

Memory

The mechanical memory and the conscious memory, the work-memory, remembering what happens in the inner worlds, the memory of past lives, and the records of Nature, in his own words from all fifty-two books

264 PASSAGES · 34 BOOKS · 86 PRACTICES · 18 LECTURES · 20 SECTIONS · 5 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference and carries that book and the paragraph it came from. Where he was speaking rather than writing, it also carries the name of the lecture, with the place and year where the volume records them.

"The mechanical memory is more or less false" "To remember is not to comprehend."

And so, he says, *"instead of mechanical memory, we must have the memory of the esoteric work, the conscious memory." "Work-memory is always written with successive psychological events" "Our head is a tower with two rooms, the cerebrum and the cerebellum."*

"The clue to remembering our past lives is in the retrospective exercise." For *"in the world of natural causes, every memory is alive"*

What is in it

| A practice — something to do, framed and labelled

Part One — The mechanical memory is more or less false

1 To remember is not to comprehend 14

2 Remembering is unnecessary when there is true comprehension 16

3 This is how mechanical memory is: it is of no use 15

Part Two — The memory of the esoteric work, the conscious memory

4 Memory is the learning principle, but it is not everything 13

5 It is necessary to start to see oneself with the purpose of auto-knowing oneself 16

6 Work-memory is always written with successive psychological events 17

7 There is only one way to control it: the work-memory 10

8 Our head is a tower with two rooms 6

Part Three — We should learn to remember astral experiences

9 They do not remember anything because their memory is atrophied 13

10 She is the beloved Maiden of our memories 9

11 On awakening from his normal sleep, the student of Occultism should not move 18

12 Any possibility of forgetting a dream must be eliminated 9

Part Four — The power of remembering past reincarnations

13 People do not remember their previous lives because they have the consciousness asleep 14

14 We need to be able to remember our past lives 7

15 The clue to remembering our past lives is in the retrospective exercise 17

16 All memories will return little by little 9

17 We can make the leap to the last moment of the previous life 13

18 The Pulmonary Chakras, which enable us to remember past reincarnations 12

Part Five — The memory of Nature is contained in the Causal plane

19 In the world of natural causes, every memory is alive 19

20 Any event leaves within the AKASA its living photograph 17

THE MAP

Five parts: the mechanical memory, the conscious memory, remembering the inner worlds, remembering past lives, and the memory of Nature

Tap a part to go to it.



The mechanical memory is more or less false

PART ONE · 45 PASSAGES · 0 PRACTICES

The memory of the esoteric work, the conscious memory

PART TWO · 62 PASSAGES · 8 PRACTICES

We should learn to remember astral experiences

PART THREE · 49 PASSAGES · 30 PRACTICES

The power of remembering past reincarnations

PART FOUR · 72 PASSAGES · 45 PRACTICES

The memory of Nature is contained in the Causal plane

PART FIVE · 36 PASSAGES · 3 PRACTICES

Part One – The mechanical memory is more or less false

14 PASSAGES

I To remember is not to comprehend

The chapter on comprehension and memory begins with the school, where passing an exam means repeating like a parrot what has been stored. Against this he sets comprehension, which is immediate and lived and turns of itself into simple action free of choice. Action adjusted to what has been memorized, to ideals and to accumulated experience, is calculated and leads to error and pain. Comparing ourselves with others by the measure of those stored memories is where envy begins.

The efforts of teachers should be directed at the consciousness of students, and not just at their memories. Students should learn how to think for themselves, and not just repeat the theories of others like parrots or chatterboxes.

FUNDAMENTAL EDUCATION, 1970

To remember is to attempt to store in the mind what we have seen and heard, what we have read, what other people have told us, what has happened to us, etc., etc., etc. Teachers want that their students to faithfully store in their memories their words, their phrases, what is written in the textbooks, entire chapters with periods and commas, overwhelming homework assignments, etc. To pass exams means to memorize what we have been told, what we have mechanically read; it means to verbalize memory, to repeat like parrots everything that we have stored in our memories.

FUNDAMENTAL EDUCATION, 1970

07

It is necessary for the new generations to understand that to repeat like a tape recorder facts registered in our memory does not mean to have thoroughly understood anything. To remember is not to comprehend. Memory belongs to the past; it is something dead, something that no longer has life.

FUNDAMENTAL EDUCATION, 1970

07

It is indispensable, urgent and of burning importance that all students in education truly understand the deep significance of profound comprehension. To comprehend is something immediate, direct, something that we live intensely, something that we experience profoundly and which inevitably is transformed into true intimate means of conscious action.

FUNDAMENTAL EDUCATION, 1970

07

To remember, to memorize, is something dead, it belongs to the past and unfortunately becomes an ideal, a motto, an idea, an idealism that we want to imitate mechanically and follow unconsciously.

FUNDAMENTAL EDUCATION, 1970

07

In true comprehension, in profound comprehension, in intimate deep comprehension, there is only the intimate pressure of the consciousness, constant pressure stemming from the essence that we carry within, and that is all.

Fundamental Education, 1970

07

Authentic comprehension manifests as spontaneous, natural and simple action, free of the depressing process of choice; pure action without any kind of indecision. Comprehension transformed into the secret means of action is formidable, marvelous, edifying and essentially dignifying.

Fundamental Education, 1970

Comprehension transformed into the secret means of action is formidable, marvelous, edifying and essentially dignifying.

Fundamental Education, 1970

Action based on the memory of what we have read, based on the ideal to which we aspire, the standard of behavior we have been taught, the experiences accumulated in the memory, etc… action based on such things is shrewd and calculated. Such action depends on depressing choices; it is dualistic, it is based on conceptual election and inevitably leads only to error and pain.

Fundamental Education, 1970

07

Adapting action to what is memorized, trying to modify action so that it agrees with the memories accumulated inside us, is something artificial, foolish, lacking spontaneity and it can only inevitably lead us to suffering and wrong action.

Fundamental Education, 1970

07

Passing exams, passing the year, can be accomplished by any fool who has a good dose of astuteness and memory.

Fundamental Education, 1970

07

Understanding the material that has been studied, and upon which one is going to be tested, is something very different, it has nothing to do with memory, it pertains to true intelligence, which must not be confused with intellectualism.

Fundamental Education, 1970

07

Those people that want to base all of their actions in life on ideals, theories and all kinds of memories accumulated in the warehouses of the mind, always go about comparing this to that, and where there is comparison there is also envy. People compare themselves, their children and their families to the neighbors and the neighbors' children and relatives. They compare their homes, their furniture, their clothes and all their material things to those of their neighbor or neighbors or anybody else. They compare their ideas, the intelligence of their children, etc., to the ideas and the intelligence of other people, and this turns into envy that is then transformed into the secret cause of action.

Fundamental Education, 1970

07

Unfortunately for the world, the entire social machinery is based on envy and the propensity of acquisition. Everybody envies everybody. We envy ideas, things, people, and we want to acquire more and more money, new theories, new ideas that we accumulate in our memories, new things so as to dazzle our neighbors, etc.

Fundamental Education, 1970

07

In true, genuine and authentic comprehension there is true love and not mere verbalization of memory.

Fundamental Education, 1970

16 PASSAGES

11 Remembering is unnecessary when there is true comprehension

Whatever is entrusted to memory is soon forgotten, because memory is unfaithful, and those who pile up theories by reading mechanically damage the mind. He is careful to say that he condemns memorizing, not study, books or teachers. Teachings and even formulas of physics that are grasped at every level of the mind need no recording, since they become part of the psyche and arise when life demands them. The chapter closes by calling memory a sepulcher in which knowledge is buried.

The things we remember, that which is entrusted to the memory, is soon forgotten because memory is unfaithful. Students deposit in the warehouses of memory ideals, theories, complete texts that are useless in practical life, because in the end they disappear from the memory without leaving a single trace.

FUNDAMENTAL EDUCATION, 1970

People that live only reading and reading mechanically, and who enjoy storing many theories in the warehouses of memory destroy the mind, damage it miserably.

FUNDAMENTAL EDUCATION, 1970

07

We do not pronounce ourselves against true, profound and conscious study based on in-depth comprehension.

FUNDAMENTAL EDUCATION, 1970

07

We condemn only outdated methods of extemporaneous pedagogy. We condemn all mechanical methods of studying, all memorizing, etc. Remembering is unnecessary when there is true comprehension.

FUNDAMENTAL EDUCATION, 1970

07

We do need to study, we do need useful books, we do need schoolteachers and college and university professors, etc.

FUNDAMENTAL EDUCATION, 1970

07

Spiritual guides, gurus, mahatmas, etc., are needed. However, it is necessary to integrally comprehend the teachings and not merely deposit them in the warehouses of an unfaithful memory. We will never be truly free as long as we have the bad habit of comparing ourselves to recollections accumulated in the memory, to an ideal, to what we aspire to be and are not.

FUNDAMENTAL EDUCATION, 1970

07

When we truly comprehend the teachings that we receive, we do not need to register them in our memories or transform them into ideals. Where there is comparison of what we are here

and now with what we want to become later on, where there is comparison of our practical life with an ideal or model to which we want to adapt ourselves, true love cannot exist.

Fundamental Education, 1970

07

If we really want to comprehend we must listen to our parents, teachers, gurus, priests, preceptors, spiritual guides, etc., etc. The youth of this new generation have lost the sense of respect, of veneration towards their parents, teachers, spiritual guides, gurus, mahatmas, etc.

Fundamental Education, 1970

It is absurd to store knowledge in the sepulcher of memory.

Fundamental Education, 1970

It is impossible to comprehend the teachings if we do not know how to venerate and respect our parents, teachers, preceptors or spiritual guides.

Fundamental Education, 1970

07

Simple mechanical memory of what we have learned by memorization without thorough comprehension mutilates the mind and heart and breeds envy, fear, pride, etc. When we truly know how to listen in a profound and conscious way, a marvelous power emerges inside us, a formidable, natural and simple comprehension, free of all mechanical processes, free of all reasoning, free of all memory.

Fundamental Education, 1970

07

If the brain of a student was to be relieved of the enormous effort of memory it must exert, it would be absolutely possible to teach the structure of the nucleus and the periodic table of elements to secondary school students, and to enable high school graduates to comprehend relativity and quantum physics.

Fundamental Education, 1970

07

As we have spoken to some secondary school teachers, we comprehend that they cling on to the old, outdated and extemporaneous pedagogy with true fanaticism. They want students to learn everything by memorization even if they do not understand it.

Fundamental Education, 1970

07

Occasionally they accept that it is better to comprehend than to memorize, but they still insist that the formulae in physics, chemistry, mathematics, etc., must be recorded in the memory.

Fundamental Education, 1970

07

It is clear that such a concept is false, because when a formula of physics, chemistry, mathematics, etc., is totally comprehended, not only at the intellectual level but also in other levels of the mind such as the unconscious, subconscious, infraconscious level etc., it is not necessary to record it in the memory. This is so because the formula then becomes part of our psyches and can manifest itself as sudden instinctive knowledge when the circumstances of life demand it.

