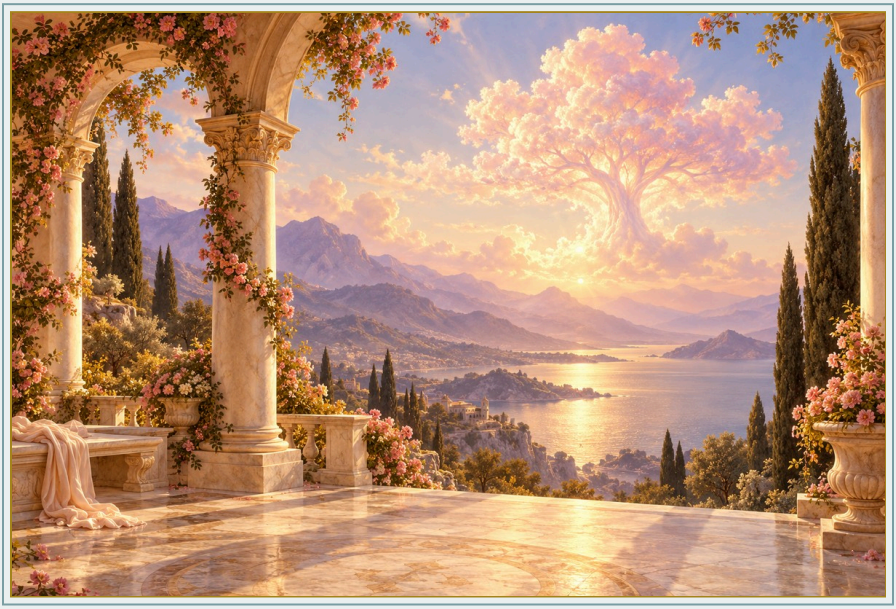


Imagination, Inspiration, Intuition

The three obligatory steps of the Initiation

Samael Aun Weor · in his own words



Imagination, Inspiration, Intuition

The three obligatory steps of the Initiation, in his order and his words — what each step is, what is mistaken for it, and the exercises he attaches to each

601 passages · 3 parts · 22 sections · 40 books · 162 practices · 26 lectures

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, so anything on this page can be found again in the source.

The charter is his, and he sets it down twice. *"Imagination, Inspiration, and Intuition are the three obligatory steps of the Initiation. We are going to examine each one of these three steps separately." — Endocrinology & Criminology* ¶720. The same sentence stands in *The Yellow Book* ¶867, which adds: *"First images appear; and ultimately we penetrate into a purely spiritual world."* The three parts of this book, and the order they are read in, are his and not imposed on him.

Why the three are one work. Inspiration on its own is 113 candidates, and would be the thinnest work on the shelf. He almost never teaches it by itself: it is the middle rung of a ladder, and the rungs above and below it stand in the same sentences.

What imagination is, in his words. *"For the wise, to imagine is to see. Imagination is the translucence of the soul." — Endocrinology & Criminology* ¶723.

The false rung beside it, which he defines in one line. *"There are two types of Imagination: Mechanical Imagination (fantasy), and Conscious Imagination (clairvoyance)." — Esoteric Course of Kabbalah* ¶501. Fantasy has a section to itself in Part One.

Intuition under its other name. *"Discernment is comprehension without need of reasoning. We must exchange the process of reasoning for the beauty of comprehension." — Tarot and Kabalah* ¶2418. Unlike the word *intuition*, discernment comes with exercises attached, and the section that carries them closes the book.

What blocks the ladder. *"Whoever wants to be clairvoyant must put an end to reasoning and accustom himself to see all things with the imagination." — Manual of Practical Magic* ¶81.

Every candidate was read twice, by two readers working independently, and every disagreement went to a third. On the only question that matters — whether a passage is printed — the two readers agreed on 96.4 per cent of the 968.

What was left out, and why. Clairvoyance was measured at 540 paragraphs, 487 of them outside this work; it is large enough to be a work of its own and is left for one. The pineal gland is 169 paragraphs, 151 of them outside: that is the organ, not the

faculty. The doctrine of subjective and objective reason belongs to a work on the mind. And inside the sweep the largest rejection class is the plain English verb: *imagine* is an ordinary word and he uses it as one constantly — *"Imagine at least for a moment…"* — which is why 151 candidates were rejected with a reason set against each, and a further 142 were judged marginal.

One quiet finding. Every one of his technical naming phrases — *imaginative knowledge*, *inspired knowledge*, *intuitive knowledge*, *the three obligatory steps*, *mechanical* and *conscious imagination* — falls entirely inside the three-word core. Not one falls outside it. The core was already complete on his own vocabulary.

He sets the same teaching down more than once, and both printings are kept. The plant exercise stands almost word for word in *Endocrinology & Criminology* ¶727 and *Tarot and Kabalah* ¶3096; the exposition of the three degrees runs in parallel through those two books and *The Revolution of the Dialectic*. That is deliberate: a reader should see the teaching in each setting.

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| a practice — something to do | quoted, not his own words

PART ONE

Imagination

10 SECTIONS · 347 PASSAGES

I

The three obligatory steps of the Initiation

The charter sentence as it stands in book after book, the order the three degrees are climbed in, what the first of them gives and where it stops, and the reasoning that keeps a man off the ladder.

Imagination, Inspiration, and Intuition are the three obligatory steps of the Initiation. We are going to examine each one of these three steps separately.

1 Endocrinology & Criminology, 1958 · ¶720

64. Imagination, inspiration, and intuition are the three obligatory paths for the Initiation. 65. We reach these three ineffable heights by means of concentration, meditation and Samadhi.

2 Igneous Rose, 1953 · ¶1170

Imagination, inspiration and intuition are the three obligatory ways for the Initiation. Thought, feeling and will power must be totally liberated from the physical body. To learn how to consciously travel in the astral body is indispensable.

3 The Aquarian Message, 1958 · ¶1871

Imagination, inspiration and intuition are the three obligatory steps of initiation. First images appear; and ultimately we penetrate into a purely spiritual world. Every clairvoyant needs initiation. Clairvoyance without esoteric initiation leads the student into the world of delinquency. It is urgent to receive cosmic initiation. If a clairvoyant penetrates into the subconscious of nature, he will be able to read all of the past history of the earth and its races. He will also find his most beloved relatives.

4 The Yellow Book, 1959 · ¶867–870

Of all our ritual prayers the most powerful is the Our Father. This is a magical prayer of immense power. Imaginations, Inspiration, Intuition are the three obligatory paths of initiation.

5 The Perfect Matrimony, 1961 · ¶650

Imagination, inspiration, intuition are the three obligatory paths of initiation. We are going to examine each one of these levels separately.

6 Tarot and Kabalah, 1969 · ¶3092

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

7 The Revolution of the Dialectic · ¶1182

Obviously, there are three phases in the initiatory knowledge: first, imagination; second, inspiration; third, intuition. Imagination, inspiration, intuition are the three mandatory paths of Initiation.

8 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1965

Thus, imagination, inspiration, intuition are the three steps of Initiation.

9 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2553

Master: Inspiration... Well, the best Initiates say that there are three steps that lead to Initiation: imagination, inspiration and intuition. It is clear, all brothers are full of inspiration, there is no one who does not feel inspiration, but one thing is inspiration and another thing is the objectivization of Consciousness.

10 The Fifth Gospel 1A · Intelligent Assimilation of Impressions · ¶3029

Imagination, Inspiration, and Intuition are obligatory steps of the Initiation. Whosoever has raised these three steps of direct knowledge has reached supraconsciousness.

11 Endocrinology & Criminology, 1958 · ¶798

Imagination, Inspiration and Intuition, are the three obligatory steps of the Re volution of the Dialectic. Whoever has followed the three steps of Direct Knowledge has achieved Supraconsciousness.

12 The Revolution of the Dialectic · ¶1222

Those that climb the three steps of imagination, inspiration and intuition can see the ancient Jerusalem (the ancient earth) and the future Jerusalem (the future earth that will come after the great cataclysm).

13 The Aquarian Message, 1958 · ¶1899

Whosoever has risen through the three steps of imagination, inspiration and intuition has awakened in the internal worlds. Every Initiate, while out of his physical body, can ask to his Master to show him the future Jerusalem and the things which must shortly be done. What is necessary is to abandon laziness and to perform the practices of imagination, inspiration and intuition which take us towards the Initiation.

14 The Aquarian Message, 1958 · ¶1913

Answer, be sincere with yourselves, place your hand over your heart, ask your Divine Mother Kundalini for advice, and answer with sincerity. Have you Self-realized yourself? Will your theories or doctrines convert you into angels? What have you gained? What have you obtained from the many theories and doctrines? Never in the history of the centuries has anyone been known to have christified himself without the Perfect Matrimony, without the seminal transmutation, and without the help of the Divine Mother Kundalini. With Her, you can raise the three scales of imagination, inspiration, and intuition, so that you can enter into the Celestial Jerusalem that follows the Great Cataclysm.

15 Pistis Sophia Unveiled, 1977 · ¶5946–5947

If the student practices with tenacity and supreme patience, his own internal Being will teach or instruct him in the work. Then he will study at the feet of the

Master, will be elevated to intuitive knowledge. Imagination, Inspiration and Intuition are the three obligatory Paths of Initiation. He who has ascended the three steps of direct knowledge has attained supra-consciousness.

16 Tarot and Kabalah, 1969 · ¶3145–3146

Let us begin with Imagination.

17 Tarot and Kabalah, 1969 · ¶3093

59. This first stage of knowledge belongs to 'imaginative' knowledge.

18 Igneous Rose, 1953 · ¶1166

First, the Gnostic student must elevate himself into imaginative knowledge.

19 The Aquarian Message, 1958 · ¶1872

For sometime the student will train with imagination, afterwards with inspiration, and later on with intuition.

20 The Aquarian Message, 1958 · ¶1875

Imaginative knowledge grants us the power to consciously and positively travel in the etherial body. When the student has achieved imaginative knowledge, then he can start the exercises for inspirational knowledge.

21 The Aquarian Message, 1958 · ¶1885

Whosoever awakens consciousness has reached Imaginative Knowledge. This one moves in the world of symbolic images.

22 Endocrinology & Criminology, 1958 · ¶752

Whoever awakens consciousness has reached Imaginative Knowledge and moves around in a world of symbolic images.

23 The Revolution of the Dialectic · ¶1190

Meditation which is exact awakens the internal senses and produces a total transformation of the internal bodies. He who awakens conscious ness has attained imaginative knowledge. He moves in the world of sym bolic images.

24 Tarot and Kabalah, 1969 · ¶3114–3115

The World of Imaginative Kno wledge is a world of symbolic images.

25 Tarot and Kabalah, 1969 · ¶3149

When the student reaches Imaginative Knowledge, he sees the symbols but he does not understand them. He comprehends that all of nature is a living scripture that he does not know. The student needs to elevate himself into Inspired Knowledge in order to interpret the sacred symbols of Great Nature.

26 Endocrinology & Criminology, 1958 · ¶755

Those images which were previously seen when one dreamt, are now seen without dreaming. Before they were seen in the sleeping conscious ness, now one moves amongst them with consciousness in a state of wakefulness, even though the physical body maybe deeply asleep. Upon attaining imaginative knowledge, the student sees the symbols but does not understand them. He understands that the whole of nature is a living scripture that he does not understand. He needs to elevate himself to inspired knowledge in order to interpret the sacred symbols of Great Nature.

27 Tarot and Kabalah, 1969 · ¶3116–3117

Upon reaching Imaginative Knowledge, the Gnostic sees the symbols but does not understand them..., be comprehends that all of nature and the ego are a living writing that be does not know. He then needs to rise to Inspired Knowledge in order to interpret the sacred symbols of nature and the abstract language of the ego.

28 The Revolution of the Dialectic · ¶1194–1195

But imagination, in itself and by itself, is nothing more than the first step. A second more elevated step takes us to inspiration. The faculty of inspiration allows us to talk face to face with every particle of elemental life, the faculty of inspiration allows us to feel in ourselves the palpitation of every heart.

29 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2549

Let us imagine for a moment, again, the exercise of the rose bush. If, after everything, if we want to know something more after meditating on its birth and death –the logs and the petals of the flower having disappeared– we need inspiration. The plant was born, it bore fruit, it died, and after all that, what?

Then, we need inspiration to know what is the meaning of that birth and of that death of all things.

30 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2550

> The faculty of inspiration is even more transcendental and needs us to spend more energy. We have to put aside the symbol on which we have meditated, we have to capture its inner meaning. This matter requires the faculty of emotion, the emotional center. The emotional center valorizes the esoteric work of meditation. The emotional center allows us to feel inspired, and then, once inspired, we will know the meaning of the birth and death of all things. With imagination, we could verify the reality of the previous existence; with inspiration, we could capture the meaning of that existence, its motive, its cause, its reason. Inspiration is a step beyond the faculty of creative imagination. With imagination, we can verify the reality of the fourth vertical, but inspiration will allow us to capture its deep meaning.
>
> 31 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2551

Finally, beyond the faculty of imagination and of inspiration, we have to reach the heights of intuition.

32 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2552

Intuition is something different. Let us go back to the rose bush of our example. Undoubtedly, with the process of imagination, during the transcendental and transcendent esoteric exercise, we have seen the processes, we have seen how the rose bush grew, how it bore fruit and, finally, how it died and became a pile of logs. Inspiration will allow us to know the meaning of all that, but intuition will take us to the spiritual reality of that. Then we will penetrate with that precious superlative faculty into an exquisitely spiritual world. We will meet face to face not only with the elemental seen with imagination –the elemental of the rose bush–, but even more, we will meet with the virginal Spark or the divine Monad or supreme igneous Particle of the rose bush. We will penetrate a world where we will find the creator Elohim, mentioned by the Mosaic or Hebrew Bible; we

will see the entire creator host of the Army of the Word, that is to say, we will find the Creator Demiurge of the Universe.

33 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2554

136. Our mind vibrates with waves of discernment among the imaginative pictures. 137. Discernment is direct perception of the truth without the process of conceptual selection.

34 Igneous Rose, 1953 · ¶1243

17. Whoever wants to be claivoyant must put an end to reasoning and accustom himself to see all things with the imagination.

35 Manual of Practical Magic, 1953–54 · ¶81

76. Comprehension and imagination must replace reasoning.

36 Igneous Rose, 1953 · ¶1188

77. Imagination and comprehension are the foundation of the superior faculties of the understanding.

37 Igneous Rose, 1953 · ¶1189

Reasoning is replaced by comprehension and objective imagination, which become the foundation for the superior faculties of understanding.

38 1977 - The Mayan Mysteries · ¶829

Really, when the imagination is agitated by the tempests of reasoning, the starry heaven of the spirit becomes clouded. The clairvoyant then takes the shadows for reality itself. When clairvoyant bodhisattvas fall, they are worse than demons. The fallen clairvoyant bodhisattva believes he is omnipotent and powerful; he becomes conceited. He confuses things, takes the shadows for reality itself. He slanders the great Masters.

39 The Greater Mysteries, 1956 · ¶448

Imagination, inspiration, intuition are the three mandatory paths of Initiation. But if we remain bottled up exclusively in the noustical-sensorial4 functionalisms of the intellectual apparatus, it will in no way be possible to go up the steps of imagination, of inspiration and of intuition.

40 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2520

Let us leave each faculty in its place, in orbit, let us not take it out of its orbit. We need to think psychologically, and it is obvious that we must flat-out reject the leaven of the Sadducees and of the Pharisees and learn to think psychologically. This would not be possible if we continue bottled up within the intellect. Then it is better that we start going up the ladder of imagination; subsequently, we will move on to the second step, which is that of inspiration and, in the end, we will reach intuition.

41 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2523–2525

If you want to really reach Enlightenment one day, the perception of what is real, the complete knowledge of the mysteries of life and death, you will need to unquestionably go up the marvelous steps of imagination, inspiration and intuition. Mere rationalism could never lead you to these intimate, profound experiences.

42 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2567

II

The translucence of the soul

What the faculty is: the translucence, the mirror in which the images of the astral light are received, what it is able to reach, and the ether it works in.

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

43 Endocrinology & Criminology, 1958 · ¶723

14. For the sage, to imagine is to see.

44 Manual of Practical Magic, 1953–54 · ¶78

For the wise, to imagine is to see. Imagination is the translucence of the Soul. The important thing is to learn to concentrate thought in one single thing. He who learns to concentrate thought upon one single thing does marvels and prodigies.

45 Tarot and Kabalah, 1969 · ¶3094

For the sage, to imagine is to see. The imagination is the translucence of the soul. In order to achieve the imagination, one needs to learn to concentrate the mind on a single object. Whoever learns to concentrate the mind on a single object performs marvels and prodigies.

46 The Revolution of the Dialectic · ¶1184

The imagination is clairvoyance itself; to imagine is to see.

47 The Greater Mysteries, 1956 · ¶1064

Another one of the serious errors that attack all those who submit themselves to esoteric discipline is to undervalue imagination. We have learned that imagination is translucence: it is the mirror of the soul; it is divine clairvoyance. For the devotee, to imagine is to see. When the frontal chakra begins to rotate, the images that become translucent become brilliant, splendorous and luminous. The devotee must distinguish between imagination and fantasy. Imagination is positive. Fantasy is negative, detrimental and harmful for the mind because it could lead us to hallucinations and madness.

48 The Yellow Book, 1959 · ¶860–864

Unquestionably, directed imagination is conscious imagination. For the sage, to imagine is to see. Conscious imagination is the "translucence"; the firmament, the mysteries of life and death, the Being, the real, are reflected in it.

49 The Fifth Gospel 1A · The Precariousness of the Human Psyche · *1st International Meeting of Hermetic Culture – Guadalajara. Jalisco, Mexico – October 28. 1975* · ¶996

While in the state of 'Manteia' (ecstasy), the Initiates can contemplate their resplendent Intimate, face to face, before the mirror of Eleusis. Another marvelous mirror exists within the human being. The Gnostic Medic must learn how to use this mirror by means of interior profound meditation... This mirror is the imagination. For the wise ones, to imagine is to see. The imagination is clairvoyance itself The imagination is the mirror of the soul. It is the translucence through which we perceive the images from the astral light.

50 Occult Medicine and Practical Magic, 1977–78 · ¶2306–2307

> *"Imagination is like a sun, it operates within its own world wherever it glows. Man is what he thinks. If he thinks infire, then he burns. If he thinks in war, then he is warring. "Imagination becomes a sun by means of the power of thought." (De Virtute Imaginativa)*
>
> 51 Occult Medicine and Practical Magic, 1977–78 · ¶2311–2312

Creative imagination is the translucent, is the terrific mirror of the soul. Well developed, with ideal efficiency, through exact esoteric rules, undoubtedly, it allows us to verify exactly, to verify what I am stating here in an emphatic way.

52 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2541

Thus, I invite you clearly to the superlative analysis of all this. I invite you to develop that cognitive faculty always known as "imagination". It is an extraordinary faculty.

53 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2542

The imagination of the human being was an ineffable mirror in which the panorama of the starry heavens of Urania was solemnly reflected. The human being knew that his life was the life of the gods. The one who knew how to play the lyre was shaking the divine fields with his delectable melodies. The artist who was handling the brush inspired himself with the eternal wisdom. He gave to his delicate sculptures the tremendous majesty of God.

54 The Revolution of Beelzebub, 1950 · ¶571

The astral images reflected in the magical mirror of imagination can never be translated literally, for these are only the symbolic representation of archetypal ideas. They must be utilised in the same way as a mathematician uses algebraic symbols.

55 The Secret Doctrine of Anahuac, 1974–75 · ¶1393

A very careful analysis upon this matter of the Seven Magnetic Centers of the Dorsal Spine takes us to the logical conclusion that there are three that are particularly the most important: the Muladhara at the base of the Dorsal Spine, coccygeal bone; the Sahasrara, the cervical lotus of one thousand petals; and the

Manipura, the umbilical lotus. It is urgent to eliminate from our perceptions all of the Subjective Elements. It is indispensable to perceive in a Spatial and Self-Cognizant manner everything that we see and imagine. It is indispensable to awaken the Consciousness.

56 The Solar Bodies, 1967–68 · ¶877

Everything which the human multitudes perceive, imagine or dream, have a real existence within the ordinary space called MAHAKASHA or Elemental Space.

57 The Solar Bodies, 1967–68 · ¶878–879

These Angels of Death have to cut the silver cord and their intervention is always sensed by those who are dying. Once this work is done, the Angel withdraws and the soul of the deceased continues living in the same environment. However, we have to declare that an irresistible fluidic attraction continues existing between the soul and the body after death. Commonly, the souls of the dead that are attracted by their physical bodies, which are in the process of decomposition, inundate the graveyards or cemeteries. This is why cemeteries have a horrible appearance before the sight of the exercised clairvoyants. The deceased ones mold the astral part of their tombs by means of their imagination. Thus, they give to their tombs the aspect of bedroonis or hospital rooms. The astral matter is essentially flexible. Therefore, that matter takes any form which the imagination gives it. For example, if you, beloved reader, imagine a hat, then that hat will be converted into a reality in the astral world.

58 Occult Medicine and Practical Magic, 1977–78 · ¶2377

The inventor who imagines his invention, is really seeing it clairvoyantly. Every invention exists in the internal worlds before appearing in the physical world. All inventions already existed in the internal worlds. The inventor imagines them and then makes them concrete in the physical world. The painter imagines the picture that he will paint. That picture already exists in the internal world.

59 The Greater Mysteries, 1956 · ¶1065

Many scientists have said that Nature has imagination, and that imagination is what gives living form to all that is, all that has been, and all that will be.

60 Fundamental Education, 1965 · ¶2869–2871

The imagination of a woman during pregnancy is fundamental for the development of the fetus. It has been proven that with her imagination, every mother can alter the psyche of the fetus.

61 Fundamental Education, 1965 · ¶2899–2902

Bearing in mind the power of creative imagination, it is logical to affirm that during her pregnancy a woman should not contemplate anything displeasing to the senses, anything disagreeable, inharmonious or filthy etc. The time has come in which governments should be concerned with solving the important problems related to maternity.

62 Fundamental Education, 1965 · ¶2912–2914

> *The Great Master Paracelsus, said, "The Soul is the product of the centrifugal action of universal activity, impelled by the centripetal action of the imagination of the universe." At the moment, the human being has only the embryo of a Soul within his astral ghost, but this embryo should be strengthened and self-awakened. The awakening of cosmic consciousness in man is the most grandiose event in the universe.*
>
> *63 The Perfect Matrimony, 1961 · ¶1337*

Here the "OB" is the passive magnetic fluid very wisely governed by the intelligent faculty known as creative imagination.

64 The Mystery of the Golden Blossom, 1971–72 · ¶984

Creative imagination allows one to verify for oneself that the Earth is not a dead organism, something rigid, a physical crust devoid of life. Creative imagination allows one to know by oneself that the Earth is a living organism.

65 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2544

If you would develop in an efficient way the faculty of imagination, not only could you remember your previous lives, but also you could verify in a specific way what I am expressing didactically here with complete clarity.

66 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2548

It is possible to develop imagination. This would take us beyond the sensory mind, this would teach us to think psychologically. We already said –and we

repeat– that only psychological thinking can open the doors of the inner mind for us. If one develops imagination, one can learn to think psychologically.

67 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2519

The first of these ethers is found intimately related to the various functions of the will and the imagination.

68 The Three Mountains, 1972–73 · ¶1036

The luminous ether is related with the caloric, luminous, perceptive, etc., phenomenon. The reflective ether serves as a medium of expression for willpower and imagination. The two superior ethers are disjoined in order to form the Soma Puchicon by means of the Initiation.

69 Pistis Sophia Unveiled, 1977 · ¶3711

III

Imagination is the same clairvoyance

The passages that make imagination and clairvoyance one thing, answer the intellectuals who despise the faculty, and describe the frontal chakra once it turns.

80. Clairvoyance and imagination are the same. Clairvoyance is imagination and imagination is clairvoyance. Clairvoyance exists eternally.

70 Igneous Rose, 1953 · ¶1192–1193

91. The clairvoyance is the imagination. This chakra resides in the middlebrow. 92. The imagination is translucent. For wise individuals, 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 Era of Aquarius.

71 Igneous Rose, 1953 · ¶1201

13. Clairvoyance is the same imagination.

72 Manual of Practical Magic, 1953–54 · ¶77

97. We must answer to them that imagination is the same as clairvoyance and that every human being is more or less imaginative, which means, more or less

clairvoyant. 98. The most damage that has been caused to the students of occultism is a result of the false concept that exists about clairvoyance.

73 Igneous Rose, 1953 · ¶1205

104. Poor people! They do not know the treasure which they possess. They ignore that imagination is the same clairvoyance and that every human being is more or less clairvoyant.

74 Igneous Rose, 1953 · ¶1212

106. Clairvoyance is imagination. Clairvoyance is the most beautiful, the most simple and pure flower of spirituality.

75 Igneous Rose, 1953 · ¶1214

115. Therefore, the entire world is more or less clairvoyant. Imagination cannot be despised because all things are children of the imagination.

76 Igneous Rose, 1953 · ¶1223

123. Therefore, imagination belongs to all the planes of the universal consciousness. Clairvoyance is precisely the same imagination with the susceptibility of development, evolution and progress within the igneous rose of the universe.

