

The Language of Dreams

What a dream is, the kinds of dream, the language they speak and how to read it, the discipline that keeps them, and what they show of the one who dreams, in his own words from all fifty-two books

258 PASSAGES · 29 BOOKS · 70 PRACTICES · 8 LECTURES · 21 SECTIONS · 7 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, so anything on this page can be found again in the source.

The dream is not nothing. *"Dreams are "Astral Experiences"." "Dreams are real."* The first two parts are what a dream is and where the sleeper goes, and the kinds of dream: the ego's projections on the screen of the subconscious, the nightmare, and the rare dream that carries a message from the Being.

It is read like a parable. *"The language of dreams is accurately comparable to the language of parables."* He gives four laws to read it by, *"the law of philosophical analogies, in the law of analogies of the opposites, in the law of correspondences, and the law of numerology"*, and one condition, that the "I" keep out of the reading. *"Even the most apparently absurd dreams enclose the greatest revelation, if they are wisely interpreted."*

Then the discipline. Dream Yoga, from *The Secret Doctrine of Anahuac*, is printed whole: the room, the bed, the notebook, the Initiator element, the four lights, and what it is finally for, *"an esoteric preparation for that final dream that we call death"*. The sixth part is the dream as a mirror, *""Man is known by his dreams.""*, and the last is where it ends. *"This kind of Master cannot dream any more."*

What is in it

| a practice — something to do, framed and labelled

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THE MAP

Seven parts: what a dream is, its kinds, its language, the reading of it, the discipline, the mirror, and the end of dreaming

Tap a part to go to it.



Dreams are real

PART ONE · 27 PASSAGES · 3 PRACTICES



The kinds of dream

PART TWO · 48 PASSAGES · 4 PRACTICES



The language of dreams

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How to interpret

PART FOUR · 32 PASSAGES · 10 PRACTICES



Dream Yoga

PART FIVE · 68 PASSAGES · 44 PRACTICES



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PART SIX · 36 PASSAGES · 5 PRACTICES



The awakened no longer dream

PART SEVEN · 39 PASSAGES · 4 PRACTICES

Part One – Dreams are real



11 PASSAGES · 3 PRACTICES

1 Dreams are real

He teaches that dreams are astral experiences and that they are real. During sleep every human being functions in the astral body, and what is called a dream is a living experience in the internal worlds, which grows clearer day by day for the disciple who works. He names sleep and memory as the powers that open the mysteries of life and death, gives the example of meditating on a plant until sleep and seeing its elemental in the vision of dreams, and asks that the experiences of the night be remembered on waking and, in Christic Aztec Magic, written each morning in a notebook shown to no one.

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

IGNEOUS ROSE, 1954

31. The disciple will now understand that the so-called dreams are living experiences in the internal worlds.

IGNEOUS ROSE, 1954

07

12. During the hours of sleep every human being functions in the Astral body. Dreams are the Astral experiences.

MANUAL OF PRACTICAL MAGIC, 1954

07

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

THE GREATER MYSTERIES, 1956

07

Dreams are "Astral Experiences".

THE GREATER MYSTERIES, 1956

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

The Greater Mysteries, 1956

Dreams are real.

The Greater Mysteries, 1956

07

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

A PRACTICE

The next day write down everything that you dreamed about in a notebook, without telling your impressions to anybody and without commenting about this esoteric work (that concerns only the secret study of yourself) with anyone.

Christic Aztec Magic, 1973

07

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

The Solar Bodies, *1968*

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

11 They all bring their dreams to the suprasensible worlds

He teaches where the soul and the ego go while the body sleeps. The ego leaves so that the vital body can repair the physical one, and it takes its dreams with it: the carpenter to his workshop, the drunkard to the bar, each busy with what fascinates him by day, and it goes on dreaming after death. Many ordinary dreams repeat the events of the day. In The Secret Doctrine of Anahuac he describes the "values" merging into the astral light in sleep and returning on waking, and says many dreams relate to the place we occupy in an invisible inner world.

During sleep, every human being wanders in the internal worlds with consciousness asleep. The soul enveloped in its astral body abandons the physical body during sleep. This is how the Etheric Body can repair the dense body.

THE GREATER MYSTERIES, 1956

When the soul enters the body, we then wake up from natural sleep. In the internal worlds, the souls occupy themselves in the same daily chores. They then buy and sell as in the physical world. The souls of the living and the dead live together during sleep. In the internal worlds, we see everything as in the physical world. The same sun, the same clouds, the same houses of the city; everything is the same.

THE GREATER MYSTERIES, 1956

07

During sleep, the ego escapes from the physical body. This departure of the ego is necessary so that the vital body can repair the physical body. In the internal worlds we are able to affirm that the ego takes its dreams there, to the internal worlds. In the internal worlds the ego occupies itself with the same things that fascinate it in the physical. Thus, during his sleep we see the carpenter in his carpentry shop, the policeman guarding the streets, the barber in his barbershop, the blacksmith at his forge, the drunkard in the tavern or bar, the prostitute in the house of pleasures, absorbed in lust etc., etc. All these people live in the internal worlds as if they were in the physical world. During sleep it does not occur to any living being to ask whether they are in the physical or astral world.

Those who have asked such a question during sleep have awoken in the internal worlds. Then, with amazement, they have been able to study all the marvels of the Superior Worlds. Only by becoming accustomed to asking ourselves this question from moment to moment during the so called vigil state can we manage to ask such a question of ourselves in the superior worlds during the hours given over to sleep. Clearly, while we are asleep we repeat everything that we do during the day. If during the day we accustom ourselves to asking this question, then this, during nocturnal sleep, whilst outside the body will lead to us repeating the same question to ourselves. The result will be the awakening of consciousness.

The Perfect Matrimony, *1966*

07

It is impossible to have objective knowledge as long as we have not attained selfconsciousness. People dream while they live and work; nevertheless, they mistakenly believe they are awake. During the normal dream state of the physical body, the ego, enveloped in its body of desires, sleepwalks through the molecular region, dreaming. On returning to the physical body and then to the waking state, the individual continues his dreams. Whoever awakens consciousness no longer dreams but awakens in the internal worlds while the physical body sleeps.

The Buddha's Necklace, *1967*

07

During the hours of rest of the physical body, the Ego (I) exits the physical body and takes along its dreams wherever it goes. When it returns to the physical body, when it once again enters the Vigil state, it continues with its same dreams and in this manner, it spends its entire life dreaming.

Esoteric Treatise of Hermetic Astrology, *1967*

07

Answer: My friends, if we observe the life of normal, run-of-the-mill dreams we can see the concrete fact that many scenes of the dream correspond to the happenings of daily life, to the deeds that we have lived here and now in the physical world, to the actions of each moment.

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

07

As a direct consequence of this that we are affirming we can emphasize the fact that the exercise of the division of attention in three parts is also repeated, as in the case of dreams, in those hours when the essence imprisoned within the ego is found outside of the physical body.

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

07

If a man starts taking into account more consciously, the small cycle of recurring events of his personal life, he will be able to verify directly, throughout mystical experience, that, in daily sleep, the same mathematical operation of death is always repeated.

The Secret Doctrine of Anahuac, 1974

People dream while they live and work; nevertheless, they mistakenly believe they are awake.

The Buddha's Necklace, 1967

In the absence of the physical body, during normal sleep, the "values" merge into the astral light, attract or repel each other in accordance with the Law of Universal Magnetization.

The Secret Doctrine of Anahuac, 1974

07

The return to the vigil state rightfully implies the return of the "values" to the interior of the physical body.

The Secret Doctrine of Anahuac, 1974

07

Extraordinarily, people think that they only interrelate with the external world. Gnosis teaches us that we interrelate with an inner world, which is invisible to the physical, ordinary senses, but visible to clairvoyance.

The Secret Doctrine of Anahuac, 1974

07

This inner, invisible world is much wider, and it contains many more interesting things than the external world, to where the five windows of the senses are always opened. Many dreams relate to the place where we are, in the inner, invisible world from which the diverse circumstances of life come forth.

The Secret Doctrine of Anahuac, 1974

07

In the hours of rest, when the physical body is sleeping in the bed, the "Ego" travels outside the physical body. The "Ego" often travels to very distant places outside the physical body. The "Ego" is living a dream. Really the "Ego" brings its dreams to the suprasensible worlds. In the internal worlds carpenters are in their workshops dreaming about all that which they do in the physical world; the blacksmith in his foundry; the policeman keeping watch over the streets; the tailor in his tailor's shop; the drunkard in the bar, etc.,—they are all dreaming. They all bring their dreams to the suprasensible worlds.

Esoteric Course of Kabbalah

07

After death the same thing is repeated. The "Ego" continues to dream. Truly, the "Ego" is led by its dreams during normal sleep and after death.

Esoteric Course of Kabbalah

07

Master: Well, during the hours of sleep, the Ego cannot be within the body, because if the Ego remained within the physical body during the hours of sleep, then the vital body –or Linga Sharira– could not repair the physical body. Normally, the Linga Sharira, the vital body, repairs the body itself during the hours when the Ego is absent. In those hours, the thyroid gland secretes many biological iodines that disinfect the organism. The solar plexus also works intensively and the hepatic plexus –wonderfully– captures, in such instants of sleep, the solar energy and then distributes it through all the channels of the great sympathetic nervous system, and the repair of the physical body is done. That is, when the Ego returns to the body again, this body is already completely

repaired and ready for new activities of the day. Therefore, what is lived in dreams happens outside the physical body.

The Fifth Gospel ·The Intimate Need to Not Project ·*Excursion – Alameda Park, Mexico City*

07

And for the vital vehicle to be able to repair the physical body, it is necessary for the Ego –in which the Essence is bottled up– to abandon the physical body. Then the Ego travels to different places of the world, and of course, as it carries the asleep Consciousness, it dreams, and the dreams are transmitted through the silver cord and so they reach the physical brain. But it is the Ego that comes out of the dense form; that is all. Is there any other question, brothers? You can ask your question.