Fundamental Education, 1970

07

Such integral knowledge comes to give us a type of omniscience, a form of conscious, objective manifestation. Deep comprehension at all levels of the mind is only possible by virtue of profound introspective meditation.

Fundamental Education, 1970

07

It is absurd to store knowledge in the sepulcher of memory. It is foolish to bury in the grave of the past the knowledge that we ought to comprehend.

Fundamental Education, 1970

15 PASSAGES

III This is how mechanical memory is: it is of no use

In a lecture he asks whether anyone really remembers even this present life as it was. The child who saw a palace in a modest home, the travellers who each describe the same monuments differently, and the story that changes with every retelling all show that mechanical memory is false and mixed with fantasy. Other passages add that consciousness must not be confused with memory, that the feeling of being continuously conscious comes from memory, and that the intellectualism of mechanical people is only memory that talks.

One has to distinguish between mechanical memory and the memory of the esoteric-gnostic work. Mechanical memory leads one to erroneous conclusions. Are you sure that you really remember your life as it was? I am not asking you about your previous lives, but about the present one. Impossible! There are things which appear distorted in the mechanical memory.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

If one as a child –even if born into the middle class– lived at least in a clean, tidy home, enjoyed bread, clothing and shelter, saw a few coins, it may happen that, as the time and the years go by, he keeps something distorted in his mechanical memory. Because as children, a few bills seem like millions to us; some small fences around the patio or the bedroom may seem colossal to us due to the fact that our bodies are small. So, it would not be strange that, as adults, we would say: "When I was a little child, I lived in that place. My house was magnificently decorated, with high walls and neat rooftops. What beds, what a beautiful table, so much money!" It is a mechanical, childish and absurd memory. So the only real memory is that of the work.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

If by means of the retrospective exercise we decide to remember our childhood, we would see that the house of the middle class boys was not the palace we thought it was before, but a humble abode of a hardworking and honest father; that those fabulous sums of money around us were just a bit of money to pay the rent of the house and buy a newspaper.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

The mechanical memory is more or less false, and if not, we have the example of the famous psychological tests. If some of you take a trip to Yucatan and see exactly the same monuments, the same stones, upon getting back here, each one of you will give a different account. What does that prove? That mechanical memory is unfaithful, it is of no use.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

Many times, you have witnessed it. You have told some story, you have said it to this or that friend who, in turn, has told it to someone else, but when telling it, he actually added more to it

or removed a little of it; it is no longer the same story, it is actually distorted. And that someone else, in turn, tells it to another, and then the story keeps on distorting more, and eventually, even you do not recognize the story. It has become so distorted that it doesn't seem at all like the story you have told.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

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.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

Sensations that we experience always leaves a trace in our memory. We have two types of memory: spiritual and animal. The first con serves the memories of sensations experienced in the superior dimensions of space. The second the memory of the physical sensations. Memories of sensations constitute the perceptions.

The Perfect Matrimony, *1966*

That mechanical memory is unfaithful, it is of no use.

The Fifth Gospel

Every physical or psychic perception is really the memory of a sensation.

The Perfect Matrimony, *1966*

07

The memories of the sensations are organised into groups that associate or dissociate, attract or repel.

The Perfect Matrimony, *1966*

07

Concepts are always formed with the memories of perceptions. Thus, the concepts transmitted by the Great Adept founders of religions are due to the transcendental memories of their psychic perceptions. The formation of perceptions leads to the formation of words, and the appearance of language. The formation of internal perceptions leads to the formation of the mantric language, and the appearance of the Language of Gold spoken by Adepts and Angels.

The Perfect Matrimony, *1966*

07

These founders of religions possessed continuous consciousness; they were great enlightened men. Normally, people are not conscious of themselves. The illusion of being conscious in a continuous way arises from one's memory and all of one's thought processes.

Fundamental Education, *1970*

07

Consciousness in itself is a type of energy with a very high frequency of vibration. We should not confuse consciousness with memory, since they are as different from each other as the light of the car's head lamps in relation to the road upon which we drive. Many acts take place within ourselves with no participation whatsoever of that which is called consciousness.

The Great Rebellion, 1975

07

Master: Well, I will tell you: the intellectualism of mechanical people is nothing more than articulated memory or talking memory. Another thing is the living wisdom of the awakened man. The awakened man no longer uses reasoning, he is no longer a chatterbox. When he speaks of something, he speaks with full Consciousness, he chooses the terms that he has to use at will in order to clothe the transcendental ideas of the Being.

The Fifth Gospel ·Psychological Foundations of the False Personality ·*Third Chamber – Mexico City*

07

"Is this a glass?" "Yes, this is a glass." Why? They were told so. And they respond to everything that appears to them with data that has been put into their heads. But they do not respond with their Consciousness, with their objective reason, because they do not give them the opportunity to develop objective reason; they do not give them the opportunity for the Consciousness to work, [for it] to express itself in the form of objective reason; that opportunity is not given to them, rather they turn creatures into automatic beings and nothing else. They are hit, they hit; they are insulted, they insult; they put thousands of things in their heads so that they answer everything, each thing according to what they have been taught, and that is it. From memory, they do not have consciousness of anything; automated dolls which react incessantly, incessantly, incessantly to sensorial impressions; in one way or another, but they always react with concepts, with words, with ideas, etc., but they react to all external sensorial impressions.

The Fifth Gospel ·Particularities of Objective Reason ·*Conference – Mexico City – 1975*

07

Since childhood many absurd things have been taught to us; a false Consciousness has been formed in us. At school, we were made to learn by memory many theories that have been of no use to us. The family taught us many customs, we acquired many habits, and with all of that we really formed a false, mechanical Consciousness, which knows nothing of what is real or of truth. Subjective reasoning is based on the perceptions of the external senses, and nothing more; it cannot, therefore, lead us to what is real.

The Fifth Gospel ·A Call to Intelligent Rebellion

Part Two – The memory of the esoteric work, the conscious memory

13 passages · 2 practices

1 Memory is the learning principle, but it is not everything

At the start, he grants, one has to read, take notes and learn by heart, because memory is the faculty by which we learn. Knowledge left there is lost sooner or later. Through meditation on the meaning of what has been stored, it passes to the emotional part of the intellectual centre, then to the emotional centre, and finally into the Essence, where it is never lost, not even at death. Those who keep the teachings only as theory in the memory, he warns, will reach the hour of death with nothing of use.

That is what the books are for, what the lectures are for, etc. But the simple reading of the books is not enough, we must go further, brothers. There is no doubt that in the beginning one needs to read, listen to the recordings, attend classes, take notes in our notebooks or journals and learn this by heart. Memory is the learning principle, but it is not everything. If we always entrust everything to the memory, in the long run, it will be of no use to us, because the memory is one hundred percent unfaithful; what is entrusted to memory is lost, sooner or later. If we really want to take advantage of these teachings, we need to deposit this knowledge in the Consciousness, this is obvious. In the beginning, I do not deny that we need the formative faculty, which is the memory, but the knowledge should not remain there.

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

When we, through meditation, try to know the intimate meaning of what we have deposited in the memory, then this knowledge deposited in our memory passes into the superior parts of the intellectual center, and if we try to be more conscious of the teaching, eventually this knowledge will definitively be absorbed by the emotional center, then it is no longer intellectual –we must distinguish between the emotional center and the intellectual center–.

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

07

When the knowledge has become emotional, when it has been deposited in the emotional center, it is finally absorbed in the Essence, that is, in the Consciousness, and the knowledge that becomes part of the Consciousness is never lost; not even with the death of the physical body, because when we return, we bring it with the Consciousness. But that which is exclusively deposited in the memory is lost sooner or later. For this reason, my dear brothers, it is advisable to deposit the knowledge in the Consciousness.

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

07

A PRACTICE

I repeat: first, one has to study; then, deposit all the information in the learning center –memory–; then try to capture, to apprehend the intimate sense of that which we have deposited in the memory. When we do this, we feel, within that knowledge, something sentimental or touching or emotional, for us to be clearer, because it then passes onto the emotional part of the intellectual center; so, it leaves the memory and passes to the emotional part of the intellectual center. But if we insist on trying to apprehend or capture the essence of the knowledge, it will become emotions, vivid emotions, it will pass onto the emotional center, and new meditations will make it become conscious. This will happen when finally, the emotional knowledge immerses into the Essence, into the Consciousness. This is the process that the knowledge must undergo so that it becomes conscious.

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

07

A PRACTICE

Master: The truth is something that cannot be defined, because if it is defined, it is disfigured. But we can say that the steps for knowledge to become conscious are described in the following way: first step, one studies so that the knowledge is deposited in the memory. Second step, one meditates with the intention of apprehending the deep meaning of the knowledge deposited in the memory. When that happens, the knowledge – through meditation– passes to the emotional part of the intellectual center, and this has to be explained.

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

07

The intellectual center has three parts: the superior intellectual part, the emotional part and the motor part. We would say that the knowledge passes to the emotional part of the intellectual center; then we begin to feel a certain flavor of what we have deposited in our memory. In a more advanced stage of meditation, that knowledge definitely leaves the intellectual center to be deposited, strictly, within the emotional center and, subsequently, through the technique of meditation, we finally pass the knowledge from the emotional center to the Essence. This knowledge remains deposited in the Essence, which is, the truth or the truths that we can bring to the Essence. To speak more clearly, they have a rather emotional flavor, but I do not speak of inferior emotions, but emotions of a superior type.

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

But that which is exclusively deposited in the memory is lost sooner or later.

The Fifth Gospel

The superior emotion allows any truth to pass onto the Essence, where it gets deposited. But the cold analytical intellect of an Aristotle, for example, is completely crippled, it would never allow knowledge to become conscious, it would remain strictly deposited in the memory and that is all. That is why between the Aristotelian systems –which is pure and cold reasoning– and the Platonic or Porphyric systems –of Porphyry–, I prefer Plato. Neoplatonic methods, or the schools of Iamblichus and Porphyry, are emotional and they allow knowledge to be brought to the Consciousness, that is, they allow knowledge to become conscious, something that would never be achieved with the cold Aristotelian reasoning. That is all. Is there any other question?

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

07

And if in this existence you do not manage to dissolve the totality of the Oneself, the Myself, in any case, the teaching will remain in the Consciousness, and in the future existence you will remember those teachings and they will help you again to work on yourselves, to work with the purpose of obtaining the so beloved freedom.

The Fifth Gospel · The Problem of Psychological Multiplicity

07

With the practice, the experience or the living of any of the works that I have delivered to humanity, the practitioner would achieve, it is obvious, psychological emancipation. There exist people that speak marvels about reincarnation, Atlantis, alchemy, the ego, astral unfoldment and before the external world they are experts on these matters, but this is only being intellectually informed. Deep down, these persons do not know anything and at the hour of death, these expositors remain with nothing but knowledge stored in their memory, that in the beyond does not serve any purpose because they continue with their consciousness asleep.

The Revolution of the Dialectic

07

If one is only imprisoned in theories, if one has no t carried out anything practical, if one has not become conscious of what I have taught in the books, if we leave the teachings in the memory, it can be said that we have wasted our time miserably.