77 Igneous Rose, 1953 · ¶1231

119. We do not deny the existence of clairvoyance. Clairvoyance is the sixth sense. Its chakra resides in the middlebrow and has ninety six rays. What we want is to increase this concept and to make the student to comprehend that the other name for clairvoyance is imagination. People have forgotten how to use and control divine clairvoyance. It is necessary for our students to know that imagination is actually clairvoyance or the sixth sense situated in the middlebrow.

78 Igneous Rose, 1953 · ¶1227

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

79 Igneous Rose, 1953 · ¶1228

99. The creators of this false concept are the ‘intellectuals’ who have observed the faculties of the imagination with scorn.

80 Igneous Rose, 1953 · ¶1206

100. Wanting to defend themselves from this intellectual despise, the occultists began to give a scientific tinge to the imagination and the name of clairvoyance or sixth sense was given to it.

81 Igneous Rose, 1953 · ¶1207

102. Now, the occultists (who are victims of the intellectuals) have established a terrible abyss between clairvoyance and imagination.

82 Igneous Rose, 1953 · ¶1209

121. This false concept is due to the disdain that the intellectuals feel about the imagination, and to the cunning way through which the occultists want to make a technicality of this beautiful faculty of clairvoyance.

83 Igneous Rose, 1953 · ¶1229

Many people laugh at imagination, and some even call it the "madman of the house".

84 Fundamental Education, 1965 · ¶2872–2873

Having seen this with clarity, it is advisable that we now delve a little in the question of faculties. The intellect, by itself, is one of the coarsest faculties in the levels of the Being. If we want to turn everything into intellect, we will never reach the apprehension of the cosmic truths. Undoubtedly, beyond the intellect there is another faculty of cognition. I want to refer this time in an emphatic way to imagination. That faculty has been much underestimated, some even give it the pejorative title of "the crazy one of the house"; an unfair title because if it were not for imagination, we would not have this tape recorder, the automobile would not exist, the railway would not exist, etc.

85 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2514

The sage who wants to make an invention, will first have to imagine it and then sketch his invention on paper. The architect who wants to build a house, will first have to imagine it and then he will be able to draw it on the blueprint. So, imagination has enabled the creation of all inventions. It is not, therefore, something despicable.

86 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2515

108. The intellectual who despises imagination commits a grave absurdity because everything that exists in Nature is a child of imagination.

87 Igneous Rose, 1953 · ¶1216

111. The artist perceives sublime images with his imagination (clairvoyance). He then places them with paint over the canvas or he carves them for his sculpture.

88 Igneous Rose, 1953 · ¶1219

113. When the Mother Goddess of the world wants to give a toy to humans for their entertainment, she then places it in the imagination of inventors. This is how we have the radio, the aeroplane, the automobile, etc.

89 Igneous Rose, 1953 · ¶1221

All those who wish to awaken clairvoyance while undervaluing imagination will fall into the same absurdity as those who wish to practice meditation in the absolute absence of sleep. These people fail to develop their internal powers. These people violate the laws of nature and the inevitable result is failure.

90 The Yellow Book, 1959 · ¶865–866

117. Imagination evolves, develops, and progresses within the igneous rose of the universe.

91 Igneous Rose, 1953 · ¶1225

82. When the igneous rose of our astral body (situated in the middlebrow) awakes into new activity, then the images that come internally to our imagination are accompanied with light and colour.

92 Igneous Rose, 1953 · ¶1195

107. When we re-conquer our lost infancy, all the images that come to our imagination are accompanied by vivid astral colours.

93 Igneous Rose, 1953 · ¶1215

118. Those who have already caused the magic wheel of their middlebrow to rotate, possess a rich and powerful imagination and all the images which are perceived by them are accompanied with light, color, heat and sound.

94 Igneous Rose, 1953 · ¶1226

83. It is necessary to learn by direct experience how to differentiate between the images that are received and the images that we consciously or unconsciously create or project. 84. It is necessary to d between our own images and the outer images that come to us. 85. The imagination has two poles, one being a receptor and the other a projector. 86. Receiving an image is one thing. Projecting an image created by our understanding is another thing.

95 Igneous Rose, 1953 · ¶1196

87. The contrary pole of the imagination is imagery.

96 Igneous Rose, 1953 · ¶1197

IV

Mechanical Imagination (fantasy)

The two imaginations set against each other, fantasy as the rubbish of the memory, the fantasy-person it builds in place of the man himself, and the work-memory and retrospection that end it.

There are two types of Imagination: Mechanical Imagination (fantasy), and Conscious Imagination (clairvoyance).

97 Esoteric Course of Kabbalah · ¶501

Gnostic students must learn how to use Conscious Imagination.

98 Esoteric Course of Kabbalah · ¶502

One must distinguish between Intentional Imagination and Mechanical Imagination; obviously Mechanical Imagination is the same as Fantasy. The key of power rests in uniting Will and Imagination in Vibrant Harmony.

99 Tarot and Kabalah, 1969 · ¶100

There exists much confusion around the word “imagination”, and there are many people who confuse imagination with fantasy. Certain wise men say that there are two kinds of imagination: the first they call mechanical imagination, and the second intentional imagination. The first is constituted by the residue of the mind, and the second corresponds to that which is worthiest and most decent inside of us.

100 Fundamental Education, 1965 · ¶2874–2876

From every angle it is perfectly clear that conscious imagination is radically different from that which is called subjective, infra-conscious, subconscious, mechanical imagination.

101 Fundamental Education, 1965 · ¶2886–2887

Obviously, it is appropriate to make a complete differentiation between what is voluntarily directed imagination and what is mechanical imagination.

102 The Fifth Gospel 1A · The Precariousness of the Human Psyche · *1st International Meeting of Hermetic Culture – Guadalajara, Jalisco, Mexico – October 28. 1975* · ¶995

Mechanical imagination is different: it is formed with the memory's rubbish, it is fantasy; it is advisable to investigate it profoundly. Obviously, people with their fantasy or mechanical imagination, do not see themselves the way they are, but according to their form of fantasy.

103 The Fifth Gospel 1A · The Precariousness of the Human Psyche · *1st International Meeting of Hermetic Culture – Guadalajara, Jalisco, Mexico – October 28. 1975* · ¶997

So, we must not underestimate imagination. There is a strong tendency to underestimate imagination. Everybody says: "Those are things of my imagination. Is it true or is it my imagination?" That is, they do not appreciate the value of the imagination. Let us distinguish between intentional imagination and mechanical imagination. Intentional imagination is the translucence that allows us to see the great realities of the inner worlds. Mechanical imagination is fantasy; it is formed with the debris of the memory. So let us distinguish between imagination and fantasy. Underestimating the imagination is absurd. So we must develop the imagination, cultivate it.

104 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1963

Is it true that there are several classes of imagination? We cannot deny it. We could call the first one mechanical imagination; that type of imagination is fantasy itself. Obviously, it is constituted by the wastes of the memory; it is useless and it is even harmful.

105 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2516

But there is in truth another type of imagination. It is, in reality, intentional imagination, that is, conscious imagination. Obviously, the latter can develop splendidly and give us access to the ultra of all things.

106 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2517

The natives of Cancer have a vivid Imagination, but they should be careful of Fantasy. Conscious Imagination is advisable. The mechanical imagination called fantasy is absurd. Cancer people have a soft, shy and timid nature, homely virtues.

107 Esoteric Treatise of Hermetic Astrology, 1967 · ¶251

So-called pseudo-clairvoyance is imaginary perception, fantasy, artificially evoked hallucinations, absurd dreams, astral visions that do not coincide with concrete facts, the reading of ones own projected unconscious thoughts in the astral light, the unconscious creation of astral visions interpreted later as authentic realities etc., etc.

108 The Perfect Matrimony, 1961 · ¶838

Master: When the representations arise mechanically, it is obvious, they are related to the mechanical imagination. But when they arise intentionally –as in the case cited here by this sister– undoubtedly, then it is the conscious imagination that has been involved to shape the representation.

109 The Fifth Gospel 1A · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977* · ¶2132

Master: Well, if you imagine that you are a superman, you imagine that superman already full of power, of majesty, you make a positive representation of yourself, or full of pride, or whatever you want. But if you think of yourself as a black mage, you create a negative representation. One can create with his mind positive or negative representations. It is clear!

110 The Fifth Gospel 1A · The Danger of Mental Effigies · *Third Chamber – Mexico City – June 1977* · ¶2136

Mechanical imagination, how serious! Dreams of fantasy! Sometimes, the one who dreams them remains silent, other times, one talks about them, and other times, one wants to put them into practice.

111 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1033

Continuing, then, with these disquisitions, we clearly see that mechanical imagination or fantasy keeps us very far from the reality of the Being, and this is truly lamentable. People roam the streets dreaming, they go about in their fantasies, they work dreaming in their fantasies, they get married dreaming, they live life dreaming and die dreaming in the unreal world, of the fantasy. They never see themselves, ever; they always see a form of their fantasy. Taking away that form of fantasy from someone is cruel, frightfully cruel, terribly cruel.

112 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1036

As soon as the poor intellectual animal awakens even if it is only for a short moment — and opens his eyes to the crude reality of life, immediately the hypnotic power of the terrible serpent of the abyss charges back with increasing force. Then the unfortunate victim falls asleep again, and dreams that he is awakening or on the eve of awakening. Only sincere Gnostics who fully understand the difficulty of awakening consciousness know that this is possible only by means of conscious works and voluntary sufferings. The terrible infernal viper knows the whole modus operandi of mechanical imagination. We would never reject objective and conscious imagination, which is diaphanous and translucent.

113 The Secret Doctrine of Anahuac, 1974–75 · ¶1075

The abysmal snake through mechanical imagination which is its acting agent — works in accordance with Nature's interests and maintains us submerged in a state of deep, hypnotic trance.

114 The Secret Doctrine of Anahuac, 1974–75 · ¶1076

The atomic Salamanders of the blood and of sex burn terribly with our animal passions. The atomic Sylphs of our own vital air, when serving mechanical and subjective imagination (do not confuse this one with objective and conscious imagination) play with our lascivious and evil thoughts.

115 The Secret Doctrine of Anahuac, 1974–75 · ¶1240–1241

By means of the mechanisms of fantasy, we always justify our worst infamies, we elude responsibilities, we look for escapes, we indulge ourselves, we consider

ourselves to be the best and we believe ourselves to be just and perfect.

116 The Secret Doctrine of Anahuac, 1974–75 · ¶1077

The majority of us ostensibly find such excuses, and it is because of this, under the stubborn and subtle activity of justifying the self with the complicity of mechanical imagination, that, in reality, we would never suspect the innermost existence of these very natural psychological errors.

117 The Secret Doctrine of Anahuac, 1974–75 · ¶1079

It is manifestly clear that alcohol tends to eliminate the capacity for independent thought and calm judgment since it fatally stimulates fantasy. It also shockingly debilitates ethical sense and individual liberty.

118 The Mystery of the Golden Blossom, 1971–72 · ¶706

If a man thinks in either a good or a bad sense, the waves that emanate from his mind reach the mental body of each individual. Mental waves are propagated in all places. When the waves are of wisdom and love, they benefit all those who receive them. When the waves are impregnated with devotion and veneration towards God, they carry peace and comfort to all those who are in suffering. Poisonous mental waves harm the minds of others. Mental waves of hatred, envy, covetousness, lust, pride, laziness, gluttony, etc., produce mental epidemics. Perverse mental waves poison many weak minds with their radioactivity. The case of the "rebels without a cause" is a good example of what mental epidemics are. The "rebels without a cause" have become an evil and harmful plague. We should seek the cause of this mental epidemic in the ill-used imagination. Movie theatres show movies of bandits and gunmen that are then recorded in the minds of young people. Parents give their children guns, war trucks, tiny cannons, lead soldiers, toy machine guns, etc., etc., etc.

119 Introduction to Gnosis · Mental Epidemics · ¶255

It is evident that we would never struggle to obtain individuality if we believe that we already have it. Fantasy makes us believe that we are possessors of individuality and there are even schools in the world that teach it that way.

120 Treatise of Revolutionary Psychology, 1975–76 · ¶373

To struggle against fantasy is urgent. Fantasy makes us appear as if we were this or that, when, indeed, we are miserable, shameless and perverse.

121 Treatise of Revolutionary Psychology, 1975–76 · ¶374

It is indispensable to fight to death against the fantasy regarding our own selves, if we do not want to be victims of artificial emotions and false experiences. This is because fantasy, besides placing us in ridiculous situations, stops all possibility of internal development.

122 Treatise of Revolutionary Psychology, 1975–76 · ¶379

The intellectual animal is so hypnotized by his fantasy, that he dreams that he is a lion or eagle when in truth he is nothing more than a vile slug from the mud of the earth. The megalomaniac would never accept these aforementioned affirmations. Obviously, regardless of what people might say, he feels to be an arch-hierophant, without suspecting that fantasy is merely nothing. "Fantasy is nothing else but fantasy." Fantasy is a real force, which acts universally upon mankind. It keeps the intellectual humanoid in a state of sleep (hypnotic state), causing him to believe that he is already a human being, that he possesses true individuality, a will, awakened consciousness and a mind of his own, etc.

123 Treatise of Revolutionary Psychology, 1975–76 · ¶380–381

Each of us is nothing but a vile worm of the mud of the earth; when I speak in this manner, I begin with myself. To be full of oneself, to have false images of oneself, fantasies of oneself, is to be in inferior levels of the Being.

124 The Revolution of the Dialectic · ¶482

We need to free ourselves of the tyranny of the opposites; this is only possible by learning to live from instant to instant without abstractions of any type, without dreams, without fantasies.

125 The Revolution of the Dialectic · ¶88

Action without distractions, without evasions, without fantasies, without abstractions of any kind.

126 The Revolution of the Dialectic · ¶103

So, in reality and in truth, my dear friends, being full of ourselves, having false images of ourselves, fantasies of ourselves, is not being poor in spirit.

127 The Fifth Gospel 1B · The Destruction of Our Lunar Inheritance · *Third Chamber – Mexico City – June 1977* · ¶813

There are various forms of fantasy. Unquestionably, one of them consists, precisely, in not seeing oneself the way one is. Few are those who have the courage to see themselves in their crude realism. I am absolutely sure that those present here have never seen themselves the way they are. Their mechanical imagination makes them mistake the cat for a hare.

128 The Fifth Gospel 1A · The Precariousness of the Human Psyche · *1st International Meeting of Hermetic Culture – Guadalajara. Jalisco, Mexico – October 28. 1975* · ¶998

In their mechanical imagination or fantasy, they see themselves in a way that does not match reality.

129 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶999

If I truthfully told each one of you, those who are present here, how you really are, what your specific psychological characteristic is, I am absolutely sure that you would feel hurt. It is clear that you have a mistaken concept about yourselves, you have never seen yourselves, your form of fantasy makes you see yourselves as you are not.

130 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1000

In the name of truth, I could tell you that, there is only one person here who has seen himself just as he is; not more than one, among all those present here. One. The others, all have a fantastical images about themselves; their form of mechanical imagination makes them see themselves not as they are, but as they seemingly are.

131 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1010

Look at the lady who gets ready in front of the mirror, who applies make-up on the bags under her eyes, who brushes her eyebrows, who puts on some enormous artificial eyelashes, who colors her lips red, etc. Look at her dressed in the latest fashion, see how she looks at herself in the mirror, in love with herself! She is convinced that she is very beautiful. If we told her that she is frightfully ugly, she

would be hurt in her vanity, and fatally. She has a terrible fantasy, her form of fantasy makes her see herself as she is not, it makes her see herself extraordinarily beautiful.

132 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1027

Few are those who have the courage to undress before themselves to see themselves just as they are. Each one has projected some form of his fantasy on himself, and thereby, he has never seen himself, nor reality, and that is terrible, frightful.

133 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1030

When one delves profoundly into what life is, he discovers that, frankly, he has not seen the world as it really is. He has seen it through the forms of his fantasy and nothing more.

134 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1032

There are various forms of fantasy, naturally. Therefore, each one of those present here has what we could call a fantasy-I, a fantasy-person that does not coincide with reality. Your fantasy-person has existed since the beginning, it exists now and it will exist tomorrow, and you are convinced that this person of your fantasy is the reality, and it turns out that it is not; therein lies the seriousness.

135 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1037

Well then, I tell you that what you have always known, what you believe you are, does not exist; that is a fantasy of yours. This takes a lot of effort, to accept what I am telling you, it proves to be frightfully difficult.

136 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1043

It is worth being honest with ourselves. It is simply about knowing ourselves, if we truly want to manifest the Being that we carry within ourselves. If we truly aspire that someday the reality and nothing but the reality remains in us, without any atom of fantasy, we need to be sincere and have the courage to break ourselves apart, to break this fantasy-I, this fantasy-person that does not exist, that the others know that it does not exist, but that one believes that it does exist.

137 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1047

Obviously, it is the fantasy that has humanity immersed in the state of unconsciousness in which it finds itself. As long as fantasy exists, the Consciousness will continue to be asleep.

138 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1055

Continuing here with these disquisitions, thinking out loud in order to share with you, we will say that, as long as one does not dissolve these forms of fantasy, one will remain very far from the Being. But as one eliminates more and more all the forms of fantasy, the Being will be manifesting within oneself more and more each time.

139 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1031

It is difficult to see oneself as one is. Normally, one sees oneself as one is not, one sees oneself the way one thinks he is, in accordance with one's fantasy. This is where one has to begin to break the fantasy. When one has truly seen oneself as one is, in his crudest reality, he normally suffers a terrible disappointment in himself, a dreadful disappointment –how awful!–. Then, he is left with the consolation of wisdom. If one puts an end to mechanical memory and establishes the work-memory, one eliminates the fantasy, because there is fantasy in the mechanical memory.

140 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1065

This is how mechanical memory is: it is of no use. And the thing is that there is fantasy in the mechanical memory. Mechanical memory and fantasy are very much linked.

141 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1023

How to control fantasy? There is only one way to control it: by means of the memory of the work. If mechanical memory makes us see our life as it was not and as it has not been, by means of the work, we dissect our own life and discover it as it is.

142 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1024

Then, what does this mean? That the memory which we retain after the work is done, allows us to control the fantasy, to eliminate it, and to eliminate it radically.

143 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1025

I repeat, how do you control fantasy? There is only one way to control it: the work-memory. Are we honest with ourselves? We work to eliminate from ourselves the undesirable elements, and as we eliminate them, we are going to discover an order in the work. But who can establish that order in the esoteric work? The Being. He establishes that order, and that work-memory allows us to eliminate the fantasy from ourselves. But great courage is needed to be able to break the fantasy-I that one possesses, one's fantasy-person.

144 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1038

If we, instead of mechanical memory –which is pure fantasy–, establish the work-memory within ourselves, if we work upon ourselves, dissolving the undesirable elements that we have, then obviously, we are acquiring conscious memory, the work-memory.

145 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1068

He who practices the retrospective exercise to review his life, puts an end to the mechanical memory and establishes, within himself, the conscious memory, the work-memory. He who, by means of the retrospective exercise, can remember his previous lives, can end the fantasy. Then he acquires the work-memory.

146 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1057

How to eliminate from ourselves the fantasy, that is, mechanical imagination? Simply, by dissolving first of all the fantasy-I, ending it. We have to start by seeing ourselves as we are and not as we apparently are or as we think we are.

147 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1064

It is thus advisable to eliminate that mechanical imagination, because in no way does it allow us to make esoteric progress.

148 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1026

One must destroy the fantasy. Instead of fantasy, we must have conscious imagination, the directed imagination –fantasy is mechanical imagination–, and instead of mechanical memory, we must have the memory of the esoteric work, the conscious memory.

149 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1056

So, as one eliminates everything that is fantasy within oneself, conscious imagination will become more and more active each time, and mechanical imagination or fantasy will disappear until nothing is left.

150 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1071

> Through in-depth meditation we must transform every type of mechanical imagination and every form of subimagination and automatic infra-imagination into objective, conscious imagination. Objective imagination is in itself essentially creative.
>
> 151 Fundamental Education, 1965 · ¶2896–2897

V

Sex and imagination

How the imagination spends the sexual force, what the sub-imagination and infra-imagination do below the reach of the intellect, the incubi and larvae bred by it, and the prayer and the exercises that clean it.

Sex and imagination are intimately associated. It is impossible to achieve absolute chastity if we do not transform our imagination into a pure mirror without the smallest spot.

152 The Buddha's Necklace, 1966–67 · ¶181

There is a close relationship between sexual energy and imagination. Sexual energy is the primary foundation of inner self-realization. Initiates who walk the path of the razor's edge are subjected to many sexual tests in the infraconscious, unconscious, human, subhuman, and infrahuman worlds. If the initiate does not transform his morbid subimagination and mechanical erotic infra-imagination into the imagination of an innocent, newborn child, he will inevitably fail all the sexual trials.

153 The Buddha's Necklace, 1966–67 · ¶195

Imagination and intellect, wrongly used, can lead to psychosexual impotence. Morbid use of imagination, which is a wrong use of imagination, exhausts the sexual energy so that when the individual wants to consummate the act, he fails; he is impotent.

154 The Buddha's Necklace, 1966–67 · ¶174

Not only does one fornicate physically; there is also fornication in the mental and astral worlds. Those who engage in lustful conversations, those who read pornographic magazines, those who attend cinemas where they show passionate erotic films, waste enormous reserves of sexual energy. These poor people use the finest and most delicate matter of sex, wasting it miserably in the satisfaction of their brutal mental passions. Sexual fantasy produces impotence of a psychosexual type. People with that kind of illness have normal erections; they are apparently normal men, but in the moment in which they try to connect the penis and the vulva, the erection abates making the phallus fall, leaving the man in the most horrible state of desperation. They have lived in sexual fantasy and when they really find themselves facing the crude sexual reality which has nothing to do with fantasy, they become confused and are unable to properly respond to reality The sexual sense is formidably subtle and tremendously rapid, thanks to its very fine and imponderable energy. The molecular level in which the sexual sense manifests is millions of times faster than thought waves. The logical mind and the fantasy as stumbling blocks for the sexual sense. When the logical mind with all its reasoning, or when sexual fantasy with all its erotic illusions wants to control the sexual sense or channel it into their illusions, then it is inevitably destroyed. The logical mind and sexual fantasy destroy the sexual sense when they try to put it at their service. Psychosexual impotence is the most terrifying tragedy that can afflict fanatical men and women or the purely rational type of person.

155 The Perfect Matrimony, 1961 · ¶267–269

Those people who enjoy movies, novels, and pornographic pictures use the sexual energy in the thinking center and it is clear that end up with the tendency to only satisfy themselves with sexual fantasy and sooner or later they acquire a type of psychosexual impotence, in which when they go to truly carry out the sexual act, they fail lamentably.

156 Christmas Messages, 1952–66 · ¶1972–1973

Another brother who was also a bachelor wanted to practice with imaginary women! This is very ominous! When the mind creates a mental effigy, this effigy

acquires consciousness and converts itself into a tempting demon of the Mental World. During sleep, this effigy discharges us sexually through nocturnal pollutions (wet dreams).

157 Endocrinology & Criminology, 1958 · ¶423

The quality of semen is intimately associated with the power of imagination, if the crime of spilling this marvellous elixir is committed; the creative faculty, the translucence, the imagination are impoverished. Then it is impossible to maintain any beautiful image in the mind with the same freshness which we could use to give life and form to a new radiant creature.

158 The Mystery of the Golden Blossom, 1971–72 · ¶1520

Sub imagination and infra-imagination exist. Any person can, if this is desired, contemplate another person of the opposite sex with purity, but sub imagination and infra-imagination can betray us in the sub merged levels of the mind, leading us into coitus in other states of consciousness. Usually, nocturnal pollutions result, with abundant loss of seminal liquid.

159 The Buddha's Necklace, 1966–67 · ¶177

In the physical world, some people attain perfect chastity and have the luxury of contemplating the nude body of a person of the opposite sex without feeling any lust. It is obvious that these exceptional people believe they have arrived at absolute chastity in the subconscious territories of the mind, not even remotely suspecting that both their sub imagination and subjective mechanical infra-imagination betray them below the limits of the intellectual sphere.

160 The Buddha's Necklace, 1966–67 · ¶187

These people may have a pure imagination, but ignore the fact that in regions, unknown to their intellect, in their sub imagination and infra-imagination, they can be terrible fornicators. When this type of person undergoes a test of chastity in the superior worlds or in the submerged worlds of nature or when they are placed in the different states, situations, or time of the infraconscious or subconscious, they fail lamentably. Many people write us asking for a remedy for nocturnal pollutions. We always answer these sick people with the recipe of Sexual Magic, the Maithuna. Those who customarily restrain themselves in the

sexual act to avoid ejaculating the seminal liquor cure themselves of nocturnal pollutions.

161 The Buddha's Necklace, 1966–67 · ¶188

Morbid and lustful dreams are produced by the mechanical sub-imagination and the erotic, automatic infra-imagination.

162 The Buddha's Necklace, 1966–67 · ¶189

If we turn on the television, automatically a succession of scenes and figures pass before our eyes. The imagination is like a television screen, which is triggered by any sexual shock, not only in the intellectual sphere, but in the deeper levels of the mind as well. Any dreamer can be affected in the internal worlds by morbid representations. Those representations produce erotic dreams and nocturnal pollutions. If the dreamer customarily restrains himself in the sexual act, he will have erotic dreams, but not nocturnal pollutions. If the dreamer has transformed his sub imagination and infraimagination into that of an innocent child, erotic dreams are impossible they totally disappear.