The Fifth Gospel ·Pedagogy of Knowing How to Live ·*Third Chamber Mexico City – 1974*

Part Two — The kinds of dream



10 PASSAGES

1 Dreams have a diverse and specific quality

In The Secret Doctrine of Anahuac he teaches that dreams differ in quality according to the psychic centre they belong to. Most belong to the motor-instinctive centre and are echoes of the day; there are also emotional, sexual and intellectual dreams. The important ones, the inner experiences of the Being, belong to the Superior Emotional and Superior Intellectual centres: they have a dramatic array, bring messages and contact with the adepts, and are a sign that forces are working to awaken or heal us.

Gnosis teaches that the modern, decadent psychology of the Western Hemisphere is ignorant of the various kinds of dreams that exist.

The Secret Doctrine of Anahuac, 1974

Dreams have a diverse and specific quality, for they are closely related to each of the psychic centres of the human body.

The Secret Doctrine of Anahuac, 1974

07

In fact, we do not exaggerate when we state tha t most dreams are linked to the motorinstinctive centre. That is, they are the echoes of everything we see during the day: simple sensations and motions — a mere astral repetition of our daily life.

The Secret Doctrine of Anahuac, 1974

07

Some experiences of an emotional type such as fear — which harms humanity so much — usually fit in those chaotic dreams of the motor-instinctive centres as well There are then, emotional, sexual intellectual, motor and instinctive dreams The more important dreams, the inner experiences of the Being, are associated with the two centres the Superior Emotional and the Superior Intellectual Dreams related to the two superior centres are certainly interesting. Their main feature is what we could call a dramatic array.

The Secret Doctrine of Anahuac, 1974

07

Now then, if we think of the Ray of Creation, and the Superior and Inferior centres, and the influences descending throughout the cited cosmic ray, we must admit that some luminous vibrations appear. These intend to heal us, to inform us about the state in which we are, and more.

The Secret Doctrine of Anahuac, 1974

The superior centres are fully developed in us, and they send us messages, which we must learn to consciously grasp.

The Secret Doctrine of Anahuac, 1974

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

The Secret Doctrine of Anahuac, 1974

07

It is marvelous, as well, to have intimate dialogue with the highest, diverse parts of our Being.

The Secret Doctrine of Anahuac, 1974

07

The superior centres are fully developed in us, and they send us messages, which we must learn to consciously grasp.

The Secret Doctrine of Anahuac, 1974

07

In this chapter, those select people who have had a moment of self remembrance (in which they saw a common thing or person in a totally different way) will not be surprised, if I tell them that such moments have the same quality as one of those rare and strange dreams related to the two Superior Emotional and Intellectual centres.

The Secret Doctrine of Anahuac, 1974

07

The meaning of such transcendental dreams matches — undoubtedly — the same level of the realization in oneself, of the Ray of Creation, and, in particular, the lateral Octave of the Sun [sic] The beginning of our realization of the deep significance of this specific type of dream is the signal that some forces struggle to awaken, heal or cure us.

The Secret Doctrine of Anahuac, 1974

10 PASSAGES · 4 PRACTICES

11 In dreams our souls speak with distant beings

He teaches that a dream can carry a teaching from above. In dreams the soul converses with distant beings and with angels; the Father appears and shows visions to be interpreted with the heart; the angel reveals to a couple the day and hour of fecundation; the Divine Mother instructs the devotee who joins prayer and meditation to sleep. He says the Inner Being shows during sleep, in symbolic form, the full reach of the day's acts, and that the Order of the Epoptae initiates and educates aspirants in the ordinary dream state.

A PRACTICE

The important thing is to know how to abstain oneself and to pray daily to the Holy Spirit and to his Holy Angel Gabriel, so that in our dreams we are made to be participants of the Annunciation.

Book of the Virgin of Carmel, 1952

The angel of the Lord will then reveal in ones dreams the day and hour in which the couple may perform the sacred act of fecundation.

Book of the Virgin of Carmel, 1952

07

In dreams our souls speak with distant beings, speak with other souls, and can converse with the angels.

Book of the Virgin of Carmel, 1952

07

60. In visions of dreams, the FATHER who is in the heavens will appear to the student, and the disciple will be able to converse with him in a familiar manner.

Manual of Practical Magic, 1954

07

A PRACTICE

61. The FATHER will be able to make the disciple see certain visions that the disciple should learn to interpret with the heart. In this way all disciples can converse with GOD. 62. The cardiac chakra has 12 radiations and luminous undulations.

Manual of Practical Magic, *1954*

The Divine Mother comes to the devotee in order to instruct him in the Great Mysteries.

Tarot and Kabalah, *1978*

The reader, who has closely followed the entire course of our investigations, will comprehend that Spiritualism, with its mediums or Necromancy, with its laboratories, would not have served us to carry out these transcendental Invocations of High Theurgy. Unfortunately, there are many students who would like to see, hear, touch and feel these things but their complementary faculties are damaged. Many are the people who would like to consciously "leave" in the astral body, and suffer the unutterable because they do not achieve it. The clue, which we gave in our First Chapter, with the Mantram "FARAON", is formidable. The important thing is to never give up: to persevere, not to become tired, until one succeeds. During the normal hours of sleep, every human body is outside the physical body. The Inner being intervenes in the internal worlds, to make us comprehend integrally all the processes of daily life, for example: business that we carried out during the day, words that we uttered, emotions we experienced, etc. Unfortunately, we live in an unconscious manner daily. We do not comprehend the triple reach (physical, psychic and spiritual), of each of our actions, of each of our words, of each one of our daily sentiments. Then the Inner Being intervenes during sleep to make us see in a symbolic form, the triple reach of all the events that we realize during

our daily lives. Therefore, human souls move, during sleep, in that symbolism. Those symbols are the so-called DREAMS. If we lived completely conscious of each action of our daily lives, if we comprehended the triple reach of each act of our daily lives, if before going to sleep we were to do a retrospective exercise to make total and absolute "conscious conscience", of a determined defect, then that defect disintegrates. We remain free of it! The important thing is, therefore, that the dreamer awakens in the Internal Worlds during nor mal sleep, during nocturnal sleep, without "mediumisms", without "hypnotisms", etc.

Esoteric Treatise of Theurgy, 1959

07

A PRACTICE

Pray and meditate intensely. The Divine Mother teaches her children. One must pray combining meditation with sleep. Then, in a dream vision, illumination arises. The Divine Mother comes to the devotee in order to instruct him in the Great Mysteries.

Tarot and Kabalah, 1978

07

All she told me was that on that night, and at the hour cited by me, she was asleep and dreaming that she was in a place on the coast, and was talking with me within a room similar to a living room.

Beyond Death

07

Very ancient Scriptures of Tibetan Tantrism speak about a universal secret Order from the Astral world, which can initiate any aspirant during the normal, common and current dream state, while out of the physical body.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

The Adepts from the Order of the Epoptae will educate you in the Astral world during the normal dream state.

Occult Medicine and Practical Magic, 1978

III The subconscious is a screen upon which many internal films are projected

He teaches that most dreams are projections of the mind. The subconscious is a screen for internal films and acts as cameraman, director and projectionist; the quality of a dream depends on what the dreamer believes, as his own disciples showed when they dreamed of the Brothers first as angels and then as devils. He gives the case of a dead man lost in his own mental forms and of a dream he saw escape his own mind in the superior worlds, and he sets the rare revelation of the Masters apart from the ordinary dream.

The subconscious mind creates fantastic dreams in the realm of dream. The quality of dreams depends on the beliefs of the dreamer. When someone believes we are good, he dreams about us, seeing us as angels. When someone believes we are bad, he dreams about us, seeing us in the form of a devil.

THE PERFECT MATRIMONY, *1966*

Many things come to mind whilst writing these lines. In the past when we, the Brothers, worked in various countries, we were able to observe that whilst our Gnostic disciples believed in us they dreamed, seeing us as angels. It was sufficient for them to stop believing, in us for them to then dream about us as demons. Those who swore before the altar to follow and obey us, admired us with great enthusiasm and dreamed seeing us as angels. Many times it was enough that these students read some book or listened to some lecturer, for them to become affiliated with a new school. Then, having stopped believing in us, having changed their concept and opinions, they dreamed about us seeing us changed into devils. What was the clairvoyance of these people? What became of their clairvoyant dreams? What type of clairvoyant is it that today sees us as Gods, and tomorrow affirms that we are devils? Where is the clairvoyance of these dreamers? Why do these people contradict themselves? Why do they swear today that we are Gods and tomorrow swear that we are devils? What is this?

THE PERFECT MATRIMONY, *1966*

07

The subconscious is a screen upon which many internal films are projected.

The Perfect Matrimony, *1966*

07

The present day subconscious sometimes acts as a cameraman, other times as a director, and also as a projectionist who projects images onto the mental background.

The Perfect Matrimony, *1966*

07

It is clear that the subconscious projector usually commits many errors. No one Ignore that erroneous thoughts emerge on the screen of the mind, groundless suspicions and also false dreams.

The Perfect Matrimony, *1966*

07

We need to transform the subconscious into conscious, to stop dreaming, to awaken consciousness.

The Perfect Matrimony, *1966*

We need to transform the subconscious into conscious, to stop dreaming, to awaken consciousness.

The Perfect Matrimony, *1966*

In the molecular region, the Ego projects dreams and lives in them; no logic, continuity, causes, or effects whatsoever exist in its dreams; all psychic functions work without direction whatsoever and subjective images, incoherent, vague, imprecise scenes, etc., appear and disappear.

Esoteric Treatise of Hermetic Astrology, *1967*

07

In the first case, the mind projects what it has subconsciously elaborated and, identified with such projections, falls into fascination and in the dreams characteristic of unconsciousness.

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

07

In the second case, the mind has exhausted the process of thinking; it does not project, it is open to the new, it receives without identification and in absence of all fascination and of every dreamlike process.