The Revolution of the Dialectic

07

Memory is the formative principle of the Intellectual Center. When a person aspires to something more, when someone looks through the limitations of the subconscious and sees that which he has deposited in the memory and analyzes and meditates on the last occurrence or teachings of an esoteric book, then those values move to the emotional phase of the same Intellectual Center. When one wants to know the deep meaning of said teachings and the person surrenders in full to meditation, obviously such teachings move on to the Emotional Center properly said and they then come to be felt in the depth of the soul.

The Revolution of the Dialectic

07

When one has cleanly lived the teachings —the cognoscible values of the essence— then, at last, they remain deposited in the consciousness and are never lost again. The essence comes to be enriched with the same.

The Revolution of the Dialectic

07

Meditation is formidable to make us conscious of the Gnostic teachings; but let us not commit the error of leaving the teachings exclusively in theories or in the memory, because if we proceed in this manner we will never achieve the dominion of the mind. THE REQUIREMENT The crude reality of facts comes to demonstrate to us that many are those who have not comprehended the transcendence of the Gnostic esoteric work, and that a great majority are not good householders.

The Revolution of the Dialectic

16 PASSAGES · 1 PRACTICE

11 It is necessary to start to see oneself with the purpose of auto-knowing oneself

The chapter titled Work-Memory opens far from memory, with the claim that each person has a psychology of his own which the senses cannot perceive. Whoever begins to observe himself has accepted that reality and already shows the possibility of change, which most people do not want. Each defect is a distinct person within us, and the seven demons cast out of Mary Magdalene are the seven deadly sins, each one the head of a legion.

Unquestionably, each person has his own particular psychology, this is irrefutable, uncontrovertible, indisputable. Unfortunately, people never think on this and many do not even accept it because they are trapped in the sensory mind.

The Great Rebellion, 1975

Anybody admits the reality of the physical body because he can see it and touch it, but psychology is a different matter, it is not perceptible for the five senses and hence the general tendency to reject it or simply underestimate and despise it, qualifying it as something without importance.

The Great Rebellion, 1975

07

Undoubtedly, when somebody starts to auto-observe himself, that is an unmistakable sign that he has accepted the tremendous reality of his own psychology.

The Great Rebellion, 1975

07

It is clear that nobody would try to auto-observe himself, had he not found a fundamental reason before.

The Great Rebellion, 1975

07

Obviously, someone who initiates auto-observation becomes a fellow very different from others, in fact indicates the possibility of a change.

The Great Rebellion, 1975

07

Unfortunately, people do not want to change, they are content with the state in which they live.

The Great Rebellion, 1975

07

It is painful to see how people are born, grow, reproduce like animals, suffer indescribably and die not knowing why.

The Great Rebellion, 1975

07

Changing is something fundamental, but it is impossible if we do not initiate psychological auto-observation.

The Great Rebellion, 1975

Each psychological defect is a different person existing within ourselves here and now.

The Great Rebellion, 1975

A PRACTICE

It is necessary to start to see oneself with the purpose of auto-knowing oneself, because really the rational humanoid does not know himself.

The Great Rebellion, 1975

07

When one discovers a psychological defect, one has in fact made a great step because this will allow one to study and even radically eliminate it.

The Great Rebellion, 1975

07

Certainly, our psychological defects are innumerable, even if we had a thousand tongues for speaking and a steel palate, we would not manage to enumerate them all entirely. What is serious in all this is that we do not actually measure the dreadful realism of any defect; we always look at it vainly without paying due attention to it; we see it as something unimportant.

The Great Rebellion, 1975

07

When we accept the doctrine of the many and understand the harsh realism of the seven demons which Jesus drove out of Mary Magdalene's body, ostensibly, our way of thinking in respect of psychological defects undergoes a fundamental change. It is not unconvenient to state emphatically that the doctrine of the many is a hundred per cent of Tibetan and Gnostic origin.

The Great Rebellion, 1975

07

Truly, it is not pleasant at all to know that within our person live hundreds and thousands of psychological persons.

The Great Rebellion, 1975

07

Each psychological defect is a different person existing within ourselves here and now. The seven demons that the Great Master Jesus the Christ threw out from the body of Mary

Magdalene, are the seven deadly sins: Anger, Covetousness, Lust, Envy, Pride, Sloth, Gluttony.

The Great Rebellion, 1975

07

Naturally, each one of these demons separately is head of legion.

The Great Rebellion, 1975

07

In old Egypt of Pharaohs, the initiate had to eliminate the red demons of SETH from his inner nature if he did want to achieve the awaking of the consciousness.

The Great Rebellion, 1975

17 PASSAGES

III Work-memory is always written with successive psychological events

As the inner work advances, the aspirant finds that the elimination of the aggregates follows an order, set not by the ego, which is disorder itself, but by the Being, and made visible by the sense of psychological self-observation. From that ordering one can infer a work-memory, written by the centre of self-observation. Its photographs of each stage, put together, give an image of what we were before the work began, one we would never wish to return to. The same sense can show an honest man that thief-"I"s live in him.

Having seen the realism of psychological defects, the aspirant wishes to change, does not want to continue in the state in which he lives with so many people being in his psyche and then, he initiates auto-observation. As we progress in the inner work, we can verify by ourselves a very interesting ordering in the system of elimination.

The Great Rebellion, 1975

One is filled with wonder when one discovers order in the work related to the elimination of the multiple psychic aggregates which personify our errors.

The Great Rebellion, 1975

07

What is interesting in all this, is that such order in the elimination of defects is accomplished in a gradual way and processes itself according to the dialectic of consciousness.

The Great Rebellion, 1975

07

The reasoning dialectic would never ever be able to surpass the formidable work of the dialectic of consciousness.

The Great Rebellion, 1975

07

Facts are gradually demonstrating to us that the psychological ordering in the work of elimination of defects is established by our own deep inner being.

The Great Rebellion, 1975

07

We must clarify that a radical difference exists between the Ego and the Being. The "I" would never be able to establish order in psychological matters, because it is in itself the result of disorder. Only the Being has power to establish order in our psyche. The Being is the Being. The reson for the Being to be is the same Being.

The Great Rebellion, 1975

07

The ordering in the work of auto-observation, judgement and elimination of our psychic aggregates, is gradually made evident by the judicious sense of psychological autoobservation.

The sense of psychological auto-observation is in a latent state in all human beings, but it does develop in a graduative way at the same time as we are using it.

The Great Rebellion, 1975

07

Such sense allows us to perceive directly and not through simple intellectual associations, the diverse "I"s which live within our psyche.

The Great Rebellion, 1975

Only the Being has power to establish order in our psyche.

The Great Rebellion, 1975

This question of sensory extraperceptions is starting to be studied in the field of Parapsychology and, in fact, has been demonstrated in multiple experiments which have been judiciously performed over the time and about which extensive documentation exists.

The Great Rebellion, 1975

07

Those who deny the reality of sensory extraperceptions are a hundred per cent ignorant, rogues of the intellect bottled in the sensual mind.

The Great Rebellion, 1975

07

However, the sense of psychological auto-observation is something more profound, it goes beyond simple parapsychological enunciations, it allows us intimate autoobservation and full verification of the terrible subjective realism our diverse aggregates. The successive ordering of the different parts of the work related to this so serious matter of elimination of psychic aggregates, allows us to infer a "work-memory" which is very interesting and even very useful in the matter of inner development.

The Great Rebellion, 1975

07

Although it is true that this work-memory can give us different psychological photographs of the diverse stages of past life, all these photographs put together would bring to our imagination a vivid and even repugnant image of what we were before initiating the radically psycho-transforming work.

The Great Rebellion, 1975

07

There is no doubt that we would never want to go back to that horrifying figure, vivid representation of what we were.

The Great Rebellion, 1975

07

From this point, such photograph would be useful as a means of confrontation between a transformed present and a regressive, stale, clumsy and unfortunate past.

The Great Rebellion, 1975

07

Work-memory is always written with successive psychological events registered by the centre of psychological auto-observation.

The Great Rebellion, 1975

07

Undesirable psychological elements which we do not even suspect, exist in our psyche. That a honest man, unable to take anything belonging to somebody else, a man honourable and worthy of respect, may discover in an unusual way, a series of thief-"I"s dwelling in the deepest regions of his own psyche, is something frightening, but not impossible.

The Great Rebellion, 1975

07

That a splendid wife abundant in great virtues or a maiden of exquisite spirituality and with an excellent education, unexpectedly discover by means of the sense of psychological auto-observation that a group of prostitute-"I"s live within their intimate psyche, is sickening and even unacceptable to the intellectual centre of any judicious citizen. However, all this is possible in the exact field of psychological auto-observation.

The Great Rebellion, 1975

10 PASSAGES · 1 PRACTICE

IV There is only one way to control it: the work-memory

Fantasy lives in mechanical memory, and the one means he gives for controlling it is the memory of the work. By dissolving the undesirable elements, and by reviewing one's life through the retrospective exercise, a person replaces mechanical memory with conscious memory. Seeing oneself as one really is brings a bitter disappointment, with wisdom as its consolation. The "I"s observed over time, gathered together, show the change between what one was and what one is.

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.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

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.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

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.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

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.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

A PRACTICE

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.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

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.

The Fifth Gospel

Thus, work-memory and conscious imagination will allow us to get very far on the path of self-discovery.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

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 one-self 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.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

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.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

As we are structuring our work, we will see that it has an order. Then what we could call "work-memory" forms in us.

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

07

Each "I" that we have seen gives us a psychological picture; and much later, if we gather a group of all those "I's" that we have seen through different psychic events, we will have a representation of ourselves, of what we were. If we were to confront that representation of what we were with what we are now, we will notice the change and will never again want to be what we were. All this is the result of work-memory.

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

6 PASSAGES · 4 PRACTICES

V Our head is a tower with two rooms

The head is pictured as a tower with two rooms, the cerebrum and the cerebellum, which he also calls the consciousness and the subconsciousness. Joining them gives illumination, and the key he names is the retrospective exercise done on waking, without moving, to recover what was seen and done outside the body.

32. Our head is a tower with two rooms, the cerebrum and the cerebellum.

Igneous Rose, 1954

A PRACTICE

36. It is urgent that our disciples join the two rooms of this marve lous tower of our head.
37. The key for this is the retrospective exercise.

Igneous Rose, 1954

07

A PRACTICE

38. When we awake after our dream, we must practice a retrospective exercise. This is in order to remember all the things that we saw and heard and all the works that we performed when we were out, far from the physical body.

Igneous Rose, 1954

This is how internal wisdom is attained, when the two rooms of the consciousness and the subconsciousness are united.

Igneous Rose, 1954

39. This is how the two rooms of the consciousness and the subconsciousness are joined in order to give us great illumination.

Igneous Rose, 1954

07

A PRACTICE

45. Our disciples must not move themselves at the time of awakening, because with this movement, the astral body is agitated and the memories are lost.

Igneous Rose, 1954

07

A PRACTICE

46. As soon as he awakes on his bed, the first thing that the disciple needs to do is to practice the retrospective exercise in order to remember with precision all of his internal experiences. This is how internal wisdom is attained, when the two rooms of the consciousness and the subconsciousness are united.

