

In addition to compassion and emptiness, Mahayana has helped create formulas that cannot be ignored, and that constitute speculative tools which are crucial for Buddhist thought.

*“The Zen”
J.M. Varenne*

In a practice of deep meditation, it is possible for the consciousness of a human being to escape from within the ego and experience the happiness of the illuminating void. It is obvious that if we obtain it, we will work with pleasure on ourselves, we will work with fervor, because in absence of the ego we will have surely experienced “That” which is the Truth, “That” which is not of time, which is beyond the body, affections, and mind.

Here I have taught a simple form of meditation because there is a type of meditation that is dedicated to exploration of the ego, with the purpose of disintegrating it, turning it into ashes. There is also another type of meditation whose objective is to one day reach the experience of the real. I hope you will achieve it so that you will continue to be encouraged internally and work on yourselves. However, I consider it necessary to have a mantra that helps.

The mantra that I will give you is very simple: gate, gate, paragate, parasamgate, bodhi, swaha. This mantra is pronounced in this way: gaaateeeee, gaaateeeee, paragaaateeeee, parasamgaaateeeee, booodiiii, suaaaaa, haaaaa... It has to be recorded in our hearts.

This mantra is pronounced softly, deeply, and in the heart. It can also be used as a silent word because there are two types of words: the articulated word and the silent word. The silent word is powerful.

I understand this mantra opens the Eye of Dagma. This profound mantra will take you one day to experience the illuminating void in the absence of the ego. Then you will know what Sunyata is, then you will understand what the Prajña-Paramita is.

What is needed is perseverance, and with this mantra you will be able to go very far.

It is convenient at some time in life to experience the great reality because it fills us with motivation for the fight against ourselves. That is the advantage of Sunyata. That is the biggest advantage that exists in connection with the experience of the real.

And to take advantage of the meditation and mantra today, as we should, let's enter into meditation with the mantra for awhile.



Practice

I beg all the brothers to enter into meditation.

Totally relax the body. After it is relaxed, let's totally surrender to our profound inner God, without thinking of anything, only reciting the complete mantra with the mind and the heart.

The meditation should be deep, very deep; eyes closed, body relaxed, completely surrendered to our inner God.

Not a single thought should be admitted in these moments.
The abandonment to our God should be total; only the mantra
should resonate in our hearts.

Turn off the lights, relax the whole body.

Complete relaxation and total submission to our profound inner
God.

Don't think of anything, anything, anything, anything, anything...

I will pronounce the mantra; I will repeat it many times so
that you don't forget it: gaaateeeee, gaaateeeee, paragaaateeeee,
parasamgaaateeeee, booodiiii, suaaaa, haaaaa...

Continue repeating it in your hearts...do not think of anything,
of anything...let's give ourselves to our God...

Feel yourselves as a cadaver...like a deceased person...

"Sunyata"
Samael Aun Weor.



14

Practice to Ask for Help from the Masters of the Ray of Medicine



“When we do a prayer for someone else, we should not assume their responsibilities subject them to our whims or domination...”

When praying for another person we should only think and wish they are benefited and guided so as to enjoy the greatest good...”

V. M. Huiracocha

Practice to Ask for Help from the Venerable Masters of the Ray of Medicine



Introduction

1st Invocation:⁶ Prayer to the Christ or Solar Logos

2nd Invocation: To Invoke the Venerable Masters of Medicine

3rd Invocation: Special Practice with the Rune NOT⁷.

4th Invocation: Letter to the Temple of Alden

6 Invocation: from Latin ("in" in, within). Vocation is the action or effect (suffix "-tion") to call (from the verb "vocare"). Translation to call within.



Practice

Prayer to the Christ or Solar Logos

- The sick person will sit on a chair or be accommodated in the most convenient way so that the body may be fully relaxed.
- Now he will close his eyes, concentrating all his attention on the heart, intimately interpenetrating within it.
- He will imagine a resplendent blue light radiating from his heart and extending across the whole face of the earth, and that light of the Inner Father—which is love—covers all human beings, and envelopes them in love and wisdom.
- Next he will verbally or mentally say the following prayer three times:
 - *May all beings be happy..*
 - *May all beings be joyful..*
 - *May all beings be in peace..*
- Then he will pronounce the powerful mantra AUM three times.
 - A (the Eternal Common Cosmic Father). Aaaa...
 - U (the Eternal Feminine). Uuuu...
 - M (the Universal Cosmic Christ). Mmmm...

AUM, AUM, AUM

- *“Oh You, Solar Logos, igneous emanation, Christ in substance and in consciousness, powerful life whereby everything advances. Come to me and enter me, illuminate me, bathe me, pass through me, and awaken in my Being all those ineffable substances that are as much a part of You as of me.*

Cosmic and Universal Force, mysterious energy, I conjure you. Come to me, remedy my affliction, cure me of this evil and remove this suffering from me so that I may have harmony, peace, and health.

I ask this of you in your Sacred Name, which the Mysteries and the Gnostic Church have taught me, so that you make the Mysteries of this plane and higher planes vibrate in me, and that those reunited forces may achieve the miracle of my cure. So be it”.



Practice

Invocation to the Venerable Masters of Medicine

- *May all beings be happy..*
May all beings be joyful..
May all beings be in peace...
(Three times)
- AUM, AUM, AUM
- *My Father, my God, my beloved; you who are **my real inner Being**, I ask you to invoke for me the Venerable Masters of Medicine:*

Venerable Masters of Medicine: Paracelsus, Galen, Hippocrates, Hermes Trismegistus, Angel Adonai, Master Huiracocha.

I invoke you, I call you, in the name of the Christ, by the power of the Christ, by the majesty of the Christ.

- ANTIA DA UNA SASTAZA. (Three times).
- Concentrate profoundly on the Venerable Masters of the Ray of Medicine.

- *Venerable Masters, I have called you to request physical and spiritual healing.*

*I ask for the healing of my physical body and internal bodies.
May these bodies be cured, be healed, be relieved...*

- The patient will imagine being submerged in a blue sea and will pronounce the following mantras or magical words:

AE GAE GUF PAN CLARA

AUM TAT SAT TAN PAN PAZ

- *Venerable Masters, I request to be taken to the Temple of Alden for my speedy recovery.*
- *May my petition be fulfilled in accordance with the Great Law and in the name of Universal Charity.*
- *I give you infinite thanks for assisting me.*
- AUM, AUM, AUM



Practice

To Ask for Help from the Venerable Masters of the Blessed White Lodge. Rune NOT

- When those who are sick wish to request aid from the Lords of Karma, they will paint a six-pointed star on the floor, open their arms in the form of a scale, and move their arms up and down like a scale, having the mind concentrated on Anubis who is the head of the Lords of Karma.
- Then we will be able to mentally request the service we yearn for from the Lords of Karma. When moving the arms in the form of a scale, vocalize the syllables:

– NI, NE, NO, NU, NA
(petition)

NI, NE, NO, NU, NA
(petition)

NI, NE, NO, NU, NA
(petition)



Note: With the Rune NOT we can implore for aid; ask Anubis and his 42 Judges of Karma to accept negotiations.

We should not complain about karma; karma is negotiable. Whoever has capital from good works can pay without the necessity of pain.



Practice

Letter to the Temple of Alden

- If we wish to receive help from the Masters Paracelsus, Galen, Hippocrates, etc., write to the Temple of Alden and request medical attention. This temple is in the astral world, in the depths of great Nature. In the Temple of Alden there is an alchemical laboratory of high transcendence. The Masters sit the sick people in an armchair, under yellow, blue, and red lights. These three primary colors help to make the larvae⁷ of the sickness visible in the astral body.

After the Masters extract these larvae out of the patient's astral body, they treat his organism with countless medications.

⁷ Larvae are tenebrous energies that can be formed by "I's" or by mental representations, and that obstruct our esoteric progress. Movie theaters, for example, are full of larvae, created by the same people who attend the movies. Mental forms are deposited in those caverns of black magic. Lascivious fantasies result in the evacuation of a useless etheric fluid that is capable of bringing larvae to life. Gnostic Dictionary.

Once the astral body is healed, the physical body will heal mathematically because the internal atoms of an organ are sick before the physical atoms of the same organ become sick. Cure the cause; cure the effect.

Any sick person can write a letter to the Temple of Alden, and will receive help from the Gnostic doctors. The interested party should write the letter by hand, and after having perfumed the letter with incense, should burn it, in the proper act.

The astral letter or the soul of the burned letter will go to the Temple of Alden. With wisdom, the Masters will read the letter and will attend to the sick person.

The astral light is the foundation of all illness and the source of all life. Every illness, every epidemic, has its astral larvae that, when coagulating in the organism, produces the illness.

Samael Aun Weor.

– SAMPLE LETTER :

Venerable Masters of the Blessed White Lodge: Paracelsus, Hippocrates, Galen, Hermes Trismegistus, Angel Adonai, Master Huiracocha. Paz Inverencial!

Venerable Beings of the Ray of Medicine, in the name of the Christ, by the power of the Christ, by the majesty of the Christ, I ask you, I beg you, for help in order to be cured.

May my physical and internal bodies be cured, be healed, be relieved of this illness.

May this petition be fulfilled according to the Great Universal Law and in the name of Universal Charity.

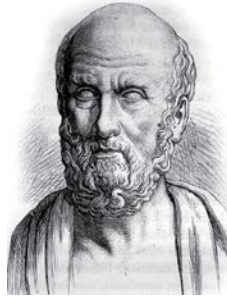
[Complete name of the sick person]

TEXT FOR THE ENVELOPE: Venerable Masters of Medicine
(Astral World)

Mantra: When burning the letter pronounce the mantra:
OM TAT SAT.



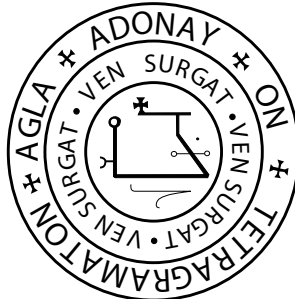
Paracelsus



Hippocrates



Galen



Adonai



Hermes Trismegistus



Huiracocha

Supporting Material

The Power of Prayer

The objective of this lesson is to clarify the purpose of prayer. Prayer has been and is generally misunderstood, and above all is not well practiced. As a consequence of the wrong use of prayer—in public or in private—and of the erroneous interpretation of its purpose, many consider it an infantile and inadequate practice for intelligent men and women.

As we have said, prayer and silence are one and the same, and both should penetrate into our consciousness or our Intimate, thus establishing a perfect communication with the universal mind or divine intelligence.

We should choose an hour of the day for the realization of this practice if we want to unfold the sublime powers of our mind and of our soul. This does not mean that we cannot pray or enter into silence at any hour or in any place, even among the multitudes.

What is indispensable is to know how to be isolated, to remove ourselves from all external influences and to enter into communication with the Inner Divinity. Sometimes we unconsciously put ourselves in an appropriate attitude to pray, when we are in danger or in a difficult situation. Then, when feeling alone we are withdrawn by ourselves, although surrounded by many people.

Saint James says, “Let us pray for others so that they are cured.” Many know the value of prayer carried out for our own good, but few know the benefits received when they ask for others.

Many times you feel the desire to pray for your fellowmen and you don’t doubt that you will aid him in this way, but perhaps

you ignore that praying for others will benefit yourself at the same time.

Paul, the apostle of the Metaphysical Truth, says, “None of you live for yourself; neither do you die for yourself.” This demonstrates to us “that there is no more than one mind, one law, one principle, one substance in the Universe and I am one with all that exists.”

For this reason, when you pray for others, you are praying for yourself. In your prayer, all that can benefit others in turn is of benefit to you, and what can harm them, harms you as well.

If you maintain affable and kind wishes towards somebody when penetrating into the secret sanctuary that exists in your Intimate—while in communion with the Universal Intelligence—you will attract influences and thoughts that are identical to the ones you are emitting. You will receive in accordance to what you request for another; and the other, the beneficiary, will receive in the proportion and quantities deserved in accordance with the message or the thought that you irradiated.

When we pray for someone else, we should not assume their responsibilities and neither subject them to our whims or domination. When praying for someone, we should take the maximum care of not seeking to dominate them, and much less, to impose our will. Neither should we request or wish that they should be subject to our religious idea or our way of thinking on any matter. Even though we proceed with all sincerity, if the person is sensitive or receptive, we harm them instead of benefiting them.

We do not have the right of violating the Law of Free Will, Universal Freedom, which not even God restricts.

When praying for another person we should only think and wish they are benefited and guided so that they may enjoy the greatest good, in accordance with their state or grade of development, and that wellbeing, tranquility, and peace are granted unto them. We should allow them the maximum freedom in the election of the divine gifts.

In your own soul you will feel the benefit that you requested for others. Pray so that good for others is carried out. Ask for health for a sick person, prosperity for those that make efforts to acquire it.

All that is sincerely requested for others or that we wish to happen to our fellowmen from our hearts, happens to us when we least expect it and better than if we had requested it for ourselves.

If you want success, offer it in your prayers to others. If you want peace, prosperity, health, or wisdom, ask it for others. In this way the benefit will be double because you will benefit others and yourself.

Prayer should be a wish that is felt in the soul. Every prayer or wish will be fulfilled or carried out every time that a short circuit does not take place. In general, doubt and lack of faith are the causes of that short circuit.

But doubt and lack of faith are nothing more than small fears. To avoid doubt, which is to say, to acquire an unyielding faith it is preferable that we ask for something which seems more viable or for that which we are more certain may happen.

This way we will learn to trust ourselves and at the same time to be aware of our subconscious. Then we will be convinced that our petitions and prayers will be answered.

We should begin by asking for things which we find easier or

that we are certain may happen. For example, we know that a merchant, a businessman is happy in his trade; we should ask that a lot of happiness and prosperity be allowed to him. We know that a person suffering is in true and visible recuperation, let us pray for his complete recovery. Thus we will have more probabilities of reaching what we pray for and we will be solidifying our faith with the results of our prayers. By doing this, doubt is killed and faith is vivified.

We should rejoice in other people's prosperity. This sensation of happiness for the prosperity of others creates the same circumstances in our own life. Supplicate for what you have the certainty of obtaining, so that you consolidate your faith and instruct your subconscious mind.

By asking for that which we know or that which we are almost sure will happen, we will gradually get accustomed to asking for that which we do not know will be carried out. Nevertheless, our subconscious will know that it will be carried out. Thus, later, we will be able to ask for others even that which seems impossible and our prayers will be heard.

Awaken in your heart the wish for the wellbeing of others. Always proceed this way, even towards transient strangers in the street. Pray with all your heart for their prosperity and wellbeing so that everything goes well for them.

Pray this way, consciously, scientifically, at all moments until you become a radiant light of prayer and blessings so intense that all those who come close to you feel the vibration of your beneficial influence because you have transformed your own soul into a beautiful and expressive flame of the Divine in you.

Nevertheless, be careful. Do not assume other people's responsibilities. Do not let the misfortune and suffering of others disturb your feelings. Maintain your serenity and do

not afflict yourself because you become weak, and you could unconsciously participate in their misfortunes. Consider that the experiences through which they have to pass, as hard as they are, cannot be avoided. It is karma, one's own creations, produced by bad thoughts. Let us always think well.

It is said that to pray is to feel. What is felt, and never what is said or even lightly thought, constitute the prayer. Therefore, we can easily cause harm to the person we want to benefit with prayer.

If we hold a small amount of rancor or resentment, or a simple ill will toward a person when we pray for them, it is enough to cause harm to them and to us. *The feeling we experience in the moment we pray constitutes the prayer, and not the words directed by the conscious mind.*

In this case, it is better to stop praying for those people, or to only do it after a sincere reconciliation when the heart and the soul feel the spontaneous need to ask for them and not our hypocritical lips.

Since the prayer is what is felt, we should not only watch over our thoughts but also our feelings. When we experience aversion toward a person, it is better not to pray for them because we can harm them. To pray is to feel and not what the mouth says. That is why the prayers and supplications of the churches and public meetings are nothing but vain pretenses.

Prayers done with faith are always heard because faith is to *feel* and to *feel* is to create.

Prayer has its foundation in the consciousness, in the soul, and the soul is sensitive. Prayer is a sensation or *feeling*, and in this way it can be beneficial, malicious, or innocuous.

You could pray many times for someone that your unconscious

mind repudiates. That is, to be in a silent attitude but feeling and wanting unconsciously what you would not wish for in full consciousness, and this will attract its equivalence.

Reassess what you feel. Ruminating on anything whether it is out of fear or desire, you are praying. If you persist with that thought, that prayer will be heard. I mean attended to, good or bad, for the good or for the bad. Our life is nothing more than the sum total of those prayers, of those materialized thoughts.

Many times you can be encouraging, feeling, or visualizing something that you do not wish to be carried out. If you persist and you do not change the way you feel, your desire will be carried out or manifested in your life obligatorily.

Everything in our life, desirable or undesirable, is manifested from the moment it gets fixed in our thoughts. That thought that is fixed or repeated constantly imprints the desire or the feeling in our subconscious. So that one day, it may manifest. The law is inexorable, and it does not acquit us for having been inappropriate or unconscious in our way of thinking and praying.

Our good or our evil emanates from the same source. The substance is the same; nevertheless, as artists we give it form. If we mold it against the law, we are to blame.

It is also true that many times we want something that will never be realized. This happens because the desire had its origin and expression in the conscious mind or brain, and as long as it remains in that plane of action, it will always be just a simple desire that will never be materialized.

Nonetheless, when a true yearning is protected by the sacred it becomes a sensation, that is, a hope that is felt in the soul. In the beginning all aspirations are simple but, maintained or kept

for some time in the conscious mind they ultimately penetrate into the subconscious mind and, there, are transformed into a feeling or a true yearning.

Our way of thinking imprints our yearnings and feelings into our subconscious. It is easy to perceive the conflicts that stimulate our desires. The sensation of fear and doubt are the most difficult to combat, even though we know this is nothing more than mental conditioning.

If you shelter a yearning to the point of imprinting it into the subconscious, this does not mean that its manifestation is guaranteed. No, because along with that yearning, perhaps doubt or fear penetrated—the causes of the short circuit that kills the expression of the yearnings. Fear and doubt are the biggest enemies of yearnings.

The things of which we aspire to become realities should *be conceived in our Spirit*. Spiritual conceptions are very delicate; they are disturbed and destroyed easily.

Cultivate your best hopes. When you have one, try to keep it intact in your mind for the longest possible time. But as soon as other different thoughts begin to interfere with the feeling that you maintain, leave it alone. Move it totally away from your mind. Do it again in 5 or 10 minutes or one hour later. However, in that moment it is preferable to abandon it and to think of something else.