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

07

The dead person presented himself attired in a certain gray suit that he wore in life; he came laughing alone, he seemed truly somnambulist, he conversed nonsense, something that he had heard someone say... Useless were my efforts to make him recognize me; the wretched person slept profoundly; certainly he did not see me; in essence, he really perceived exclusively his own mental forms and laughed like a lunatic, like an idiot. Here we have two aspects that come to clarify then, the matter in question. That dead person projected his own mental forms, he dreamed them, he was absolutely fascinated with them and did not even perceive me.

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

07

Dreams belong to the unconscious. When one awakens consciousness, he leaves behind dreams. Dreams are nothing but projections of the mind. I remember a certain case that I lived in the superior worlds. It was only an instant of carelessness. I saw how a dream came out of my mind. I was about to start dreaming and I reacted in the dream that had escaped me for one second; but since I became aware of the process, I quickly walked away from that petrified form that escaped from my own mind. Suppose I had been asleep? I would have stayed there, beautifully entangled in that mental form. When one awakens, one immediately knows that in a moment of inattention, a dream can escape and one remains entangled all night until daylight.

The Revolution of the Dialectic

07

The dreams that the Ego has outside the physical body, in the internal worlds, in the supra-sensitive regions of Nature and the cosmos, are simply projections of

the mind, because, after all, the Ego is the mind. It takes everything and projects its dreams, it lives in dreams. However, there are things that are not dreams. You may perceive, for example, revelations of the great Masters or receive some special enlightenment, but only on rare occasions. Normally, people live in a world of dreams, projecting their dreams and dreaming, unfortunately.

The Fifth Gospel · The Intimate Need to Not Project · *Excursion – Alameda Park, Mexico City*

16 PASSAGES

IV Even the so-called nightmares are real experiences

He teaches that there are no false dreams, and that even nightmares are real experiences. Indigestion can open the negative chakras of the lower abdomen, and the sleeper descends into the atomic infernos, where the monsters of nightmares truly live. In Endocrinology and Criminology he calls nightmares infraconscious clairvoyance and quotes cases in which a dreamer, half awake, did harm; in Yes, There Is a Hell he answers questions on nightmares and the infradimensions.

40. There are no false dreams. Every dream is a living experience in the internal worlds. 41. Even the so-called nightmares are real experiences, because the monsters of nightmares truly exist in the submerged worlds.

IGNEOUS ROSE, 1954

42. Indigestion can put certain chakras of the lower abdomen into activity. We then penetrate into the human being's own atomic infernos where, truly, the most monstrous beings of the universe live. This is what is called nightmares.

IGNEOUS ROSE, 1954

07

Infraconscious clairvoyance is commonly qualified and known by the name of nightmares. The dream's inebriation is in the hypnotic crepuscular state.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

> *"A woman from Pesth dreamed that a dog chased her and she was trying to reject it by stoning it. She, awakened by that nightmare, took her little girl who was sleeping by her side and threw her with violence, as if she was a stone, against the wall in order to scare the vicious dog."*

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

> *"Very late one night, a man who was alone in his apartment was dreaming that bandits were assaulting his home. Very strong knocks were heard from the door that was next to the stairs. The tenant awoke and rose holding a gun in his hand. He opened the door and shot the gun without seeing or aiming at anyone. "The bullet shot a young boy who carried an urgent telegram. When the homicidal one saw the*

deliverer of the telegram falling, he then became aware that he had just wounded an innocent person. In that moment, he completely awoke."

Endocrinology & Criminology, 1957

07

Those nightmares and evil dreams are phenomena of infraconscious clairvoyance that can originate false conclusions, resulting in crime.

Endocrinology & Criminology, 1957

07

An occultist student of a neurasthenic type was dreaming of a citizen. He was seeing with his infraconscious clairvoyance that such a citizen was tormenting him with witchcraft and black magic. A few days later, the neurasthenic insulted and threatened to death the perplexed and astonished citizen. This type of infraconscious vision with premeditation, calumny and perfidy is very common in some occultist and spiritualist students, etc.

Endocrinology & Criminology, 1957

07

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

The monsters in nightmares really exist, they are originally derived from archaic times; they normally inhabit the infradimensions of the submerged mineral world.

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

Answer: It is with great pleasure that I will answer this interesting question from the audience. Ladies and gentlemen I want you to comprehend what, nightmares really are. Occult anatomy teaches that there are seven infernal doors, seven inhuman chakras or negative vortices of sinister forces In the lower abdomen.

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

07

It could be the case that someone that has an indigestion because of a heavy meal may activate said infernal chakras through this disorder; then those abysmal doors open, as is clearly taught by the religion of Mohammed, and the individual penetrates the infernal worlds that night.

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

07

This is possible by means of the unfoldment of the personality; it is not difficult for the Ego to penetrate the dwelling of Pluto.

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

07

The monsters in nightmares really exist, they are originally derived from archaic times; they normally inhabit the infradimensions of the submerged mineral world.

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

07

Answer: It is patent, clear and manifest that the living also penetrate the infernal worlds as is being demonstrated by nightmares; ostensibly, the human infraconscious is infernal in nature; it could be said with total meridian clarity that all the abysmal horrors are in the atomic infernos of man. Using other words, we emphasize the following: the infernal abysses are in no way divorced from our own subconscious an infraconscious. Now the audience will comprehend why it is so easy to penetrate the nine Dantestic circles at any time.

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

07

Question: Master, I ha ve had nightmares in which I have seen a world of darkness and many monsters. Could it be that I have entered those infradimensional or infernal worlds? Answer: Your question is important. it is necessary for the audience to comprehend that those infradimensions are in the submerged depth of our nature. Obviously, I repeat, the seven doors of the atomic infernos of the lower abdomen open by means of nightmares and we then descend to the submerged worlds.

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

07

Answer: My dear gentleman, it is obvious that direct experimentation in the field of metaphysics, is only attainable to individuals who have developed the latent faculties in man. However, I want to tell you with total clarity, that every person can superficially experience the crude realism of said atomic infernos when one has those disgusting nightmares.

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

07

Indubitably, I do not mean to say by this, that the aforementioned nightmares permit the complete verification of the crude realism of the infradimensions of nature.

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

Part Three — The language of dreams

8 PASSAGES

1 The language of dreams is accurately comparable to the language of parables

He teaches that the language of dreams is comparable to the language of parables, and that whoever reads everything literally misses its sense. Whoever awakens consciousness reaches Imaginative Knowledge and moves among the symbols he once saw while dreaming, but he does not yet understand them; the power to interpret them belongs to Inspired Knowledge. In The Revolution of the Dialectic he adds that Inspiration reads the confused language of the ego as well as the symbols of nature.

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

THE SECRET DOCTRINE OF ANAHUAC, 1974

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

THE SECRET DOCTRINE OF ANAHUAC, 1974

07

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

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

The symbols that the student saw while he was dreaming he now sees without dreaming, as before he was seeing them with a sleeping consciousness. Now he moves himself among them with an awakened consciousness even when his physical body is profoundly asleep.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

He comprehends that all of nature is a living scripture that he does not know.

Endocrinology & Criminology, 1957

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

Endocrinology & Criminology, 1957

07

The world of Imaginative Knowledge is a world of symbolic images.

Endocrinology & Criminology, 1957

07

Inspiration grants us the power of interpreting symbols.

Endocrinology & Criminology, 1957

07

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

The Revolution of the Dialectic

Part Four – How to interpret

10 PASSAGES · 5 PRACTICES

1 Interpretation must be tremendously analytical, highly scientific, and essentially mystical

He teaches the condition for interpreting: symbols are analysed coldly and read in the absence of the "I". When the "I" interprets, it alters the meaning the Being gives, and clairvoyants who misread symbols have fallen into slander and crime. He asks for self-criticism, warns of the proud clairvoyant who believes he already interprets without the "I", notes that resistance makes dreams hard to interpret, and recommends Dion Fortune's Mystical Qabalah and his own Tarot and Kabbalah.

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

Endocrinology & Criminology, 1957

A PRACTICE

Symbols must be analyzed coldly without superstition, maliciousness, mistrust, pride, vanity, fanaticism, prejudgment, preconceptions, hatred, envy, greed, jealousy, etc. All defects belong to the "I", to the myself, to the reincarnating ego.

Endocrinology & Criminology, 1957

07

When the "I" interferes by translating and interpreting symbols, then it alters the meaning of this secret scripture, and the clairvoyant falls into a crime that can conduct him to jail.

Endocrinology & Criminology, 1957

07

A PRACTICE

Interpretation must be tremendously analytical, highly scientific, and essentially mystical. There is a need to learn how to see and how to interpret in the absence of the "I," of the myself.

Endocrinology & Criminology, 1957

07

A PRACTICE

There is a need to interpret symbols of the great Nature in the absolute absence of the "I."

Endocrinology & Criminology, 1957

There is a need to interpret symbols of the great Nature in the absolute absence of the "I."

Endocrinology & Criminology, 1957

Nonetheless, self-criticism must be multiplied, because when the "I" of the clairvoyant believes he knows a lot, then he feels himself infallible, omniscient, wise and even supposes that he sees and interprets with the absence of the "I." These types of clairvoyants fortify the "I" so much that they end up converting themselves into terribly perverse demons. When a clairvoyant of this type sees his inner God, he interprets the vision in accordance with his tenebrous criteria and exclaims, "I am doing well."

Endocrinology & Criminology, 1957

07

A PRACTICE

We recommend The Mystical Qabbalah by Dion Fortune and my book Tarot and Kabbalah. These books are essential; study them.

Endocrinology & Criminology, 1957

07

Due to Resistance, dreams become difficult to interpret and the knowledge that one wants to have of oneself becomes clouded.

The Revolution of the Dialectic

07

When the 'I' intervenes, translating and interpreting symbols, it then alters the meaning of the secret writing and of the orientation which the Being wants to give us symbolically about our inner psychological state.