163 The Buddha's Necklace, 1966–67 · ¶190–191

Let us assume that one, in the past, was fornicating with some other person of the opposite sex, and that he is insisting, or not, in eliminating lust. Then, the "I" of lust will seize the center of the memories, the intellectual center; it will grab the memory reel there, the scenes of lubricity and will make them pass through the fantasy of the person, and it will become more invigorated, it will become stronger and stronger.

164 The Fifth Gospel 1B · The Rescue of Our Inner Light · ¶1247

In every man's imagination there always exists a vivid prototype of the ideal female beauty...

165 The Mystery of the Golden Blossom, 1971–72 · ¶1482

In every woman's imagination there never ceases to exist some perfect charming prince; this is well proved...

166 The Mystery of the Golden Blossom, 1971–72 · ¶1483

Unquestionably, that young man and his ardent imagination and terrible lust had unconsciously used the ideo-plastic faculty to give subtle shape to his beloved. It is in this way that a succubus EGO came into existence, a passionate Demon with long tresses and a one-track mind.

167 The Mystery of the Golden Blossom, 1971–72 · ¶363–364

> *Referring to this matter, Paracelsus says in his book De origine morborum invisibilium, Lit. III: "Incubi and succubi are formed from the sperm of those who perform the imaginative antinatural act of masturbation (in thoughts and desires).*
>
> *168 The Mystery of the Golden Blossom, 1971–72 · ¶366*

> *"And because it comes only from the imagination, it is not genuine sperm (material) but corrupt salt.*
>
> *169 The Mystery of the Golden Blossom, 1971–72 · ¶367*

> *"These germs which are formed in the imagination are given birth by AMORE HERESS, which signifies the type of love whereby a man imagines a woman, or vice-versa, in order to carry out copulation with the created image within the sphere of his mind. "The expulsion of a fruitless, ethereal fluid results from this act, incapable of producing offspring but instead bringing larvae into existence.*
>
> *170 The Mystery of the Golden Blossom, 1971–72 · ¶371*

> *"Such imagination gives birth to an exuberant shamelessness which, if proceeded with, can make a man impotent and a woman sterile, since during frequent practice of any such unhealthy imagination, much real creative energy is lost."*
>
> *171 The Mystery of the Golden Blossom, 1971–72 · ¶372*

The larvae to which Paracelsus refers are nothing else than those cultivated forms of thought that owe their energy and existence solely to unnatural imagination.

172 The Mystery of the Golden Blossom, 1971–72 · ¶375

> *"Once this had been discovered, the way was blocked. But then the Devil, the juggler, tricked the fantasy of the poor nuns by assuming the form of their friends (becoming a new lustful Ego) and made them enact that awful comedy before everyone's eyes.*
>
> *173 The Mystery of the Golden Blossom, 1971–72 · ¶237*

"Here the Juggler Devil was nothing more than a particularly exacerbated sexual energy, which from the minute it was not occupied with the dealings of the young men, assumed their form in the fantasy in such a vivid way that the apparent reality that the act possessed, precisely perhaps because of the nun's isolation, produced the most intense forms in respect of yearning for the opposite sex. These forms evocatively seduced the interior eye of the unleashed instinct which, to explain, had to carry the can for the Devil."

174 The Mystery of the Golden Blossom, 1971–72 · ¶239

"In this case" Waldemar continues, "we can see that when the Consciousness of someone haunted has gone to the extent of imagining being raped by a demon, that is to say, taken over against her will, this state can be overcome by the process of expelling the lascivious spirit by moral forces not yet tyrannized.

175 The Mystery of the Golden Blossom, 1971–72 · ¶348

"However, if the incubus (the lascivious EGO), the lustful image created by that very same fantasy is strengthened to the end without opposition, the same individual will become the incubus carrying out, as both members of the pair, an act of SELFCOPULATION. In this case the obsession generally ends in complete dementia. "In this way Brognoli, tried in vain to liberate a twenty year old girl from an incubus in the spring of 1643.

176 The Mystery of the Golden Blossom, 1971–72 · ¶349

Waldemar says: "We do not believe that we claim too much by saying that for Goethe the enjoyment of the fantasy was elementary in his relationships with women. He strove to perceive the sensation of enthusiastic consolation, in a word, the stimulating element of the Muse in woman which inflamed the spirit and heart and which by no means secured for him physical satisfaction.

177 The Mystery of the Golden Blossom, 1971–72 · ¶1338

"As long as Goethe could poeticize the girl he loved, or create the ideal entity which corresponded to his flight of fantasy, he was faithful and devoted; but inasmuch as the process of this poeticization became weakened either through his own fault or that of the other person, he would withdraw. Invariably he would obtain his erotic-poetical

> *sensations up to the moment in which the situation threatened to become serious, then he would place himself out of danger, in the Patbos of distance."*
>
> 178 The Mystery of the Golden Blossom, 1971–72 · ¶1366–1367

This river of eternal water of life is the Christonic Semen. Those who long to rise through the three steps of imagination, inspiration and intuition must wash their sins with the pure waters of life. Because without chastity, nobody attains any progress in these studies. “In the midst of the Street of it, and on either side of the river, was there the tree of life, (the ten Sephiroth) which bare twelve manner of fruits, (twelve faculties) and yielding her fruit every month: and the leaves of the tree were for the healing of the nations”. Then, nobody will utilize their powers for evil doing. Whosoever has risen through the three steps of imagination, inspiration and intuition moves himself consciously in his internal vehicles, thus visiting the superior worlds.

179 The Aquarian Message, 1958 · ¶1902

28. Our disciples must follow the path of perfection. They must be pure, pure, pure, so that the very pure crystal of their imagination will be a perfect mirror in which all the precious images of the Universal Fire will be reflected.

180 Igneous Rose, 1953 · ¶1632

We must transform our mechanical and morbid sub imagination and our automatic and lustful infra-imagination into the imagination of a newborn child. This kind of transformation is possible only with a special type of help, which comes from our Divine Mother Kundalini, the igneous serpent of our magical powers.

181 The Buddha's Necklace, 1966–67 · ¶182–183

We need to know that initiates are placed, in the internal worlds, in other times, places, situations, and various subhuman or infrahuman states of consciousness, where they don’t even remember their studies, the path, etc. Now our readers will understand the urgent necessity of transforming their sub imagination and infra-imagination into conscious imagination, as objective and pure as that of a newborn child. Now our readers will understand the intimate relation that exists

between sex and imagination. Sexual energy can transform a man into an angel or a beast.

182 The Buddha's Necklace, 1966–67 · ¶196

> It is necessary to know how to pray to the Divine Serpent, asking Her, begging Her, to perform the miracle of transforming the subjective and mechanical imagination into that of a newborn baby. Only the Divine Mother, the Sacred Serpent, can transform the morbid sub-imagination and the bestial infra-imagination into the innocent imagination of a newborn baby.
>
> 183 The Buddha's Necklace, 1966–67 · ¶184–185

> Continuing like this, with these processes of transformation of impressions, I will carry on with something more. If an image of a lustful woman reaches the mind, or appears in the mind, such an image is an impression, obviously. We could transform that lustful impression by means of comprehension. It would be enough for us to think that the aforementioned image is perishable, that beauty is therefore illusory. If we remembered in that instant that this woman has to die and that her body is going to turn into dust in the graveyard; if with imagination we saw her body in a state of disintegration inside the tomb, it would be more than sufficient for transforming that lustful impression into chastity. Result: no more "I's" of lust would emerge in the psyche.
>
> 184 The Fifth Gospel 1A · Psychological Protection Against Impressions · *Lecture given to the brothers of Colombia – Mexico City – 1974* · ¶3146

> And, certainly, they granted me the repetition of the trial. I was taken out in mental body to the same place, to the same table. I found myself again with the woman of the fantasies, the actress that I had seen on the screen. The caressing was going to start again and I remembered the issue. Immediately, I unsheathed the flaming sword and said: "With me, you cannot; you are nothing but a mental form created by my own mind!" And right there, I made use of the flaming sword and I turned that mental effigy to pieces. It became dust!
>
> 185 The Fifth Gospel 1A · The Exercise of Self-knowledge · ¶784

VI

The sixth sense

The organ itself — the sixth sense, the third eye, the open eye of Dangma: what it is, what it reaches, how it was wounded, and the procedures given for opening it.

It is necessary that you know that a sixth sense exists. That sixth sense is clairvoyance. This faculty resides in the pineal gland.

186 Introduction to Gnosis · Clairvoyance · ¶163

Nevertheless, we cannot blame their clairvoyance. Indeed, the sixth sense is as natural and normal as the eyes, the ears, the olfactory sense, the mouth, and the sense of touch.

187 Endocrinology & Criminology, 1958 · ¶712

We sustain that the human being has a sixth sense and that through this sixth sense, he can see the Angels and converse with them.

188 The Mysteries of the Fire, 1962 · ¶10

The sixth sense, the divine clairvoyance awakens during the ascension towards the superior worlds.

189 The Aquarian Message, 1958 · ¶511

When the microscope was invented the world of the infinitely small was opened to us. In the same way the world of the fourth dimension will be opened to us with the awakening of the sixth sense.

190 The Perfect Matrimony, 1961 · ¶1694

Those who have developed the sixth sense can study the Akãsa Records of nature and discover for themselves the reality of the polar continent of the north.

191 The Perfect Matrimony, 1961 · ¶1695

Creatures that inhabit the profound depth of the oceans and the obscure caverns of the Earth have developed that Third Eye, that Sixth Sense.

192 The Solar Bodies, 1967–68 · ¶305

37. The Pituitary gland, or sixth Sense, is the page, the light-bearer of the Pineal gland where the Crown of the Saints is situated.

193 The Mysteries of the Fire, 1962 · ¶677

> *Doctor Walter Krish from Stralsund states: "Doctor Krumm Heller founded a new theory about the organs of the senses which opens new horizons for sensorial physiology. Much has beitig spoken now about the sixth sense and it has been found that it has to be searched for within the fourth dimension."*
>
> *194* Occult Medicine and Practical Magic, *1977–78* · *¶165*

So, with the open eye of Dangma, which is that spiritual vision of the Adept or Jivan Mukta, I looked below, towards the profundity. Thus, I saw many beloved relatives in the depth of the abyss of the mind.

195 My Return to Tibet, 1969–70 · ¶360

Continuing with the inductive system, we can and must even emphasise the idea of an existence even more ancient for our world within that which is called the Fifth Dimension. The Jivanmukta, the Adept or authentic Mahatma, by means of the open Eye of Dangma, goes even further beyond, he discovers traces of our world within the Sixth and Seventh dimensions.

196 My Return to Tibet, 1969–70 · ¶1073–1074

It is written within old archaic documents that when the human beings still were in possession of that sight which is called "OLOOESTESKHNIANA VISION" (the open eye of Dangma), then they could correctly perceive all of the cosmic concentrations from the starry space. Hence, the human beings knew how to read the AKASIC records of Nature. In those forgone times, nobody ignored the memories of creation.

197 My Return to Tibet, 1969–70 · ¶1846–1847

When one, in a state of Manteia or Samadhi or Ecstasy or rapture, perceives the Consciousness of a plant, one discovers with perfect clarity that it is certainly an elemental creature, a creature that has a life not perceptible to the five senses, not perceptible to the intellective capacity, completely excluded from the noustical-sensorial terrain, but perfectly perceptible on the other hand to the translucent. It is interesting that, in subsequent steps, one can get to converse, to talk with that elemental.

198 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2539

"Hence, Horus (the Being) said unto RA (the Logos), come and see the wound that Seth (the Black Boar) has inflicted upon my eye (clairvoyance, the sixth sense destroyed because of the animal passions)."

199 My Return to Tibet, 1969–70 · ¶958

The exercise is the following: The devotee should place his thumbs in his ears, close the eyes and seal them with the index fingers, close the nose with the middle fingers and finally, seal the lips with the ring and little fingers. In this condition the student should try to see the Tattvas with the sixth sense. This eye is located between the eyebrows. Yogananda, who gives the same exercise as Krumm Heller, advises to also use the mantra OM. Yogananda says that the devotee should rest his elbows on some cushions, which should be placed on a table. The devotee will do this practice before the table, with his face toward the East. Yogananda advises that the chair on which the devotee sits to do this practice should be covered with a woolen blanket. This reminds us of Apollonius of Tyana who wrapped himself in a woolen mantle to totally isolate himself from disturbing currents.

200 The Perfect Matrimony, 1961 · ¶546–547

The sixth sense can be awakened with the following procedure: Sit yourself in front of a table, then fixedly look at the water which is contained in a glass for a period often minutes every day. Finally, in time, with this daily practice, the clairvoyance will awaken. The vowel 'I' (pronounced like the vowel sound found in the word "bee"), when vocalized daily for one hour, produces the same results. Hence, the clairvoyance wilt awaken and the internal bodies will be seen and their anatomy can be studied.

201 Occult Medicine and Practical Magic, 1977–78 · ¶425

The syllable IN makes the hypophysis and epiphysis glands to vibrate. Thus, the sixth sense called clairvoyance is acquired.

202 Occult Medicine and Practical Magic, 1977–78 · ¶529

The Indians from the State of Bolivar (Colombia) develop the sixth sense with the following procedure: At six o'clock past meridian, the aspirant places a bottle of rum, a clock, a lit candle and a plate with food on the ground

underneath a tree that could be a 'Guasimo' (Guazuma Ulmifolia Lamarck), Olive, 'Totumo' (Calabash tree, Crescentia Cujete L.) or Clover bush. The aspirant consumes the food while he fixedly and penetratingly looks at the rum, candle and clock.

203 Occult Medicine and Practical Magic, 1977–78 · ¶173–174

When the Arhuaco Doctors need to excite their sixth sense in order to diagnose, then, they drink a special medicinal decoction which puts their clairvoyant power into total activity. The formulae is the following: Obtain a bottle of rum, 10 centigrams of internal seed of Lemon Verbena, one seed from inside the fruit of the Sandbox tree (Hura crepitans DC., 'Jabilla') and five leaves of Sage. The whole of this is left to macerate for several days. This beverage has the virtue of raising the blood towards the head, in order to give force to those glands where the sixth sense is situated. We, the Gnostics do not need of this beverage. These plants can be found in the state of Magdalena, Colombia.

204 Occult Medicine and Practical Magic, 1977–78 · ¶308–309

Pronounce the mantra Gaaaaaa Teeeeee [the e is pronounced with an "eh" sound]. This mantra must resound in the consciousness. Wait for the answer from the internal. This is how we enter into contact with the Mayan occult sapience. The mantra Gate acts upon the Eye of Dangma; it opens it, and allow us to capture the wisdom written in these truly marvelous sculptures.

205 1977 - The Mayan Mysteries · ¶900–902

That mantra is an instrument. I will vocalize it for you so that you record it in your memory and it also remains recorded here, on these tapes that you bring in your recorders: GAAAAAAAATEEEEE, GAAAAAAATEEEEE, GAAAAAAATEEEEE3... Better to spell it out: G, A, T, E. This mantra, I have understood that it enabled that Buddhist monk, to open the eye of Dangma, and that is interesting. It is related to the profound inner Enlightenment and with the Illuminating Void.

206 The Fifth Gospel 1A · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977* · ¶585–586

The whole body relaxes and once it is relaxed you surrender yourselves totally to your profound inner God, without thinking of anything; only reciting with your mind and heart the complete mantra: GATE, GATE, PARAGATE, PARASAMGATE, BODHI, SWAHA. The meditation must be very deep, very profound; the eyes closed, the body relaxed, completely surrender yourself to your inner God. Not one single thought must be allowed during these instants. The surrendering to your God must be total and only the mantra must resonate in your heart. I have understood that this mantra opens the Eye of Dangma. This profound mantra will one day lead you to experience the Illuminating Void in the absence of the Ego. Then, you will know what the Sunyata is; then you will understand what the Prajna-Paramita is. Perseverance is what is needed. With this mantra you will be able to get very far.

207 The Fifth Gospel 1A · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977* · ¶2802–2804

VII

Willpower and imagination united in vibrant harmony

The two poles of the mind, feminine and masculine, and the works done by joining them: raising the sexual force, the mantram KRIM, healing the sick, the magic circle, and Nahualism.

Arcaflum number 2 is the Priestess, in occultism said to be the Dual Manifestation of Oneness. The Unity unfolds giving origin to receptive and productive femininity in all of nature. Clearly, within the human organism is the number 2. This is related with the number 1, Will, and with the number 2, Imagination.

208 Tarot and Kabalah, 1969 · ¶99

Imagination and will are the two poles of the mind. Imagination is feminine and will is masculine. The key to success is found in imagination and will united in vibrant harmony Mental Action The inventor conceives the telephone, the radio, the automobile, etc., with his imagination and then, with the will, gives it shape, converts it into facts, into concrete realities. Paris designers dictate fashions just as they conceive them with their imagination.

209 Introduction to Gnosis · Imagination and Will · ¶250–253

Imagination is feminine. Willpower is masculine. When we work with the prostatic chakra, we must join these two forces in alchemical marriages in order to provoke the ascension of the creative energy: first, through the sympathetic nerve channels of the physical body; second, through the sympathetic nerve channels of the etheric body; third, through the sympathetic nerve channels of the body of desires; fourth, through the sympathetic nerve channels of the causal body. Advanced students must raise the creative energy to the Ain Soph.

210 Esoteric Course of Kabbalah · ¶583–584

It is written with fiery coals in the book of all mysteries that in the union of these two magic poles (imagination and willpower) is found the clue of all powers.

211 Parsifal Unveiled, 1970–71 · ¶1231

The imagination is developed by means of willpower. Willpower is invigorated and developed with the imagination.

212 Occult Medicine and Practical Magic, 1977–78 · ¶2313

In order to magically operate upon the elementals of the plants and upon the organism of sick people, the Gnostic Medic must unite his willpower and his imagination within a divine connubiality.

213 Occult Medicine and Practical Magic, 1977–78 · ¶2314

Ancient Kabbalistic traditions state that the human being lost that creative, imaginative and volitive power because of the downfall into sin... They state that due to it, the human being was expelled from Eden. Such a Kabbalistic concept has solid foundations.

214 Parsifal Unveiled, 1970–71 · ¶1232

The ancient sages of the Kabbala affirmed that such volitional and imaginative potential was lost by the fall into sin, for this reason the human being was cast out of Eden. This magnificent synthetic conception from the Hebraic Kabbala is based on a tremendous truth. This being so, it is the precise function of Sexual Magic to reestablish that Divine original unity of paradisic Androgyny within ourselves.

215 The Mystery of the Golden Blossom, 1971–72 · ¶25–26

The Divine Androgyne from the first human race, Adam Kadmon, procreated only with willpower and magic imagination, united in vibrant harmony.

216 The Mystery of the Golden Blossom, 1971–72 · ¶24

Therefore, Sex Yoga, Maithuna, works by transfiguring us radically and by obviously giving an ideal accentuation to that which is sexual in the soul of each one of us. Capable of Sexual Magic are those intelligent and comprehensible people who try to transcend the dualism that separates the psychic world from the physical world.. Creative imagination is the marvelous agency of sexual life and it possesses in itself a divine cosmic quality.

217 Parsifal Unveiled, 1970–71 · ¶1239

Only the magical mirror of imagination is the one that holds in itself the will of our Father who is in secret.

218 Parsifal Unveiled, 1970–71 · ¶1240

Therefore, the willpower and imagination of two lovers (man and woman) who love each other give rise to the ability of giving form to their intimate universe by means of their common sexual ardor.

219 Parsifal Unveiled, 1970–71 · ¶1241

> 13. Francis of Assisi totally christified himself by means of the force of sacrifice. 14. Bachelors must unite their willpower and imagination in vibrating harmony, and concentrate these over their sexual glands. Thus, they will cause their sexual force to rise from their sexual glands towards the brain by following the course of their spinal column. 15. They must then direct their sexual energy to the middlebrow, the neck and then the heart, in a successive order.
>
> 220 Igneous Rose, 1953 · ¶1056

> 8. As he inhales air he should unite his imagination and will in vibrant harmony to make the sexual energy rise through the two ganglionic cords of the Medulla until it reaches the brain, between the eyebrows, the throat and the heart, respectively.
>
> 221 Manual of Practical Magic, 1953–54 · ¶946

9. Then the disciple will exhale his breath, firmly imagining that the sexual energy is fixed on the heart.

222 Manual of Practical Magic, 1953–54 · ¶947

The Pranayama is a system of sexual transmutation for bachelors of both sexes. We already know that from the male's testicles and the woman's ovaries emerge the two ganglionic cords, which, intertwining along the spinal column in the form of an 8, ascend to the cerebrum. These are the Two Witnesses of which the Apocalypse speaks about; the Two Candlesticks before the throne of the God of the Earth. These two nerves are hollow inside; they are fine channels through which the sexual energies ascend to the cerebrum. The student inhales the breath through the left nostril, exhaling through the right and vice-versa. He controls the nostrils in an alternate manner with the thumb and index fingers. When inhaling through the right nostril, we intensely imagine the radiant and sublime solar atoms rising through the right cord to the cerebrum. Hold the breath and then carry it to the area between the eyebrows, the throat and heart, successively. One then exhales, focusing that energy in the heart with the imagination and the will. When inhaling through the left nostril, we imagine the lunar atoms like pure water of life, rising through the left channel, in the same route until focusing them in the heart. We then exhale with profound faith. This is how bachelors can transmute their sexual energies. Bachelors should find a wife if they want to christify themselves.

223 The Greater Mysteries, 1956 · ¶1213

With willpower and imagination united in vibrant harmony, the Gnostic student must identify himself with the toad. Imagine one is within the stream of the pure waters of life. One unites his willpower and imagination in order to make his sexual energy rise from his sexual organs to the sacred chalice of the brain. The Gnostic student must raise his seminal energy through the two sympathetic cords that are entwined around the spinal medulla forming the famous Caduceus of Mercury.

224 The Yellow Book, 1959 · Mental Attitude of the First Position · ¶694–699

With willpower and imagination united in vibrating harmony, the student must inflate himself as the toad does. This is only possible with a deep breath. During the inhalation of the vital air, imagine the seminal energy is ascending through your two sympathetic cords, which are gracefully entwined around the spinal medulla. Bring that marvelous seminal energy towards the brain, then direct it towards the heart. Then you must exhale the vital air, focusing the energy in the heart temple. Our motto is Thelema (Willpower).

225 The Yellow Book, 1959 · Mental Attitude of the Second Position · ¶705–709

2. Inhale as if you were pumping, or making the semindl fluid rise with the respiration towards the brain . As you inhale vocalise the mantram HAM. Imagine this energy rising to the brain and then passing to the heart.

226 The Perfect Matrimony, 1961 · ¶1197

3. Now exhale the breath imagining the sexual energy being fixed in the heart. Whilst exhaling, vocalise the mantrarn SAH. If the spasm is very strong, refrain, refrain, and continue inhaling and exhaling with the help of the mantram HAM-SAH. HAM is masculine. SAH is feminine. HAM is Solar. SAH is Lunar.

227 The Perfect Matrimony, 1961 · ¶1198–1199

83. When you are inhaling the air, imagine the sexual energy ascending through the nadi related with the nasal cavity through which you are inhaling the Prana.

228 The Mysteries of the Fire, 1962 · ¶291

When inhaling, imagine the sexual forces rising, ascending from the sexual glands throughout the pair of sympathetic nervous cords, which are known in India by the names of Ida and Pingala.

229 Runic Magic, 1968–69 · ¶988

These nerves or tubes reach the brain, then after they continue through other nerves towards the heart. These nerves are other channels, the Amrita Nadi is one among them. When exhaling, imagine the sexual energies entering the heart, and even penetrating more deeply, reaching to the consciousness in order

to awaken it. Strike the consciousness with force, with THELEMA (Will-Power), thus combining the Runes Thorn and movement.

230 Runic Magic, 1968–69 · ¶989–991

In keeping with the inhalation of air, the imagination and will must be united in vibrant harmony so as to make the sexual energy rise through the two ganglionic cords of the spine until it reaches the brain, eyebrow centre, neck and heart, in successive order. Then the breath will be exhaled, the disciple firmly imagining that the sexual energy is secured in the heart.

231 Tarot and Kabalah, 1969 · ¶1742

If he has to inhale again, he can do it, but he should try to hold his breath as much as is possible. In those moments, he must intensely refrain and imagine that his sexual energy ascends throughout the two canals, Ida and Pingala, towards his brain.

232 My Return to Tibet, 1969–70 · ¶1238

In these instances, close the right and left nostrils by sealing them with the forefinger and thumb of the right hand. Try holding the breath in this way for as long as possible. Send the nervous current towards the sexual sphincters or escape valves with the aim of preventing spilling the Vessel of Hermes. Imagine that the seminal energy ascends through Ida and Pingala up to the brain.

233 The Mystery of the Golden Blossom, 1971–72 · ¶1187

This Mantra should be used with great imagination which works directly upon Eros. At the same time Eros acts upon the imagination, breathing energy into it and transforming it into a magical force.