Igneous Rose, 1954

Part Three – We should learn to remember astral experiences

13 PASSAGES · 4 PRACTICES

1 They do not remember anything because their memory is atrophied

During sleep every human being travels outside the body, and dreams are those experiences, yet on waking few remember them. Many initiates, he says, work in the temples of the White Lodge by night and know nothing of it by day, because their memory is weak. The initiations themselves are received in the consciousness and stay unknown to the brain unless the memory is developed. The means he names range from chastity and a breakfast of acid fruits, almonds and honey to self-remembering, which improves the quality of the memory.

"Sleep and Memory" are the powers, which permit us to know the great mysteries of life and death.

THE GREATER MYSTERIES, 1956

A PRACTICE

Dreams are legitimate inner experiences. If we want to study a plant, we concentrate on it, we meditate on it; we provoke drowsiness and fall asleep. Then, in the vision of dreams we see how the plant becomes a beautiful child, or a beautiful creature. This creature is the Elemental of the plant. We can converse with that plant Elemental. We can inform ourselves about the properties of that plant, about its magical powers, etc. The plant Elemental will answer these questions and in this manner we will receive information. Meditation will awaken our occult powers. Meditation will provoke fundamental changes in the astral body. Then during normal sleep, there will be instants in which we will be conscious, and later we will be able to say, "I am out of the physical body, I am out of the physical body." In this manner we will acquire "continuous Consciousness" little by little. Finally, the day will arrive when the student will be able to utilize our clues to come out at will in the astral body. He will have got his lost powers. During the hours of sleep, all human beings travel in the astral body. Dreams are the astral experiences. We should learn to remember astral experiences. When we wake up from sleep, we will practice a Retrospective Exercise in order to remember all those things that we did during sleep. During sleep, our disciples transport themselves to the White Lodges. During sleep, our disciples travel to remote places.

THE GREATER MYSTERIES, 1956

07

A PRACTICE

During the hours of ordinary sleep all human beings act and travel in their astral body; however upon awakening, not all of us remember what we saw, heard or did while acting within that body. Therefore, in the mornings, upon awakening from one's dreams, one must perform the effort to remember all which one had dreamt. One's dreams are nothing more than experiences within the astral world. One must carefully take note of all of them in a notebook.

Christic Aztec Magic, 1973

07

Do you really not know what unfoldment is? I understand very well, miss, that your question is sincere. Unfoldment is extremely plain and simple, it is a natural phenomenon like eating, drinking, etc., etc., etc. It is clear that when the physical body is sleeping, the soul departs from it and travels everywhere. The soul, upon returning, upon placing itself once again within its body, often remembers the places where it was, the people with whom it spoke, etc., and this is what you denominate dreams. This is really unfoldment.

Beyond Death

07

A PRACTICE

While the body sleeps, the ego lives in the internal worlds and travels to different places. In the internal worlds we are tested many times. We receive initiation in the internal temples. It becomes necessary to remember everything that we do outside the body. With the instructions given in this book every human being will be able to awaken consciousness and remember his internal experiences. It is painful to know that there are many Initiates who work in the Great Temples of the White Lodge whilst their physical body sleeps, and yet they do not remember anything because their memory is atrophied. Here you have the exercises to develop the memory. Practice in tensely. Make the subconsciousness work. Awaken the conscious ness, and put the supraconsciousness into activity.

The Perfect Matrimony, 1966

07

All memory is deposited in the subconscious. Many Initiates work consciously in the superior worlds during normal sleep. Unfortunately, in the physical world they are not aware of this, because they do not have a good memory. We must learn how to handle the subconscious.

Esoteric Course of Kabbalah

Those who wish to be aware in the physical world of all that happens to them during initiation have to develop the memory.

The Perfect Matrimony, 1966

As the student practices sexual magic, as he purifies himself, he inevitably receives the Nine Initiations of Lesser Mysteries in his consciousness. Those nine initiations are nothing but the probationary esoteric path. It is possible that the student may not realize the secret matters of the Nine Initiations of Lesser Mysteries in the physical world. Those matters occur in the consciousness and if the student does not know how to bring his memories to the physical cerebrum, it is most logical for him to ignore in the physical world, those things which are so intimate of the consciousness.

The Greater Mysteries, 1956

07

When the candidate is successful in all the introductory trials to the Path, he has every right to enter the Minor Mysteries. Each of the nine Initiations of Minor Mysteries are received in the intimate consciousness. If the student has a good memory, he can bring to the physical brain the memory of those initiations. When the candidates memory is not good, the poor neophyte is unaware in the physical world of all that he learns and receives in the superior worlds. Those who wish to be aware in the physical world of all that happens to them during initiation have to develop the memory. It is urgent that the candidate develop the memory. It is urgent that the candidate learns to leave consciously in the astral body. It is urgent that the candidate awakens consciousness.

The Perfect Matrimony, 1966

07

When the Gnostic Medic affiliates himself with an internal school of elemental magic, he has to become skillful in the astral body in order to bring all the memories into his physical brain.

Occult Medicine and Practical Magic, 1978

07

With a lot of meditation and with supreme mental quietude and silence, Han Shan attained the awakening of the Buddhata, the essence, the consciousness. During the hours of sleep Han Shan ceased to dream and lived completely awake in the superior worlds. Upon returning to his physical body after a period of sleep, he brought to his physical brain all the memories of his experience in the superior worlds, everything that happened to him. He accomplished this with mental stillness and silence.

Christmas Messages, 1952-66

07

7. This is caused by the integration of the three centers during Profound Ecstasy. 8. Thanks to all of these psychic processes, when the ecstasy comes to an end, and the Essence returns to the interior of the body, the memories of that which we experienced in the absence of the "myself" are not lost.

The Science of Meditation

07

A PRACTICE

You need memory to remember your internal experiences. Do not spill the semen. Know that in the semen are millions of microscopic brain cells. You must not lose those cells.
SPECIAL NOURISHMENT TO DEVELOP THE POWER OF THE MEMORY
Prepare your breakfast with acid fruits, and almonds ground with honey from the bee. In this way you provide the brain with the necessary atoms for the memory.

The Perfect Matrimony, *1966*

07

As you progress, you will be doing the exercise of self-remembering longer and longer; then you will continue having more consciousness of yourselves. There will come a time when, through this exercise, you will be able to know a few minutes and even hours of your life in a better way; that is to say, you will improve your memory, and also this exercise will allow you, to rectify many concepts that you have about yourself, mistaken concepts. Because as you extend this exercise of not forgetting yourselves, even if it is five minutes, ten minutes, fifteen minutes, during that interval, during those seconds, during that exercise you will know yourselves better. In this way you will rectify the concepts you have about yourself and the quality of your memory will improve. One day, you will be able to stay fully awake for twelve hours and for twenty-four hours. When you reach one hundred percent of awakened Consciousness, you will have triumphed, you will have achieved Adepthood; that is clear. We have to go about understanding that.

The Fifth Gospel ·The Binary Serpentine Power

9 PASSAGES · 2 PRACTICES

II She is the beloved Maiden of our memories

Some obstacles to remembering the inner worlds lie in the vehicles themselves. A very fine tissue in the brain carries the internal memories, and if it is injured only the Masters can heal it; a disciple who has left some of his colours in the body also cannot bring his memories back. In the luminous and reflective ethers lives the sapient Soul, the Maiden of our memories, who mediates between the physical brain and the astral senses. He gives an invocation to the Intimate at bedtime so that she goes out with the disciple and nothing is forgotten.

Also, there exists within the Gnostic Church a lens with which the colors of the disciple can be examined. When the disciple does not carry all of his complete colors, then he cannot bring the memories into his body. Many times, due to daily preoccupations, these colors remain within the physical body.

The Revolution of Beelzebub, 1950

An extremely fine nervous tissue, which is totally unknown by the men of science, exists in our brain. This tissue is the instrument in order for us to bring back our 'internal memories'. Yet, when an injury is present in such a tissue, then the disciple cannot bring back his memories into his brain. Then, there is the need to ask the Masters Hermes, Hippocrates, or Paracelsus for the healing of such a center.

The Revolution of Beelzebub, 1950

07

A PRACTICE

A letter must be written to the Temple of Alden, asking for the help of any of the three mentioned Masters. Such a letter must firstly be saturated with the smoke of frankincense.

The Revolution of Beelzebub, 1950

07

Unquestionably the clairvoyant and clairaudient perceptions are extraordinarily intensified when one absorbs the two superior ethers in the astral body. Such ethers allow us to bring to the physical brain the totality of the super sensible memories.

The Three Mountains, 1972

She serves as a mediator between the senses of the physical brain and the ultrasensible senses of the Astral body.

Occult Medicine and Practical Magic, 1978

The disciples who cannot remember their astral experiences must submit their ethereal body to a surgical operation which the Nirmanakayas perform in the first hall of Nirvana (the first

subplane of Nirvana referred to in Theosophy). After this operation, the disciple can take into his astral travels the ethers which he needs in order to bring back his memories.

Occult Medicine and Practical Magic, 1978

07

Light, heat, color and sound identify themselves with the luminous and reflective ethers. The sapient Soul expresses herself in these two ethers. She is the beloved Maiden of our memories. When seen clairvoyantly, this Maiden looks like a beautiful lady within the ethereal body.

Occult Medicine and Practical Magic, 1978

07

It is necessary for the disciple to learn how to take in his astral travels the beloved Maiden of our memories, in order to bring the memory of all that he sees and hears within the internal worlds. She serves as a mediator between the senses of the physical brain and the ultrasensible senses of the Astral body. She is like the storage of memory (if 'storage' as a concept fits here).

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

Invoke your Intimate while in your bed, at the time of sleep, like this: "Father of mine, Thou who art my real Being, I beseech Thee with all of my heart and with all of my soul to take the beloved Maiden of my memories out from my ethereal body, with the goal of not forgetting anything when returning into my physical body." Then, pronounce the mantras: "LAAAA RAAAA SSSSSSS" while becoming sleepy.

Occult Medicine and Practical Magic, 1978

07

The brain has a very fine tissue which is the physical vehicle for the astral memories. The memories are unattainable when this tissue is damaged and this wound can only be healed within the temple of Alden by means of the healing powers of the Masters. The seminal canals have certain atoms which typify our past reincarnations. These atoms are also the bearers of our inheritance and sicknesses which we suffered in our past lives as well as the sicknesses suffered by our forefathers.

Occult Medicine and Practical Magic, 1978

18 PASSAGES · 18 PRACTICES

III On awakening from his normal sleep, the student of Occultism should not move

The instruction he repeats most often is simple: on waking, do not move, because movement stirs the astral body and the memories are lost. Instead one stays still, closes the eyes and practises a retrospective exercise to recall the places, words and people of the night, every day without tiring. He adds aids to this, the mantram RAOM GAOM, which opens the memories of the subconscious as dynamite opens a mine, an order given to the subconscious to report what it saw, and a resolve made before sleep to remember.

A PRACTICE

In the astral, you will mathematically recognize yourself and at the time of awakening, do not move. Do a retrospective exercise to remember where you have been.

