

The Science of Meditation

What meditation is, how the body and the mind are made ready, what is done once the eyes are closed, and what comes of it — in his own words, from all fifty-two books

945 PASSAGES · 44 BOOKS · 355 PRACTICES · 51 LECTURES · 36 SECTIONS · 6 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 each carries that book and the paragraph it came from — and, where he was speaking rather than writing, the name of the lecture with the place and the year the volume records for it — so anything on this page can be found again in the source.

He does not mean a mood by it. *"Meditation is a scientific system to receive internal information."* He gives that definition in three books in nearly the same words, and beside it the line he wanted remembered: *"Remember that meditation is the daily bread of the wise."*

It has an order, and he gives it many times. *"Meditation has three steps: Concentration, meditation, and Samadhi."* Before the first step comes the body, still and relaxed; and underneath all of it runs the instruction the whole method turns on: *"Combine sleepiness with meditation in harmonious proportions."* The first four parts follow that order — what it is, the preparation, the quiet mind, and the objects he gives a person to meditate on.

The fifth part is the reason the work exists. *"To intellectually comprehend the discovered defect is not enough. It is necessary to submerge ourselves into profound internal meditation in order to comprehend the defect in other levels of our mind."* Taking one defect, one "I", and meditating on it until it is understood in every level of the mind, and then asking the Divine Mother to do what the mind cannot, is his method for dying in oneself. In the eleven ego works it is named as the cure. Here it is the subject, and it is printed in full. His own account of it is three sentences long: *"I learned to combine meditation with prayer. I meditated in order to comprehend. I prayed in order to beseech her."*

He never sells the fruit without the price. The last part is samadhi, the illuminating void and the experience of the real — and closes on his warning about the anchorites who reached it and did nothing with it: *"They were skilled in Samadhi, yet, when not working on the ego, the result is failure."*

What is in it

| a practice — something to do, framed and labelled

Part One — What meditation is

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THE MAP

Six parts, in the order a practitioner meets them

Tap a part to go to it. Below, his three steps and the forty-nine levels of the mind; each caption is his own words and the title of the section it opens.

What meditation is
PART ONE · 78 PASSAGES · 2 PRACTICES

Before the eyes close
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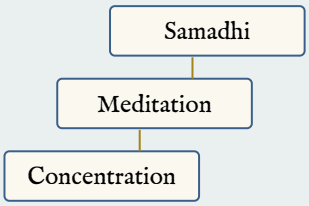
The quiet mind
PART THREE · 121 PASSAGES · 32 PRACTICES

The work itself
PART FOUR · 272 PASSAGES · 191 PRACTICES

The comprehension of a defect
PART FIVE · 310 PASSAGES · 95 PRACTICES

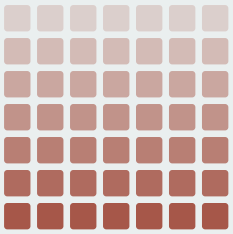
What comes of it
PART SIX · 94 PASSAGES · 0 PRACTICES

HIS THREE STEPS



Meditation has three steps: Concentration, meditation, and Samadhi

SEVEN BY SEVEN



The psychological defects are in the 49 levels of the subconscious

Part One – What meditation is

40 PASSAGES · 2 PRACTICES

1 Meditation is a scientific system to receive internal information

He gives the definition three times in nearly the same words, in the Manual of Practical Magic, Mysteries of Fire and Christ Consciousness: meditation is a scientific system to receive information, and the magician who sinks into it is looking for information. Beside it stands the aphorism that meditation is the daily bread of the wise. The Fifth Gospel lectures add what it does to study: what lies in memory passes through meditation to the emotional centre and becomes conscious, as in Lemuria, where no one accepted a paragraph of a sacred book until he had spent whole days meditating on it.

Whosoever learns how to be in communication with such an Atom through meditation will be taught and instructed upon the cosmic wisdom, since this Atom is a sage. This Master Atom resides in our seminal system. By practicing sexual magic, this atom rises towards our head and then illuminates us in the world of the mind.

The Revolution of Beelzebub, 1950

When through profound interior meditation you learn how to enter within your own cavern, then oh disciple, you will converse with your own Intimate.

The Revolution of Beelzebub, 1950

The only thing that the intellectual animal can do, unable to incarnate the Being due to the fact that he still does not possess the Superior Existential Bodies, is to practice meditation to awaken the Buddhata and know the Truth.

Christmas Messages, 1952-66

1. Meditation is the esoteric discipline of the Gnostics.

Igneous Rose, 1954

1. Those who cannot come out in the Astral body owe it to having lost the faculty and then they have to reconquer this faculty through daily Meditation.

Manual of Practical Magic, 1954

2. Meditation is a scientific system to receive internal information.

Manual of Practical Magic, 1954

There are many disciples who in spite of having known many clues to come out in the astral body, did not succeed at learning to come out at will. The failure of these students is due to them having already lost the powers of the astral body. Those students have no other remedy but to subject themselves to the discipline of meditation in order to recover the lost powers.

Meditation is a technique to receive information. When the sage sinks into inner meditation, what he seeks is information. The chakras enter into activity with meditation.

The Greater Mysteries, *1956*

It is better to practice inner meditation instead of wasting time reasoning. With inner meditation we can converse with God, the Inner-Self, the Being, the Most High. In this manner we can learn from the Inner Master; in this manner we can study divine wisdom at the feet of the Master.

The Greater Mysteries, *1956*

All human beings live within the supra-sensible worlds with the consciousness asleep. Meditation provokes the solemn awakening of the consciousness.

The Aquarian Message, *1960*

Remember that meditation is the daily bread of the wise.

The Yellow Book, *1959*

A PRACTICE

After passing through the ordeals to which they were submitted, the candidates (of the ancient schools of Aztec mysteries), could directly work with the Feathered Serpent. However, we are not stating that you have already victoriously passed these ordeals; further on we will see this point. Meanwhile, let us continue working with meditation. Meditation is the daily bread of the wise. When the wise one is meditating, he is searching for God, he searches for information or he searches for power. There are five clues for meditation: 1. Comfortable position 2. Blank Mind 3. Concentration 4. Introversion 5. Ecstasy Seat yourself in the most comfortable position then concentrate on your physical body. After you have attentively examined it and ha ve come to the realization that you are not such a marvelous vehicle, discard it from your mind and say: “I am not my physical body.”

Aztec Christic Magic, *1973*

This book is solely a book of Sexual Magic. Those who are accustomed to read thousands of books out of pure intellectual curiosity, will in fact, miss the opportunity to study this work in depth. This book should not be read quickly. Whoever thinks like this is mistaken. It is necessary to study it profoundly and to comprehend it totally, not only with the intellect but in all levels of the mind. The intellect is only a small fraction of the mind. The intellect is not the whole mind. He who understands this book only with the intellect has not understood it. Only with internal meditation is it possible to understand it in all levels of the mind.

The Perfect Matrimony, *1966*

Every true technique of internal meditation is intimately related with sexual transmutation. We need to raise the lamp very high to illuminate ourselves.

The Perfect Matrimony, *1966*

2. When the wise submerges into meditation, he searches for information.

The Mysteries of Fire, *1955*

It is impossible to experience the truth of non-killing if we exclude profound, intimate meditation. Only very profound meditation can lead us to experience the truth about war.

Fundamental Education, 1970

Only by breaking the bottle of time by means of correct meditation can we experience the Eternal, the Timeless, the Real.

Fundamental Education, 1970

That which is the truth about death—that which is the interval between death and conception—is something that does not belong to time and that we can experience only through the science of meditation.

Fundamental Education, 1970

When the magician immerses himself in Meditation, he is loking for information. Meditation is a Scientific system to receive inner information.

Christ Consciousness, 1952

Meditation is the sage's daily bread.

Christ Consciousness, 1952

2. “First know then act,” remember that Real Knowledge is only acquired through Profound Meditation.

The Solar Bodies, *1968*

Only by breaking the bottle of time by means of correct meditation can we experience the Eternal, the Timeless, the Real.

Fundamental Education, 1970

It is better to practice inner meditation than to waste time reasoning.

Tarot and Kabalah, 1978

❧

With inner meditation we are able to speak with God, the Intimus, the Being, the Almighty; thus we can learn from the Internal Master, thus we can study Divine Wisdom at the feet of the Master.

Tarot and Kabalah, 1978

❧

Daily meditation is the bread of the wise, it is impossible to reach the Buddha's interior illumination without it.

My Return to Tibet, 1969

❧

Indubitably, only through serene self-reflection and profound, internal meditation can we make a clear differentiation between inner, direct Luciferian impressions and bestial egotistical impressions.

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

❧

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

❧

We know very well that meditation is the daily bread of the wise. When one is meditating, one is searching for God or is searching for power.

The Mayan Mysteries, 1977

❧

Every individual can fabricate a soul. When we know the technique of internal meditation, when we direct mental power to the interior of our own divine center, the resistance that we will find will cause a reaction and the more vigorous the centripetal force we apply, the more vigorous the centrifugal force will be. In this way we fabricate a soul, in this manner the soul grows and expands. The strong and robust soul incarnates and transforms the physical body, transforms it into more subtle and elevated matter until it also converts it into soul.

Introduction to Gnosis

❧

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

person surrenders in full to meditation, obviously such teachings move on to the Emotional Center properly said and they then come to be felt in the depth of the soul.

The Revolution of the Dialectic

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

The Revolution of the Dialectic

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One should become conscious of what one studies by means of spontaneous meditation, otherwise, it destroys the intellect.

The Revolution of the Dialectic

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

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

❧

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

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

❧

Master: The truth is something that cannot be defined, because if it is defined, it is disfigured. But we can say that the steps for knowledge to become conscious are described in the following way: first step, one studies so that the knowledge is deposited in the memory. Second step, one meditates with the intention of apprehending the deep meaning of the knowledge

deposited in the memory. When that happens, the knowledge – through meditation– passes to the emotional part of the intellectual center, and this has to be explained.

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

❧

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

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

❧

In Atlantis or in Lemuria, nobody studied like that. A Lemurian considered the letters sacred, and used an alphabet that had three hundred consonants and fifty-one vowels. The letters were sacred in Lemuria and no one accepted a paragraph of some sacred book if he had not previously become conscious of that paragraph; and to become conscious of that paragraph, they spent entire days dedicated to meditation. Then they were conscious of what they were studying.

The Fifth Gospel ·Seriousness in the Esoteric Work ·*Third Chamber – Mexico City*

❧

Establishing the balance between the Being and knowing is indispensable. One establishes this balance between the Being and knowing on the basis of meditation. If we study, for example, a biblical verse and we use nothing but the formative center, the intellective center, for the study, obviously, we are doing badly, we are destroying that center.

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

❧

A PRACTICE

But if we study this biblical verse and then we absorb ourselves in profound meditation with the purpose of becoming conscious, by enlightenment, of the deep meaning of that verse, then an exchange between the Being and knowing is created. Knowing merges into the Being and the Being merges into knowing, and from that integral fusion the living flame of comprehension arises. Let's see, brother, another question?

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

❧

Some ask for faith, cry out for faith. It is fine to pray, but the saying goes: "God helps those who help themselves." So, what do we do? Really, in order to have faith, first of all one must fabricate it; faith is not something that can be achieved chimerically. I repeat, we have to fabricate it. And how is it fabricated? Based on study and experience. It is obvious that through study and direct experience, through the technique of meditation, we will come to comprehend, and from that comprehension spontaneously arises that which is called faith.

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

❧

If through meditation we are experiencing, if we are studying something, some transcendental subject, if we strive to comprehend it, it is obvious that the first thing we will have will be the mystical experience –as a result of study and meditation–. Then comes comprehension, that spark of light that the Third Logos gives us. He comes to our aid to give us comprehension, and from such comprehension results faith.

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

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The Human Soul is indeed the Being; the Spiritual Soul or the Buddhi is the Being; the Atman is the Being. When I say the Hanbledzoïn of the Being, the sacred Aiësakhaldan, I am talking about a new type of blood which must be created in order to nourish the body of the sacred will or of the conscious will, the will that can determine or define the circumstances: the Egoaitoorassnian will. With what is this blood formed, this Hanbledzoïn of the Being? With the emanations of the Sacred Absolute Sun. And how would a mystic succeed in attracting those emanations of the Sacred Solar Absolute to his causal body? How could we attract the sacred Aiësakhaldan? It is simply by means of contemplation, meditation and prayer. Then, such emanations are transformed into the blood of the causal, into the Hanbledzoïn of the Being.

The Fifth Gospel · Serious Consequences of Human Hypnotism · *Third Chamber – Mexico City – 1973*

20 PASSAGES

11 Meditation has three steps: Concentration, meditation, and Samadhi

Concentration means to fix the mind on only one object, meditation to reflect upon its substantial contents, and samadhi is ecstasy, mystical joy: that is how the Igneous Rose sets out the three steps. The Logos Mantram Theurgy restates them as concentration, meditation and supreme adoration, which take us to the Samadhi. The Christmas Messages add that there are two types of concentration and that the true one is full and excludes nothing, and the Mystery of the Golden Blossom calls perfect concentration full attention, natural and spontaneous.

In the world there are many people who believe they have the Truth without having ever experienced it in life. These people commonly want to teach the Truth to those who have indeed experienced it at some time. The experience of the Truth without the wise concentration of the mind becomes impossible.

Christmas Messages, 1952-66

There are two types of concentration: the first is an exclusive type and the second is a full, total, non-exclusive type. True concentration is not the result of options with all its battles, nor is it to choose these or those thoughts.

Christmas Messages, 1952-66

Our system of concentration excludes nothing, is full, integral. Our system of concentration includes everything and excludes nothing. Our system of concentration is the path that leads us to the experience of the Truth.

Christmas Messages, 1952-66

2. Meditation has three steps: Concentration, meditation, and Samadhi.

Igneous Rose, 1954

3. Concentration means to fix the mind on only one object. Meditation means to reflect upon the substantial contents of that one object. Samadhi is ecstasy, mystical joy. 4. A Master of Samadhi penetrates all the planes of consciousness, and with the eye of Dagma he investigates all the secrets of the wisdom of the fire.

Igneous Rose, 1954

22. Concentration, meditation and Samadhi are the three obligatory paths for the Initiation.

Igneous Rose, 1954

25. Concentration, meditation and Samadhi are known in the East as Samyasi. We must perform it on each one of our vehicles.

Igneous Rose, 1954

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What is important is to learn to concentrate thought on one thing only. Whosoever learns to think on only one thing creates marvels and prodigies.

Endocrinology & Criminology, 1957

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Profound concentration, perfect Meditation, and supreme Adoration are the three steps of initiation.

Logos, Mantram, Theurgy, 1959

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Concentration, Meditation, Adoration, and the Mantram, convert us into Authentic Theurgists.

Logos, Mantram, Theurgy, 1959

Concentration means to fix the mind on only one object. Meditation means to reflect upon the substantial contents of that one object. Samadhi is ecstasy, mystical joy.

Igneous Rose, 1954

Concentration, Meditation, and Supreme Adoration take us to the Samadhi.

Logos, Mantram, Theurgy, 1959

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We must know how to Concentrate.

Logos, Mantram, Theurgy, 1959

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We must know how to Meditate.

Logos, Mantram, Theurgy, 1959

❧

Really only the Turiya is an authentic clairvoyant. It is impossible to reach these heights without having been born in the causal world. Whoever wishes to reach the state of Turiya should thoroughly study the semi-unconscious psychic processes which actually constitute the origin of many forms of self-deception, self-suggestion and hypnosis. The Gnostic should first attain the ability to stop the course of his thoughts, the capacity to Not Think. Only he who achieves that capacity will really hear the Voice of Silence. When the Gnostic disciple attains the capacity of not thinking, then he should learn to con cent rate his thought on a single

thing. The third step is correct meditation. This brings the first flashes of the new consciousness to the mind. The fourth step is contemplation, ecstasy or Samãdhi. This is the state of Turiya (perfect clairvoyance).

The Perfect Matrimony, *1966*

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Instead of paying homage to the execrable Demon Algol, it is better to drink the wine of meditation in the goblet of perfect concentration...

The Mystery of the Golden Blossom, 1971

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Full attention, natural and spontaneous, in whatever we are interested in without artificialities is truly perfect concentration.

The Mystery of the Golden Blossom, 1971

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Drink the wine of meditation in the delightful cup of perfect concentration.

The Mystery of the Golden Blossom, 1971

❧

Any real samyasin has basically three components: a) Perfect concentration of the conscious will b) Total meditation c) Ecstasy, entrancement, mystical joy, supreme adoration It goes without saying, in this Christmas Message 1974- 1975, that patience is the ladder of the Gnostics and humility is the gate of their garden.

The Secret Doctrine of Anahuac, 1974

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When one has attained true concentration, one arrives at true happiness.

For the Few, 1980

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Thus, my dear brothers, up to here is tonight's lecture. However, there is something that I must add, before closing this talk. We need you to learn to meditate profoundly, that you know how to meditate. When one has attained true concentration, one reaches true bliss.

The Fifth Gospel ·Psychoemotional Metamorphosis of Man ·*Third Chamber – Mexico City – July 27, 1977*

18 PASSAGES

III There is a type of meditation that is dedicated to the self-exploration of the ego

In For the Few he puts the aim of meditation in one word, tranquility, and heads off the objection that a bottle of wine or a Beethoven symphony would calm us as well. Then he divides the work in two: one meditation explores the ego to turn it to ashes, the other aims one day at the experience of the Real. Fundamental Education lays the cornerstone under both, Know Thyself, and states the correct basis plainly: to be free of ambition, fear, hatred, greed for psychic powers and the desire for results.

Upon the solemn threshold of the Temple at Delphi was found a sacred inscription carved in living stone which read as follows, "Nosce te ipsum." "Know yourself and you will know the universe and the Gods." The transcendental science of meditation has as its fundamental cornerstone this sacred lemma of the Hierophants of Ancient Greece. If we truly and sincerely want to establish the basis for right meditation, it is necessary to comprehend ourselves in all levels of the mind. Establishing the correct basis for meditation means to be free of ambition, egotism or selfishness, fear, hatred, greed for psychic powers, desire for results, etc.

FUNDAMENTAL EDUCATION, 1970

It is crystal clear and beyond all doubt that after establishing the fundamental cornerstone of meditation, the mind remains quiet and in profound and transcendent silence.

FUNDAMENTAL EDUCATION, 1970

The one who truly wants to establish in one's mind the fundamental cornerstone of meditation must pay full attention to the positive and negative values contained in one's understanding and completely comprehend them, not merely on the intellectual level but also in all the subconscious, infraconscious, and unconscious regions of the mind. We must never forget that the mind has many levels.

FUNDAMENTAL EDUCATION, 1970

Really, what is important is to know ourselves profoundly in all the levels of the mind. Darkness is unconsciousness; light is consciousness; we must allow light to penetrate our own darkness; obviously light has power to defeat darkness. Unfortunately, people are self-incarcerated in the fetid and filthy environment of their own mind, adoring their beloved Ego.

THE GREAT REBELLION, 1975

MEDITATION The only important thing in life is radical, total and definitive change; the rest, frankly, has no importance at all.

THE GREAT REBELLION, 1975

Meditation is fundamental when we sincerely want such change.

The Great Rebellion, 1975

In no way do we wish insignificant, superficial, vain meditation.

The Great Rebellion, 1975

But I say to you, we must begin by changing our way of thinking in order to work correctly upon ourselves, truly disintegrating the undesirable elements that we carry within. Thus we can attain the awakening of the consciousness, and the development of the Bodhichitta. It is necessary to know how to meditate, to comprehend what meditation is. The aim of meditation is very simple. What do we want to attain through meditation? Tranquility. What we are saying may seem very superfluous. You could raise the objection to me that we could calm ourselves with a bottle of wine. That is clear. You could raise the objection to me that we could calm ourselves listening to a symphony of Beethoven. But truly, to attain tranquility is the most difficult thing you could imagine.

For the Few, 1980

No one could have tranquility, meditate, and have ones mind in holy peace, if one has not eliminated inopportune and senile thinking from ones intellectual center. No one could have peace in ones heart, if one has not previously eliminated negative and harmful emotions from oneself.

For the Few, 1980

Darkness is unconsciousness; light is consciousness; we must allow light to penetrate our own darkness; obviously light has power to defeat darkness.

The Great Rebellion, 1975

We need you to learn how to meditate in the deepest way. We need you to know how to meditate.

For the Few, 1980

Here I have taught you a simple way to meditate, because there is a type of meditation that is dedicated to the self-exploration of the ego with the aim of disintegrating it, to turn it into ashes. There is also another type of meditation that has as its aim to one day arrive at the experience of the real. If only you were to achieve it, so that, being internally motivated, you might continue, and you might work on yourselves! Nevertheless, I consider that it is necessary

to have a mantram that is useful. The mantram that I am going to give to you is very simple: Gate, Gate, Paragate, Parasamgate, Bodhi-Swaha. This mantram is pronounced in this way: Gaaateeeee, Gaaateeeee, Paragaaateeeee, Parasamgaaateeeee, Booodhiiiii-Swaaaaahaaaaa. In our hearts this must be engraved.

For the Few, 1980

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The purpose of profound interior meditation is to obtain true tranquility.

Pistis Sophia Unveiled, 1983

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We explore the psychological 'I' during profound interior meditation.

Pistis Sophia Unveiled, 1983

❧

We need to profoundly study ourselves in all of the levels of the mind, because the 'I' is a book of many volumes.

Dissolving the I, 1964

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The daily practice of meditation radically transforms us. People who do not work on the annihilation of the 'I' live like butterflies going from school to school and do not find their permanent center of gravity, they die as failures without having attained the inner Self-Realization of the Being.

The Revolution of the Dialectic

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One has to make of daily life a continuous meditation. Meditation is not only that action of quieting the mind when we are at home or in the sanctuary; but it can also encompass the thread of daily living so that life immediately becomes a constant meditation. The mind in itself is the Ego. But it is urgent to destroy the ego in order for the mental substance to remain with which the mental body can be fabricated. The mental body can be fabricated but one will still have the mind. What is important is to liberate oneself from the mind, become free of it. Being free of it to learn to function in the world of pure spirit without mind. To learn to live in that current of sound that is beyond the mind and is not time.