234 The Mystery of the Golden Blossom, 1971–72 · ¶206

The practicing student, whilst chanting his Mantra KRIM, focuses his imagination, his translucence, on the fire element in such a way that he feels himself to be like an ardent flame, an unique flame; like a terrible blaze which incinerates the Devil-Ego, which characterizes the psychological defect he wants to annihilate.

235 The Mystery of the Golden Blossom, 1971–72 · ¶208

The Gnostic Vira when drinking wine or eating meat, fish of cereals, pronounces the mantra KRIM, intensifying his imagination, in such a way, that the whole universe seems to overflow with the Blessed Goddess of the World.

236 The Mystery of the Golden Blossom, 1971–72 · ¶521

The old hermits from the sacred land of Ganges have the custom of mentally visualizing it in the left side of the cavity of the stomach and it having the size of the thumb. They imagine it with a wild aspect, red colored eyes and beard, holding sword and shield with its shirring forehead. This symbolical figure represents any of our psychological defects... Mystical, unforgettable moment of exotic oriental beatitude is the one in which the anchorite Elders chant their sacred Mantras and concentrate themselves ecstatically in the region of their navel...

237 Parsifal Unveiled, 1970–71 · ¶820

In those delectable moments of unsuspected joy, the Yogi must think in the Papapurusha, imagining it being reduced into ashes within the crackling fire.

238 Parsifal Unveiled, 1970–71 · ¶821

The magnetic insuffiations are performed by inhaling oxygen and Prana and after having mentally charged it with our own vitality, it must be exhaled within a handkerchief and applied over the sick organs of the patient. This act must be accompanied with a powerful concentration of the will and the imagination, united in a vibrating harmony.

239 Occult Medicine and Practical Magic, 1977–78 · ¶2119

The Physician will imagine the patient swimming within a blue colored sea and will pronounce the following mantras or magical words: “AE GAE GUF PAN CLARA AUM TAT SAT PAN TAN PAZ...”

240 Occult Medicine and Practical Magic, 1977–78 · ¶2120–2122

Afterwards, the Gnostic Medic will concentrate himself in the sick organ and will imagine the elemental of the plant healing the sick person.

241 Occult Medicine and Practical Magic, 1977–78 · ¶3688

Symptoms: Great black circles under the eyes; fever in the head; vomiting and diarrhea. In these cases the Theurgist will make magnetic passes over the whole body of the child, especially on the head and on the face. In this manner, he will imagine with force that he is taking out the harmful fluids and then he will immediately hurl them in the embers of well lit charcoal.

242 Logos, Mantram, Theurgy, 1959 · ¶621

The disciple will lie down on his bed. Relax all the muscles of the body. Fall asleep trying to concentrate oneself on the heart of the enemy. Imagine this heart like a Tabernacle that stores infinite love. Mentally deposit in this heart the picture of the disciple himself.

243 Logos, Mantram, Theurgy, 1959 · ¶667

Then, imagine looking at between the eyebrows of that enemy. Deposit between the two eyebrows, inside the mind of that enemy, the picture, but filled with intense love. In this exercise, it is necessary that the disciple feel a true love for that enemy that hates the disciple. Understand that one does not try to feign love: it is indispensable to be able to feel love for that individual who hates, for the enemy. If, in spite of all of this, this enemy insists on causing harm, then we should work with the maguey THE ELEMENTAL OF THE MAGUEY The student will transport himself to the outskirts of the city or the town where he lives He will search for a maguey in the countryside With a small stick he will draw a circle on the ground, from right to left, around the maguey. The dimensions of the circle will be of about eight spans of the hand around the plant. The maguey will be blessed. And one will beg the "Elemental" of this plant to transport itself to wherever the enemy is found whose action one is trying to counteract and to disintegrate his evil thoughts. Then with a knife one cuts a piece of the leaf of the maguey. This portion will be taken in both hands. And with an imperious will, one will order the "Elemental" of the maguey, supreme obedience. And it will be ordered to immediately transport itself beside the enemy and to stay beside him disintegrating his evil thoughts. At the same time Mantrams will be pronounced.

244 Logos, Mantram, Theurgy, 1959 · ¶669–672

> When you trace around yourself a Magic Circle, whether it is with your sword, with your willpower and imagination united in vibrating harmony, or with both at the same time, you must pronounce the following Mantras: HELION, MELION, TETRAGRAMMATON The Magician defends himself against attacks from the demons with the Magic Circle and the Esoteric Pentagram.
>
> 245 Occult Medicine and Practical Magic, 1977–78 · ¶2816–2818

> "Anima Mea, Turbata Est Valde; Sed Tu Domine, Usquequo. "Amen, Ra, Amen, Ra, Amen, Ra." Recite this prayer thousands of times, fixing your imagination and willpower and even your eyes on the King Star (Sun). At last, the beloved one will appear. You will see him or her, and you will have that great joy.
>
> 246 Occult Medicine and Practical Magic, 1977–78 · ¶2911–2913

It is obvious that imagination and willpower united in a vibrating harmony, accompanied with action and an immense faith, permits the 'Nahual' person to put his physical body inside the superior dimensions of Nature.

247 Occult Medicine and Practical Magic, 1977–78 · ¶3248

Thus, by means of action, imagination and willpower harmoniously united is how the physical body will take the shape of the eagle. Then, one can really fly as the eagle.

248 Occult Medicine and Practical Magic, 1977–78 · ¶3249

It is obvious that imagination and willpower, united in a vibrating harmony, and when they are accompanied with actions, produce the astral inebriation. Then, the physical body, tremendously saturated with imponderable fluid, really takes the shape of the eagle. When reaching this point of High Magic, the physical body penetrates into the fourth vertical. If we toss ourselves into fearless flight, then we can travel upon the clouds to any place of the world.

249 Occult Medicine and Practical Magic, 1977–78 · ¶3253

> The formula was extremely simple: That man, filled with faith and without admitting a single atom of doubt within his mind, was walking on his feet and hands, while imitating a mule with his imagination and willpower. Then, while walking around the whole patio of his house, he was reciting the following

magic prayer: “Here is where the lame mule has passed through, here is where it has passed through, through here, through here.”

250 Occult Medicine and Practical Magic, 1977–78 · ¶3236–3237

If we are going to take the shape of the eagle, then we must imagine that our arms are the wings and that our feet and legs are eagle’s feet and legs and that the whole of our body is an eagle’s body.

251 Occult Medicine and Practical Magic, 1977–78 · ¶3251

Thus, with the imagination and willpower united in a vibrating harmony, filling ourselves with a frightful and immense faith, we will walk inside of our room moving the wings or arms, being absolutely sure that we are eagles while pronouncing the prayer: “Here is where the flying eagle has passed through, here is where it has passed through, through here, through here.”

252 Occult Medicine and Practical Magic, 1977–78 · ¶3252

Once this is said, then such a shape will be intentionally taken by means of imagination and willpower, united in a vibrating harmony, without forgetting the practical action. Much has been written for these times about occult matters. Yet, it truly is lamentable that the aspirants do not know about white Nahualism.

253 Occult Medicine and Practical Magic, 1977–78 · ¶3257

Lying down on tiger furs, imitating the sacred posture of a resting jaguar in a light sleep, those distinguished men knew how to consciously combine will power and imagination in perfect harmony.

254 The Secret Doctrine of Anahuac, 1974–75 · ¶244

Integrating efforts of supreme mental concentration and total meditation, they deliberately took — using their creative imagination — the feline aspect of the jaguar, Xolotl Mephistopheles.

255 The Secret Doctrine of Anahuac, 1974–75 · ¶245–246

Imitating the sacred posture of the Jaguar, as when a Jaguar is resting, those illustrious Tiger Knights rested over tiger skins while being slightly slumbered; they knew how to consciously combine willpower with imagination in

vibrating harmony. Thus, while in this supreme meditation and mental concentration, they deliberately, by means of their creative imagination, shape-shifted into the feline figure of the Jaguar. To stride out, to develop, to operate with that terrifying shape while in a complete ecstasy and mystical joy, was in no way something impossible for those illustrious lords.

256 1977 - The Mayan Mysteries · ¶849

VIII

The best exercise for attaining imaginative knowledge

The exercise itself, worked on a plant, a rose bush, a tree, a glass of water and a sunken continent, with the relaxation it starts from, the daily discipline it demands, and the first signs that it is taking.

The disciple who wants to reach Imaginative Knowledge must learn to concentrate himself and know how to profoundly meditate.

257 Endocrinology & Criminology, 1958 · ¶726

The disciple who wishes to attain imaginative knowledge must learn to concentrate and to know how to meditate profoundly.

258 Tarot and Kabalah, 1969 · ¶3095

The Gnostic who wishes to reach Imaginative Knowledge should learn to concentrate and know how to meditate. The Gnostic should provoke sleepiness during the practice of meditation.

259 The Revolution of the Dialectic · ¶1185

Without mental force it is impossible to achieve the crystallization of a project (commercial, etc.). It is necessary for our students to learn how to handle mental force; but first it is necessary for the student to learn how to relax his physical body. It is indispensable to know how to relax the body to achieve the perfect concentration of thought. We can relax the body seated in a comfortable chair or lying down in the corpse posture (in decubito dorsal, that is to say on our back, mouth up, with our heels touching each other and our arms at our sides). The second of the two positions is better. Imagine that your feet are subtle, that a group of dwarves escape from them. Imagine that your

calves are full of small playful dwarves that leave one by one and that, as they leave, the muscles become flexible and elastic. Continue with your knees, performing the same exercise. Continue with the thighs, sexual organs, abdomen, heart, throat, face and head muscles, successively, imagining that those small dwarves flee from each of those parts of the body leaving the muscles completely relaxed.

260 Introduction to Gnosis · Mental Force · ¶44

Lie down and remain calmly in bed. Open your arms and legs to the right and left to form the flaming five-pointed star. Relax your muscles properly. The process of relaxation is easy if combined with imagination. (Practice the exercise of relaxation as was indicated to you in Lesson Two.) Mental relaxation: once the relaxation of the physical body has been obtained, it is necessary to relax the mind. Mental relaxation is also obtained with the help of the imagination. Observe all the thoughts that come to mind, all the memories that assault you, all the worries, etc., and study them to find out their origin. The study of all this will reveal many things to you; it will make you get to know your defects, your errors, etc. In this manner, you will know how your "I," your Ego, works. Analyze each defect. Try to comprehend each defect in all the levels of the mind, study each thought, memory or emotion that assaults you, comprehend each thought. Then imagine a profound abyss and throw each studied thought, each memory, worry, etc., into that abyss. In this manner, your mind will remain silent and still. In the silence and quietude of the mind you will be able to see and hear the Intimate. He is the Internal Master. He is your internal God.

261 Introduction to Gnosis · Practice · ¶229–230

The best exercise in order to attain Imaginative Knowledge is the following: While seated in front of a plant, we concentrate on it until we forget everything that is not related with it. Then, by closing the eyes, we become drowsy and keep in our imagination the form, figure, structure, perfume and color of the plant.

262 Endocrinology & Criminology, 1958 · ¶727–728

The disciple, while in drowsiness, will profoundly meditate on the internal constitution of the plant. The disciple will imagine the living cells of the plant. Each cell possesses protoplasm, membrane and nucleus. The protoplasm is a viscose, elastic, and transparent substance, similar to the egg white (albuminoid matter). The disciple, while in drowsiness, must reflect upon the four fundamental elements in the protoplasm of the cell of the plant. These four elements are carbon, oxygen, hydrogen and nitrogen. The membrane is a marvelous substance without color, a substance within which the water becomes totally insoluble. This substance is the well-known cellulose.

263 Endocrinology & Criminology, 1958 · ¶730

The disciple, while concentrated, will imagine the nucleus of the cell as a small corpuscle where the great universal life palpitates. The nuclear filament is within the nucleus, as well as the nuclear juice and the nucleolus which are all covered by the nuclear membrane. The nucleoli are infinitesimal corpuscles filled with brightness and beauty. These are residual products of the incessant reactions of the plant organism. The disciple, while well-concentrated, must imagine with complete logical precision all of those mineral substances and organic combinations that are harmoniously unfolding within the cellular protoplasm of the plant. Let us think on the grains of starch and on the portentous chlorophyll, without which it is impossible to reach the perfect organic synthesis. The chlorophyll is presented in granulated form (chloro-leucite) as a very beautiful yellow color (xanthophyll) that becomes that precious green color of the plant while under the solar rays.

264 Endocrinology & Criminology, 1958 · ¶731–732

The seed is the precious and enchanted ovum that after being fecundated is transformed and grows. Now the student should remember the step on which he is meditating. A sprout will emerge as a delicate bud; imagine it growing slowly, until seeing it with your imagination spreading branches, leaves, and flowers. Remember that everything that is born must die. Imagine the plant's process of dying. Its flowers wither; its leaves dry and the wind blows them away. Finally, only a few twigs remain.

265 Endocrinology & Criminology, 1958 · ¶738

The best exercise for attaining imaginative knowledge is the following: Sit in front of a plant and concentrate upon it until everything else which is not related to the plant is forgotten. Then closing the eyes we doze, maintaining in our imagination the form and shape of the plant, its structure, its perfume and its colour.

266 Tarot and Kabalah, 1969 · ¶3096–3097

The disciple will imagine the living cells of the plant. The disciple must provoke sleep during these practices. Sleeping, the disciple will meditate profoundly upon the internal constitution of the plant; it possessing protoplasm, membrane and nucleus. The protoplasm is a viscous, transparent and elastic substance, very similar to the white of an egg (albuminous matter). The disciple, sleeping, must reflect upon the four fundamental elements of the protoplasm of the vegetable cell. These four elements are: carbon, oxygen, hydrogen and nitrogen.

267 Tarot and Kabalah, 1969 · ¶3098–3099

Being well concentrated, the disciple will imagine the nucleus of the cell as a small corpuscle where the great universal life palpitates. Within the nucleus is the nuclear filament, the nuclear substance, and all of the nucleolus are enclosed within the nuclear membrane. The nucleolus are corpuscles full of infinite brilliance and beauty, residual products of the incessant reactions of the vegetable organism.

268 Tarot and Kabalah, 1969 · ¶3101

The disciple being deeply concentrated, must imagine with logical exactitude all of those mineral substances and organic combinations which harmoniously develop in the cellular protoplasm of the plant. To think of the grains of starch, and the marvellous chlorophyll without which it would be impossible to attain perfect organic synthesis. Chlorophyll comes in a granulated form (Chloroleucite) of a very beautiful yellow colour (xanthophyll). The latter takes on that beautiful plant green colour with the rays of the sun. Every plant is a perfect cellular community of incalculable perfection. The student must

meditate upon the perfection of the plant and upon all of its scientific processes, being filled with a mystic beatitude, and enchanted with such beauty.

269 Tarot and Kabalah, 1969 · ¶3102–3103

The seed is the precious and enchanting ovum, which after having been fecundated, is transformed and grows. The student will now recall in meditation that period, when it shoots as a delicate stem. He will imagine it slowly growing, until he sees with the imagination that it puts out branches, leaves and flowers. Remember that everything that is born must die. Imagine now the process of death of the plant; its flowers fade, its leaves wither and the wind carries them away, until finally only a few dry twigs remain. This process of birth and death is marve lous. By meditating upon that whole process of the birth and death of a plant, by meditating upon the whole marvel of vegetable life, if the concentration is per fect and if deep sleep is attained, then the chakras of the Astral Body rotate, unfold, develop.

270 Tarot and Kabalah, 1969 · ¶3108

Remember that everything which is born has to eventually die. Imagine the plant in the process of decaying, withering, dying, converting into compost. Then, the disciple must fall asleep a little more and try to see and to converse with the elemental creature of that plant.

271 Occult Medicine and Practical Magic, 1977–78 · ¶2317

This medicinal procedure through interior profound meditation develops the disciple's own imagination. Thus, he will become an illuminated clairvoyant. He will direct his internal sight towards the most far away boundaries of the earth and will become a ruler of creation in its entirety. He will know the wisdom of each herb and thus he will unleash the tempests. He will transmute lead into gold and will make the earth tremble.

272 Occult Medicine and Practical Magic, 1977–78 · ¶2319

Master: As conscious imagination is directed imagination, undoubtedly, one has to learn to direct the imagination. For example, we relax our body and then we focus the imagination on something that has life, on the process of the birth and death of all things. We will then develop conscious imagination.

273 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1061

> Imagine the seed of a rosebush germinating, how the stem grows, how it gets entwined, how it grows thorns and branches and leaves, flowers. Think then about the reverse process, the involutive process: how the petals of the rose wither away, how the leaves are falling off, and finally, that rosebush becomes a heap of firewood.

274 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1062

> The second part of the imaginative work would consist in visualizing with complete meridian clarity the dying process of all things. It would be enough to imagine how those fragrant petals are falling little by little, withered and lifeless; how those branches, once strong, become after some time a pile of logs and, in the end, the hurricane, the wind arrives and sweeps away all the leaves and all the logs.

275 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2531

It is a marvelous exercise. With it, the development of imagination is achieved in a positive way, with it, conscious imagination is achieved, this is what matters.

276 The Fifth Gospel 1A · Imagination as Power, Fantasy as Illness · ¶1063

> First of all, it is good to warn every aspirant that any esoteric exercise, including the one already mentioned, requires continuity of purpose on behalf of the disciple, because if we practice today and not tomorrow, we make a very serious mistake. Only when there is true application in the esoteric work is it possible to develop that precious faculty of imagination.

277 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2533

> If we try to perceive a tree with our imagination, if we meditate on it, we will see that it is made up of a multitude of small celluloses, we will perceive its physiology, its roots, its fruits, but we will also be able to go a little deeper and see the intimate life of the tree directly. There is no doubt that it possesses that which we could call Essence or soul.

278 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2538

But later on, it might be the case that you say: "Gentleman, plants are wonderful, but how can there be plants that heal and plants that kill? I cannot believe it" you would say, "that a plant that kills can have an innocent and pure elemental. How could that be possible?" You would be in doubt: "If it kills, how can the elemental be innocent?" You would say: "A plant that does not kill will be innocent, but one that kills?" Then you would not have faith in that plant; you would need to investigate it, concentrate on the hemlock, for example, meditate on it. With imagination, seeing the plant, seeing its roots inside the earth, its leaves, its branches; then, with your imagination, trying to apprehend, to see the elemental of that plant.

279 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1979

But let us see how imagination develops. One can start with a simple exercise. Many times I have talked about the exercise with the glass of water, an easy exercise. If one puts a glass of water at this distance, if at the bottom of the glass one puts a little mirror, if one adds quicksilver to the water –a few drops– and if then one concentrates on the very center of the glass, on the whole center, that is to say, on the water, in such a way that the sight crosses the crystal, obviously, he will have a splendid exercise for the development of imagination. He will try to see in that water the Astral Light; he will make a great effort to see it. At the beginning he will see nothing, that is obvious; after some time of exercises, he will see colors in the water: he starts to perceive the Astral Light. And much later, if a car passes on the street, for example, he will see in the water a ribbon of light and he will see the car passing on that ribbon of light. This indicates that he is already starting to perceive with the transcendental faculty of imagination. Finally, the day will come when he will no longer need the glass of water at all to see, he will see different colors in the air, he will see the aura of people.

280 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2526

Obviously, to get to see the aura of people like that, one has to work a lot. With this exercise one will have to work for at least three years, ten minutes a day, without skipping a single day of work. Obviously, if he has that firmness to practice that exercise ten minutes a day, the moment comes when the faculty of imagination has to develop in him, or clairvoyance, which is another term that we would give to imagination.

281 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2528

So in order to know if Atlantis existed, you would need to verify that information. First of all, studying where Atlantis was located. That it was in the Atlantic Ocean? Okay good! What physical evidence, what data is there, what are its legends, which traditions, etc.? In possession of all that data, we then need to verify it. How will we verify it? Through the technique of meditation. We will have to lie down in our bed –hopefully with our head to the north– our body completely relaxed, our eyes closed. In moments in which we feel predisposed to sleep, we concentrate definitively on Atlantis, combining imagination and will in vibrant harmony. Let us remember that the imagination is feminine; it is not superfluous to tell you that the will is masculine, and that in the combination of these two polarities is found the key to all power.

282 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1962

If we concentrate properly –I repeat– on Atlantis, with the body relaxed, vividly imagining the Atlantean continent; if we unite the will with the imagination in vibrant harmony, wanting to see Atlantis; if we practice daily, imagining ourselves there in the Atlantic Ocean, seeing a group of marvelous islands, among them that of Poseidon with the seven doors of massive gold, etc.; if we practice daily, what will happen? One day we will see Atlantis.

283 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1964

We will imagine the Atlantean continent vividly, just as it was situated there in the ocean that bears its name, the walled cities, etc., and our will, will be to

want to see, and our imagination will be to want to wait, to be in a receptive state to see what comes to the imagination.

284 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1966

One of those many days, glimmers of Atlantis will begin to reach the imagination, and the images of that old continent will become more and more vivid. We will see its inhabitants, its cities, and if we are tenacious in the exercise, a day will come when we will be able to perfectly see the Atlantean continent totally. Those flashes will give us faith, but that faith will increase when we move on to the second aspect, which is called inspiration.

285 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1967

Master: Undoubtedly, one first needs intellectual information, to know where that continent was – nowadays there are even maps of Atlantis–. Then one starts to work through meditation. Lying on your bed, your arms and legs relaxed, you will vividly imagine Atlantis; you will put your imagination in a receptive condition.

286 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1987

A simile, for example, is the mirror. The starry sky can be reflected in the mirror. So too, imagination is a mirror in which the wonders of nature, including Atlantis, can be reflected. But first of all, we need to focus our attention on Atlantis.

287 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1988

Then, with an open imagination, in a receptive attitude, the day can come when you perceive that continent. It is in the akashic records, but it can be reflected in the imagination as in a mirror, and then from there comes direct knowledge. But we have to know how to combine powers. I have said that the imagination is feminine, I have affirmed that the will is masculine, and that in the union of both powers or of both faculties is found the key to all power.

288 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1989

Now, the first aspect in Initiation is imagination, then follows inspiration, and finally intuition. A first spark would be to really see with the imagination, let the Atlantis be reflected in our imagination: its cities, its towns, its villages, etc. A higher impulse would lead us to inspiration, to feel within us how life unfolded on that continent; it would no longer be cold figures, we would feel the joys and sorrows and the whole way of life of Atlantis. But the third aspect would be the highest: that of intuition, because with intuition we would now penetrate into a totally spiritual world, a causal world, and then we would have at our disposal the akashic records of nature. In those records, we could directly study the entire history of Atlantis; and this is how the great Masters have always proceeded. That is all!

289 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1990–1991

> You could say: "The theory is beautiful, but I am not certain of it", and you could, however, be radiating faith, but, on that detail, not have it in a given moment. Then you would need to study the constitution of that copper molecule, but study it carefully from a physical point of view, and then study it through meditation. Lying on your bed, with your body relaxed, imagine the molecule vividly, wanting to see it; that is, uniting imagination –which is feminine– with will –which is masculine–, trying to discover the life of that molecule.
>
> 290 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1977

> Continuing with this wonderful process related to imagination, one could try to know not only the last instant of his previous life, but also the penultimate one, the preantepenultimate one, the last years, the penultimate ones, up to youth, adolescence, childhood and thus recapitulate preciously the entire past life. Similarly, taking this further would also allow us to capture each one of our previous lives, and thus we would verify by direct, vivid experience, the reality of the Law of Eternal Return of all things.

291 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2536

But it is not the intellect precisely that can verify these realities. With the intellect we can discuss that topic, affirm it or deny it, but that is not verification. Thus I invite you to comprehension. Imagination will open the doors of the elemental paradises of Nature for you.

292 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2537

> Sit very comfortably and relax the physical body totally, from the tip of your toes to the crown of your head. With the eyes of your imagination, try to see one by one the bones, muscles, nerves, arteries, cells, atoms, etc.
>
> 293 1977 - The Mayan Mysteries · ¶651

> If we vivaciously imagine, in a clear and precise manner the resplendent and elongated body of the Solar System, we will see all of its beautiful coverings and intertwined threads which were formed by the marvelous traces of the planets. Then, from such a receptive state, the living image of the human organism (with its skeletal, lymphatic, arterial, nervous, etc., systems) will come into our minds. Without a doubt the constitution of the human organism is also constituted and reunited in a similar manner. In Space, when looking upon the Solar System of Ors from afar (which is the Solar System in which we live, move and have our existence) it looks like a human being who walks throughout the inalterable infinite.
>
> 294 The Solar Bodies, 1967–68 · ¶518–519

> Any unpleasant circumstance must be reconstructed by means of conscious imagination through the technique of meditation.
>
> 295 The Great Rebellion, 1976–77 · ¶721

> When the body is perfectly relaxed concentration of thought becomes easy and simple. Concentrate on the business you have in mind. Vividly imagine the entire business, the people that are related with it. Identify yourself with those people. Speak as if you were them and mentally say what you would like those people to say. Forget about yourself and change your human personality to that

of those people, acting the way you would like them to act. Thus you will cause powerful thought waves that will cross through space and reach the brains of the people related with the business. If the concentration is perfect success will then be inevitable.