Zodiacal Course, 1951

A PRACTICE

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

Zodiacal Course, 1951

07

A PRACTICE

13. On awakening, we should force ourselves to remember all our Astral experiences. 14. During sleep every person is outside his physical body.

Manual of Practical Magic, 1954

07

A PRACTICE

We do not need to destroy the mind with so many books and theories. In the internal worlds we can receive the teaching of the Masters. Upon awakening from natural sleep, disciples should make the effort to remember everything that they saw and heard during sleep.

The Greater Mysteries, 1956

07

A PRACTICE

The Path of High Theurgy allows us to study the Great Mysteries of Life and Death. However, it is necessary to learn how to consciously travel in the astral body. Those who do not as yet have that faculty need to acquire it. A daily, vigorous training is necessary to obtain this faculty. After returning to the body, we awaken in bed. Many students commit the error of moving in their bed at the precise instant of awakening from their normal sleep. With this movement, the astral body becomes agitated and memories are lost. On awakening from his normal sleep, the student of Occultism should not move! He should remain resting, close his eyes and do a retrospective exercise to minutely remember all those places where he was in the astral body, all those words he heard, said, etc. For this kind of investigation, the Mediums of Spiritualism are useless. It so happens that Mediums do not have enough mental equilibrium. Mediums are victims of Tenebrous Entities. The Mental Body is dislocated in Mediums. By this, we mean that the Mental and Astral Bodies of the Medium are dislocated. With these two vehicles in this condition, Mediums do not possess the mental equilibrium, the exact logic that is needed to investigate the causes and effects of Nature. We already know that the Natural Laws are wisely processed. Every effect has its cause. Every cause is the effect of another Superior Cause. Often times, we have listened to many unbalanced individuals who say that they communicate with Entities from Beyond! Usually, those subjects are Mediums. It is necessary to know that the Investigator of the Superior Worlds should possess a fault less mental equilibrium. The true Investigator is profoundly analytical and vigorously exact. We are mathematical in Investigation and very demanding in expression.

Esoteric Treatise of Theurgy, 1959

07

A PRACTICE

This is one way of placing the Subconscious at the service of the conscious will. Upon returning to the Physical Body, after sleep, on returning to the normal vigil state, the student should not move in his bed, since in this movement of the Physical Body, the Astral body is agitated and the memories are lost. In such a moment the student should practice a retrospective exercise to remember where he was, the places where he traveled, and the things he learned while acting in the Astral Body.

Logos, Mantram, Theurgy, *1959*

07

A PRACTICE

He advised us never to move in bed at the exact instant of awakening, explaining to us that with such a movement the astral body is agitated, and the recollections are lost. It is unquestionable that during the hours of sleep the human soul travels outside the physical body; it is important not to forget our intimate experiences when returning to the body.

The Three Mountains, *1972*

07

A PRACTICE

He suggested to us to practice a retrospective exercise at that precise moment with the aim of remembering facts, occurrences and places visited during dreams.

The Three Mountains, *1972*

07

A PRACTICE

Our disciples, upon awakening from their material sleep, must not move, because with the body's movement the astral body is stirred, and recollections are lost. Upon awakening, disciples must make an effort to remember all those places where they were while their bodies were sleeping. They must make an effort to remember all their past experiences on the astral plane. Our disciples must not recount their experiences to anyone.

The Mysteries of Life and Death

This exercise must be carried out daily, without ever tiring of it.

Esoteric Course of Kabbalah

A PRACTICE

When the student wakes up from sleeping he should not move… Practice a retrospective exercise in order to remember your internal experiences; where you were, where you went in the astral body, what you did, what you saw, etc., etc., etc. This exercise must be carried out daily, without ever tiring of it. You shall be able to see and hear the great inner realities.

Esoteric Course of Kabbalah

07

A PRACTICE

Upon waking up physically in the morning, after your sleep, one must remain still in one's bed, not move, because with any movement the psyche of the person, of the individual, is agitated, and the memories are lost; to be still in one's bed, and then practice a retrospective exercise to remember meticulously the places where one walked, the people with whom one spoke, the state in which one was – whether asleep or awake– outside the physical body, etc. The very memories that he will be obtaining, will be indicating to him if he is awakening or if he is not awakening and to what degree he is awakening. One goes on realizing it by oneself, through one's own effort.

The Fifth Gospel ·Gnostic Discipline for Awakening ·*Interview – Mexico City – 1970*

07

A PRACTICE

It is urgent to know how to meditate profoundly and then practice what we learned during the hours of sleep. It is necessary not to move at the time of awakening because with this movement the astral is agitated and the memories are lost. It is urgent to combine the retrospective exercises with the following mantram; RAOM - GAOM. Each word is divided into two syllables. One should accentuate the vowel O. This mantra is for the student what dynamite is for the miner. Just as the miner opens a way through the bowels of the earth with the aid of dynamite, so also, the student opens a way to the memories of the subconscious with the aid of this mantra.

The Perfect Matrimony, *1966*

07

A PRACTICE

This invocation is repeated thousands of times supplicating to the Master Lakhsmi to take you consciously out of the physical body and to teach you how to travel consciously in the astral body. After making this invocation, recite the Sanskrit mantra thousands of times with the mind concentrated on the Christ. Fall asleep calmly while making the invocation. When you wake up, practice a retrospective exercise to remember where you were, where you walked, with whom you were speaking etc.

The Perfect Matrimony, *1966*

07

A PRACTICE

When you awake from your dream, then practice a retrospective exercise in order to remember your astral experiences.

Occult Medicine and Practical Magic, *1978*

07

A PRACTICE

I.A.O. is hidden and combined in these sacred mantrams of the Kabbalah. The disciple must fall asleep mentally vocalizing these four kabbalistic mantrams. Upon waking up from one's normal sleep it is necessary to practice a retrospective exercise in order to remember what we saw and heard while dreaming.

Esoteric Course of Kabbalah

07

A PRACTICE

In the moments of waking up from sleep, we will command the subconscious as follows: "Subconscious, tell me everything that I saw and heard while outside of my physical body." Next, do a retrospective exercise in order to remember everything you did while outside of the physical body. Compel the subconscious to work. Give it imperative orders obliging it to inform you. Practice this exercise upon awakening, while you are still sleepy and drowsy.

Esoteric Course of Kabbalah

07

A PRACTICE

Master: Upon going to sleep, it is advisable naturally that one observes his room rigorously and says to himself: "Well, this is my room"; that he looks at his ceiling, if the ceiling is painted with such and such color "the walls of my room are painted with such and such color." To observe them rigorously, to observe all the objects in the room and then to say to himself: "If I were to appear, after this instant in which I am observing, somewhere else, whether on the street or talking with friends or at work, that is, in that place or in those places where I am all the time, or in any other place where I'm not used to being, it is a sign that I will be in the astral body and then I will remember and I will remember and I will remember, and I will make the small jump with the intention of floating. I will do this, I will do this, I will do this!".

The Fifth Gospel ·Gnostic Discipline for Awakening ·*Interview – Mexico City – 1970*

07

A PRACTICE

Well, practice this exercise for about half an hour or one hour before falling asleep. If this is combined with the practice of the division of attention in the three parts –subject, object, place– I am absolutely sure that you will achieve the awakening of the Consciousness very quickly.

The Fifth Gospel ·Gnostic Discipline for Awakening ·*Interview – Mexico City – 1970*

9 passages · 6 practices

IV Any possibility of forgetting a dream must be eliminated

In his account of dream yoga the waking rule returns, now as the first stage of a discipline. Even vague fragments must be written down, and when nothing at all remains, the exercise starts from the first thought on waking, which belongs to the last dream. No later stage can be attempted until the memory of dreams is perfect. Once forgetting has been eliminated, the symbols of dreams open the way to revelation.

A PRACTICE

When one wakes up, one does not have to move, because any movement shakes up our "values," and then the memory [of our dreams] is lost.

The Secret Doctrine of Anahuac, 1974

A PRACTICE

A retrospective exercise is needed in those moments when we want to remember our dreams.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Even if there are only vague fragments of the dream or dreams in our memory, these must be thoroughly recorded.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

When nothing is left in the memory, the retrospective exercise must be based on the first thought we had at the moment we awakened. That thought, obviously, relates to the last dream.

The Secret Doctrine of Anahuac, 1974

We cannot continue further with practices unless we have achieved perfect memory.

The Secret Doctrine of Anahuac, 1974

We will terminate this chapter with the serious statement that it is not possible to go beyond this stage of the Dream Yoga discipline unless we have obtained the perfect memory of our dream experiences.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Any possibility of forgetting a dream must be eliminated.

The Secret Doctrine of Anahuac, 1974

07

We cannot continue further with practices unless we have achieved perfect memory. Of particular interest are those dreams which seem to come from past centuries, or that unfold in environments totally unrelated to the vigil existence of the dreamer.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

One must be in a "watchful perceptive" or "alert anew" state, and pay attention to the study of details which include specific matters, conversations, meetings, temples, or unusual activities which relate to other people.

The Secret Doctrine of Anahuac, 1974

07

Once the total development of the dream memory is achieved, and any possibility of lack of memory is eliminated, the symbolism process will open the way to revelation.

The Secret Doctrine of Anahuac, 1974

Part Four – The power of remembering past reincarnations

14 PASSAGES · 3 PRACTICES

I People do not remember their previous lives because they have the consciousness asleep

His answer to why past lives are forgotten is that the consciousness is asleep, and someone awake would remember them in life, without waiting for death. For those who remember, the return is a fact rather than a theory, and he states that he remembers every life he has had on Earth. The totality cannot be recalled before the ego is dissolved, so he tells students to begin with self-observation from moment to moment. Another answer puts it more briefly: people are not at home in the human person, and cannot remember what they never experienced.

People do not remember their previous lives because they have the consciousness asleep; if they had it awakened, it is clear that they would remember their past lives.

Beyond Death

The return to this world after death is, for some, just one more theory, for others a dogma, a guffaw, a superstition or a belief; but for those of us who remember our past lives, the return is a fact. This signifies that only by remembering our previous existences will we be able to prove the crude reality of the reincorporation or return to this valley of tears. However, we repeat, it is only possible to remember our past lives by awakening consciousness.

Beyond Death

07

A PRACTICE

Following the path of sanctity is the way to awaken the consciousness. Put an end to your errors, repent for your wrong actions; become pure in thought, word, and deed. I guarantee that when you have attained true sanctity your consciousness will be awakened.

Beyond Death

07

Some people do not believe this simply because they do not remember their past lives and really, they don't remember them due to having the consciousness totally asleep. 11. Sir, do you remember your past lives? Are you sure that the return exists?

Beyond Death

07

It is clear that if I did not remember my previous lives, neither would I dare to defend the doctrine of the return with so much passion. Fortunately, I remember with complete exactitude all of the lives that I have had on planet Earth.

Beyond Death

07

Those who awaken consciousness do not need to wait for the moment of death to remember past lives. They can remember them in life, here and now.

Beyond Death

07

By awakening the consciousness we can all prove the Law of the Eternal Return. We have systems, methods to awaken the consciousness; the person who is awake can remember all of his past lives. For those who remember their past lives, the Law of the Eternal Return is a fact.