The Revolution of the Dialectic

07

A PRACTICE

One has to learn to interpret the symbols of nature and those of the bound cathexis, the Being, in the absolute absence of the 'I'. However, one should multiply self-criticism, because when the I of the Gnostic believes he knows much, he then feels himself as being infallible and wise, and even supposes that he sees and interprets in the absence of the 'I'. We have to know how to interpret basing ourselves on the Law of Philosophical Analogies, on the Law of Correspondences and on the Numerical Kabbalah. We recommend the Mystical Kabbalah of Dion Fortune and my book titled "Tarot and Kabbalah", study them.

The Revolution of the Dialectic

8 PASSAGES · 3 PRACTICES

11 Even the most apparently absurd dreams enclose the greatest revelation

He gives the four laws by which dreams and internal experiences are read: the law of philosophical analogies, the law of the analogy of opposites, the law of correspondences, and numerology. Even the most absurd dream is symbolic, and he asks every disciple to learn to interpret. He gives his own examples (an enemy is a furious bull, rain is tears, black stars seen by clairvoyance mean failure), explains that messages from the Spirit become symbolic in the astral plane, and names intuition, which knows a symbol's meaning at once.

43. The images of the supra-sensible worlds are totally symbolic. There is a need to learn how to interpret them, basing ourselves in the law of philosophical analogies, in the law of analogies of the opposites, in the law of correspondences, and the law of numerology. 44. Even the most apparently absurd dreams enclose the greatest revelation, if they are wisely interpreted.

IGNEOUS ROSE, 1954

> A PRACTICE
>
> All our disciples should learn how to interpret dreams. Even the most absurd dreams are absolutely symbolic.
>
> THE GREATER MYSTERIES, 1956

07

Internal experiences are interpreted by basing ourselves on the Law of Philosophical Analogies, on the Law of the Analogy of Opposites, on the Law of Correspondences and on Numerology.

THE GREATER MYSTERIES, 1956

07

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

The Greater Mysteries, 1956

The intuitive person knows everything without the need to reason.

The Greater Mysteries, 1956

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

The Greater Mysteries, 1956

07

The ancient priests taught their disciples how to interpret the firmament. Those signs are interpreted basing oneself on the law of philosophical analogies, for example: if you see black stars with your clairvoyance, there is failure for thee. If you see a star fall from heaven at the moment when a friend leaves on a trip, there is going to be a funeral for thy friend. If the star falls on someone, or close to someone important, that personage will die. If a wandering star passes before thee by surprise, someone is leaving thee. If you see two yellow stars separating from each other, it means "war".

Zodiacal Course, 1951

07

A PRACTICE

The Sephira Hod of the Hebraic Kabbalah receives a force of a Mercurial type within the radiant manifestations of the astral plane. This force within the astral body is absolutely Mercurial. This is why the messages that descend from the world of the Pure Spirit become symbolic in the astral plane. These symbols are interpreted based on the Law of Philosophical Analogies, Analogies of the Contraries and in the Law of Correspondences and Numerology. Study the book of Daniel and the biblical passages of the Patriarch Joseph, son of Jacob, so that you can learn how to interpret your own astral experiences. The Astral Plane is really the Plane of Practical Magic. In the oriental valleys of the South American Country of Colombia, the natives know how to enter into the Astral Plane at will. They mix the ashes of a tree called Guarumo with very well grounded leaves of coca. Afterwards, they ritualistically chew such a vegetal mixture while being in a squatting position (this is the Peruvian Huacas' position).

Christic Aztec Magic, 1973

07

A PRACTICE

One must know how to interpret with a basis in the Law of Philosophical Analogies and the Law of Correspondences of the numeric Kabalah. We recommend the "Mystical Qabalah" of Dion Fortune. This book is marvellous. Study it.

Tarot and Kabalah, 1978

14 PASSAGES · 2 PRACTICES

III The only one who was able to interpret the dream of Nebuchadnezzar

He tells how no diviner could interpret Nebuchadnezzar's dream and only the prophet Daniel could, and how Daniel's soul saw the king's statue in the astral. The diviners, he says, see the images of the abyss: vain dreams come from the abyss and their predictions fail, while dreams of the light come from the light. He asks disciples to study the Book of Daniel to learn to interpret their own inner experiences, and to call their dreams astral experiences.

> *1. "For the idols have spoken vanity, and the Diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd." (Zechariah: 10:2) 2. We must make a differentiation between Diviners and Prophets.*

IGNEOUS ROSE, 1954

6. When the King Nebuchadnezzar commanded that the Magicians, the Astrologers, the Diviners and the Enchanters be called in order to interpret his dream with the statue, there was not one single Diviner who could interpret this arcanum for the King. Only a Prophet from God appeared before the King and said: "The secret which the King hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the King; "But there is a God in heaven that revealeth secrets, and naketh known to the King Nebuchadnezzar what shall be in the latter days."

IGNEOUS ROSE, 1954

07

8. Daniel, the Prophet of the living God, was the only one who was able to interpret the dream of Nebuchadnezzar.

IGNEOUS ROSE, 1954

07

11. The Diviners see the images of the abyss and experience dreams of the abyss with which they predict events that do not always crystallize in the physical world. 12. The tenebrous scenes of the abyss are truly in the abyss, but they do not always crystallize in the physical world.

Igneous Rose, 1954

07

17. Vain dreams are from the abyss...

Igneous Rose, 1954

07

18. Dreams of the light are from the light...

Igneous Rose, 1954

07

25. Dreams are then dreams from the abyss. They are vain dreams, and their tenebrous predictions lamentably fail.

Igneous Rose, 1954

Our disciples must call them astral experiences and not dreams.

The Mysteries of Life and Death

> *The King ordered all wise men, astrologers, Chaldean soothsayers to be called forth so that they could prophesy the dream of the statue for him and give their statement. No one was capable of telling the King about his dream, for he did not want to tell it to anyone.*

The Mysteries of Life and Death

07

> *Daniel's soul then left his body, and saw in Astral King Nebuchadnezzar's famous statue.*

The Mysteries of Life and Death

07

> *The next day Daniel went before the King and prophesied the dream of the statue for him, and gave him his statement, that is the interpretation. The King was astounded, and honors were heaped upon Daniel.*

The Mysteries of Life and Death

07

And so dreams are astral experiences. Our disciples must call them astral experiences and not dreams. Our disciples must say last night I was at such and such a place; last night I was in astral body at such and such a place; I had an experience with so-and-so in such-and-such a temple, etc.

The Mysteries of Life and Death

07

Daniel's visions were on the Mount, on the astral plane, and not on the physical plane.

The Mysteries of Life and Death

07

A PRACTICE

It is necessary for our disciples to learn how to interpret their inner experiences. By studying the Book of Daniel in the Bible, they will be able to learn how to interpret their inner experiences.

The Greater Mysteries, 1956

07

A PRACTICE

In order to interpret your dreams, read the book of Daniel in the Bible.

Christic Aztec Magic, 1973

Part Five – Dream Yoga

25 PASSAGES · 25 PRACTICES

1 Dream Yoga is extraordinary, marvellous, and formidable

In The Secret Doctrine of Anahuac he gives the first stage of Dream Yoga, which he calls demanding: the preparation of the Gnostic and of his room. He asks for attention to one's state before bed, a short walk, a light supper and a quiet mind, and names the music that makes the Superior Emotional centre vibrate. The bedroom is in blue, yellow and red, perfumed and ventilated, with the head of the bed to the north and a notebook and pencil under the pillow; then the Gnostic lies on his back, relaxes and concentrates on Morpheus.

A PRACTICE

Those candidates who sincerely long for a mystical, direct experience must unquestionably begin with “Dream Yoga” discipline.

The Secret Doctrine of Anahuac, 1974

A PRACTICE

The Gnostic must be very demanding with himself, and learn to create favorable conditions to remember and understand all those inner experiences that always occur during sleep.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Before retiring to your bed at the end of your daily routine, it is advisable to pay attention to the state you are in.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Devotees whose circumstances make them lead a sedentary life will gain a lot if, before going to bed, they have a short, but very lively walk outdoors. A walk will relax the muscles.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

I must clarify, however, that we must never abuse physical exercises; we need to live in harmony.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Supper, or the final meal of the day, must be light and free of heavy or stimulating foods. Foods that keep us awake or alter our sleep should be avoided.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

The highest way of thinking is not thinking. When the mind is quiet and silent — free of daily routine and mundane anxiety — it is then in a state that is one hundred percent favourable for the Dream Yoga practice.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

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

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Evidently, the cited centre is activated with Dionysian intoxication.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Such rapture is possible when listening with infinite devotion to the delightful symphonies of Wagner, Mozart, Chopin, and others.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

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

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Outside the physical body, during the hours of sleep, the soul can talk to her Divine Mother. We must, however, begin with Dream Yoga Discipline.

The Secret Doctrine of Anahuac, 1974

The highest way of thinking is not thinking.

The Secret Doctrine of Anahuac, 1974

A PRACTICE

We need to take care of the bedroom where we sleep; it must be pleasantly decorated. The colours best suited for the goal we seek — in spite of what other authors recommend — are precisely the three primary hues: blue, yellow and red.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Dream Yoga is extraordinary, marvellous, and formidable. It is, however, very demanding.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

The bedroom has to be perfumed and ventilated, but not pervaded with the cold night temperature.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

After undergoing detailed and careful preparation of himself for bed, and of the room where he will sleep, a Gnostic must take care of his bed.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

If we observe any compass, we can see that the needle always points to the north. It is then possible to consciously take advantage of the planet's magnetic current, which always flows from south to north.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

A bed should be placed in such a way that the head is facing north. In this way, we can intelligently use the magnetic current indicated by the needle.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

The mattress should be neither too hard nor too soft. This means that its texture must in no way affect the psychic processes of the sleeping person.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Squeaking bedsprings or a base that cracks with every small movement of the body, are serious obstacles for these practices.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

A pad or notebook and a pencil should be placed under the pillow so that they can easily be found, even in the dark.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Bedclothes must be fresh and clean; the pillowcase must be scented with our favourite perfume.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

After having met these requirements, the ascetic Gnostic will be ready for the second stage of this esoteric discipline.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

He will get into bed, and having turned off all the lights, will lay on his back with his eyes closed and place both hands on his solar plexus.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

He will be totally quiet for some time, and, once he is completely relaxed, physically as well as mentally, he will concentrate on Morpheus, the god of sleep.