It does not matter that you satisfy yourself for a long time with the perfume of your wishes because the greater the incentive, the easier that they will be carried out.

But, do not forget that as soon as a negative idea penetrates into your mind, the yearning will die because it weakens. And if the negative thought persists, the yearning will not be realized.

Dedicate some moments of your day to the practice of silence, so that your soul becomes conscious of the Truth. When you enter into silence, sit down comfortably, where nobody can bother you. Cross your feet, join your hands crossing the fingers, and balance your head over your shoulders. After having made the following affirmation, "I am one with all that exists," etc., you can pray for that which you intend, as long as you are within the purest ethics.

Mentally repeat your supplication for some time, trying to feel the yearning you are asking for in the soul. Once the practice has concluded, forget what was requested. Try to forget it completely, in order to avoid that some doubt arises.

Be firm in what you ask, and await with happiness and optimism the realization of your prayer. Immediately move any inferior thoughts away from your mind, because such thoughts will go against your will.

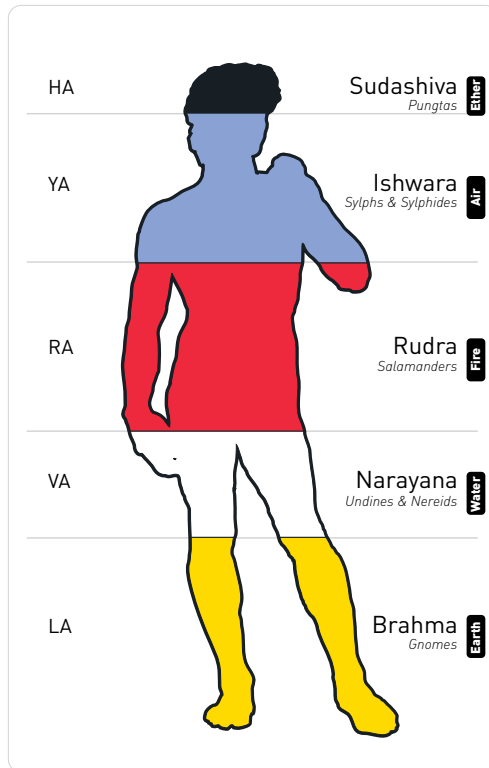
This is how the Masters are attracted.

V.M. Huiracocha



15

Practice with the Elementals of the Body



“Monotheism always leads to anthropomorphism-idolatry-which by reaction originates materialistic atheism; that’s why we prefer polytheism.”

Samael Aun Weor

Practice with the Elementals of the Body



Practice

Method of Invocation

Element Ether: *My Father, my God, my Lord, I beg you with all my heart and with all my soul, to invoke for me the God of the elementals of ether.*

Sudashiva, Sudashiva, Sudashiva

We call you, we invoke you, assist us. In the name of Christ, by the Majesty of the Christ, by the Blood of Christ; come, come, come.

Pronounce the mantra **HA** three times.

*Powerful God **Sudashiva**, we ask you that you grant us the grace of directing and commanding the **Punctas** of space.*

***Punctas** of space, we order you in the name of the God **Sudashivato** work intensely in the region of our organism from the space between the eyebrows to the head. Cure and heal the glands that are found there.*

Pronounce the mantra **HA** in a prolonged way, three times.

Note: The same invocation is repeated for each element. See the following supplement.

TABLE OF ELEMENTS

| Element | Tattwa | Color | God | Mantra | Food | Planet | Governs | Elemental |
|---------|---------|--------|-----------|--------|------------------|---------|----------------|-------------|
| Ether | Akash | Black | Sudashiva | HA | A.Z.F. | Saturn | Brow & Head | Punctas |
| Air | Vayu | Blue | Ishwara | YA | Wine from Grapes | Mercury | Head to Heart | Sylphs |
| Fire | Tejas | Red | Rudra | RA | Meat | Mars | Hearta to Anus | Salamanders |
| Water | Apas | White | Narayana | VA | Fish | Venus | Anus to Knees | Undines |
| Earth | Prithvi | Yellow | Brahma | LA | Grains | Sun | Knees to Feet | Gnomes |



Supplement

Method of Invocation

- **ELEMENT AIR:** *My Father, my God, my Lord, I beg you with all my soul and with all my heart, to invoke for me the God of the elementals of Air.*

Ishwara, Ishwara, Ishwara.

We call you, we invoke you, assist us. In the name of Christ, by the Majesty of the Christ, by the Blood of Christ; come, come, come.

Pronounce the mantra **YA** three times.

*Powerful God **Ishwara**, we ask that you grant us the grace of directing and commanding the **Sylphs** of the air.*

***Sylphs** of the air, we order you in the name of the God **Ishwara** to work intensely in the region of our organism from the brow to the heart. Cure and heal the glands that are found there.*

Pronounce the mantra **YA** in a prolonged way, three times.

- **ELEMENT FIRE:** *My Father, my God, my Lord, I beg you with all my soul and with all my heart, to invoke for me the God of the elementals of fire.*

Rudra, Rudra, Rudra.

We call you, we invoke you, assist us. In the name of Christ, by the Majesty of the Christ, by the Blood of Christ; come, come, come.

Pronounce the mantra **RA** three times.

*Powerful God **Rudra**, we ask that you grant us the grace of directing and commanding the **Salamanders** of fire.*

***Salamanders** of fire, we order you in the name of the God **Rudra** to work intensely in the region of our organism from the heart to the anus. Cure and heal the glands that are found there.*

Pronounce the mantra **RA** in a prolonged way, three times.

- **ELEMENT WATER:** *My Father, my God, my Lord, I beg you with all my soul and with all my heart, to invoke for me the God of the elementals of water.*

Narayana, Narayana, Narayana.

We call you, we invoke you, assist us. In the name of Christ, by the Majesty of the Christ, by the Blood of Christ; come, come, come.

Pronounce the mantra **VA** three times.

*Powerful God **Narayana**, we ask that you grant us the grace of directing and commanding the **Undines** of water.*

***Undines** of water, we order you in the name of the God **Narayana**, to work intensely in the region of our organism from the anus to the knees. Cure and heal the glands that are found there.*

Pronounce the mantra **VA** in a prolonged way, three times.

- **ELEMENT EARTH:** *My Father, my God, my Lord, I beg you with all my soul and with all my heart, to invoke for me the God of the elementals of earth.*

Brahma, Brahma, Brahma.

We call you, we invoke you, assist us. In the name of Christ, by the Majesty of the Christ, by the Blood of Christ; come, come, come.

Pronounce the mantra **LA** three times.

*Powerful God **Brahma**, we ask that you grant us the grace of directing and commanding the **Gnomes** of earth.*

***Gnomes** of earth, we order you in the name of the God **Brahma**, to work intensely in the region of our organism from the knees to the feet. Cure and heal the glands that are found there.*

Pronounce the mantra **LA** in a prolonged way, three times.



Supporting Material

Revolution of the Dialectic

Monotheism always leads to anthropomorphism—idolatry—which by reaction originates materialistic atheism; that's why we prefer polytheism.

It does not frighten us to talk about the intelligent principles of the mechanical phenomena of nature, even if others classify us as pagans.

We are partisans of a modern polytheism founded on psychotronics.

Monotheistic doctrines, in the end, lead to idolatry. It is preferable to talk about intelligent principles, which never lead to materialism.

In turn, the abuse of polytheism, by reaction, leads to monotheism.

Modern monotheism emerged from the abuse of polytheism.

In the Era of Aquarius, in this new phase of the revolution of the dialectic, polytheism should be psychologically and transcendently outlined, and it should also be presented intelligently.

It is necessary to very wisely present monotheistic polytheism in a vital and integral way. Monotheistic polytheism is the synthesis of polytheism and monotheism. Variety is unity.

In the revolution of the dialectic, the terms good and bad are not used, neither are the terms evolution and involution, God or religion.

In these decrepit and degenerated times, the revolution of the dialectic, the self-dialectic, and a new education become necessary.

In the era of the revolution of the dialectic,⁸ the art of reasoning should be managed directly by the Being so that it is methodical and just. The art of objective reasoning will provide a pedagogic and integral change .

All the actions of our life should be the result of an equation, and of an exact formula, so that the possibilities of the mind and the functioning of comprehension can emerge.

The revolution of the dialectic has the precise key to create an emancipated mind, to form minds free of conditioning, unitotal, free from the concept of options.

The revolution of the dialectic is not dictatorial norms of the mind.

The revolution of the dialectic does not seek to trample intellectual freedom.

The revolution of the dialectic wants to teach how we should think.

The revolution of the dialectic does not want to cage or imprison thought.

8 The term dialectic has adopted different meanings... (*See Endnotes*)

The revolution of the dialectic wants the integration of all the values of the human being.

Samael Aun Weor



Endnotes

► Footnote #8:

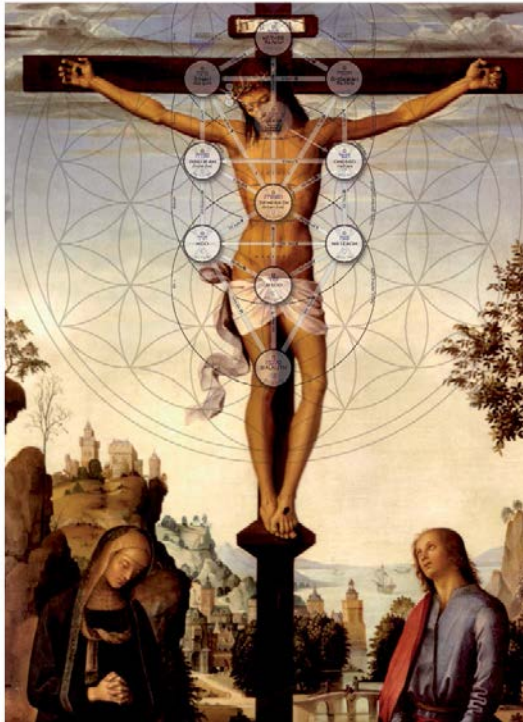
The term dialectic has adopted different meanings throughout the history of philosophy. Etymologically, the concept refers to two Greek words: *day* (“day”: from one to the other) and *legein* (“legein”: i.e. to reason, to determine, to define). So its most ordinary sense would be equivalent to an “art of dialogue” where an opposition or struggle between two or more *logoi* or “reasons” would occur.

Plato understood dialectic in two ways, first as a way or method by which we gradually ascend from mere opinion (imagination and belief) to true knowledge (*episteme*) of reality: the immediate and intuitive contemplation of ideas (*eidos*) whose achievement is not possible without certain asceticism and renunciation of the senses and body. In *The Republic*, Plato establishes a correlation between the levels of knowledge and different degrees of being, with ideas occupying the highest ranking both gnoseologically and ontologically. Therefore, in this first conception, dialectic, conceived as the way and the method of knowledge and science is also the way and method for freedom and justice. Only the philosopher, as the maximum dialectic, can liberate humanity from the shadows of the cave and bring justice to the world. “Philosophical Glossary”



16

The Lord's Prayer and the Tree of Life



"To pray is to talk with God. The Lord's Prayer helps us in speaking with God."

Samael Aun Weor

The Lord's Prayer and the Tree of Life

The Lord's Prayer is the Most Perfect Prayer

Of all ritualistic prayers, the most powerful one is the Lord's Prayer.

It is a magical prayer of immense power.

Imagination, inspiration, and intuition, are the three obligatory paths of initiation.

V.M. Samael Aun Weor

In order to have our spiritual organism prepared for intuition, it is first necessary to internally see spiritual things, and then it is necessary to listen to the Verb or the Divine Word.

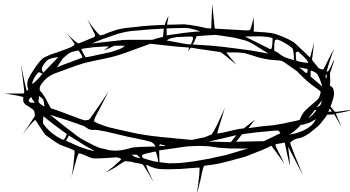
V.M. Huiracocha

The Lord's Prayer

0. Our Father who is in heaven.
 1. Hallowed be your name.
 2. Your kingdom come.
 3. Your will be done, on Earth as it is in heaven.
 4. Give us this day our daily bread.
 5. Forgive us our debts, as we forgive our debtors.
 6. Do not lead us into temptation,
 7. but deliver us from evil. For yours is the kingdom, the power, and the glory, forever and ever.
- Amen, Amen, Amen.

This prayer, with its *seven esoteric petitions*, must be done in a slow manner. Each petition should be meditated upon.

We should choose an hour of the day to do this practice if we want to unfold the sublime powers of our soul. This does not mean that we cannot pray or enter into silence at any hour or in any place, even among the multitudes.





Practice

The Lord's Prayer and the Tree of Life

- *Our Father who is in heaven.*

- *Hallowed be your name.*

First petition: from the Human Soul (Tiphereth) to the Holy Spirit or Third Logos (Binah).

- *Your kingdom come.*

Second petition: from the Divine Soul (Geburah) to the Son or Second Logos (Chokmah).

- *Your will be done, on Earth as it is in heaven.*

Third petition: from the Intimate (Chesed: who has two souls, the Human and the Divine) to the Celestial Father or First Logos (Kether).

- *Give us this day our daily bread.*

Fourth petition: from the Intimate (Chesed) to the Father for the most dense body, the physical body (Malkuth).

- *Forgive us our debts, as we forgive our debtors.*

Fifth petition: from the Divine Soul (Geburah) to the Son for the vital body (Jesod).

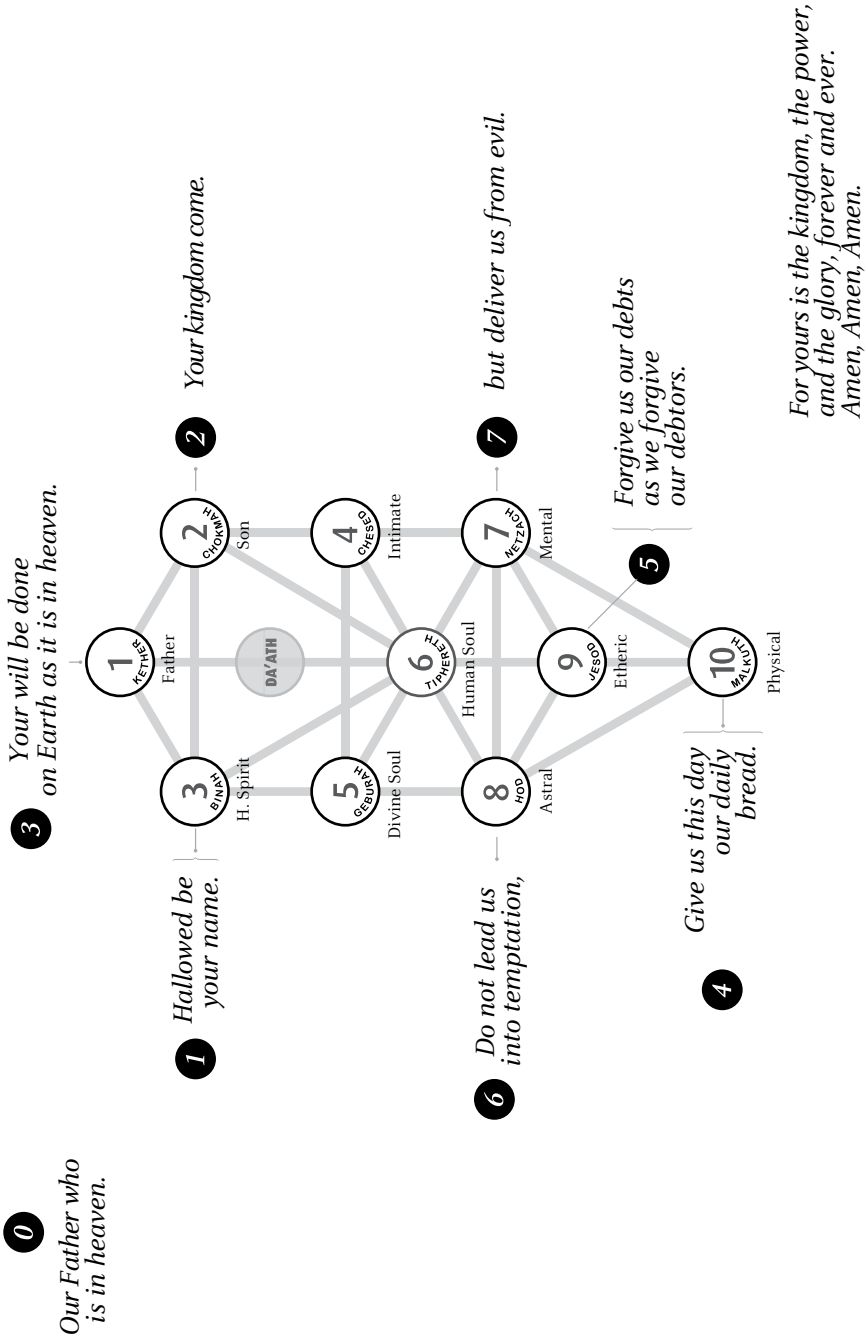
- *Do not lead us into temptation,*

Sixth petition: from the Human Soul to the Holy Spirit for the body of desire (the astral body, Hod).

- *but deliver us from evil, for yours is the kingdom, the power and the glory of God, forever and ever.*

Seventh petition: combination of the different parts of the ethical triangle for the mental body (Netzach).

Amen, Amen, Amen.





17

Imagination Practice



"The important thing is to learn how to concentrate thought on a single thing. Whoever learns how to concentrate thought on a single thing does wonders and prodigies."

Samael Aun Weor

Imagination Practice

Preparation

The most elevated kind of clairvoyance that exists in the universe is the consciousness. All the Avatars or Messengers from the superior worlds have been supra-conscious clairvoyants. Hermes Trismegistus, Rama, Krishna, Buddha, Jesus Christ, etc., were supra-conscious beings, messengers from the superior worlds, initiators of new eras of historic evolution.

Imagination, inspiration, intuition, are the three obligatory paths of initiation. Let's examine each one of these three steps separately.

Let us begin with *imagination*.

For the sage, to imagine is to see. Imagination is the translucence of the soul.

The important thing is to learn how to concentrate thought on a single thing.

Whosoever learns how to concentrate thought on a single thing does wonders and prodigies.

The disciple that wants to reach imaginative knowledge must learn how to concentrate and how to meditate deeply.

The best exercise to reach imaginative knowledge is the following.



Practice

While seated in front of a plant, we concentrate on it until forgetting everything that is not the plant. Then, closing our eyes, we become sleepy, maintaining in our imagination the form and figure of the plant, its structure, its perfume, and its color.

