

Sensations

What a sensation is and how it differs from a feeling, sensation and satisfaction as the basis of the I, the sensations as the causes of desire, and the will-sensation, in his own words from all fifty-two books

44 PASSAGES · 12 BOOKS · 13 PRACTICES · 9 SECTIONS · 3 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.

"We live in a world of sensations and we need to understand them." "Every sensation is the result of some radiation or external impression." And yet *"sensations are sensations, but a feeling is carried in the heart"*.

"SENSATION AND SATISFACTION serve as the basis of the I." "We must not condemn the sensations, we must not justify them, we must understand them profoundly." "Only in understanding the sensations do we kill desire."

"The Will-Sensation is positive, the desire-sensation is negative."

What is in it

A practice — something to do, framed and labelled

Part One — Sensations are sensations, and there are positive and negative ones

1 Every physical or psychic perception is really the memory of a sensation 6

2 Sensations, representations and concepts 5

3 Sensations are sensations, but a feeling is carried in the heart 3

Part Two — Sensation and satisfaction are tricks of the mind

4 The ego wants sensations of wealth, good feasts, sensations of power 3

5 To pass beyond pleasure and pain 5

6 The causes of desire are to be found in the sensations 4

Part Three — Only in understanding the sensations do we kill desire

7 Comprehending sensations in all the recesses of the mind 4

8 What are the sensations you most like? 6

9 The sensation-will is sensation-Spirit 8

THE MAP

Three parts: what a sensation is, sensation and satisfaction, and the comprehension that kills desire

Tap a part to go to it.



Sensations are sensations, and there are positive and negative ones

PART ONE · 14 PASSAGES · 0 PRACTICES



Sensation and satisfaction are tricks of the mind

PART TWO · 12 PASSAGES · 5 PRACTICES



Only in understanding the sensations do we kill desire

PART THREE · 18 PASSAGES · 8 PRACTICES

Part One – Sensations are sensations, and there are positive and negative ones

6 PASSAGES

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

Each sensation is described as an elemental change in the psyche that leaves its trace in memory, spiritual or animal, and those remembered sensations make up every perception. The memories group, attract and repel, and their sum is projected outward as an object; the world before consciousness is only the mechanical aspect of the causes behind a series of sensations.

Every sensation is an elemental change in the state of the psyche. There are sensations in each of the six basic dimensions of nature and man, and they are all accompanied by elemental changes of the psyche.

The Perfect Matrimony, *1966*

Sensations that we experience always leaves a trace in our memory. We have two types of memory: spiritual and animal. The first conserves 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*

07

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

The Perfect Matrimony, *1966*

...the world that is presented to our consciousness is only the mechanical aspect of all those combined causes that give rise to a definite series of sensations.

The Perfect Matrimony, *1966*

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

The Perfect Matrimony, *1966*

07

The sensations are bipolarised into two perfectly defined currents. The first obeys the character of the sensations. The second obeys the time of reception of the sensations. The sum total of various sensations, converted into a Common Cause is projected externally as an object. Then we say, this tree is green, high, low, has an agreeable smell, disagreeable etc. When the perception is in the astral or in the mental world, we say, this object or subject has these qualities, this colour etc. In the last case the sum total of sensations is internal, and its projection is also internal, it belonging to the fourth, or fifth, or sixth dimensions etc. We perceive physical perceptions with the physical apparatus, and the psychic with the psychic apparatus. In the same way that we have physical senses of perception, we also have psychic senses of perception. Everyone who follows the path of initiation has to develop these psychic senses.

The Perfect Matrimony, *1966*

07

In reality, the world that is presented to our consciousness is only the mechanical aspect of all those combined causes that give rise to a definite series of sensations.

The Perfect Matrimony, *1966*

5 PASSAGES

II Sensations, representations and concepts

Creatures are ranked by what they can hold: the snail has sensations of pleasure and pain, the dog and the horse add representations, and the three-brained biped adds concepts. Only the last can correct its sensations and perceptions.

One-dimensional Creatures only possess sensations of pleasure and pain, likes and dislikes, for example; the snail.

THE SOLAR BODIES, 1968

Bi-dimensional creatures such as dogs, cats and horses, etc., possess sensations and representations.

THE SOLAR BODIES, 1968

> *A horse, for example, or a donkey or a lion, cannot correct their sensations and perceptions*
>
> THE FIFTH GOSPEL

The Tri-dimensional Biped (mistakenly called a human being), possesses sensations, representations and concepts.

THE SOLAR BODIES, 1968

07

I want to say that single-brained organisms have sensations; two-brained ones have sensations and perceptions; three-brained ones have sensations, perceptions and concepts. Obviously, only three-brained organisms could crystallize the Three Forces of nature within themselves, here and now. These Three Forces are represented in India by Brahma, Vishnu and Shiva; the Holy Affirmation, the Holy Negation and the Holy Conciliation; the positive, the negative and the neutral force.