The Secret Doctrine of Anahuac, 1974

15 PASSAGES · 10 PRACTICES

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

In The Secret Doctrine of Anahuac he gives the second stage of Dream Yoga: do not move on waking, go back over the dream from its last image while still drowsy, or from the first thought when nothing is left, and record every fragment in the notebook; review it each month, for no further practice is possible without a perfect memory of dreams. Once that memory is complete the symbolism opens the way to revelation: astral images are never read literally but as symbols of archetypal ideas from the Being, unveiled by meditation.

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

The Gnostic has to take notes — carefully — of the details of the dream or dreams in the notebook or pad, which he placed under his pillow. In this way, he will be able to have a detailed record of his inner progress in "Dream Yoga."

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

07

A PRACTICE

We must point out that the retrospective exercise should start before completely coming back to the vigil state, when we are still drowsy, to try to follow the dream sequence. The practice of that exercise always starts with the last image that we had moments before coming back to the vigil state.

The Secret Doctrine of Anahuac, 1974

07

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

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

A PRACTICE

We should review our pad or notebook every month in order to verify the gradual progression of our dream memory.

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

07

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

The Secret Doctrine of Anahuac, 1974

07

Furthermore, we can say that such ideas come down from the Pure World of the Spirit. The archetypal ideas descending from the Being become marvellous, for they inform us either about the psychological status of any centre of the [human] machine, about esoteric or intimate matters, or about possible successes or dangers, etc. These are always wrapped in the marvellous cover of symbolism.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

It is possible to unveil any of the astral symbols, scenes, or figures — with the goal of taking out their essential ideas — only by means of the correlative and logical meditation of the Being.

The Secret Doctrine of Anahuac, 1974

20 PASSAGES · 9 PRACTICES

III The Initiator Element that, wisely used, leads us to the awakening of the Consciousness

He gives the Tantric aspect of the discipline. The Gnostic meditates on his Divine Mother Tonantzin before sleep and prays to her daily until an Initiator Element comes forth from his dreams, often a dream that recurs, and he keeps recording and analysing his dreams until it is identified. With it he goes back to sleep, relives the dream consciously and leaves it at will: repeating the dream is the first step, separating from it the second. He says illumination comes only through the understanding and elimination of dreams and of what generates them.

On reaching this stage of Dream Yoga discipline, it is indispensable to approach the Tantric aspect of the matter.

THE SECRET DOCTRINE OF ANAHUAC, 1974

A PRACTICE

Ancient wisdom teaches that Tonantzin, (Devi Kundalini) our Divine Cosmic individual Mother (each of us has our own), can take any form, for She is the origin of all forms. Therefore, the Gnostic should meditate upon Her before falling asleep.

THE SECRET DOCTRINE OF ANAHUAC, 1974

07

A PRACTICE

The candidate will start — daily — his dreaming process by repeating, with great faith, the following prayer: "Tonantzin, Teteoinan, O! My Mother, come to me, come to me!" According to Tantric science, if the Gnostic persists with this practice, sooner or later an Initiator Element will come forth from the changing and formless expressions of his dreams.

THE SECRET DOCTRINE OF ANAHUAC, 1974

07

A PRACTICE

As long as this Initiator has not been totally identified, it is indispensable to continue recording dreams on the pad or notebook.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

The study and profound analysis of every recorded dream becomes indispensable in Tantric Dream esoteric discipline.

The Secret Doctrine of Anahuac, 1974

07

This didactic progression will lead us to the discovery of the Initiator or Unifier Element of dreams.

The Secret Doctrine of Anahuac, 1974

07

When the beginner has successfully performed all Gnostic exercises related to Tantric Dream, he is ostensibly ready for the "Return Practice."

The Secret Doctrine of Anahuac, 1974

07

In the previous chapter, we mentioned the Initiator Element that comes forth as if by magic from within the changing and formless expressions of dreams.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Some people, who are highly psychic, refined or susceptible to impressions, have always possessed in themselves the Initiator Element. These people are characterised by the continuous repetition of the same dream. These psychics re-live periodically various scenes, or see in their dream experiences — constantly a creature or a symbol.... Every time the candidate wakes up from ordinary sleep, and remembers the Initiator Element, (be it a symbol, a sound, a colour, a person, etc.) he keeps his eyes closed, and goes on with the visualisation of that familiar image. He will then try to go back to sleep to continue the same dream.

The Secret Doctrine of Anahuac, 1974

07

In other words, the aspirant tries to be conscious of his own dream; that is why he intentionally goes on with it, but carries it to the vigil state, in full lucidity and selfcontrol. Hence, he becomes a spectator and actor of a dream with the advantage — certainly not insignificant — of being able to abandon the scene at will in order to move freely in the Astral World.

The Secret Doctrine of Anahuac, 1974

Repeating the dream intentionally is the first step towards the awakening of the Consciousness.

The Secret Doctrine of Anahuac, 1974

Gnostics can awaken to the real state of Illumination only through the understanding and elimination of dreams.

The Secret Doctrine of Anahuac, 1974

07

As long as the aspirant does not achieve the radical dissolution, not only of dreams, but of their psychological generators as well, the absolute awakening is impossible.

The Secret Doctrine of Anahuac, 1974

07

The holy gods of Anahuac are Perfect Men in the strictest sense of the word. They are absolutely awakened. Those beings eradicated even the possibility of dreams from their psyche.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

When the Gnostic has kept a record of his dreams, he unquestionably discovers a dream that recurs. This, among other reasons, certainly justifies writing all dreams in his notebook or pad.

The Secret Doctrine of Anahuac, 1974

07

That dream experience — always recurring — is the Initiator Element that, wisely used, leads us to the awakening of the Consciousness.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Every time the mystic lies on his bed, goes to sleep and meditates at will on the Initiator Element, the result is immediate. Usually, the anchorite relives such dreams consciously, and is able to leave the scene at will, to travel in the supra-sensible worlds.

The Secret Doctrine of Anahuac, 1974

07

Any dream can be used for such purposes when we actually know the technique.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

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

The Secret Doctrine of Anahuac, 1974

07

Repeating the dream intentionally is the first step towards the awakening of the Consciousness. The voluntary separation from the dream, in plain action, is the second step.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

Shedding tears of pain, the ascetic Gnostic will lament his state of unconsciousness, and will implore for help, beseeching his Divine Mother for strength to detach himself at will of any dream.

The Secret Doctrine of Anahuac, 1974

8 PASSAGES

IV An esoteric preparation for that final dream that we call death

He teaches that the goal of the dream discipline is to recognise the Four Blessings, the Four Lights of Dream: the Revealing Light, the Increasing Light, the Immediate Realisation, and the fourth, where a Tibetan treatise places the child of the Clear Mother Light. He calls the Tantric Dream discipline a preparation for the final dream called death. The Gnostic who has "died" many times at night passes into the post-mortem state with the same ease.

The goal this dream discipline seeks is to prepare the disciple to clearly recognise the Four Blessings that manifest in the dream experience.

THE SECRET DOCTRINE OF ANAHUAC, 1974

A lot has been said in the Orient about the Four Lights of Dream; let us study this matter. The first one is called the Revealing Light. It is written in gold letters in the Book of Life that this is perceived just before, or during the first hours of sleep.

THE SECRET DOCTRINE OF ANAHUAC, 1974

07

In this stage of sleep, the second illumination progressively shows. This is known in Asia by the marvellous name of Increasing Light.

THE SECRET DOCTRINE OF ANAHUAC, 1974

07

The ascetic Gnostic, by means of the extraordinary Tantric Dream discipline, gets beyond this stage and apprehends the two remaining lights.

THE SECRET DOCTRINE OF ANAHUAC, 1974

The full experience of the crude reality of practical life in the Superior Worlds of Cosmic Consciousness grants the third light, the Immediate Realisation.

The Secret Doctrine of Anahuac, 1974

The full experience of the crude reality of practical life in the Superior Worlds of Cosmic Consciousness grants the third light, the Immediate Realisation.

The Secret Doctrine of Anahuac, 1974

07

> *"Here, in the fourth degree of the void, dwells the child of the Clear Mother Light," states a Tibetan treatise.*

The Secret Doctrine of Anahuac, 1974

07

Frankly speaking, I assert that the Tantric Dream discipline is in fact an esoteric preparation for that final dream that we call death.

The Secret Doctrine of Anahuac, 1974

07

Having "died" many times at night, the anchorite Gnostic who has consciously apprehended the Four Blessings, which present themselves in the dreaming experience, passes to the post mortem state when he dies, with the same ease that he willingly gets into the World of Dreams.

The Secret Doctrine of Anahuac, 1974

Part Six – The dream as a mirror

8 PASSAGES · 2 PRACTICES

1 Man is known by his dreams

He teaches that any dream, however absurd, shows the centre it belongs to and that centre's psychological state; a nocturnal pollution in the trials of the internal world reveals failure in the sexual centre. He gives questions for examining one's sleep and quotes Plato: man is known by his dreams. In The Fifth Gospel he says that the vague and incoherent dreams of a mind full of aggregates tell what each one is, and blesses the day we stop dreaming.

Needless to say here, that any dream as absurd or incoherent as it may be, has some significance, for it indicates not only the psychic centre to which it is associated, but also the psychological status of such a centre.

The Secret Doctrine of Anahuac, 1974

Many penitent people, who presumed to be chaste, failed in the sexual centre, and had a nocturnal pollution when they were submitted to trials in the internal world.

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

What is our mental activity during sleep? What emotions move or shatter us? What are our activities outside the physical body'? What instinctive sensations predominate'? Have we Considered our sexual states during sleep?

