

Conscious Shocks

The conscious shocks that carry the work past what the machine does by itself, the work on the impressions at the moment they enter and the special shocks of the Maithuna, in his own words, from the fifty-two books

28 PASSAGES · 9 BOOKS · 3 PRACTICES · 2 LECTURES · 9 SECTIONS · 3 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from (and, where he was speaking rather than writing, the name of the lecture), so anything on this page can be found again in the source. Most of these passages also stand in other works of the shelf, chiefly *The Laws of the Three and of the Seven*, *The Solar Bodies*, *Awakening* and *Identification*, and are gathered here for the one subject.

The first part is the first conscious shock, the work on the impressions at the point where they enter, given by one lecture of the *Fifth Gospel* from beginning to end, and then self-remembering as the shock that changes the work of the body: *"Life reaches us in the form of impressions, and it is there, precisely there, where the possibility of working on ourselves exists." "This never happens mechanically; a self-conscious effort is necessary."*

The second part is the octave of food and the special shocks of the Maithuna, which carry Si-12 past the end of the first octave into a second, a third and a fourth: *"The transmutation of flesh and blood into the Astral Body is urgent" "Once in possession of these 4 vehicles, our Divine Being will enter through the pineal gland and we will then attain the Second Birth and become True Men."*

The third part is the shocks that open the internal worlds, external until 1889 and internal since, and the exercises that produce them: *"Nature had shut the doors to the internal worlds to humanity" "These exercises will produce those internal shocks which will awaken his conscience, and will exchange dreams for real and effective experiences within the internal worlds."*

What is in it

| a practice — something to do, framed and labelled

Part One — An instrument of change at the point of entry of impressions

1 Life reaches us in the form of impressions 4

2 A self-conscious effort is necessary 4

3 The transformation of the impressions that reach the mind 4

4 A miraculous change in the entire work of the body 2

Part Two — The Maithuna (Sexual Magic) produces a special shock

5 The food we eat begins with the note DO 3

6 This special shock is the sexual restraint of the Maithuna 3

7 All this work is with the Maithuna 2

Part Three — To enter the internal worlds in a positive form

8 Those external shocks were very common 4

9 Those internal shocks which will awaken his conscience 2

THE MAP

Three parts: the work on the impressions at the point where they enter, the special shocks of the Maithuna, and the shocks that open the internal worlds

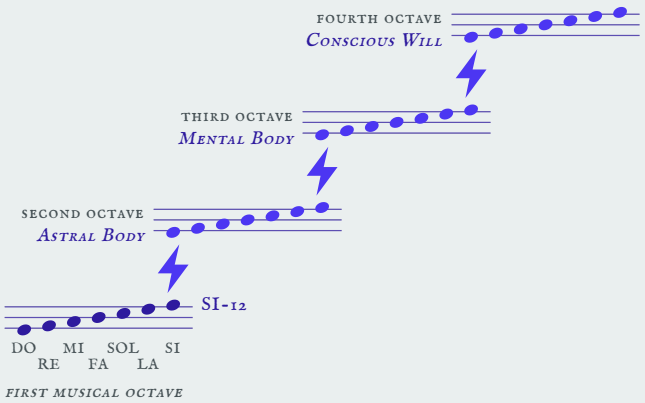
Tap a part to go to it. Below, the octave of food climbing to SI-12, and the three shocks of the Maithuna that lift it into a second, a third and a fourth octave; at the foot, the first conscious shock at the point of entry of impressions. The caption is his own words, from the passage it links to.

An instrument of change at the point of entry of impressions
PART ONE · 14 PASSAGES · 2 PRACTICES

The Maithuna (Sexual Magic) produces a special shock
PART TWO · 8 PASSAGES · 0 PRACTICES

To enter the internal worlds in a positive form
PART THREE · 6 PASSAGES · 1 PRACTICE

THE OCTAVE AND ITS SHOCKS



FIRST CONSCIOUS SHOCK
AT THE POINT OF ENTRY OF IMPRESSIONS

"It is necessary to form an instrument of change at the point of entry of impressions"

The Fifth Gospel

Part One – An instrument of change at the point of entry of impressions

4 PASSAGES

I Life reaches us in the form of impressions

The lecture opens on the point where life reaches a person: as impressions, and so the place where work on oneself is possible. The shock is tied to those impressions, which are taken for true things and true people, and the work must be done on what enters.