THE FIFTH GOSPEL · GNOSTIC DISCIPLINE FOR AWAKENING · *Interview – Mexico City – 1970*

07

There is a difference or a very wide space between the intellectual animal –who is able to correct his sensations and perceptions– and the two-dimensional creature. A horse, for example, or a donkey or a lion, cannot correct their sensations and perceptions; that is obvious.

The Fifth Gospel · The Balance of the Energetic Centers · *Conference given to Gnostic students*

3 PASSAGES

III Sensations are sensations, but a feeling is carried in the heart

Asked by a disciple, he separates the two: a sensation, positive or negative, comes from some radiation or external impression, while a feeling lives in the emotional center. The feeling of the Being is set apart from the feeling of the I, which usually leads to failure.

Disciple: Venerable Master, what is the relationship between sensations and feeling?

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

Master: Sensations are sensations, and there are positive and negative ones. Every sensation is the result of some radiation or external impression. For example, a sensation of pain reaches us because someone produced it to us, whether it was with the word or he simply hit us; then we have a sensation of pain. A sensation of joy when someone treats us well or when we smell a delicious perfume.

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

07

In any case, sensations are sensations, but a feeling is carried in the heart, it is different, it is in the emotional center; and the authentic feeling of the Being, of Atman, of the Monad, of the Essence, etc. –of the Being, in general–, must never be mistaken with the feeling of the "I". Each "I" has its way of feeling and, usually, these feelings of the "I" lead us to failure. Any other question? Everyone can ask, let no one be left in doubt. You can speak, brother.

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

Part Two – Sensation and satisfaction are tricks of the mind

3 PASSAGES · 1 PRACTICE

1 The ego wants sensations of wealth, good feasts, sensations of power

At the root lies the ego and its wish to feel satisfied, so it goes looking for sensations of wealth, feasting, power, luxury and vanity. Sensation and satisfaction are called tricks of the mind, and comprehending their nature is set as the condition for dissolving the I.

At the base of all this is the EGO and its desire for SATISFACTION. The ego enjoys itself feeling satisfied. The I looks for satisfaction, it wants satisfaction and it is normal that it should look for those sensations that can give it the desired satisfaction. The ego wants sensations of wealth, good feasts, sensations of power, luxury and vanity, all with the unique proposal of feeling satisfied.

The Social Christ

Sensation and satisfaction are tricks of the mind.

The Social Christ

A PRACTICE

We should comprehend deeply the nature of sensation and satisfaction if, that is, that we truly want the DISSOLUTION OF THE I.

The Social Christ

07

Sensation and satisfaction are tricks of the mind. We should liberate the mind from these tricks and this is only possible by medium of COMPREHENSION.

The Social Christ

5 PASSAGES · 3 PRACTICES

II To pass beyond pleasure and pain

In the Instinctive Center pleasant and unpleasant sensations contend through the five senses. The Sutta Nipata's counsel to kill sensation and see pleasure and pain alike stands beside his rule to control the reactions of the understanding, and two lectures ask for watch over the senses and the mind so that consciousness does not fall asleep.

The same struggle between pleasant and unpleasant exists in the Instinctive Center; pleasant sensations, unpleasant sensations and all of those sensations are related with the five senses: sight, hearing, smell, taste and touch.

Esoteric Treatise of Hermetic Astrology, 1967

> *"Kill sensation, teach the Sutta Nipata; equally see pleasure and pain, profit and loss, victory and defeat' The natives of Libra are very skillful in everything, but suffer much in love, since their love affairs and life are as unstable as the scale.*

Zodiacal Course, 1951

We need to control the senses and the mind.

The Fifth Gospel

A PRACTICE

9. It is necessary to control these reactions of the understanding in order to pass beyond pleasure and pain.

Igneous Rose, 1954

07

A PRACTICE

We need to control the senses and the mind. Many mental birds, or thoughts, get into the cage of the understanding and harm us; I am referring to the representations of the mind. Now you will understand better what I am telling you: that we have to control the senses and the mind.

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

07

A PRACTICE

See how difficult it is to not forget oneself. It is easy to forget oneself. But when I say "to not forget oneself" I want to refer to watching the senses and the mind, because if one does not control the senses and the mind, one falls into the sleep of the Consciousness; self-observing your feelings, your internal and external impulses, your emotions, your instincts, your habits, etc.

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

III The causes of desire are to be found in the sensations

Whoever would end desire must find its causes, and they lie in five kinds of sensation, visual, auditory, olfactory, taste and tactile. A song, a car or a glass of wine shows each sense turning into craving. The response he gives is neither to condemn the sensations nor to justify them, but to understand them.