The Secret Doctrine of Anahuac, 1974

07

A PRACTICE

We must be sincere with ourselves. Plato rightfully said: "Man is known by his dreams." The matter of the erroneous work of the centres is a topic that demands a lifetime of study by way of the observation of oneself in action and of the rigorous examination of dreams.

The Secret Doctrine of Anahuac, 1974

Blessed be the day when we no longer dream, when we stop dreaming! When a man stops dreaming, he has triumphed.

The Fifth Gospel

If we study carefully the life of dreams, we will find in them so many vague, incoherent, imprecise things, so many subjective aspects, so many absurd things: people, facts that have no reality and that become incoherent. For this reason, they must invite us to reflect.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

07

But while that temple is full of strange elements –things, furniture, showcases, animals, representations, aggregates– it can be said that a profound sleep exists in the Consciousness. If there is unconsciousness, there has to be vague, morbid, fatuous, foolish, incoherent in principle, imprecise etc. dreams.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

07

"Man is known by his dreams", said Plato in his book. I have studied the work of Plato in two volumes and it seems wonderful to me. Really, the life of the dreams is very important, because the dreams of each one tell what each one is. Blessed be the day when we stop dreaming, when all those "cockroaches" that we carry in the brain turn to dust, when all those absurd incoherences no longer exist, when all those amorphous, fatuous, imprecise, tasteless, insubstantial, odorless states have no existence of any kind. Blessed be the day when we no longer dream, when we stop dreaming! When a man stops dreaming, he has triumphed.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

07

But while there are dreams in the mind, while one goes to the psychological space to project inaccurate and absurd dreams, then this tells us that we are doing very badly, this indicates to us that we have a mind full of garbage, a lot of "trash", as I told you in my last talk.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

II This is what is called unconscious clairvoyance

He teaches that the dreamer sees images he created himself, and calls this unconscious clairvoyance: the jealous man dreams of his wife's adultery, the suspicious one of his friend's black magic, and belief in such dreams can lead to slander and crime. He tells of saints who saw their own crimes in their dreams, of a man who slandered him on the strength of dreams showing an ego of his own from Ancient Rome, and of the ego that takes the form of a Master in a dream. An altered representation of a friend makes us dream he attacks us; he asks that such representations be studied without identification.

The dreamer fornicates with the mental images that he, himself, created. The dreamer clairvoyantly sees those images. This is what is called unconscious clairvoyance.

Endocrinology & Criminology, 1957

Someone is jealous and supposes that a friend of his is having an affair with his spouse. Thus, his "jealous I," with those picture-fantasies created by himself, elaborates a drama in secrecy. Then, nocturnal dreams occur, and he sees horrible dramas where his spouse is committing adultery with his friend and many other terrible things. This is what is called unconscious clairvoyance.

Endocrinology & Criminology, 1957

07

Let us suppose that a clairvoyant distrusts a friend because he assumes that he is a black magician. For that reason, he elaborates the most terrible forms within his unconsciousness; thereafter, these forms appear in his dreams. This is unconscious clairvoyance. This is why he can suffer a tremendous situational reaction that will take him into crime, calumny, public slander, defamation of character, assassination, etc. All the unconscious clairvoyant perceptions enter the cerebellum. Thereafter, the cerebellum transfers such perceptions through the cell groups of the pons or breach, into the cerebrum. So, the unconscious perceptions become conscious when they enter the cerebrum.

Endocrinology & Criminology, 1957

07

Many times, the perceptions from unconscious clairvoyance remain deposited within the unconscious depths of the human mind. Such perceptions convert themselves into secret temptation, which is the cause of many crimes. In the depths of every human being, many unconscious factors exist that often cause him to commit homicide. The secret sources of any crime are unconscious. Many saints had an unconsciousness filled with carnal passion, sadism, robbery, crime, violence, jealousy, hatred, resentments, etc., etc. Such saints suffered horribly during their dream state. During their dreams, such saints fell into the most frightful crimes. Those saints were great evil doers within their unconsciousness. When they awakened from their dreams, they understood their frightful moral misery. Thus, this is why they were performing terrible penances and covering themselves with sackcloth.

Endocrinology & Criminology, 1957

07

That Ego had returned to its old deeds with its well-known slanders and threats. Such absurdities and unfounded defamation had as its background certain baseless dreams in which he saw me in very dark streets committing fabricated crimes.

The Mystery of the Golden Blossom, 1971

The secret sources of any crime are unconscious.

Endocrinology & Criminology, 1957

It becomes manifestly clear that the perverse spirit which he saw in his absurd dreams was an EGO he created himself in Ancient Rome...

The Mystery of the Golden Blossom, 1971

07

From what has been said about Brutus and his dream-like visions it is clear that nobody can really become a competent investigator of life in the superior worlds

until they have dissolved the psychological EGO and all the subjective elements which condition perception.

The Mystery of the Golden Blossom, 1971

07

Any of these many entities which in conjunction constitute that which is called EGO can, if it so wishes, acquire the form of a Mahatma or Guru and so when the dreamer returns to a state of wakefulness, will say of himself, "I am Self-Realized, I am a Master." It must be observed with respect to this matter that in the subconscious of all people lies the latent tendency to take advantage of personification.

The Mystery of the Golden Blossom, 1971

07

At night it can happen that we dream about our friend. Now in no way will we dream of him with harmony: we will see that he attacks us, we will see that we attack him, we dream that we kill him, we dream that he wields weapons against us, etc. In other words, the image of the friend is completely altered; a representation that has been altered.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

07

Thus, we can explain the case of many gnostic brothers and sisters who at night often have innumerable dreams of a negative type: sometimes they dream that they kill or that they are killed, that they persecute or that they are persecuted, etc.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

07

A PRACTICE

Master: Well, what happens is simply that they have a representation during the dream state. Usually, they are representations of a subjective, incoherent, vague, imprecise type. If the person does not get identified, then such representations are not invigorated; he only studies them and that is all. Upon studying them, he understands and knows what kind of representations they are –usually, they are related to many errors of the past–. But we must distinguish clearly between representations and aggregates.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

III The worst type of dreamer is the sexual dreamer

He teaches that the worst dreamer is the sexual dreamer. An erotic image seen by day becomes a living effigy in the mind, with which the dreamer fornicates in sleep; morbid dreams come from the mechanical sub-imagination and infra-imagination, and they continue while the ego lives in the subconscious. Nocturnal emissions follow such dreams, and he gives one remedy: to work on the "I" that produced the dream and to eliminate the "I's" of lust.

Another brother who was also a bachelor wanted to practice with imaginary women! This is very ominous! When the mind creates a mental effigy, this effigy acquires consciousness and converts itself into a tempting demon of the Mental World. During sleep, this effigy discharges us sexually through nocturnal pollutions (wet dreams).

Endocrinology & Criminology, 1957

Gnostic students should learn to differentiate between dreams and visions. To dream is one thing and to have visions, another. No truly "awakened" Gnostic can dream. Only those who have the consciousness asleep live dreaming. The worst type of dreamer is the sexual dreamer. Those who live dreaming of carnal passions stupidly waste their creative energy in the satisfaction of their fantastic pleasures. Ordinarily, these people do not progress in their affairs. They fail in every sense. They end up in misery.

The Perfect Matrimony, 1966

07

When we look at a pornographic image, it injures the senses and then passes to the mind. The psychological "I" intervenes in these things, stealing the erotic image for itself, in order to reproduce it in the mental plane. In the world of the mind that image is transformed into a living effigy. During sleep the dreamer fornicates with that living effigy which, like an erotic demon tempts him for the satisfaction of the lust. The result is wet dreams with all their horrible consequences. No true devotee of the path should visit cinemas because they are dens of black magic. The erotic figures of the screen give rise to mental effigies and erotic dreams. In addition the cinemas are full of diabolic elementals created

by the human mind. Those malign elementals damage the mind of the spectators.

The Perfect Matrimony, 1966

07

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

The Buddha's Necklace, 1967

If the dreamer has transformed his sub imagination and infraimagination into that of an innocent child, erotic dreams are impossible they totally disappear.

The Buddha's Necklace, 1967

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

The Buddha's Necklace, 1967

07

Certainly, nocturnal pollutions are something filthy, dirty and execrative. We always answer that the medicine against such subjective states is sexual magic, the Maithuna. However, we must clarify this matter. While we remain very alive, in other words, while we remain with the ego existing in the forty-nine regions of the subconsciousness, erotic dreams inevitably will continue.

07

A PRACTICE

Let us suppose that a person X has a morbid dream; as a consequence, a nocturnal emission comes. What should we do? Well, at the precise instant of waking up, one will have to work intensely on that "I" which produced the emission. One has to appeal to Devi Kundalini-Shakti for her to disintegrate it; and one will have to continue for a tough period of time to work on that "I" until at last it pulverizes.

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

07

Master: Well, I am going to tell you: all sexual scenes are caused by the Ego. Simple "I's" of lust fornicate incessantly in the astral world, even in the mental world and even in the causal world as well. Nocturnal emissions arise as a consequence of such pornographic dreams.

The Fifth Gospel ·The Need to Develop the Inner Mind ·*Interview – Mexico City – 1975*

07

A PRACTICE

A lot of people have asked me about this thing of the nocturnal emissions. I have always answered them: such emissions do not disappear as long as one does not put an end to passionate or morbid dreams, and this type of dream does not stop as long as one does not put an end to all the "I's" of lust. As long as there are "I's" of lust, well, there are pornographic dreams; and as long as there are pornographic dreams, there are emissions. So, there is no other alternative than to eliminate the "I's" of lust in order to cancel the nocturnal emissions, to liquidate them forever; there is no other choice. Any other remedy is absurd, it does not work.

The Fifth Gospel ·The Need to Develop the Inner Mind ·*Interview – Mexico City – 1975*

8 passages

IV The tenebrous attack us during sleep when we are working in the Great Work

He teaches that those who tread the Path are tested and attacked during sleep. The tenebrous take the form of the guru to lead disciples astray, black sorceresses are sent to make the student spill the seminal liquid, and the Masters test their disciples in the internal worlds. He asks the disciple to live alert like a sentry and to awaken consciousness in sleep so as to defend himself; in The Mystery of the Golden Blossom he quotes Waldemar on nightmares caused by a witch's astral visits.