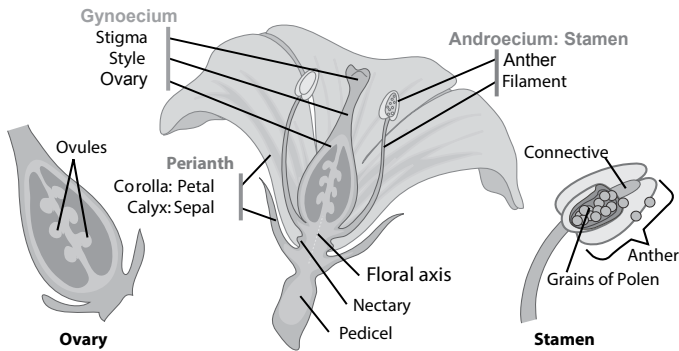
The disciple will imagine the living cells of the plant. The disciple must provoke sleepiness during these practices. The disciple, while in a sleepy state, will meditate deeply on the internal constitution of the vegetable that possesses protoplasm, membrane, and nucleus. The protoplasm is a viscous, elastic and transparent substance, very similar to egg-whites (albuminous matter). Being well concentrated, the disciple will imagine the nucleus of the cell as a small corpuscle where the great universal life palpitates. Inside the nucleus are the nuclear filaments, the nuclear juice, and the nucleolus, all wrapped up by the nuclear membrane. The nucleoli are corpuscles infinitely filled with brilliance and beauty, residual products of the incessant reactions of the vegetable organism.

Being well concentrated, the disciple must imagine with extremely logical precision all those mineral substances and organic combinations, which harmoniously unfold in the cellular protoplasm of the plant. Think of the grains of starch and the prodigious chlorophyll, without which it would be impossible to attain perfect organic synthesis. Chlorophyll appears in a granulated form (chloroleucine) of a very beautiful yellow color (xanthophyll). The latter, under the solar rays, takes on that very beautiful vegetable green color. Each plant is a perfect cellular community of incalculable perfections. The student, filled with mystic beatitude and amazed by such beauty, should meditate on the perfection of the plant and all of its scientific processes.

The mystic becomes enraptured when remembering all the phenomena of nutrition, relation, and reproduction of each cell of the plant.

Let us look at the calyx of the flower: there are its sexual organs, there is the pollen, the male reproductive element. There is the pistil or gynoecium, the most precious female organ with its ovary, style, and stigma.

The ovary is a sack filled with marvelous ova. The stamens, in relation to the pistil, can occupy different positions: inserted beneath the ovary, around the ovary, or above it.



Fecundation is verified with the function of the female seeds and male gametes. After exiting the anther, the pollen—the male gamete—reaches the ovary of the plant where the ovum—the female gamete—anxiously awaits him.

The seed is the beautiful and amazing ovum that, after having been fecundated, is transformed and grows. Now while meditating, the student remembers that moment in which it sprouts as a delicate shaft. Imagine it growing slowly, until seeing it with the imagination, sprouting branches, leaves, and

flowers. Remember, all that is born has to die. Imagine now the dying process of the plant. Its flowers wither, its leaves dry up and the wind carries them away, and finally, only a few dry twigs are left.



This process of birth and death is marvelous. By meditating on that entire process of the birth and death of a plant, by meditating on the wonder of vegetable life, if the concentration is perfect, and the sleepiness becomes more profound, the chakras of the astral body rotate, develop, and unfold.

Meditation must be correct. The mind must be exact. Logical thought and exact concept are needed so that the internal senses are developed absolutely perfectly.

Any incoherence, any lack of logic and moral balance, obstructs and damages the evolution and progress of the chakras, disks, or lotus flowers of the astral body. The student needs a lot of patience, will, tenacity, and absolute conscious faith. On any given day during meditation, in sleepiness, a distant image arises, a landscape of nature, a face, etc. This is the sign that one is progressing. The student raises little by little to imaginative knowledge. The student is tearing the veil of Isis little by little. On any given day the plant on which one is meditating disappears, and then you see a beautiful boy replacing the vegetable. That boy is the elemental of the plant, the vegetable soul.

Later, during dreams, the student awakens his consciousness and then he can say, "I am in the astral body." The consciousness awakens little by little. In this way, the moment arrives in which the student acquires continuous consciousness.

When the student enjoys continuous consciousness, he no longer dreams; the student no longer dreams because his consciousness

is awakened. Then, even when the body is sleeping, he moves consciously in the superior worlds.

Exact meditation awakens the inner senses and produces a total transformation of the internal bodies. He who awakens the consciousness has arrived to imaginative knowledge. He moves in the world of symbolic images.

Those symbols that he saw previously when dreaming are now seen without dreaming; before he would see them with a sleeping consciousness, now he moves among them with vigil consciousness, even when the physical body is deeply sleeping. Upon arriving at imaginative knowledge, the student sees the symbols but does not understand them. He comprehends that all of nature is a living scripture that he does not know. He needs to elevate himself to inspired knowledge in order to interpret the sacred symbols of Great Nature.

*Samael Aun Weor.
Tarot & Kabbalah, Chapter LXV*



18

Esoteric Discipline of the Mind



“When the consciousness and the subconscious unite, man can then study all the marvels of the internal worlds and transmit them to the physical brain.”

Samael Aun Weor

Esoteric Discipline of the Mind

1. Meditation is the esoteric discipline of Gnostics.
2. Meditation is comprised of three phases: concentration, meditation, and samadhi.
3. Concentration means to fix the mind on only one thing. Meditation means to reflect upon the substantial content of that same thing. Samadhi is ecstasy or rapture.
4. A Master of Samadhi penetrates into all the planes of consciousness, and with the *Eye of Dangma*⁹ he investigates all the secrets of the wisdom of the fire.
5. It is urgent that our Gnostic disciples learn how to function without material vehicles of any kind so they can perceive all the marvels of the universe with the *Eye of Dangma*.
6. This is how our disciples will become Masters of Samadhi.

9 Eye of Dangma. The internal or spiritual eye, the eye that is available to the most elevated Adept (Dangma or Mahatma). "The opened Eye of the Dangma" is the faculty of spiritual intuition, through which direct, and sure knowledge is obtainable for whatever thing or subject the initiate directs his attention to. The faculty is intimately related with the "third eye." In India, the Eye of Dangma is called the "Eye of Shiva." (Secret Doctrine, I, 77) (H.P.B.'s T.G.)



Practice

7. While lying down on one's bed with one's hands crossed over one's chest, the disciple will profoundly meditate on his physical body, saying to himself, "I am not this physical body."

8. The disciple will then profoundly meditate on his etheric body, saying to himself, "I am not this etheric body."

9. Then, submerged in profound internal meditation, the disciple will reflect upon his astral body and will say, "I am not the astral body."

10. The disciple will now meditate on his mental body and will say to himself, "Neither am I this mind with which I am thinking."

11. The disciple will then reflect upon his willpower and will say to himself, "Neither am I the body of will."

12. The disciple will now meditate upon his consciousness, and will say to himself, "Neither am I the consciousness."

13. Now, at last submerged in profound meditation, the disciple will exclaim with his heart, "I am the Intimate! I am the Intimate! I am the Intimate!"

—

14. Then, outside all his vehicles, the disciple will have become a sovereign of the Infinite.

15. He will then see that he no longer needs to think because the wisdom of the Intimate is: Yes, Yes, Yes.

16. The disciple will now realize the action of the Intimate is: Yes, Yes, Yes.

17. The disciple will now understand the nature of the Intimate is absolute happiness, absolute existence, and absolute omniscience.
18. In these moments of supreme happiness, the past and the future join in an eternal now, and the great cosmic days and the great cosmic nights follow one another within an eternal moment...
19. In this plenitude of happiness our disciples can study all the wisdom of the fire amid the blazing flames of the universe.
20. This is how our disciples learn to function without material vehicles of any kind in order to study all the secrets of the elemental magic of nature.
21. The Intimate needs to learn how to divest Himself in order to function without vehicles in the great Âlaya¹⁰ of the world.
22. Concentration, meditation, and samadhi are the three obligatory paths of initiation.
23. First one fixes one's attention upon the body with which one wants to practice. Then, one meditates upon its internal constitution and, filled with beatitude, we say, "I am not this body."
24. Concentration, meditation, and samadhi must be practiced on each body.
25. Concentration, meditation, and samadhi are known in the

10 Âlaya (Sanskrit). The universal soul or Anima Mundi (see: The Secret Doctrine, I, 80 and the following). This name belongs to the Tibetan system of the contemplative Mahayana. Mystically, it is identical to the Akasha, and in its essence to the Mulaprakriti, as the base and root of all things. [Âlaya is the "Master-Soul," the universal soul or Atman, a ray that every man has within himself and with which he can identify himself and within which he can be summarized. (Voice of Silence, II).] See Anima Mundi (H.P.B.'s T.G.).

East as a *samyasa*.¹¹ We must perform *samyasa* on each one of our vehicles.

26. In order to strip ourselves of each one of our inferior vehicles, we will practice *samyasa* on each one of them.

27. The great ascetics of meditation are the great *Samyasin* of Cosmic Understanding, whose flames blaze amid the Igneous Rose of the Universe.

28. To be a *Samyasi* of thought, it is urgent to have acquired absolute chastity, tenacity, serenity, and patience.

29. After a certain time of practice, our disciples will be able to liberate themselves from all of their six vehicles in order to function in the great Âlaya of the universe without vehicles of any kind.

30. The disciple will notice that his dreams become clearer day by day, and then one will comprehend that when one's physical body sleeps the internal man travels, acts, and works within the supra-sensible worlds.

31. The disciple will now understand that what we call dreams are vivid experiences in the internal worlds.

32. Our head is a tower with two halls: the cerebrum and the cerebellum.

33. The cerebellum is the hall of the subconscious. The cerebrum is the hall of the consciousness.

34. The wisdom of the internal worlds pertains to the world of

11 *Samyasa* (Sanskrit) [from sam together with + ni-as to reject, resign worldly life] Putting or throwing down, laying aside, abandonment; particularly renunciation of the world and material affairs and the assumption of the path leading to mystic knowledge. The practitioners are called *Samyasin*. (H.P.B.'s T.G.) (*Samyasin* is plural, *Samyasi* is singular.).

the subconscious. The things of our physical world pertain to the hall of the consciousness.

35. When the consciousness and the subconscious unite, man can then study all the marvels of the internal worlds and transmit them to the physical brain.

36. It is urgent that our disciples join the two halls in the marvelous tower of our head.

37. The key for this is the exercise of retrospection.

38. Upon awakening from a dream we will practice a retrospective exercise in order to remember all those things that we saw and heard, and all the works that we carried out when we were outside of and far away from the physical body.

39. This is how the two halls of the consciousness and of the subconscious are united in order to give us great illumination.

40. There are no false dreams. Every dream is a living experience in the internal worlds.

41. Even what are called nightmares are real experiences because the monsters of nightmares truly exist in the submerged worlds.

42. Indigestion can make certain chakras of the lower abdomen active, and then we enter into the very atomic infernos of man where, truly, the most monstrous beings in the universe live. This is what is called a nightmare.

43. The images of the supra-sensible worlds are totally symbolic, and one must learn how to interpret them based on the Law of Philosophical Analogies, the Law of Analogies of Opposites, the Law of Correspondences, and the Law of Numerology.

44. Even the most apparently absurd dreams, if wisely interpreted, contain the greatest revelations.

45. Upon waking up, our disciples must not move because with this movement the astral body is agitated and the memories are lost.

46. As soon as the disciple wakes up in his bed, the first thing he needs to do is practice his retrospective exercise in order to remember with precision all of his internal experiences. This is how the two halls of the consciousness and the subconscious are united, and inner wisdom arrives.

47. The Sannyasin of thought acquire continuous consciousness within the Igneous Rose of the Universe...

48. It is necessary to acquire the most profound serenity. It is urgent to develop patience and tenacity.

49. One must remain indifferent before praise and insult, before triumph and defeat.

50. It is necessary to replace the process of reasoning with the beauty of comprehension.

51. It is indispensable to make a detailed summary of all our defects, and dedicate two months to each defect, until putting an end to all our defects.

52. He who intends to put an end to all his defects simultaneously is similar to the hunter who wants to hunt ten hares at once. In this case, he catches nothing.

53. In order to become a Master of Samadhi it is urgent to cultivate a rich interior life.

54. The Gnostic who does not know how to smile has as little self-control as the one who only knows the guffaw of Aristophanes.

55. One must acquire complete control of oneself. An initiate can feel happiness but would never fall into a frenzy of madness.

An initiate can feel sadness, but would never reach desperation.

56. He who despairs over the death of a loved one is not yet useful as an initiate because death is the crown of us all.

57. During these practices of meditation the chakras of the astral body of our disciples become active, and then the disciple begins to perceive the images of the supra-sensible worlds.

58. At the beginning, the disciple perceives only fleeting images... Later, the disciple completely perceives all the images of the supra-sensible worlds.

59. This first stage of knowledge pertains to *imaginative* knowledge.

60. The disciple then contemplates many images that are enigmatic to him because he does not understand them.

61. And as long as he perseveres with his practices of internal meditation, he will then feel that these supra-sensible images produce in him certain feelings of happiness or pain.

62. The disciple then feels inspired in the presence of these internal images, and comprehends the existing relationship between different images. He has then risen to *inspired* knowledge.

63. Later, he sees an internal image and instantaneously knows its meaning and the reason for each thing—this is the third stage of knowledge known as *intuitive* knowledge.

64. Imagination, inspiration, and intuition are the three obligatory paths of initiation.

65. One reaches these three ineffable heights by means of concentration, meditation, and samadhi.

66. He who has arrived at the ineffable heights of intuition has become a Master of Samadhi.

67. Oriental wisdom practices meditation in the following order: First: ASANA (body posture); Second: PRATYAHARA (non-thinking); Third: DHARANA (one-pointed concentration); Fourth: DHYANA (profound meditation); Fifth: SAMADHI (ecstasy).

68. It is necessary to place the body in the most comfortable position: ASANA; it is indispensable to empty the mind before concentrating: PRATYAHARA; it is urgent to know how to fix the mind on only one thing: DHARANA; thus, we arrive at profoundly reflecting upon the content of the thing itself: DHYANA; in this way we reach ecstasy: SAMADHI.

69. All of this esoteric discipline of the mind must completely saturate our daily life.

70. In the presence of any person, many images that correspond to the internal life of that person with whom we are in contact will arise in our interior. This is called clairvoyance.

71. Later, those images produce distinct feelings of inspiration within us. The disciple has then arrived at inspired knowledge.

72. Finally, in the presence of any person, the disciple instantaneously knows the life of the person to whom he is speaking. This is intuitive knowledge.

73. Those who want to enter into the wisdom of the fire must put an end to the process of reasoning, and cultivate the ardent faculties of the mind.

74. From reason we should only extract its golden fruit.

75. The golden fruit of reason is comprehension.

76. Comprehension and imagination should replace reason.
77. Imagination and comprehension are the foundations of the superior faculties of understanding.
78. In order to enter into knowledge of the superior worlds, it is necessary to acquire the superior faculties of the mind.
79. Those that read these teachings of the Igneous Rose and, nevertheless, obstinately go on confined inside the process of reasoning are useless for the superior studies of the Spirit. They are not yet mature.
80. Clairvoyance and imagination are the same thing: clairvoyance is imagination, and imagination is clairvoyance. Clairvoyance exists eternally.
81. When any image arises in one's interior, one must serenely examine it in order to know its content.
82. When the Igneous Rose of the astral body, located at the mid-brow, awakens to new activity, the images that then come internally to our imagination are accompanied by light and color.
83. One must learn, through one's own experience, how to differentiate between the images that are received and the images that we, consciously or unconsciously, create and project.
84. One must differentiate between our own images and the images of others that come to us.
85. Imagination has two poles: one is a receptor and the other a projector.
86. Receiving an image is one thing, and projecting an image created by our mind is another thing.

87. The opposite pole of imagination is fantasy.
88. Imagination is clairvoyance.
89. Fantasies are the absurd images created by a mind full of aberrations.
90. Instructors must not only give practices to the disciples in order to awaken the frontal chakra, but must also teach them how to handle clairvoyance.
91. Clairvoyance is imagination, the chakra of which resides at the mid-brow.
92. Imagination is translucent. For the wise, to imagine is to see.
93. The age of reason was initiated by Aristotle. It reached its culmination with Emmanuel Kant, and ends now with the birth of the New Age of Aquarius.
94. The New Age of Aquarius will be the age of the *intuitive* humanity.
95. We must learn how to differentiate between what it is to create an image with the mind, and what it is to receive an image that floats in the supra-sensible worlds.
96. Many will say, "How is it possible that I can receive an image without being clairvoyant."
97. We will have to respond that imagination is the same as clairvoyance, and that every human being is more or less imaginative, which is to say, more or less clairvoyant.
98. That which has caused the most damage to the students of occultism is the false concept they have about clairvoyance.
99. The perpetrators of that false concept are the "intellectuals"

who have looked upon the faculties of the imagination with the most profound scorn.

100. Wanting to defend themselves from this intellectual disdain, the occultists gave a markedly scientific overtone to imagination, and they named it clairvoyance, or the sixth sense.

101. This attitude of the occultists was prejudicial to them because they were confused.

102. Now the occultists, being victims of the intellectuals, have established a terrible abyss between clairvoyance and imagination.

103. Many ask themselves, "How can I perceive images without being clairvoyant."

104. Poor people! They do not know the treasure that they possess. They are ignorant of the fact that imagination is clairvoyance itself, and that every human being is more or less clairvoyant.

105. The occultists have wanted to turn the beautiful faculty of clairvoyance into something artificial, technical, and difficult.

106. Clairvoyance is imagination. Clairvoyance is the most beautiful, the simplest, and the purest flower of spirituality.

107. When we reconquer our lost infancy, all the images that then come to our imagination are accompanied by very vivid astral colors.

108. The intellectual who scorns imagination commits a very serious absurdity because everything that exists in nature is a child of imagination.

109. The artist who paints a picture is a great clairvoyant.

110. One is overwhelmed before Leonardo da Vinci's *Christ*, or before Michelangelo's *Madonna*.

111. The artist perceives sublime images with his imagination (clairvoyance), which he later transfers to his water colors or sculptures.

112. Mozart's *Magic Flute* reminds us of an Egyptian initiation...

113. When the Mother Goddess of the world wants to give mankind some toy for his amusement, She then deposits it into the imagination of inventors. Thus we have the radio, the airplane, the automobile, etc.