He who wants to annihilate desire must discover its causes. The causes of desire are to be found in the sensations. We live in a world of sensations and we need to understand them. There are five types: 1: Visual Sensations. 2: Auditory Sensations. 3: Olfactory Sensations. 4: Taste Sensations. 5: Tactile Sensations.

Tarot and Kabalah, 1978

The five special types of sensation are transformed into desire. So then, the causes of desire are found in the senses.

Esoteric Course of Kabbalah

> *We must not condemn the sensations, we must not justify them, we must understand them profoundly.*
>
> Tarot and Kabalah, 1978

A pornographic image harms the senses and passes to the mind; the result of this perception is a sexual sensation that is then transformed into animal desire. A morbid vulgar song—after passing through the sense of hearing and the brain's center for sensations—is converted into sexual desire. We see a luxury automobile, we sense it, and then we desire it. We sip a delicious glass of wine, we perceive it with the sense of smell, we feel its delightful sensations and then we desire to drink more till we are intoxicated; the taste and the smell turn us into gluttons and drunkards. The sense of touch is placed at the service of all our desires, and then the "Ego" revels in vice, wandering like the Fool of the Tarot

from life to life with his knapsack on his back, in which he carries all his vices and ridiculous trifles.

Esoteric Course of Kabbalah

07

A PRACTICE

The five special types of sensations are transformed into desire. We must not condemn the sensations, we must not justify them, we must understand them profoundly.

Tarot and Kabalah, 1978

✳ Part Three – Only in understanding the sensations do we kill desire

4 passages · 3 practices

1 Comprehending sensations in all the recesses of the mind

Only comprehension of the sensations kills desire, and the intellect is too small a fraction of the mind for it; internal meditation and constant vigilance are required. Chastity kept in the physical world can hide a fornicator in deeper levels, so one learns to see, hear, taste, smell and touch without translating or judging.

A PRACTICE

Only in understanding the sensations do we kill desire. Only by annihilating desire can the mind be liberated, which is normally found trapped within the confines of desire. Liberating the mind produces the Awakening of Consciousness. If we want to put an end to the causes of desire we need to live in a state of constant vigilance. It is urgent to live in a state of alert perception, alert newness. The "I" is a great book, a book of many volumes. Only by means of the technique of internal meditation can we study that book.

Tarot and Kabalah, 1978

A PRACTICE

Whoever wants to annihilate desire must first intellectually analyze one's sensations, and then profoundly comprehend them. It is impossible to comprehend the concept of content contained in a sensation with the intellect. The intellect is merely a minimal fraction of the mind. If we want to profoundly comprehend all of the substantial content of a determined sensation of whatever kind, we are indispensably in need of the method for internal meditation. This method is urgent in order to profoundly comprehend the substantial content of sensations on all levels of the mind.

Esoteric Course of Kabbalah

07

The mind has many subconscious and unconscious hidden layers and levels, generally unknown to a man. Many individuals that achieve absolute chastity here in the physical world, after being submitted to difficult tests in the internal worlds, turn out to be terrible fornicators in other levels and depths of the mind. Great anchorites and saintly hermits discovered with horror that the Fool of the Tarot continued to exist in other deeper levels of the mind. Truly it is only by comprehending sensations in all the recesses of the mind that we can annihilate desire and kill the Fool of the Tarot, which hides in all the mind's deep hidden recesses.

Esoteric Course of Kabbalah

07

A PRACTICE

When a man perceives the beautiful figure of a woman and makes the mistake of translating that perception into the language of his sexual desires, the result then is sexual desire. Even though he later forgets about it, this desire continues to exist in other unconscious levels of the mind. This is how the "Ego" fornicates incessantly in the internal worlds. It is urgent to learn how to see without "translating", without judging. It is indispensable to see and to hear, to feel, to taste, to smell and to touch with creative comprehension; only thus can we annihilate the causes of desire. Truly, the tree of desire has roots that we must study and profoundly comprehend.

Esoteric Course of Kabbalah

6 passages · 4 practices

11 What are the sensations you most like?

The work starts with the most familiar sensations and satisfactions, which lay the foundation for comprehension. Readers are told to observe themselves, to notice how satisfactions of wealth, command and sex make people cruel and greedy, and to ask which sensations and satisfactions they want most; the chapter ends on sensation and satisfaction as the basis of the I.

A PRACTICE

We need to comprehend in depth the true nature of sensation and satisfaction. The mind that wants to arrive at comprehending the truth should be free of these obstacles. If we truly want to free the thought from the sensation of satisfaction, we must begin with those sensations that are more familiar to us and establish there the adequate foundation for comprehension. Sensations have their suitable place and when we comprehend them profoundly in all the levels of the mind, they do not assume that stupid distortion they now have. Many people believe that if the order of things was according to the political party we belong to and for which we always struggle, that we would then have a happy world, full of abundance, peace and perfection. That is a false concept, because none of that can truly happen if we have not previously comprehended j the true significance of things.