The Revolution of the Dialectic

❧

It is necessary to know how to meditate, to comprehend what the technique of meditation is. The object of meditation is very simple. What is it that we are seeking through meditation? Tranquility.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

❧

Here I have taught you a simple way to meditate, because there is a type of meditation that is dedicated to self-exploration of the Ego with the purpose of disintegrating it, of turning it into ashes. But there is also another kind of meditation, whose objective is to someday reach the experience of the Real.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

Part Two — Before the eyes close

23 PASSAGES · 19 PRACTICES

I It is indispensable to learn to relax the body for meditation

Seated in the Western or Oriental style, eyes closed against the world, no muscle left in tension: the Christmas Messages give the posture in one sentence, and the Yellow Book adds the two lying positions, the dead man with heels together and toes fanned out, and the flaming star with arms and legs spread, the position of the masters. The Science of Meditation asks the reader to breathe as a newborn baby breathes, and the Hermetic Astrology gives an exercise of its own: relax every muscle, then feel the heartbeat at the tip of the nose, then the ear, the hand, the foot.

A PRACTICE

The Gnostic student can practice meditation seated in the Western or Oriental style. It is advisable to practice with eyes closed to avoid the distractions of the exterior world. It is also convenient to relax the body carefully, avoiding any muscle remaining in tension.

Christmas Messages, 1952-66

A PRACTICE

Relax your muscles for meditation; keep your spinal column flexible.

The Yellow Book, 1959

A PRACTICE

The devotee should choose a very comfortable position for internal meditation. Next we are going to mention two very comfortable positions. Position of a Dead Man The devotee will lie down in the position of a cadaver. Place your arms alongside your body, resting them on the bed or on the floor, wherever you are lying down. Straighten out your legs like the cadavers have their legs straightened out. Then bring your heels together so they are touching, spreading out your toes to the left and right, like a fan. Position of the Flaming Star The devotee will lie down in the position of a flaming star with the arms and legs extended to the right and left. Our bodies must be very relaxed. We should resemble the figure of the five-pointed star. This is the position of the master. The great masters use this position for internal meditation. In the face of this figure, the black magicians run away full of terror. When the master rises from this position, the impression of the star remains in that place which makes the black magicians flee.

The Yellow Book, 1959

The devotees must not meditate with a full stomach. It is necessary for the devotees to abandon the sin of gluttony.

The Yellow Book, 1959

87. The mind of the student is prepared for Dharana, Dhyana and Samadhi with the practice of Pranayama.

The Mysteries of Fire, 1955

A PRACTICE

It is possible to meditate while sitting in the oriental style, with legs crossed as Buddha did, or in the occidental manner in a more comfort able position, or lying down with arms and legs spread to the left and right like a five-pointed star with our body relaxed. Since Wu Wen was oriental, however, he preferred to sit in the oriental style of Buddha. At that point, the great Chinese master, Wu Wen, had experienced the illuminating Void, but still something was missing; he had not arrived at full maturity. He had erroneous and ignored thoughts, which continued to exist secretly: small tempting demons, small subconscious I's, residues still living in the 49 subconscious regions of Yaldabaoth.

The Buddha's Necklace, 1967

A PRACTICE

Before beginning the exercises of Prayer and Meditation combined, relax the body properly.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

The Gnostic Disciple should lie down in a face-up position, in other words, lying on his back on the floor or in bed, legs and arms open to the right and left, in the form of a fivepointed star. This Pentagonal Star position is formidable due to its deep meaning, but persons who for any circumstance are unable to meditate in this position, should then meditate by placing their body in the Corpse Posture: heels together, tips of the feet spread out in the form of a fan, arms unbent along the sides, placed alongside the trunk The eyes should be closed in order for things of the physical world to not distract us. Drowsiness properly combined with Meditation is very indispensable for the good success of the Meditation.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

It is necessary to try to totally relax all the muscles of the body and then concentrate Attention on the tip of the nose, until we fully feel the heart pulse in that organ of smell, then we will continue with the right ear until we feel the heart pulse in the latter, then we will continue with the right hand, right foot, left foot, left hand, left ear and nose once again, fully feeling the heart pulse separately in each of these organs where we have focused the Attention.

Esoteric Treatise of Hermetic Astrology, 1967

The best Initiates of Laya Yoga, Zen and Chan intelligently combine meditation with Pranayama when comprehending the urgent necessity of awakening the Consciousness. When a minute fraction of vital energy travels through the length of a nervous fiber and provokes reactions in certain centers, it is perceived as a dream or as imagination; however, when, under the effects of Pranayama (in combination with Meditation) any minute fraction of Sacred Fire achieves to rise through the Medullar Canal, the reaction of such centers is formidable, immensely superior to that of a dream or imagination. Any minute fraction of the reserve of Kundalini becomes formidable for the Awakening of the Consciousness; therefore, it is, by all means, marvelous to combine meditation with respiratory exercises.

The Solar Bodies, 1968

We, the Gnostics know that the brazen serpent, which healed the Israelites in the wilderness, the divine Princess of Love, only awakens and rises along the dorsal spine by means of the Maithuna. Nonetheless, it is not advantageous to undervalue Pranayama. It is worthy to know that this magical science of breath (Pranayama), when wisely combined with scientific meditation, permits us to utilize certain sparks, flashes, flames of Kundalini, for the healthy purpose of attaining the Awakening.

Runic Magic, 1969

Imagine that your calves are full of small playful dwarves that leave one by one and that, as they leave, the muscles become flexible and elastic.

Introduction to Gnosis

A PRACTICE

10th Rule.- Absolute relaxation of all the body and the wise combinatio n of meditation with drowsiness.

Runic Magic, *1969*

A PRACTICE

J.- It is indispensable to relax the body for the meditation, no muscle must remain with tension. It is urgent to provoke and to regulate drowsiness by will.

Runic Magic, *1969*

A PRACTICE

Without mental force it is impossible to achieve the crystallization of a project (commercial, etc.). It is necessary for our students to learn how to handle mental force; but first it is necessary for the student to learn how to relax his physical body. It is indispensable to know how to relax the body to achieve the perfect concentration of thought. We can relax the body seated in a comfortable chair or lying down in the corpse posture (in decubito dorsal, that is to say on our back, mouth up, with our heels touching each other and our arms at our sides). The second of the two positions is better. Imagine that your feet are subtle, that a group of dwarves escape from them. Imagine that your calves are full of small playful dwarves that leave one by one and that, as they leave, the muscles become flexible and elastic. Continue with your knees, performing the same exercise. Continue with the thighs, sexual organs, abdomen, heart, throat, face and head muscles, successively, imagining that those small dwarves flee from each of those parts of the body leaving the muscles completely relaxed.

Introduction to Gnosis

A PRACTICE

The devotee will lie down in the position of the flaming star, opening the arms and legs to the right and left, with the body well relaxed; we have the figure of the five pointed star. This is the position of Masters. The Great Masters use this position for internal meditation. In the presence of this figure the tenebrous ones flee in terror. When the Master gets up, he leaves his resembling flame there, which flows to the tenebrous ones. The devotees should not meditate on a full stomach. It is necessary for the devotees to do away with the sin of Gluttony. They should have three meals daily.

Magnus Opus

A PRACTICE

Every antithetical battle, no matter how insignificant or unconscious it might be, indicates unknown obscure points in the atomic infernos of man. In order to achieve the absolute stillness and silence of the mind, it is indispensable to observe and to know those infrahuman aspects of oneself. It is only in the absence of the 'I' that it is possible to experience and live the Integral Revolution and the Revolution of the Dialectic. Blue Time or Rest Therapeutics has basic rules wit hout which it would be impossible to emancipate ourselves from the mortifying shackles of the mind. These rules are: 1. — RELAXATION: It is indispensable to learn to relax the body for meditation; no muscle should remain in tension. It is urgent to provoke and graduate sleepiness at will. It is evident that the wise combination of sleepiness and meditation results in that which is called Illumination.

The Revolution of the Dialectic

A PRACTICE

It is essential to always practice meditation with closed eyes so as to avoid external sensory perceptions.

The Revolution of the Dialectic

A PRACTICE

1. The Gnostic ascetic will lie down dorsal decubitus (face up) with one's head pointed towards the east. One can lie down on one's bed, or on the fragrant earth, or anywhere. 2. It is delightful to lie down and meditate in flowery fields, or amidst that enchanted whisper of the ancestral lands where the birds sing.

The Science of Meditation

A PRACTICE

8. Now breathe as a newborn baby breathes; observe the little ones, pay attention to their way of breathing, imitate them during meditation.

The Science of Meditation

A PRACTICE

15. Newborn babies sleep delightfully and worry-free in their happy little cradles. 16. Imitate an innocent child during profound internal meditation. Re-conquer infancy in the mind and in the heart.

The Science of Meditation

A PRACTICE

8. Devote yourself to your profound inner God, forget worldliness completely. 9. The eyelids are to be kept closed during meditation.

The Science of Meditation

A PRACTICE

When meditating, my dear brothers, we must, first of all, place the body in the most comfortable way. Some prefer to meditate seated, there are those who prefer to do it in the oriental posture, others prefer lying on the floor with their legs and arms open in the shape of the flaming star, which is, let us say, the position of meditation for Masters, a superior form; each one can choose the position he considers most comfortable. Then close the eyes so that nothing of the world distracts us and then observe our own mind in action: if a thought comes, study it, observe it carefully, comprehend it profoundly and then forget it. If a memory comes, one has to do the same: study it, weigh it, measure it and forget it after having comprehended it in depth, entirely, totally. If any desire comes, well, let us study the desire, go deeply into it to see what is real in it; then, forget about it. Every thought, every desire, every memory, every idea, etc., must be rigorously studied, deeply comprehended.

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

A PRACTICE

To normalize the motor center, it is advisable to completely relax the body. Start by relaxing the nerves of the brain, the muscles of the face, the corners of the mouth, the neck, the arms, the hands, the trunk, the stomach, the legs, the feet; and breathe deeply and profoundly. The recommended asana or the recommended posture for this relaxation is lying down on one's bed or to sit in a comfortable armchair. Thus, relaxed and breathing in a rhythmic and deep way, the motor center is under control.

The Fifth Gospel ·Clarifications About the Psychological Work

11 This technique of meditation also can and must be practiced daily in our homes

In India, the Yellow Book says, yogis meditate four times a day; the Westerner, in the hard battle for existence, may do it once, but daily, without missing a single day. He names the hours, ten at night and again at dawn, asks that the Lumisials become meditation halls where the brethren sit together, and in the Fifth Gospel starts lower still: in the middle of the day's work, sit in a chair and stop thinking for five minutes. It is already a big step, he says.

When in the state of ecstasy we study the life of Christ. Then we discover that a great fragment of this cosmic drama represented by the Lord remains unwritten. We must practice Gnostic meditation daily. It can be practiced alone or in a group.

Christmas Messages, 1952-66

This technique of meditation, taught in this book, must be established in all of the Gnostic Lumisials as an obligation, thus, converting those Lumisials into centers of meditation. All of the Gnostic brethren must gather, sit and meditate as a group. Every Gnostic group must practice this technique of meditation before or after the meetings of Second Chamber.

Christmas Messages, 1952-66

❧

This technique of meditation also can and must be practiced daily in our homes. Those who can go out into the woods, to the country, must do so in order to meditate within the silence of the forest.

Christmas Messages, 1952-66

❧

It is necessary to include within the order of the Gnostic Lumisials the technique of meditation, based on the message and the teachings of this book. Thus, we deliver the unique technique of meditation that must be accepted in all of the Lumisials.

Christmas Messages, 1952-66

❧

Study, most beloved ones. Practice meditation in all of the Lumisials, and also individually. The Gnostic Lumisials must become meditation centers. Practice, dissolve the 'I,', dearest ones; pray, transmute your sexual secretions into light and fire; fight untiringly to open more and more Lumisials everywhere. You have an established conduct in the Lumisials, but within this conduct you must include at least one hour of group meditation. Remember that group meditation forms a formidable magnetic vortex, which, by means of cosmic magnetization, will have the power to attract towards you a certain very necessary type of divine force.

Christmas Messages, 1952-66

A PRACTICE

The Gnostic must go to bed at 10:00 p.m. daily in order to practice internal meditation in his bedroom. The Gnostic must get up at dawn in order to practice all of his esoteric exercises.

The Yellow Book, 1959

In the sacred India of the Vedas, yogis practice internal meditation four times a day. Yet, in our occidental world, due to the preoccupation of our daily lives and the hard battle for existence, if we can only practice meditation once a day, then this is sufficient. It is important to practice daily, without missing even one day. With incessant, continuous and tenacious repetition, we will eventually put our chakras into rotation. Thus, after some time, the first clairvoyant and clairaudient perceptions will begin.

The Yellow Book, 1959

A PRACTICE

Meditation must be carried out at ten o'clock at night.

The Yellow Book, 1959

A PRACTICE

One must also meditate at dawn. If the student practices at 10 at night and at dawn, he will thus progress rapidly.

The Yellow Book, 1959

It is important to practice daily, without missing even one day. With incessant, continuous and tenacious repetition, we will eventually put our chakras into rotation.

The Yellow Book, 1959

The meditation must last one hour. The mantras must be pronounced with true mystic fervour; with supreme adoration. The mind must be directed towards the Internal God. Let us remember that our Gnostic Sanctuaries are centres of Internal Meditation. Men and women can organise these chains in all the Sanctuaries with the goal of awakening superior faculties.

Aztec Christic Magic, 1973

Gnostic Lumisials must become meditation halls. Meditation must be practiced in groups, in accordance with the lesson in Chapter 18 of this Christmas message. Remember, beloved that by means of the story about Chinese Master Wu Wen we are teaching a practical technique for meditation.

The Buddha's Necklace, 1967

The Gnostic Medic will have to practice internal meditation daily. We achieve the awakening of the consciousness and the actualization of all our occult powers with the technique of Meditation, sexual magic and the power of the verb. One hour of daily vocalization is more worthy than reading a thousand books of oriental theosophy. True vocalization is intimately related with the technique of meditation.

Occult Medicine and Practical Magic, 1978

We must practice daily Gnostic meditation, it can be practiced alone or in a group.

Dissolving the I, 1964

All of the Gnostic Brethren must gather, sit and meditate as a group.

Dissolving the I, 1964

Every Gnostic group must practice this technique of meditation before or after the meetings of second chamber.

Dissolving the I, 1964

A PRACTICE

One needs to practice undivided, integral meditation, at the hour when one feels like doing so. Meditation should not be mechanical.

The Revolution of the Dialectic

More meditation, please, more meditation is what you need! In the Third Chamber, in the Lumisial, group meditation can be done, and it is recommended to do it so that everyone receives strength. And at home, you have to work daily, daily at home, my dear brothers, work and work and work. Remember that meditation is the bread of the wise, our daily bread; we must practice it with intensity. Have you comprehended me?

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

A PRACTICE

Well, you have to start somewhere. It would be good, for example, in the midst of daily work, to stop for a moment, sit in a chair and stop thinking for at least five minutes, nothing more than five minutes; to exhaust the process of thinking, not projecting, with the mind quiet and in silence for at least five minutes. It is already something, it is already a big step.

The Fifth Gospel · The Binary Serpentine Power

A PRACTICE

So, what I want to tell you first of all is that: we cannot demand you be alert 24 hours a day; that would be too much to demand. But if you start with just five, ten minutes a day, or even just concentrate for a moment in the midst of the hustle and bustle of daily life in an armchair and stop thinking, exhaust the whole process of thinking, even if it is only for five minutes, you have to start somewhere.

The Fifth Gospel · The Binary Serpentine Power

22 PASSAGES · 4 PRACTICES

III Combine sleepiness with meditation in harmonious proportions

A Hindustani swami once said that those who fail in meditation have neglected Hatha Yoga; he disagreed, and the Yellow Book gives his reason: those who meditate ten or twenty years without illumination lack the sleepy state. The Science of Meditation makes it a proportion, fifty per cent sleepiness and fifty per cent meditation, and gives two pictures: meditating while eliminating sleepiness is driving an automobile with the brakes on, or the horseman who pulls the reins and spurs the horse until it throws him.

A PRACTICE

So then, we should especially practice inner meditation during this sign of Leo. I advice my disciples to practice inner meditation during those instants in which they feel more predisposed to sleep. You should totally dominate the untamed horse of the mind. You should control all possible reactions of the mind before the objects and sounds of the physical world.

Zodiacal Course, 1951

Drowsiness in combination with meditation produces ecstasy.

The Aquarian Message, 1960

❧

On a certain occasion we heard an exotic declaration from the lips of a Hindustani swami. The master explained the necessity of Hatha Yoga to the people in the auditorium as being indispensable in order to reach the heights of Samadhi. That Yogi stated that many people have not achieved success with internal meditation, in spite of their long efforts and daily training. According to the Swami, such failures were due to the exclusion of Hatha Yoga.

The Yellow Book, 1959

❧

Frankly, we disagree with this affirmation given by the venerable swami. Those who have not obtained illumination after ten to twenty years of practicing internal meditation must find the cause in the lack of the sleepy state. It is urgent to combine meditation with sleep.

The Yellow Book, 1959

❧

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

The Yellow Book, 1959

❧

The devotee who wishes to carry out these practices with success must devote himself to internal meditation when he truly feels very sleepy. You must know that every esoteric exercise

of meditation that lacks the factor of sleep is harmful, useless, sterile, because it damages the mind and harms the brain.

The Yellow Book, 1959

❧

Internal meditation must be intelligently combined with sleep.

The Yellow Book, 1959

❧

It is necessary to combine meditation with slumber. We have to remember that meditation without slumber damages the mind and damages the internal powers. We must learn how to provoke slumber at will. This is how we attain internal illumination. Many people when searching for wisdom travel to India; it is necessary to know that all the treasures of ancient wisdom are hidden in Mexico.

Aztec Christic Magic, 1973

❧

The symbolic language of the Sufis has marvellous expressions. Among them, sleep signifies meditation. Actually, meditation with out sleep damages the mind. This is known by every true Initiate. One must combine sleep with meditation. This is known by the Sufis. The word perfume symbolises the hope of divine favour; kisses and embraces amongst other things, signify the rapture of piety; wine means Spiritual knowledge etc., etc.

The Perfect Matrimony, 1966

❧

It is evident, notorious and unarguable that from the wise combination of drowsiness and meditation, that which is called Illumination is the outcome.

Runic Magic, 1969

❧

MURCHA: States of lassitude, spontaneous relaxation during the esoteric exercises. NIDRA: A specific mode of dream that when combined with meditation becomes transformed into Samadhi (ecstasy).

Parsifal Unveiled, 1970

He who tries to meditate while radically eliminating sleepiness resembles one who tries to drive an automobile while stepping on the brakes.

The Science of Meditation

Murcha: States of lassitude, relaxation of the muscles and nerves during meditation in a natural and spontaneous manner.

The Three Mountains, 1972

Nidra: A specific mode of dreaming that, combined with interior deep meditation, becomes a shining shamadhi (ecstasy).

The Three Mountains, 1972

A PRACTICE

The Gnostic Medic receives information during the meditation. The best hour for meditation is the one in which we feel sleepy.

Occult Medicine and Practical Magic, 1978

11. Meditation without sleepiness destroys the brain and damages the mind.

The Science of Meditation

12. Profound meditation properly combined with sleepiness leads to ecstasy, to "Samadhi."

The Science of Meditation

A PRACTICE

13. Combine sleepiness with meditation in harmonious proportions.

The Science of Meditation

A PRACTICE

15. You truly need 50% sleepiness and 50% meditation. Practice meditation when you feel predisposed to normal sleep.

The Science of Meditation

19. In a similar way, the science of meditation is like this.

The Science of Meditation

20. If we have more sleepiness than meditation, we will fall into unconsciousness. 21. If we have more meditation than sleepiness we will ruin the mind and the brain. 22. However, if we know how to harmoniously combine sleepiness and meditation, we will achieve that which is called "Samadhi," "ecstasy."

The Science of Meditation

23. He who tries to meditate while radically eliminating sleepiness resembles one who tries to drive an automobile while stepping on the brakes.

The Science of Meditation

24. Another example will clarify all this better. 25. Imagine for a moment a horseman on his horse. 26. If the horseman wants to make his horse gallop off, he will have to slacken the reins. But if instead of doing that he pulls on the reins and hurts the animal with his spurs, he will have done something absurd since the poor animal will become restless. The horse will stand up on his hind-legs, neigh, and even violently throw the horseman to the ground. 27. Something precisely analogous to this will happen to the devotee who tries to meditate while eliminating sleepiness…

The Science of Meditation

6 PASSAGES · 6 PRACTICES

IV To empty the mind, to turn it into a deep, bottomless well

To empty the mind, to turn it into a deep, bottomless well, is to truly relax it; the superficial mind, the same passage says, is a puddle on the road. The instructions here are the plain ones: lie down or sit, relax the muscles, empty the mind of thoughts, desires, emotions and memories. The Introduction to Gnosis says to throw each thought into the abyss until the mind is still, and Fundamental Education to forget that you are in meditation.

A PRACTICE

Keep your intellect undistracted during meditation, forget that you are in meditation, do not think that you are meditating, because when one thinks that one is meditating, this thought is enough to disturb the meditation. Your mind must remain in the void in order to experience reality.

Fundamental Education, 1970

A PRACTICE

PRACTICE 1. Seated in a comfortable chair or lying down face up, the disciple must quiet his mind and calm his emotions.

Esoteric Course of Kabbalah

A PRACTICE

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

Introduction to Gnosis

A PRACTICE

6. The mind must be quiet within, without, and in the center.

The Science of Meditation

A PRACTICE

31. To empty the mind, to turn it into a deep, bottomless well, is to truly relax it. 32. The superficial mind is like a puddle on the road; when the water of the puddle evaporates beneath the rays of the sun, only mud and putrescence remains.

The Science of Meditation

A PRACTICE

It would be interesting, for example –in order to know better our actions and reactions–, to be able to relax the mind. This matter of mental relaxation is magnificent. Lie down on the bed or sit in a comfortable chair, relax all muscles patiently, and then empty the mind of all kinds of thoughts, desires, emotions, memories, etc. When the mind is quiet, when the mind is in silence, we can know ourselves better. It is in such instants of stillness and mental silence when, in reality, we get to directly verify the crude realism of all the actions and reactions of practical life.