114. When the tenebrous images of the submerged worlds are received by scientists, they are converted into cannons, machine-guns, bombs, etc.

115. Therefore, everyone is more or less clairvoyant, and one should not scorn imagination because all things are children of the imagination.

116. One must differentiate between those who have not received an esoteric education, and those who have already gone through great esoteric disciplines.

117. Imagination evolves, develops, and progresses within the Igneous Rose of the Universe.

118. Those who have already made the magic wheel of their mid-brow spin possess a rich and powerful imagination, and all the images perceived by them are accompanied by light, color, heat, and sound.

119. We do not deny the existence of clairvoyance. Clairvoyance is the sixth sense, the chakra of which resides at the mid-brow, and has 96 rays. What we want is to elaborate on this concept, and to make the student comprehend that the other name for clairvoyance is the word imagination. People have forgotten how to use and handle divine clairvoyance, and it is necessary

for our students to know that imagination is clairvoyance or the sixth sense itself, located at the mid-brow.

120. Many people believe that imagination is a purely mental faculty, and that it has nothing to do with the frontal chakra of clairvoyance.

121. This false concept is due to the disdain intellectuals feel for the imagination, and to the artifice with which occultists want to make the beautiful faculty of clairvoyance more technical.

122. The frontal chakra of the astral body is intimately related to the frontal chakra of the mental body, to the frontal chakra of the etheric body, and to the pituitary gland, located at the mid-brow of the physical body.

123. Therefore, the imagination belongs to all planes of universal consciousness, and clairvoyance is precisely imagination itself, and is susceptible to development, evolution, and progress within the Igneous Rose of the Universe.

124. It is necessary for devotees of the path to have a well-balanced mind.

125. When we speak of logic, we allude to a transcendental logic, which has nothing to do with the texts of scholastic logic.

126. All internal images have their scientific correspondences on this plane of physical objectivity.

127. When the student's images cannot be explained through logical concept, it is a sign that the student's mind is absolutely unbalanced.

128. Every internal image must logically have a satisfactory explanation.

129. There are innumerable students who have absolutely unbalanced minds.

130. Gnostic disciples must cultivate serenity.

131. Serenity is the most powerful key for the development of clairvoyance.

132. Anger destroys harmony in general, and totally damages the petals of the Igneous Rose of the mid-brow.

133. Anger breaks down the astral light into a poison called *imperial*. This damages the petals of the Igneous Rose of the mid-brow, and obstructs the channels of the great sympathetic nervous system. One must make the chakra of clairvoyance spin with the vowel "I". This vowel must be vocalized daily, prolonging the sound of the vowel thus: IIIIII.

134. Without the depressing process of reason, we must contemplate internal images amid the august serenity of thought that blazes intensely.

135. In the presence of an internal image, our mind must flow integrally with the sweet stream of thought.

136. Our mind will vibrate with the waves of discernment amid imaginative pictures.

137. Discernment is direct perception of the truth without the process of conceptual choice.

138. The process of choice divides the mind between the battles of antitheses, and then internal images are hidden like stars behind the dense storm clouds of reasoning.

139. We must learn how to think with the heart, and feel with the head...

140. Our mind must become exquisitely sensitive and delicate...
141. The mind must be liberated from all kinds of fetters in order to comprehend life free in its movement.
142. We admire intrepidity.
143. Desires of all kinds are fetters for the mind.
144. Prejudices and preconceptions are fetters for understanding.
145. Schools are "cages" where the mind remains prisoner.
146. We must learn how to always live in the present because life is always an eternal moment.
147. Our mind must become a flexible and delicate instrument for the Intimate.
148. Our mind must become a child.
149. During the practices of internal meditation we must be in the most categorical inner repose because every agitation of the mind, every attitude of impatience, disturbs the mind and impedes the perception of internal images.
150. In the physical world every activity is accompanied by the movement of our hands, legs, etc., but in the internal worlds we need the most profound inner repose, the most absolute calm, in order to receive the internal images that come to the mind as a grace...as a blessing.
151. It is indispensable for our disciples to cultivate the beautiful quality of veneration.
152. We must profoundly venerate all sacred and divine things.
153. We must profoundly venerate all the works of the Creator.

154. We must profoundly venerate the Venerable Masters of the Universal White Brotherhood.

155. Respect and veneration completely open the doors of the superior worlds for us.

156. We must not have preferences for anyone. We must tend to a beggar and to a great lord with the same respect and veneration.

157. We must cultivate the same courtesy so as to tend equally to the rich and the poor, to the aristocrat and the farmer, without preferences for anyone.

158. We must cultivate patience and foresight.

159. Ants and bees are patient and prudent.

160. We must put an end to the yearnings of accumulation and greed.

161. We must learn how to be indifferent regarding gold and riches.

162. We must learn how to better appreciate the doctrine of the heart.

163. He who scorns the doctrine of the heart and follows the doctrine of the eye (theories, schools, bookish culture, etc.), will never be able to arrive at great realizations.

164. We must learn how to know the good in the bad and the bad in the good.

165. In everything good there is something bad, and in everything bad there is something good.

166. Even though it seems incredible, the “Mary Magdalene” is much closer to initiation than many maidens.

167. Even though it seems strange to the student, the one who is pointed out and accused is often closer to initiation than the sanctimonious hypocrite who smiles sweetly before the audience of the lodge or temple.

168. Paul of Tarsus was an executioner and an assassin before the unexpected event that happened to him on his way to Damascus.

169. The instantaneous transformation of this man surprised the holy men of Jerusalem.

170. The wicked one became a prophet...

171. This is the mystery of the Baphomet.

172. The sacred objects of the temples are supported by animal-like pedestals, and the legs of the thrones of the Masters are made of monsters.

173. Christ knew how to appreciate the beauty of the teeth on the cadaver of a decomposing dog.

174. Blue flames blazed in the demon Beelzebub, which were used in order to transform him into a disciple of the White Hierarchy.

175. Crime is often hidden among the incense of prayer.

176. The disciple must neither judge nor criticize anyone in order to form a rich inner life.

177. At times it is a crime to speak, and at other times it is a crime to be silent.

178. It is as bad to speak when one should be silent, as it is to be silent when one should speak.

179. It is necessary to learn how to handle the verb, and to know

how to calculate with exactitude the result of our words.

180. One word itself can serve as a blessing for one person, and as an insult to another.

181. For this reason, before speaking one word, we must calculate its result very well.

182. The Lords of Karma judge things according to the facts, without taking into account good intentions.

183. Our mind must be simple, humble, and full of the most profound respect.

184. Our disciples must carefully avoid all arguments so as to not uselessly waste their energies.

185. He who wants to accept the Gnostic doctrine, let him accept it but he who does not want to accept it is not yet mature, and it is useless then to start a debate with him in order to convince him.

186. "May dispute be forbidden, may discord with words be cast down, may the path be cleared of all weeds!"

187. We must cultivate gratitude because ingratitude and treason are connected.

188. One must put an end to envy because from envy comes the Judas who sells the Master for 30 silver coins.

189. Envy is the poisonous flower most abundant among the tenebrous swamps of all the spiritual schools of the world.

190. Envy is often disguised with the judge's robe.

191. We must cultivate sincerity because in the substance of sincerity germinate the most beautiful flowers of the Spirit.

192. All these qualities will give us a rich inner life. This is how we prepare ourselves internally for the great esoteric disciplines of the mind that blaze among the burning flames of the universe.

Samael Aun Weor
Igneous Rose



19

Dream Yoga



“Those aspirants who sincerely yearn for direct mystical experience unquestionably must begin with the dream yoga discipline.”

Samael Aun Weor

Dream Yoga



Practice

About Dreams

Gnosis teaches that many different types of dreams exist, which modern decadent psychology of the Western Hemisphere radically ignores.

Unquestionably, dreams are of varying specific qualities due to the concrete fact that they are intimately related with each of the psychic centers of the human organism.

Strictly speaking, in truth and without any exaggeration, we can affirm that most dreams are linked with the instinctive-motor center, that is, they are the echo of things seen during the day, of simple sensations and movements, a mere astral repetition of what we live daily.

Those chaotic dreams of the instinctive-motor center are also often a place for certain emotional experiences such as fear, which causes so much harm to humanity.

Thus, there exist emotional, sexual, intellectual, motor, and instinctive dreams etc., etc., etc.

The most important dreams, the Being's intimate experiences, are associated with two centers: superior emotional and superior mental.

Certainly, the dreams associated with the two superior centers are interesting, always characterized by what could be called a dramatic formulation.

Now then, if we think about the Ray of Creation, and the superior and inferior centers, and the influences that descend through the aforementioned cosmic ray, we must admit that luminous vibrations arise in us that try to cure us, that try to inform us about the state we are in, etc.

It is useful to receive messages and to be in contact with the Aztec, Mayan, Toltec, Egyptian, Greek adepts, etc.

It is also wonderful to speak intimately with the various most elevated parts of our Being.

In us, the superior centers are fully developed and transmit messages to us that we should learn how to capture consciously.

Those very select persons who in life have had moments of remembering the Being, during which they saw a thing or an ordinary person in a totally new way, will not be surprised if I tell them in this chapter that such moments have the same quality or inner flavor as those rare and strange dreams related with those two centers, superior emotional and superior mental.

Indubitably, the meaning of such transcendental dreams belongs to the same order as the realization of the Ray of Creation in itself, and, in particular, to the “lateral octave of the sun.”

When we begin to realize the deep significance of those specific types of dreams, it indicates that certain forces are fighting to awaken us, to heal or cure us.

Each one of us is a mathematical point in space that serves as a vehicle for certain sums of values, good or bad.

Death is a subtraction of fractions; when the mathematical operation ends, the only things that remain are the values (white or black).

In accordance with the law of eternal return, it is ostensible that the values return, they reincorporate.

If a man begins to pay attention to the small cycle of recurrent events of his personal life more consciously, he will be able to verify for himself, by means of direct mystical experience, that the same mathematical operation of death is always repeated in daily dreams.

In absence of the physical body, during normal sleep, the values submerged in the astral light attract and repel themselves in accordance with the laws of universal magnetism.

The return to the vigil state implies, in fact and by its own right, the return of the values to the interior of the physical body.

One of the most extraordinary things is that people think they exist only in relation to the external world.

Gnosis teaches us that we have a relationship with an interior world, invisible for the ordinary physical senses but visible through clairvoyance.

The invisible interior world is much more extensive and contains many more interesting things than the external world towards which one is always looking through the five windows of the senses.

Many dreams refer to the place where we are in the invisible interior world, from where the diverse circumstances of life arise.

The language of dreams is exactly comparable to the language of parables.

Those who interpret everything literally think the sower of the Christic Gospel went out to sow and the seed fell on stony ground, etc., etc., etc., but they don't understand the meaning of such a parable because this, in itself, belongs to the symbolic language of the superior emotional center.

It is important to remember that all dreams, no matter how absurd or incoherent, have some meaning since they not only indicate to us the psychic center to which they are associated but also the psychological state of such a center.

When subjected to tests in the internal worlds, many penitents who presumed to be chaste failed in the sexual center and fell into nocturnal pollutions.

In the perfect adept, the five psychic centers—intellectual, emotional, motor, instinctive, and sexual—work in complete harmony with the infinite.

What are the mental functionalisms during dreams? What emotions agitate and affect us? What are our activities outside of the physical body? What instinctive sensations predominate? Have we taken note of the sexual states we have during dreams?

We should be sincere with ourselves. With just reason, Plato said, "Man is known by his dreams."

The question of wrong functionalism of the centers is a topic that demands lifelong study through self-observation in action and through the rigorous examination of dreams.

It is not possible to instantly arrive to comprehension of the centers and their correct or incorrect workings; we need infinite patience...

All life unfolds according to the centers, and is controlled by them.

Our thoughts, feelings, ideas, hopes, fears, loves, hates, actions, sensations, pleasures, satisfactions, frustrations, etc., are found in the centers.

The discovery of an inhuman element in any one of the centers should be more than enough reason for the esoteric work.

Every psychological defect, before proceeding to its elimination, should be previously comprehended by means of the technique of meditation.

To extirpate, to eradicate, to eliminate, any undesirable element is only possible by invoking the aid of Tonantzin ¹² (the Divine Mother Kundalini), a variant of our own Being, the particular Fohat of each one of us.

This is how we die from instant to instant; only with death does what's new come forth...

In the scale of beings and things, unquestionably, we receive influences of all kinds.

If we have comprehended the Ray of Creation we will also know that in all instants of life we receive influences, and that these are of a different quality.

It is necessary to always remember that there are superior influences that act on us, and that they are registered by our psychic apparatus; but if we are attached to our senses and we do not pay full attention to our inner life, then we will not be able to perceive these influences.

Samael Aun Weor
Chapter 16 The Secret Doctrine of Anahuac

12 Tonantzin, from the Nahuatl "our venerated Mother," our (to-); venerated (-tzin); mother (nan-).



Practice

Dream Yoga Discipline

Those aspirants who sincerely yearn for direct mystical experience unquestionably must begin with the dream yoga discipline.

It is ostensible that the Gnostic should be demanding with himself, and should learn how to create favorable conditions for the remembrance and comprehension of all those intimate experiences that always occur during sleep.

Before going to bed, so as to rest from the worries and fatigues of daily life, it is advisable to pay proper attention to the state in which we find ourselves.

The devotees who, due to their circumstances, live a sedentary life, lose nothing and gain much if before bedtime they take a short, brisk walk in the fresh air; a walk like that will loosen their muscles.

However, it is necessary to clarify that we should never abuse physical exercise; we need to live harmoniously.

Dinner, supper, or the final meal of the day must be light, free of heavy or stimulating foods, carefully avoiding foods that keep us awake or alter our sleep.

The highest form of thinking is non-thinking. When the mind is still and in silence, free from demands of the day and mundane anxieties, it is in a state that is one hundred percent favorable for the practice of dream yoga.

When the superior emotional center is actually working, the thinking process stops, at least for a brief time.

Evidently, the aforementioned center enters into activity with Dionysian inebriation.

Such an ecstasy becomes possible when listening with infinite devotion to the delicious symphonies of Wagner, Mozart, Chopin, etc.

Beethoven's music is especially extraordinary for making the superior emotional center vibrate intensely.

In that music, the sincere Gnostic finds an immense field of mystical exploration, for it is not a music of form but of ineffable archetypal ideas; each note has its meaning, each silence, a superior emotion.

Beethoven, when so cruelly feeling the rigors and ordeals of the *spiritual night*, rather than failing as many aspirants do, opened the eyes of his intuition to mysterious supernaturalism, to the spiritual side of nature, to that region inhabited by the angelic kings of this great universal creation: Tlaloc, Ehecatl, Huehueteotl, etc., etc., etc.

See the "musician-philosopher" throughout his exemplary existence. On top of his worktable in plain view he always had his Divine Mother Kundalini, the ineffable Neith, the Tonantzin of Anahuac, the supreme Egyptian Isis.

We have been told this great Master had an inscription at the base of that adorable sculpture, written in his own hand, which mysteriously stated, "I am she who has been, is, and will be, and no mortal has lifted my veil."

The revolutionary intimate progress becomes impossible without the immediate aid of our Divine Mother Tonantzin.

All grateful children must love their mother; Beethoven loved his mother dearly.

Outside of the physical body, during the hours of sleep, the soul can speak with her Divine Mother but it is evident that we should begin with the discipline of dream yoga.

We need to pay attention to the bedroom in which we are going to sleep. The decoration should be pleasant. The most desirable colors for our purposes, in spite of what other authors advise, are in fact the three primary hues: blue, yellow, and red.

Indubitably, the three basic colors always correspond to the three primary forces of nature (the sacred Triamanzikamno): Holy Affirmation, Holy Negation, and Holy Reconciliation.

Let us remember the three original forces of this great creation always crystallize in positive, negative, and neutral forms.

The *causa causorum* of the holy Triamanzikamno is found hidden in the active element Okidanokh; the Okidanokh, in and of itself, is just the emanation of the Sacred Absolute Sun.

Obviously, after all these reasons any rejection of the three primary colors, by simple logical deduction, amounts to falling into absurdity, into foolishness.

Dream yoga is extraordinary, wonderful, formidable; however, it is usually very demanding.

The bedroom should always be very well perfumed and ventilated, but not pervaded with cold night dew.

After a detailed review of oneself and the bedroom in which one will sleep, the Gnostic should examine his bed.

If we observe any compass, we will be able to verify for ourselves that the needle points north. Unquestionably, it is possible to consciously take advantage of the magnetic current of the world that always flows from south to north.

Let us position the bed in such a way that the headboard is always facing north; thus we will be able to intelligently use the magnetic current indicated by the needle.

The mattress doesn't have to be exaggeratedly hard or too soft, in other words, it has to have an elasticity that in no way affects the sleeper's psychic processes.

Screechy springs or a headboard that cracks and groans with the smallest movement of the sleeper's body are a serious obstacle for these practices.

A notepad or notebook and a pencil are placed under the pillow so they can be easily found in the dark.

The bed linens should be fresh and very clean; the pillowcase should be perfumed with our favorite fragrance.

After fulfilling all these requirements, the Gnostic ascetic will proceed to take the second step of this esoteric discipline.

He will get into his bed and, having turned off the lights, will lie down in *dorsal decubitus*, that is, on his back with eyes closed and hands on the solar plexus.

He will remain completely still for some moments, and after having become totally slacken or relaxed, physically as well as mentally, he will concentrate on Morpheus, God of Dreams.

Unquestionably, each one of the isolated parts of our Real Being exercises certain functions, and it is precisely Morpheus (not to be confused with Orpheus) who is in charge of educating us in the mysteries of dreams.

It is impossible to trace an outline of our Being. Nevertheless, all the spiritual, isolated parts of the Being want to achieve absolute perfection in their tasks.

When we concentrate on Morpheus, he is happy for the brilliant opportunity we offer him.

It is urgent to have faith and to know how to supplicate. We should ask Morpheus to enlighten and awaken us in the supra-sensible worlds.

By now, a very special drowsiness begins to take possession of the Gnostic esotericist, so he then adopts the lion cub posture. Lying on your right side, with the head towards the north, move the legs up slowly until the knees are bent. In this position the left leg rests on top of the right one; then place the right cheek in the palm of the right hand, and let the left arm rest on the left leg.

When waking up from regular sleep we should not move because it is clear that with such movement our values become agitated and the memories are lost.

Indubitably, in such instants, when we want to remember with complete precision each and every one of our dreams, the retrospective exercise is necessary.