296 Introduction to Gnosis · Concentration of Thought · ¶46–47

Do you need to succeed in something important? Sit in a comfortable chair, relax your muscles, concentrate on the business you are interested in and imagine the business in full prosperity. Identify yourself with your fellowman; try to understand your fellowman's point of view; advise him mentally, making him see the advantages that the business he is about to carry out with you will bring him. So, the mental waves will penetrate deeply in the other person's mind and will do marvels. One hour of perfect concentration is enough to determine success in a business.

297 Introduction to Gnosis · ¶95–96

Say this prayer seven times and then observe in the mirror your eyes, your pupils, the center of your pupils, the retina of your eyes and imagine them charged with light, strength and power. It is necessary that you try to mentally penetrate the interior of your eyes reflected in the mirror. It is necessary for you to try to see with your imagination the center of those reflected eyes, the beauty of your soul. It is necessary for you to exclaim saying, "Oh, my soul! I want to see you, I want to see you, I want to see you."

298 Introduction to Gnosis · ¶160

Fall asleep while meditating on your childhood. Review with your imagination your whole childhood and mentally articulate the sacred syllables.

299 The Aquarian Message, 1958 · ¶1880

This type of meditation and the sacred syllables will awaken the infantile atoms of clairvoyance. Then you will elevate yourself into imaginative knowledge. You will learn to think with living images.

300 The Aquarian Message, 1958 · ¶1882

The student elevates himself little by little into Imaginative Knowledge. The student is unveiling the veil of Isis little by little.

301 Endocrinology & Criminology, 1958 · ¶745

The Gnostic rises towards Imaginative Knowledge little by little. The Gnostic lifts the veil of Isis little by little.

302 The Revolution of the Dialectic · ¶1189

All incoherence, all lack of logic and of mortal equilibrium obstructs and damages the evolution and progress of the chakras, disks, or lotus flowers of the Astral Body. The student needs much patience, will, tenacit and absolute conscious faith. One day, in the midst of sleep a distant image will arise during the meditation, a vista of nature, a face, etc. This is the signal that one is progressing. Little by little the student elevates his imaginative knowledge. Little by little, the student will draw back the Veil of Isis. One day the plant upon which one is meditating will disappear to be replaced by a beautiful child. That child is the el emental of the plant, the Soul of the plant.

303 Tarot and Kabalah, 1969 · ¶3110–3111

IX

The fire of the Holy Spirit

Practices in which a light, a fire or a figure is imagined into a centre of the body to wake it, taken through the glands, the zodiac and the chakras.

> The pineal gland is the window of Brahma: a fountain of accumulation for the magician and the disciple should practice before going to bed nightly, this other exercise: Sit on a comfortable chair, during half an hour. Close your eyes. Remove all thought from your mind. Then, imagine that the fire from the constellation of Aries descends from heaven and penetrates in the igneous columns through your pineal gland.
>
> 304 Zodiacal Course, 1951 · ¶72

> While resting on your bed, dorsal decubitus (on your back, facing up), relax all of the muscles in your body, from the tip of your feet until the top of your head and make your mind blank for ten minutes. Afterwards, imagine that through your pineal gland (located almost exactly in the middle of your brain), the fire of the Holy Spirit descends from heaven and enters into your body and

revitalizes the marvelous Chakra of this gland. Imagine that this Chakra shines with its twelve central golden petals, an infinite number of multicolored petals are in the background, multicolored rays of light, petals of a marvelous lotus flower that moves from left to right (clockwise), as in a fiery whirl. This exercise must last for one hour and must be performed before you fall asleep.

305 Christic Aztec Magic, 1961 · ¶54

While resting on your bed, dorsal decubitus (on your back, facing up), imagine feeling the fire of the Holy Spirit descending from heaven and entering into your head through the pineal gland, thereafter, passing in between your eyebrows into your pituitary gland and making that lotus of fire spin from left to right (clockwise). Then feel the fire continuing to descend into your larynx, where the lotus of fire of your thyroid gland is made to spin as if it were a disc that rotates from left to right (clockwise). Keep feeling the fire descending and reaching your cardiac gland, see how it lights its twelve golden color petals, the fire charging and making your marvelous lotus of this psychic center spin from left to right (clockwise). See it fill with a luminous and resplendent fire. While in this state of consciousness, fall asleep while thinking of your Innermost, your internal God, Quetzalcoatl. Worship him, adore him and ask him for his guidance and help. Afterwards, chant the syllable ON as follows: OOOOOOOOOOOOONNNNNNNNNNNNNN Pronounce this syllable three times and fall asleep.

306 Christic Aztec Magic, 1961 · ¶147–149

In the former chapter we left the sacred fire of the Holy Spirit making the lotus of your prostatic (uterine) chakra spin from left to right (clockwise). Now feel and see with your imagination that the fire continues descending and reaches the coccygeal ganglion of your chakra Muladhara and makes this marvelous lotus of four petals (of a red-dirty color), that you have in such ganglion, spin always from left to right. See the sacred fire of the Holy Spirit with a radiant luminosity, irradiating fire throughout all of your seven principal chakras which rotate upon themselves as fiery lotus flowers whose stalks sprout from your vertebral column numbers had among them.

307 Christic Aztec Magic, 1961 · ¶247

Then, already sleepy, the disciple should imagine seeing light accumulated in his head now descending to his throat, while he pronounces the word: "AOM". With the vowel "A" he imagines the light descending from his head to his throat; with the vowel "O", he will imagine the light flooding his throat; and with the vowel "M", the disciple will exhale the breath as if expiring the refuse that resides in his throat. This mantram is pronounced four times.

308 Zodiacal Course, 1951 · ¶147

The work with our own Zodiac begins precisely with Aries. The disciple should sit in a comfortable armchair with the mind still and in silence, empty of all kinds of thoughts. The devotee should close his eyes in order that nothing of the world distract him; imagine that the very pure light of Aries floods the cerebrum; he should remain in that state of meditation all the time he wants and then he will sing the powerful mantra AUM by opening the mouth properly with the 'A', rounding it with the 'U' and closing it with the holy 'M'.

309 Esoteric Treatise of Hermetic Astrology, 1967 · ¶33

The disciple should sit in a comfortable armchair; he should close his physical eyes in order for nothing of this vain and stubborn world to distract him; he should empty the mind, cast out of his mind all kinds of thoughts, desires, worries, etc. He should now imagine that the Light accumulated during Aries, in his chalice, in his head, moves with Taurus to the creative larynx.

310 Esoteric Treatise of Hermetic Astrology, 1967 · ¶103

The devotee should sing the mantra AUM, he should open his mouth properly with the A, imagine that the Light descends from the head to the larynx; vocalize the U, vividly imagining that the Light floods the throat; the mouth should be rounded properly to sing the U. The last letter is the M, closing the lips, expelling or casting out the breath with force, as if eliminating the refuse from the throat. This work is done singing the powerful mantra AUM four times.

311 Esoteric Treatise of Hermetic Astrology, 1967 · ¶104

During the zodiacal sign of Gemini, Gnostic students should lie down on their backs and relax the body. Next, one has to inhale the air five times and also

exhale it five times; when one inhales one has to imagine that the light formerly accumulated in the larynx, now acts on the bronchi and lungs. Upon inhaling, the legs and arms will be opened to the left and to the right; the legs and arms will be closed upon exhaling.

312 Esoteric Treatise of Hermetic Astrology, 1967 · ¶180

Seated, imagine this marvelous encounter of the cosmic forces forming the seal of Solomon at the thymus gland and sunk in profound inner meditation, pray to thy InnerSelf to enter the sidereal temple of the principal star of Cancer, to bring thee the principal hierarchies of that constellation, so that they may awaken thy inner powers and give that gland a treatment. Vocalize the letter "A" one hour daily.

313 Zodiacal Course, 1951 · ¶325

During the sign of Capricorn, imagine a coffin on the ground. Walk over that imaginary coffin, but imagining it in the middle of the legs; when you walk, you will bend the knees, as if to jump over the obstacle, as if to pass the legs over the coffin, but causing the knees to spin from right to left, with the mind concentrated on them, having the firm intention for them to become charged with the lead of Saturn. Masonic Masters will be able to understand this exercise of Saturn very well, because they are the same steps of the Master Mason when entering the Lodge. The natives of Capricorn have a disposition for pedago they suffer a lot. They ha a great sense of duty; they are practical by nature and always go through great suffering in their life, someone betrays them.

314 Esoteric Treatise of Hermetic Astrology, 1967 · ¶865

A coffin should be imagined on the floor and the disciple should walk over this imagined coffin but leaving it between his legs, and he will walk with bent knees as if to clear an obstacle, and making the knees spin from left to right, with the intention that they become charged with the lead of Saturn, such as our great guru "Huiracocha" taught us It is also urgent to practice the exercises of internal meditation daily, praying to our "INNER BEING" to transport himself to the sidereal temples to bring before us the principal genii of that constellation, so that they may awaken the chakras and powers of the knees.

315 Zodiacal Course, 1951 · ¶796–798

91. Another very interesting exercise to awaken the Telepathic Plexus is the following: 92. The disciple should sit in a comfortable chair, with his sight towards the east. 93. The disciple should imagine that in the orient there is a great golden CROSS, that radiates blue and golden rays.

316 Manual of Practical Magic, 1953–54 · ¶164

94. The disciple should imagine those rays entering through his Solar Plexus, to awaken him and give him life. This exercise is practiced ten minutes daily.

317 Manual of Practical Magic, 1953–54 · ¶165

Let us remember that this plexus is the center of Telepathy. The disciple, seated in a comfortable chair, with his face towards the East, will imagine in that far away distance an immense Cross, radiant, of a beautiful golden color. Imagine that it emits blue and golden rays, which reach the Solar Plexus located in the region of the navel. The disciple will exert himself to feel the vibrations of those rays bathing the Plexus Chakra with light.

318 Logos, Mantram, Theurgy, 1959 · ¶487

I imagined then in an extraordinary manner a gigantic golden cross, with the King Star as its basic centre, which cast divine rays from the east of the world that penetrated into my solar plexus after traveling the infinite space.

319 The Three Mountains, 1972–73 · ¶279

After taking a shower in the morning, (before and during sunrise), stand facing the east or imagine that in the heavens the sun is a fiery rose in the middle of an enormous golden cross and that thousands of rays of light come from it and penetrate into your body through your solar plexus; at the same time chant the syllable UN as follows: UUUUUUUUUUUNNNNNNNNNNNN Soon, with these practices, the sense of Telepathy will be awakened within you.

320 Christic Aztec Magic, 1961 · ¶195–197

In this position the aspirant imagines that the energy of the Sun enters through the solar plexus making it vibrate and rotate from left to right, like the hands of a clock when we look at it from the front. This exercise can be done one hour daily. The basic mantram of this magnetic centre is the vowel U. This vowel can be vocalized by elongating the sound in this way: UUUUUU. A well awakened

solar plexus animates marvelously all the chakras of the organism. Thus, we prepare ourselves for initiation.

321 The Perfect Matrimony, 1961 · ¶987–988

Many beings live in the Ultra of Nature, in the fourth dimension, with their Solar Astral Bodies. The oriental sages state that they have cognizance of those beings thanks to their prostatic chakra. These great sages of Hindustan concentrate daily on their prostatic chakra. They imagine that their chakra rotates from left to right like a magnetic wheel, while vocalizing the letter "M" with the lips closed. The letter "M" sounds as if imitating the bellowing of a bull, but without that deepness of voice. This is a profound and vibrating sound. This practice will awaken the prostatic chakra if it is practiced daily through many years.

322 Endocrinology & Criminology, 1958 · ¶318

The disciple should submerge himself into profound meditation on the Prostate Chakra; imagine that Chakra as a Lotus Flower, or as a magnetic disc which spins from left to right; at the same time, vocalize the letter M, as in the beginning of a bull's moo but it should be sustained, long and without decadence, with a deep inhalation of air to then provoke that sound while having the lips hermetically sealed, until the last particle of breath is exhaled, as follows: MMMMMMMMMMMMMMMMMMMMMM With these four series of Mantrams, the student becomes a practical Theurgist.

323 Logos, Mantram, Theurgy, 1959 · ¶347–349

Let us imagine in those instants that the light of the Sun-Christ penetrates within us through the fingers of our hands, then circulates through our arms, inundates the whole of our organism, and finally reaches the consciousness in order to stimulate it, to awaken it, and to call it into activity.

324 Runic Magic, 1968–69 · ¶106

The mantram OM has the power to awaken the frontal and cardiac chakras, clairvoyance and intuition. By meditating on the OM, we arrive at enlightenment. Imagination, Inspiration and Intuition are the three obligatory paths of initiation. We warn that the illuminated ones who go around talking

about their esoteric affairs to others, become profaners of the temple. Those types of Gnostics should be severely admonished by the instructors.

325 The Greater Mysteries, 1956 · ¶1071–1072

The devotee should concentrate on his heart, imagining there thunder and lightning, fast moving clouds that are lost in the twilight, blown 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, filled with sun and life, the song of birds and the sweet and peaceful 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, upon which is seated the Goddess Kãkini, a very divine woman. The Gnostic should fall asleep meditating on this, imagining all this. He should practise one hour daily, but if he practises two or three or more hours daily, even better. He can practise seated in a comfortable arm chair, lying on the floor, or on his bed, with his arms and legs open both right and left as a five-pointed star. Sleep must be combined with meditation. One must have much patience. These marvellous faculties of the cardia are obtained with infinite patience. It is better that the impatient, who want everything straight away, who do not know how to persevere their whole life should leave, be cause they are of no use. Powers are not obtained by playing around; everything costs. Nothing is given to us as a gift.

326 The Perfect Matrimony, 1961 · ¶1326–1327

In accordance with the previous description, the following exercise is suggested: Remove all types of thoughts from your mind; quiet your mind and calm your thoughts. Now, imagine the Holy Eight in the graphic form with which it is represented here.

327 Esoteric Course of Kabbalah · ¶64

2- To vividly imagine the Holy Eight.

328 My Return to Tibet, 1969–70 · ¶274

2. Imagine now the wonderful Quetzal floating above your head.

329 Esoteric Course of Kabbalah · ¶505

> 3. Vocalize mentally this mantram of power: PROWEOA. With this Mantram you will attract to your imagination the divine image of the Quetzal, splendid bird of beautiful crest and long tail. The disciple must familiarize himself with that bird and learn to handle it. For with it one can awaken one's inner powers.
>
> 330 Esoteric Course of Kabbalah · ¶506–507

Golden Chain, allows us to bring to our Conscious Imagination any image from the superior worlds. We then see clairvoyantly. The alchemist must use this mantram during the trance of Sexual Magic in order to see the Quetzal.

331 Esoteric Course of Kabbalah · ¶509–510

X

Really feel oneself at the imagined place

The keys for leaving the body and for standing in a place held in the imagination, including waking inside a dream and carrying it on.

> There is a key for travelling in the astral body which is very swift; upon awakening from normal sleep, one closes the eyes without moving, and with the eyes closed one vividly imagines any place (but do not imagine that you are imagining). It must be translated into fact. If you feel completely sure of being in the imagined place, Will and Imagination are thus united and it is logical that this Union being attained, the result will be Triumph. Put the Imagination into play, take a walk in the place that you are imagining with "faith". If one does this practice and attains the interplay of Will and Imagination (which is feminine), without moving in bed, maintaining sleep and imagining the place, putting into activity the Will, and with decision getting up from the bed, one will then be able to go wherever one wishes. On one occasion I found myself in a wood and whilst going along a track, I was told about a mountain. Because it was a dangerous place, I went to investigate it in Astral. I imagined the mountain, I saw mist, some steps, and a group of adepts. On entering that place they gave me a spoonful of bees honey, the food of the White Lodge, and the Bread of Wisdom. Later I was told that I would be purged with castor oil to cleanse my stomach. The next day I went out of the body whose stomach had

been cleansed. I saw the stars, and practised the Rune MAN: the adepts commanded me to descend to the Worlds of the Infernos. I entered the region of profound darkness where I was attacked by terrible beasts. They were my "Ps" - I had to go through doors that I could barely pass, along narrow paths, and from here I went out through a cemetery. All that which is of the ego is death and misfortune; it is Mephistopheles. One must work very hard.

332 Tarot and Kabalah, 1969 · ¶101

4th At the time of falling asleep, concentrate thy imagination and thy Will intensely, united in vibrant harmony, on a certain place or location. Concentration should be perfect and then begin walking with faith in the "imagined" place. You should not imagine that you are imagining, because the experiment will then fail. One should really feel oneself at the imagined place and totally forget the bedroom.

333 Zodiacal Course, 1951 · ¶186

3rd If you find yourself dreaming that you are at a certain place and you awaken, then do not move, become sleepy once again, with your imagination set on the aforementioned place, feeling yourself there again as if trying to continue the dream just as it was unfolding, while you cling to that place of the dream with thy Will. Imagination and Will united in vibrant harmony is the key to this clue.

334 Zodiacal Course, 1951 · ¶185

Whoever awakens from a dream can continue with it intentionally, if desiring to do so. In this case, he must go back to sleep and relive that dream experience with imagination. We must not imagine that we are imagining. Fundamentally, we should re-live the dream in its full and crude reality.

335 The Secret Doctrine of Anahuac, 1974–75 · ¶1430

Learn to use your imagination and will, united in vibrant harmony Lying in your bed or seated in a comfortable chair, imagine a well-known faraway place (a house, a park, an avenue, a city, etc.) and lull yourself to sleep with that image in your mind. When you find yourself falling asleep with that image in your mind, make that image real; forget the place where your body is; put the force

of will into play and, full of confidence in yourself walk through the imagined place. Walk in the imagined place as if you were there in flesh and bones. If the practice is done correctly, you will unfold and your soul will be transported to that place and you will be able to see and hear everything that happens there.

336 Introduction to Gnosis · Practice · ¶270

The devotee will sit down in front of a table. He will then cross his arms and place them on the table, voluntarily falling asleep with his head resting on his arms. The student must relax the mind. One shall relax and empty the mind of all thought until it remains clear and spacious. Next, imagine the drowsiness that precedes sleeping, identify with this and fall asleep. When the seated student feels that he has fallen asleep, he will get up from his seat maintaining this sleep. Thus, like a somnambulist, the student will take a long jump with the intention of submerging himself with his physical body within hyperspace. Right away you will mark with a pencil the exact place where you finished the jump. On the following day you will repeat the experiment marking with a pencil the place where you landed.

337 Esoteric Course of Kabbalah · ¶590

That which you always do in an involuntary, unconscious way, learn to do it in a voluntary and conscious way. You have always unfolded; in the moments of becoming drowsy all souls leave the body, in an unfortunately unconscious way. Do the same, but in a voluntary and conscious way. I repeat: when you feel yourself in this state of lassitude characteristic of sleep, when you begin to be drowsy, imagine yourself to be like a subtle, vaporous ghost; think that you are going to depart from your body; comprehend that you are not the body; understand that you are a soul; feel yourself being a soul and get up from your bed gently, delicately, as souls get up. Translate what I am telling you into concrete facts. It is not a question of thinking, but of doing. Upon getting up, next give a little jump within your own bedroom with the firm intention of floating in space; thus, it is clear that if you float it is because you are now outside of the physical body. Then you can leave your bedroom and float in space. You can go away to Paris, to London or to the place where you wish.

> But if you do not float, it is because you have gotten up from your bed with the physical body, so get back into your bed once again and repeat the experiment.
> 338 Beyond Death · ¶287–289

My friend, faith works miracles. The Divine Master Jesus said: "Have faith like a mustard seed and you will move mountains." It is clear that upon vividly imagining yourself to be next to the bed of the sick, you produced an unfoldment. Your soul traveled toward the sick and with the help of the Divine Master you healed the patient. Do not be surprised, then, that they have seen you. When the soul unfolds, it often makes itself visible even at remote distances. Have you not heard Saints spoken of who did the same, who in a state of ecstasy during prayer were seen in other places healing the sick? 4. At another meeting, in which there were healings, a woman approximately 60 years of age arrived, who had some very deep knife wounds on her arms and who showed all those present. Afterwards the Master did conjurations and we all pronounced the words that he was saying; subsequently he had us sit down.

339 Beyond Death · ¶264–265

> Jesus, the Great Hierophant said, "Help yourself and I will help you." So then, the Gnostic student should take account of these words of the Master. The mantra to go out in the astral body as we have taught in this chapter are marvelous. The invocation to the Master Lakhsmi is magnificent, marvelous, but the Gnostic student must help him self, must concentrate on the navel. He must fall asleep singing the mantra mentally, and when he finds himself dozing, when he feels that lassitude characteristic of sleep he should imagine himself to be a breeze, a gas, something subtle, to feel himself to be completely aerial and gaseous, and in that state, feeling thus, aerial and subtle, to forget the heaviness of the physical body, to think that he can fly anywhere because he no longer has weight of any kind. Forgetting his physical body, feeling like a cloud, aroma, breeze, divine breath, he should leap up from his bed. Do not try to leap mentally; it is urgent that all this is translated into action, into concrete acts. Once outside the physical body, leave your house and direct yourself in the astral body to the Gnostic Church, or to whichever place you want. With the

astral body one can travel to other planets. With the astral body one can visit the most distant places of the cosmos, the Mystery Temples etc.

340 The Perfect Matrimony, 1961 · ¶1746

We advise you to vocalise mentally. The disciple should fall asleep singing this mantram with the Imagination and Will concentrated on the pyramids of Egypt. It requires practice and much patience.

341 The Perfect Matrimony, 1961 · ¶1287

5. To converse with the sidereal Gods we should learn to leave our physical body. 6. In Astral body we have learn to transport ourselves to the temple of the sidereal Gods. 7. Being outside the body the magician walks in circles from right to left, placing the imagination and will on the planetary temple he desires to visit.

342 Manual of Practical Magic, 1953–54 · ¶878

Sit on a chair before a table, place your elbows on the table, and hold your head with your left hand. Meanwhile, perform magnetic passes by passing your right hand over your head from the forehead to the neck, with the purpose of magnetizing yourself. Thus, with these magnetic passes, with force, you will thrust your Astral body outwards, towards the temple of Buritaca, which is the headquarters of the ancient wisdom of the Mayan Ray. Make the effort to fall asleep while uniting your willpower and imagination in vibrating harmony. You must feel as if you are acting with your body of flesh and bones within the temple of Buritaca. With your thoughts pronounce the following mantras: Omnis Baun Igneous. These words are pronounced in succession, prolonging the sound of the vowels until falling asleep.

343 1977 - The Mayan Mysteries · ¶804

The disciple will unite his willpower and imagination in vibrating harmony and will make the effort to fall asleep. He must feel, while utilizing his willpower and imagination, as if he was with the body of flesh and bones within the temple of 'Buritaca'.

344 Occult Medicine and Practical Magic, 1977–78 · ¶124–126

The egg has special powers, which allow us to place the physical body in the Jinas State. The disciple will warm up an egg in water, in other words, he will boil it lightly. Then he will puncture a hole on its more acutely conic extreme. Taking advantage of an instrument, he will then extract its yolk and albumen. The eggshell possesses the powers of the God Harpocrates. The forces of Harpocrates are a variant of the Christic forces. The disciple will place this shell beside his head in bed. The disciple should then imagine himself inside that shell. The disciple will invoke H AR P O C R AT I S T and will ask him to transport him in the physical body wherever he wishes. The disciple should rise, preserving sleep like a somnambulist; he should pick up the eggshell and come out of the room saying, "Harpocrates, help me for I am going with my body."

345 The Greater Mysteries, 1956 · ¶241–242

That empty shell must be placed next to our bed. The disciple will fall asleep while imagining to be inside within the egg.

346 Occult Medicine and Practical Magic, 1977–78 · ¶2523

3. Reject from your imagination every type of dreaming and mental images.

347 Occult Medicine and Practical Magic, 1977–78 · ¶2544

PART TWO

Inspiration

4 SECTIONS · 43 PASSAGES

I
The Stage of Inspired Knowledge

What the second rung is, where it stands on the ladder, and the point at which a disciple has arrived at it.

Inspiration now we will study inspiration Inspired knowledge confers upon us the power to interpret the symbols of Great Nature. The interpretation of symbols is very delicate. Many clairvoyants become homicidal or commit the crime of public calumny because of not knowing how to interpret symbols. Symbols must be coldly analysed without superstition, malice, suspicion, pride, vanity, fanaticism, prejudice, preconceptions, abhorrence, envy, avarice, jealousy etc. All defects are the "I", the Myself, the reincarnating ego.

348 Tarot and Kabalah, 1969 · ¶3118–3119

Second, the student will acquire inspirational knowledge.

349 The Aquarian Message, 1958 · ¶1873

Inspiration. When we learn to interpret the symbolic images of the internal worlds, we have then arrived at Inspired Knowledge. Internal images are interpreted by basing ourselves on the Law of Philosophical Analogies, on the

Law of the Analogy of Opposites, on the Law of Correspondences, and the Law of Numerology.

350 The Greater Mysteries, 1956 · ¶1068–1069

61. Yet, as long as he perseveres with his practices of internal meditation, he will then feel that the supra-sensible images produce certain feelings of happiness or pain. 62. The disciple then feels inspired in the presence of the internal images. He has thus risen to the stage of inspired knowledge.

351 Igneous Rose, 1953 · ¶1168

71. Later, these images produce distinct feelings of inspiration within ourselves. The disciple has then reached the stage of inspired knowledge.