Beyond Death

Those who awaken consciousness do not need to wait for the moment of death to remember past lives.

Beyond Death

So, those of us who are here, undoubtedly, lived in the past and now we are alive. In a remote past, possibly in one of the past centuries, we were also alive. What happens here, is that nobody can remember their past existences, if they have not first awakened their Consciousness. By awakening the Consciousness, we confirm the concrete fact that it is not the first time that we exist, that we already existed in the past and in past ages, and in ancient ages as well. When one returns, when one comes back to the world, one naturally forgets the past existence, but that does not mean that we have not had a past existence.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

A PRACTICE

When one has understood that he has, for example, the defect of anger, then what does he do? He has no choice but to concentrate on his Divine Mother Kundalini, beg her, ask her to eliminate, disintegrate that defect, and she will disintegrate it. And the Consciousness, bottled up within it, will be released. And if one disintegrates all the defects, the Consciousness remains completely awake. And being perfectly awake, you can remember your previous lives, you can penetrate the mysteries, see what existed a million years ago, etc. But asleep, you cannot.

The Fifth Gospel ·Chaotic Consciousness and Intelligent Consciousness ·*Public Lecture – Torreón, Coahuila, Mexico*

07

Master: Obviously, if we waited first to remember our past lives and then begin to destroy the Ego, we would reach a dead end, because it is not possible to really remember the totality of past life experiences if one has not destroyed the Ego.

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

07

A PRACTICE

Let us start with immediate, direct psychological self-observation; let us start by living in a state of alert perception, alert novelty, to keep discovering our defects here and now. Let us work from moment to moment and thus we will keep dissolving the Ego completely. One day, when we are awake, we can remember our innumerable births. That is all.

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

07

People do not remember their previous existences because they are not in their psychological house, because they are outside of it.

The Revolution of the Dialectic

07

Why do persons, people, not remember their previous lives? But how are they going to remember them if they are not at home! Can one perhaps remember something that one has not experienced?

The Fifth Gospel · The Metaphysical Value of Knowing How to Listen

07

"To be at home". Who knows what it is to "be at home"? I refer to this "home", to the human person. Normally, the being walks away from home; so how could past existences be remembered if we were always away from home?

The Fifth Gospel · The Metaphysical Value of Knowing How to Listen

7 PASSAGES

11 We need to be able to remember our past lives

Without the memory of past lives, he holds, a person has theories in the mind but cannot say he knows. Other people already remember the countless bodies we have worn, and a day will come when we remember them too. Those who begot the Astral Christ, who possess the Bodhicitta, or who have formed the Golden Embryo no longer forget their previous lives, and within us the Lord of time can give those memories back.

Listen to me beloved reader. There are millions of suits of flesh, which you have taken off since the beginning of the world. If you do not remember, indeed other people do remember. A day will come in which you will remember your millions of deaths and births from the very constitution of the world.

The Revolution of Beelzebub, 1950

227. I personally remember all my past lives as na turally as I remember the hour in which I sit for lunch or dinner. All the wise people of the world could come to me and tell me that I am mistaken. However, I would simply laugh at them and look at them with compassion. For how could I forget that which I remember?

Igneous Rose, 1954

07

He who engenders the Astral Christ can immortalize himself in such a body. The Astral Christ is born only with Sexual Magic. Those people who in past reincarnations begot the Astral Christ retain the memory of their past lives and know how to enter and leave the body at will. Such people are Immortal.

Esoteric Course of Kabbalah

> *For how could I forget that which I remember?*
>
> Igneous Rose, 1954

Obviously, the Lord of time can give back the memories of our past lives.

Pistis Sophia Unveiled, 1983

07

In the East there is a plant they call “Good Memory”; whoever takes it can remember all the events of his current life and of his previous lives. The Bodhicitta is like that as well: in a similar way, whoever possesses it will be able to remember all his previous lives, and if he visits the ineffable Heavens, upon returning to the physical world, upon entering his body once more, he will not forget any detail.

The Fifth Gospel · The Need to Crystallize the Soul · *Second Chamber – Mexico City – January 1977*

07

For all these reasons, it is urgent that we eliminate the Ego, that we reduce it to ashes, to cosmic dust. That is the "Mystery of the Golden Blossom". Whoever develops in oneself the Golden Embryo, whoever possesses the Golden Flower, can no longer forget his previous lives, and when he changes bodies, he does so Consciously, that is, when he is re-born, he no longer forgets his own individuality, his past lives, etc. Ordinary people only have the Essence, they have not formed the Golden Embryo. The Mystery of the Golden Blossom has not yet surged in those people.

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

07

We need something else: we need to be able to remember our past lives; that is obvious. As long as we do not have the memories of our previous lives, we cannot say that we know, no! We will have the theory accumulated in our minds, but that is not really knowing.

The Fifth Gospel ·The Power of Conscious Faith ·*Second Chamber – Mexico City – 1977*

17 PASSAGES · 12 PRACTICES

III The clue to remembering our past lives is in the retrospective exercise

Two early manuals set out the method. The disciple reviews his life backwards, from the previous day through weeks and years to the first years of childhood, where remembering becomes hard and sleep must help, since dreaming touches the subconscious where all memories are kept. Continued in the state between waking and sleep, the review reaches the death of the last body and the lives before it. The manuals add mantrams, RAOM GAOM and CHAS, and the vowel A for the pulmonary chakras.

A PRACTICE

263. Every human being can remember his past lives by means of a retrospective exercise.

Igneous Rose, 1954

A PRACTICE

264. You can perform the retrospective exercise daily, in order to meticulously remember all the incidents that occurred the previous day, and to inversely remember all the events that occurred eight days before, fifteen days, one month, two months, one year, ten years, twenty years, etc., until precisely remembering all the events of the first years of our childhood.

Igneous Rose, 1954

07

265. When the student reaches the first three or four years of his childhood during the retrospective exercise, then it is very difficult for him to remember the events of the first years of childhood.

Igneous Rose, 1954

07

267. Then, in visions during his dreams, he will meticulously remember all the details of his childhood, because when dreaming, we are in contact with the subconsciousness where all our memories are stored.

Igneous Rose, 1954

07

A PRACTICE

268. When we take advantage of the state of transition between vigil and sleep, this procedure of internal retrospection can be prolonged until we remember the instances that preceded the death of our past physical body, and the last painful scenes. While continuing the retrospective exercise, we continue to remember our entire past reincarnation and all the past reincarnations that preceded it.

Igneous Rose, 1954

07

A PRACTICE

269. This exercise of profound, internal and delicate retrospection permits us to remember all our past lives.

Igneous Rose, 1954

07

A PRACTICE

300. The mantras of the peppermint permit us to remember our past reincarnations. 301. These mantras are “RAOM GAOM”. These mantras can be vocalized mentally during the retrospection exercises performed in profound meditation, in order to remember our past lives.

Igneous Rose, 1954

07

A PRACTICE

302. The mantras RAOM GAOM permit us to open the closed records of Nature’s memory in order to remember our past reincarnations.

Igneous Rose, 1954

While continuing the retrospective exercise, we continue to remember our entire past reincarnation and all the past reincarnations that preceded it.

Igneous Rose, 1954

101. The clue to remembering our past lives is in the retrospective exercise.

Manual of Practical Magic, 1954

07

A PRACTICE

102. The disciple submerged in profound meditation should carry out a retrospective recapitulation of all the events that have occurred in his lives, from the present to the past.

Manual of Practical Magic, 1954

07

A PRACTICE

103. The disciple should try to remember all transpired events in a reverse order, beginning with the last ones until going back to the first events of his infancy. 104. We can remember all memories of our infancy by practicing the retrospective exercise during those instants of dozing off.

Manual of Practical Magic, 1954

07

A PRACTICE

105. In those instants we can exert ourselves to recall the last experiences of our past reincarnation.

Manual of Practical Magic, 1954

07

A PRACTICE

106. So, in a retrospective order, we can review our entire past and past reincarnations.
107. The important thing is to practice this retrospective exercise during instants of dozing.

Manual of Practical Magic, 1954

07

A PRACTICE

108. Like this, in visions in our sleep, we shall remember all our past lives. 109. The pulmonary chakras permit us to remember our past lives. These chakras are developed with the vowel “A”, like this: 110. AAAAAAAAAAAAA…….

Manual of Practical Magic, 1954

07

A PRACTICE

111. The mantram “CHAS” is effective to develop the pulmonary chakras.

Manual of Practical Magic, 1954

07

112. In moments of dozing, the Soul comes out of the physical body and travels throughout the suprasensible worlds.

Manual of Practical Magic, 1954

07

113. We relive our past reincarnations in the internal worlds.

Manual of Practical Magic, 1954

9 PASSAGES · 7 PRACTICES

IV All memories will return little by little

The later books add detail to the same exercise. The memories of the first seven years lie in what he calls the Subconscious Pocket, and are reached by joining the exercise to the act of falling asleep, night after night. Having reviewed the present life back to birth, the student leaps to the last instant of the previous incarnation, joining birth to the prior death. Whoever relives past reincarnations becomes a clairvoyant able to study the history of the Earth in the Memory of Nature.

A PRACTICE

Mozart placed these syllables in his marvellous opera. The disciple must fall asleep assuming an infantile attitude while remembering the first years of his childhood and then mentally singing the sacred syllables.

The Aquarian Message, 1960

A PRACTICE

The disciple, sunk in profound internal meditation, begins his exercise as follows: He tries to remember in detail the last incidents of his life that happened during the day; then he will recall memories of yesterday; immediately those of the day before yesterday, and so on successively. Therefore, he should apply his restrospective perception and attention to the entire drama of his life. He will end up remembering the last 15 days; the last month; month before last, last year, They should be vocalized as follows: the year before last, etc. always in a retrospective manner, as one who is reviewing the contents of a book, from the last to the first page without skipping any of the pages in between. It happens that on trying to remember the first seven years of one's life as a child, the retrospective exercise becomes more difficult. However, we must admit that all the incidents, all the representations of that period of our infancy are deposited in the "Subconscious Pocket," and the important task is to bring out to the light of the conscience, those memories from the depth of that "Pocket."

Logos, Mantram, Theurgy, 1959

07

A PRACTICE

This is only possible during the act of going to sleep. Every human being comes in contact with the Subconscious during sleep. Therefore, during those moments of falling asleep, the disciple will combine that Retrospective Exercise with sleep. He will make great efforts to remember, we repeat, all the incidents of his life until he arrives at the time when he was seven years old, always in a regressive manner. He will review year by year, from the seventh to the first year, and then back to the instant he was born. You can be completely sure that all memories will return little by little, after arduous efforts and numerous and indefatigable retrospective exercises, night after night.

Logos, Mantram, Theurgy, *1959*

07

A PRACTICE

These Mantrams are vocalized mentally. Once the student has reviewed his present life, back? to his birth, he will have been prepared to make the leap towards the memories of the last instant of his past Reincarnation. Of course, this implies one more effort, as well as greater expenditure of energy. The student will then combine sleep with the Retrospective Exercise and Mantrams. He will try to relive his past, in his memory, the last instant of that Reincarnation, the second to the last, old age, maturity, youth, adolescence, childhood. Be confident that you will achieve it! "Astral Unfoldment" is produced during these exercises.