The Gnostic should very carefully write down the details of the dream or dreams in the notebook or notepad that he placed under the pillow for this purpose.

In this manner we will be able to have meticulous control over our own intimate progress in dream yoga.

Even if only vague fragments of the dream or dreams remain in our memory, they must be carefully recorded.

When nothing has remained in the memory, we should begin the retrospective exercise starting with the first thought we had at the precise instant of waking up; obviously, that thought is intimately associated with the last dream.

We need to solemnly clarify that the retrospective exercise begins before completely returning to the vigil state, when we still find ourselves in a state of drowsiness, trying to consciously follow the sequence of the dream.

The practice of the retrospective exercise always starts with the last image we had moments before returning to the vigil state.

We will end this chapter solemnly affirming that it is not possible to go beyond this phase of the discipline of dream yoga unless we have achieved perfect memory of our oneiric experiences.

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Chapter 17 The Secret Doctrine of Anahuac



Practice

Tantric Dreams

Indubitably, it is urgent to review our notebook or notepad monthly, with the purpose of verifying for ourselves the gradual progression of the oneiric memory.

Any possibility of forgetting a dream must be eliminated. We should not continue with the subsequent practices as long as we have not achieved the perfect memory.

Of particular interest are those dramas which seem to come from other centuries or that unfold in an environment or ambience that have nothing to do with the dreamer's waking life.

It is necessary to be in a state of alert perception, alert novelty, and pay special attention to the study of the details which include specific matters, conversations, meetings, temples, unusual activities in connection with other people, etc.

When the total development of the oneiric memory has been achieved, once any possibility of forgetfulness has been

eliminated, the process of symbolism will open the way to revelation.

The basic science of dream interpretation must be sought in the Law of Philosophical Analogies, the Law of Opposite Analogies, and the Law of Correspondences and Numerology.

Astral images reflected in the magic mirror of imagination must never be translated literally since they are only symbolic representations of archetypal ideas, and they must be used in the same manner a mathematician uses algebraic symbols. Furthermore, we should affirm that such ideas descend from the world of pure Spirit.

Obviously, the archetypal ideas that descend from the Being, always wrapped in the cloak of symbolism, are wonderful so as to inform us about the psychological state of any center of the machine, or about very intimate esoteric matters, or about possible successes or dangers, etc.

To unveil this or that astral symbol, this or that scene or figure, with the purpose of extracting the essential idea is possible only through **logical and confrontational meditation of the Being**.

When arriving to this state of the dream yoga discipline, it becomes indispensable to penetrate into the tantric aspect of the matter.

Ancient wisdom teaches that Tonantzin (Devi Kundalini), our particular Divine Cosmic Mother (since each person has their own), can take any form, for She is the origin of all forms. Therefore, it is convenient that the Gnostic meditate on Her before falling asleep.

Daily, the aspirant should enter the process of dreams while repeating with great faith the following prayer, "Tonantzin, Teteoinan, oh my Mother, come to me, come to me!"

According to tantric science, if the Gnostic persists with this practice, sooner or later as if by enchantment, **an initiator element** will come forth from among the changing and amorphous expressions of his dreams.

While this initiator has not been totally identified, it is indispensable to continue recording your dreams in the notebook or notepad.

The study and deep analysis of every recorded dream is imperative in the esoteric discipline of tantric dreams.

Unquestionably, didactic progress will lead to the discovery of the initiator or unifier element of dreams.

Indubitably, the sincere Gnostic who reaches this stage of the tantric discipline is, therefore, ready to take the next step, which will be the topic of our next chapter.

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Chapter 18 The Secret Doctrine of Anahuac



Practice

The Return Practice

When the aspirant has successfully carried out all the Gnostic exercises related with the esotericism of dreams, it is ostensible that he is then intimately ready for the return practice.

In the previous chapter we said something about the initiator element, which emerges as if by enchantment from the changing and amorphous expressions of dreams.

Certain very psychic, refined, and impressionable persons have always possessed in themselves the initiator element.

Such persons are characterized by the continuous repetition of the same dream. Those psychics periodically re-live such and such a scene or constantly see in their oneiric experiences this or that creature or symbol.

Every time the initiator element is remembered when we wake up from normal sleep—be it a symbol, sound, color, or person, etc.—the aspirant, still with eyes closed, continues visualizing the familiar key image, and then will deliberately try to fall asleep again continuing the same dream.

In other words, we will say the aspirant tries to become conscious of his own dream, and that is why he intentionally continues with the same dream but taking it to the vigil state, with full lucidity and self-control.

Hence he becomes the spectator and the actor of a dream, with the very significant advantage of being able to abandon the scene at will in order to move freely in the astral world.

Then the aspirant, free from the obstacles of the flesh, outside the physical body, will have discarded his old familiar environment and penetrated a universe governed by different laws.

The discipline of the dream state of tantric Buddhists didactically leads to the awakening of the consciousness.

A Gnostic can awaken to the true state of illumination only by comprehending and disintegrating dreams.

The sacred scriptures of Hindustan solemnly affirm that the whole world is the dream of Brahma. Based on this Hindu postulate, we will emphatically affirm the following, “When Brahma awakens, the dream ends.”

While the aspirant has not yet achieved radical dissolution, not only of the dreams themselves but also of the psychological

causes that originate them, absolute awakening will be more than impossible.

Definitive awakening of the consciousness is only possible by means of radical transformation.

The four Christic Gospels insist on the need of awakening; unfortunately, people continue asleep...

Quetzalcoatl, the Mexican Christ, was certainly a man who was one hundred percent awakened.

The multiplicity of his attributes also indicates to us with complete precision the antiquity of his cult and the profound veneration with which he was seen in all of Central America.

The holy Gods of Anahuac are perfect men in the fullest sense of the word, absolutely awakened creatures, beings who eradicated from their psyches any possibility of dreaming.

Tlaloc, "he who makes (everything) sprout," God of the Rains and Lightning, being a God is also an awakened Man, someone who had to eliminate from his psyche not only his dreams but also all possibility of dreaming.

He is the main sacred individual of the ancient Olmec culture, and in colossal axes and various jade figures he always appears with the mask of the tiger-serpent.

Tezcatlipoca and Huitzilopochtli, creatures of the fire, living representations of night and day, are also awakened Men, beings who were able to go beyond dreams.

Outside of the physical body, the awakened Man can invoke the holy Gods of the Aztec, Mayan, Zapotec, Toltec, etc.

The Gods of the Borgia codex, the Borbonicus codex, etc., come to the call of the awakened Man. With the aid of the holy Gods,

the awakened Man can study, in the astral light, the secret Doctrine of Anahuac.

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Chapter 19 The Secret Doctrine of Anahuac



Complement

The Mind “S M HON”¹³ Memory

The brain has a very fine tissue, which is the physical vehicle of **astral memories**. When this tissue is damaged the memories are unattainable, and this damage can only be remedied in the Temple of Alden, through healing from the Masters.

In the heart of the sun there is a hospital or house of health, where timely assistance is given to many disincarnated Initiates in order to cure their internal bodies.

For ill mental bodies, the aura of an innocent child is a panacea. People who suffer from mental illnesses would find great relief by sleeping near an innocent child. Smudging done with toasted corn is highly recommended. The sick person should keep the stomach free of gases so as to prevent them from ascending to the brain, which causes major disorders. Daily applications of castor oil to the head are highly recommended for these persons with sickness of the mind.

The mantra to cure illnesses of the mental body is:

S M HON

The S is pronounced as a sharp, hissing sound, similar to that of compressed air brakes, like this: SSSSSS...

13 In Master Samael's works there exist two versions of this mantram: S M HON / S M HAN.

The M is pronounced like imitating the bellowing of an ox:
MMMMMMMM...

The H is like a deep sigh. The syllable ON is pronounced by lengthening the sound of the O and the N, like this:
OOOOOOONNNNNNN...

This mantra is pronounced daily for an hour. The disciple must invoke the Archangel Raphael and Hermes Trismegistus daily, asking for healing of the mental body.

You need memory to remember internal experiences. Do not spill the semen. Know that in the semen millions of microscopic brain cells exist. You must not lose those cells.

Prepare your breakfast with acidic fruits and ground almonds with honey, thus you will provide the brain with the necessary atoms for the memory.

DREAMS, "LA RA S," "RAOM GAOM"

One will lie in bed in *dorsal decubitus*, that is to say, on one's back, with eyes closed and hands over the solar plexus.

One will remain completely still for a few instants and after having become totally slackened or relaxed, physically as well as mentally, one will concentrate on Morpheus, the God of Dreams.

When we concentrate on Morpheus, he is happy for the brilliant opportunity that we offer him.

It is urgent to have **faith** and to know how to **supplicate**. We should ask Morpheus to enlighten and to awaken us in the supra-sensible worlds.

By now, a very special drowsiness begins to take possession of the Gnostic esotericist, and then one adopts the lion cub posture.

Lying on your right side, with the head towards the north, move the legs up slowly until the knees are bent. In this position the left leg rests on top of the right one; then place the right cheek in the palm of the right hand, and let the left arm rest on the left leg.

It is necessary for the disciple to learn to take the beloved Maiden of Memories into his astral travels in order to bring back the memory of what one sees and hears in the internal worlds because she serves as mediator between the senses of the physical brain and the ultra-sensitive senses of the astral body. She is, so to say, like the depository of memory.

While in bed, at the time of sleep, invoke the Intimate, in the following way, “My Father, You who are my real Being, I beg you with all my heart and with all my Soul to take the Maiden of my Memories out from my etheric body so as not to forget anything when I return to my body.” Then pronounce the mantra *LAAAAAAA RAAAAAAA SSSSSS*, and become drowsy.

When waking up from normal sleep we should not move because it is clear that with such movement the values are agitated and the memories are lost.

In such instants, indubitably, the **retrospective** exercise becomes necessary when we want to remember with full precision each and every one of our dreams.

It is urgent to combine the retrospective exercise with the following mantras:

RAOM GAOM

Each word is divided into two syllables. The vowel O should be accented. These mantras are for the student what dynamite is for the miner.

The Gnostic should carefully write down the details of the dream or dreams in the notebook or notepad that he placed under the pillow for this purpose.

Every time the *initiator element* is remembered when one wakes up from normal sleep—be it a symbol, sound, color, or person, etc.—the aspirant, still with eyes closed, continues visualizing the familiar key image, and then will deliberately try to fall asleep again continuing the same dream.

In this way he becomes the spectator and actor of a dream with the advantage, certainly not insignificant, of being able to abandon the scene at will in order to move freely in the astral world.

Samael Aun Weor
Manual of Practical Magic



20

Comprehension, Imagination, Inspiration, Intuition, and Human Problems



“Imagination, inspiration, and intuition are the three obligatory steps of the revolution of the dialectic. Whosoever has followed the three steps of direct knowledge has achieved supra-consciousness.”

Samael Aun Weor

Comprehension, Imagination, Inspiration, Intuition, and Human Problems

Comprehension

In the world of comprehension everything is abstract and seemingly incoherent. Incoherence occurs when the first steps are taken into the world of comprehension.

The mind and the psychological universe are in great chaos, for that reason there is no concatenation of ideas, feelings, etc.

In the 49 levels of the subconscious a large quantity of files are found with powerful information but, lamentably, they are in disorder and anarchy.

When we work in the world of comprehension, images and words emerge in the form of koans.

In the first works on the comprehension of defects, the aid of sleepiness is necessary. In this comprehensive action we arrive to confused levels, where the images are incoherent, and color does not yet possess clarity, that is to say, it lacks brightness.

One of the main obstacles in the comprehension of a defect is not being able to focus on the psychological element being studied because the mind tends toward distraction.

In the world of comprehension, when it comes to working on an “I,” everything becomes obscure; we absolutely cannot see anything, and the consciousness loses its lucidity at times, quickly falling into fascination.

The current of thoughts and feelings is an obstacle to gaining comprehension of a defect.

When wanting to comprehend an “I,” we fall into an obscure void, a kind of amnesia in which we do not know what we are doing, who we are, or where we are.

The force of Eros and the creative energy are the most perfect helpers for comprehension.

The creative energy that’s transmuted or sublimated during sexual magic— without ejaculation of the entity of the semen— opens up the 49 levels of the subconscious, thus causing all the “I’s” we have hidden there to come out. These psychic aggregates emerge in the form of dramas, comedies, movies, and through symbols and parables.

It is written that the key of comprehension is found in these three psychological keys: imagination, inspiration, and intuition.

Imagination

For the sage, to imagine is to see. Imagination is the translucence of the soul.

In order to attain imagination it is necessary to learn how to concentrate thought on a single thing. Whosoever learns how to concentrate thought on a single thing works wonders and prodigies.

The Gnostic who wants to reach imaginative knowledge must

learn to concentrate and be able to meditate. The Gnostic must provoke sleepiness during the meditation practice.

The meditation must be correct. The mind must be exact. Logical thought and exact concept are needed so the internal senses are developed absolutely perfectly.

The Gnostic needs a lot of patience because any act of impatience leads him to failure.

In the path of the Revolution of the Dialectic, patience, will, and conscious faith are absolutely needed.

On any given day during meditation, amidst dreams, a distant picture, a landscape, a face, a number, a symbol, etc., emerges; this is the sign that we are now progressing.

Little by little the Gnostic rises toward imaginative knowledge. The Gnostic is tearing the veil of Isis little by little.

Whosoever awakens consciousness has arrived to imaginative knowledge and moves in a world of symbolic images.

Those symbols we saw while dreaming, while trying to comprehend the ego during meditation, are now seen without dreaming; before, we saw them with the consciousness asleep,



now, we move among them with waking consciousness, even though the body is deeply asleep.

Inspiration

When reaching imaginative knowledge, the Gnostic sees the symbols but does not understand them...he comprehends that all of nature and the ego are a living scripture he does not know. Therefore, he needs to rise to inspired knowledge in order to interpret the sacred symbols of nature and the abstract language of the ego.

Inspired knowledge grants us the power of interpreting the symbols of nature and the confused language of the ego.

Interpretation of symbols is very subtle. Symbols must be analyzed coldly, without superstition, malice, distrust, deceit, vanity, fanaticism, prejudices, preconceptions, hatred, envy, greed, jealousy, etc., since all those factors are of the "I."

When the "I" intervenes by translating and interpreting symbols, it then alters the meaning of the secret scripture and the guidance the Being wants to give us symbolically about our inner psychological state.

Interpretation must be tremendously analytical, highly scientific, and essentially mystical. It is necessary to learn to see and interpret in absence of the loose cathexis¹⁴—the ego, the myself.

We must know how to interpret the symbols of nature and those of the bound cathexis—the Being—in absolute absence of the "I." On the other hand, self-criticism must be multiplied because when the "I" of the Gnostic believes it knows a lot, he then feels himself to be infallible and wise, and even supposes that he sees

14 Cathexis: Psychoanalytical term that indicates a conscious or unconscious inversion of psychic energy into an idea, object or person. *Glossary of Psychiatry*.

and interprets in absence of the “I.”

We must know how to interpret by basing ourselves in the Law of Philosophical Analogies, the Law of Correspondences, and the numeric Kabbalah. We recommend Dion Fortune¹⁵ *Mystical Kabbalah* and my book titled *Tarot and Kabbalah*; study them!

Whosoever has hatred, resentments, jealousy, envy, pride, etc., will not be able to elevate himself toward inspired knowledge.

When we elevate ourselves to inspired knowledge, we understand and comprehend that the accidental accumulation of objects does not exist. In reality, all the psychological phenomena of nature and objects are found intimately and organically bound together, internally depending upon each other and mutually conditioning each other. In fact, no psychological or natural phenomenon can be integrally comprehended when we consider it to be isolated.

Everything is in incessant movement, everything changes, nothing is still. Internal struggle exists in every object. An object is positive and negative at the same time. Quantitative transforms itself into qualitative.

Inspired knowledge allows us to know the interrelation between what has been, what is, and what will be.

Matter is nothing but condensed energy. Infinite modifications of energy are absolutely unknown to historical materialism as well as to dialectic materialism.

Energy is equal to mass multiplied by the speed of light squared. We, the Gnostics, separate ourselves from the antithetical struggle that exists between metaphysics and dialectic materialism.

15 Violet Mary Firth Evans, born Violet Mary Firth (December 6, 1891-1946) but more well-known as Dion Fortune, was a British occultist and writer. Her alias (pseudonym) was inspired by the family motto “Deo, non fortuna” (in Latin: God, not destiny”).

Those are the two poles of ignorance, the two antitheses of error.

We walk on another path, we are Gnostics, we consider life as a whole. An object is a point in space, which serves as a vehicle to determined sums of values.

Inspired knowledge allows us to study the intimate relationship that exists between all forms, psychological values, and nature.

Dialectic materialism does not know the values, it only studies the object. Metaphysics does not know the values nor does it know the object.

We, the Gnostics, move away from the two antitheses of ignorance and study man and nature integrally, seeking the integral revolution.

The Gnostic who wants to reach inspired knowledge must profoundly concentrate on music. Mozart's *Magic Flute*, which reminds us of an Egyptian initiation; Beethoven's nine symphonies, and many other great classical compositions, among them Wagner's *Parsifal*, will elevate us to inspired knowledge.

The Gnostic, profoundly concentrated on the music, must absorb himself within it like the bee in honey—the product of all its labors.

When the Gnostic has now reached inspired knowledge, he must then prepare himself for intuitive knowledge.

Intuition

The world of intuition is the world of mathematics. The Gnostic who wants to elevate himself to the world of intuition must be mathematical, or at least have notions of arithmetic.

Mathematical formulas give intuitive knowledge. The formulas of Kepler and Newton can be used to exercise ourselves in the development of intuitive knowledge.

If the Gnostic practices with tenacity and supreme patience, his own internal Being—the bound cathexis—will teach him and instruct him in the Great Work; thus he will study at the feet of the Master, he will elevate himself to intuitive knowledge.

Imagination, inspiration, and intuition are the three obligatory steps of the revolution of the dialectic. Whosoever has followed the three steps of direct knowledge has achieved supra-consciousness.

In the world of intuition we only find omniscience. The world of intuition is the world of the Being; it is the world of the Intimate.

The ego, the loose cathexis, cannot enter into that world. The world of intuition is the world of the Universal Spirit of Life.

Human Problems

The astute and repugnant Luciferic intellect creates problems, yet it is not capable of solving them.

Many theories exist which resolve nothing and complicate everything. The vital problems of life continue as always and the world is very close to the Third World War.