352 Igneous Rose, 1953 · ¶1183

When the dreamer awakes from his dreams, then he elevates himself into inspirational knowledge. The Masters of the White Lodge do not dream. They live at every hour with their consciousness awakened and in the state of vigil even when their physical bodies are sleeping within their beds.

353 The Aquarian Message, 1958 · ¶1894

When the disciple has already reached Inspired Knowledge, he must then prepare himself for Intuitive Knowledge.

354 Endocrinology & Criminology, 1958 · ¶788

When the disciple has attained inspired knowledge, he must then pre pare himself for intuitive knowledge.

355 Tarot and Kabalah, 1969 · ¶3139

When the Gnostic has reached Inspired Knowledge, he should then prepare himself for Intuitive Knowledge.

356 The Revolution of the Dialectic · ¶1218

Only psychological thinking will open the inner mind, this is obvious. Whoever has gone up the steps of inspiration and intuition, undoubtedly, in fact has opened the marvelous doors of the inner mind. Intuitions arise from within, they express themselves through the inner mind, that is to say, the inner mind serves as a

vehicle to intuitions. This inner mind is objective reason itself clearly specified by a Gurdjieff or by an Ouspensky or by a Collins or by a Nicoll.

357 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2569

II

The Power to Interpret the Symbols of Great Nature

What Inspired Knowledge confers: the reading of symbols, and the links between everything that is, has been and will be.

Inspiration grants us the power of interpreting symbols.

358 Endocrinology & Criminology, 1958 · ¶803

Inspiration confers upon us the power to interpret symbols.

359 Tarot and Kabalah, 1969 · ¶3150

Inspired Knowledge grants us the power of interpreting the symbols of Great Nature. The interpretation of symbols is very delicate. Many clairvoyants have become homicidal or have fallen into the crime of public slander because of not knowing how to interpret symbols.

360 Endocrinology & Criminology, 1958 · ¶758

Inspired Knowledge confers upon us the power of interpreting the symbols of nature and the confused language of the ego.

361 The Revolution of the Dialectic · ¶1196

When we elevate ourselves to Inspired Knowledge, we understand and comprehend that the accidental accumulation of objects does not exist.

362 Endocrinology & Criminology, 1958 · ¶773

When we rise to Inspired Knowledge, we understand and comprehend that the accidental accumulation of objects does not exist. Really, all the psychological phenomena of nature and of all objects are found intimately linked organically among themselves, some internally depending upon others and conditioning themselves mutually among themselves. Really, no psychological phenomenon of nature can be comprehended integrally if we consider it in an isolated manner.

363 The Revolution of the Dialectic · ¶1206–1208

In every object, the internal struggle exists. An object is positive and negative at the same time. Quantitative transforms itself into qualitative. Evolution is a process of the complication of energy. Inspired Knowledge permits us to know the inner relationship between everything that is, has been, and will be.

364 Endocrinology & Criminology, 1958 · ¶777

Everything is in incessant movement, everything changes, nothing is still. An internal struggle exists within every object. The object is both positive and negative at the same time. Quantitative becomes qualitative. Evolution is a process of complication of energy. Inspired knowledge allows us to know the interrelation between that which is, that which has been, and will be.

365 Tarot and Kabalah, 1969 · ¶3129

Inspired Knowledge permits us to know the interrelationship between what has been, what is and what shall be.

366 The Revolution of the Dialectic · ¶1210

Inspired Knowledge allows us to study the intimate existing relationships among all forms and values of this great Nature.

367 Endocrinology & Criminology, 1958 · ¶782

Inspired knowledge allows us to study the intimate relationship existing between the forms and values of Great Nature.

368 Tarot and Kabalah, 1969 · ¶3133

Inspired Knowledge permits us to study the intimate relationship existent between all forms, all psycholo gical values and nature.

369 The Revolution of the Dialectic · ¶1213

Being inspired, we will feel within us what Atlantis was, we will know about its life and its tragedies. A third degree will lead us to intuition, and then, through intuition, we will not only be able to see clairvoyantly and get to feel the living emotions of the people, etc., of the Atlantean continent, but we will also then be able to study, in its totality, the life of that continent, of that humanity, in the

same sealed archives of nature, in the akashic records. When that happens, we will have a lot more faith.

370 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1968

At a given moment, with inspiration, on the least expected day, you get to see how the cosmic forces gravitate in that molecule evolving and involuting. Result: your faith would increase, you would have a new conscious faith in something that you did not have faith in, even if you had faith in many other things.

371 The Fifth Gospel 1B · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977* · ¶1978

III

Hatred, Resentment, Jealousy, Envy, Pride

The states that bar the rise to the second rung, and why a man who feels inspired may not have reached it.

The one who has hatred, resentment, jealousy, envy, pride, etc. does not achieve elevation of himself to the second step called Inspired Knowledge.

372 Endocrinology & Criminology, 1958 · ¶772

He who has hatred, resentment, jealousy, envy, pride etc., will not attain the elevation to even the second level, called inspired knowledge. When we rise to inspired knowledge we understand and comprehend that the accidental accumulation of objects does not exist. All of the phe nomena of nature and all objects are really intimately organically linked to each other. They internally depend upon each other and mutually condition each other. Really, no phenomenon of nature may be integrally understood if we consider it in isolation.

373 Tarot and Kabalah, 1969 · ¶3128

Whoever has hatreds, resentments, jealousies, envies, pride, etc. will not achieve the elevation of himself to Inspired Knowledge.

374 The Revolution of the Dialectic · ¶1205

No matter how inspired one may feel here, if one has not been able to disintegrate the "I's", one's Consciousness is not objective. And if one's Consciousness is not objective, even though one always feels inspired, one does not reach Enlightenment for that reason.

375 The Fifth Gospel 1A · Intelligent Assimilation of Impressions · ¶3030

To reach Enlightenment, it is necessary that the psychic aggregates disappear from the man. Only when they disappear does the objective, authentic inspiration arise in us, which leads us to the highest step of intuition.

376 The Fifth Gospel 1A · Intelligent Assimilation of Impressions · ¶3031

This Black Boar (the 'I') inspires nothing upon Horus (the Being), but only repugnance. Only with the death of this Black Boar is how the Eye of Horus will again shine upon the forehead of the human being.

377 My Return to Tibet, 1969–70 · ¶959

> *"If any one among you thinks he is a prophet, or that he is inspired by the Spirit, let him acknowledge that these things that I write to you are the commandments of our Lord."*
>
> *378 1952 - Book of the Virgin of Carmel · ¶301*

IV

The Disciple Who Wishes to Attain Inspired Knowledge

The exercises he gives for reaching it: the heart centre and its vowel, classical music, falling asleep with the mind quiet, and the altar at home.

The Heart Chakra grants Inspiration and Intuition.

379 Logos, Mantram, Theurgy, 1959 · ¶343

With the ascent of Kundalini to the region of the heart, the Church of Thyatira with its twelve marvelous petals is put into activity. This Church confers on us power over the Elemental Air of the Wise. The development of this cardiac centre confers inspiration, premonition, intuition and powers to leave consciously in the astral body, as well as the powers to put the body into the state of Jinas.

380 The Perfect Matrimony, 1961 · ¶323

The Heart Center, which develops Inspiration, with the Vowel O.

381 Logos, Mantram, Theurgy, 1959 · ¶274

CARDIAC CHAKRA. It is developed by vocalizing the letter O, as follows: oooooooo. Faculties: Intuition, inspiration, astral projection, etc., etc.

382 The Three Mountains, 1972–73 · ¶261

The disciple who wants to reach Inspired Knowledge must concentrate profoundly on classical music. The Magic Flute of Mozart reminds us of an Egyptian Initiation. The Nine Symphonies of Beethoven and many other great classical compositions elevate us to the superior worlds.

383 Endocrinology & Criminology, 1958 · ¶786

The disciple who wishes to attain inspired knowledge should concen trate profoundly upon music. The "Magic Flute" of Mozart reminds us of an Egyptian Initiation. The Nine Symphonies of Beethoven and many other great classical compositions elevate us to the superior worlds.

384 Tarot and Kabalah, 1969 · ¶3137

The Gnostic who wants to reach Inspired Knowledge should concentrate profoundly on music. The Magic Flute of Mozart, which reminds us of an Egyptian initiation; the Nine Symphonies of Beethoven and many other great classical compositions, among them, Wagner's Parsifal, will elevate us to Inspired Knowledge.

385 The Revolution of the Dialectic · ¶1216

When we comprehend the uselessness of thinking during this practice, which will take us to inspirational knowledge, then the mind will naturally remain quiet and in silence. There is the need to distinguish between a mind which is quiet and a mind which has to be forced to be quiet. There is the need to distinguish between a mind which is in silence and a mind which is silenced by force.

386 The Aquarian Message, 1958 · ¶1889

Afterwards, the student must tranquilly fall asleep. If the student achieves falling asleep without thinking, that is to say with his mind quiet and in silence, he

will then consciously awaken out of his physical body, elevating himself into inspirational knowledge.

387 The Aquarian Message, 1958 · ¶1892

Choose one of the rooms of your home or a place in your bedroom on which you will place a small desk or table so that it will serve you as an altar where at the light of two wax or paraffin candles from now on you will devotedly study the chapters of this book. Being alone, and after praying, you will invoke the Cosmic Masters and ask them for help and inspiration.

388 Christic Aztec Magic, 1961 · ¶360

From now on you have to have upright behavior so that your Internal Christ can express himself through you. Your thoughts, words and acts will only be inspired by truth, love and justice. During the practice of your daily meditation, see that the sacred fire of the Holy Spirit that was detached from your spinal medulla to put in motion the marvelous lotus of twelve petals of your cardiac chakra, is now detaching towards the no less marvelous lotus of sixteen petals of your creative laryngeal chakra and putting it into motion from left to right (clockwise). Now, whether, after you get up in the mornings or in the nights before going to sleep, you have to concentrate on your laryngeal chakra for more than half an hour.

389 Christic Aztec Magic, 1961 · ¶338

Paul: There is an animal body, and there is a spiritual body and repeat like him: Nevertheless I live; yet not I, but Christ lives in me. From now on try to make this state of consciousness the diapason that inspires all the acts of your life.

390 Christic Aztec Magic, 1961 · ¶318

PART THREE

Intuition

8 SECTIONS · 211 PASSAGES

I

A seventh sense called intuition

What intuition is in his own definitions, the degrees he distinguishes within it, and what it costs to have it working.

We asseverate that the human being has a seventh sense called "intuition." The human being can know the great mysteries of life and death when he awakens that seventh sense. He does not need to study these mysteries in any book. So, beloved reader, this book is for that purpose.

391 The Mysteries of the Fire, 1962 · ¶11

84. INTUITION is direct perception of the truth, without the depressing process of reasoning and of opinions.

392 Manual of Practical Magic, 1953–54 · ¶469

How do we define intuition? "Direct perception of the truth without the depressing process of choice." Well, that is a good way to define it, but I find it very incipient; it is used by all the pseudo-esoteric and pseudo-occultist type of schools out there, but analytics invites us to go deeper into this matter.

393 The Fifth Gospel 1B · The Power of Intuition of the Psychological Man · *Third Chamber – Mexico City – June 22, 1977* · ¶2366

What is intuition? It is a faculty of interpenetration. Possibly, Hegel, in his dialectic, tries to define it with that of the "universal specifics", but to me it seems better to define it with Chinese philosophy, of the yellow race.

394 The Fifth Gospel 1B · The Power of Intuition of the Psychological Man · *Third Chamber – Mexico City – June 22, 1977* · ¶2367

A Chinese Empress did not quite understand this matter of Intuition. A sage explained to her that it was the faculty of interpenetration –that definition is correct, but she did not understand it–. Then the sage brought a lit candle and placed it in the center of a room, and around it he also placed ten mirrors. It is clear that the fire of that candle was reflected in a mirror and that mirror projected it to another mirror, and the other mirror projected it to another one, and the other to another; and so, all in all, the ten mirrors projected light to each other. A wonderful set of lights was formed, a set with interpenetration. The Empress understood. This is the faculty of intuition.

395 The Fifth Gospel 1B · The Power of Intuition of the Psychological Man · *Third Chamber – Mexico City – June 22, 1977* · ¶2368

So, deduce or infer from what I have said what intuition is: the power of interpenetration.

396 The Fifth Gospel 1B · The Power of Intuition of the Psychological Man · *Third Chamber – Mexico City – June 22, 1977* · ¶2376

And if all creatures can be reflected in the psyche of a Buddha of Contemplation –because he no longer has inhuman psychic aggregates to disintegrate–, then he, in fact, achieves through intuition what we could define as "omniscience".

397 The Fifth Gospel 1B · The Power of Intuition of the Psychological Man · *Third Chamber – Mexico City – June 22, 1977* · ¶2378

Supraconsciousness is intuition.

398 The Perfect Matrimony, 1961 · ¶826

They impress upon the student the importance of gaining what is called the consciousness of knowledge, that is to say, the intuition.

399 Occult Medicine and Practical Magic, 1977–78 · ¶1564

Negligence is of the ego and its opposite is intuition, which is of the Being. The ego can neither elect nor distinguish, but the Being can.

400 The Revolution of the Dialectic · ¶441

If we keep dissolving the Fool of Arcanum 21, Intuition develops. Intuition is the flower of intelligence. Intuition and Comprehension will replace reason and desire, the latter being attributes of the "Ego". Intuition allows us to penetrate into the past, present and future. Intuition allows us to penetrate into the essential meaning of all things.

401 Esoteric Course of Kabbalah · ¶846

But on more advanced worlds, really, there is no need to go through all this jargon. On more advanced worlds, people are governed by intuition, they are intuitive. Let us not forget that intuition is the flower of intelligence.

402 The Fifth Gospel 1B · Lunar Psychism and Solar Psychism · *Second Chamber – Mexico City – 1976* · ¶1012

Intuition grants us entrance into the world of the ineffable gods. Every intuitive person becomes a true Prophet.

403 Esoteric Course of Kabbalah · ¶847

There is a transcendental power that is born in any man who has truly worked on himself. I am referring in an emphatic way to intuition, in-tu-it-tion –and I am mentioning this so that you stop coveting powers–. But what is that faculty? We have been told it is related to the pineal gland. I do not deny it, but what is interesting is to explain what its functions are.

404 The Fifth Gospel 1B · The Power of Intuition of the Psychological Man · *Third Chamber – Mexico City – June 22, 1977* · ¶2365

> *The Master Huiracocha says the following, 'First it is necessary to see spiritual things internally, and then one must listen to the Verb or Divine Word in order to have our organism spiritually prepared for intuition." This trinity is found in the first three supplications of the Our Father; namely: "Hallowed he Thy Name", that is to say, the Divine Word, the magnificent name of God, the creative Word.*
>
> *405 The Perfect Matrimony, 1961 · ¶651–652*

7. The Buddhic self-evidence and self-reflection enable us to take to our intuition concepts of content, that are translated into divine intuitions.

406 Christ Will, 1955 · ¶95

The intuition of the poet is the genius' vision. Whoever denies it cannot see with its immense power....

407 The Secret Doctrine of Anahuac, 1974–75 · ¶334

Gnostic revelation is always immediate, direct and intuitive. It excludes — radically — all intellectual operations of a subjective kind. It has nothing to do with the experience or with any set of fundamentally sensorial data.

408 The Secret Doctrine of Anahuac, 1974–75 · ¶640

42. The intuitive knows how to read what the Master does not write and how to listen to what the Master does not say.

409 Igneous Rose, 1953 · ¶478

The intuitive person knows how to read where the Master does not write, and to hear where the Master does not speak.

410 Tarot and Kabalah, 1969 · ¶2400

81. The Intuitive understands with one letter alone.

411 Manual of Practical Magic, 1953–54 · ¶152

63. Later, when he sees an internal image, instantaneously he knows its significance and the reason for many things. This is the third stage of knowledge, known as intuitive knowledge.

412 Igneous Rose, 1953 · ¶1169

72. Finally, in the presence of any person, the disciple instantaneously knows the life of that person. This is the stage of intuitive knowledge.

413 Igneous Rose, 1953 · ¶1184

What does an enemy resemble? A furious bull. What does the rain look like? Tears. Intuition. When we know without the need of reasoning, when we see a symbolic image in the superior worlds and we instantly know its meaning, we have arrived at Intuitive Knowledge. The intuitive person knows everything without the need to reason. The new Aquarian Age is the era of intuition.

414 The Greater Mysteries, 1956 · ¶1070

Third, the student will attain intuitive knowledge.

415 The Aquarian Message, 1958 · ¶1874

Thus, this is when we elevate ourselves into intuitive knowledge.

416 The Aquarian Message, 1958 · ¶1897

66. Whosoever has reached these ineffable heights of intuition has converted himself into a Master of Samadhi.

417 Igneous Rose, 1953 · ¶1171

At that time, in my youth, I had not yet undergone the Buddhist annihilation, and obviously, as I drew near to the Great Reality, my consciousness boundlessly expanded. It is obvious that in that situation, having not passed through the Buddhist annihilation, I felt unspeakable terror, because of which I returned to Einstein's universe of relativity. I repeat, I experienced the Illuminating Void three times, and while in Shunyata I knew that beyond the void there is… What?— That which is called the Tality. I knew it with an intuition of a transcendental type, because in the land of intuition, within the world of intuitionalism, there are different degrees of intuition.

418 For the Few, 1977 · ¶340–341

Unquestionably, the most elevated intuitional degree is that of the philosophical-religious or philosophical-mystical minds. That type of intuition corresponds to Prajnaparamita. This faculty then, allowed me to know how to draw near to the world of the Illuminating Void, beyond which one encounters the Great Reality.

419 For the Few, 1977 · ¶342

I repeat: three times I experienced the Illuminating Void and I knew in the Sunyata –vivid transcendental experience–, that there is something beyond the Void. And what is that? That which is called TALIDAD7, the Great Reality. I knew it with an intuition of a transcendental type, because in the terrain of intuition, or within the world of intuitionality, there are different degrees of intuition. Unquestionably, the most elevated intuitional degree is that of the

philosophical-religious or philosophical-mystic minds. It is 7 TALIDAD: SUCHNESS or THATNESS.

420 The Fifth Gospel 1A · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977* · ¶2767–2768

Many degrees of intuition exist. However, the highest degree is only for the mystic or religious philosophers.

421 Pistis Sophia Unveiled, 1977 · ¶3335

Only such people with Prajna-Paramita intuition can experience the Tality.

422 Pistis Sophia Unveiled, 1977 · ¶3336

The third step of knowledge is that of intuitive knowledge. In order to reach the ineffable summits of intuitive knowledge, there is the need to kiss the whip of the executioner and the hand of the one who strikes us. We must ol ve and adore the whole of humanity, sacrificing ourselves for it, always ready to give even the last drop of our blood for the love of this poor suffering humanity.

423 The Aquarian Message, 1958 · ¶1895

But for intuition to truly manifest itself in a human being, the absolute elimination of the Ego, to reduce to ashes, to reduce to cosmic dust the animal Ego is necessary. Only like that, really, can intuition develop with all euphoria, and manifest itself with extraordinary splendor, becoming the foundation of daily life.

424 The Fifth Gospel 1B · Lunar Psychism and Solar Psychism · *Second Chamber – Mexico City – 1976* · ¶1013

It becomes necessary to compel our Supraconsciousness to work, for the intuition to become powerful. Let us remember that an organ that is not used becomes atrophied. The intuition of people who do not work with their Supraconsciousness is atrophied.

425 The Perfect Matrimony, 1961 · ¶827

II

The world of intuition

The world the faculty opens onto — omniscience, the Being, the cosmic theatre — and the mathematics he sets as the way up to it.

The highest part of man is the world of intuition and objective spiritual consciousness. In the world of intuition, the archetypes of all things in nature develop.

426 The Perfect Matrimony, 1961 · ¶796

Nous is perfect awakened consciousness. Nous is the state of Turiya, profound perfect interior illumination. Nous is legitimate objective clairvoyance. Nous is intuition. Nous is the world of the divine archetypes. Noetic thought is synthetic, clear, objective, illuminated. Whoever reaches the heights of Noetic thought totally awakens consciousness and becomes a Turiya.

427 The Perfect Matrimony, 1961 · ¶793–794

Only those who have penetrated the world of objective intuition, only those who have reached the solemn heights of Noetic thought are truly awakened and illuminated. A true Turiya cannot dream. The Turiya, who has reached the heights of Noetic thought, never goes about saying so, never presumes to be wise; he is extremely simple and humble, pure and perfect.

428 The Perfect Matrimony, 1961 · ¶797

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

429 Endocrinology & Criminology, 1958 · ¶799

In the World of Intuition we only find omniscience. The World of Intuition is the world of the Being, is the world of the Intimus.

430 Tarot and Kabalah, 1969 · ¶3147

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 Inner-Self.

431 The Revolution of the Dialectic · ¶1223

The world of Intuition is the Universal Spirit of life.

432 Endocrinology & Criminology, 1958 · ¶801

The "I", the Myself, the ego cannot enter that world. The World of Intuition is the Universal Spirit of Life.

433 Tarot and Kabalah, 1969 · ¶3148

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

434 The Revolution of the Dialectic · ¶1224

In the world of Intuition, we see the great cosmic theater and we are the spectators. We attend the great drama of life.

435 Endocrinology & Criminology, 1958 · ¶804

In the World of Intuition we see the great cosmic theatre, and we are the spectators. We are present at the great drama of life.

436 Tarot and Kabalah, 1969 · ¶3151

In the world of Intuition, the whole drama, which is represented in cosmic scenes, is reduced to terrible arithmetical operations. This is the amphitheater of cosmic science.

437 Endocrinology & Criminology, 1958 · ¶805

Whosoever reaches the ineffable summits of intuition can contemplate the future heavenly Jerusalem.

438 The Aquarian Message, 1958 · ¶1898

It is that intuition which will allow us to talk face to face with Archangeloi [Archangels], with Thrones, and they will no longer be a mere speculation or belief to us, but a palpable, manifest reality. Intuition will be able to grant us access to the superior regions of the Universe and of the Cosmos. By means of intuition we will be able to study cosmogenesis, anthropogenesis, etc.

439 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2555

Intuition will allow us to penetrate the temples of the Universal White Fraternity, the temples of the Elohim, Prajapatis, Kumaras, Thrones...

440 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2556

Intuition will allow us to know the genesis of our world. With intuition, we will be able to witness the dawn of Creation itself; to know, not because of what someone said, but in a direct way, how this world arose from the chaos, in what form it was created, in what way it appeared within the order of the worlds. Intuition will allow us to know now, in a specific and direct way, what the brilliant intellects of the time do not know. Since there are a lot of theories in relation to the world, to the Universe, to the Cosmos, and they go out of fashion constantly like pharmacy remedies, like the fashion of ladies or of gentlemen. One theory is followed by another, and another by another; after all, the intellect does nothing but speculate and fantasize a great deal without ever being able to experience what is real. But intuition allows one to know what is real; it is a transcendental cognitive faculty.

441 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2557

It is intuition which allows one to know that the Earth exists because of the karma of the Gods, otherwise it would not exist. Intuition is the one which allows one to verify the crude realism of such karma. Certainly, those Elohim, Prajapatis or Angels, as a whole, constitute the Divine. They acted in a past cycle of manifestation, long before the Earth and the Solar System came into existence.

442 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2559

Let us see a very funny case. A lot is discussed about the Moon. Many people think that it is a piece of the Earth thrown into space by the centrifugal force of the Universe; something like someone firing an atomic rocket. But intuition allows one to verify things in a completely different way. Intuition allows one to know that the Moon is much older than the Earth. There is a reason why our ancestors of Anahuac said “the grandmother Moon”. She is, obviously, our grandmother. She is the mother of the Earth, and the Earth is our mother; in short, she is our grandmother. Wise concepts of Anahuac!

443 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2560

It is evident, positive and authentic that if we exclude the faculty of intuition, the internal and spiritual Eye of the Adept, then we lamentably fail in these types of investigations, because the first half thousand millions of years related with the whole geological history of the Earth on this region of three dimensions seems buried or lost in a definitive, radical and absolute way. The task of re-constructing the mode in which life and its primeval forms might have emerged becomes very difficult indeed, due to the total lack of information regarding fossils from that epoch.

444 My Return to Tibet, 1969–70 · ¶1083

The world of intuition is the world of mathematics. The student that wants to elevate himself to the world of intuition must be a mathematician or at least must have notions of arithmetic.

445 Endocrinology & Criminology, 1958 · ¶791

The world of intuition is the world of mathematics. The student who wishes to elevate himself to the world of intuition must be mathematical, or at least have a notion of arithmetic. Mathematical formulae con fer intuitive knowledge.

446 Tarot and Kabalah, 1969 · ¶3141

Mathematical formulas grant us Intuitive Knowledge.

447 Endocrinology & Criminology, 1958 · ¶792

> The world of intuitions is the world of mathematics. The Gnostic who wants to rise to the world of intuition should be a mathematician, or at least, have notions of arithmetic. Mathematical formulae confer Intuitive Knowledge. The formulae of Kepler and of Newton can serve to exercise ourselves in the development of Intuitive Knowledge. If the Gnostic practices with tenacity and supreme patience, his own internal Being, bound cathexis, will teach him and instruct him in the Great Work; then, he will study at the feet of the Master, he will elevate himself to Intuitive Knowledge.
>
> 448 The Revolution of the Dialectic · ¶1220–1221

If the student practices with tenacity and supreme patience, his own inner Being will teach or instruct him in the Great Work. Then he will study at the feet of the Master and he will elevate himself to Intuitive Knowledge.