Logos, Mantram, Theurgy, *1959*

There is a system for remembering our past reincarnations: this system is the retrospective exercise.

The Mysteries of Life and Death

The student who has been capable of reliving his past Reincarnations is graduated as a CLAIRVOYANT and, from that moment, will be apt to study in the Memory of Nature, the complete history of the Earth and its Races.

Logos, Mantram, Theurgy, *1959*

07

Exercise will permit us to remember our present life and the previous one and the past existences.

Esoteric Treatise of Hermetic Astrology, *1967*

07

A PRACTICE

If the student falls asleep during the Retrospective Exercise, so much the better, because in the internal worlds, he will be able to know himself, remember his entire life and all of his past lives.

Esoteric Treatise of Hermetic Astrology, 1967

07

A PRACTICE

It is necessary to arrive in a retrospective manner at our birth and remember it. A superior effort will permit the student to connect his Birth with the Death of his previous physical body. Drowsiness combined with Meditation, with the Retrospective.

Esoteric Treatise of Hermetic Astrology, 1967

07

A PRACTICE

There is a system for remembering our past reincarnations: this system is the retrospective exercise. The disciple lies in his bed every night, and then practices retrospective exercises. The disciple begins by remembering everything that happened one hour before he went to bed, two hours before, every moment of the afternoon and the morning throughout the day. The disciple makes an effort to remember everything from .

The Mysteries of Life and Death

13 PASSAGES · 11 PRACTICES

V We can make the leap to the last moment of the previous life

In the lectures he calls the method of retrospection a teaching of the Buddha, and says that study and practice bring the faith needed to carry it through. Lying relaxed, one recalls the day in reverse, then weeks, months and years, until the first years of childhood arrive as flashes when meditation is joined to sleep. From the moment of birth comes the leap to the last moment of the former life, and each step strengthens that faith. Related practices add a pranayama, meditation on the syllable AN, and the stilled mind in which past lives are relived.

A PRACTICE

So what do we do? First of all, we need to investigate; there are methods to remember past lives. Gautama the Buddha taught the method of retrospection, and it is wonderful. But how could we, for example, have faith in that method taught by Gautama the Buddha? There is only one way. How? First, to study; second, to practice. From study and practice comes comprehension, and then, as a result, faith arises; and with this faith, we will successfully practice the retrospective exercise.

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

A PRACTICE

Such an exercise is easy, simple. One starts out lying in his bed with his body relaxed. He must remember and concentrate on the last events of the day, the penultimate ones, the pre-penultimate ones; and thus, retrospectively, remember, relive all the incidents of the day.

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

07

A PRACTICE

Then we will continue with the incidents of the day before, also retrospectively. Then we will continue, trying to remember what we did on the day before that; and thus, with that process, we will try to remember the last fifteen days of our lives, then the penultimate fifteen days, everything we did in the past month and in the one before that one, and what we did in one year and in ten and in twenty years.

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

07

A PRACTICE

We will strive to remember all the events of our life, always retrospectively. The problem appears when we reach the first five years of childhood. How can we remember the occurrences of our life when we were four years old, three, two, one? In what way? We will have no choice but to combine meditation with sleep. In the moments in which we feel predisposed to sleep, we will practice the exercise, trying to remember meticulously the incidents of our life when we were four years old, three, two, one... Memories will thus arise in the form of lightning, flashes, etc. Those first flashes –memories of the first years of childhood, as a result, first, of having known the practice, the study; and second, of having practiced the retrospective exercise–, those memories or those flashes, those flashing kind of visions will give us faith in the exercise –a solar kind of faith– and the more we remember the occurrences of the first years of infancy, the faith will increase.

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

07

A PRACTICE

And when we have remembered the totality of our life up to the very moment of birth, then we can make the leap to the last moment of the previous life. If we come to remember it, if we come to see ourselves surrounded by our relatives in the last moment, then faith will be revived, it will be even greater; we will say: "What an extraordinary exercise! I am happy with this practice!"

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

07

A PRACTICE

And as we continue with our retrospective exercise, we will remember the last years of our past existence, the penultimate years, the ones before the last, youth, adolescence, childhood, the moment we were born in our past existence. When we will achieve that, we will have a firm, unbreakable faith of a solar type.

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

When we will achieve that, we will have a firm, unbreakable faith of a solar type.

The Fifth Gospel

A PRACTICE

You must profoundly inhale the vital air, the Prana, the life, through the right nostril, and exhale it through the left nostril while mentally counting up to twelve. Then after, inhale through the left nostril and exhale through the right one, and vice versa. Continue with this exercise for ten minutes. In this practice, you must control your nostrils with your index finger and your thumb.

Runic Magic, *1969*

07

A PRACTICE

Afterwards, the Gnostic student must sit down or lay down in dorsal decubitus (on his back, facing upwards). With his body relaxed, he must concentrate and try to remember his past lives.

Runic Magic, *1969*

07

A PRACTICE

The power to remember our past lives is acquired by meditating in the syllable AN and in the birth and death of vegetables and of all things.

Occult Medicine and Practical Magic, 1978

07

In meditation you wanted to remember your past lives; you became a little sleepy and then your soul left the body of flesh and bone. Then came the various scenes, memories from the past. I invite you to comprehend that certainly you were an Aztec inhabitant in Ancient Mexico. Now you saw how they judged many criminals, and afterwards it is obvious that they were sacrificed to the Gods.

Beyond Death

07

A PRACTICE

Nothing is achieved through simple theories. We are going to see it as it is; we are going to re-live lives that we had in Atlantis, past existences; that is the way to know, right?

The Fifth Gospel ·The Ephemeral Mechanisms of the Mind ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

A PRACTICE

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.

The Fifth Gospel ·The Ephemeral Mechanisms of the Mind ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

Once, during meditation, something new, something different from the rose emerges in our imagination, it is an evident sign that we are already progressing. At the beginning, the images lack color, but as we work, they will become marked by more and more charm and color. That is how we will progress in profound inner development. A more advanced step in this matter would take us to the remembering of our life and of our previous lives.

The Fifth Gospel ·Secret Functionalisms of the Enlightened Mind ·*Conference given to Gnostic students – 1975*

12 PASSAGES · 12 PRACTICES

VI The Pulmonary Chakras, which enable us to remember past reincarnations

Among the vowels, the A is the one he links to the chakras of the lungs, which give the power of remembering past lives; an hour of daily vocalisation awakens these powers. The same work is done with ANRA and AUAM, and the A also carries blood to the lungs and heals them. He gives a formula for seeing past existences in a magic mirror with OM HUM, and warns elsewhere that the Divine Mother shows them only when she judges it right, so humility matters more than insistence.

A PRACTICE

The letter 'A' makes the chakra of the lungs to vibrate, thus, the human being acquires the power of remembering his past lives.

THE REVOLUTION OF BEELZEBUB, 1950

A PRACTICE

Chanting these vowels for one hour daily awakens all of these occult powers.

THE REVOLUTION OF BEELZEBUB, 1950

07

A PRACTICE

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: Iiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiii Eeeeeeeeeeeeeeeeeeeeeeeeeeeeeeeeeeee Oooooooooooooooooooooooooooooo Uuuuuuuuuuuuuuuuuuuuuuuuuuuuuu Aaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaa 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.

SECRET NOTES OF A GURU, 1952

07

A PRACTICE

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.

The Greater Mysteries, *1956*

07

A PRACTICE

The vowel "A" awakens the pulmonary chakras in order to remember past existences. They are vocalized by sustaining the sound very lengthily for each one, combining vocalization with pranayama, mentally. One can vocalize in the following order, I.. .E. . .O.. .U.. .A... One will mentally imitate the sound of the air, hurricane, or breeze; each letter should be vocalized separately.

The Greater Mysteries, *1956*

07

A PRACTICE

The Pulmonary Chakras, which enable us to remember past reincarnations, are awakened with the Vowel A.

Logos, Mantram, Theurgy, *1959*

The vowel 'A' carries the blood to the lungs and grants us the power of remembering our past reincarnations.

Occult Medicine and Practical Magic, *1978*

A PRACTICE

59. AUAM for the chakra of the lungs that allows us to remember our past lives. 60. AUM is a proto-tattwic mantra that allows us to awaken our tattwic powers. To chant it open the mouth with the vowel A, round it with the vowel U and close it with the M. Apply the same system for all the other mantras : AUIM, AUEM, AUOM, AUM, AUAM.

The Mysteries of Fire, 1955

07

A PRACTICE

PULMONARY CHAKRA. These are developed by singing the letter A, as follows: aaaaaaaa. Faculty: Remembrance of past existences.

The Three Mountains, 1972

07

A PRACTICE

5. The vowel 'A' carries the blood to the lungs and grants us the power of remembering our past reincarnations. At the same time, it heals the lungs.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

Do you want to see your past existences in a Magic Mirror? This is very simple. I am going to give you the following formula: Place a lit candle to the right side of a mirror, in such a position that it will illuminate the mirror, yet, without the mirror reflecting the image of the candle within it. You must turn off the rest of the lights within the room.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

Do not think about anything. Breath as the new born children breath. Put the index, middle finger and your thumb of your right hand over your heart. Pronounce the Mantra: "OM, HUM" with each palpitation of your heart. These words open the chakra of your heart where your past lives abide. Beseech your Divine Mother to show you within the mirror your past lives. Ultimately, you will achieve it with patience.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

"Maybe it was your past life." But he says: "How can you be a monkey in your past life if you were my husband at that time??" So, then, the way AMORC teaches the practice is wrong; part of self-sufficiency, of the belief that one – a poor fool and miserable as one is– is capable of performing wonders, when one is not capable. One has to have faith, to start by being humble and to recognize that we are capable of nothing. That we are poor fools. If the Divine Mother appears here, after having opened the chakra well and after meditation, if she appears in meditation, she appears if she wants to appear, and if she does not want to appear, then she does not appear. If she considers that it is not appropriate for us to know our past lives at that instant, at least at that moment, well, simply, she does not appear, and it is useless then to insist in front of the mirror.

The Fifth Gospel ·Satanic Origins of Skepticism and Mythomania ·*Third Chamber – Mexico City – 1975*

Part Five – The memory of Nature is contained in the Causal plane

19 passages · 3 practices

1 In the world of natural causes, every memory is alive

Nature too has a memory, kept in the causal plane, which he calls the book of the memories of God, while its darker memories lie in the infraconsciousness of Nature. In the causal world every memory is alive: once, drawing out the memory of a former personality of his own, a soldier of the Renaissance, he saw it attack him with a sword. The Akashic records can be read through clairvoyance, conscious memory, or the three steps of imagination, inspiration and intuition, by which the life of Atlantis may be studied.