Introduction to Gnosis

A PRACTICE

It is URGENT to begin by comprehending in an integrated form those sensations and satisfactions that are most familiar. It is necessary to establish here, precisely here, the precise and adequate foundation for the comprehension.

The Social Christ

07

A PRACTICE

We need to OBSERVE OURSELVES and have consciousness of our own sensations and personal satisfactions. There are many types of satisfaction and sensation and in order to obtain them, we make the error of losing our time miserably, dedicated only to getting a fortune.

The Social Christ

SENSATION AND SATISFACTION serve as the basis of the I.

The Social Christ

Some want sensations of wealth, power, command etc, others want sexual sensation, women etc that inevitably lead to miserable, indignant and dirty satisfactions. Those that look for dirty satisfactions, those that look for stupid satisfactions do not have the least inconvenience in exploiting their fellows. They become frighteningly cruel, greedy, avaricious and cunning.

The Social Christ

07

A PRACTICE

Analise YOURSELF dear reader, what are the sensations you most like? What types of satisfactions do you most desire? If you, dear reader, really want to DISSOLVE THE I, it is necessary to comprehend deeply and in all levels of the mind what your personal sensations and satisfactions are.

The Social Christ

07

SENSATION AND SATISFACTION serve as the basis of the I.

The Social Christ

8 PASSAGES · 1 PRACTICE

III The sensation-will is sensation-Spirit

Will and desire are named as the two poles of man, and the Buddha is told to exchange the sensation-desire for the sensation-will. The body of Will has sensations of its own, unlike those of the four bodies of sin: sensation-Spirit, sensation-Christ, fullness and Light, positive where desire is negative.

A PRACTICE

4. However, the will and the desire are two poles, positive and negative, of man. 5. Now you, Oh! BUDDHA must change the sensation-desire for the sensation-will.

CHRIST WILL, *1959*

12. The disciples can only practice Sexual-Magic without the ardent incentive of the desire. 13. But you, Oh! BUDDHA can only practice your cult of Sexual-Magic with the WillSensation that is the Christic Will. 14. The body of Will also has its own sensations that have nothing to do with the sensations of the body of desire.

CHRIST WILL, *1959*

07

15. The sensation-will is sensation-Spirit, is sensation-Christ.

CHRIST WILL, *1959*

07

16. The sensation of the body of Will has nothing to do with the sensations of the four bodies of sin.

CHRIST WILL, *1959*

The sensation-Spirit is fullness,
Light, Divinity.

CHRIST WILL, *1959*

17. The sensation of the body of Will is sensation-Spirit.

Christ Will, *1959*

07

18. The sensation of the body of Will is sensation-Christ.

Christ Will, *1959*

07

19. The sensation-Spirit is fullness, Light, Divinity.

Christ Will, *1959*

07

20. The Will-Sensation is positive, the desire-sensation is negative.

Christ Will, *1959*

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for sensation in every form he uses: *sensation* and *sensations*, set apart from the sexual sensation of the Maithuna; sensation beside *feeling*, *sentiment* or *emotion*; the senses and the five senses, kept only where desire, pleasure, satisfaction, sensation, the impression or the I stood in the same paragraph; the world and the hypnotism of the senses; *sensation and satisfaction*; pleasant and unpleasant, pleasure and pain; craving; and the causes of desire. That returned **321 candidate paragraphs in 40 books.** Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 98.4% of the time and on the class 87.9%, and a third reader, who saw neither verdict, settled the 5 they did not. 47 were judged printable and **44 are printed here**; the rest are recorded with the reason each was set aside.

What was set aside. Most of it was sensation named in passing, or another work's subject standing next to this one: the reasoning of the senses, which is *The Mind*'s; what lies beyond the five senses, which is *Clairvoyance*'s; the impressions as food; the sexual sensation of the Maithuna; and the sensations felt in meditation and in the Jinn state.

A short work, and honest at this length. He names sensation often and teaches it in a few places: a page of *The Perfect Matrimony*, a chapter each in *The Social Christ* and the Kabbalah and Tarot courses, a question answered in the *Fifth Gospel*, and the numbered verses of *Christ Will*. Nothing was added to make it longer.

Nothing of his is changed, and the repairs are silent. Five faults of the scan were mended — words split or misread by the scanner. The record lists them.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 8 ranges run over more than one paragraph.

19 passages also stand in a finished work, and every one is marked where it stands, most of them *Desire and Will*, which prints the chapter on the causes of desire. This booklet reprints them so that the whole teaching on sensation 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 13 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.