Life reaches us in the form of impressions, and it is there, precisely there, where the possibility of working on ourselves exists.

The Fifth Gospel · Against Impressions

First of all, if we want to do that, then we have to understand the work that we must do. If we did not do this work correctly, how could we achieve a psychological transformation in ourselves?

The Fifth Gospel · Against Impressions

> *It is obvious that the work that we are going to realize on ourselves must be upon the impressions that we are receiving in each instant, in each moment.*
>
> The Fifth Gospel

It is obvious that the work that we are going to realize on ourselves must be upon the impressions that we are receiving in each instant, in each moment. Unless one apprehends it or catches it, he would never understand the meaning of what is called in the work the “first conscious shock”.

The Fifth Gospel · Against Impressions

07

The “shock” is related to those impressions that are everything we know about the external world, that we are receiving, that we take as if they were true things, true people. We need to transform our life, and this is internal. When we want to transform these psychological aspects of our existence, obviously, we need to work on the impressions that enter into us, clearly!

The Fifth Gospel · Against Impressions

4 PASSAGES

II A self-conscious effort is necessary

This stretch gives the reason for the name: the transformation of impressions never happens mechanically, so the one who begins it stops serving nature as a sleeping employee. Compared with digestion, it asks for an instrument of change at the point of entry, and accepting life as esoteric work keeps one in self-remembering.

Why do we call the work on the transformation of impressions the "first conscious shock"? For one reason, my dear Gnostic brothers, for one reason: because, simply, it is something that we could in no way do in a purely mechanical way. This never happens mechanically; a self-conscious effort is necessary.

The Fifth Gospel · Against Impressions

It is clear that a Gnostic aspirant who begins to understand this kind of work, obviously, for that reason, begins to stop being a mechanical man who exclusively serves the purposes of nature, a creature absolutely asleep who is simply nothing more than an "employee" of nature, [useful] for its economic ends, which, actually, do not serve in any way the interests of our own Intimate Self-Realization.

The Fifth Gospel · Against Impressions

If by understanding the work, you can accept life as a truly esoteric work, then you will be in a constant state of self-remembering.

The Fifth Gospel

Thus, my dear Gnostic brothers, it is appropriate, in a certain way, to compare the work on ourselves with digestion, in the sense that it is a transformation. I want you to reflect profoundly on this, to understand what the "first shock" is. It is necessary to form an instrument of change at the point of entry of impressions, do not forget it!

The Fifth Gospel · Against Impressions

07

If by understanding the work, you can accept life as a truly esoteric work, then you will be in a constant state of self-remembering. This state of self-consciousness will naturally lead you to the living terrain of the transformation of impressions, and thus normally –or supra-normally, better said–, to that of a different life, as far as you are concerned naturally.

The Fifth Gospel · Against Impressions

4 PASSAGES · 2 PRACTICES

III The transformation of the impressions that reach the mind

The lecture closes with the task itself. Impressions are to be studied by self-observation from moment to moment and transformed at their very entry, or else worked on in their result, so that they do not set off the old negative reactions.

A PRACTICE

Then, our task consists of transforming the impressions of life so that they do not cause the kind of negative reactions to which we are so accustomed. But to achieve this, it is necessary to self-observe from instant to instant, from moment to moment. It is urgent to be studying our own impressions.

The Fifth Gospel · Against Impressions

Then, one can let impressions arrive in a negative, mechanical way, or not. If one doesn't let them, it equals to starting to live more consciously. That is to say, one might allow oneself the luxury that life and impressions arrive mechanically, but if one does not commit such a mistake, if he transforms those impressions, then he begins to live consciously. That is why it is said that this is the "first conscious shock".