449 Endocrinology & Criminology, 1958 · ¶797

III

The heart chakra, the center of intuition

The heart as the seat of intuition, and the mantras, vowels and disciplines by which he says that centre is awakened.

The vehicle of intuition is directly connected with the heart. Accordingly, the heart is the center of intuition. Its chakra or lotus flower spins and shines with extraordinary beauty. Seven atomic centers exist in this chakra, which serve as instruments for the Seven Great Cosmic Hierarchies in order for them to act upon our marvelous organism.

450 The Revolution of Beelzebub, 1950 · ¶314

When the cosmic night of the solar epoch approached after millions of years, the Four Lords of Flame endowed the present human Intimates (Spirits) with a Spiritual Soul or Buddhic body, which is the body of intuition.

451 The Revolution of Beelzebub, 1950 · ¶313

48. He who awakens the chakra of the heart acquires INTUITION.

452 Manual of Practical Magic, 1953–54 · ¶116

83. Our disciples should cultivate INTUITION, which resides in the heart.

453 Manual of Practical Magic, 1953–54 · ¶468

When the sacred serpent reaches the height of the heart it opens the Church of Thyatira, and we become intuitive.

454 The Yellow Book, 1959 · ¶270–271

In order to reach the ineffable summits of intuition, there is the necessity of integrally living in accordance with the wise teachings brought unto the earth by the Divine Rabbi of Galilee. Therefore, the teachings of Christ are the teachings, which leads us towards the ineffable summits of intuition.

455 The Revolution of Beelzebub, 1950 · ¶368

The practices of the teaching of Christ awake the chakra of the heart within ourselves and put in activity the Buddhic or Intuitive body, which leads us towards wisdom and eternal happiness.

456 The Revolution of Beelzebub, 1950 · ¶374

While we practice the Christic teachings, the ethereal body becomes totally reorganized and its two superior ethers are increased in volume. Then, a certain center, which is formed within the head, descends into the heart and organizes a center for the intuition. A protector net is formed around the ethereal body when we do not waste our Christic force. This is how this body remains protected from the exterior currents. The physical body becomes more fine and also more strong, and even the face is transformed and gains beauty.

457 The Revolution of Beelzebub, 1950 · ¶376

In order for the mystic consciousness, Buddha, to express itself as intuition through ourselves, we have to prepare our seven bodies by means of sexual magic.

458 Occult Medicine and Practical Magic, 1977–78 · ¶565

> During the night, outside from his dwelling, the disciple is instructed by the teachers of Astrology and Practical Magic. In order to receive this instruction, he has to develop clairvoyance or the sixth sense, which was intuited by the Doctor Krisch from Stralsund. The procedure in order to develop clairvoyance which the Arhuaco students of medicine utilize is as follows: The disciple stands still, contemplating a star from heaven, while holding a reed in his hand. Then, he strives to perceive the place which his teacher wishes. After a certain time of daily practice, there will truly be no place on earth, as remote as it might be, that the student will not see from the Sierra Nevada of Santa Marta.
>
> 459 Occult Medicine and Practical Magic, 1977–78 · ¶171–172

> The syllable EN makes the thyroid gland and the atoms of the Mental body to vibrate. Thus, the human being acquires the occult ear and the clairvoyance of the Mental body. The syllable ON makes our Buddha, mystic or intuitive Buddhic consciousness to vibrate.

460 Occult Medicine and Practical Magic, 1977–78 · ¶530–531

The awakening of the consciousness, or Buddha, expresses itself as the Eye of Dagma, the Intuition which allows us 'to know' without the necessity of reasoning.

461 Occult Medicine and Practical Magic, 1977–78 · ¶534

The awakening of the consciousness and the development of intuition are acquired by meditating daily in our Intimate and in the syllable ON, and by practicing sexual magic daily.

462 Occult Medicine and Practical Magic, 1977–78 · ¶543

The Mantra "Aum Mani Padme Jum" develops intuition when it is daily vocalized for ten minutes. This Mantra is vocalized as follows: "Ooooommmm mmmmmaaaa sssssssiiiiiiiii padddddmeeeee yommmmm." This is the mantra of intuition.

463 The Revolution of Beelzebub, 1950 · ¶372–373

68. The mantram to awaken INTUITION is "OM MANI PADME JUM".

464 Manual of Practical Magic, 1953–54 · ¶137

The Master vocalized these syllables by prolonging the sound of each of the letters of the syllables IN-RI, EN-RE, ON-RO, UN-RU, AN-RA, prolonging the sound of each letter. The mantram INRI awakens the sixth sense located between the eyebrows and man can then read others' thoughts and see all the things of the internal worlds. The mantram ENRE awakens the magical ear; man can then hear over distances of thousands of miles and can hear the voices of the internal worlds. The mantram ONRO has the power to awaken intuition located in the heart. Intuition is the seventh sense and resides in the heart and in the pineal gland. This is the voice of the silence in the heart; in the pineal gland, it is polyvision, or intuitive vision. The intuitive sees it all and knows it all. He is omniscient; he is powerful. The Mantram UNRU awakens in us the sense of telepathy and we can then perceive the thoughts of people at a distance. It is located above the navel in the solar plexus. The mantram ANRA awakens for us the pulmonary chakras, with which we can remember our past reincarnations. These senses resemble lotus flowers in the astral body.

465 The Greater Mysteries, 1956 · ¶726–727

The letter 'O' makes the chakra of the heart to vibrate, thus the human being becomes intuitive.

466 The Revolution of Beelzebub, 1950 · ¶588

The vowel "O" awakens the heart chakra and makes us intuitive.

467 The Greater Mysteries, 1956 · ¶1218

57. AUOM for the heart, the center of Intuition.

468 The Mysteries of the Fire, 1962 · ¶695

I .E.O.U.A. INRI ENRE ONRO UNRU ANRA. The first is for clairvoyance. The second is for the magic ear. The third is for the chakra of the heart, centre of intuition. The fourth is for the solar plexus or telepathic centre. The fifth is for the pulmonary chakras. The latter confer the power to remember past reincarnations.

469 The Perfect Matrimony, 1961 · ¶471–474

The five vowels of nature: I.E.O.U.A. live resonating in the whole of nature. The vowel "i" makes the Pituitary and Pineal glands vibrate, and gives us the power of clairvoyance. The vowel "e" makes the thyroid gland vibrate, and confers on us the power of the occult ear. The vowel "o" makes the centre of the heart vibrate, and gives us "INTUITION". The vowel "u" awakens in us the solar plexus, and confers to us the power of telepathy. The vowel "a" awakens in us the pulmonary chakras, and gives us the power of remembering past reincarnations. A daily hour of vocalisation opens for us all of these occult powers. They are vocalised so: Iiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiii
Eeeeeeeeeeeeeeeeeeeeeeeeeeeeeeeeeee
Ooooooooooooooooooooooooooooooo
Uuuuuuuuuuuuuuuuuuuuuuuuuuuuuuu
Aaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaa Mary Magdalene was terrified when she heard the whistle of the fohat, and heard the word "Tibo" "Tibo" "Tibo", that sentenced the Christ to the tragedy of Golgotha. "Mary" was at the foot of a wall when she heard with her spiritual ears the terrible sentence. In eternity

exists a sacred language that is spoken by us, all the Masters of humanity: this is the golden tongue, in which the Gods and angels speak.

470 Secret Notes of a Guru, 1952 · ¶404–410

The vowel "E" causes the thyroid gland which secretes the biological iodine to vibrate. This gland is located in the throat and in it resides the chakra of the magical ear. The vowel "O" causes the heart chakra, the center of Intuition and all types of powers to travel in the Astral, Jinns state, etc., to vibrate.

471 Esoteric Treatise of Hermetic Astrology, 1967 · ¶1076

3. The vowel 'O' carries the blood to the heart. It cures this organ and awakens in us the sense of intuition.

472 Occult Medicine and Practical Magic, 1977–78 · ¶2149

IV

The eye of Dangma

The second seat, in the pineal gland, why a clairvoyant without intuition is a ship without a compass, and the practices aimed at that eye.

One thing is the mind as a mind and another thing is the mind as an instrument. The great cosmic illuminations are the outcome of the momentous unions of Brahma-vidya with the mental body. Thus, the soul united with its Intimate is submerged within the great soul of the world, within Emerson's "super-soul", and perceives all of the macro-cosmic marvels. Yet, in order to achieve these marvels, the opening of the eye of Dagma is necessary. This eye is the intuition.

473 The Revolution of Beelzebub, 1950 · ¶352–353

17. The plexus of this chakra is a lotus flower that sprouts from the Pituitary gland. This gland is the page or light bearer of the Pineal gland, where the Crown of the Saints, the Lotus of one thousand petals, the eye of Dangma, the Eye of Intuition, is situated. 18. Psychic clairvoyance by itself without the development of the coronary chakra could lead the Yogi astray into grave errors.

474 The Mysteries of the Fire, 1962 · ¶609

The plexus of this chakra is a lotus flower that emanates from the pituitary gland. This gland is the page and light bearer of the pineal gland, which is where the crown of saints, the lotus of one thousand petals, the eye of Dangma, the eye of intuition, is situated.

475 1977 - The Mayan Mysteries · ¶430

The seventh Church of Laodicea, is the King of the chakras, the Sahasrara. It has 1,000 petals, is the centre of polyvision, the centre of intuition, the Diamond Eye.

476 Tarot and Kabalah, 1969 · ¶2854

The intuitive sight resides in this chakra, the eye of the Spirit. This splendorous and divine chakra is associated with the crown of thorns that pierces the temples of all the Christified Ones and causes them to bleed.

477 The Aquarian Message, 1958 · ¶526

Not a single Initiate can conquer the powers of Polyvoyance and Intuition without the Crown of Saints, the famous Lotus of One Thousand Petals situated in the Pineal Gland, within the superior part of the brain.

478 The Solar Bodies, 1967–68 · ¶905

When it ascends to the pineal gland, one obtains Polyvision and Intuition.

479 Logos, Mantram, Theurgy, 1959 · ¶883

Nevertheless, we must remember that the center of intuition, related with the pineal gland, becomes illuminated with Christification.

480 Pistis Sophia Unveiled, 1977 · ¶3449

With matrimony a spark is produced, and illumination follows; this is the result of the Great Affiance. That Divine Spark in the pineal gland gives illuminated intuition along with Polyvision. This is the total triumph.

481 Tarot and Kabalah, 1969 · ¶1663

> *They took wives fair to look at. Wives from the 'mindless,' the narrow-headed. They bred monsters, wicked demons, male and female. Also Khado (Dakini) with little minds. They built temples for the human body. They worshipped male and female. Then the third eye acted no longer. (The eye of intuition and double sight.)*
>
> *482 The Secret Doctrine of Anahuac, 1974–75 · ¶343*

> *They built temples of the human body; male and female they worshipped. Then the third eye (the intuitive eye or double-sight eye) acted no longer.*
>
> *483 1977 - The Mayan Mysteries · ¶156*

> *"They were called Cyclops because they had the eye of intuition still opened, since they were more or less depositaries of the Initiatic Truths. The gigantic constructions that they built were labelled Cyclopean constructions.*
>
> *484 My Return to Tibet, 1969–70 · ¶1498*

This open Eye is the purely spiritual sight of the Adept. However, it is necessary to clarify that this is not clairvoyance, but rather, it is the faculty of spiritual intuition, through which the direct and true knowledge can be acquired.

485 My Return to Tibet, 1969–70 · ¶1075

I have known true Devas of Fire, I have been in contact with them. They live in the Causal World or world of Conscious Will; they told me that beyond clairvoyance si intuition which is superior because it pertains to Pure Spirit. With clairvoyance, one can investigate the superior or inferior regions of the molecular world. The intuition, on the other hand, functions directly in the world of Pure Spirit. Because of this, the intuition is superior. Intuition has its root in the pineal gland, the Sahasrara chakra or ThousandPetalled Lotus. That faculty is related with Shiva, or the Blazing Fire, and for that reason gives us access to the world of Pure Spirit.

486 Tarot and Kabalah, 1969 · ¶1319

Illuminated Intuition is superior to clairvoyance. The Spiritual Sun is what counts. The Midnight Sun guides and orients us. "One must await every thing from the Occident, await nothing from the Orient." The Sun Sirius is the central sun, the gravitational point of the Milky Way.

487 Tarot and Kabalah, 1969 · ¶1664

45. Intuition allow us to know the internal reality of all the images that float in the Astral light. The intuitive clairvoyant is omniscient.

488 The Mysteries of the Fire, 1962 · ¶684

46. A clairvoyant without intuition is like a ship without a compass or a ship without a steering wheel. The intuitive clairvoyant is powerful.

489 The Mysteries of the Fire, 1962 · ¶685

44. The clairvoyant who does not awake his intuition could become a slanderer of his neighbor and even an assassin.

490 The Mysteries of the Fire, 1962 · ¶683

20. The only way to avoid those possible errors is by awakening Intuition, whose divine diamond eye is in the Lotus of a thousand petals that we are going to study in the next chapter.

491 The Mysteries of the Fire, 1962 · ¶611

Master: Well, that he lacks intuition.

492 The Fifth Gospel 1B · Gnostic Discipline for Awakening · *Interview – Mexico City –1970* · ¶542

Master: They do not understand it because of lack of intuition. In any case, astral projection is very interesting –the voluntary projection–, but many people find it difficult to learn how to leave the physical body at will.

493 The Fifth Gospel 1B · Gnostic Discipline for Awakening · *Interview – Mexico City –1970* · ¶544

It is urgent for the devotee of the Path of the Razor's Edge to intensify the development of intuition. This faculty resides in the crown chakra; this chakra shines in the pineal gland, it is the seat of the soul, the third eye. Modern scientists believe they know more than the ancient sages from the ancient Mystery Schools and they refute all these things, bringing the subject of the pineal gland to the purely physiological arena, as if wanting with this to give the venerable faces of the Great Hierophants a diplomatic slap. The old sages of ancient times were always aware that the pineal gland is a small reddish gray tissue, located at the posterior part of the brain. They knew very well that this gland secretes the hormone that is closely related to the development of the sexual organs. After adulthood, this gland degenerates into a fibrous tissue that stops secreting, and then comes impotence. There is only one exception to this: that of the Gnostics. With Sexual Magic they keep their pineal glands and their sexual function active throughout life. The pineal gland is the center of intuitive

polyvision. In the heart, intuition manifests as premonitions, but in the pineal gland this premonition becomes intuitive imagery.

494 Esoteric Course of Kabbalah · ¶849

> It is urgent for the devotees to practice the powerful mantra for intuition. This mantra is the following: Trrrrriiiiiiiiiiiiinnnnnnnnnnnnnn…
>
> 495 Esoteric Course of Kabbalah · ¶850–851

> Polyvision is intuitive clairvoyance. It is Divine Omniscience. This Eye is found in the pineal gland. There resides the thousand-petal lotus. There resides Supraconsciousness. The pineal gland is located in the up per part of the brain. He who wants to develop Supraconsciousness should practice internal meditation. Concentrate on the Divine Mother who resides in the depths of your Being. Meditate on her. Fall asleep praying that she may put your supraconsciousness into activity. Meditate daily. Meditation is the Daily Bread of the wise. With meditation you will develop supraconsciousness.
>
> 496 The Perfect Matrimony, 1961 · ¶828

> The miraculous Bird of the Fire provides the Key to project the Fire of the Kundalini at distance and help, in this manner the sick, or project it to any chakra of the esoteric student's Astral Body. Some students will project their Fire to the Prostate Chakra so as to obtain powers to be able to consciously leave in the Astral Body. Others will do it towards the chakra of the Larynx, which will confer on them the Power of Hearing the Ultra. This chakra enables the Yogi to conserve his Physical Body alive and perfectly healthy, even during the Cosmic Nights. Others will project the Bird of Minerva to the Solar Plexus, which enables us to remain during entire hours in Fire without getting burnt. Some students will send the Marvelous Bird to the Heart Chakra, which will confer power over hurricanes, winds, etc. Also, one can send the Bird of Minerva to the thousand petalled chakra located at the upper part of the cranium. Said Chakra grants Intuition, Polivision, intuitive vision, and the power to come out of the Physical Body consciously in the Spirit, with the Inner Being, without vehicles of any kind.
>
> 497 Logos, Mantram, Theurgy, 1959 · ¶253

V

Put an end to reasoning

Reasoning as the thing that stands in the way, the intellectual and the intuitive set against each other, and the superior emotional centre that works when thinking stops.

One thing is the reasoning and another thing is the intuition. The reasoning only nourishes itself with the external sensorial perceptions (by means of the senses it perceives or receives the impressions and then produces the sensations). Thus, the reasoning ends up being negative and limited.

498 The Revolution of Beelzebub, 1950 · ¶359

The reasoning person believes that he can attain the truth through the struggle of antithesis, but this only divides the mind and incapacitates it to comprehend the truth. The intuitive person only knows how to listen to the voice of the silence. Thus, within his serene mind, the eternal truths of life are reflected with splendid beauty.

499 The Revolution of Beelzebub, 1950 · ¶360

Reason is of the "animal I", "intuition" is the voice of the "Inner Being". Reason is external, intuition is internal.

500 Zodiacal Course, 1951 · ¶776

Reasoning is a breach between instinct and intuition. The only fruit that we extract from reasoning is the golden fruit of comprehension.

501 1977 - The Mayan Mysteries · ¶828

We dedicate this course of esoteric education to humanity and very especially to all those disillusioned of schools, religions, lodges and sects; theirs is this course of intimate selfeducation and true practical knowledge. There are two types of knowledge: The Eye Doctrine and the Heart Doctrine. The eye doctrine is for those who are satisfied with spiritual theories and the heart doctrine is for authentic initiates. To the eye doctrine belong all the members of the so-called spiritual schools and as variable is their concept as is the opinion of writers. To the heart doctrine belong all the masters of the Universal White Fraternity because within it is enclosed the primeval truths of this unique knowledge. One

comes to us through deduction and the other through intuition. The former is produced by the intellect and the latter by the Internal Master; one is human, the other is divine.

502 Zodiacal Course, 1951 · ¶8

The eye doctrine strengthens the mind. Because of it, the mind is the abode of desire: she thinks, reasons, analyzes, draws conclusions and leads to erred action. She wants to resolve everything by herself, without taking into consideration the voice of the Internal Master. The Internal Master does not analyze, or reason because his voice is the voice of intuition. The heart doctrine opens the doors to the hail of knowledge.

503 Zodiacal Course, 1951 · ¶9

There are two kinds of Kabbalists: intellectual Kabbalists and intuitive Kabbalists, The intellectual Kabbalists are black magicians; the intuitive Kabbalists are white magicians. The sidereal gods many times answer us by showing us a card of the Tarot; then we intuitively comprehend the answer that has been given to us. The intuitive Kabbalists, by merely looking at a card of the Tarot, comprehend what destiny reserves for them. On a certain occasion I consulted a genie about the convenience of making a trip, for which I was not prepared economically. The planetary genie showed me 3 cards. One of them was a King of diamonds, everything beautifully embroidered with gold; I understood with my heart and made my trip. Everything went very well.

504 Zodiacal Course, 1951 · ¶672–673

The exercises of Sagittarius are to awaken clairvoyance and to see and comprehend all these things. The Kabbalists of intuition understand everything with the heart. The Intellectual Kabbalists want to resolve everything with the animal mind. The Kabbalist of intuition is only guided by the voice of the silence, the Inner Being. These cards of the Tarot is the language of the superior worlds of Light. These cards of the Tarot are the occult wisdom of the Sidereal Gods.

505 Zodiacal Course, 1951 · ¶676

> The white magician prays to the Gods, throws his cards on the table with closed eyes, and beseeching his God, picks up a card, observes it, and makes the forecast with his intuition. Each card of the Tarot is by itself a total forecast.
>
> 506 Zodiacal Course, 1951 · ¶675

We explained that there are two kinds of Kabbalists, the Kabbalists of reason and the Kabbalists of intuition. Reason is an insubordination and crime of "Lese" majesty against the internal Master, and that is why the Kabbalists of reason are black magicians. The great intuitive Kabbalists do not reason, they comprehend by direct perception and listen to the voice of silence when they see any plate of the sacred Tarot.

507 Zodiacal Course, 1951 · ¶1032

"There are two classes of kabalists – intellectual kabalists and intuitive kabalists. Intellectual kabalists are Black Magicians, intuitive kabalists are White Magicians". Samael Aun Weor.

508 Tarot and Kabalah, 1969 · ¶1897–1899

The Absolute is the Being of all Beings. The Absolute is that which is, has always been, and always will be. It expresses as abstract absolute movement and repose. It is the cause of Spirit and of matter, but is neither one nor the other. The Absolute is beyond the mind; and the mind cannot understand it because what we must do is intuit its nature.

509 Tarot and Kabalah, 1969 · ¶1903

It is very difficult for some brothers to understand this question of the Trimurtis. They are accustomed to think for example, of the First Logos, Second Logos and Third Logos; that is, the Father, Son and Holy Spirit, but then comes the second Trimurti in which we speak of Osiris, Isis and Horns; that is where they become confused. This is because the conversion of one Trimurti into another Trimurti can not be done on the basis of pure rationalism. There is a purely spiritual factor in this conversion of the Trimurtis, because it is only intuitively that one can learn, capture, grasp the idea.

510 Tarot and Kabalah, 1969 · ¶2582

On a certain occasion a famous penologist said, "To discover truth we have to renounce logic." In part this lawyer spoke the truth, in another way he did not. In reality we have to renounce formal logic, but not logic, because logic is the art of correct thinking, If we stop thinking correctly clearly we fall into the absurd. In his "Critique of Pure Reason ", Emmanuel Kant showed us the path of a transcendental logic. Before Bacon arid the famous Aristotle, in the archaic scriptures of the sacred land of the Vedas, formulae for a superior logic were already given. These formulae were written in very ancient books. This logic is dialectic logic. This is intuitive logic, the logic of ecstasy, the logic of the infinite. This logic existed long before deductive or inductive logic were formulated. When man masters this marvelous key of the mind called dialectic logic, he can open the mysterious door of the world of natural causes without danger of falling into error. The axioms of dialectic logic can only be formulated during ecstasy.

511 The Perfect Matrimony, 1961 · ¶1710

Transcendental Logic is the Logic of Intuition, the Logic of the Infinite, and the Logic of Ecstasy.

512 The Solar Bodies, 1967–68 · ¶1221

We have to end with reasoning and awaken intuition. It is only in this manner that we can learn the true wisdom of God. It is only in this manner that the mind remains in the hands of the Inner-Self. The true positive function of the mind is art, beauty, love, music; the mystical art of loving, of divine architecture, of painting, singing, culture, technique, placed at the service of man, but without egotism, without wickedness, without hatred, etc. The intellect is the negative function of the mind; it is demonic.

513 The Greater Mysteries, 1956 · ¶788

We must put an end to reasoning and awaken intuition, only in this way can we learn the true wisdom of God, only thus does the mind rest in the hands of the Intimus.

514 Tarot and Kabalah, 1969 · ¶2412

We have to put an end to reasoning in order to have a child's mind. The child does not reason, he is intuitive, he instinctively knows; he does not covet money,

does not fornicate, does not commit adultery, and he is not a murderer.

515 The Greater Mysteries, 1956 · ¶947

The youth, then, should not continue being bottled up in that process of reasoning; it must be eminently intuitive. Above all, it is necessary to understand that we are asleep. But one cannot awaken as long as he lives completely falsified by mechanistic life, with the various little roles that he has to play in existence. There is a need, I repeat, to no longer identify with these little roles, to break free from them by being rebels, by looking at life from another angle.

516 The Fifth Gospel 1B · A Call to Intelligent Rebellion · ¶2839

Conceptual synthetism and intuition replace reasoning.

517 The Aquarian Message, 1958 · ¶405

Possessing objective reason is having opened the inner mind, and the inner mind functions exclusively with intuitions, with the data of the Being, of the Consciousness, of what is superlative, of what is ethnic, of that which is transcendental and transcendent in us, and not any other way.

518 The Fifth Gospel 1B · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975* · ¶2570

The Pure Esotericism is based upon the Mystical Experience, and the latter is submitted to Mathematics of Transfinite Numbers and to the Unmistakable Laws of Superior Logic. We studied the Astral Body in the former chapter. The complete manifestation of our Superior Emotional Center takes place through the Astral Body.

519 The Solar Bodies, 1967–68 · ¶1238

Master: Well, obviously, self-remembering is related to the superior mental center, as is self-observation. However, I think –and I have always said– that the emotional center –I am especially referring to the superior emotional center– has more penetrability, more omniscience, more wisdom, and it is more important.

520 The Fifth Gospel 1A · The Seven Minds and the Seven Truths · *Third Chamber – Mexico City – July 13, 1977* · ¶2537

I am not saying that superior emotions do not exist, it is clear that they do exist! But unfortunately, the poor intellectual animal, mistakenly called man, has not

developed the superior emotional center. Only the inferior emotional center works in him.