The Fifth Gospel ·Gnostic Transformation of Impressions ·*Lecture given to the brothers of Colombia – Mexico City – 1975*

Part Three — The quiet mind

18 PASSAGES

1 A mind that is still and a mind that is stilled by force

A mind stilled by force is not still; it is gagged by violence, and in the deeper levels an entire tempest goes on. The Christmas Messages, Dissolving the I and the Revolution of the Dialectic print the correction in the same words, and add the traps around it: the 'I' covets silence and fabricates it, the effort to unite the mind's fragments only makes one more fragment, and to divide oneself into a superior 'I' watching an inferior one is still the ego.

The 'I' also strives for and covets those silences and even artificially fabricates them. During profound meditation, we need total quietude and silence of the mind, but we do not need that false quietude and silence fabricated by the 'I'. We should not forget that the devil saying Mass often deceives even the most astute people.

CHRISTMAS MESSAGES, 1952-66

To know how to meditate is to be on the path of interior illumination, if we want to learn how to meditate we should comprehend that there exists no difference between me and my mind, that is to say, between thinker and thought.

CHRISTMAS MESSAGES, 1952-66

❧

When we try to unite all of those fragments during meditation, with the sound purpose of being integral, then all those fragments form another great fragment that we have to battle with, therefore, making the quietude and silence of the mind impossible.

CHRISTMAS MESSAGES, 1952-66

❧

We should not divide ourselves by means of meditation into superior 'I' and inferior 'I'; 'I' and my thoughts, my mind and me, because the mind and the 'I', my thoughts and me, are all one, the ego, the pluralised 'I', the myself, etc, etc.

CHRISTMAS MESSAGES, 1952-66

❧

When I try to reunite all of the fragments of my mind into one thing there is dualism. Dualism exists when my mind is a slave of the good and the bad, of the cold and the hot, of what is big and what is small, of what is agreeable and disagreeable, of yes and no, etc. There is also dualism when we divide ourselves between superior 'I' and inferior 'I' and we aspire for the superior 'I' to control us during meditation.

CHRISTMAS MESSAGES, 1952-66

❧

By giving form to phrases, memories, images, ideas, desires, etc., mental associations constitute the fundamental cause of the incessant chattering of the mind and the entire battle of antitheses. If with comprehension we disassociate from the mind, if with comprehension we dissociate from all subconscious memories, if with comprehension we eliminate the subjective elements of

our perceptions, then, it is clear that the mind remains quiet and silent: not only on the surface, but also in the deepest levels of the subconscious.

Christmas Messages, 1952-66

❧

When we comprehend the uselessness of thinking during this practice, which will take us to inspirational knowledge, then the mind will naturally remain quiet and in silence. There is the need to distinguish between a mind which is quiet and a mind which has to be forced to be quiet. There is the need to distinguish between a mind which is in silence and a mind which is silenced by force. When the mind is quiet and silenced with violence, a secret struggle exists, and this mind is therefore not quiet, neither is it in silence. Only when we have comprehended the uselessness of thinking during these practices. will the mind remain quiet and in silence by itself.

The Aquarian Message, 1960

❧

Whoever attempts and decides to hear that mystical SOUND, let him keep his mind in silence, not silenced; we repeat IN SILENCE. Let us distinguish between a mind that is calm, because it has comprehended that it is useless to think; and an artificially calmed mind. Differentiate between a mind that is in spontaneous, natural silence, and one that has been silenced by force, violently.

Logos, Mantram, Theurgy, 1959

❧

After his experience of the illuminating Void, Wu Wen went to the mountain of Wung Chow and meditated there for six years. Later, he meditated six more years at the mountain of Lu Han, and after that, three more years in Kuang Chou. At the end of all these efforts and after much suffering, Master Wu Wen attained ultimate illumination. Master Wu Wen was a true athlete of meditation. During his practices, he understood that all mental effort creates intellectual tension, and that this obstructs illumination because it harms meditation.

The Buddha's Necklace, 1967

When the mind is violently silenced, it is really not in silence. Deep within, it clamors, shouts, and despairs.

Dissolving the I, 1964

Master Wu Wen felt himself to be neither a god nor a deva, in the manner of mythomaniacs, but a wretched pluralized "I" who was prepared to die in himself more each time. Master Wu

Wen did not divide himself into “I” and “my thoughts” for he understood that “my thoughts” and “I” are the whole “I” and that it is necessary to have integrity to achieve perfect meditation.

The Buddha’s Necklace, *1967*

During meditation, Master Wu Wen was in a whole, receptive, and very humble state; with a quiet and profoundly silent mind; without making any kind of effort; without mental tension; without any desire to be something more, because he knew very well that the I is that which it is and can never be something more than it is.

The Buddha’s Necklace, *1967*

THE TECHNIQUE OF MEDITATION The technique of meditation permits us to arrive at the heights of illumination, We should distinguish between a mind that is still and a mind that is stilled by force. We should distinguish between a mind that is in silence and a mind that is violently silenced.

Dissolving the I, *1964*

When the mind is stilled by force, it is really not still. It is gagged by violence and in the deeper levels of understanding there exists an entire tempest. When the mind is violently silenced, it is really not in silence. Deep within, it clamors, shouts, and despairs.

Dissolving the I, *1964*

We do not need any effort to comprehend each and all of the defects that we carry hidden in the different levels of the mind.

The Revolution of the Dialectic

Extrasensory perceptions during meditation, illumination, the solution to a problem, are only possible when no kind of conscious or subconscious effort exists, when the mind does not exert itself to be more tha n it is.

The Revolution of the Dialectic

THE REVOLUTION OF MEDITATION The technique of meditation permits us to arrive at the heights of illumination and the Revolution of the Dialectic.

The Revolution of the Dialectic

We should distinguish between a mind that is still and a mind that is stilled by force. When the mind is stilled by force, it is really not still. It is gagged by violence and in the deeper levels of understanding, there is an entire tempest.

The Revolution of the Dialectic

When the mind is really still, not violently stilled, but spontaneously and naturally still; when the mind is in silence, not silenced by force, gagged –because then it would be screaming inside–; no –I repeat–, in silence in a natural way, then the new comes.

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

33 PASSAGES · 1 PRACTICE

11 It is possible to experience the Truth only when the mind is quiet

Fundamental Education puts it to schoolteachers as plainly as anywhere: the Truth can be experienced only when the mind is quiet, and the teacher's duty is to show the path of profound internal meditation, which leads to that stillness. The Solar Bodies gives the image of the lake: stop the mental contents from taking forms, and when the waves cease the Reality arrives. The Christmas Messages say why it works: non-thinking puts to work the most central part of the mind, the Buddhata.

It is necessary to put an end to modifications of the thinking principle during meditation. When the thinking principle remains under our control, illumination comes to us spontaneously. Mental control permits us to destroy the shackles created by the mind. To achieve the stillness and silence of the mind, it is necessary to know how to live from instant to instant, to know how to take advantage of each moment, to not live the moment in doses.

CHRISTMAS MESSAGES, 1952-66

An initial study in the technique of meditation is the antechamber of that divine peace that surpasses all knowledge. The most elevated form of thinking is non-thinking. When one achieves the stillness and silence of the mind, the 'I', with all its passions, desires, appetites, fears, affections, etc. becomes absent. It is only in the absence of the 'I', in the absence of the mind, that the Buddhata can awaken to unite with the Inner Self and take us to ecstasy.

CHRISTMAS MESSAGES, 1952-66

❧

This technique of meditation with its non-thinking, puts to work the most central part of the mind, the one that produces the ecstasy. Remember that the central part of the mind is that which is called Buddhata, the essence, the consciousness. When the Buddhata awakens we remain illuminated. We need to awaken the Buddhata, the consciousness.

CHRISTMAS MESSAGES, 1952-66

❧

Intimate, reality, without having arrived at being true technical and scientific masters of that mysterious science called meditation. It is completely impossible to experience the Being, the Intimate, reality, without having arrived at true mastery of the quietude and silence of the mind. However, we should not deceive ourselves and confuse the cat with the hare.

CHRISTMAS MESSAGES, 1952-66

❧

Illumination and ecstasy come when the mind is silent, when the mind is quiet.

THE AQUARIAN MESSAGE, 1960

❧

The mind must become a serene lake, without storms, where the whole panorama of the starry skies is reflected. When the mind is quiet and in silence, then the Divine Mother delights in us. That is beatitude.

The Yellow Book, 1959

❧

It is possible to experience the Truth only when the mind is quiet, when the mind is silent. Schoolteachers and college and university professors must show to their students the path of profound internal meditation. The path of profound internal meditation leads to the stillness and silence of the mind. When the mind is quiet, empty of thoughts, desires, opinions, etc., when the mind is silent the Truth comes to us.

Fundamental Education, 1970

❧

When the mind is free from all thoughts and is silent, the 300,000 clans then vibrate at the same tone, without any effort. When the mind is silent, the new, that which is real, comes to us.

The Buddha's Necklace, 1967

❧

When the Mind is still, within and without, when the Mind is in Silence within and without, when the mind has freed itself from dualism, then the novel comes to us. It is necessary to empty the mind of all kinds of thoughts, desires, passions, appetites, fears, etc. in order for the experience of what is Real to come to us.

Esoteric Treatise of Hermetic Astrology, 1967

❧

In the end, we must become lost within something... millions of human beings become lost within the Infernal Worlds. But, the Gnostics, we prefer to become lost within Brahma. meditation he achieved the absolute independence from his mind.

The Solar Bodies, 1968

❧

It is urgent to stop the mental contents (Chitta) from acquiring diverse forms (Vrittis) during Profound Inner Meditation. When our mental waves have ceased and our intellectual lake has become calm, then, the illusion produced by the waves of the opposites also ceases within us; thus, the experience of the Reality arrives.

The Solar Bodies, 1968

❧

By all means, it becomes luminous to deeply comprehend that when this tempest in the ocean of the mind ceases and the struggle between the opposites finishes, the Essence escapes and submerges itself within that which is the Reality. What is very difficult, labourious, arduous and strenuous is the achieving of the absolute mental silence in all and each one of the 49 subconscious departments of the mind. To reach, to obtain quietude and silence in the mere superficial intellectual level, or in some subconscious departments of the mind is not enough, because the Essence continues bottled up within the submerged infraconscious and unconscious dualism. A blank mind is something extremely superficial, hollow and intellectual.

What we need is serene reflection if what we truly want is to achieve the quietude and absolute silence of the mind.

Runic Magic, *1969*

To reflect, observe and know these infra human aspects, these obscure points of oneself is indispensable in order to achieve the absolute quietude and silence of the mind. To experience that which is not of time is only possible while in absence of the 'I'.

Runic Magic, *1969*

This disconnection between consciousness and intellect is precisely the one that can transfigure the delightful coitus into something supernatural, spiritual and terribly divine. The ultimate goal of mystical practices, like that of Zen or that of Christian quietism of Fray Miguel de Molinos, is that they can lead us to the stillness and silence of the mind, The new arrives only when the mind is still, when the mind is in silence.

Parsifal Unveiled, *1970*

This internal silence is achieved when the process of thinking is intentionally exhausted during profound inner meditation.

Treatise of Revolutionary Psychology, *1975*

Unusual moments exist in life when our mind rests without worries of any kind, when the mind is calm, when the mind is in silence. Then, the new arrives. In such instants, it is possible to see the bases, the foundations we depend upon. When the mind is in profound interior restfulness, we can verify for ourselves the crude reality of the sand of life, upon which we built our house. (Read Matthew 7, Verses 2429; the parable that talks about the two foundations).

Treatise of Revolutionary Psychology, *1975*

The mind must become a serene lake,
without storms, where the whole
panorama of the starry skies is
reflected.

The Yellow Book, *1959*

It is necessary to put an end to modifications of the thinking system during meditation. When the thinking system remains under our control, illumination comes to us spontaneously.

Dissolving the I, *1964*

To commence with the study of the technique of meditation is to enter into the antechamber of the divine peace that surpasses all knowledge.

Dissolving the I, *1964*

❧

This technique of meditation with its non-thinking, puts to work the most central part of the mind, the one that produces the ecstasy.

Dissolving the I, *1964*

❧

Only in mental silence and quietude is there freedom and wisdom.

Introduction to Gnosis

❧

We should experience the Truth in a direct, practical and real manner; this is only possible in the stillness and silence of the mind, and this is achieved by means of meditation.

The Revolution of the Dialectic

❧

When the mind is still and in silence, not only on a superficial, intellectual level, but also in each and all of the 49 subconscious departments, then comes the novel, the essence, the consciousness becomes unbottled and the awakening of the soul, ecstasy, and Samadhi come.

The Revolution of the Dialectic

❧

A PRACTICE

7. Thus, in deep meditation, and with the mind relaxed, you will experience reality.

The Science of Meditation

❧

In the Oriental World one speaks with much synthesis. For example, in Zen or Chan Buddhism we are told that we have to reach stillness, silence of the mind with the purpose of one day achieving the irruption of the Illuminating Void; we are told that in Satori there is true happiness. One wants, in the meditation rooms, to achieve the stillness of the mind –inside, outside and in the middle–; we are told that the mind must remain like a wall, absolutely still.

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

❧

We want something more than what can be achieve in a Zen or Chan meditation room, we also want an awakening of the mind –of the mental center–, we want a mind receptive to the in-sights that come from up there, from the heaven of Urania, an enlightened mind.

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

❧

That phrase of Blavatsky, in her wonderful work entitled The Voice of Silence, is formidable, extraordinary. Only thus, –I say– would it be truly possible for the mind to remain still and in silence, inside, outside and in the middle, not for a while or within a meditation room, but continuously.

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

❧

Then, upon reaching those heights, the mind is still and in silence, it is no longer a projecting mind, it is no longer a mind that is offended, it no longer reacts to anything, it receives the messages that come from the superior parts of the Being. It is a mind full of plenitude.

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

❧

But –I repeat– not only the psychic aggregates have to be eliminated, clearly, we also have to eliminate the representations of the mind, both positive and negative ones. We need to clean the temple of the mind of all trash; we need the lamp to bum within the temple of the mind, we need the golden flame to bum with serene light within the ambit of the temple. When the mind is still, when the mind is in silence, the new comes.

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

❧

The temple of the mind, in general, is invaded by multiple positive or negative representations. We are in favor of eliminating such representations so that within the temple of the mind only the Being exists and nothing else but the Being. For that we must have the mind still and in silence, and the mind can only remain still and in silence when we eliminate the Ego. But as we keep eliminating the Ego, the mind will become more and more still and silent, until finally the stillness and total silence is achieved.

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

❧

Looking at things from these angles, from these points of view, we understand more and more the need to control the senses, to subjugate the mind, to free ourselves from the mind, and to learn to live wisely if we truly want to become Buddhas of Contemplation; this is obvious.

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

❧

Reflection, then, indicates to us the need to end the process of thinking in order to get to really know. I want you, my dear Salvadoran brothers, to practice meditation more intensively.

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

❧

Stillness and silence, that is what is wanted during meditation, precisely that, because when the mind is still, when the mind is in silence, the new comes.

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

Normally, by "mental silence" is understood when one empties the mind of all kinds of thoughts, when one achieves the stillness and silence of the mind through meditation, etc. But there is another kind of silence. Suppose that a case of critical judgment comes before us in relation to a fellow man, and however, mentally, we remain silent, we do not judge, we do not condemn; we keep quiet both externally and internally. In this case, there is inner silence.

The Fifth Gospel · The Rescue of our Inner Light

25 PASSAGES · 14 PRACTICES

III Bird-like thoughts should pass through the space of our own mind in a successive parade

When we meditate, the mind is assaulted by memories, desires, passions and preoccupations, and his instruction is not to fight them: examine each one, find where it comes from, and let the thoughts pass through the mind like birds, leaving no trace. The Revolution of the Dialectic has the student talk back, 'Well mind, what is it that you want? Well, answer me!', and attend not to the part of the mind that is paying attention but to the part that is not.

A PRACTICE

When we practice meditation our mind is assaulted by many memories, desires, passions, preoccupations, etc. We should avoid the conflict between attention and distraction. A conflict exists between distraction and attention when we combat those assailants of the mind. The 'I' is the projector of said mental assailants. Where there is conflict, stillness and silence do not exist. We should neutralise the projector through self-observation and comprehension. Examine each image, each memory, each thought that comes to the mind. Remember that every thought has two poles: positive and negative. Entering and leaving are two aspects of the same thing. The dining room and the bathroom, tall and short, pleasant and unpleasant, etc. are always two poles of the same thing.

Christmas Messages, 1952-66

A PRACTICE

In India, this self-observation and study of our psyche is properly called Pratyahara. Bird-like thoughts should pass through the space of our own mind in a successive parade but without leaving any trace. The infinite procession of thoughts projected by the 'I' in the end are exhausted and the mind remains still and in silence.

Christmas Messages, 1952-66

A PRACTICE

We must learn to meditate wisely and as each thought surges forth in the mind, each memory, each image, each idea, each concept, etc, we should watch it, study it, extract from each thought, memory, image, etc., the best. When the parade of thoughts has finished, the mind remains still and in profound silence. Then, the essence of the mind escapes and the experience of That which is the Truth comes.

Christmas Messages, 1952-66

It is urgent to eliminate all subjective elements from our representations and perceptions. This is possible by improving the quality of the representations with the technique of meditation,

and by regenerating the psychic apparatus with Sexual Magic.

The Perfect Matrimony, 1966

It is crystal clear that during the practice of meditation the sinister procession of all the psychological defects that characterize us passes by on the screen of the mind; all our joys and sorrows, countless memories, various impulses that come from the outer world and the inner world, all kinds of desires and passions, old resentments, hatreds, etc.

Fundamental Education, 1970

When we practice meditation, our mind is assaulted by many memories, desires, passions, preoccupations, etc.

Dissolving the I, 1964

A PRACTICE

Every mental form can be eliminated through its synthesis. Example: The memory of a fiancee assaults us. Is she beautiful? Let us think that beauty is the opposite of ugliness end that if, in her youth she is beautiful, in her old age, she will be ugly. The synthesis: It is not worthy to think about her, she is an illusion, a flower that inevitably withers. In India, this self-observation and study of our Psyche is properly called Pratyahara. Bird-like thoughts should pass through the space of our own mind in a successive parade, but without leaving any trace. The infinite procession of thoughts projected by the 'I' are exhausted in the end, and then the mind remains still and in silence.

Dissolving the I, 1964

A PRACTICE

If we truly want the radical extirpation of the 'I', it is urgent to have the memory still, in order for the mind to become serene, and then observe ourselves calmly in order to know ourselves. We should contemplate ourselves like someone who is contemplating and enduring on himself, a torrential rain.

The Revolution of the Dialectic

The Essence is always bottled up in the battle of the opposites, but when the battling ends and the silence is absolute, the Essence remains free and the bottle broken into pieces. When we practice meditation, our mind is assaulted by many memories, desires, passions, preoccupations, etc.

The Revolution of the Dialectic

A PRACTICE

We should nullify the projector through self-observation and comprehensio n. Examine each image, each memory, each thought that comes to the mind. Remember that every thought has two poles: positive and negative. Entering and leaving are two aspects of a same thing. The dining room and the bathroom, tall and short, pleasant and unpleasant, etc. are always two poles of the same thing. Examine the two poles of each mental form that comes to the mind. Remember that only through the study of these polarities, one arrives at the synthesis.

The Revolution of the Dialectic

A PRACTICE

During meditation, we should converse with the mind. If a doubt crosses the mind, we should dissect the doubt. When a doubt has been properly studied, when it has been dissected, it does not leave any trace whatsoever in the memory, it disappears. But when a doubt persists, when we want to incessantly combat it, then a conflict is formed. Every doubt is an obstacle for meditation. But it is not by rejecting doubts that we are going to eliminate them, rather it is by dissecting them to see what they hide, that is real. Any doubt which persists in the mind becomes an impediment for meditation. Therefore, we need to analyze, tear to pieces reduce the doubt to dust, not by fighting it, but by opening it up with the scalpel of self-criticism, by carrying out a rigorous, implacable dissection on it. It is only in this manner that we will come to discover what was important in the doubt, what was real and what was unreal in the doubt.

The Revolution of the Dialectic

A PRACTICE

Wisdom is elaborated on the basis of direct experience, on our own experimenting, on the basis of profound meditation. There are times, I repeat, that we need to converse with the mind, because many times, when we want the mind to be still, when we want the mind to be in silence, it persists in its stubbornness, in its useless chattering, in the struggle of the antitheses. Therefore it is necessary to interrogate the mind, to say to it: "Well mind, what is it that you want? Well, answer me!" If the meditation is profound, a representation can emerge within us; in that representation, in that figure, in that image, is the answer. We should then converse with the mind and mc it see the reality of things, until we make it realize that its answer is erroneous; make it realize that its preoccupations are useless and the reason why they are useless. And in the end, the mind remains still, in silence. But, if we notice that illumination does not emerge yet, that the chaotic state, the incoherent confusion with its struggle and incessant chattering still persists within us, then, we have to call the mind to order once again, interrogate it: "What is it that you want? What are you looking for? Why do you not leave me in peace?" One needs to speak clearly and converse with the mind as if it was a strange individual, for certainly it is a stranger, because it is not of the Being. We need to treat it like a strange subject, we need to recriminate it and scold it.

The Revolution of the Dialectic

One needs to speak clearly and converse with the mind as if it was a strange individual, for certainly it is a stranger, because it is not of the Being.

The Revolution of the Dialectic

A PRACTICE

How is it possible that while we are in the practice of meditation, in instants in which we seek stillness and silence, that the mind imposes itself, does not want to be still? We need to know why it does not want to be still, we need to interrogate it, recriminate it, whip it, make it obey; it is a stubborn, clumsy donkey which we have to dominate.

The Revolution of the Dialectic

Therefore, we need to count on several factors during meditation if we wish to attain the stillness and silence of the mind. We need to study the disorder because it is only in this manner that we can establish order. We need to know what, in us, is attentive, and what, in us, is inattentive.

The Revolution of the Dialectic

A PRACTICE

Always, when we enter meditation, our mind is divided into two parts, the part which pays attention, the attentive part and the inattentive part. It is not on the attentive part that we need to focus attention, but rather, it is precisely on what is inattentive in us. When we enter into meditation, our mind is always divided into two parts: the part that pays attention and the part that does not pay attention. It is not to the attentive part that we have to pay attention but precisely to what is inattentive in us. When we are able to comprehend in depth what is inattentive in us and study the procedures so that the inattentive becomes attentive, we will have achieved the stillness and silence of the mind.