The Fifth Gospel · Against Impressions

> *...if he transforms those impressions,*
> *then he begins to live consciously.*
>
> The Fifth Gospel

This first conscious shock lies, precisely, in the transformation of the impressions that reach the mind. If one does not manage to transform the impressions that reach the mind at the very moment of their entry, one can always work on their result and prevent them, of course, from producing their mechanical effects, which are always disastrous within our psyche.

The Fifth Gospel · Against Impressions

07

A PRACTICE

All this requires a defined feeling, a defined vibration of the work, a valorization of the Teaching. Because it means that this esoteric Gnostic work must be taken up to the point where the impressions enter and are mechanically distributed to their customary place in the personality in order to evoke old reactions.

The Fifth Gospel · Against Impressions

2 PASSAGES

IV A miraculous change in the entire work of the body

Two passages name self-remembering itself as the shock. Given to oneself, it changes the nourishment of the cells, and the deeper question of who one is makes Hydrogen-12 rise to a special centre of the brain.

When one gives to oneself the shock of "Self Remembering," then indeed, a miraculous change in the entire work of the body is produced, so that the cells receive different nourishment.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Now, when one reflects on oneself, one withdraws into oneself. When you ask yourself: "Why shouldn't I forget myself? Why should I do this exercise and not forget myself? Why? Who am I to forget myself?", such a reflection implies a greater effort that makes Hydrogen-12 pass exactly to the capital center of the brain for the first shock of Consciousness, of awakened Consciousness. Because to do the exercise of "not forgetting oneself" is to be alert from instant to instant; that should be normal. But when one makes deeper self-reflections: "Why shouldn't I forget myself? Why do I have to remember myself? Who am I to be remembering myself?", in that personal self-effort to know who I am and why I have to not forget myself, in that tremendous effort to know who am I, to have consciousness of myself, in that instant of decision through one's own effort, well it is clear, then Hydrogen-12 rises to a certain special center of the brain to produce the first shock of Consciousness.

THE FIFTH GOSPEL · THE BINARY SERPENTINE POWER

Part Two – The Maithuna (Sexual Magic) produces a special shock

3 PASSAGES

1 The food we eat begins with the note DO

Food climbs a first octave from DO to the seminal hydrogen SI-12, and there the mechanical process ends. Three shocks given in the Maithuna carry SI-12 into the second, third and fourth octaves, where the Astral, Mental and Causal bodies crystallize.

The food we eat begins with the note DO; the chime from this first stage of transformation moves on to RE; this refined food passes by osmosis into the blood stream and continues with the note MI. Successive processes follow until there remains the best of the whole organism, the marvelous elixir, the seminal liquor, with its hydrogen 12 in the note SI. Sexual hydrogen SI- 12 is found in the semen; it is the creative power of the Third Logos. The first musical octave, DO - RE - MI-FA – SOL - LA - SI corresponds exactly to the production of sexual hydrogen SI-12 inside the organism.

THE BUDDHA'S NECKLACE, 1967

A third shock by the Maithuna permits the hydrogen SI-12 to pass to the fourth musical octave

THE BUDDHA'S NECKLACE, 1967

The Maithuna (Sexual Magic) produces a special shock, which permits sexual hydrogen SI-12 to pass to a second musical octave, DO-RE-MI-FA-SOL-LA-SI. The result of this is a crystallization of sexual hydrogen SI-12 into the extraordinary form of the Astral Body. We call this the transmutation of lead into gold. The transmutation of flesh and blood into the Astral Body is urgent A second shock by means of the Maithuna (Sexual Magic) allows the sexual hydrogen SI-12 to pass to a third musical octave, DO-RE MI-FA-SOL-LA-SI, whose result is the crystallization of sexual hydrogen S1-12 into the wonderful form of the Mental Body (body of paradise).

THE BUDDHA'S NECKLACE, 1967

07

A third shock by the Maithuna permits the hydrogen SI-12 to pass to the fourth musical octave, the result of which is the crystallization of the sexual hydrogen SI-12 into the magnificent form of the Conscious Will or Causal Body.