521 The Fifth Gospel 1B · The New Generations Facing Gnosis · *Message directed to the Gnostic youth – Mexico City* · ¶2767

So, in the facts of practical life, we must discover ourselves. Inferior emotions show, indicate, emotionally inferior "I's" that one has to disintegrate. If we do not extirpate, if 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 so necessary, precisely, to receive the messages that come from the Superior Worlds.

522 The Fifth Gospel 1B · Didactics for Buddhist Annihilation · *Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976* · ¶260

Master: The personality must become increasingly passive in order for us to become receptive. When one becomes receptive, one feels the Being more and more through the superior emotional center. That is why it is written: "Blessed are the pure in heart, for they shall see God".

523 The Fifth Gospel 1A · Intelligent Assimilation of Impressions · ¶3016

When the Superior Emotional centre is actually working, the thinking process stops, at least for a brief moment.

524 The Secret Doctrine of Anahuac, 1974–75 · ¶1340

Those who interpret everything literally, think that the sower of the Christic Gospel went to sow, and that the seeds fell on rocks, and so on, but they do not understand the sense of the parable, because it belongs to the symbolic language of the Superior Emotional centre.

525 The Secret Doctrine of Anahuac, 1974–75 · ¶1314

Remember that the entire Bible, beginning with the creation of man and ending with the judgment of man in the Book of Revelation, is written with the superior emotional center, in the language of parables, and hence the wisdom that is contained in every verse. That is all. Any other brother can ask a question. Let's see, sister...

526 The Fifth Gospel 1A · The Seven Minds and the Seven Truths · *Third Chamber – Mexico City – July 13, 1977* · ¶2538

Beethoven's music is especially extraordinary because it makes the Superior Emotional centre vibrate intensely.

527 The Secret Doctrine of Anahuac, 1974–75 · ¶1343

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

528 The Secret Doctrine of Anahuac, 1974–75 · ¶1345

VI

Intuitive action

The serene mind of the intuitive, the action that comes out of it, and what then happens to problems and to fear.

The one who is already intuitive is so because he has a specially constructed mental body. The nucleus from such a mind is a circle of a resplendent violet color. Within the book Azug, the mind, which is thus organized, is called "Damiorfia".

529 The Revolution of Beelzebub, 1950 · ¶354

The mind of the intuitive one serenely and silently flows very far away from the black struggle of antithesis and from the storm of exclusivity.

530 The Revolution of Beelzebub, 1950 · ¶362

The mind of the intuitive one serenely and silently flows as a delectable, crystalline fountain of resplendent beauty within the august thunder of thought.

531 The Revolution of Beelzebub, 1950 · ¶365

The mental body of the intuitive one is a marvelous vehicle of the Intimate. The mind of such an intuitive one only acts under the direction of the Intimate. I-fence, from this action emerges right exertion, right thinking and right feeling.

532 The Revolution of Beelzebub, 1950 · ¶366

The children of intuition, as rebellious, high flying eagles, soar towards the sun of the great ineffable truths, free from fear, free from the longing of accumulation, free from sects, religions, schools, social prejudices, fanaticism of flags, anxieties, theories, intellectualism, hatred, selfishness, etc.

533 The Revolution of Beelzebub, 1950 · ¶364

The mind of the intuitive one is the chalice of the Holy Grail saturated with the blood of the Martyr of Golgotha.

534 The Revolution of Beelzebub, 1950 · ¶382

The mind of the intuitive one is the sacred cup of Pleroma, the sacred cup of Samadhi, the liquor of the Gods. It is the Soma, drank by the Lords of the Mind. It is the liquor of love, the Buddhic liquor, which is the wine of light already transmuted within the igneous vessel of the beautiful Helen. It is the cup of the immortal Gods!

535 The Revolution of Beelzebub, 1950 · ¶383

52. Thought must flow integrally without the process of reasoning.

536 Igneous Rose, 1953 · ¶487

The process of reasoning breaks the delicate membranes of the Mental Body. Thought must flow silently, serene and complete, without the battle of antithesis, without the process of reasoning which divides the mind between opposite concepts.

537 Tarot and Kabalah, 1969 · ¶2411

From mental silence intelligent action is born, the intuitive and wise action that will solve the problem no matter how difficult it might be. This intelligent action is not the result of any reaction. When we perceive the event, the problem, when we notice the fact without affirming it, denying it, or explaining it, when we do not accept the fact, or reject it, then the silence of the mind arrives. Intuition flourishes in silence. From silence the intelligent action that totally solves the problem bursts forth.

538 Introduction to Gnosis · ¶183

In the serenity of the mind, a new faculty is born in us, the name of said faculty is intuitio n. Only intuition can resolve problems.

539 The Revolution of the Dialectic · ¶1241

When the mind ceases, beatitude and later illumination is born in us. Before arriving at illumination we should first pass through beatitude. The phases of transformation are three: Non-thinking, beatitude and illumination. Intuition is illumination. Every enlightened person resolves the most difficult problems.

540 The Revolution of the Dialectic · ¶1245

Comprehend that I am talking to you about the path of action, free of the painful battle of the opposites. Action without distractions, without evasions, without fantasies, without abstractions of any kind. Change thy character, beloved, change it through intelligent action, free of the battle of the opposites. When the doors are closed to fantasy the organ of intuition is awakened.

541 Christmas Messages, 1952–66 · ¶1424

When the doors are closed to fantasy, the organ of intuition is awakened.

542 The Revolution of the Dialectic · ¶105

Action, free of the battle of the opposites, is intuitive action, full action. Where there is plenitude, the 'I' is absent. Intuitive action leads us by the hand to the awakening of consciousness. Let us work and rest happily abandoning ourselves to the course of life. Let us exhaust the turbid and rotten waters of habitual thinking and in the emptiness will flow Gnosis and with it, the happiness of living. This intelligent action, free of the battle of the opposites, elevates us to a point in which something must break.

543 Christmas Messages, 1952–66 · ¶1425–1426

Intuitive action leads us by the hand to the awakening of consciousness.

544 The Revolution of the Dialectic · ¶107

31. What is important is the path of straight action. 'What is important is intuitive action. 32. Intuitive action is just action, just thought, just feeling, divine transmutation, action of plenitude, complete activity, just activity, expressed sanctity, work in plenitude, wisdom in action, and active love.

545 Igneous Rose, 1953 · ¶2064

The intuitive only acts with the voice of the silence.

546 Zodiacal Course, 1951 · ¶770

Intuition has nothing to do with that basic center of reasoning, intuition is Christ centric. Every problem has been created by the mind and exists as long as the mind sustains it. Every problem is a mental form which the mind sustains. Every mental form has a triple process: emergence, subsistence and dissipation.

547 The Revolution of the Dialectic · ¶1243

> Really, problems cease to exist when we forget them. We should not try to resolve problems, we should dissolve them. They dissolve when they are forgotten. The problem is an ultra-sensible mental form with two poles, one positive and the other negative. Do not have fear, forget the problem, and in this manner, the problem will be dissolved. Do you know how to play chess? A game of chess would not be a bad idea to forget the problem, or drink a cup of coffee or a good cup of tea and then go to the swimming pool and swim, or climb a mountain and laugh a little; it feels good to laugh and this causes you to forget the problem. At any moment, a hunch comes and the problem is resolved; perhaps the solution is not to your liking but the truth is that the problem is resolved, or better said, dissolved.
>
> 548 The Revolution of the Dialectic · ¶1246–1247

Fear is our worst enemy. The demon of fear does not like us to resolve problems. Are you afraid that you will be thrown out on the street because of not having money to pay the house rent? And if they throw you out? So what? Do you by any chance know what new doors shall open for you? Intuition knows it and that is why the intuitive is not afraid. Intuition dissolves problems.

549 The Revolution of the Dialectic · ¶1249

Are you afraid of losing your job? And if you lose it, so what? Do you by any chance know what new job there will be for you? Intuition knows it and that is why the intuitive is not afraid.

550 The Revolution of the Dialectic · ¶1250

When the battle of the mind ends, intuition is born and fear ends. Intuition dissolves problems no matter how difficult they are.

551 The Revolution of the Dialectic · ¶1251

The new humanity will be the humanity of intuition.

552 Zodiacal Course, 1951 · ¶769

94. The new Era of Aquarius will be the Era of the intuitive humanity.

553 Igneous Rose, 1953 · ¶1202

78. Aristotle initiated the age of reason that culminated with Immanuel Kant, the philosopher of Königsberg, and which entered old age finalizing this sign of Pisces. 79. I, AUN WEOR, am the Initiator of the Age of INTUITION.

554 Manual of Practical Magic, 1953–54 · ¶150

VII

The voice of the silence

Intuition as it is actually felt — the hunch, the presentiment, the intimate voice — what drowns it out, and how to tell the true signal from the false.

The heart is the sacred temple of the Inner Master. The Inner Master speaks to us in the form of hunches. If man obeyed those hunches, he would live without problems.

555 Zodiacal Course, 1951 · ¶355

The celestial man talks in the form of hunches; his voice is the voice of silence and his actions are always upright; and create happiness.

556 Zodiacal Course, 1951 · ¶358

The voice of the heart is the voice of the Inner-Self; the voice of the Inner-Self is intuition. Action without reasoning is right action. Intuitive action is just, right and perfect. The humanity of Aquarius will be intuitive. Intellectual culture is a purely animal function of the "I". Intellectuals are full of pride, arrogance and sexual passion. The intellect is based on reasoning and reasoning is luciferic and demonic. There are those who believe that by means of it they can know God. We say that only God knows himself.

557 The Greater Mysteries, 1956 · ¶782–783

We need a mind that only thinks with the heart. We need a mind which only listens to the voice of hunches.

558 Zodiacal Course, 1951 · ¶762

The mind which only obeys hunches is a “Christ-mind”.

559 Zodiacal Course, 1951 · ¶764

41. You must listen only to the Intimate who resides in the heart. You must learn to hear the voice of the silence.

560 Igneous Rose, 1953 · ¶2027

We need with urgency to learn how to be guided by the voice of the silence, that is to say, by the Intimate Judge.

561 Runic Magic, 1968–69 · ¶1134

> *“And then to the inner ear speak - The Voice of the Silence”.*
>
> *562 Zodiacal Course, 1951 · ¶396*

> *“I can rely to a very large extent on my inner voice,” the Abbé replied, “and I am almost prepared to swear that all is not as it should be. Would you be willing to assist me in breaking the spell?”*
>
> *563 Beyond Death · ¶460*

“It is preferable to die being free than to live while being imprisoned.” This is what the Voice of the Silence uttered on that night of mystery...

564 Parsifal Unveiled, 1970–71 · ¶1724

In a certainly unexpected way, one of those figures suddenly freed itself. It had the appearance of an Elder dressed in an exotic way. The voice of the silence informed me that it was related with the Lord of time. I was instructed that I must eliminate the useless refuse of the past… I understood everything. Thus, the Elder walked holding in his dexterous hand a strange container filled with garbage…

565 My Return to Tibet, 1969–70 · ¶1957

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

566 The Fifth Gospel 1B · The Integration of the Being and the Knowing · *Third Chamber – Mexico City – February 20, 1975* · ¶1212

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

567 The Great Rebellion, 1976–77 · ¶686

The spark, the hunch, a mysterious sigh, an unexplainable something, was sometime felt by the butcher on the corner, by the shoe-shiner or by the doctor of the first order, but all was in vain, the trifles of personality always extinguish the first spark of the light; then the coldness of the most frightful indifference goes on.

568 The Great Rebellion, 1976–77 · ¶688

There is nobody who has not felt a hunch in life, a strange restlessness, unfortunately, any of the things of personality, no matter how trifling, is enough for reducing to cosmic dust that which moved us for a moment in the silence of the night. The moon always wins these battles, it feeds on our own weaknesses, it nourishes itself with them.

569 The Great Rebellion, 1976–77 · ¶691

Many times the Inner-Self, the Being, gives an order and the mind rebels with its reasonings. The Inner-Self speaks in the form of hunches or thoughts; the mind rebels by reasoning and comparing.

570 The Greater Mysteries, 1956 · ¶780

Many times the Intimus gives a command, and the mind rebels with its reasoning. The Intimus speaks in the form of intuitive feelings or thoughts; the mind rebels, reasoning and comparing.

571 Tarot and Kabalah, 1969 · ¶2394

Esoteric discipline is really terrible. There are fanatics who commit the most horrible crimes with the mind. If they suspect ill of someone, they cynically attribute it to the Inner-Self. They slander people and then say, "The Inner-Self tells me everything." They feel anger and then exclaim, "I do not have anger! What I feel are intuitive impulses of the Inner-Self." They attribute to their Inner God every evil idea, every evil thought. Those people confuse intuition with malice, the voice of the silence with the voice of Satan. We say that the voice of the silence never says atrocities. It is perfect. The voice of Satan only says perversities. In the abyss, the black magicians take up the figure of our friends , and say and do horrible things before the initiate. If the initiate lets himself be deceived by these tenebrous beings, he then becomes a slanderer of others. Slander is worse than stealing.

572 The Greater Mysteries, 1956 · ¶462–463

When we move under the direction of the material mind or animal soul in the physical world, then we create problems for ourselves; we stay imprisoned, suffering the inexpressible. The man who acts only under hunches is happy, will never lack bread, shelter and refuge; will never have problems.

573 Zodiacal Course, 1951 · ¶442–443

> Pray and Meditate in order for you to be able to listen to the Voice of the Silence. Leo is the throne of the Sun, the heart of the Zodiac. Leo governs the human heart. The Sun of the organism is the Heart. In the heart, the forces from above mix with those from below in order for those from below to become liberated.

574 Esoteric Treatise of Hermetic Astrology, 1967 · ¶338

VIII

The clue of discernment

Discernment, his other name for intuition, with his own account of where it failed him and the exercises he attaches to it.

53. There is the need to change the process of reasoning for the quality of discernment. 54. Discernment is direct perception of the truth without the process of reasoning. 55. Discernment is comprehension without the necessity of reasoning.

575 Igneous Rose, 1953 · ¶488

The process of reasoning must be exchanged for the quality of discernment. Discernment is direct perception of the Truth, without the process of reasoning.

576 Tarot and Kabalah, 1969 · ¶2417

Discernment is comprehension without need of reasoning. We must exchange the process of reasoning for the beauty of comprehension.

577 Tarot and Kabalah, 1969 · ¶2418

Master: Creative comprehension develops on the basis of pure discernment. There cannot be comprehension if one does not establish a perfect balance between the Being and knowing. When the Being is greater than knowing, from there arises, as Gurdjieff said, a stupid saint. When knowing is greater than the Being, from there it arises, I say, a scoundrel of the intellect. The world is currently governed by scoundrels. Hence the chaotic state in which humanity finds itself.

578 The Fifth Gospel 1B · Psychological Foundations of the False Personality · *Third Chamber – Mexico City* · ¶1860

In this matter what is useful is discernment, self-exploration of oneself, psychological self-observation. As one self-observes, he sees what he has and proceeds according to what he needs, what he must be, what is urgent.

579 The Fifth Gospel 1A · The Hidden Facets of Our Lunar Psychology · *Third Chamber – Mexico City – 1976* · ¶1773

Only through this path can we walk, truly, toward Final Liberation. One needs to have a good judgment, a good sense of discernment, and never forget about psychological self-observation; always learn to self-observe, that is the best. Any other question, brothers? Speak, brother.

580 The Fifth Gospel 1A · The Hidden Facets of Our Lunar Psychology · *Third Chamber – Mexico City – 1976* · ¶1788

So, for one to be able to comprehend and even analyze or discern with objective reason the most transcendental truths of the Spirit, of the Being, is something magnificent. But this is not achieved overnight, only through the development of objective reason. And objective reason cannot be developed except through the successive awakenings of the Consciousness.

581 The Fifth Gospel 1A · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976* · ¶1618

> *All religions and schools of this century adore and exploit the human person of Jesus, and reject the secret doctrine of the I Am. No one wants to internally seek his resplendent and luminous I Am. That was the doctrine that He taught us, but people reject these teachings because: "...The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Corinthians: 2:14). "How beit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought." (1 Corinthians: 2:6).*
>
> *582 The Greater Mysteries, 1956 · ¶833*

> *"But strong meat belongs to those who are of full age, even those who by use of reason have their senses exercised to discern both good and evil." (Hebrews 5:14)*
>
> *583 Christmas Messages, 1952–66 · ¶76*

> *"Let the prophets speak two or three in turn, and let the others discern what is said."*
>
> *584 1952 - Book of the Virgin of Carmel · ¶288–289*

I appealed to the systems of Krishnamurti and Gurdjieff: in-depth, profound comprehension, through inner meditation; to try, through meditation, to comprehend the process of lasciviousness, of lust. Unquestionably, the power of discernment, delving deeper, became extremely penetrating; It was like the

surgeon's scalpel trying to take out the root of a cancerous tumor; but everything was useless.

585 The Fifth Gospel 1A · The Wonders of Awakened Consciousness · *Public Lecture – 1975* · ¶1240

One of those days, in profound meditation, I was trying to discern what the process of lust is, trying to understand what that "I" is –according to the systems of Gurdjieff, Nicoll, Krishnamurti and many, many others– when, to my disgrace, an unusual phenomenon happened to me: because the concentration was too penetrating, I left the physical body and entered the world that we would call astral. Then I found myself inside a luxurious mansion, caressing a lady, loving her, wooing her, etc.; exactly the opposite of what I was trying to do, the antithesis, as if, by stubborn opposition, that terrible "I" wanted to totally destroy my work.

586 The Fifth Gospel 1A · The Wonders of Awakened Consciousness · *Public Lecture – 1975* · ¶1241

The matter was serious. I felt very sad. I resorted to Krishnamurti's system of "integral comprehension and discernment". The system of meditation was profound, I was trying to discern the process of lust, the process of desire; I wanted to comprehend to be able to eliminate, but everything turned out to be useless. After a day of terrible work on myself, I was failing again the trials of chastity. For that reason, I was suffering frighteningly.

587 The Fifth Gospel 1B · Didactic Synopsis of Mystical Death · ¶647

And I kept working with Devi Kundalini, and that is how I managed to keep eliminating all the inhuman psychic aggregates that I carried inside. If I had not received the instruction of the Guardian of the Sphinx of the desert, I would have been without armament. With what would I have eliminated those "I's"? Experience taught me that it is not possible to base this exclusively on comprehension or discernment. I do not deny that comprehension is fundamental, but it is not everything; one also needs elimination. Comprehension and elimination are basic. This is how we can advance on the path of the disintegration of the undesirable elements that we carry within us; this way and only this way.

588 The Fifth Gospel 1A · The Wonders of Awakened Consciousness · *Public Lecture – 1975* · ¶1254

Comprehension and discernment are fundamental. Nonetheless, something more is necessary if indeed what we want is to disintegrate the "myself."

589 Treatise of Revolutionary Psychology, 1975–76 · ¶976–977

Initiation is not a matter of theories, but of realities. "Absolutely practical." The first thing that is needed is to awaken the Consciousness. It happens that human beings during the normal hours of sleep, when they are not in the physical body, they roam around through the Astral absolutely asleep and they concern themselves with the same things of the day. These sleeping people are not of use as initiates. I know hundreds of theosophists and rosacrucians that do nothing but live asleep and even though they pay dues and read books, and show themselves to be authoritarians before others, at heart, they a re nothing but poor sleeping people. So, the first thing that is needed is to awaken the Consciousness, and in order for that there is a necessity to cultivate discernment.

590 The Elementary Level Perfect Matrimony, 1950 · ¶71–72

It is not dangerous to come out in the astral body because the entire world comes out in the astral body during sleep. The one who wants to awaken consciousness during sleep, should know the Clue of Discernment.

591 The Greater Mysteries, 1956 · ¶151

> This key is that of discernment. During the day we must ask ourselves this question, "Am I in my body or outside of my body?" Then jump up, take a little leap with the intention of floating in space, and if you float it is because you are outside of your body. Then, suspended in space, go where your heart leads you. You must ask yourself this question in the presence of anything that is odd. Suppose that you are walking down the street and you encounter a friend that you haven't seen for some time, ask yourself this question at that time, "Am I in my body or outside of it?"
>
> 592 1952 - Book of the Virgin of Carmel · ¶176

> This exercise is called discernment, and it is necessary to become accustomed to it, practicing it during the vigil so that it is engraved in the subconscious, and acts during sleep. And is this way the moment arrives in which the human being acquires continuous Consciousness, and then he is now an Initiate of the

White Lodge. Do you believe that "Maord Maorc" of the third degree is going to be of much use to you? Are these these black magicians of the third degree believing that their little password "arco" is a great thing?

593 The Elementary Level Perfect Matrimony, 1950 · ¶76

One should practice this key of discernment during the day, at every turn, in every moment, in order to ingrain it well into our soul, and the key will activate during sleep.

594 1952 - Book of the Virgin of Carmel · ¶180

EXERCISE: During the vigil state, in each instant during the hustle and bustle of daily life, we need to get accustomed to the exercise of "discernment." When a student sees, for example a beautiful sunset with all its purple colors, the most logical thing that should be done is to ask oneself: Am I in the Astral Body? Am I travelling out of the Physical Body?

595 Logos, Mantram, Theurgy, 1959 · ¶419–420

To achieve the former statement we recommend that every time you come across other people, events or unusual things that call your attention, discern and ask yourself: Am I within my physical body or within my astral body? Then perform a little jump in order to see if you can float; if you can float, it is because you are in the astral body; if you do not float, it is because you are in the physical body. Within the internal worlds we act as if we are in the body of bones and flesh, as if we were physically awakened. There is no difference between these two worlds, between the physical and the astral. (Read The Thousand and One Phantoms by Alexandre Dumas).

596 Christic Aztec Magic, 1961 · ¶102–103

If that man, in life when he possessed his Physical Body, had practiced the Clue of "Discernment," he would have been capable of awakening consciousness during his normal sleep; and, now after death, would have become a conscious disciple although disembodied, of the Great White Lodge.

597 Logos, Mantram, Theurgy, 1959 · ¶443–444

Do not forget the clue: Take advantage of the somnolent state that exists between vigil and sleep, so that with willpower, you may project from within

yourself your astral body, your discernment and your memory. By your own will you will know the great mysteries of life and death within this triangle.

598 Christic Aztec Magic, 1961 · ¶106

Well, one of those many days, I was lying on the floor on my back, with my head to the north, immersed in profound meditation with the intention of being able to discern and comprehend the process of lust in all the levels of the mind –a completely Krishnamurtian system, mixed with that terrible system, also monastery-like, of even whipping myself–.

599 The Fifth Gospel 1B · Didactic Synopsis of Mystical Death · ¶649

And after the plea, I try to bring my mind to stillness and in silence. If a memory comes to me in those moments when I try to do the practice, then I comprehend it, analyze it and forget it. If any desire, any idea comes up, then I do the same: comprehend, analyze, discern and forget, and in the end, the mind remains still.

600 The Fifth Gospel 1A · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970* · ¶2334

Therefore, when you are in that state, despite believing that the mind is still and in silence, if the new does not arise, it is because there are very deep obstacles of the infra-conscious. Then you have to question the mind: "Mind, what do you want? Why are you not still?" The mind will give an answer, possibly with some representation. Comprehend such a representation, discern it and make the mind see that the representation, that the idea it has, that the desire it has, is absurd. One must discuss in that case with the mind and make it comprehend that it is absurd and that its opposition does not have a solid basis; that the best thing it must do is to leave us quiet, not to bother us anymore, not to annoy us.

601 The Fifth Gospel 1A · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970* · ¶2349

How this was made. 52 books were fetched and extracted, and indexed as 73,105 paragraphs and 2,157,671 words. They were swept on eight things: *imagination* (415), *intuition* (242), *inspiration* (113), *fantasy* (65), *the organ* (47), *discernment* (37), *the signal* (35), and *without reasoning* (14). That is 968 candidates. Every one was read and judged, and 601 are printed here; a further 38 were judged worth keeping and did not reach a section.

This is the first work of the Psychology series, and the first work in either series built in three parts. Everything before it — *Anger*, *Fear*, *Pride*, *Greed* and the rest — belonged to the ego series, and the dress of the page changes with the series, not with the subject.

The three parts. Part One — Imagination is 347 passages in 10 sections; Part Two — Inspiration is 43 in 4; Part Three — Intuition is 211 in 8. There is no pole section here and no turn: the parts do that work. Section numbering restarts inside each part.

Every candidate was read twice and independently, and the two readers were kept apart until both had finished. Where they disagreed a third read decided it. The agreement on the printing question was 96.4 per cent. No judgement is made in a chat reply.

162 passages carry an instruction and are marked as practices, and 24 are scripture or another writer quoted inside his own text, marked so that no reader takes them for his words. 26 lectures are cited by name, and 118 passages come from the two volumes of *The Fifth Gospel*.

These 601 passages stand exactly as the books have them. The only thing done to any of them is the line-break rule: a word broken across the end of a line reaches this page 175 times, and one rule closes them without ever inventing a letter.

What is not here is named rather than hidden. Clairvoyance, the pineal gland and the doctrine of subjective and objective reason were each measured before being set aside, and the measurement is printed in the front matter above. The boundaries of this work were drawn on his own vocabulary and not on a convenient reading of it.