The Revolution of the Dialectic

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But we have to be wise in meditation, judge ourselves, know what is inattentive in us. We need to make ourselves conscious of that which is inattentive that exists in us. When I say that we should dominate the mind, the one who has to dominate the mind is the Essence, the Conscience. By awakening Consciousness we have more power over the mind and thereby, we become conscious of what is unconscious in us.

The Revolution of the Dialectic

❧

During meditation, I repeat, there are two parts, that which is attentive and that which is inattentive. We need to become conscious of what is inattentive in us. Upon becoming conscious, we can evince that the inattentive has many factors: doubt, there are many doubts, many are the doubts which exist in the humand mind. Where do those doubts come from? We see for example atheism, materialism, mysticism; if we tear them apart, we see that there are many forms of atheism, many forms of materialism. There are persons who say that they are materialistic atheists, and yet they fear spells, witchcraft. They respect Nature, but in their own way. When one talks to them about spiritual or religious matters, they declare themselves materialistic atheists; their atheism is nothing more than an incipient form.

The Revolution of the Dialectic

A PRACTICE

When we think that the mind is quiet, when we believe that it is in silence, however, no divine experience comes to us, it is because the mind is not. quiet nor silent. Deep down, it continues struggling. Deep down, it is conversing. Then, through meditation, we have to confront it, converse with it, recriminate it and ask it what it is that it wants. Tell it: Mind, why aren't you quiet? Why don you leave me alone? The mind will give some answer and we will answer it with another explanation trying to convince it and if it does not want to be convinced, there will be no other remedy but to subjugate it through recrimination and the whip of willpower.

The Revolution of the Dialectic

A PRACTICE

If the memory of a tall person surges forth, one should see him short and this would be correct since in the the key is synthesis. Knowing how to always find the synthesis is beneficial because from the thesis one has to pass on to the antithesis but the truth is not found in the antithesis nor in the thesis. In the thesis and in the antithesis there is discussion and that is what is really wanted: affirmation, negation, discussion and solution. Affirmation of a bad thought, nega tion of the same through comprehension of the opposite, discussion: one has to discuss what is real from one and the other until one arrives at wisdom and leaves the mind quiet and in silence. This is how one should practice.

The Revolution of the Dialectic

Disciple: Master, please excuse me. So, the representations that come to us when we are trying to do a meditation, even very sacred characters for us, what about them?

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

Master: When one is in meditation, usually many representations come to the mind. But if the matter is analyzed, it is discovered that such representations are within the mind, and that they have always been there. What is needed is to free ourselves, in a sense, from the mind. The mind must be clean so that, instead of its representations, the messages that come from the Being can reach us through the superior centers of the Being.

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

That is how we are going to know our Ego, our "I", our Myself; because everything that comes to our mind when we try to meditate, everything that tries to sabotage the work is our own

Ego, our own desires; because our Ego is our thoughts, our desires, our ideas, our cravings, our fears, our hatreds, our envies, our selfishness, our lust, our pride, etc.

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

Therefore, in meditation we are going to see what appears, we are going to see our own Ego, which has a beginning and has an end. It is like a ball of yarn: it has its beginning and it has its end. The Ego is like this, my dear brothers, it has a beginning and it has an end.

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

A PRACTICE

There is a very delicate moment during meditation. Many times, when one thinks that he has reached the stillness and silence of the mind, he has not yet reached it. Then he has to dig within, he has to tell the mind: "Mind, what is the matter? What are you wishing for? Why are you not still? Obey me, you must be still!"

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

A PRACTICE

Therefore, when you are in that state, despite believing that the mind is still and in silence, if the new does not arise, it is because there are very deep obstacles of the infra-conscious. Then you have to question the mind: "Mind, what do you want? Why are you not still?" The mind will give an answer, possibly with some representation. Comprehend such a representation, discern it and make the mind see that the representation, that the idea it has, that the desire it has, is absurd. One must discuss in that case with the mind and make it comprehend that it is absurd and that its opposition does not have a solid basis; that the best thing it must do is to leave us quiet, not to bother us anymore, not to annoy us. One has to comprehend what is the desire that the mind has; possibly a very submerged desire. One has to comprehend it to be able to destroy it; once destroyed, then, comes the stillness and silence of the mind.

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

24 PASSAGES · 12 PRACTICES

IV Serene reflection is the clear consciousness within the tranquility of no thought

'Mo' means silent or serene and 'Chao' to reflect or observe, and he warns at once that reflection here is not thinking but clear consciousness within the tranquility of no thought. A blank mind, he says, is too superficial. Runic Magic gives ten rules for scientific meditation and the Revolution of the Dialectic the rules of Blue Time or Rest Therapeutics, each followed by his commentary: become a spy of your own mind, let the lake stay without waves, attend the meditation rooms.

MEDITATION Intellectual information is not a living experience. Erudition is not experimentation. Essays, tests, demonstrations, which are exclusively three-dimensional, are not uni-total, nor integral.

Runic Magic, *1969*

Consequently, 'MO CHAO' can be translated as serene reflection or serene observation. However, it is clear to comprehend that in pure Gnosticism, the terms serenity and reflection have much more profound meanings and therefore should be comprehended within special connotations.

Runic Magic, *1969*

The sense of serenity transcends that which is normally understood as calmness or tranquility. It implies a superlative state which is beyond reasoning, desires, contradictions and words. It signifies a situation which is beyond mundane noise. The sense of reflection in itself is beyond what is always understood as contemplation of a problem or idea. Here this word does not imply mental activity or contemplative thought, but rather a type of objective consciousness, clear and reflective, always illuminated within its own experience.

Runic Magic, *1969*

Serene reflection is the clear consciousness within the tranquility of no thought. When the perfect serenity reigns, the true profound Illumination is achieved.

Runic Magic, *1969*

A PRACTICE

THE TEN RULES FOR MEDITATION Scientific Meditation has ten basic fundamental rules. Without them the emancipation and liberation from the mortifying shackles of the mind becomes impossible.

Runic Magic, *1969*

A PRACTICE

4th Rule.- To try remembering and recalling the "Sensation of Contemplation" from moment to moment during the common and current course of daily life.

Runic Magic, *1969*

A PRACTICE

6th Rule. - A continuity of purpose, tenacity, firmness, constancy and insistence must exist in the technique of Meditation.

Runic Magic, *1969*

A PRACTICE

7th Rule. - To assist any time we can in the Meditation Rooms of the Gnostic Lumisials is affable.

Runic Magic, *1969*

Beloved reader, the moment has arrived in order to judiciously weigh and analyze these ten scientific rules of Meditation.

Runic Magic, *1969*

A PRACTICE

A. - The principle, base and living foundation of Samadhi (ecstasy), consists of the previous introspective knowledge of oneself. To introvert ourselves is indispensable during the deepest meditation. We must start to profoundly know the psychological mood which we are in before the appearance of any mental form in the intellect. It becomes urgent to comprehend that any thought which emerges from within our understanding is always preceded by pain or pleasure, happiness or sadness, like or dislike.

Runic Magic, *1969*

A PRACTICE

B. - SERENE REFLECTION. Examine, estimate and inquire about the origin, cause, reason or fundamental motive of every thought, remembrance, image, affection, desire, etc., while they emerge from within the mind. Self-Discovery and Self-Revelation exist in this second rule.

Runic Magic, *1969*

A PRACTICE

D. - We must convert ourselves into spies of our own mind, by contemplating it in action from instant to instant.

Runic Magic, *1969*

We must convert ourselves into spies of our own mind, by contemplating it in action from instant to instant.

Runic Magic, *1969*

A PRACTICE

E. - The CHITTA (mind), is transformed into VRITTIS (vibratory waves). The mind is like a pleasant and tranquil lake. A rock falls in this lake, then bubbles emerge from the bottom. All the different thoughts are perturbed buckles upon the surface of the waters. Let the lake of the mind remain crystalline, without waves, serene and profound during the meditation.

Runic Magic, *1969*

F.- The inconstant people, who are voluble, versatile, changeable, without firmness, without will will never achieve the Ecstasy, the Satori, the Samadhi.

Runic Magic, *1969*

G. - It is obvious that the Scientific Meditation can be practised individually or in an isolated way, as well as in a group of affine people.

Runic Magic, *1969*

A PRACTICE

I. - To eliminate the external sensorial perceptions during the interior profound meditation is urgent, indispensable and necessary.

Runic Magic, *1969*

In the final instance, it is obvious, evident and clear that the study of oneself, and serene reflection conclude in the quietude and in the silence of the mind.

Runic Magic, *1969*

BLUE TIME OR REST THERAPEUTICS On the mysterious threshold of the Temple of Delphi, there was a Greek maxim inscribed on living stone which read Nosce Te Ipsum, "Man, know thyself and thou shalt know the Universe and the Gods."

The Revolution of the Dialectic

A PRACTICE

2. — RETROSPECTION : What are we looking for in retrospection? Due to the mechanical life that he lives in, the intellectual animal forgets himself and falls into fascination; he goes around with an asleep consciousness without remembering what he did at the moment of rising, without knowing the first thoughts of the day, his actions and the places he has been to.

The Revolution of the Dialectic

A PRACTICE

Retrospection has as objective the acquisition of awareness of one's behavior or actions of the past. On carrying out the retrospection, we will not put any objections to the mind; we will recall memories of past actions, from the moment of beginning the retrospection to the moment of our lives that we desire. We should study each memory without becoming identified with it.

The Revolution of the Dialectic

A PRACTICE

3. — SERENE REFLECTION: First we need to become fully aware of the mood that we are in, before any thought surges. Serenely observe our mind, pay full attention to any mental form which appears on the screen of the intellect.

The Revolution of the Dialectic

It is pleasant and interesting to attend the meditation Halls - Gnostic Sanctuaries, every time one is able to do so.

The Revolution of the Dialectic

MO - CHAO The Chinese word "Mo" means silent or serene; "Chao" means to reflect or to observe. Mo-Chao, therefore, can be translated as serene reflection or serene observation. The difficult, laborious, arduous and painful thing is to achieve absolute mental silence in all the levels of the subconscious.

The Revolution of the Dialectic

A blank mind is something too superficial, empty and intellectual. We need serene reflection if we truly want to achieve the absolute stillness and silence of the mind. However, it is clear to comprehend that in pure Gnosticism, the terms serenity and reflection have much more profound meanings and hence should be comprehended within their special connotations.

The Revolution of the Dialectic

21 PASSAGES · 5 PRACTICES

V The esoteric Koan exercise generally means, “To seek the solution to a Zen problem.”

A koan is a problem the mind cannot solve, and that is its use: the mind tries, is defeated, falls still, and the new arrives. The Buddha's Necklace follows Wu Wen through hunger, mosquitoes and noise until he understands the advice to face south and contemplate Ursa Minor, and Runic Magic follows Meng Shan through eighteen days and nights of meditation on one phrase. My Return to Tibet gives the monk's question about the dog and the Buddha nature, and the answer, 'Wu.'

Fa Kuang is the Master who instructed Han Shan deeply about the scientific technique of meditation. He taught him also about dissociating from mind, subconscious, and sensory perceptions during meditation. He also taught him that he should keep away from both the holy and the mundane paths of learning.

Christmas Messages, 1952-66

A PRACTICE

His first work of meditation was accomplished with the following koan or mysterious saying: “It is not the mind, it is not the Buddha, it is nothing.” Wu Wen, seated in the oriental style, concentrated his mind on this saying, trying to understand its deep significance.

The Buddha’s Necklace, 1967

This koan, or enigmatic statement, is difficult to comprehend, and after we meditate on it with the earnest goal of experiencing the truth enclosed in each word of the mysterious saying, it is evident that the mind, unable to grasp its significance, is conquered and falls, as if fatally wounded Then it resigns, remaining quiet and silent Master Wu Wen was happy to meet Yung Feng and Yueh Shan, as well as some other brothers, and they all made an agreement to work to achieve illumination.

The Buddha’s Necklace, 1967

A PRACTICE

After some time, Wu Wen went to Master Huai Shi, who taught him to meditate using the sacred mantra WU. This mantra is chanted mentally with the letter "U" repeated twice "U...U...," extending the vowel sound, as if imitating the sound of the hurricane howling through a mountain ravine or the terrible crash of waves against the beach. This mantra is chanted mentally when we practice meditation, in order to clear the mind of all kinds of thoughts, desires, memories, preoccupations, etc. so that we can have a quiet and silent mind.

The Buddha's Necklace, *1967*

To be able to have the mind quiet and in silence, empty of all kinds of thoughts, even when hungry or thirsty, even when bitten by mosquitoes or when people are very noisy nearby: this is very difficult and Wu Wen couldn't do this. He was able to meditate in quiet but not in the midst of activity, that is to say, with all those inconveniences. "What must I do?" Wu Wen asked Chin. He answered, "Have you never heard what Chung Lao Tze says? If you want to understand this, face south and contemplate Ursa Minor." Enigmatic words. ..exotic words...mysterious.. difficult to understand, and, most important, no explanation was given. Having said this, Chin left.

The Buddha's Necklace, *1967*

He only understood when the monks who accompanied him in the meditation hall left the area and went to the dining room. Then, Wu Wen continued his meditation in the hall and forgot his dinner. The dinner hour arrived, but he nevertheless continued to meditate. This inadvertent missing of a meal was certainly decisive for Wu Wen because he then understood the significance of meditating in of activity.

The Buddha's Necklace, *1967*

Half an hour later, when he returned to his body, he found it bathed in sweat. Then he understood the suggestion of facing the south and seeing Ursa Minor. He learned to face Ursa Minor in meditation, that is to say, to face hunger, disturbances, and all kinds of factors harmful to meditation. From that moment, no noise, mosquito bites, hunger pangs, heat, or cold could prevent his perfect concentration of thought.

The Buddha's Necklace, *1967*

Time passed. Wu Wen went to visit Hsianh Yen in the mountains for the summer. He relates that during meditation, mosquitoes bit him terribly, without mercy, but he had learned to

confront Ursa Minor (obstacles, inconveniences, hunger, mosquitoes, etc). Then he thought, "If the old ones sacrificed their bodies for the Dharma, why do I fear mosquitoes?"

The Buddha's Necklace, 1967

A PRACTICE

Conscious of this, he decided to tolerate all the stings patiently, with tightly closed fists and compressed jaws. Tolerating the horrible mosquito bites, he concentrated his mind on the mantra "WU (U...U...)." Wu Wen chanted the mantra "WU"; with "U," he imitated the sound of the wind in a mountain ravine and the sound of the sea crashing against the beach. Wu Wen knew how to intelligently combine meditation and sleep. Wu Wen vocalized his mantra mentally and thought of nothing. Whenever some desire, memory, or thought sprang up in his mind, he did not reject it but studied, analyzed, and comprehended it in all levels of the mind, later forgetting it totally and definitely. Wu Wen chanted his mantra continuously, desiring nothing and thinking nothing. Whatever desires or thoughts surfaced in his mind were duly comprehended and later forgotten. The repetition of the mantra was not interrupted; the mosquitoes and their stings were no longer important. Suddenly, something transcendental occurred. He felt his body and mind collapsing like the four walls of a house. He had reached the state of the illuminating Void: pure, perfect, free of any attributes. He had sat down to meditate in the morning, and only when it was late did he get up.

The Buddha's Necklace, 1967

Kao Feng decided to work with this HUA TOU However, he was unable to concentrate his mind on it due to the bifurcation of this phrase This HUA TOU divided his mind into many opinions and opposite concepts and Kao Feng suffered unbelievably He yearned with all of his heart and all of his soul to liberate himself from Mental Dualism It is impossible to experience the Reality as long as the Essence, the Buddhata, the Soul, continues bottled up within Intellectual Dualism.

The Solar Bodies, 1968

...when the mind tries to integrally comprehend any Koan, it fails and becomes defeated. Then, the mind remains in a profound stillness and in silence.

My Return to Tibet, 1969

One given day, after eighteen days and nights of profound interior meditation, Meng Shan sat down in order to drink tea, and then.. .(oh marvel!) he comprehended the intimate sense of a certain gesture of the Buddha showing a flower, and the deep significance of Mahakasyapa with his unforgettable exotic smile.

Runic Magic, *1969*

❧

After pronouncing these vows, he submerged himself into a profound meditation while mentally chanting the mantra WU. The sickness was tormenting him, his intestines were frighteningly torturing him, but he resolved not to pay attention to them.

Runic Magic, *1969*

❧

Chinese traditions tell us that when Meng Shan entered into meditation, only the Verb, that is to say, the mantra WU (U....U….) was resounding in his mind. Afterwards, he lost the notion of himself.

Runic Magic, *1969*

❧

Meng Shan went to Chiang Ning in the month of August, and filled with faith he entered the priesthood. He remained one year in that monastery, afterwards he initiated a voya ge in which he was cooking his own food, and washing his own clothes, etc. He then comprehended that the duty of meditation must be tenacious, resistant, strong, firm, constant, without ever getting tired of it.

Runic Magic, *1969*

❧

The time he lost during his voyage in the work of meditation was recuperated after one month of intense meditation. But in the interval, his body became filled with horrible blisters. He intentionally ignored them and continued with his esoteric discipline. One given day, it does not manner which one, some people invited him to a delicious supper. While walking on the way there he took his Hua Tou and worked with it. Thus, he submerged himself into profound meditation and passed the door of his host without noticing it. So, he comprehended that he could keep ahead with his esoteric work while being in complete physical activity.

Runic Magic, *1969*

❧

The meditation upon this phrase was enough for Meng Shan. When later Wan Shan interrogated him with the same phrase, that is to say, when he repeated to him the same question, the yellow skinned mystic answered by throwing away the mattress of his bed, as if he was saying: I AM ALREADY AWAKENED!

Runic Magic, *1969*

A PRACTICE

The esoteric Koan exercise generally means, “To seek the solution to a Zen problem.” Behold here some Koan examples for meditation: “Who recites the name of Buddha?” “If all things are reduced to the Unity, what can the Unity be reduced to?”

My Return to Tibet, *1969*

It is unquestionable that the mind will never be able to solve a Zen problem. It is ostensible that our understanding will never be able to comprehend the deep significance of a Koan. By all means it is easy to foresee that when the mind tries to integrally comprehend any Koan, it fails and becomes defeated. Then, the mind remains in a profound stillness and in silence. Thus, when the mind is still, when the mind is in silence, the new arrives. In those moments, the Essence, the Buddhata escapes from within the intellect. Then, while in the absence of the ‘I’ it experiences ‘That’, which does not belong to time…

My Return to Tibet, *1969*

A PRACTICE

A monk asked Master Chao Chou, “Does a dog have Buddha’s nature?” The Master answered: “Wu” (no). This single word ‘Wu’, besides being a Mantra that is pronounced as a double “U”, like imitating the sound of a hurricane, is also a Koan by itself. To work with the Koan ‘Wu’, while having the mind still and in silence, is something marvellous.

My Return to Tibet, *1969*

It is important to know that Japanese Zen is the same Hindustani Dhyana, the Jnana Pali, the Chinese "CH'AN NA" - an extraordinary form of Mahayana Buddhism.

The Mystery of the Golden Blossom, *1971*

For this reason Zen Masters put total emphasis on Ecstasy, Samadhi, Satori and concentrate all their efforts to directly leading their disciples or chelas towards it. The Hinayana Tibetan School is different and although its two principle pillars are also "Vision and Action", it is unquestionable that it places special solemnity on the latter and tirelessly struggles to lead its devotees to the Ninth Sphere (Sex).

The Mystery of the Golden Blossom, *1971*

Part Four — The work itself

6 PASSAGES · 4 PRACTICES

1 Meditation includes various phases or steps

Oriental wisdom practises meditation in order, the Igneous Rose says: the posture of the body, thinking in nothing, concentration, meditation, ecstasy. The list comes back in Mysteries of Fire, in the Aztec Christic Magic and twice in the Mayan Mysteries, where the first step is a comfortable position, and the place where it is performed does not matter, and the second is to not think of anything.

A PRACTICE

67. Oriental wisdom practises meditation in the following order: First, ASANA (posture of the body). Second, PRATYHARA (thinking in nothing). Third, DARANA (concentration on only one thing). Fourth, DYANA, (profound meditation). Fifth, SAMADH1 (ecstasy). 68. It is necessary to place the body in the most comfortable position (ASANA). It is indispensable to blank the mind before concentrating (PRATYHARA). It is urgent to know how to fix the mind on only one object (DARANA). Then, we profoundly reflect on the content of the object itself (DYANA). Thus, through this way, we reach ecstasy (SAMADHI).

Igneous Rose, 1954

4. Meditation has different steps. a. Asana (posture of the body) b. Pratyahara (silence of the mind) c. Dharana (internal concentration) d. Dhyana ((internal meditation) e. Samadhi (ecstasy)

The Mysteries of Fire, 1955

A PRACTICE

5. Firstly, we must place our body in a very comfortable position. 6. We have to place our mind in silence before starting our concentration; that is to say, we have to remove every type of thought from our mind. 7. After having accomplished the former steps, we then rise up to the steps of Dharana, Dhyana and Samadhi.

The Mysteries of Fire, 1955

A PRACTICE

Meditation is the bread of the wise. The wise meditates when in search for God, information, or power. There are five clues for meditation. 1. Comfortable posture. 2. Serene mind. 3. Concentration. 4. Introversion. 5. Ecstasy.

The Mayan Mysteries, 1977

A PRACTICE

Meditation includes various phases or steps, for instance, 1. A comfortable position. The place where it is performed does not matter. 2. To not think of anything—meaning, an empty mind. 3. Focusing only on one thing.To know how to fix the mind on one thing. 4. Profound meditation. Reflection on the profound content of that thing. 5. Ecstasy, Samadhi.

The Mayan Mysteries, 1977

MEDITATION When the Gnostic Doctor submerges himself into meditation, he does it because he looks for information. Meditation covers three facets: 1. CONCENTRATION 2. MEDITATION 3. ADORATION Meditation awakens the internal powers and converts the student into a Magician. Concentration signifies to fix the mind only on one subject matter. Meditation signifies to internally reflect upon the same subject matter. Adoration signifies to converse with the same subject matter or object of our concentration, to live in it, in the subject matter upon which we have fixed the mind.

Occult Medicine and Practical Magic, 1978

11 One has to concentrate the mind on the Inner Master

Concentrate the mind on the Inner Master, meditate on his majesty, talk with him until you hear his voice: the Zodiacal Course gives the Leo meditation in three lines and returns to its form sign after sign, the disciple seated, eyes closed, every thought removed, praying to his Inner Being. The Manual and Christ Consciousness end the same road in drowsiness, the student falling asleep while trying to converse with the Intimate, and The Three Mountains tells how he searched for the Secret Master himself, with a blank mind, starting from radical zero.