18. The memory of Nature is contained in the Causal plane, the unbearable burden of the years…

Christ Will, *1959*

As the infraconsciousness exists within the human being, likewise it exists within Nature. The tenebrous memories of the whole history of the Earth and of its root races are deposited within the infraconsciousness of Nature. The antediluvian monsters live within the infraconsciousness of Nature. These are the spectres of the past, the nightmare phantoms.

Endocrinology & Criminology, *1957*

07

The subconscious clairvoyant only perceives the history of the human race throughout the centuries. The memories of all our past reincarnations live within our subconsciousness. Many times a subconscious clairvoyant falls into crime when seeing a remembrance. For example, it can happen that a subconscious clairvoyant may clairvoyantly see his loyal spouse committing adultery. The clairvoyant is sure of his vision; he knows the word hallucination has been invented by ignoramuses in order to disguise their own ignorance. He knows that the vision exists.

Endocrinology & Criminology, *1957*

07

The causal plane is the book of the memories of God. The duplicates of all gods, humans, animals and things that have existed upon the earth abide within it. Xiuhtecuhtli as an allegorical monolith is found within the causal plane; He is the God of fire, of the year, of time and father of all Gods who dwell in the Tlalocan. Xiuhtecuhtli is one of the many names of Ometecuhtli, this is related with his aspect of Old God (Huehueteoti).

Christic Aztec Magic, *1973*

07

The said authors state that these memories are contained in the vital body. This is true, but it is only a part of the truth. The images and memories contained in the vital body and its retrospective vision is only an automatic repetition of something similar in the Electronic World.

The Book of the Dead, *1965*

07

A PRACTICE

It is necessary to practice intensely, daily, in order to magnetize the blood in the femoral arteries. This is how one acquires the power to study in the memory of nature.

Esoteric Treatise of Hermetic Astrology, 1967

07

In itself, the Absolute has its three aspects; Ain, Ain Soph, and Am Soph Aur. To speak about Ain is difficult because it is the Unmanifested Absolute. Form does not exist in the Absolute, nor figure, nor number, nor weight. When the universe dissolves, only the memory remains in the consciousness of the Gods; and with those memories the universe of Pleroma is formed. If one wanted to take something from there it would not exist, because there are only memories.

Tarot and Kabalah, 1978

07

However, the memory of such personalities continues in the causal world, among the akashic archives of nature. In these instants when I am conversing with you tonight, there comes to my memory an ancient existence that I had as a military man during the epoch of the Renaissance in old Europe.

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

07

In some instant while I worked in the world of natural causes as a causal man, it occurred to me to take out from among the secret archives, in that region, the memory of such an ex-personality. The result was certainly extraordinary; I then saw that rnilitaiy man dressed with the uniform of the epoch in which he lived. Unsheathing his sword, he attacked me violently. It was not difficult to conjure him to once again put him away among the archives.

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

When the universe dissolves, only the memory remains in the consciousness of the Gods; and with those memories the universe of Pleroma is formed.

Tarot and Kabalah, 1978

This means that in the world of natural causes, every memory is alive, has reality and this is something that can surprise many esoterist-students and occultists.

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

07

A PRACTICE

IIIIISSSSSSSIIIIIIISSSSSSS Pronouncing a sibilant sound, with the S like that of the wind. With this clue you will totally awaken clairvoyance, and will obtain the power to read the "Akashic" records of Nature.

Zodiacal Course, 1951

07

With the astral body the devotee will be able to study the Akãsa Records of nature, and know all past, present and future events. There is an oriental prophesy which states that by the end of the twentieth century scientists will have special radio-television apparatus to study the Akãsa Records of nature. Then the whole of humanity will be able to see on the screen all the history of the Earth and its races, all the living history of the great Men like Jesus, Mohammed, Buddha, Hermes, and Quetzalcoatl. Today man struggles to perfect the radio to receive the discourses of the Christ, Cicero, Orpheus etc. These waves exist because nothing stops vibrating in nature, and it is only a question of perfecting the radio and the radio-television. The day is not far off, when man will invent certain special lenses to see the astral body and the astral plane. The Great White Lodge is initiating these types of scientific inventions and discoveries.

The Perfect Matrimony, 1966

07

Much has been said about the Hierophant Jesus, but in reality no body knows his personal biography. There is a tendency to castrate the Hierophant Jesus. The Christian sects depict an infrasexual Jesus, effeminate, weak, but at times angry, like a capricious woman. Naturally, all of this is absurd. The reality is that nobody knows the personal life of Jesus because we do not have his biography. Only with the faculties of objective clairvoyance can we study the life of Jesus in the Akasic Records of Nature. The Akãsa is a subtle agent that penetrates and permeates all space. All the events of the Earth and its races, the life of Jesus etc., are depicted as an eternal and living film in the Akãsa This medium even permeates the air. Radio-television science, towards the end of this century, will have instruments adequate to see the Akãsa records. Then, with this equipment people will study the personal life of the Hierophant Jesus We already know that all movement is relative and that there is only one constant; the velocity of light. Light travels at a certain constant velocity. With their lenses, the astronomers perceive stars that have already ceased to exist. What they see and even photograph of these stars is the memory, the Akãsa. Many of these stars are so distant, that the light coming from them could have begun its journey be fore the formation of the world. This slowness of light, this constant, may in reality make possible the invention of certain special instruments, with which the past can be seen. None of this is impossible. With a very special telescope, with a very special radio-television apparatus it is possible to capture sounds and light, events and happenings that have

occurred on our Earth since the formation of the world. Science will achieve this very soon, at the end of this century. Then it will be possible to write the biography of Jesus.

The Perfect Matrimony, *1966*

07

That conscious memory or work-memory is marvelous and, when applied to universal history, it would allow us to really discover, to study in the Akashic records the harsh reality of the French Revolution or of Marie Antoinette, or of any page of history in general.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

Thus, conscious memory when applied to ourselves can take us very far, and when applied to the Universe, it allows us to study the archives of the Akashic Records of Nature.

The Fifth Gospel ·Imagination as POWER, Fantasy as Illness

07

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.

The Fifth Gospel ·The Power of Conscious Faith ·*Second Chamber – Mexico City – 1977*

07

A PRACTICE

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.

The Fifth Gospel ·The Power of Conscious Faith ·*Second Chamber – Mexico City – 1977*

07

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.

The Fifth Gospel ·The Power of Conscious Faith ·*Second Chamber – Mexico City – 1977*

07

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!

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

17 PASSAGES

11 Any event leaves within the AKASA its living photograph

This chapter identifies the Akasa with the Okidanokh that fills all space. Humanity once read the records of Nature with the open eye of Dangma, lost when it abused sex, and only some Mahatmas still read them. Every event leaves a living photograph there, all our former lives included. He predicts a device to capture the waves of the past, cites a camera said to photograph crimes after the fact, and concludes that science will have to recognize the esoteric claims.

Any deductive or inductive logical system invites us to comprehend that the whole history of the Earth and of its Root Races could not have been lost.

My Return to Tibet, *1969*

The Hindu sages frequently state in their books to us about that which we can indeed denominate AKASA, Causa Causorum of the Ether of science…

My Return to Tibet, *1969*

07

This AKASIC substance is the same Omnipresent and Omni-penetrating OKIDANOKH, which fills the whole infinite space…

My Return to Tibet, *1969*

07

All of the cosmic concentrations from the infinite space are the mathematical outcome of the multiple crystallisations of the Omnipresent OKIDANOKH…

My Return to Tibet, *1969*

07

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.

My Return to Tibet, *1969*

07

However, when the human beings abused of sex, when they ate from the tree of the science of good and evil, their terrestrial visual organ progressively degenerated, thus converting themselves into that which is called a common and current "KORITESNOKHNIANO", one who has eyes that only see the Tri-Dimensional world of Euclid.

My Return to Tibet, *1969*

07

Nevertheless, upon the face of the earth there still exist some MAHATMAS who can study the memories of Nature within the records of the Omnipresent OKIDANOKH.

My Return to Tibet, *1969*

07

Any event leaves within the AKASA its living photograph. It is obvious that all of our former lives are within those mysterious cosmic records.

My Return to Tibet, 1969

In those forgone times, nobody ignored the memories of creation.

My Return to Tibet, 1969

Electronics is advancing marvellously in these modern times, thus, what we need now is a special device in order to capture the vibratory waves from the past.

My Return to Tibet, 1969

07

When such a device will be invented, then we will see and hear on the televised screen the whole history of the uncountable centuries.

My Return to Tibet, 1969

07

This is how the AKASIC records will inexorably fall upon the hands of the scientists. It has been stated unto us that the F.B.I. from U.S.A. presently possesses a very special photographic camera, with which they can register on very sensible films homicides which were perpetuated many hours or days before they were announced to the authorities.

My Return to Tibet, 1969

07

In other words, it is inferred that if the agents of the law arrived at the place of the crime, they can photograph with such a camera such a crime, even if this has been committed many hours or days before.

My Return to Tibet, 1969

07

Such revolutionary cameras work with infrared rays and an absolute void.

My Return to Tibet, 1969

07

We have been informed that the cooling process of its extremely fine lenses reaches the temperature of 15 to 20 degrees below zero.

My Return to Tibet, 1969

07

This signifies that the AKASIC records of Nature are now beginning to fall upon the hands of modern sages.

My Return to Tibet, 1969

07

It is obvious that if photographs related with past events are now being taken, then, in a little while movies of this type could be filmed.

My Return to Tibet, *1969*

07

This is how in this New Aquarian Age, the men of science will have to recognise the esoteric and occultist affirmations.

My Return to Tibet, *1969*

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for memory in every form he uses: *memory* and *memories*; *remember*, *recall* and *forget* wherever memory, the inner worlds or the past lives stood beside them; the past lives; the records of Nature; living in the past and dying from moment to moment; the two rooms of the head. His six sections on memory were taken whole, with the paragraph either side of every passage where memory was the subject. That returned **1,146 candidate paragraphs in 48 books**. Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 95.5% of the time and on the class 89.7%, and a third reader, who saw neither verdict, settled the 57 they did not.

One sweep, two booklets. Memory is two subjects in his teaching, and each reader said which one every passage served: memory as a faculty and what awakens it, which is this booklet, or memory as the stuff the ego is made of, which is its sister, *The "I" Is Memory*. 268 were judged printable here and **264 are printed**; the rest are recorded with the reason each was set aside.

What was set aside. Most of it was the ordinary word, *it comes to my memory* or *remember that*, or another subject standing next to this one: remembering oneself, the retrospective exercise for its own sake, reincarnation as a law, the astral exit itself.

Much of it was spoken. 56 passages come from the two *Fifth Gospel* volumes, across 18 named lectures.

Nothing of his is changed. No fault of the scan needed mending.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 73 ranges run over more than one paragraph. *Fundamental Education* is set one printed line to a paragraph, and its chapter on comprehension and memory was joined back into his sentences line by line. 1 passage was cut for saying again what stands beside it.

179 passages also stand in a finished work, and every one is marked where it stands, most of them in *The Retrospective Exercise*, *The Science of Meditation*, *Return and Reincarnation* and *The Keys of Astral Travel*, each of which took from this teaching only what served its own subject. This booklet reprints them so that the whole teaching on memory stands in one place.

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 86 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.