All of these ordeals occur in the astral plane. The prepared disciple, that is to say, the disciple who has spiritual maturity, brings the memory of all of this to the physical plane, just as if he would have had a dream.

The Revolution of Beelzebub, 1950

The brothers of the different spiritualist schools live in the astral with an asleep consciousness. When a brother enters the path, the tenebrous ones of the lunar path customarily attack him during his dreams. The brothers of the shadow take up the figure of the guru to lead disciples astray. We should now comprehend that it is a crime not to teach disciples the practical use and handling of the astral body. It is necessary for disciples to awaken consciousness during sleep in order for them to be able to defend themselves from tenebrous attacks.

The Greater Mysteries, 1956

07

Those who tread the Path are usually attacked by the Tenebrous ones when they go to sleep. Temples of Black Magic exist in the Internal Worlds and, of course, their tenebrous members send certain very beautiful and seductive Black Sorceresses, to where the student is, with the only purpose of making him fall sexually.

Logos, Mantram, Theurgy, 1959

07

They know that if the student spills the Seminal Liquid, the Kundalini descends and the weak and unwary student loses his power.

Logos, Mantram, Theurgy, 1959

It is necessary for disciples to awaken consciousness during sleep in order for them to be able to defend themselves from tenebrous attacks.

The Greater Mysteries, *1956*

Whoever wants to regenerate himself has to change this movement and make these creative energies return inwards and upwards. This is even contrary to the interests of Nature. The tenebrous then feel offended and attack the Initiate terribly. The Lady adepts of the Black Hand sexually assault the initiate in order to discharge him. This occurs especially during sleep. Thus wet dreams occur. The student dreams of beautiful women who discharge him sexually to hinder in him the ascent of the Fire through the medullar channel.

The Perfect Matrimony, *1966*

07

Everyone who follows the Path of the Perfect Matrimony should live alert and vigilant like the sentry in wartime. During the hours of sleep, the Masters test their disciples. The tenebrous attack us during sleep when we are working in the Great Work. During sleep, in the internal worlds we have to pass through many trials. The Masters awaken the consciousness of the disciple when they are going to test him in something.

The Perfect Matrimony, *1966*

07

> *"Unexpectedly a young and healthy man of about twenty one years old and from the same locality, began to have persistent nightmares that affected his health. Within three or four months he became pale, weak and thin, with all the symptoms of a life that was about to drain away.*

The Mystery of the Golden Blossom, *1971*

07

Commenting on this case the wise Waldemar says: "This account contains two important points: Firstly, the young man knew for sure that his nightmare was caused by the witch who lived locally. He knew this witch from brief encounters during the day and at night in her astral visits.

The Mystery of the Golden Blossom, 1971

Part Seven — The awakened no longer dream

12 PASSAGES

1 Whoever awakens consciousness can no longer dream

He teaches that whoever awakens consciousness no longer dreams, here or in the internal worlds. The consciousness of dreams is a remnant of the pictorial consciousness of the animal and of ancient humanity; the awakened disciple exchanges his dreams for conscious experiences and lives in the inner worlds in intensified vigilance while the body sleeps. The Masters of the White Lodge do not dream, and he says of himself that he stopped dreaming long ago.

Long ago, in Lemuria and Atlantis, all of mankind lived in the internal worlds, but in a negative form; the astral chakras turned from right to left, that is, to say, in a negative way (in reverse). The consciousness in humans was like that which people have in what we call dreams. That same consciousness of dreams is that of the animal, vegetable and mineral kingdoms.

ZODIACAL COURSE, 1951

With the exercises of Gemini, we change the "pictorial" conscience of dream life, for a conscious and totally awake conscience.

ZODIACAL COURSE, 1951

07

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

ZODIACAL COURSE, 1951

07

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

The soul travels throughout the superior worlds when the body sleeps. We stop dreaming when the consciousness awakes. Then we live in the internal worlds in a state of intensified awareness. This is what is called "continuous consciousness".

The Aquarian Message, 1960

07

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

The Aquarian Message, 1960

The truly Enlightened One has no dreams; dreams are for the ones who are asleep.

The Fifth Gospel

Whoever awakens consciousness can no longer dream; here in this physical plane, or in the internal worlds. Whoever awakens consciousness stops dreaming. Whoever awakens consciousness be comes a competent investigator of the superior worlds. Whoever awakens consciousness is illuminated. Whoever awakens conscious ness can study at the feet of the Master. Whoever awakens conscious ness can talk familiarly with the Gods who initiated the dawn of creation. Whoever awakens consciousness can remember his innumerable reincarnations. Whoever awakens consciousness can consciously attend his own cosmic initiations. Whoever awakens consciousness can study in the temples of the Great White Lodge. Who ever awakens consciousness can know in the superior worlds how his Kundalini is developing. Every Perfect Matrimony must awaken the consciousness to receive guidance and direction from the White Lodge. In the superior worlds the Masters will wisely guide all those who really love one another. In the superior worlds the Masters give to each one that which he needs for his internal development.

The Perfect Matrimony, *1966*

07

He who has awakened is incapable of dreaming. While his physical body sleeps in bed, he lives in the inner worlds in a state of intensified vigilance. Such people are authentic enlightened seers.

The Perfect Matrimony, *1966*

07

Only those awakened clairvoyants, only those clairvoyants who already possess their Christic vehicles are worthy of true credit. They are not dreamers. They do not make mistakes. They are true illuminates. Such people are in fact true Masters of the White Lodge. The visions of this class of sublime man are not simple dreams. These are the Masters of Perfection. This kind of Master cannot dream any more. This class of Master can investigate the memories of nature and read in the sealed archives of creation all the history of the Earth and its races.

The Perfect Matrimony, *1966*

07

Once the student enjoys continuous consciousness, he no longer dreams, he is unable to dream because his consciousness is awakened. Then, even when his body is sleeping, he moves consciously in the superior worlds.

Tarot and Kabalah, 1978

07

To dream? No!... It has been long time since I stopped dreaming... Those who awake their consciousness do not dream anymore...

Parsifal Unveiled, 1970

07

The truly Enlightened One has no dreams; dreams are for the ones who are asleep. The truly Enlightened One lives in the superior worlds, outside the physical body, in a state of intensified wakefulness, without ever dreaming. The truly Enlightened One, after the death of the physical body, is awake in the psychological space.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

12 PASSAGES · 3 PRACTICES

11 One needs to cease dreaming in the internal worlds

He teaches that one who dreams in the physical world also dreams in the internal worlds, so the awakening begins here, from moment to moment. The reflective questions of self-remembering, made a habit by day, arise while dreaming and awaken the consciousness; one can also dream that one is awake. He describes the first flashes of awakening in the dream, a dream that slipped from his own mind and that he eliminated at once, and a sleeping woman in the astral who took him for her husband.

A PRACTICE

It is very difficult to stay awake from moment to moment, but it is indispensable. When we learn to live awake from moment to moment, we then stop dreaming here and outside of the physical body.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

People who live dreaming in the physical world, also live dreaming in the internal worlds, during those hours in which the physical body is sleeping.

DISSOLVING THE I, 1964

07

One needs to cease dreaming in the internal worlds. When we stop dreaming in the physical world, we awaken here and now, and that awakening appears in the internal worlds.

DISSOLVING THE I, 1964

07

A PRACTICE

Next, carefully observe all your surroundings. Look well at the sky with inquisitive eyes, and at the details of the inner worlds; at times a dramatic interplay of strange colors, at times some strange animal, the ghost of a deceased loved one, etc. These things will confirm to you that you are outside of the physical body, at that time the consciousness will awaken. In those moments of reflection and self-remembering, it is also very useful to take a small jump with the intention of floating in the surrounding atmosphere. It is logical that if we float it is because we are outside of the physical body. If during the dream state the sleeping person asks himself similar reflective questions, it is logical that he will awaken consciousness. If after death the "Ego" asks itself similar questions in the presence of any image or representation, it would awaken instantly. Unfortunately, it does not occur to the "Ego" to ask such questions, because never in life did it become accustomed to do so. It is necessary to take up this habit and live it intensely. It is only in this way that asking ourselves such questions—while dreaming and after death—can occur to us. The result of such a practice is the awakening of consciousness. All those who awaken consciousness become clairvoyant. All those who awaken consciousness live, during the sleep of the physical body, completely awake in the superior worlds. The Great Masters do not dream.

Esoteric Course of Kabbalah

07

A PRACTICE

You have seen perfectly that, many times, one dreams about events that have happened during the day. It can also happen that one is very worried and one dreams about the same worries at night. Well, using precisely this aspect of the mind, it is advisable to practice this exercise intensively. Once one gets used to it, once one gets accustomed to it, it is afterward automatically repeated during the hours of sleep and then the result is the awakening of the Consciousness. Because if one practices this exercise when one is outside the body, obviously, the result is the awakening of the Consciousness, because upon making the small jump, one floats and awakens. But one has to really get used to this exercise in the wakefulness state so it is repeated automatically during sleep.

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

07

Master: Well, one can also dream that one is awake. Many can dream that they are awake, but still they are not. Awakening is what is important, and not dreaming that you are awake, because we are asleep...! One dreams that one is awake, simply, when that kind of phenomena that we are talking about happens to the individual, because to the awakened individual, truly awakened, that kind of phenomena does not happen. The awakened person lives awake in an intensified wakefulness, during those moments in which the physical body lies in bed.

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

When one awakens, those dreams end, and one sees things as they are, not as they apparently are.