A PRACTICE

Light your candle oh Chela! In the silence of the night, penetrate very deeply into the sacred city of the serpent. Here inside is where your God is waiting for you. So, light the fire in the night, oh Lanu. Close your eyes, withdraw your mind from any type of mundane preoccupations, become a little sleepy and try to talk with your Internal God in mystery, through interior meditation.

The Revolution of Beelzebub, 1950

A PRACTICE

The disciple should sit on a comfortable chair and remain thoughtless for five minutes. He should then pray to his Inner Self as follows: "Father, you who are my true being, I beg that you transport yourself to the main star of the constellation of Aries, to bring the principal genie of that constellation to this humble house, so that he may heal my brain and awaken all the occult powers of my head". Then, with interlaced hands above his heart, the disciple will make a small bow of the head saluting the guardian at the right column, inhaling deeply, as in a sigh and immediately pronounces the password: JACHIN. Immediately, he will make an identical salute to the guardian on the left and pronounce the password: BOAZ. He will once again pray to his Inner Self like this: "Father, take the seven sacred steps within, towards the interior of the temple and kneel down at the feet of the principal genie of Aries, begging him to come and awaken the powers of my brain and to flood my head with light". Then the disciple pronounces the mantra: AOM. This mantra is pronounced properly opening the mouth with the vowel "A", rounding it off with the vowel "O", and closing it with the letter "M", like this:
AAAAAAAAOOOOOOOOOMMMMMMMM.

Zodiacal Course, 1951

A PRACTICE

Sit in a comfortable chair. Close your eyes. Set aside all earthly thought from your mind and focus your thought on your Internal Master, praying like this: PRAYER "Dear Father, you who art my true Being, I beg you with all my heart and with all my soul, that you penetrate in the "heart temple" of the star of Venus so that you may kneel at the feet of "Uriel" and ask of him the following favor: (One asks for the favor one desires)". Then, the disciple mentally salutes the guardian at the right column, will take a deep breath and pronounce the password "Jachin". Next, he will do the same with the guardian at the left column and pronounces the password: "Boaz", in other words, first the deep breath, then he will pray to his Internal Master telling him: "Lord, take the seven steps into the temple to make the petition. My Father, my Lord, my God". Once the petition has been made, one asks "Uriel" with one's whole heart for a choir of Angels to accomplish the work. (Singing, they create).

Zodiacal Course, 1951

A PRACTICE

The disciple should sit on a comfortable chair. Close your eyes, remove all thought from your mind, make yourself a little drowsy and then focus your mind inwards, towards the Inner Self, praying like this: PRAYER "My Father, now transport yourself to the principal star of Taurus, enter through the doors of the heart-temple making the salutes which you already know and beg the sidereal genie and his angels of that star to condescend and come to me, so that they may "prepare" me and cure my larynx."

Zodiacal Course, 1951

A PRACTICE

Sit on a comfortable chair; close thy eyes; remove all thought from thy mind; focus the mind on thy Inner-Self and pray like this: "Father: you who art my true Being, I beg you Lord to enter the heart-temple of the Moon to bring me the Angel Gabriel. Do the Salutes, my Lord...Amen". Then, direct thyself to the four cardinal points and perform the following invocation of the Angel Gabriel, blessing the north, south, east and west: INVOCATION "Thirteen thousand rays has the Sun, thirteen thousand rays has the Moon, thirteen thousand times may the enemies I have, repent!"

Zodiacal Course, 1951

A PRACTICE

All initiations are received in the temples of the astral plane, but the school is life itself. During the sign of Leo, we should act on the heart, through meditation. Inner meditation consists of three phases: 1st - Perfect Concentration 2nd - Perfect Meditation 3rd - Perfect Samadhi One has to concentrate the mind on the Inner Master. One has to meditate on the majesty of the Inner Master. One has to talk with the Inner Master, until one hears his voice and converses ineffable things with HIM... This is called Samadhi.

Zodiacal Course, 1951

Be demanding with thy Inner Master, he should teach thee the most ineffable things. If thy concentration is intense, then thou shall penetrate in the marvels of the cosmos and will learn things which are impossible to describe with words.

Zodiacal Course, 1951

A PRACTICE

The fundamental zodiacal exercises that we give here, come from the ancient temples of mysteries and, therefore, are not the exclusive patrimony of anyone. However, we must be grateful to the great Guru Arnold Krumm Heller (Huiracocha) who had collected and investigated them, to make them known to us in his marvelous Zodiacal Course. During the zodiacal sign of Virgo, thou should vocalize the vowel "U" daily to develop the telepathic center of the solar plexus, like this: UUUUUUUUU…. during one hour daily. Sit dawn on a comfortable chair, focus thy mind on thy Inner-Self and ask him to betake himself to the heart temples of the stars of Virgo, so that he may bring the Gods of Virgo to thy house, so that they may awaken thy virgin powers and heal thy stomach.

Zodiacal Course, 1951

A PRACTICE

We now have to meditate intensely on the Inner Being, begging him to bring us the Angel Zachariel to help us.

Zodiacal Course, 1951

A PRACTICE

It is also urgent to practice the exercises of internal meditation daily, praying to our "INNER BEING" to transport himself to the sidereal temples to bring before us the principal genii of that constellation, so that they may awaken the chakras and powers of the knees.

Zodiacal Course, 1951

A PRACTICE

The disciple will then submit himself to internal meditation, praying to his "Inner Being" that he may enter the sidereal temples of Aquarius, to bring thee the genii of that constellation so that you may achieve illumination.

Zodiacal Course, 1951

In this lesson of Leo, we taught the disciple to converse with his own internal master, through internal meditation. Darana (concentration), Ayana meditation) and Samadhi (ecstasy) are the three steps that take us to the throne of the internal master of each person, who is the "Inner-Being" (the internal master).

Zodiacal Course, 1951

A PRACTICE

4. Meditation covers four phases: 5. ASANA; (Posture of the physical body). The body should remain in an absolutely comfortable position.

Manual of Practical Magic, 1954

A PRACTICE

6. DHARANA: (Concentration). We should separate the mind from all types of earthly thoughts. "Earthly thoughts should fall dead before the doors of the temple." One has to concentrate the mind only on within... on our INNER SELF.

Manual of Practical Magic, 1954

A PRACTICE

7. DYANA: (Meditation). The disciple should meditate on those instants on the INNER SELF. The INNER SELF is the SPIRIT. "Remember that thy bodies are the temple of the living God and that the Most High dwells in us." The disciple should fall asleep profoundly trying to converse with his INNER SELF. 8. SHAMADI: (Ecstasy). If the disciple has been able to fall asleep meditating on his INNER SELF, then he enters the state of Shamadi and he can see and hear ineffable things and converse with the angels in a familiar manner. It is in this way that he awakens conscience from its millenary lethargy. It is in this manner that we can acquire flue divine wisdom, without the need of harming the powers of the Mind with the battle of reasoning, or with vain intellectualisms. Meditation is the daily bread of the sage. 9. With Meditation our Astral body is transformed, our astral experiences are made clear during the hours of sleep and in this way man reconquers his faculties and learns to come out in the Astral body at will.

Manual of Practical Magic, 1954

Be demanding with thy Inner Master, he should teach thee the most ineffable things.

Zodiacal Course, 1951

A PRACTICE

Meditation comprises of three phases: First: Concentration Second: Meditation Third: Samadhi. Before beginning our practice of Concentration, we should sit comfortably. We can also do this exercise in bed. We have to withdraw from the mind all types of earthly thoughts; these thoughts should fall dead at the doors of the temple. Before concentrating, we should make our minds blank to not think of anything. Having filled these requirements, we then begin our inner Concentration exercise. We separate our minds from the things of the physical world and we direct it inwards, towards the Inner-Self. Remember that your bodies are the temples of the Living God, that the Most High dwells in you. The Most High within us is the Inner-Self. We have to love the Inner-Self. We have to adore the Inner-Self. We have to pay homage to the Inner-Self. We have to profoundly meditate on the Inner-Self. Sunk in profound meditation, we should provoke drowsiness; this profound drowsiness will take us to the Samadhi state. We will then exit the body without knowing how, or at what time. This is how we enter the internal worlds.

The Greater Mysteries, 1956

A PRACTICE

We stated in chapter nine that you should ask yourself in the moments of your daily meditation: “Who am I?” So, if you have practiced loyally and devoutly the exercise of chapter nine, then indeed you should have heard the sweet and amorous voice of your Internal Christ. We recommend that you read those chapters again. Thus, before delivering yourself to meditation, feel yourself be what you always have eternally been: the Innermost. Affirm yourself in that state of consciousness saying seven times: “I am He,” and feel that the sacred fire of the Holy Spirit detaches from your Solar Plexus (where you left it in the practice of the former chapter) and arises towards your heart where it becomes united with your Innermost, the true you. Your Innermost and your Internal Christ are oneself. See the sacred fire that was detached from your chakra Muladhara rise upwardly, penetrating and enveloping your entire body; thus burning your negative habits like: laziness, assumption, fear, loquacity, anger, envy, malignity, vanity, etc. Then finish your meditation concentrating on the following words of the Apostle Paul: There is an animal body, and there is a spiritual body and repeat like him: Nevertheless I live; yet not I, but Christ lives in me. From now on try to make this state of consciousness the diapason that inspires all the acts of your life.

Aztec Christic Magic, 1973

A PRACTICE

Meditation entails four phases: 1st: ASANA (posture of the Physical body). The body has to remain in a completely comfortable position. 2nd: DHARANA (Concentration). We must turn the mind away from all kind of earthly thoughts. Earthly thoughts must fall dead before the doors of the temple. We have to concentrate the mind only inwards... on our INTIMATE one. 3rd: DYANA (Meditation). In those instants the student must meditate on the INTIMATE one. The INTIMATE one is the SPIRIT. "Remember that your bodies are the temple of God alive, and that the Almighty dwells in you". The disciple must deeply drowse trying to converse with his INTIMATE one. 4th: SHAMADI (Ecstay). If the disciple has managed to drowse meditating on his INTIMATE one, then he goes into the state of Shamadi and can see and hear ineffable things, and chat with the angels. This is how the consciousness awakes from its millenary lethargy. This is how we can acquire true divine Wisdom without damaging the mind's powers with the battling of reasonings, or with vain intellectualism.

Christ Consciousness, 1952

Meditation on the name Han (the Being), permits us to experience what is Real, authentic.

Esoteric Treatise of Hermetic Astrology, 1967

Meditation Bounded by intellectual walls, fed up with so many complicated and difficult theories, I made up my mind to travel towards the tropical coast of the Caribbean Sea...

The Three Mountains, 1972

Over there, far away, seated under the sparse shadow of a lonely tree like a hermit of times past, I decided to bury all this difficult retinue of useless rationalism... With a blank mind, starting from radical zero, sunk in deep meditation, I searched inside myself for the Secret Master....

The Three Mountains, 1972

Obviously I was searching for the Intimate, I adored it in the secret of the meditation, worshipping him...

The Three Mountains, 1972

A PRACTICE

Later on, I had to leave that sandy beach to take refuge in other countries, other places... However, no matter where I was I continued my practices of meditation. Lying in bed or on the hard floor, I arranged myself in the shape of a burning star---legs and arms open at right and left---with the body totally relaxed... I closed my eyes so that nothing in the world could distract me. Then I became intoxicated with the wine of meditation in the glass of perfect concentration.

The Three Mountains, 1972

In this way I approached the Intimate by the secret path of internal deep meditation. Now I speak because...

The Three Mountains, 1972

A PRACTICE

The mind must be placed apart from the world, then after, it has to penetrate into the Buddhic consciousness in order to meditate. The mind must be fixed upon the consciousness in order to be illuminated.

Occult Medicine and Practical Magic, 1978

While in meditation we can visit the Heart-Temples of the stars, because through meditation we can achieve being completely within the Intimate. In other words, we can completely become the Superior 'I', who is the Magic 'I'.

Occult Medicine and Practical Magic, 1978

A PRACTICE

Concentration When the mind has achieved absolute quietude and silence, it can concentrate on the Intimate; this concentration is done with the help of prayer. Pray to your Intimate, try to converse with the Intimate. Remember that praying is conversing with God. You can pray without formula, that is to say, talk to God; tell Him what your heart feels with infinite love.

Introduction to Gnosis

A PRACTICE

Meditation Whoever achieves perfect concentration can meditate on his internal God. Reflect on your internal God, identify yourself with Him, live in Him.

Introduction to Gnosis

Contemplation Whoever learns to quiet the mind, to concentrate the mind and pray can practice perfect meditation and reach the heights of internal contemplation. On reaching these heights we are in ecstasy. We can talk face to face with the ineffable gods, study the marvels of the infinite cosmos and travel through the infinite in spirit and soul. In that state of ecstasy the physical body remains asleep and abandoned. Now you will comprehend why it is convenient to practice these exercises during instances of drowsiness. Sleep is a power that should be taken advantage of to consciously achieve ecstasy.

Introduction to Gnosis

A PRACTICE

As for the intellectual center itself, we have to ignore that process of reasoning and of antithesis. If we remember our own inner Being and we concentrate on our inner God, obviously, we forget all those intellectual processes, the mind remains suspended.

The Fifth Gospel ·Clarifications About the Psychological Work

35 PASSAGES · 33 PRACTICES

III He will tell himself: "I am not this physical body."

Lying on his bed with his hands crossed over his chest, the disciple meditates on his physical body and tells himself, 'I am not this physical body'; then the ethereal body, the astral, the mental, the will, the consciousness, until he can say that he is the Intimate. The Igneous Rose gives it first. The Aztec Christic Magic, Mysteries of Fire and the Mayan Mysteries give it again with the two columns of the astral and mental bodies, and the sharp sound of the forest cricket to be listened for in the brain.

A PRACTICE

The Inner Master is the divine witness. The Inner Master is the Being. The Inner Master is the Inner-Self; therefore, while sunk in deep inner meditation, say: "NOT THIS, NOT THIS, NOT THIS. I AM HE, I AM HE, I AM HE".

Zodiacal Course, 1951

5. It is urgent for our Gnostic disciples to learn how to function without any type of material vehicles so that they can perceive all the marvels of the universe with the eye of Dagma. 6. This is how our disciples will convert themselves into Masters of Samadhi.

Igneous Rose, 1954

A PRACTICE

7. The disciple must profoundly meditate on his physical body while lying down on his bed with his hands crossed over his chest. He will tell himself: "I am not this physical body."

Igneous Rose, 1954

A PRACTICE

8. The disciple must then profoundly meditate on his ethereal body, telling himself: "I am not this ethereal body."

Igneous Rose, 1954

A PRACTICE

9. Then, submerged in profound internal meditation, the disciple must reflect on his astral body, and must say: "I am not the astral body."

Igneous Rose, 1954

A PRACTICE

10. The disciple must now meditate on his mental body and must say to himself: “Neither am I this mind with which I am thinking.” 11. The disciple must then reflect on his willpower, and must tell himself: “Neither am I this body of willpower.”

Igneous Rose, 1954

A PRACTICE

12. The disciple must now meditate in his consciousness, and must say to himself: “Neither am I the consciousness.”

Igneous Rose, 1954

A PRACTICE

13. Now, at last, submerged in profound meditation, the disciple must exclaim in his heart: “I am the Intimate, I am. the Intimate, I am the Intimate.” 14. Once out of all his vehicles, the disciple will then be an indivisible majesty of the Infinite.

Igneous Rose, 1954

A PRACTICE

23. First of all, attention is fixed on the body with which we want to practice. Then, we meditate on its internal constitution, and filled with mystical joy we say: “I am not this body.”

Igneous Rose, 1954

A PRACTICE

24. Concentration, meditation and Samadhi must be practiced on each body.

Igneous Rose, 1954

A PRACTICE

Concentrate now on your ethereal body; identify it and once you have attentively observed its marvelous luminosity (which protrudes from the physical body forming a multicolor aura) realize that this second body of yours is not what you are and discard it from your mind saying: "I am not my ethereal body."

Aztec Christic Magic, *1973*

A PRACTICE

Introvert yourself more and concentrate, first on your astral body and then on your mental body. The astral and mental bodies are the two columns of the Masonic temples (Yachin and Boaz) which have their foundation in the cubic stone of Yesod, the ethereal body. Concentrate well upon these two bodies, and after you realize that you are neither one of these two bodies then realize that they are just two more vehicles of expression that you have thus, discard them from your mind saying: "I am not my astral body. I am not my mental body."

Aztec Christic Magic, *1973*

A PRACTICE

Discard your four bodies of sin from within yourself when you arrive at this stage of your meditation and pass through the two columns (white and black) of the temple, (which is your living body) upon which are written (with characters of fire) the 'password' INRI. Disarrange this word into two syllables and chant one immediately after the other, as follows: IIIIIIIIIINNNNNNNNN RRRRRRRRIIIIIIIIIII Thereafter, without your four material bodies, go and wander around the World of the Mist of Fire.

Aztec Christic Magic, *1973*

A PRACTICE

Return into your body so that you may keep working on your meditation and concentrate again on the astral body, the black column of your living temple. Try to hear the sharp sound of the cricket (of which we talked about in chapter four). This sharp sound is the essence of the lost word INRI. Thus, without missing a moment of listening to this sharp sound, (that is now emerging from within the cells of your brain) concentrate on the white column, your mental body.

Aztec Christic Magic, *1973*

A PRACTICE

Do not stop, keep meditating. Now, concentrate on your body of willpower until you attain cognizance of it; thus, when you have realized that you are not that body either, discard it from your mind saying: "I am not my body of willpower either."

Aztec Christic Magic, *1973*

A PRACTICE

Now take another step ahead in your meditation. Concentrate on your body of consciousness; identify it and realize that you are not this body. That it is only another of your marvelous vehicles of expression, and discard it by saying: "I am not my body of consciousness either." Then you will ask yourself: "Who am I?" A sweet and affable voice will answer you: "You are me, the Innermost, the reflection of the Inner Christ, you and I are one." In those moments try to identify yourself with your Inner Christ, feel that you are him and say: "I am he... I am he... I am he..." When reaching this state of consciousness mentally pronounce the mantra PANDER: disarrange this mantra into two syllables and pronounce one immediately after the other, prolong the sound of each syllable. This mantra will help you to recognize yourself within your Inner Christ.

Aztec Christic Magic, *1973*

With this daily introversion you will awaken your consciousness to such a degree that while your physical body sleeps, you (within your astral body) will act in the same spontaneous and lucid way as when you were within your physical body. During your ecstasies (based on your sincerity and devotion), you will be allowed to visit the nuclei upon which the universe is based (speaking allegorically, these nuclei look like holes) you will then be able to contemplate the Divine Majesty of the Absolute.

Aztec Christic Magic, *1973*

Then you will ask yourself: "Who am I?" A sweet and affable voice will answer you: "You are me, the Innermost, the reflection of the Inner Christ, you and I are one."

Aztec Christic Magic, *1973*

A PRACTICE

9.First we concentrate our mind in the physical body; then after meditating profoundly about the nature of this marvelous vehicle, we discard it from the mind by saying: “I am not the physical body.”

The Mysteries of Fire, *1955*

A PRACTICE

10. Then, we concentrate our thought on our Ethereal body, and we discard it by saying: “I am not the Ethereal body.”

The Mysteries of Fire, *1955*

A PRACTICE

11. Then after, we meditate in the Astral and Mental bodies, 12. The Astral and Mental bodies are the two columns of the temple which rest upon the cubic stone of Yesod. That cubic stone is the Ethereal body. The disciple has to pass between those two columns of the temple.

The Mysteries of Fire, *1955*

A PRACTICE

16. The disciple will meditate profoundly on these two columns, which are the Astral and Mental bodies. The disciple “ slumber profoundly while mentally chanting the mantra INRI, prolonging the sound of each letter by imitating the sharp sound of the crickets of the forest, thus, until achieving that sound, until giving unto the letters that sharp sound, a sound synthesis like a prolonged “S,’ as follows: SSSSSSSSSSSSSSSSSSSSSSSSSSS 17.It is necessary to identify oneself with that sibilant very sharp sound, similar to the most elevated note that a fine flute can give.

The Mysteries of Fire, *1955*

A PRACTICE

19. If we can have that little animal close to our ears and if we meditate profoundly in its sound, then the sharp note that the cricket emits would awake in our brain the same sound.

The Mysteries of Fire, *1955*

A PRACTICE

25. The slumbering disciple will meditate profoundly on the black column (the Astral body) and will try to hear the still small voice, while saying: "I am not the Astral body." 26. The disciple will then meditate profoundly on the white column (the Mental body) and will try to hear the still small voice, the subtle voice, the essence of INRI, the sibilant "S," the sharp sound of the crickets from the forests; thus, while making the effort of falling asleep profoundly, he will discard the Mental body by saying: "I am not the Mental body."

The Mysteries of Fire, *1955*

A PRACTICE

27. Now, the disciple will concentrate his entire mind on his Willpower, and will discard the body of Willpower by saying: "I am not Willpower either."

The Mysteries of Fire, *1955*

A PRACTICE

28. Now let the disciple concentrate his mind on his Consciousness, on Buddhi (body of the Consciousness) and discard himself from that marvelous body by saying: "I am not the consciousness either."

The Mysteries of Fire, *1955*

A PRACTICE

29. Now let the disciple concentrate himself in his Innermost, become profoundly asleep, take a totally infantile attitude and say: "I am the Innermost; I am the Innermost; I am the Innermost." 30. Let the disciple slumber even deeper and say: "The Innermost is just the child of the Inner Christ."

The Mysteries of Fire, *1955*

A PRACTICE

31. Let the disciple profoundly meditate on the Inner Christ. 32. Now the disciple should be absorbed within the Inner Christ. Let the disciple be absorbed in Him, in Him, in Him. 33. Let the disciple say to himself "I am He, I am He, I am He." 34. The mantra PANDER will allow us to identify ourselves with our Inner Christ, so to act as Christ within the universe of Pleroma.

The Mysteries of Fire, *1955*

A PRACTICE

35. May the disciple become profoundly asleep, because sleep is the breach that allows us to pass from meditation into Samadhi.

The Mysteries of Fire, 1955

A PRACTICE

1. Comfortable posture. Concentrate on your physical body, and attentively examine it with the eyes of your soul. Prove that you are not that marvelous body, and discard it from your mind by saying, "I am not my physical body."