THE BUDDHA'S NECKLACE, 1967

3 PASSAGES

11 This special shock is the sexual restraint of the Maithuna

Here the special shock is defined. It consists in restraining the sexual impulse so that the semen is not ejaculated, and by it the Sexual Hydrogen passes into a second superior octave and the Solar Astral Body.

The Sexual Hydrogen is deposited in the Semen and we can move it on to a second superior octave Do-Re-Mi-Fa-Sol-La-Si, through a special shock.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

By restraining the sexual impulse in order to avoid the ejaculation of semen, the Sexual Hydrogen TI- 12 receives a special shock that passes it into another Second Superior Octave.

THE SOLAR BODIES, 1968

This special shock is the sexual restraint of the Maithuna. The second musical octave causes the Sexual Hydrogen Si-12 to crystallize in the extraordinary and marvelous form of the Solar Astral Body.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

07

By restraining the sexual impulse in order to avoid the ejaculation of semen, the Sexual Hydrogen TI- 12 receives a special shock that passes it into another Second Superior Octave. This new octave is processed according to the seven notes of the scale DO-RE MI-FA-SOL-LA-TI.

THE SOLAR BODIES, 1968

2 PASSAGES

III All this work is with the Maithuna

After the astral body has crystallized, Si-12 receives a further shock. A summary in Tarot and Kabalah follows the octaves to the body of conscious will and to the Second Birth that the four vehicles make possible.

Through the Maithuna, Sexual Magic, the Hydrogen Si 12, after crystallising into the astral body receives a new shock which places it in the Do of a third musical octave. Then we acquire a mental body.

CHRISTMAS MESSAGES, 1952-66

(After the note SI comes DO, which corresponds to another musical scale and a higher octave.) SI can be elevated to a higher musical octave by restraining the sexual impulse and ejaculation. This is how H-SI-12 passes to a second octave, giving rise to the Solar Astral Body. Through a third shock the hydrogen will pass to a third octave which will give rise to the Solar Mental Body. A fourth octave gives birth to the Body of Conscious Will. All this work is with the Maithuna. Once in possession of these 4 vehicles, our Divine Being will enter through the pineal gland and we will then attain the Second Birth and become True Men. Whilst we have the lunar animal bodies we are intellectual animals and are only a chrysalis which could be transformed into a Celestial Butterfly this is attained with super-efforts.

TAROT AND KABALAH, 1978

Part Three – To enter the internal worlds in a positive form

4 PASSAGES

1 Those external shocks were very common

Before 1889 access to the internal worlds came by shocks from outside, like the lightning that transformed the monk Norbert. With the end of the first cycle of Kali-Yuga those shocks turned internal.

At the beginning of the twelfth century, a monk named Norbert founded an order of religious character in Europe. Before that idea occurred to that man, he was a worldly man dedicated exclusively to vices and pleasures. On a certain day, he was struck by lightning, and although he was not killed, his entire being was totally transformed. This event did not occur by coincidence nor by chance. It was a cosmic event provoked by the Gods, since this man was predestined to mark the Karma of the worlds, performing a new task, and initiating a new cultural era of the conscience. All the fluid links between the physical and astral, and mental bodies of that man remained totally modified by the "shock" of the force contained in that ray, and that external shock marked the new consciousness which would reach its splendor in Aquarius.

Zodiacal Course, 1951

Now then, until the year 1889, those external shocks were very common, because actually, to enter the internal worlds during the eighteenth and nineteenth centuries was almost impossible. Nature had shut the doors to the internal worlds to humanity, for it was necessary for man to go through an era of darkness to enter the internal worlds later, in a different and positive manner.

Zodiacal Course, 1951

Those external shocks were the only ones capable of giving some evolved souls, access to the internal worlds.

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Those external shocks were the only ones capable of giving some evolved souls, access to the internal worlds.

Zodiacal Course, 1951

07

In 1889, the first cycle of "Kali-Yuga" ended, and after that date, those "externalpsychic" shocks became internal. In this lesson of Gemini, we taught our disciples to enter the internal worlds in a positive form.