The intellectual animal falsely called man feels very proud of his subjective and miserable reasoning, which resolves nothing and complicates everything.

In practice, the tremendous battle of thought has demonstrated to be precisely the least suitable for solving problems.

What indeed abounds in this time of worldwide crisis are the

“know-it-alls” who want to resolve everything, and resolve nothing.

The “know-it-alls” harm the fruits of the earth with their absurd grafts; they infect children with their vaccines for tuberculosis, poliomyelitis, typhus, etc. Those “know-it-alls” boast of knowing everything, yet they know nothing; they cause harm with all they create, and they presume to be wise. The mind creates problems it is not capable of resolving; this is a distasteful game.

Today as much as yesterday, the poor human biped, the poor miserable simian, is nothing more than a mechanical puppet moved by forces he does not know.

Any cosmic event, any sidereal catastrophe, brings about waves of a certain type, which when received by the unhappy animal called man, become world wars; millions of human machines unconsciously launch themselves to the stupid task of destroying many millions of other human machines.

Comedy and tragedy always walk together, and the comical things of this situation are the flags, mottos, and all types of phrases invented by each of those unconscious machines. They say they go to war in order to defend democracy, freedom, the country, etc.

The great thinkers, the prostitutes of intelligence known in the world as journalists, ignore that these wars are the result of certain cosmic waves in action, and that the armies in the battlefields move like automatic toys under the dynamic impulse of those unknown forces.

No fundamental problem has been solved by the thoughts of these poor intellectual animals. The intellect is the faculty which allows us to comprehend that everything is incomprehensible.

The great intellectuals have totally failed, as has been

demonstrated over and over again by the catastrophic state we find ourselves in. Mr. Intellectual, here you have your world, the chaotic and miserable world you've created with all your theories! The facts speak for themselves—you, proud intellectuals, have failed!

The battle of reasoning in its intimate nature is egocentrism. We need a new faculty, which is not egocentric.

We need for the battle to pass, and for thought to remain still and serene; which is only possible by comprehending very deeply the entire mechanism of subjective and miserable reasoning.

In the serenity of thought a new faculty is born within us, the name of this faculty is intuition. Only intuition can solve problems.

It is obvious that if we want to develop this new faculty, we first need to thoroughly comprehend that complicated associative mechanism of subjective reasoning. The fundamental center of mechanical reasoning is the psychological "I." That center is selfish, and therefore it can never solve problems.

Intuition has nothing to do with that fundamental center of reasoning; intuition is Christ-centered.

Every problem has been created by the mind, and exists as long as the mind sustains it. Every problem is a mental form the mind sustains. Every mental form has a triple process: emergence, subsistence, and dissipation.

Every problem emerges, subsists, and then dissipates. The problem emerges because the mind creates it, subsists as long as the mind does not forget it, and dissipates or dissolves when the mind forgets it.

When thought ceases, beatitude is born within us, and then

illumination. Before reaching illumination we must pass through beatitude. The three phases of transformation are: non-thinking, beatitude, and illumination. Intuition is illumination. Every illuminated person resolves the most difficult problems.

Truly, problems cease to exist when we forget them. We must not try to solve problems; we must dissolve them. They are dissolved when they are forgotten. A problem is an ultra-sensitive mental form with two poles: one positive and the other negative.

Do not be afraid; forget the problem, thus the problem will be dissolved. Do you know how to play chess? A game of chess would be a good way to forget the problem, or drink a cup of coffee or a good cup of tea and then go swimming, or climb a mountain and laugh a little, laughing is good for you and makes you forget the problem. At any moment, a hunch will come and the problem will be solved; perhaps the solution is not to your liking, yet the truth is that the problem is solved, or better said, dissolved.

A sage said,

Take care of the thing before it comes into existence, therein lies the solution. Because, let us not forget, the problem has been born and has its existence in the mind. It rains and you have left your umbrella at home; this is not a problem in itself; neither is the fact that you have debts, have lost your job and are under pressure to pay them. These facts are relatively true in a relative world. However, problems are something you must kill before they are born or solve them later, bearing in mind that the more time we allow to pass, the bigger the giant we will need to bring down.

Fear is our worst enemy. The demon of fear does not like us to solve problems. Are you afraid of being thrown out on the

street because you do not have the money to pay rent? If you are thrown out, what then? Do you, by any chance, know what new doors will be opened for you? Intuition knows, and that is why the one who is intuitive is not afraid.

Are you afraid of losing your job? If you lose it, what then?

Do you, by any chance, know what new job will be there for you? Intuition knows, and that is why the one who is intuitive is not afraid.

When the battle of thought ceases, intuition is born and fear ends. Intuition dissolves problems no matter how difficult they may be.

*Samael Aun Weor
The Revolution of the Dialectic, Chapter V*



21

Concrete Didactic for the Dissolution of the Ego



“Since you are people who fight for self-discovery, it is obvious that you are working on this or that psychological error. Is there anyone among you who still does not know what to work on? Is it possible that here, in this group, there exists a brother who is not occupied in disintegrating some defect? If it is so, I would like to meet him.”

Samael Aun Weor

Concrete Didactic for the Dissolution of the Ego



Introduction

Since you are people who fight for self-discovery, it is obvious that you are working on this or that psychological error.

Is there anyone among you who still does not know what to work on?

Is it possible that here, in this group, there exists a brother who is not occupied in disintegrating some defect?

If it is so, I would like to meet him.

Samael Aun Weor

Therefore, my dear brethren, what is fundamental is to die in ourselves definitively in order to open the interior mind and enjoy objective reasoning, which gives us objective vision of what's real, intimate experience of the Being, divine transcendental Buddhist vision. As you keep on digesting all of this, you will also comprehend the necessity to live alert and vigilant like a watchman in time of war, always working in a constant manner.

Because as you are now, the way you are at this precise moment, you are good for nothing; you have a mistaken creation manifesting through a false personality, spiritually you are dead, you have no reality; the way you are now, you should cease to exist because, if you continue existing as you are now, you are spiritually dead. You do not possess the objective reasoning of the Being; you have not achieved illumination; you lie as shadows among the deep darkness.

What is your reality? Shadows and nothing more than that, shadows.

Samael Aun Weor
From the lecture "The Need to Learn How to Live"

Concrete Didactic for the Dissolution of the Ego

What is essential is to attain the crystallization of the soul in us. What is understood by "soul"? Soul is to be understood as that group of bodies, attributes, powers, virtues, qualities, etc., underlying the Being. The Gospels state, "In your patience possess ye your souls." (Luke 21:19) Presently, we do not possess our souls; rather, the soul possesses us. We are a heavy burden for that which is called soul, an overwhelming load indeed.

To attain possession of the soul is a longing; to become the owners of our own souls is formidable; moreover, the very same physical body must be transformed into soul.

Whosoever possesses his soul is endowed with extraordinary powers. Those who have attained the crystallization of their soul, consequently, have become completely different creatures. This is written as testimony in the sacred books of all religions of the world. Yet as we well know, if the water does not boil at one hundred degrees, what must crystallize will not, what must

be disintegrated will not disintegrate. Nonetheless, we always need the water to boil at one hundred degrees. Obviously, if we do not undergo great emotional crises, neither can we crystallize soul.

For the radical dissolution of any inhuman psychic aggregate, inevitably, it is necessary to undergo very grave emotional crises. I have met people who are capable of undergoing such crises. The case of a certain Gnostic sister from the patriarchal headquarters in Mexico comes to mind; she went through frightful tribulations, horrible moral crises when remembering grave errors from her former lives. People like her, with such a tremendous capacity for remorse, such people, who are so capable of going through such serious emotional crises, obviously can crystallize soul.

This is precisely what interests us—the crystallization of all the animic principles within ourselves, here and now.

In the East, there are instructors who unfortunately have not eliminated all those undesirable elements that are carried in the psyche. Moreover, for your information we should tell you that in Tibet, said elements are called psychological aggregates.

Indeed, those psychic aggregates are the very same “I’s” that personify our errors. When one of those instructors who has not yet eliminated his psychic aggregates is responsible for a group of disciples, then unquestionably they must have great patience to bear with the boorishness, etc., of that instructor all day long.

With great astonishment the students or chelas see how those psychic aggregates pass through the instructor’s personality in a continuous procession. Finally, there will be a moment in which the procession will have to end, and then the master will be able to express himself in order to give the teachings.

This is the *causa causarum* for which the disciples of any of those instructors who have not yet eliminated the ego need to have the utmost patience. These *chelas* have to endure, endure, and endure, since at any moment the master will finally take possession of his vehicle and give the *chelas* the teachings.

It is not very enjoyable to be enduring insults from an instructor all day long, to be a victim of all his boorishness; but finally the master arrives and this is what matters. They are fallen Bodhisattvas and they have not dissolved the ego but since they are Bodhisattvas it is necessary to tolerate them until the master arrives and gives the teachings. This is how all those *chelas* or Tibetan disciples think.

Furthermore, we would say that each psychological aggregate is like a person within us. There is no doubt that those aggregates possess the three brains: intellectual, emotional, and motor-instinctive-sexual. That is to say, each “I” or each aggregate has its own individual criteria, its own ideas, its own concepts, its own desires; it performs certain actions; each aggregate enjoys a certain autonomy.

Looking at these matters from this angle, studying them in depth, we will arrive at the logical and inevitable conclusion that many persons reside within our own person. The worst is that all of them quarrel amongst themselves, they fight for supremacy, each one wants to be the master, the lord. What would our inner house resemble? I would say it would resemble a horrifying mansion with many servants, where each one feels itself to be the master. Clearly, seen through the light of this reasoning, a house like that is awful and unusual. The curious thing of the matter is precisely the concepts that each of these “lords of the house” formulates; one of them says, “I want to eat, I am hungry,” yet, a second one comes into conflict and says, “to hell with food, I will read the newspaper,” furthermore, a third one emerges in

conflict and irrevocably says all these incongruous words, “no food, no reading, I am going to my friend’s house!”

Then, the human personality, moved by this intimate mechanism, abandons the dwelling to stroll along those streets.

If we could see ourselves before a full-length mirror, just as we are, I can assure you that we would go perfectly mad. We are all filled with harrowing contradictions; this is disastrous for all of us. We do not have a true real existence.

At birth we all are beautiful because we all have a certain percentage of free consciousness, 3%, as I already stated in my book entitled *Revolutionary Psychology*. The remaining 97% is bottled up within the multiplicity of the ego. That part which is free impregnates the fecundated egg; it reincorporates, emerging into existence. Thus the newly born child in fact possesses that 3% of free consciousness, not bottled up within any ego. The percentage of essence manifested in the child is conscious of itself. How would a newly born child see adults, his parents, siblings, and relatives? In the same manner as you would see a drug addict. Yet notice how adults even feel they have authority to educate the child; they believe they can educate him. The child, in turn, feels completely awful, a victim of those who want to teach him. He sees them from his own angle; he is awake, he perceives the psychic aggregates of his relatives, his siblings, and he also sees his own aggregates entering and leaving the room, going around his cradle. Sometimes the visions are so horrifying the child can do nothing else but cry, terrified. Then, the parents do not understand these occurrences of their infant, and sometimes go to a doctor, or in the worst cases, they go in search of some spiritualist or medium of evil omen, and manage to settle the case. Such is the bizarre state in which this sleeping humanity lives; in any event, the poor infant is a victim of all the madness of the adults. The child has no other choice but to

patiently tolerate the flogging of his executioners, and this is the crude reality of the facts. Later on, when the human personality is already formed, then all those inhuman psychic aggregates that belong to him truly begin to enter into the infant's body. Then, changes are noticed in the creature; he becomes annoying, jealous, angry, etc., and many other things. This is lamentable, right? But in the end, the one who was a child became an adult; things changed, now he is no longer the playful boy of former times who was conscious of himself; now he is the scoundrel of the tavern, the merchant, the lustful one, the jealous man, etc. So, in the end he has become that which the child looked at with horror. Clearly, the child was horrified when seeing the adults but now the child has become an adult, and the worst part is that his consciousness has become asleep; he is no longer capable of looking at himself with horror.

Brothers, in fact, really, each one of the psychic aggregates that emerges in us, has certain commitments. We could say without any exaggeration that the thief, for example, carries inside himself a den of thieves, each one of them with multiple commitments at different days, hours, and places; to make matters worse, the unredeemed fornicator carries inside himself a brothel. The murderer, obviously, carries in his psyche a club of murderers, and deep down each one of them carries his own commitments. The merchant deep down carries a market place. But how can we weave and unweave our own destiny? Much was said by Gurdjieff, Ouspensky, Nicoll, etc.; they commented about those aspects of the Law of Recurrence but in the field of investigation we have gone further, we thoroughly know the living mechanics of the Law of Recurrence, and this is very important.

For example, let's say subject X was an adulterer in a past existence and left his spouse for another lady. It is clear that at rebirth he brings in his psyche the "I" of adultery, the same one that committed the crime. That "I" is unable to express itself in

the first years of his infancy, impossible because if the event occurred at the age of 30, for example, indubitably the “I” of adultery will wait within the depths of the psyche within the infra-human field, in the subjective spheres, until the well-known thirty years of age arrives. When that age arrives, that “I” will emerge with great force; it will take possession of the intellect, of the emotional center, and of the motor-instinctive-sexual center of the machine in order to go in search of the lady of his dreams. He would have been in telepathic communication with the lady’s ego, possibly even having a blind date someplace in the city, maybe in a park or at a party; thus obviously, afterwards comes the re-encounter.

But the interesting thing is to see how that ego can speak to the intellect, move the machine’s emotional and motor centers, and take the machine precisely to the place it needs to be to encounter the lady of his dreams. Inevitably the same process will be carried out in her, and the scene will repeat one more time, just as it had happened.

Let us suppose that in his past existence gentleman XX fought in a tavern with another person, with another man, for this or that reason. Do you think that, due to the mere fact the physical body ceases to exist, that “I” will disappear? No. It will simply continue within the unknown dimension but at re-birth, when the ego returns, when it returns to a new body again, the moment will arrive in which the “I” will be able to enter into activity. It will wait for the age when that event happened in the last existence; if it happened at the age of twenty-five, it will wait until the said twenty-five years of age, and that “I” will remain within the depth of his psyche until the moment arrives. Obviously, that “I” will take over the centers of the human machine in order to repeat the event. Beforehand, he would have been in telepathic communication with the other individual XX, and they would have arranged a date possibly at another tavern; there, when

seeing each other, they would recognize one another and would mutually hurt each other with their words again, thus, the event would repeat itself.

See how, beneath our field of awareness and reasoning capacity, different commitments are carried out. This is how the Law of Recurrence works; those are the mechanics of that law.

It is clear that from this perspective, looking at things in this way, we do not have what we would refer to as total freedom, free will. The margin of free will we have is very little; the margin of freedom we possess is very little.

In fact, we are really immersed within the mechanics of the Law of Recurrence and this is lamentable. If a man does not work upon his own life, that man is wretchedly wasting his time. How can we liberate ourselves from the Law of Recurrence? We can do it only by working upon our own life. Unquestionably, our own life is made up of comedies, dramas, and tragedies; the comedies are for clowns, the dramas for common and ordinary people, and the tragedies for the perverse ones. In bygone days, the tragic-ones were not accepted within the mysteries; it was known that the Gods punished them and obviously the guardian rejected them with the tip of his sword.

We need to dissolve the “I’s”! That is logical; they are the actors of the comedies, dramas, and tragedies. Could perhaps a comedy exist without comics? Could a drama exist without actors? Do you think any tragedy could be developed in any scenario of the world without tragic-actors? Obviously, it could not, right? Therefore, if we want to change our own lives, what should we do? There is no other recourse but to dissolve the actors of the comedies, dramas, and tragedies. And who are those actors? Where do they live? Why? I tell you truly that those actors are of time; in truth, each one of those actors comes from ancient

ages. If we state the “I” is a book of many volumes, then we are asserting a great truth; if we affirm the ego comes from many yesterdays, it is true, therefore the ego is time; the “I’s” personify time; they are our own defects, our own errors contained in the clock of time, they are the dust of centuries in the very depths of our psyche itself.

When we know the precise didactics for the dissolution of those undesirable elements we carry within, we achieve incredible progress.

It is pressing, urgent, and indispensable to accurately know the didactics. Only in this way does the disintegration of those undesirable elements we carry within become possible.

On a certain occasion, in Atlantis, a child was born who grew up in a delicious home where only harmony, wisdom, riches, perfection, and love reigned. The moment arrived when that man, through the diverse techniques and disciplines of the mind, achieved self-discovery. Then, with horror, he realized that in his interior he carried abominable elements; and he understood he needed a special gymnasium, a psychological gymnasium. Clearly in such an atmosphere of perfection that gymnasium did not exist. He had no other solution than to abandon the house of his parents and relocate in the suburbs of some Atlantean city. He created the psychological gymnasium for himself, a gymnasium that allowed him the self-discovery of his own defects. Clearly, he disintegrated the psychic aggregates and liberated himself.

Truly, my honorable brethren, the worst adversities offer us the best opportunities. I constantly receive letters from different brothers of the International Gnostic Movement. Some complain about their families, their fathers, their mothers, their siblings; others protest against their wives, against the children; women

speak with horror about their husbands, etc., and naturally they ask for a balm to console their aching hearts.

Up to now I have not seen, from among so many letters, even one from someone who is happy with such adverse situations, rather, they want to escape from them. And for me, as an instructor, that gives me nothing more than pain. I say, poor people, they do not know how to take advantage of the psychological gymnasium, they want a paradise, they do not know how to understand the need for adversities, they do not want to take advantage of the worst opportunities, truly, they do not want self-discovery.

When we want to know ourselves, it is in those gymnasiums of pain where the defects we carry hidden within inevitably emerge. A defect discovered in such situations, should be worked on deeply in all the levels of the mind. When this or that psychological error has in fact truly been comprehended, it is certainly ready for disintegration.

Since single people do not possess a hermetic glass, obviously they cannot work in the Ninth Sphere; nevertheless they can appeal to God-Mother, to Stella Maris, the Virgin of the Sea, to that living and philosophical fire that is latent in all organic and inorganic matter; it is called Kundalini in the Hindustan. If one appeals to that type of energy, if one concentrates one's heart, one's mind, and one's deepest feelings on Her, one will be assisted. I am sure that igneous power will be able to reduce to ash, to cosmic dust, the psychic aggregate in question. Now then, it is convenient to know the nullifying serpentine power that is developed in the body of the Gnostic ascetic multiplies its power by means of the electro-sexual force, precisely in the Forge of Cyclops. For all these reasons, a woman who has a man or a man who has a priestess will in truth be able to work deeply during the chemical sexual copula. Therefore, all they need is the proper concentration on Devi Kundalini; She

is the Sacred Cobra of the ancient mysteries. Clearly, reinforced with the electric power of sex, with the transcendent sexual electricity, she can truly annihilate, pulverize, reduce to ashes in a very quick manner any inhuman psychic aggregate we have previously comprehended.