The Mayan Mysteries, 1977

A PRACTICE

Thereafter, concentrate on your ethereal body; identify it, and after having attentively observed its luminosity (which, protruding from the physical body, forms a multicolored aura), discard it also from your mind by saying, "I am not the ethereal body."

The Mayan Mysteries, 1977

A PRACTICE

Immerse more within yourself, and concentrate first on your astral body, and thereafter in your mental body. These two bodies, astral and mental, are the two columns Jachin and Boaz of the Masonic temples, and their fundamental base is the cubic stone of Yesod, the ethereal body.

The Mayan Mysteries, 1977

A PRACTICE

Concentrate on these two bodies, and after proving that you are neither of the two, but that they are two more instruments of expression, discard them from your mind by saying: "I am neither my astral body nor my mental body." Discard from yourself your four bodies of sin, and pass between Jachin and Boaz, the two columns—white and black—of the temple that is your living body. Upon these two columns is written with characters of fire the password INRI. Disarrange it into two syllables, and vocalize them one after the other as follows: IIIIIIIIIINNNNNNNN RRRRRRRRIIIIIIIIII Subsequently, without your four material vehicles, walk off and wander throughout the world of the mist of fire.

The Mayan Mysteries, 1977

A PRACTICE

Return into the body to keep working, and concentrate anew in the black column of your living temple. This is the astral body. Now try to listen the sharp chirp of the cricket that is the essence of the lost word, INRI, Thus, without ceasing to listen to the sound that now emerges from within the cells of your brain, concentrate on the white column, your mental body.

The Mayan Mysteries, 1977

A PRACTICE

Keep meditating, and concentrate on the body of willpower until becoming conscious of it, and after having proved that this is another of our vehicles of expression, discard it by saying, "I am not the body of willpower."

The Mayan Mysteries, 1977

A PRACTICE

Now, we absorb within ourselves in a little more; we concentrate on the body of the consciousness. Identify it, and see that it is only another vehicle of expression; discard it by saying, "I am not the body of the consciousness." Then, we would ask, "Who am I?" Thus, a silent and sweet voice will answer, "You are me, the Innermost. I am the reflection of the SelfChrist. You and I are One." In those moments, identify yourself with Him, feel that your are Him, and say to yourself, "I am He. I am He. I am He." When reaching this state of consciousness, pronounce mentally the mantra PANDER as follows: PAAAAANNNNN DEEEEERRRRR This mantra will help you to become identified with your internal Christ.

The Mayan Mysteries, 1977

21 PASSAGES · 12 PRACTICES

IV A single Our Father well prayed and wisely combined with Meditation

A well prayed Our Father is equivalent to one hour of meditation, he says, so pray for one hour: lie down, set aside every earthly thought, and meditate for whole hours on each word and phrase, as if conversing with the Father, becoming profoundly sleepy. The Hermetic Astrology adds the part most often left out: after the prayer, know how to wait for the reply, with the mind still and empty of thoughts.

A PRACTICE

This prayer is done in profound meditation, adoring that ineffable star from which our "Inner Being" came and in this manner, we will learn to talk with our Father who is in secret.

Zodiacal Course, 1951

A PRACTICE

We must close our eyes and remove the mind from the external things, fall slightly asleep, and then focus the mind on the "Intimate", loving the "Intimate", adoring the "Intimate", and profoundly meditating on each word of the Our Father, on its conceptual content, as if talking familiarly with the "Father" who is the "Intimate", the "well beloved", that lives within… very much within… in the depths of our heart…

Secret Notes of a Guru, 1952

A PRACTICE

58. The disciple will lie down on his bed comfortably. He will put aside from his mind all types of earthly thoughts and then very slowly, he will meditate during whole hours on each of the words and phrases of the OUR FATHER, as if trying to converse with the FATHER who is in the heavens. 59. During this exercise the disciple should become profoundly sleepy.

Manual of Practical Magic, 1954

This exercise is the most profound meditation and Prayer.

Logos, Mantram, Theurgy, 1959

A PRACTICE

We suggest using the Prayer "Our Father." A well prayed "Our Father" is equivalent to one hour of meditation; pray, therefore, for one hour.

Logos, Mantram, Theurgy, *1959*

A PRACTICE

To pray is to converse with God. Submerged in very profound drowsiness and meditating very deeply, mentally talk with God. Each phrase of the "Our Father": is a complete formula to talk to HIM. Lulled to sleep, meditate on the contents of each phrase, and one will see and hear the Father Who is in Secret.

Logos, Mantram, Theurgy, *1959*

A PRACTICE

There is, by the way, a Sacred Clue to defend oneself from these terrible temptations: the Our Father, prayed with fervor and meditated upon without hurry and with great willpower.

Logos, Mantram, Theurgy, *1959*

Really, it is necessary to learn how to pray scientifically; the one who learns to intelligently combine Prayer with Meditation, will obtain marvelous Objective results. But it is urgent to comprehend that there are different Prayers and that their results are different.

Esoteric Treatise of Hermetic Astrology, *1967*

There are very ancient Prayers which are authentic Recapitulations of Cosmic events and we can experience their entire content if we meditate on each word, on each phrase, with true conscious devotion.

Esoteric Treatise of Hermetic Astrology, *1967*

The Our Father is a prayer of petition, a prayer to converse with the Father who is in secrecy. The Our Father combined with deep Meditation produces Marvelous Objective results.

Esoteric Treatise of Hermetic Astrology, *1967*

Once the prayer is concluded, we relax even more and in a passive, receptive state, with a still mind and in profound silence, we wait for the word of the Father to come.

The Fifth Gospel

The one who wishes to tread the Path of the Tranquil Heart, should concentrate the Prana, Life and the Sexual Energy in the cerebrum and the mind in the Heart.

Esoteric Treatise of Hermetic Astrology, 1967

A single Our Father well prayed and wisely combined with Meditation, is an entire Work of High Magic.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

After the prayer, we must know how to await the reply of the Father and this means to know how to meditate, to have the mind still and in silence, empty of all thoughts, awaiting the reply of the Father.

Esoteric Treatise of Hermetic Astrology, 1967

The Heart-Temple is house of Prayer. Found in the heart-temple are the energies which come from above, with the energies which come from below, forming Solomon's seal. It is necessary to pray and Meditate profoundly. It is urgent to know how to relax the physical body in order for Meditation to be correct.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

Afterwards, pray and meditate. Beseech the Father who is in secret, ask Him to awaken your consciousness.

Runic Magic, 1969

A PRACTICE

Unity becomes the origin of Duality, or the Binary: 1 + 1 =2; and finally, in that Unity is the fulfilling synthesis of the Ternary. The Unity, the 1, is the Divine Monad, the First Logos, the Father who is in secret. Each one of us has his own individual Monad. Madame Blavatsky used to say that there are as many Fathers in heaven as there are men on Earth. The Father, in turn, or of himself unfolds into the Divine Mother. So it is that He and She are Brahma because She becomes the feminine aspect of Him. We see then how Unity is the root of the Binary, given that the latter could not exist without the Unity. If the Monad had not existed the Divine Mother would not have existed. The Monad is the root of Duality. There are as many Mothers in heaven as there are men upon the Earth. Each one of us has his internal God, or his own particular celestial Father and Mother. In explaining this, it is better understood why Unity is the fulfilling synthesis of the Ternary and how and why it is produced. When Jesus prayed, he prayed to the Father who is in secret, and he left us a prayer which is the "Our Father". This prayer is completely magical. It takes a couple of hours to pray the "Our Father" well, because each petition which is made to the Father is totally magical. The mistake that people make is to pray it in a mechanical manner, and this has no effect. The prayer must be broken down, analysed; and in order to do this one must relax the body so that not a muscle is tense, and then to concentrate, combining prayer with meditation.

Tarot and Kabalah, 1978

The "Our Father" is the most perfect prayer. The "Our Father" with its seven esoteric petitions is one of the magic prayers. Each petition must be meditated upon.

Tarot and Kabalah, 1978

With great pleasure I will respond to your question. Now you see what meditation and prayer are. If a person of good will devotes himself to prayer and meditation, he can have the happiness of arriving at ecstasy. Then the soul leaves the body, as we have already explained many times, and travels to any remote place on the Earth or in the Infinite.

Beyond Death

A PRACTICE

Asana: The student will lie down on the ground on a mat or carpet. Spread out your arms and legs in the form of a five pointed star. Relax your entire body. Think of nothing. Put the blank mind. The student will concentrate on his Inner God and begin to pray the Our Father very slowly, considering the meaning of each word, meditating profoundly on the meaning of each petition, dozing off to deep sleep while meditating on every word, every phrase, adoring…, adoring…, adoring…

Esoteric Course of Kabbalah

A PRACTICE

When one concentrates on his Father who is in secret with the Lord's Prayer, "Our Father who art in the heavens...", obviously, he is making a conscious prayer that will have a conscious answer. But if we are to resort to the Lord's Prayer, we must first concentrate on our own deep inner Lord, our Being. Not in an anthropomorphic or dogmatic god as many dead sects have it, no, but in the superior part of our own Being. That transcendental part is the Father that we carry deep inside us; it is to him where we must turn to.

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

A PRACTICE

The prayer must be reflective. After the remembrance of the Lord –who is our own deep inner Being, we will meditate on each word, conscious of the Lord's Prayer, in each part, word by word, phrase by phrase, trying to understand the deep meaning. Once the prayer is concluded, we relax even more and in a passive, receptive state, with a still mind and in profound silence, we wait for the word of the Father to come.

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

19 PASSAGES · 12 PRACTICES

V You must meditate profoundly every day on your Divine Mother, praying and supplicating

The Esoteric Course of Kabbalah gives the practice in three steps: lie face up with the body relaxed, lull yourself to sleep meditating on the Sacred Serpent in the coccygeal chakra, and pray with all your heart. The Yellow Book and Magnus Opus add the rule for the petition: be sleepy and submerged in meditation, and do not rise from the bed, eat or drink until she answers. The Fifth Gospel warns that she appears in meditation only if she wills, and tells how to know her from a projection of the mind.

A PRACTICE

Those who are working with the Kundalini must have an unbreakable faith in the Divine Mother. She is the one who leads her devotee by the hand. She is the one who leads her child from chakra to chakra. She is the one who assists the Gnostic student and teaches, supports and prepares him, so that he may self-realize. Every devotee must beseech his Divine Mother so that she may grant him the sacred fire. Then, after the advent of the fire, every devotee must meditate on his Divine Mother daily. She will teach him; she will take him by the hand and will guide his steps along the difficult path of the razor's edge. This path is full of dangers from within and without.

THE YELLOW BOOK, 1959

EDITOR'S NOTE. In his later teaching the Master makes this plain: pranayama, mantras and chastity purify the channels and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens only through the sexual work of the couple (Maithuna). See *The Solar Bodies* (1968), ch. 25, and *Tarot and Kabbalah* (1978), Arcanum 11.

A PRACTICE

The Swami Sivananda gives us a useful prayer for meditation on our Divine Mother. This prayer is as follows: "Oh Divine Mother I am all yours, you are my only refuge and support. Protect me, guide me, have mercy on me."

THE YELLOW BOOK, 1959

A PRACTICE

When the devotee beseeches his Divine Mother, he must be sleepy and submerged in profound internal meditation. The true devotee does not rise from his bed, nor does he eat or drink, until he receives the answer from his Divine Mother.

THE YELLOW BOOK, 1959

A PRACTICE

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

The Perfect Matrimony, *1966*

A PRACTICE

Let us now practice with the Rune IS and let us meditate on the Divine Mother Kundalini.

Runic Magic, *1969*

A PRACTICE

Standing in a straight position, let us raise our arms in order to form a straight line with the whole body, and after praying and asking for help to our Divine Mother we must sing the Mantra ISIS, as follows: IIIIIIIISSSSSSSS….IIIIIIIIIISSSSSSSSSS. Prolong the sound of the two letters and divide the word in two syllables IS-IS. [sounding of the letter I is similar to that found in the word "tea"] Afterward, the student must lay down with his relaxed body and filled with ecstasy must concentrate and meditate on the Divine Mother.

Runic Magic, *1969*

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*

Some aspirants take the first step, but they lack the strength to take the second one. Such people can and should help themselves by means of the technique of meditation.

The Secret Doctrine of Anahuac, *1974*

A PRACTICE

By making serious decisions, those devotees will practice meditation before going to sleep.

The Secret Doctrine of Anahuac, 1974

The true devotee does not rise from his bed, nor does he eat or drink, until he receives the answer from his Divine Mother.

The Yellow Book, 1959

A PRACTICE

The motive of concentration and reflection in their inner and deep meditation will be, in this case, their inner situation.... In this practice, the mystic in sorrow, feeling sincere emotion, will invoke his Divine Mother Tonantzin (Devi Kundalini).

The Secret Doctrine of Anahuac, 1974

A PRACTICE

The Mother carries her son, the Verb, in her arms. She is seated between the two pillars that symbolize the man and the woman. Adore the Virgin of the sea, my brothers. In the second Arcanum of the Tarot appears the Divine Mother making with her hand the sign of priestly esotericism. Study from the sacred book of your Divine Mother. "Ask and you shall receive; knock and it shall be opened unto you." Your Divine Mother can grant the occult powers you long for. Pray to your Divine Mother. Practice your esoteric exercises; you may ask your adored Mother for clairvoyance, telepathy, clairaudience, the faculties for astral emergence, etc. You can be certain that your Divine Mother will know how to listen to your supplications. You must meditate profoundly every day on your Divine Mother, praying and supplicating. "You need to be devoured by the Serpent." One—1—is the man, two—2—the Woman. Man is one pillar of the temple; Woman is the other one.

Esoteric Course of Kabbalah

A PRACTICE

1. Lie down in your bed, face up, with the entire body relaxed. 2. Lull yourself to sleep, meditating on the Sacred Serpent which is in the coccygeal chakra. 3. Pray with all your heart, meditating on the following prayer from a sacred ritual: Invocation "You are, O Hadit!, my secret, the Gnostic mystery of my Being, the central point of my connection, my heart itself, and blossom on my fertile lips, made Verb. There above, in the infinite heavens, in the profound height of the unknown, the incessant radiance of light is the naked beauty of Nut. She reclines, she arches in delightful ecstasy, so as to receive the kiss of the secret desire of Hadit. The winged sphere and the blue of the sky are mine."

Esoteric Course of Kabbalah

These mantrams have the power to transmute our sexual energy into light and fire, within the alchemical laboratory of the human organism. This prayer with its corresponding mantrams can be used during Sexual Magic. This prayer with its mantrams is an omnipotent key for meditation on our Divine Mother.

Esoteric Course of Kabbalah

Unmarried men and unmarried women can transmute and sublimate their sexual energies with this supplication and these mantrams, taking the sexual energies to the heart. It is urgent to sublimate the sexual energies to the heart. Know that in the Heart Temple, the creative energies blend with the forces of the Christ and are elevated to the superior worlds. The Inner Christ lives in the Heart Temple. The Cross of Initiation is received in the Heart Temple. This mantric prayer is also a formula of priestly power that the Magician uses in his practices of internal meditation in order to arrive at the feet of his Divine Mother. If meditation is perfect, your adorable Mother will listen to your call and come to you. You will then be able to speak with her about the ineffable things of paradise. She is Devi Kundalini. She is the Papess of the Tarot. The Divine Mother always listens to her devotees. In the sacred land of the Vedas, the Enlightened Ramakrishna was one of the greatest devotees of the Divine Mother.

Esoteric Course of Kabbalah

Do you want to reach the heights of Nirvikalpasamadhi? Do you want to develop Anubhaya (perception of you Inner God during meditation)? Do you want to know Jinn Science? Remember that you have an adorable Mother. "Ask and you shall receive; knock and it shall be opened unto you."

Esoteric Course of Kabbalah

A PRACTICE

Wisdom. Truly, she is the Mother of the Verb. And the woman officiates at the altar of the blessed Mother Goddess of the World. Now, brethren, pray very much to your Divine Mother Kundalini, whose venerable priestess is your wife. Pray and meditate thus: Invocation "O Isis! Mother of the Cosmos, root of love, trunk, bud, leaf, flower and seed of all that exists. Naturalizing force, we conjure you. We call the Queen of Space and of the Night and, kissing her loving eyes, drinking the dew from her lips, breathing the sweet aroma of her body, we exclaim: O Nut! You, eternal Seity of heaven; you who are the primordial Soul, you who are that which was and that which will be. Isis, whose veil no mortal has raised, when you are beneath the radiant stars of the profound nocturnal sky of the desert, with purity of heart and in the flame of the serpent we call you!"

Esoteric Course of Kabbalah

Thus, in front of the mirror there is a very serious danger, and it is that we see in the glass our own mental projections. That is the great danger. But if we do the correct practice, we need to open the chakra of the heart with the mantras OM HUM and immerse ourselves in the heart, in the cave of the heart, invoking our Divine Mother Kundalini. When she appears –she has to appear– during meditation, when she will really appear, how do we know that she has appeared and that it is not a simple projection of the mind? Simply, she does not look like anything that the mind has conceived, it is something that only the one who is working perceives, experiences –for, really, no one could experience for another–, and what one sees –the Divine Mother as she is– does not look like anything that the mind has conceived. That is why one knows that it is not a projection of the mind.

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

And once she appears in the heart, and once we have seen her, once we have experienced her in all the presence of our Being, in an integral way, we can afford the luxury of looking in the mirror. And even like that, with the mind still and in silence; with a mind that does not project; with a mind that has exhausted the process of thinking; with a non-projecting mind, and the result will be wonderful.

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

So, then, the way AMORC teaches the practice is wrong; part of self-sufficiency, of the belief that one – a poor fool and miserable as one is– is capable of performing wonders, when one is not capable. One has to have faith, to start by being humble and to recognize that we are capable of nothing. That we are poor fools. If the Divine Mother appears here, after having opened the chakra well and after meditation, if she appears in meditation, she appears if she

wants to appear, and if she does not want to appear, then she does not appear. If she considers that it is not appropriate for us to know our past lives at that instant, at least at that moment, well, simply, she does not appear, and it is useless then to insist in front of the mirror.

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

31 PASSAGES · 29 PRACTICES

VI Pick as your motive of concentration, meditation, prayers and supplications

For rain, Tlaloc; for healing, the Bat god of the Aztecs and Mayans; against fire, Huehueteotl: the Secret Doctrine of Anahuac hands the reader a god for each need as the motive of concentration, meditation and prayer. The other objects are as particular: the Ancient of Days, entered in profound meditation by praying to the angel Metatron; Anubis, to negotiate with the Lords of the Law; the Holy Eight of My Return to Tibet; the Absolute and the Pralaya, with the mind still and in silence.

A PRACTICE

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

Zodiacal Course, 1951

A PRACTICE

Aries is the house of Mars and Mars is the planet of war. The red hierarchies of Mars, gave man the astral body; Samael is the supreme chief of the astral plane; he and his warriors. Meditating daily on the tattwa Tejas, we activate the powers of the astral body. The tattwa Tejas or igneous ether is the cause causorum of all flame. The astral plane is the ardent world.

Zodiacal Course, 1951

A PRACTICE

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

Zodiacal Course, 1951

A PRACTICE

Ancient men grew spiritually under the influence of the "Ursa Major" and students should meditate intensely on the 'Ursa Major' if they want to awaken consciousness. That constellation radiates powerful spiritual forces and man should learn to converse with the sidereal genii of that constellation.

Zodiacal Course, 1951

A PRACTICE

The Ancient of Days dwells in the world of Kether. The chief of that world is the angel Metraton. This angel was the prophet Enoch. With the help of this angel, while in a very profound meditation, we can enter into the world of Kether. The disciple who wants to penetrate into Kether will beg the angel Metraton during his states of profound meditation and he will be assisted.

Aztec Christic Magic, 1973

A PRACTICE

Our disciples must now concentrate and meditate very deeply upon the Ancient of Days. They must provoke the voluntary slumber during meditation. Thus, this is how they will attain very profound illumination.

Aztec Christic Magic, 1973

A PRACTICE

The region of the Earth extends from the feet to the knees. Its mantram is LA. The region of the Water is from the knees to the anus. Its mantram is VA. The region of the Fire is from the anus to the heart. Its mantram is RA. The region of the Air encompasses the area from the heart to the space between the eyebrows. Its fundamental mantram is YA. The region of the Ether extends from the space between the eyebrows to the top of the head and the mantram is HA. The Serpent of Fire is nourished with these five basic elements. Now we can understand why the neophyte has to pass the trials of Earth, Water, Fire and Air. The purifications and sanctifications related with these elements of nature nourish the Serpent and permit its ascent through the Sacred Mountain Range of the spinal column. The ascent of the Serpent is impossible without the purifications and sanctifications of these four elements. Brahmä is the God of the Earth Nãrayana is the God of the Water. Rudra is the God of the Fire. Svara is the God of the Air. Sadãshiva is the God of the Ether. By meditating on these ineffable Gods we cart obtain their assistance for the awakening of the

chakras, wheels or discs of the vital body. It is advisable to make these magnetic centers vibrate to pre pare them for the advent of the Fire. Meditate and vocalize the mantram for each element. Concentrate your attention on each of these elemental Gods and beg them to help you with the awakening of the chakras. In this way you will become a practical occultist.

The Perfect Matrimony, 1966

A PRACTICE

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

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

The disciple should sit in a comfortable armchair; he should close his physical eyes in order for nothing of this vain and stubborn world to distract him; he should empty the mind, cast out of his mind all kinds of thoughts, desires, worries, etc. He should now imagine that the Light accumulated during Aries, in his chalice, in his head, moves with Taurus to the creative larynx. The devotee should sing the mantra AUM, he should open his mouth properly with the A, imagine that the Light descends from the head to the larynx; vocalize the U, vividly imagining that the Light floods the throat; the mouth should be rounded properly to sing the U. The last letter is the M, closing the lips, expelling or casting out the breath with force, as if eliminating the refuse from the throat. This work is done singing the powerful mantra AUM four times.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

The Cosmic Forces which ascend through our organism meet at the Thymus Gland with the forces which descend and the two interlaced triangles, Solomon's seal, is formed. The disciple should meditate daily on this Seal of Solomon being formed in the Thymus Gland.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

Beloved disciples, you must profoundly meditate on the Unity of Life, on the Great Alaya of the universe, on the invisible world, on the parallel universes of the superior dimensions of space.