Zodiacal Course, 1951

2 PASSAGES · 1 PRACTICE

II Those internal shocks which will awaken his conscience

The Gemini exercises are said to produce the internal shocks that end dreaming and leave the disciple conscious in the internal worlds while the body sleeps. On waking he is to keep still and remember by a retrospective exercise.

The disciple who is asleep in the internal worlds, will now awaken his conscience and will not dream anymore. He will exchange his "dreams" for conscious experiences. These exercises will produce those internal shocks which will awaken his conscience, and will exchange dreams for real and effective experiences within the internal worlds.

Zodiacal Course, 1951

A PRACTICE

So while his body is asleep in bed, the disciple in the internal worlds will become an invisible help and a worker under the orders of the Universal White Fraternity. Before, the chakras turned from right to left and now with these exercises, they will turn positively like the hands of the clock. These exercises will totally impede him from dreaming again and while his body sleeps, he will be conscious in the internal worlds. That will be the result of these exercises. The conscience of dreams is a remnant of our animal conscience that we once possessed. Animals live a life of pictorial dreams. There will be many who will have difficulty "leaving" in the astral body at will, but by all means the exercises of this lesson of Gemini, will "inevitably" awaken their conscience and so, while their bodies sleep in their beds, they, too, will work consciously in the internal worlds. The important thing is that on awakening, they remember well their astral experience, which "are no longer dreams" but rather "conscious experiences". To obtain this it is necessary that on awakening, not to move and do a retrospective exercise to remember well all we did white we were out of the physical body, since while every individual's body is asleep, he is out of the body; those with asleep conscience, "dreaming" and those with awake conscience, "working" consciously.

Zodiacal Course, 1951

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: conscious shock; the first, second, third, special, additional and new shock; the shock of self-remembering; internal and external shocks, and shocks which awaken; the quoted "shock"; and shock standing beside the octave, hydrogen, Si-12, the impressions, self-remembering, the consciousness or the Maithuna. Fright, and a nervous or electric shock, were turned away. The paragraphs two either side of each were offered too. That returned **95 candidate paragraphs in 13 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 85.3% of the time and on the class 74.7%, and a third reader, who saw neither verdict, settled the 14 they did not. The editor ruled that the lecture *Against Impressions*, in the first volume of *The Fifth Gospel*, is printed whole, as the fuller record of the talk that *The Revolution of the Dialectic* also carries. The 2 paragraphs that open a sentence the readers had found running on were then read by the editor. 33 were judged printable, 4 of them were left out as restatements, and where his sentence ran across paragraphs the pieces were joined into one passage, so **28 are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 17 stood next to a passage on the shocks but were about something else, 10 belonged to another work of the shelf already built, 3 were a false friend (a shock that is not this one), 1 named the shock only in passing, and 1 was a story told for itself. 27 more were judged and not printed, 11 of them the *Revolution of the Dialectic* record of the lecture printed here from *The Fifth Gospel*.

Some of it he spoke. 13 passages come from the two *Fifth Gospel* volumes, across 2 named lectures, each cited by the name of the lecture.

Nothing was mended. No word of his needed rejoining or correcting, and no word of his is changed.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, and 7 ranges run over more than one paragraph. In *Christmas Messages* one editors' heading, "Supreme Christmas Message 1963–1964", stood between the two halves of his sentence; it is lifted out and the sentence printed whole.

Four paragraphs were left out on purpose. All 4 restate, with nothing added, the second and third shocks of the Maithuna as *The Buddha's Necklace* gives them here, and the fuller copy is kept.

22 passages also stand in a finished work, and every one is marked where it stands, most of them in *The Laws of the Three and of the Seven* (15), then four each in *Awakening*, *Identification* and *The Solar Bodies*. The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked five ways. Every reader's note was proved to sit on the passage as it is actually printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 3 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.

A work of The Psychology, the family for the inner life of the sleeping man as he describes it: the essence and the personality, the centres and the states, the I that talks and the I that dies, the mind that falls still, and now the shocks that wake it. It wears the family's ash ground and two hairlines, in spark indigo.