In any case, my honorable brethren, first of all it's necessary to discover the defect that we will reduce to dust; that defect could not be discovered if we did not use the sense of psychological self-observation.

Any adverse situation offers us a wealth of opportunities. Unfortunately, people want to escape from adverse situations, they protest instead of giving thanks for such brilliant occasions. That psychological gymnasium is really difficult, impossible or almost impossible but the more difficult the gymnasium, so much the better for self-discovery. Suppose we had to go through a situation related with sex, to find our wife suddenly chatting very softly, very softly, in a little corner of the house with another man; well, such an encounter is indeed not pleasant but magnificent for self-discovery. Possibly at that moment not only did jealousies arise, maybe there was even anger; we complain to the woman, perhaps out of spite, an "I" of self-love possibly felt wounded, offended; well, what should we do?

Very calm at night, lying in our bed in dorsal decubitus, that is to say, face up with the body relaxed, eyes closed, breathing rhythmically, the scene should be reconstructed just as it happened. Visualizing, we will gather psychological data, we will find the "I" of jealousy as the first cause, secondly the tremendous anger, and thirdly the deadly wounded self-love. Once those three that entered into action in the scene are discovered, we will then have to dissolve them. Once they have been comprehended there is no other solution than to reduce them to ashes. So then we will immediately get to work either

in the Ninth Sphere or possibly alone. Clearly, in those moments no one wants to work in the Ninth Sphere, we are offended; the only suitable thing would be to take a good bath and pour a good kilo of soap to wash it off. But if in spite of everything, we are able to have certain autonomy as to work in the Forge of the Cyclops, that's better, that is, to move forward.

To invoke Kundalini Shakti precisely during the chemical coitus, firstly, to beg her to eliminate that disgusting monster of jealousy; secondly, after having thoroughly worked in the "I" of jealousy, it is necessary to beg Her to destroy the monster of anger; thirdly, that of self-love. Certainly people love themselves too much, that "I" of self-love is very ingrained in the entire world; if someone gives us two pats on the shoulder we smile delightfully but if they say some humiliating word to us we turn serious and terrible.

That "I" of self-love has to be annihilated, it is the third one that will have to be charged with all of the Divine Shakti's power. What comes in subsequent days and hours is the same work, until the three colleagues of such a fatal scene are annihilated.

Obviously we should extract all the material for the dissolution of the ego from practical life. The brethren have the tendency to escape from practical life; they want to dissolve the ego escaping from practical life, which is manifestly absurd.

I remember when I was working in the dissolution of the ego. On a certain occasion my son committed an error, he ran over another person with his car, a worker. Certainly it cost me a determined sum, about 2,000 pesos for the wounded and another certain amount for the police, this way I avoided that poor boy from going to jail.

But the matter did not end there, the fact is that when I was about to pay the debt, that son, instead of being thankful,

protested with some violence; he did not agree with me giving that poor worker 2,000 pesos but I considered it just to give him the money, and I gave it to him. In his protest there were words, if not of a grotesque character, indeed quite ungrateful. I did not feel anger due to the fact of having dissolved it but a certain pain in the heart, yes. Immediately I surrendered to meditation to know what made up that pain I had felt in the heart, and I could clearly verify the crude realism of an “I” of self-love that had been hurt. Since I have the sense of psychological self-observation very well developed, it was not difficult for me to perceive that “I” directly. Immediately I threw a charge of transcendent sexual electricity against the wretched “I.” I worked on it for some days, and finally it was reduced little by little until taking the form of a child, and it continued decreasing until becoming cosmic dust. This is how the work is done, my dear brothers, but from where did I extract the material to work? It was from a concrete, clear, and definitive fact. But the brothers have the tendency of fleeing from the practical facts of life, and that is absurd, totally absurd.

On another occasion, (and in parenthesis, I like mentioning lived examples for the purpose of collective guidance), I was very affected and even irritable due to words from that son, which by the way were not beautiful. I always maintained control over my mind and I never exploded, I never tore my garments; truly this was a victory but there is no doubt that inside, deep inside, some unpleasant reactions did not stop taking place. When I explored with the sense of psychological self-observation, with great astonishment I discovered a hefty “I,” robust, indeed quite chubby, hairy as a bear, walking through the corridor of my old stately home. “Ah, how hidden you were, wicked one—I told it—now I’m going to really fry you, you can not go up against me.” Conclusion, I appealed to Devi Kundalini Shakti. As She kept working on it, that monster kept losing volume, it started diminishing didactically and, as it diminished, it also became

beautiful. In this way it appeared like a very beautiful boy, until one day the Divine Mother Kundalini fried it, beheaded it. Later on She reduced it to dust; nothing remained of it. But, yes, I completely devoted myself to finishing with it by working day and night, at every hour and at every moment, until it ceased to exist.

The sense of psychological self-observation develops and will continue developing in each one of you as you keep using it; do not forget that a sense that is not used atrophies. A day will arrive when the sense of self-observation in you will have been developed in such a way that you will be able to perceive those psychic aggregates; even more, you will be able to realize the result of the work on such aggregates. In the name of truth, I have to tell you that just as there is a moon in the firmament, likewise, my dear brothers, within us a psychological moon exists; just as the moon that shines in the firmament has two faces, one that you see and one that you do not see, likewise within us the psychological moon has two aspects: one that is visible at first sight by means of the sense of psychological self-observation, and one that at first sight is not visible, that is hidden, unknown, incognito. However, the latter becomes visible when the psychological sense has been developed to the maximum. Well, I believe the brothers are understanding all these things. Now you have to charge against the psychic aggregates of the visible part of your psychological moon. Much later in time, you will charge against the undesirable elements of the black moon, those that at first sight you do not see. Many saints were able to annihilate the psychic aggregates of the visible part of their psychological moon but they never knew anything about the undesirable elements of the other face of their moon, and although they submerged in Nirvana, in Maha-Paranirvana, later they had to return to continue their work with the hidden face of their psychological moon.

In any case, whether it is solely about the visible aspect of the psychological moon or about the hidden aspect, we have to find the elements for the work in the concrete facts of practical life; so do not go fleeing, do not try to evade real life, you should be more practical if you truly want to disintegrate the ego.

As you go about doing that, in the measure that the psychic aggregates become pulverized, the essence contained in them will become emancipated. That is the path to crystallize within that which is called soul.

You will have to undergo great moral crises. This is not a question of mere intellectualism, no. It is not about mere demagoguery, vain wordiness of ambiguous chatter, no—I repeat, although I already said it and I may become boring—if the water does not boil to 100 degrees, that which needs to be cooked will not be cooked, that which should disintegrate will not disintegrate. Thus, if we do not go through awful emotional crises, those “I’s” will not disintegrate.

When I saw that “I” of self-love, which was very hidden in the deepest recesses of my psyche, I felt great pain; I had to go through great emotional crises; I suffered a lot, yes a lot, and I truly repented; then I was able to get Devi Kundalini Shakti to pulverize that undesirable element.

When I discovered that somewhere around there was a very perverse demon that felt anger and that came from very ancient times, I suffered the inexpressible; I went through horrible emotional crises, I felt ashamed of myself. I was able to get Kundalini Shakti to pulverize that abominable psychic element.

Therefore, do not escape. You will find the undesirable elements in the field of practical life, all that is needed is to be alert and vigilant as the watchman in time of war.

We're speaking, yes, but what words am I saying?! So we should be watchful with our words. Do we have emotions, yes, what type of emotions? Perhaps we are moved by a certain tango when we listen to the songs of Carlos Gardel; what type of emotions do we have? Are they good? Are they bad? Would they be superior emotions or simply inferior ones? Leaving a party being simply moved by inferior emotions, or dancing something merely profane, what is that indicating?

So we must discover inferior emotions in the facts of practical life; they show signs, they indicate inferior emotional "I's" that have to be disintegrated. If we do not extirpate, we do not make the inferior emotions bleed with the knife of self-criticism it will not be possible to develop in us the superior emotional center, which is precisely needed in order to receive the messages that come from the superior worlds.

So, it is in life where we must self-discover, we have to spy on our own words, our own thoughts, our own ideas. Does a lustful thought arrive to the mind, a morbid scene? Do you believe that it arrived just because? What does this indicate? There is no doubt that behind that disastrous cinema of the mind, behind that procession of morbid forms, some "I" of lust is in activity.

Yes, there are "I's" of lust and they take possession of the rigmarole that we carry in the brain, scenes of memories and passionate forms; then they project the cinema, that rigmarole, onto the screen of the intellect. If one identifies with those morbid scenes, one also fortifies the "I's."

So, if in one of those moments those types of thoughts assault us, it is indispensable to invoke the Divine Kundalini Shakti so that with Her extraordinary flaming power she can reduce that "I" to dust. If we do not proceed in this way, rather if we identify ourselves with that "I," if we are delighted with scenes of lust,

then instead of dissolving that “I,” it will be extraordinarily fortified.

Each one of us has the consciousness bottled up inside all those personages of the different dramas, scenes, and comedies of life. Each one of us has the consciousness bottled up inside the egos; let’s reduce the egos to dust and the consciousness will be free. A free consciousness is an illuminated consciousness; a consciousness that can see, hear, and touch the great realities of the superior worlds is an omniscient and divine consciousness.

The day when you have annihilated the ego in its totality, what will be the last thing that you should annihilate? The seeds of the ego. Once the ego is dead, the seeds remain, they are terribly wicked. Those seeds should also be disintegrated, reduced to ashes.

We need to take possession of ourselves if we want to be kings and priests of nature according to the Order of Melchizedek, and we cannot take possession of ourselves as long as the consciousness continues bottled up inside the diverse undesirable elements of the psyche.

The consciousness that has taken possession of itself is a free consciousness; a consciousness that has taken possession of itself is admitted into the Order of Melchizedek; it is an illuminated, perfect consciousness; that is what we need.

The day when you have taken hold, we could say, of illuminated consciousness, the day when you have become really liberated, that day you will have also crystallized that which is called soul and you will be all soul, even your physical bodies will become soul, you will be filled with attributes and cosmic powers, powers that deify.



Practice

Well, today I have taught you a practical didactic through a definitive dialectic, and in this precise instant we will enter into meditation but beforehand it is necessary to know what we will work on, otherwise what we are going to do will not make sense.

Since you are people who fight for self-discovery, it is obvious that you are working on this or that psychological error. Is there any one among you who still does not know what to work on? Is it possible that here, in this group, there exists a brother who is not occupied in disintegrating some defect? If it is so, I would like to meet him. Which one of you?

Q. I am working but I wanted to ask you concretely, because in practical life one or another defect arises, then one gets confused about which one to work on. I ask you the favor of telling me which one to work on.

A. Which one are you working on?

Q. I was trying to work in the meditation on lust, anger, fear but then I got confused.

A. But, specifically, what are you working on? I see you are a judicious man and therefore you would already have specified your work.

Q. I wanted to work on lust.

A. That matter of lust is essential and we work on it throughout our whole life because therein lies the original sin, root of all the defects. But it is always necessary to work on it in association with some other one. You may work on anger but lust continues; you may work on envy but lust continues; you may work on pride but lust continues; that is essential

- Q. In other words, in a meditation, work on everything that we remember about the “I”?
- A. That matter of what you remember sounds incoherent to me, vague, imprecise, senseless, insipid, insubstantial, colorless. Let’s think accurately about which defect you have just discovered in the practice. If you are alert and vigilant as the watchman in time of war, you have to have discovered some defect. Which one have you just discovered? In what situation have you seen yourself now? Did you have some words of anger? Did you have some lustful impulse? Which was the last one that you discovered? In what situation? Was it in the house? In a bar? What happened to you? Were you sleeping?
- Q. Anger.
- A. An outburst of anger. I would like for you to be sincere, you know? It’s all right because that is what you have to do—live alert and vigilant as the watchman in time of war. Where was the anger? Which was the moment? Are you able to visualize the instant in which you felt anger? Can you do it? Can you visualize it? Remember how the thing was? Because we will work on that now. We will depart from concrete facts, we won’t depart from colorless, insipid, odorless, insubstantial facts; we’ll depart from concrete, clear, and definitive facts, we are going to be 100% practical. Reconstruct; visualize that scene of anger and you will work on that now in the meditation.
- Q. Master, it happens that when one discovers a defect that is attacking us, for example, anger, and one begs to his Divine Mother for Her help to eliminate it...
- A. What situation did you depart from? When did that happen? On what street? In what house number? I want facts; don’t come to me with vagueness.

Q.- It happened yesterday, right during an attack of anger because I wanted to go listen to your lecture but my wife did not want to go. So then the yearning I have felt wounded, then I got angry, but in that same instant I begged to my Divine Mother and I accused it but I do not know if I achieved something.

A.- Let's be more practical. You got angry with your poor wife but do you know now why you got angry?

Q. Because she did not allow me to attend the lecture.

A. So there was anger, she did not allow you to attend the lecture. At that moment, what felt wounded in you?

Q. Pride.

A. Then there are two defects: one is anger and the other pride. You will work now concretely, practically, on those two "I's". The petition you made at that moment is good but it was a little bit light. Have you already meditated on that? Have you reconstructed the scene already? How many hours were you in your bed with your body relaxed becoming aware of what happened? Could you tell me exactly? Because it is very light and we need to be more profound. The water that runs muddy is shallow water, we need very deep water. We could say that shallow wells at the edge of the road dry up under the sunlight and become swamps full with rotteness but deep waters, where fish dwell and there is life, are different. How many hours did you remain in meditation reconstructing the scene?

Q. I would like to know about the principal psychological characteristic.

A. Yes, the main psychological characteristic is fundamental because each one knows it, works on it, and then the

disintegration of the ego becomes easier. But I will tell you a great truth before explaining it. To know the principal psychological characteristic we should have worked a lot, at least about five years because it is not that easy to discover the principal psychological characteristic.

Indeed, we have false concepts about our own personality, we see ourselves through fantasy, we always think of ourselves in a mistaken way, although sometimes others can see us better, but we have false concepts about ourselves. We cannot discover our principal psychological characteristic as long as we have not eliminated a good percentage of inhuman psychological aggregates. For that reason, if we want to know the principal psychological characteristic we have to work for at least five years. After about five years, we can have the luxury of using the retrospective system and applying it to our current life as well as to our previous lives. Then, with great astonishment, we will see that we committed the same error over and over again. We will discover a key error. In each existence we have always committed the worst errors, and they are always specified by a certain crime, and it has been the axis of all our previous existences. But, obviously, in order to practice this retrospective exercise with certain lucidity, it is first necessary to eliminate many "I's." In no way could I believe that the fundamental psychological characteristic could be discovered if we have not used the retrospective system intelligently. To really use it with lucidity, we also need to be sincere. When the consciousness is too stuck within the "I's" there is no lucidity, thus under those conditions the retrospective exercise is incipient, if not fantasy or mistaken. That is then my concept.

- Q.- In the morning I felt a certain reaction but later in another event another reaction arose from other "I's." In the meditation, should I dedicate myself to both, or only to one?

- A. Well, in the meditation you should dedicate yourself only to one, to the first one. Later on you dedicate yourself to the other one. Now, for working purposes, dedicate yourself to the first one.
- Q. Regarding the “I” that was left out of the meditation, won’t it get fatter?
- A. You leave it for another event but if you don’t want it to get fatter, don’t feed it more and you will see that it becomes skinny.
- Q. Master, you have taught us an order in the work but during the day many defects manifest in us, perhaps, for that reason when looking for the psychological characteristic there has been a misunderstanding on our part. How can we understand that, and what should we work on?
- A. It is necessary to have an order in the work, that is clear, and I agree but when nighttime arrives, with your body relaxed, you will practice your retrospective exercise on your current existence or previous existences, at least on the day’s events! Then you will visualize, you will reconstruct the events of the day. Once the events of the day have already been reconstructed, numbered, properly classified, then you will proceed to do the work: first you can dedicate 15 or 20 minutes to one event, then you can dedicate half an hour to another event, you can dedicate 5 minutes to another event; it all depends on the graveness of the events; and then ordered, you can work on them at night peacefully and in order.
- Q. And to eliminate them?
- A. Also in order because factors of discovery, prosecution, and execution come into play in every work on this or that event.

To every element you apply the three instants: discovery, you discovered it; comprehension, when you comprehended it; and elimination with the help of the Divine Mother Kundalini. This is how you work because if you work one by one, think how things will go, it's going to become very hard because truly I tell you...or, I will repeat that phrase from the poet Virgil, the poet from Mantua, in his Divine Aeneid, "Even if we had a hundred tongues to speak and a steel palate, we would not be able to fully enumerate our defects." So, if you were to dedicate yourself to work on one defect for two months, another defect for another two months, and if they are thousands, when will you finish all of them? Furthermore, one defect is associated with another defect, and the other one is associated with another, rarely does only one defect appear alone; a defect is always associated with another. So it is necessary to work on them daily but with an order properly classified, until triumph

- Q. You talk to us about the disorder of the house; Master Gurdjieff talks about the disorder of the house, and talks about an internal butler, and above him some "I's" that like the work and other "I's" that don't like the work. In order to form a permanent center of gravity, how could we understand this?
- A. Well, frankly, that matter of the butler, so mentioned by Nicoll, Gurdjieff, and Ouspensky seems foolish to me; it has no value. For my part, or better said, the one who is inside of me, who dissolved the ego, sincerely, has never used that butler's system.

Do useful "I's" exist? Yes, it is true; there are also useless ones. Are there good "I's"? There are heaps of them, and there are also bad ones. It is necessary to disintegrate the good "I's," it is necessary to disintegrate the bad "I's," it is

necessary to disintegrate the useful “I’s,” it is necessary to disintegrate the useless “I’s.” One day, a friend who owned a factory that manufactured pants in El Salvador told me, “Master, if I disintegrate the useful “I” that makes the pants in my factory, then who will continue making the pants? Will my factory fail?”

“Good friend—I said— do not worry, if you disintegrate that “I” a part of the Being corresponding to all kinds of arts will take charge of the work of making those pants, and will make them better than you.”