Runic Magic, 1969

A PRACTICE

Concentrate your thought on the Walkirias, Gods of fire, air, water and earth.

Runic Magic, 1969

A PRACTICE

Through meditation is how you can enter into contact with the Gods of the elements. You must trace the Rune Hagal on a blank paper, then after, concentrate your mind on any of the four principal Gods of the elements. Call upon them so they can help you when it is necessary.

Runic Magic, 1969

A PRACTICE

To negotiate with the Lords of the Law is possible by means of meditation: pray, meditate and concentrate in Anubis, the most exalted Regent of the good law.

Tarot and Kabalah, 1978

A PRACTICE

Meditate upon the Absolute and the Pralaya, having the mind still and in silence.

Tarot and Kabalah, 1978

The Gnostic who learns to combine meditation with prayer, can undoubtedly make contact — consciously and objectively — with the gods of Nature.

The Secret Doctrine of Anahuac, 1974

A PRACTICE

The Ancient of Days dwells in the world of Kether; the chief of that world is the Angel Metraton. That Angel was the Prophet Enoch. With His assistance we can enter the world of Kether. The student who wishes to penetrate into Kether during a state of profound meditation, will pray to the Angel Metraton, and will be assisted.

Tarot and Kabalah, 1978

A PRACTICE

The Ancient of Days is, in His essential root, our authentic Being. He is the Father in us. He is our true Being. Our disciples must now concen trate and meditate very deeply upon the Ancient of Days. During medi tation they must provoke ecstasy, samadhi.

Tarot and Kabalah, 1978

A PRACTICE

In accordance with the previous description the following exercise is advisable: 1- Mental quietude and silence. 2- To vividly imagine the Holy Eight.

My Return to Tibet, 1969

A PRACTICE

3- To profoundly meditate on the Sacred Order of Tibet. 4- Such a sign joins or separates all the rigid elements through atomic energy if one traces it over the surface of ones Cardiac Plexus with the thumb, middle and index fingers of ones right hand.

My Return to Tibet, 1969

A PRACTICE

Love the Holy Eight, venerate it and concentrate deeply on it. Thus, this number turns out to be a clear emblem of that Philosophical Mercury–true incarnation of Hermes–with which the Initiate must work in the Magistry of the Fire.

My Return to Tibet, 1969

A PRACTICE

Meditate on the sacred sign of Infinity, perfect representation of the living nexus, which wisely links the two worlds–divine and material–that flow respectively from the waters above and from the waters below, from the space that is produced in the second phase of creation. And at last, like a vehicle, a channel and a means of expression of one into the other, they are united in the interior central core of individual consciousness.

My Return to Tibet, 1969

A PRACTICE

Let us concentrate profoundly on this Holy Symbol, on the Ineffable Eight, on that double current of fire and water that is wisely interwoven in the Ninth Sphere within the living entrails of the earth.

My Return to Tibet, 1969

A PRACTICE

Let there be depth in your concentration. Meditate on the Sacred Order of Tibet.

My Return to Tibet, 1969

A PRACTICE

It is possible to negotiate with the Lords of the Law through Meditation: Pray, Meditate and concentrate on ANUBIS, the most exalted Regent of the Good Law... All doors except one are closed to the unworthy: that of repentance...

The Mystery of the Golden Blossom, 1971

The Gnostic who learns to combine meditation with prayer, can undoubtedly make contact — consciously and objectively — with the gods of Nature.

The Secret Doctrine of Anahuac, 1974

A PRACTICE

Do you want rain? Do you want to be free of rain? Have then, the blessed Tlaloc, as your motive in meditation and prayer. “Ask, and it will be given to you; knock, and it shall be open unto you....”

The Secret Doctrine of Anahuac, 1974

A PRACTICE

Are you sick? Do you want to heal others? Pick as your motive of concentration, meditation, prayers and supplications, the famous Bat god of the Aztecs and Mayans. This great being is undoubtedly a Master of the mysteries of life and death.

The Secret Doctrine of Anahuac, 1974

A PRACTICE

When fire spreads and burns, threatening lives, houses, and estates, let Huehueteotl (the old god of fire) be the object of your concentration, meditation and supplication. Hebrew Kabalists and Rabbis know well that the mantra of the Causal World was, is, and will always be, ALOAH VA DAATH. Meditating on such words is the same as knocking at the marvellous doors of the Great Temple.

The Secret Doctrine of Anahuac, 1974

A PRACTICE

Draw the sign of the Rune Hagal on a sheet of paper or over the sand with a stick, thereafter; meditate profoundly on the unity of life, on the Great Pralaya of the Universe, on the Invisible World, on the Parallel Universes of the Superior Dimensions of Space.

The Mayan Mysteries, 1977

He who meditates on the sign of the Infinite utilizes fire and water to awaken consciousness. Now we will understand why the two witnesses of the Apocalypse have the power of prophesy: "Then I will give power to my two witnesses, and they shall prophesy a thousand and two hundred and three score days, clothed in sackcloth." (Rev. 11:3)

Esoteric Course of Kabbalah

A PRACTICE

Meditate profoundly on the Heart Temple at the center of Earth. Meditate on the Genie of Earth, whose name is Changam. Beg him to put you in contact with the Gnomes that dwell in the bowels of the Earth. Call to the Genie of the Gnomes. That Genie is named Gob. Lull yourself to sleep while concentrating on this Genie. Vocalize the mantram I.A.O. Very profound meditation intelligently combined with sleepiness will allow you to enter into the Elemental Paradises of Nature. Every alchemist must work with the Elementals of Nature.

Esoteric Course of Kabbalah

42 PASSAGES · 25 PRACTICES

VII While seated in front of a plant, we concentrate on it

Sit in front of a plant and concentrate on it until everything not related to it is forgotten; close the eyes, become drowsy, and meditate on its cells, the nucleus, the chlorophyll, the seed that sprouts, grows and dies, until one day the plant disappears and a beautiful child, its elemental, takes its place. For inspired knowledge the object is Mozart's Magic Flute or Beethoven's symphonies, for intuitive knowledge Kepler's formula and a blank mind, and in the Fifth Gospel Atlantis itself, verified lying down with imagination and will united.

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*

A PRACTICE

The disciple who wants to reach Imaginative Knowledge must learn to concentrate himself and know how to profoundly meditate. The best exercise in order to attain Imaginative Knowledge is the following: While seated in front of a plant, we concentrate on it until we forget everything that is not related with it. Then, by closing the eyes, we become drowsy and keep in our imagination the form, figure, structure, perfume and color of the plant. The disciple must provoke drowsiness during these practices.

Endocrinology & Criminology, *1957*

A PRACTICE

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

Endocrinology & Criminology, 1957

A PRACTICE

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

Endocrinology & Criminology, 1957

A PRACTICE

Every plant is a perfect cellular community with incalculable perfections. The student must meditate on the perfection of the plant and on all of its scientific processes. He must be filled with a mystic attitude and enchanted with so much beauty. The mystic is in rapture when remembering all of the phenomena of nutrition, relation, and reproduction of each cell of the plant. Let us see the chalice of the flower. Here are its sexual organs; here is the pollen, the masculine reproductive element; here is the pistil or gynoecium, a very precious feminine organ with its ovary, stylus, and stigma. The ovary is a sack full of marvelous ovums. The stamen can occupy different positions in relation with the pistil, for instance, insertion beneath the ovary, insertion around the ovary, or above it. Fecundation is verified with the function of the feminine germs and masculine gametes. After exiting the anther,

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

Endocrinology & Criminology, 1957

❧

This process of birth and death is marvelous. By meditating on the whole process of the birth and death of a plant, by meditating on its marvelous life, if the concentration is perfect and a profound level of drowsiness is achieved, then the chakras of the Astral Body will spin, develop, and unfold.

Endocrinology & Criminology, 1957

❧

Meditation must be correct. The mind must be exact. Logical thought and exact concept is needed for the purpose of developing the internal senses absolutely perfectly. Every incoherence, every lack of logical and moral equilibrium obstructs and damages the evolution and progress of the chakras, disks, or lotus flowers of the Astral Body.

Endocrinology & Criminology, 1957

❧

On any given day, the plant on which he was meditating disappears. Then, a beautiful child who replaces the plant is seen. That child is the elemental of the plant, the soul of the plant.

Endocrinology & Criminology, 1957

❧

Exact meditation awakens the internal senses and performs a complete transformation of the internal bodies.

Endocrinology & Criminology, 1957

❧

A PRACTICE

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

Endocrinology & Criminology, 1957

A PRACTICE

The disciple, profoundly concentrated in the music, must imbibe himself within it as the bee does within the honey, which is the product of his whole labor.

Endocrinology & Criminology, 1957

A PRACTICE

The student must concentrate himself on a mathematical formula and profoundly meditate on it. Afterwards, he must empty the mind and make it completely blank, then simply wait for the Inner Being to teach the contained concept which is enclosed in the mathematical formula.

Endocrinology & Criminology, 1957

A PRACTICE

For example: before Kepler publicly announced his famous principle that, "The square of the period of revolution of a planet varies directly as the distance from the sun cubed," that formula already existed; it was contained in the solar system, even when the wise did not know it. The student can mentally concentrate himself on that formula. He must empty his mind, become drowsy. With his mind completely blank he must wait for his own inner Being to reveal to him all of the marvelous secrets which are contained in the formula of Kepler.

Endocrinology & Criminology, 1957

Suddenly, I resolved to put order into my mind and to concentrate my attention exclusively on one of them.

Runic Magic, *1969*

Afterwards, I passed into meditation and finally Ecstasy, Samadhi, or that which in Zen Buddhism is denominated Satori came unto me.

Runic Magic, *1969*

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

Tarot and Kabalah, *1978*

A PRACTICE

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

Tarot and Kabalah, 1978

A PRACTICE

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

Tarot and Kabalah, 1978

A PRACTICE

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

Tarot and Kabalah, 1978

All incoherence, all lack of logic and of mortal equilibrium obstructs and damages the evolution and progress of the chakras, disks, or lotus flowers of the Astral Body. The student needs much

patience, will, tenacit and absolute conscious faith. One day, in the midst of sleep a distant image will arise during the meditation, a vista of nature, a face, etc. This is the signal that one is progressing. Little by little the student elevates his imaginative knowledge. Little by little, the student will draw back the Veil of Isis. One day the plant upon which one is meditating will disappear to be replaced by a beautiful child. That child is the el emental of the plant, the Soul of the plant.

Tarot and Kabalah, 1978

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

Tarot and Kabalah, 1978

On any given day, the plant on which he was meditating disappears. Then, a beautiful child who replaces the plant is seen.

Endocrinology & Criminology, 1957

A PRACTICE

The disciple who wishes to attain inspired knowledge should concen trate profoundly upon music. The "Magic Flute" of Mozart reminds us of an Egyptian Initiation. The Nine Symphonies of Beethoven and many other great classical compositions elevate us to the superior worlds. The disciple, deeply concentrated upon the music, will observe himself in it, like a bee in honey, the product of all his work.

Tarot and Kabalah, 1978

A PRACTICE

The student should concentrate upon a mathematical formula and meditate profoundly upon it. Later, to empty the mind, to put it in a totally blank state, and then to wait until our internal Being teaches us the con tent of the concept enclosed in the mathematical formula. For example, before Kepler publicly pronounced his famous principle, that "the periods of revolution of the planets around the Sun squared, are equal to the cubes of their distances", the formula already existed, was contained within the solar system, even though the learned men did not know it.

Tarot and Kabalah, 1978

A PRACTICE

The student can mentally concentrate in this formula, empty the mind, doze with the mind in a blank state and wait for his own internal Being to reveal all of the marvellous secrets contained in the formula of Kepler.

Tarot and Kabalah, 1978

Do not be dependent upon another's ideas or concepts, because within yourself, is wisdom. Meditation must be correct. The mind must be exact. One needs logical thought and exact concept so that the internal senses develop absolutely perfectly.

For the Few, 1980

When the Gnostic medic meditates, focusing on a tree, he is searching for information from the Elemental of that tree. He wants to know what this tree serves for, what properties it possesses, etc.

Occult Medicine and Practical Magic, 1978

A PRACTICE

The disciple must render himself daily to the practice of profound meditation. The theme of birth and death of plants is very simple as an exercise for interior meditation. The disciple must sit or lie down comfortably and stare for some moments at a plant, which he must already have for this exercise. He then closes his eyes and while preserving the image of the plant in his mind, he becomes somnolent. Once he is sleepy (somnolent), then he has to meditate on the growth of the plant, from the time when it was a little, tiny stalk, until reaching its present state. Remember that everything which is born has to eventually die. Imagine the plant in the process of decaying, withering, dying, converting into compost. Then, the disciple must fall asleep a little more and try to see and to converse with the elemental creature of that plant. The elemental of that plant will be seen and heard after some time of daily practice. Then, the elemental will teach his secret formulae related with the sicknesses which he knows how to cure, and the elemental will place himself at the student's service for the execution of the works in which such an elemental is an expert.

Occult Medicine and Practical Magic, 1978

This medicinal procedure through interior profound meditation develops the disciple's own imagination. Thus, he will become an illuminated clairvoyant. He will direct his internal sight towards the most far away boundaries of the earth and will become a ruler of creation in its

entirety. He will know the wisdom of each herb and thus he will unleash the tempests. He will transmute lead into gold and will make the earth tremble.

Occult Medicine and Practical Magic, 1978

A PRACTICE

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

The Revolution of the Dialectic

A PRACTICE

We want to know, for instance, about Atlantis. What do we do? First of all, we have to bring the mind to stillness and silence, this is clear; but before starting any practice we have to pray, yes, to our Divine Mother Kundalini, ask her from all our heart to take us to Atlantis, that we want to know about Atlantis. Then we sit down for the practice. And once the mind is still and in silence, it is obvious, my dear brothers, that then the Divine Mother Kundalini will take us to Atlantis; and we are going to see it, but we are going to see it in Consciousness, in Essence, in Spirit, not through the process of thinking, through intellectualisms that are useless.

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

A PRACTICE

And after the plea, I try to bring my mind to stillness and in silence. If a memory comes to me in those moments when I try to do the practice, then I comprehend it, analyze it and forget it. If any desire, any idea comes up, then I do the same: comprehend, analyze, discern and forget, and in the end, the mind remains still. Once it is still and in the deepest silence, then my Consciousness is unbottled, this is obvious. It goes out of the mind and I am going to live in Lemuria, and see the facts in Lemuria, and relive the existences that I had in Lemuria. Thus, I come out of meditation with all the information, I write it down and give it to you in printed books. How is this? What do you think about my system, my dear brothers?

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

In the first case, we have the knowledge that we are sitting on them, but observing them is something different. In the first case, there is knowledge, but not observation. Observation

requires special concentration: observe what they are made of, and then I must enter into meditation, to discover their atoms and their molecules. This already requires directed attention. To know that one is sitting on a chair is non-directed attention, passive attention; but observing the chair would already be directed attention.

The Fifth Gospel · The Rescue of our Inner Light

A PRACTICE

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

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

A PRACTICE

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

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

A PRACTICE

You could say: “The theory is beautiful, but I am not certain of it”, and you could, however, be radiating faith, but, on that detail, not have it in a given moment. Then you would need to study the constitution of that copper molecule, but study it carefully from a physical point of view, and then study it through meditation. Lying on your bed, with your body relaxed, imagine the molecule vividly, wanting to see it; that is, uniting imagination –which is feminine– with will –which is masculine–, trying to discover the life of that molecule.

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

A PRACTICE

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

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

A PRACTICE

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

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

A PRACTICE

In the state of Manteia –as the Initiates of Eleusis would say, speaking in a Greek style, and perhaps even in an Orphic style– we would say that it is advisable to even smell in itself the very beautiful aroma that escapes from the red or white petals of the precious rose. The second part of the imaginative work would consist in visualizing with complete meridian clarity the dying process of all things. It would be enough to imagine how those fragrant petals are falling little by little, withered and lifeless; how those branches, once strong, become after some time a pile of logs and, in the end, the hurricane, the wind arrives and sweeps away all the leaves and all the logs. It is an in-depth meditation on the process of birth and death of all things. This exercise, practiced in an assiduous way, daily, it is clear that in the long term it will give us the profound inner perception of that which we could call the Astral World.

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

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

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

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

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

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

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

The faculty of inspiration is even more transcendental and needs us to spend more energy. We have to put aside the symbol on which we have meditated, we have to capture its inner meaning. This matter requires the faculty of emotion, the emotional center. The emotional center valorizes the esoteric work of meditation. The emotional center allows us to feel inspired, and then, once inspired, we will know the meaning of the birth and death of all things. With imagination, we could verify the reality of the previous existence; with inspiration, we could capture the meaning of that existence, its motive, its cause, its reason. Inspiration is a step beyond the faculty of creative imagination. With imagination, we can verify the reality of the fourth vertical, but inspiration will allow us to capture its deep meaning.

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

21 PASSAGES · 19 PRACTICES

VIII Only the mantra must resonate in your heart

Not one thought is to be allowed, the Fifth Gospel lecture says; the surrender to God must be total and only the mantra must resonate in the heart. That lecture, with the lights turned off, and the one printed in For the Few both end with the audience reciting Gate, Gate, Paragate, Parasamgate, Bodhi, Swaha. The Esoteric Course of Kabbalah gives IN, rung like a bell for some ten minutes and then let go, and the Occult Medicine a syllable for each power: IN, EN, ON, UN, AN.

A PRACTICE

"Om masi padme yom", (prolonging the sound of each letter, and syllabicating). The meaning of this mantram is: "Oh my God in me!" This mantram should be vocalized with the heart in profound meditation, adoring the "Inner Being", rendering cult to the "Inner Being", because the Inner Being is essentially the soul of our father incarnated in us, our divine individuality in which we need to absorb ourselves to enter that infinite and undescribable happiness of Nirvana, where neither suffering, tears, nor pain exist.

Zodiacal Course, 1951

A PRACTICE

KUYO The prophets pronounce these three words in profound meditation, to prophesy, and then to contemplate, ecstatic, the future: JA, the tube, or sacred tube of our spinal column. PA: Milky Argentinean tree; it symbolises the redemptive blood. BRAHAME: "Adam-Eve". Masculine-feminine, cause of everything that exists.

Secret Notes of a Guru, 1952

The mantram OM has the power to awaken the frontal and cardiac chakras, clairvoyance and intuition. By meditating on the OM, we arrive at enlightenment. Imagination, Inspiration and Intuition are the three obligatory paths of initiation. We warn that the illuminated ones who go around talking about their esoteric affairs to others, become profaners of the temple. Those types of Gnostics should be severely admonished by the instructors.

The Greater Mysteries, 1956

A PRACTICE

Vocalization: VVVVAAAAA... UUUUU... SSSSS…..EEEEEEE (As can be noticed, the voice should be prolonged in the above repeated letters). Sunk in profound meditation, the student will vocalize trying to lull himself to sleep. Once he has managed to lull himself to sleep, he will exert himself to listen to the voice of his friends who are far away: so does one awaken the "Internal Ear."

Logos, Mantram, Theurgy, 1959

A PRACTICE

When you perform your meditation practices, concentrate on your Innermost, who is the true-you, and with a lot of reverence, pronounce the mantra OMNIS AUM. “And you shall be caught up into paradise, and hear unspeakable words, which it is not lawful for a man to utter.” 2 Corinthians 12:3 A liberated human being is a Master of himself. He is not obligated to reincarnate. However, if he reincarnates, he does so willingly and lovingly in order to help humanity. Nevertheless, in such a case, he always follows the narrow path of duty, love and sacrifice, which take him directly into the unlimited joy of the Absolute.

Aztec Christic Magic, 1973

A PRACTICE

29. The vowels I, E, O, U, A are arranged in the following order: I: frontal plexus E: larynx plexus O: cardiac plexus U: solar plexus A: plexus of the lungs 30. We can awaken all of our occult powers by meditating on each of these vowels, making the sound travel from between the eyebrows down to the throat, and then to the heart, the solar plexus, the legs, and finally to the feet.

The Mysteries of Fire, 1955

A PRACTICE

The mantram “PANDER” enables us to reach the Ancient of Days. This is possible with profound meditation. In the world of Aziluth there is a marvellous temple where we are given teachings in the magistral pres ence of the Ancient of Days.

Tarot and Kabalah, 1978

A PRACTICE

And for today, in order to make good use of meditation and this mantram, and as it is fitting to do so, we will enter into meditation for a while with this mantram.

For the Few, 1980

A PRACTICE

Meditation Practice I ask all the brethren to enter into meditation at this time. One completely relaxes the body. After relaxing we totally devote ourselves to our profound interior God. Now, without thinking about anything, we only recite the complete Mantram with the mind and the heart.

For the Few, 1980

A PRACTICE

Meditation must be deep, very profound, the eyes closed, the body relaxed, completely devoted to our interior God. Not even one thought should be acknowledged in these moments. Our devotion to our God must be complete and only the Mantram should resonate in our hearts.

For the Few, 1980

This profound mantra will one day lead you to experience the Illuminating Void in the absence of the Ego.

The Fifth Gospel

A PRACTICE

In front of this altar perform the following: Concentrate intensely on the four figures for half an hour. Be relaxed. Leave the mind empty. Pronounce the mantra Gaaaaaa Teeeeee [the e is pronounced with an "eh" sound]. This mantra must resound in the consciousness. Wait for the answer from the internal. This is how we enter into contact with the Mayan occult sapience. The mantra Gate acts upon the Eye of Dangma; it opens it, and allow us to capture the wisdom written in these truly marvelous sculptures.

The Mayan Mysteries, 1977

A PRACTICE

The vehicle of the christie consciousness has its chakra in the heart. So, when internally vocalizing the syllable ON and meditating in its profound significance, the awakening of the mystic consciousness is produced. Then, independent from the physical body, the soul acquires the power of functioning in her superior vehicles.

Occult Medicine and Practical Magic, 1978

A PRACTICE

The human being becomes clairvoyant by meditating in the syllable IN and in the great universal fire.

Occult Medicine and Practical Magic, 1978

A PRACTICE

The human being acquires mental clairvoyance and the occult ear by meditating in the syllable EN and in the universal mind.

Occult Medicine and Practical Magic, 1978

A PRACTICE

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

Occult Medicine and Practical Magic, 1978

A PRACTICE

The power of telepathy is acquired by meditating in the syllable UN and in the solar plexus.