The Fifth Gospel

When the Essence begins to liberate itself, at the beginning, the Seminal Pearl that the Tao speaks to us about is formed. Then, the first flashes of awakened Consciousness begin to emerge. Such flashes, such conscious bursts of light surge in those hours in which the physical body is asleep in bed, that is, while we live in those subtle worlds which the various esotericist writers tell us about. One begins to realize that one is outside the physical body, that one no longer belongs to the physical world, even though one has a physical body. It is obvious that during sleep, all the Egos, the Essence, are outside of the physical body, but people then dream and nothing else; and they dream because they have the Consciousness asleep. When the Consciousness begins to awaken, dreams disappear, and when one is wide awake, one can no longer dream.

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

07

For example: on one occasion, while working in the astral world, a dream slipped out of my mind. Ipso facto I realized that a dream had just slipped out, and before it took shape in those supra-sensitive regions, I eliminated it. So, I did not give it the opportunity to hypnotize or fascinate me, because I live awake in those worlds, and I see those who are asleep when I work in the supra-sensitive regions. Here, there and everywhere there are thousands of persons, people who are asleep, they look like sleepwalkers as they walk; people who have never in their lives worried about the awakening of the Consciousness.

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

07

Those dreamers do truly absurd things. For instance, one of those many days, finding myself in a certain house, I suddenly saw that the matron of that residence leaves her room, comes to me, embraces me ardently and even kisses me. I, surprised, told her: “But, madam, you are mistaking me!” Yes, she was calling me by the name of her husband, a guy so-and-so. I told her: “But look, you are asleep and I am not your husband! You come to kiss and hug me and all that, but I am not your husband!”

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

07

"Are you convinced now? You were dreaming, you thought I was your husband and I was not. You need to be concerned with, fight for awakening the Consciousness."

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

07

She reflected a little and withdrew. This is what those who are asleep are like in the astral world, and also in the world of the mind. When one awakens, those dreams end, and one sees things as they are, not as they apparently are.

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

07

In some people, those flashes of Consciousness begin to be seen in a very insipid way. Such people say, for example, to themselves: "Well, this thing I'm seeing is interesting, it seems as though I am dreaming. Could it be that I'm asleep, could it be that I'm dreaming?" Naturally, such a psychic manifestation is an incipient beginning of awakened Consciousness. But later, as the percentage of Essence or Consciousness is liberated from those bottles which are called "I's", the Seminal Pearl develops, and then those people are not satisfied with just saying: "I'm dreaming" or "It seems like this is a dream." Their Consciousness is even greater and they can exclaim: "I am outside of the physical body, I am in the astral, I am not dreaming!"

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

III Destroy yourself and all possibility of dreaming will end

In a lecture of The Fifth Gospel he teaches that dreams are projections of the mind and that the Ego projects them: while any subjective element remains, the possibility of dreaming remains. The remedy is to transform the subconscious into the conscious by annihilating the Ego, through meditation and the elimination of defects, until the possibility of dreaming ends. He separates dreams from real mystical experiences, which require an awakened consciousness.

The time has come to go to the bottom of this matter, and I think the most important thing is to stop dreaming. Dreams, in reality, are only mere projections of the mind and, therefore, they are illusory, they are no good. Precisely, it is the Ego that projects dreams and, obviously, those dreams are useless. We need to transform the subconscious into the conscious; we need to radically eliminate not only dreams, but the possibility of dreaming. It is unquestionable that such a possibility exists as long as there are subjective elements within our psyche. We need a mind that does not project, we need to exhaust the process of thinking. The "projective mind" projects dreams and these are vain and illusory.

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

The projective mind –I repeat– projects dreams and it is clear that as long as the subconscious exists, the projections will exist. When the subconscious has become conscious, the projections end, they can no longer exist, they disappear.

The Fifth Gospel · The Intimate Need to Not Project · *Excursion – Alameda Park, Mexico City*

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If we want to reach authentic enlightenment, it is necessary and urgent to transform the sub-conscious into conscious. Undoubtedly, such a transformation is only possible by annihilating the subconscious. But the subconscious is the Ego; then we must annihilate the Ego, the "I", the Myself, the Oneself. This is how the subconscious is transformed into conscious so that the objective, real

and true Consciousness remains in its place. In other words, I want to say that, as long as there is any subjective element within ourselves, however insignificant it may be, the possibility of dreaming continues. But when every subjective, subconscious element ends, when there is no longer any aggregate or subconscious element left in our psyche, then the result is objective Consciousness, authentic, true Enlightenment.

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It is one thing to walk in the hypersensitive worlds with the objective Consciousness, that is, awake, and another thing to walk there, in those regions, in a subjective, subconscious state, projecting dreams. You see what a great difference there is between the one who wanders through those regions projecting dreams and the one who lives there without making projections, with fully awake, enlightened Consciousness, in a state of super-exalted vigilance. Obviously, the latter is truly an Enlightened One and he can, if he so wishes, investigate the mysteries of life and death, know all the enigmas of the Universe.

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A certain author says that "dreams are disguised ideas" and if that is so, we can clarify the matter a little more by saying that they are projections of the mind, because those "disguised ideas" are projected mentally, and that is why the dreams, therefore, are false and vain.

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But he who lives awake no longer dreams. No one could live awake without having died in himself, without having annihilated the Ego, the "I", the Myself. That is why I want all the brothers to be concerned about the disintegration of the Ego, because only like this, by disintegrating that terrible legion, can they remain radically awake.

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Undoubtedly, it is not so easy to eliminate subjective elements –there are a lot of them–. This elimination is processed in a didactic way, little by little, and as one eliminates such "elements", the Consciousness becomes objectified, and when the elimination is absolute, the Consciousness is totally objectified, awakened. Then the possibility of dreaming is terminated, it is over.

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But he who lives awake no longer dreams. No one could live awake without having died in himself, without having annihilated the Ego, the "I", the Myself.

The Fifth Gospel

The great Adepts of the Universal White Fraternity do not dream, they possess objective Consciousness. The possibility of dreaming for them has disappeared and one finds them in the superior worlds in an intensified vigil state, directing the current of countless centuries, governing the laws of nature, converted into Gods who are beyond good and evil.

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It is therefore indispensable to understand this thoroughly, and for everyone to be able to draw an exact summary, I would like to say the following: the subconscious is the very Ego; while annihilating the Ego, the Consciousness awakens. The subconscious elements are infra-human and each one of us carries

them within. Destroy yourself and all possibility of dreaming will end. Dreams are projections of the Ego and, therefore, they are not useful.

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The Ego is the mind. Dreams, therefore, are projections of the mind. You must note this with great attention: it is indispensable to not project. Not only are things projected for the future; we constantly live projecting the things of yesterday. Also, all kinds of emotions are projected in the present: morbidities, passions, etc.

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The projections of the mind are infinite and, therefore, the possibilities of dreaming are also infinite.

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How could a dreamer be considered Enlightened? Obviously, the dreamer is nothing more than a dreamer, who knows nothing about the reality of things, about what is beyond the world of dreams.

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07

A PRACTICE

It is indispensable that our Gnostic brothers concern themselves about awakening. It is required that they truly dedicate themselves to the dissolution of the Ego, of the "I", of the Myself, of the Oneself, may this be their main concern. As they die in themselves, the Consciousness will become more and more objective and the possibilities of dreaming will diminish progressively.

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Meditation is indispensable for comprehending our psychological errors. When one understands that one has this or that error or defect, he can afford to eliminate it, just as I taught it in my work entitled The Mystery of the Golden Blossom. To eliminate this or that error, this or that psychological defect, is equivalent to eliminating this or that psychic aggregate, this or that subjective element, within which exists the possibilities of dreaming or projecting dreams.

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You want to be awake in the astral, in the mental, etc., but you do not worry about dying and what is most serious is that you confuse the dreams with true mystical experiences. One thing are dreams, which are only simple projections of the subconscious, and another thing are the mystical, real experiences. Any authentic mystical experience demands the state of alertness and an awakened Consciousness; I could not conceive a mystical experience with the Consciousness asleep.

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How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for the dream in every form he uses: *dream*, *interpret* and *the meaning of a dream*; the laws of analogy, correspondence and numerology; nightmares, incubi and succubi; the language of symbols; astral and internal experiences; Dream Yoga and the notebook; Joseph, Daniel and the king's dream. The common words were kept or dropped by what stood beside them, so the dream of the waking man who *walks dreaming* and the doorway between vigil and sleep used to leave the body stayed out. His own chapters on it were taken whole, and the paragraph either side of every hit on the reading of dreams was added. That returned **869 candidate paragraphs in 41 books**. Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 95.9% of the time and on the class 91.0%, and a third reader, who saw neither verdict, settled the 36 they did not. 274 were judged printable and **258 are printed here**; the rest are recorded with the reason each was set aside.

What was set aside. Most of it was another subject that uses the word: the sleep of the consciousness by day, which *Awakening* prints; the way out of the body between vigil and sleep, which is *The Keys of Astral Travel*'s; the remembering on waking, which is *The Retrospective Exercise*'s except where it is a step of Dream Yoga; and *dream* meaning a wish.

The largest single body of it is one chapter run. *The Secret Doctrine of Anahuac*'s *On Dreams*, *Dream Yoga Discipline* and *Tantric Dream* are printed in their order. 37 passages come from the two *Fifth Gospel* volumes, across 8 named lectures.

Nothing of his is changed, and the repairs are silent. Six faults of the scan were mended — words split by a stray space (*psycho logy*, *seve n*, *al ready*) and a doubled line in Anahuac's notebook passage. The record lists each one. The *Fifth Gospel*'s narrow columns split words at the end of a line, and which to close up was decided against the corpus.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, and a passage that was the second half of the one before it was absorbed into it; 33 ranges run over more than one paragraph. 9 paragraphs were cut for standing twice, most of them because *Tarot and Kabalah* and *The Revolution of the Dialectic* reprint *Endocrinology and Criminology*'s pages on imaginative knowledge nearly word for word.

154 passages also stand in a finished work, and every one is marked where it stands. Most of them are *The Keys of Astral Travel*, *Awakening* and *Imagination, Inspiration, Intuition*, each of which took the part of the dream that served its own subject. This booklet reprints them so that the whole teaching 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 70 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.