My friend seemed to be satisfied and continued his job. The good “I’s” do good deeds but they do not know how to do good deeds; they do good when it should not be done; they give alms to a drug addict to buy more marijuana, they give alms to a drunkard so that he continues getting drunk, they give alms to a wealthy person who begs for alms, and things of that sort. The good “I’s” do not know how to do good. Ultimately we have to fight against good and against evil. Frankly, as a final synthesis, we will have to go beyond good and evil, and seize the Sword of Cosmic Justice. After all, what do we call good? Let’s become conscious of what we call “good.” Good is everything that is in its place. Evil, all that is out of place. For example, fire is good but what if the curtains burn or you roast alive? What do you think of that? Would you like to be lit firebrands? I see that you do not, right? Now water, in that glass it is good, in the kitchen it is still good to wash the plates but how about water flooding all the rooms? It would be bad, right? So then, good is that which is in its place, and bad is that which is out of place. A virtue, no matter how sacred it is, if it is out of place, becomes bad. Would you, as Gnostic missionaries, like to give the teachings in a tavern? Would you, as Gnostic missionaries, go to a brothel or a house of prostitution? Would you like

it? I think not, and if you like it? Well, I do not recommend it because that would be out of place. Then, after all, those little words are not well branded; they are wrongly used. We should say, rather, correct or incorrect. What is important in life, we could say, is to dissolve the “I’s,” regardless of whether they are good or bad.

Samael Aun Weor

It is necessary to understand the need to disintegrate the ego; this would not be possible if we did not take advantage of the hard experiences of life. There are also people who, after a work of constant observation with the different events of life, forget the work; then, the experiences go back to being as they were before. When we take the experiences of life as a means to arrive at an end, as a means for self-discovery, as a means for self-observation, we can savor them. The flavor of the work is something wonderful; it gives us an ineffable delight. When we discover that we have this or that psychological defect and we eliminate it, then we come to savor the work with an unmistakable flavor but when, after having worked, we abandon the work on ourselves and take the experiences of life as being just as they were before, that is to say, inverting the sense of the experiences again, indubitably, we will feel the same flavor of daily routine once again, the same flavor of life as always. Thus, we have to distinguish clearly between the flavor of the work and the flavor of routine life.

Samael Aun Weor

Excerpt from the lecture “The Need to Learn How to Live”



21a

Intimate Psychoanalysis



“Any unpleasant circumstance should be reconstructed by means of conscious imagination, through the technique of meditation.”

Samael Aun Weor

Intimate Psychoanalysis

Psychoanalysis

The didactic to know and eliminate the positive and negative values we carry inside exists, and it is called intimate psychoanalysis.

It is necessary to appeal to intimate psychoanalysis. When we appeal to intimate psychoanalysis in order to know our psychological kinds of defects, great difficulty arises; I am emphatically referring to the force of countertransference.

We can self-investigate, we can look within ourselves, but when we attempt to do so the difficulty of countertransference arises. Nevertheless, the solution lies in transferring our attention inwards with the purpose of self-exploring, to know ourselves, and to eliminate the negative values that psychologically harm us socially, economically, politically, and even spiritually.

Unfortunately, I repeat, when we try to look within ourselves in order to self-explore and know ourselves, countertransference immediately arises. Countertransference is a force that hinders introspection. If countertransference did not exist, introspection would be easier.

We need intimate psychoanalysis; we need intimate self-investigation in order to truly know ourselves. *Homo Nosce Te Ipsum*: Man, know yourself and you will know the universe and the gods.

When we know ourselves we can change. While we do not know ourselves, any change will be subjective. However, first of all we need self-analysis. How would the force of countertransference, which hinders intimate psychoanalysis or self-analysis, be conquered? This would only be possible by means of *transactional analysis* and *structural analysis*.

When we appeal to structural analysis, we know those psychological structures that hinder and make intimate introspection impossible. By knowing such structures, we comprehend them, and by comprehending them, we can overcome the obstacle.

Yet, we need something more, we also need transactional analysis. Just as there exist commercial bank transactions, etc., psychological transactions also exist.

The diverse psychic elements we carry in our interior are subjected to transactions, exchanges, battles, changes of position, etc. They are not something stationary; they always exist in a state of movement.

When, by means of transactional analysis, we know the different psychological processes, the diverse structures, then difficulty for the psychological introspection ends. Afterwards, self-exploration of the “myself” is carried out with full success.

Whoever achieves full self-exploration on this or that defect, whether it's to know anger, whether it's to know greed, lust, laziness, gluttony, etc., can make formidable psychological advances.

To achieve full self-exploration, first it will be necessary to begin by segregating from ourselves the defect we want to eliminate, so it can subsequently be dissolved.

A disintegrated defect liberates a certain percentage of animic

essence. As we continue disintegrating each one of our false values—that is to say, our defects—the animic essence, bottled-up among the false values, will be liberated. And lastly, the completely liberated psychological essence will radically transform us. It will be precisely in that instant when the Being's eternal values will express through us. Unquestionably, this would be wonderful, not only for ourselves, but for humanity.

After having been able to completely disintegrate or dissolve the negative values, we will respect ourselves, and we will respect others, becoming—we could say—a fountain of kindness for everyone, a perfect, conscious, and wonderful person.

As a consequence or corollary, that mystical self-image of an awakened man will give rise to the perfect image of a noble citizen. His circumstances will also be beneficial in every sense; he will be a golden link in the great universal chain of life. He will be an example for the whole world, a source of happiness for many beings, an illuminated one in the most transcendental sense of the word, somebody that will enjoy a continuous and delicious ecstasy.

*Samael Aun Weor
Revolution of the Dialectic, Chapter 3*

Meditation

The only important thing in life is radical, total, and definitive change; the rest, frankly, does not have the least importance. Meditation is fundamental when we sincerely want such change.

In no way do we wish for insignificant, superficial, vain meditation.

We need to become serious and leave aside all the nonsense that abounds out there in cheap pseudo-occultism and pseudo-esotericism.

It is necessary to know how to be serious; it is necessary to know how to change, if we really and truly do not want to fail in the esoteric work.

The one who cannot meditate, the one who is superficial, the ignorant, will never be able to dissolve the ego; he will always be an impotent log on the raging sea of life.

Any discovered defect in the field of practical life should be deeply comprehended through the technique of meditation.

The didactic material for meditation is found precisely in the diverse events or daily circumstances of practical life, this is incontrovertible.

People always protest against unpleasant events, never do they know how to see the usefulness of such events.

Instead of protesting against the unpleasant circumstances, we should extract from them, by means of meditation, the useful elements for our animic growth.

Deep meditation on this or that pleasant or unpleasant circumstance allows us to feel in ourselves the flavor, the result.

It is necessary to make a full psychological differentiation between the flavor of the work and the flavor of life.

In any case, to feel the flavor of the work in ourselves requires a total inversion of the attitude with which we usually face the circumstances of existence.

No one could savor the flavor of the work as long as he commits the error of identifying himself with different events.

Certainly, identification impedes the proper psychological appreciation of events.

When we are identified with this or that event, in no way are we able to extract from the event itself the useful elements for self-discovery and inner growth of the consciousness.

The esoteric worker, who returns to identification after letting his guard down, feels the flavor of life again instead of the flavor of the work.

This indicates that the previously inverted psychological attitude has returned to its state of identification.

Any unpleasant circumstance should be reconstructed by means of conscious imagination through the technique of meditation.

The reconstruction of any scene allows us to directly verify for ourselves the intervention of several participating "I's" in the scene itself.

For example, a scene of jealous love: "I's" of anger, jealousy, and even hate intervene.

In fact, to comprehend each one of these "I's," each one of these factors, implies deep reflection, concentration, and meditation.

A marked tendency of accusing others is a hindrance, an obstacle, for the comprehension of our own errors.

Unfortunately, to destroy within us the tendency of accusing others is a very difficult task.

In the name of truth, we must say that we are the only culprits of the diverse unpleasant circumstances of life.

The different pleasant or unpleasant events exist with or without us, and they repeat mechanically in a continuous form.

Based on this principle, no problem can have a final solution.

Problems are of life, and if there were a final solution, life would not be life but would be death.

Therefore, there could be a modification of the circumstances and of the problems, but they will never stop repeating themselves, and they will never have a final solution.

Life is a wheel that rotates mechanically with all the pleasant and unpleasant circumstances, which are always recurring.

We cannot stop the wheel, the good or bad circumstances are always processed mechanically; we can only change our attitude before the events of life.

As we learn to extract from among the very circumstances of existence the material for meditation, we will keep on self-discovering.

In any pleasant or unpleasant circumstance, diverse “I’s” exist that should be fully comprehended with the technique of meditation.

This means that any group of “I’s” intervening in this or that drama, comedy, or tragedy of practical life—after having been integrally comprehended—must be eliminated through the power of the Divine Mother Kundalini.

As we make use of the sense of psychological observation, it will also keep on developing marvelously; then, we will be able to perceive the “I’s” during the work of meditation.

It is interesting to not only internally perceive the “I’s” before they have been worked on, but also during the whole work.

When these “I’s” are beheaded and disintegrated, we feel a great relief, a great happiness.

*Samael Aun Weor
The Great Rebellion, Chapter 21*



Complement

Virtues and Defects, Elimination of the “Ego,” and Some Needed Comments

To obtain consciousness of the nature of any “I”-defect, we must begin by becoming conscious of what a *virtue* is. (See the lecture “Comprehension and Dissolution of the Seven Capital Defects,” *Interiorization Seminar*).

By identifying ourselves with the essence or consciousness, we obtain the didactics in order to comprehend and dissolve the ego.

Let’s examine the *causa causarum* of all the psychological defects, lust.

Sexuality linked to the body without spirituality is only one pole of life, consequently sexuality without love is the foundation of the lustful “I.”

Scientific chastity is the result of the wise combination of *sexual longing* (desire) with *spiritual yearning*, the result of which is *magic consciousness*, and that is the only thing capable of radically modifying our double egoical nature.

In this same order of ideas, next we will analyze the “I” of pride.

The vice of fornication caused the separateness between the Being and the soul, which originated the “I” of pride. From then on, the will of our Inner Father was not done in us.

Pride is self-sufficiency, self-love, self-consideration, over-estimation, self-worship of the worst type.

Before, in other happy times, when humanity was not a slave to the “I” of pride, the virtue of the Being called humility manifested in us.

Humility is obedience to the universality of the will of the Being; it is simplicity, simpleness, insignificance of the spirit, and consciousness of innocence.

The absence of the principle of the Being in us, with its virtues of chastity and humility, consequently brought us the loss of happiness, and as a result the disharmony of anger was born.

Impatience, fear, and the search for security, together with pride, unleash the most terrible tempests of anger.

To be able to comprehend the processes of the “I” of anger, we must reflect and feel in our heart the virtues of the Being: serenity and sweetness.

Inner poverty or lack of spiritual values results in an unstable superficial life in permanent and gradual exteriorization, in search of sensations and egoical satisfactions.

The search outside of ourselves is the root of another psychological aggregate, envy. Envy searches outside of ourselves to fill our inner poverty.

Let us remember, “It is not the one who has too little but the one who craves more who is poor.” (Seneca)

Cooperation is the antithesis of envy. By nature, the consciousness is integrated into all of creation, and consequently it is the great cooperator of life.

The dissatisfaction of the psychological “I,” which wants new pleasures, gives way to another illusion of the psyche, greed.

Greed is the sister of misery. Philanthropy, generosity, or altruism establish the balance between giving and receiving. Greed breaks that harmony.

The lack of activity of the consciousness, which is regrettably

conditioned by the animal-ego, originates laziness, irresponsibility, and complete loss of the most fundamental ethics such as spiritual enthusiasm and natural shame.

Let us bear in mind that the Being is dynamism, a constant ebb and flow.

Lastly, we have gluttony, the end product of multiple aggregates of the psyche. Temperance is the just measure of things, the balance between the earthly and the transcendental.



Practice

Prior to the practice, choose an “I” (lust, pride, anger, envy, greed, laziness, gluttony, etc.). We must understand this as the study of our actions and mechanical reactions in daily life when faced with pleasant and unpleasant impressions.

Each day of this week, if possible at the same hour, we will practice a retrospective exercise of the different situations in which the “I” that is the object of study was manifested.

During the practice, the physical body should be tranquil; our inner soul should be filled with joy so as to experience the happiness of the Being, and with that experience the yearning of dying in oneself. “Love is death’s twin brother.”

Our interest in delving deeper into this work will depend on the extent to which we know how to confront the “I” with the very essence of the Being. To do that, let us bear in mind the superior emotions of chastity (sexual longing and spiritual yearning), humility, serenity, etc. By doing so, the consciousness will give us the information needed for comprehension.

The consciousness will teach us to observe without becoming

identified; the consciousness will segregate without condemning, without justifying; the consciousness will indicate to us the interrelations with other "I's," taking us to the true secret causes, establishing in us a work-memory. The consciousness will never take sides with either pole of the mind; it will give us the synthesis, as long as we have the Being present in our thoughts and feelings.

In the analysis of an "I" we must occupy the place of the "I" as the victim, the accuser, and even as the apparent spectator because deep down these three facets constitute the "I" in itself.

A deep analysis of the "I" must take us perforce to the observation and comprehension of it in each center of the human machine (intellect, emotion, and motor-instinct-sex).

When separating or segregating the "I" we take refuge in the yearning of the consciousness and in the mirror of creative imagination. True imagination flies on the wings of inspiration.

These faculties or senses of the soul will keep on awakening to the extent that we love the work on ourselves.

Next, we invoke God-Mother, and we beg Her for the dissolution of the "I" in the three brains, while pronouncing the sacred syllable KRIM, as many times as we feel it is necessary.

The order of this work is established by the Being himself.

"To die is urgent, to ascend to the heavens (the consciousness) is cardinal and necessary, you know this..."

Samael Aun Weor



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The 10 Rules of Meditation



“It is evident, obvious, unquestionable, that the wise combination of sleepiness and meditation results in that which is called illumination.”

Samael Aun Weor

The 10 Rules of Meditation



Practice

Scientific meditation has ten basic rules, fundamentals, without which it would be impossible to emancipate ourselves, free ourselves, from the mortifying shackles of the mind.

- 1st rule: Make ourselves fully conscious of the state of mind in which we find ourselves before any thought arises.
- 2nd rule: Psycho-analysis – to investigate the root, the origin, of each thought, memory, affection, emotion, sentiment, resentment, etc., as they emerge in the mind.
- 3rd rule: Serenely observe our own mind; put full attention on every mental form that makes its appearance on the screen of the intellect.
- 4th rule: Try to remember, to recall, this sensation of contemplation from moment to moment during the ordinary course of daily life.
- 5th rule: The intellect should assume a receptive, undivided, unified, whole, calm, deep psychological state.
- 6th rule: There should be continuity of purpose in the technique of meditation – tenacity, firmness, constancy, persistence.

- 7th rule: It is pleasant and interesting to attend the Meditation Chambers (Gnostic Sanctuaries) every time we can.
- 8th rule: It is imperative, urgent, necessary to become watchmen of our own minds during any hectic, disordered activities; to stop ourselves, even for a moment to observe them.
- 9th rule: It is essential, necessary, to always practice with the eyes closed in order to avoid external sensory perceptions.
- 10th rule: Absolute relaxation of the whole body and a wise combination of meditation and sleepiness.

The time has come to examine closely, to judiciously analyze, these ten scientific rules of meditation.

- A. The basic, fundamental living principle of samadhi (ecstasy) is based in a prior introspective knowledge of oneself. Introversion is indispensable during profound meditation. We should start by knowing profoundly the state of mind in which we find ourselves before any mental form appears in the intellect. It is urgent to comprehend that every thought that arises in the mind is always preceded by pleasure or pain, joy or sorrow, like or dislike.
- B. Serene Reflection. Examine, assess, inquire about the origin, cause, reason, or fundamental motive of every thought, memory, image, affection, desire, etc., as they arise in the mind. In this second rule, self-discovery and self-revelation exist.
- C. Serene Observation. Pay attention to every mental form that makes its appearance on the screen of the intellect.
- D. We must become spies of our own mind; contemplate it in action from instant to instant.
- E. The chitta (mind) transforms into vrittis (vibrating waves).

The mind is like a peaceful and calm lake. Drop a rock into it and bubbles rise from the bottom. All the different thoughts are ripples that disturb the surface of the water. May the lake of the mind remain crystalline, without waves, serene, profound during meditation.

- F. Inconstant people, easily turned, fickle, turncoats, without firmness, without willpower, will never be able to achieve ecstasy, satori, samadhi.
- G. It is obvious that the technique of scientific meditation can be practiced both on an individual basis, in isolation, or in a group with like-minded people.
- H. The soul should be liberated from the body, the emotions, and the mind. It is obvious, evident, clear, that when becoming emancipated, when being liberated from the intellect, one radically liberates oneself from everything else.
- I. It is urgent, indispensable, necessary, to eliminate external sensory perceptions during profound inner meditation.
- J. It is indispensable to learn to relax the body for meditation; no muscle should be left in tension. It is urgent to provoke and regulate sleepiness at will.

It is evident, obvious, unquestionable, that the wise combination of sleepiness and meditation results in that which is called illumination.



Conclusion:

On the mysterious threshold of the Temple of Delphi, there existed a Greek maxim engraved in stone that read NOSCE TE IPSUM, [Man Know Thyself and You Will Know the Universe and the Gods].

It is obvious, patent, clear, that the study of oneself, serene reflection, ultimately concludes in the quietude and silence of the mind.

When the mind is still and in silence, not only in the superficial intellectual level, but in each and every one of the 49 subconscious regions, then the new arrives; the essence, the consciousness, is unbottled, and the awakening of the soul, the ecstasy, the samadhi, the satori of the saints comes. The mystical experience of the Real radically transforms us. People who have never experienced that which is Truth live flitting from school to school; they have not found their cosmic center of gravity, and they die unsuccessful, without having achieved the so-yearned-for intimate self-realization.

The awakening of the consciousness, of the essence, of the soul or buddhata, is only possible by liberating ourselves, by emancipating ourselves, from mental dualism, from the battle of antitheses, from intellectual waves.

Any subconscious, submerged, infra-conscious, unconscious struggle becomes an obstacle for the liberation of the essence (soul).

Every antithetical battle—however insignificant and unconscious it may be—indicates, points out, shows dark, ignored, unknown spots in the atomic infernos of man.

To reflect, to observe, to get to know, those inhuman aspects

of the me-myself, those obscured points, is indispensable for achieving the absolute quietude and silence of the mind.

Only in the absence of the “I” is it possible to experience that which is not of time.

Samael Aun Weor
Chap. 20, The Magic of the Runes