Occult Medicine and Practical Magic, 1978

A PRACTICE

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

Occult Medicine and Practical Magic, 1978

A PRACTICE

Trrrrriiiiiiiiiiiiiinnnnnnnnnnnnnn… Prolong the sound of the vowel 'I' and the consonant 'N', giving to it an intonation like a bell. The student, immersed in perfect meditation and with a clear and spacious mind, shall be flooded with a great silence. He will then vocalize mentally the sacred mantra; one may chant this mantra as many times as one wishes. After some ten minutes of vocalization, one shall suspend the vocalization of this mantra and continue meditating for an indefinite period of time with the clear mind. When we are flooded by the great silence, the experience of the Great Reality comes to us.

Esoteric Course of Kabbalah

A PRACTICE

The whole body relaxes and once it is relaxed you surrender yourselves totally to your profound inner God, without thinking of anything; only reciting with your mind and heart the complete mantra: GATE, GATE, PARAGATE, PARASAMGATE, BODHI, SWAHA. The meditation must be very deep, very profound; the eyes closed, the body relaxed, completely surrender yourself to your inner God. Not one single thought must be allowed during these instants. The surrendering to your God must be total and only the mantra must resonate in your heart.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

I have understood that this mantra opens the Eye of Dangma. This profound mantra will one day lead you to experience the Illuminating Void in the absence of the Ego. Then, you will know what the Sunyata is; then you will understand what the Prajna-Paramita is. Perseverance is what is needed. With this mantra you will be able to get very far.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

A PRACTICE

Relax your body everyone –first of all, turn off the lights–. Total relaxation of the body, complete relaxation and complete surrendering to your profound inner God. Do not think of anything at all, nothing at all, nothing at all. You will recite the mantra; I will repeat it many times so that you do not forget it. After this meditation, you will be able to write it down, this is what recorders are for.

The Fifth Gospel · Psychoemotional Metamorphosis of Man · *Third Chamber – Mexico City – July 27, 1977*

33 PASSAGES · 13 PRACTICES

IX Everyone who works in the Magistery of Fire must learn how to meditate on the seven churches

The Aquarian Message walks up the seven churches one by one: whoever meditates on the navel chakra can walk upon fire without being burned, in the lotus of the heart one hears the ten mystical sounds, and the frontal chakra develops with internal meditation. The Logos Mantram Theurgy, the Perfect Matrimony and the Aztec Christic Magic add how: the prostatic chakra imagined spinning while M is vocalized, the heart meditated on for an hour, the fire seen rising to the throat for half an hour morning or night (a visualisation that purifies and sublimates; the Kundalini itself awakens through the Maithuna).

Everyone who works in the Magistery of Fire must learn how to meditate on the seven churches.

The Aquarian Message, 1960

A PRACTICE

The mystic must profoundly focus his concentration on the Immolated Lamb. The mystic must pray, beseeching the Adorable One to awaken the chakra, disc, wheel, or faculty longed for. Afterwards, when the supplication is done, the mystic must then search for refuge in the nothingness. His mind must remain silent and serene.

The Aquarian Message, 1960

The church of Ephesus is a mystical lotus flower. This flower has four petals and anyone who profoundly meditates on the church of Ephesus penetrates into the subterranean regions of the earth. Then, the gnomes or pygmies teach us their mysteries. The Tattwa Prittwi shines with glory within the church of Ephesus.

The Aquarian Message, 1960

A PRACTICE

Let us kneel in order to contemplate the miraculous lotus of six petals, this lotus of the Nile, which is the prostatic (uterine) chakra upon which the mermaids of the ocean stand. Let us pray and meditate on this chakra of the prostate (uterus). We convert ourselves into Kings and Queens of the waters when the Beloved One awakens this chakra.

The Aquarian Message, 1960

We can walk upon fire without being burned when we meditate on this chakra.

The Aquarian Message, 1960

When we meditate on this chakra we penetrate into Eden. There, we find human beings still naked. Only we, the brothers and sisters of the Temple, are dressed with the vesture of fire.
The Aquarian Message, 1960

❧

The power to govern over fire is granted unto us when we internally meditate on this precious lotus of the belly.
The Aquarian Message, 1960

❧

The church of Thyatira is opened when the serpentine fire reaches the height of the heart. Internal meditation and internal prayer develops and unfolds the chakra of the tranquil heart.
The Aquarian Message, 1960

❧

You will hear the ten mystical sounds when you meditate internally in the lotus of the heart.
The Aquarian Message, 1960

❧

We control the Tattwa Vayu when we meditate on the lotus of the heart, and the power of winds and hurricanes is given to us.
The Aquarian Message, 1960

❧

The hidden and terrific powers of this chakra will awaken through meditating in it.
The Aquarian Message, 1960

❧

The frontal chakra develops with internal meditation.
The Aquarian Message, 1960

❧

The resplendent lotus of one thousand petals develops and unfolds with internal meditation.
The Aquarian Message, 1960

❧

Whosoever reaches this height is a liberated one, a Lord of the living and of the dead. Everyone who walks on the path of christification must develop these eight powers. These powers of the heavenly Jerusalem are conquered with internal meditation, with the condition of absolute chastity.
The Aquarian Message, 1960

❧

You will develop the eight great mystical powers with internal meditation, and then you will become a living model of the future heavenly Jerusalem.
The Aquarian Message, 1960

❧

The Oriental concentrates mentally and meditates on the ten mystic sounds. The Oriental mind absorbs itself in the ten mystic sounds. Hence, the yogi's "Nissus Formativus" or the Astral Body of the medieval doctors (within which there are all the psychic and spiritual principles of the human being), leaves the physical body in ecstasy within the ten mystic sounds of the heart. This is the Samadhi of the Hindustani yogis. Thus, this is how the yogi transports himself to the most distant worlds of the Infinite. Instead of laughing and criticizing these matters that they have neither studied nor experimented, the occidental scientists should study the yoga.

Endocrinology & Criminology, 1957

Powers are not obtained by playing around; everything costs. Nothing is given to us as a gift.

The Perfect Matrimony, 1966

The Hindustani yogis develop this chakra of the navel with concentration and meditation. They concentrate full hours on the navel. When certain occidental hypnotists traveled through those lands of Hindustan, Pakistan, the Great Tartare, Mongolia, China and Tibet and witnessed these oriental sects and saw this meditation on the navel, they believed it to be self-hypnosis. Actually it is quite the opposite. In truth, they put themselves through all these meditations and concentrations for hours in order to develop this chakra around the region of the navel.

Endocrinology & Criminology, 1957

A PRACTICE

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

Endocrinology & Criminology, 1957

A PRACTICE

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

Logos, Mantram, Theurgy, *1959*

A PRACTICE

SPECIAL EXERCISE FOR THE SOLAR PLEXUS Let us remember that this plexus is the center of Telepathy. The disciple, seated in a comfortable chair, with his face towards the East, will imagine in that far away distance an immense Cross, radiant, of a beautiful golden color. Imagine that it emits blue and golden rays, which reach the Solar Plexus located in the region of the navel. The disciple will exert himself to feel the vibrations of those rays bathing the Plexus Chakra with light. At the same time, he will vocalize that vowel U, which will be pronounced for a long time, in a semi-deep tone: UUUUUUUUUUUUUUUUUUUUU...

Logos, Mantram, Theurgy, *1959*

A PRACTICE

Interna l meditation accelerates the development of the Feathered Serpent, whose ascension liberates the Initiate from the wheel of births. However, it is necessary to help its ascension by meditating first on Ida and then on Pingala, (which are the currents of fire); the one on the left is negative, and the one on the right is positive. They ascend upward (on each side of the spinal medulla) up to the pituitary chakra. The ascension of these fires precedes the ascension of the sacred fire of Quetzalcoatl.

Aztec Christic Magic, *1973*

A PRACTICE

Take that comfortable position that we formerly advised you about to perform your meditation. After having placed your mind in a blank state, concentrate on the sacred fire of the Holy Spirit and see with the eyes of your soul that this fire arises from your prostatic (uterine) chakra towards your solar plexus, and at the same time through Ida and Pingala which are located on either side of your spinal medulla. This exercise must endure for at least thirty minutes daily and must be performed at the same hour. If you want success with these studies, you must neither drink alcohol, nor smoke, nor eat too much red meat. Do not worry; cultivate the habit of being happy.

Aztec Christic Magic, *1973*

A PRACTICE

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

Aztec Christic Magic, *1973*

A PRACTICE

Choose one of the rooms of your home or a place in your bedroom on which you will place a small desk or table so that it will serve you as an altar where at the light of two wax or paraffin candles from now on you will devotedly study the chapters of this book. Being alone, and after praying, you will invoke the Cosmic Masters and ask them for help and inspiration. Sit down; while in a meditative attitude, see and feel that the sacred fire of the Holy Spirit continues rising from the laryngeal chakra up to the portentous chakra of your pituitary gland (the eye of the Prophet situated between your eyebrows) and that the fire lights and is in motion from left to right (clockwise); this is your bicolor lotus with two very fine petals which look like arrows and whose lotus center has a very tiny little navel. The chakras are points of connection through which the divine energy circulates from one to another vehicle of the human being. These shine deadly in the human being who is not spiritually developed; yet, in the Initiate, they shine effulgently like small suns that spin upon themselves. From now on, concentrate in the Chakra Ajna during your moments of meditation.

Aztec Christic Magic, *1973*

Many occultist students want internal illumination and suffer horribly because, in spite of many years of study and esoteric practices they remain as blind and unconscious as when they began to read the first books. We, the Brothers of the Temple know through our own experience, that the cardiac chakra is definitive for internal illumination. The Shiva Samhitä, a great Hindustani book, speaks at great length about the benefits obtained by the yogi on meditating on the chakra of the tranquil heart: "The yogi acquires immense knowledge, knows the past, the present and the future; he has clairaudience and clairvoyance and can go through the air wherever he pleases. He sees the Adepts and the yogini Goddesses; he obtains the faculty called khecari (to move through the air) and bhüchari (to go at will to all corners of the world)."

The Perfect Matrimony, *1966*

A PRACTICE

Those who want to learn how to leave in the astral body at will, those who want to enter into the science of Jinas, to learn how to place themselves within the fourth dimension with the physical body and travel with their physical body to any place in the world with out needing an aeroplane; those who urgently need to awaken their clairvoyance and clairaudience, should concentrate their mind daily on the cardiac chakra and meditate profoundly on that marvelous centre. To meditate on this centre for one hour daily is marvelous. The mantram of this chakra is the vowel O, which is vocalized elongating the sound thus: OOOOOOOOOOOOOOO.

The Perfect Matrimony, *1966*

A PRACTICE

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

The Perfect Matrimony, *1966*

A PRACTICE

11.The mantra of the Tattwa Akasa is HAN. Undoubtedly, this mantra must be chanted by the yogi when meditating in this marvelous chakra.

The Mysteries of Fire, *1955*

Its mantra is Sssssssss. One becomes an absolute boss of the air and can dissipate the hurricanes and govern the winds by will when one learns how to meditate on this center.

The Mayan Mysteries, 1977

When one practices meditation on this chakra, one can even sustain the physical body during the cosmic night.

The Mayan Mysteries, 1977

Whosoever meditates in this center can know the most elevated esotericism of all of the sacred books and can reach the grandiose state of Trikala-Jñana, in other words, someone who can know the past, present, and future.

The Mayan Mysteries, 1977

A PRACTICE

Its mantra is Han, and the Yogi utilizes it during full meditation.

The Mayan Mysteries, 1977

The one who learns how to meditate in the chakra Ajna acquires the eight major powers and the thirty-two minor powers.

The Mayan Mysteries, 1977

34 PASSAGES · 23 PRACTICES

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

Review yesterday, then the week, the month, the years, back to the first years of childhood, where memory fails; at that point, the Igneous Rose says, practise the exercise in the transition between vigil and sleep, and the dreams will bring back the rest. The Revolution of the Dialectic and the Fifth Gospel turn the same exercise on the day just lived: at nightfall, the body relaxed, reconstruct the day's events, number them, and work on each in order.

2 63. Every human being can remember his past lives by means of a retrospective exercise.
IGNEOUS ROSE, 1954

A PRACTICE

264. You can perform the retrospective exercise daily, in order to meticulously remember all the incidents that occurred the previous day, and to inversely remember all the events that occurred eight days before, fifteen days, one month, two months, one year, ten years, twenty years, etc., until precisely remembering all the events of the first years of our childhood.
IGNEOUS ROSE, 1954

A PRACTICE

265. When the student reaches the first three or four years of his childhood during the retrospective exercise, then it is very difficult for him to remember the events of the first years of childhood. 266. However, when the student reaches this point, he should then practice the exercise during the transition between vigil and sleep. 267. Then, in visions during his dreams, he will meticulously remember all the details of his childhood, because when dreaming, we are in contact with the subconsciousness where all our memories are stored.
IGNEOUS ROSE, 1954

A PRACTICE

268. When we take advantage of the state of transition between vigil and sleep, this procedure of internal retrospection can be prolonged until we remember the instances that preceded the death of our past physical body, and the last painful scenes. While continuing the retrospective exercise, we continue to remember our entire past reincarnation and all the past reincarnations that preceded it.
IGNEOUS ROSE, 1954

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

Igneous Rose, 1954

A PRACTICE

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

Igneous Rose, 1954

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

Manual of Practical Magic, 1954

A PRACTICE

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

Manual of Practical Magic, 1954

A PRACTICE

103. The disciple should try to remember all transpired events in a reverse order, beginning with the last ones until going back to the first events of his infancy. 104. We can remember all memories of our infancy by practicing the retrospective exercise during those instants of dozing off. 105. In those instants we can exert ourselves to recall the last experiences of our past reincarnation.

Manual of Practical Magic, 1954

A PRACTICE

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

Manual of Practical Magic, 1954

A PRACTICE

The word PA PA should be vocalized intoning the first syllable PA in a high voice then the second syllable PA will be uttered in a lower voice. These two syllables should be pronounced many times. You must do the same thing with the syllable MA. Fall asleep while meditating on your childhood. Review with your imagination your whole childhood and mentally articulate the sacred syllables.

The Aquarian Message, 1960

A PRACTICE

You must know that every child is clairvoyant until the age of 4 years. Afterwards the innocent atoms of clairvoyance submerge themselves within the subconsciousness. Therefore, if you want to reconquer clairvoyance, meditate on your childhood and profoundly fall asleep while articulating the first syllable of the child, MA MA, PA PA, BA BA.

The Aquarian Message, 1960

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

The Aquarian Message, 1960

"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

The most powerful exercise in the world to develop clairvoyance is the so called “Retrospective Exercise” in Occultism.

Logos, Mantram, Theurgy, 1959

A PRACTICE

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

Logos, Mantram, Theurgy, 1959

A PRACTICE

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

Logos, Mantram, Theurgy, 1959

The most powerful exercise in the world to develop clairvoyance is the so called "Retrospective Exercise" in Occultism.

Logos, Mantram, Theurgy, 1959

A PRACTICE

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

Logos, Mantram, Theurgy, 1959

The Retrospective Exercise permits us to become conscious of our own Lunar Ego, of our own errors. Let us remember that the Ego is a bunch of memories, desires, passions, anger, covetousness, lust, pride, laziness, gluttony, self-esteem, resentments, vengeances, etc.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

During the period of Cancer, our Gnostic disciples should practice, before falling asleep in their bed, a Retrospective Exercise of their own life, like someone who is watching a movie from the end to the beginning, or like someone who reads a book from the end to the beginning, from the last to the first page.

Esoteric Treatise of Hermetic Astrology, 1967

The objective of this Retrospective Exercise of our own life, is to auto-know, autodiscover ourselves, to recognize our good and evil actions, to study our own Lunar Ego, to make Conscious the Subconscious.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

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

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

Every moment of happiness or pain should be continued in Meditation with a Still mind and in profound Silence. The result comes to be the experience of the same event in a previous life. We then become conscious of the cause of the act, whether it be pleasant or unpleasant.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

You must profoundly inhale the vital air, the Prana, the life, through the right nostril, and exhale it through the left nostril while mentally counting up to twelve. Then after, inhale through the left nostril and exhale through the right one, and vice versa. Continue with this exercise for ten minutes. In this practice, you must control your nostrils with your index finger and your thumb. Afterwards, the Gnostic student must sit down or lay down in dorsal decubitus (on his back, facing upwards). With his body relaxed, he must concentrate and try to remember his past lives.

Runic Magic, 1969

A PRACTICE

Each moment of happiness or pain must be continued in meditation with the mind quiet, and in profound silence. The subsequent result will be the experience of the same event in a previous life. Then we will make ourselves conscio us of the cause of the fact, be it agreeable or disagreeable.

Tarot and Kabalah, 1978

A PRACTICE

Really and truly, the answer is simple. At nightfall or at the hour of meditation, with the body relaxed, we move on to practice the retrospective exercise on the facts and manifestations of the ego during the day. Once reconstructed, put in order and numbered, we proceed with the work of comprehension. First we will work on an egotistical event to which we could dedicate some twenty minutes; then, another psychological event to which we could dedicate ten minutes, and fifteen minutes to another manifestation. It all depends on the gravity and intensity of the egotistical events.

The Revolution of the Dialectic

After about five years, we have the luxury of using the retrospective system to apply it to both our present life and our past lives. Then we will see with great astonishment that again and again we make the same mistake. We will discover a key "I" that in every existence has always made the worst mistakes, that is always specified by a certain crime, and that has been the axis of all our previous existences.

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*

But, obviously, in order to practice this retrospective exercise with certain lucidity, one has to have eliminated first many "I's". In no way could I believe that the fundamental psychological trait could be discovered if one has not intelligently used the retrospective system. But to truly use it lucidly, we also need to be sincere. When the Consciousness is too trapped within the "I's", there is no lucidity. Then, the retrospective exercise in those conditions turns out to be incipient, if not fantastic or wrong. That is, then, my concept. Let us see, brother, you speak.

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*

A PRACTICE

Master: One has to have order in the work, of course, I agree. But, in any case, when night comes, with a relaxed body, of course, you will move on to practicing the retrospective exercise, if not on all your existence or previous existences, at least on the day. So you are going to visualize, to reconstruct the events of the day. Once reconstructed, numbered, duly classified, you will proceed to the work. First, an event, to which you can devote, say fifteen minutes, twenty; another event, to which you can devote half an hour; another, to which you can devote five minutes; another, to which you can devote ten. It all depends on the seriousness of the events. So once ordered, you can work on them at night calmly and in order.

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*

A PRACTICE

So what do we do? First of all, we need to investigate; there are methods to remember past lives. Gautama the Buddha taught the method of retrospection, and it is wonderful. But how could we, for example, have faith in that method taught by Gautama the Buddha? There is only one way. How? First, to study; second, to practice. From study and practice comes comprehension, and then, as a result, faith arises; and with this faith, we will successfully practice the retrospective exercise. Such an exercise is easy, simple. One starts out lying in his bed with his body relaxed. He must remember and concentrate on the last events of the day, the penultimate ones, the pre-penultimate ones; and thus, retrospectively, remember, relive all the incidents of the day.

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

A PRACTICE

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

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

A PRACTICE

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

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

A PRACTICE

And when we have remembered the totality of our life up to the very moment of birth, then we can make the leap to the last moment of the previous life. If we come to remember it, if we come to see ourselves surrounded by our relatives in the last moment, then faith will be revived, it will be even greater; we will say: "What an extraordinary exercise! I am happy with this practice!" And as we continue with our retrospective exercise, we will remember the last years of our past existence, the penultimate years, the ones before the last, youth, adolescence, childhood, the moment we were born in our past existence. When we will achieve that, we will have a firm, unbreakable faith of a solar type.

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

Thus, we would have acquired faith in the retrospective exercise. This procedure, taught by Gautama Buddha Shakyamuni, allows us to remember all our previous existences; it is a wonderful exercise.

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

Part Five – The comprehension of a defect



39 PASSAGES

1 To intellectually comprehend the discovered defect is not enough

'To intellectually comprehend the discovered defect is not enough.' The Christmas Messages, Dissolving the I and the Revolution of the Dialectic repeat it and give the reason: a defect can disappear from the intellect and go on living in other levels of the mind, as with those who reached perfect chastity in the physical and fell in the superior worlds. The Great Rebellion states the consequence: he who cannot meditate will never be able to dissolve the ego.

Any defect must first be analysed intellectually and then studied with meditation. Many of the individuals who reached absolute perfect chastity and holiness in the physical world were frightful sinners and fornicators when they were tested in the higher worlds. Although they had finished with their shortcomings in the physical world, at other levels of the mind they were still sinners. Only with intellectual analysis and deep meditation do we fully understand our shortcomings in all the levels of the mind. When a defect is fully understood in all the levels of the mind, it weakens its corresponding ego, i.e. the death of a small defect weakens the fatal ego it stems from and creates in its place something new: a virtue, a power of the soul, a truth, and so on. It is urgent to die from instant to instant. With the death of the 'I' the soul is born. We need the complete death of the pluralised 'I'.

CHRISTMAS MESSAGES, *1952-66*

The ego is only dissolved by comprehending our errors profoundly in all the levels of the mind. Only on the basis of creative comprehension can we achieve the mystical death. The mind must pass through a supreme death and through a supreme birth. It is necessary for the ego to die. It is urgent for the mental body to be born.

CHRISTMAS MESSAGES, *1952-66*

To intellectually comprehend the discovered defect is not enough. It is necessary to submerge ourselves into profound internal meditation in order to comprehend the defect in other levels of our mind. The mind has many levels and profundities. If we have not comprehended a defect in all the levels of the mind then we have done nothing, because the defect continues existing as a tempting demon in the bottom of our own subconsciousness. When a defect is integrally comprehended in all the levels of the mind, then it is disintegrated along with the small 'I' that characterises it. Thus, the defect is reduced to cosmic dust in the suprasensible worlds. This is how we die from moment to moment. This is how we establish a permanent centre of consciousness, a permanent centre of gravity within ourselves.

CHRISTMAS MESSAGES, *1952-66*

The Gnostic students should learn to explore the subconscious by means of meditation. It is not enough to comprehend a defect intellectually, it is necessary to study the subconscious. Many times any defect can disappear from the superficial level of the intellect, but it continues existing in the different subconscious fields of the mind.

Christmas Messages, 1952-66

Only with the mind still and silent, submerged in profound interior meditation, are we able to extract out from the sepulcher of the subconscious memory, all of the millenary rottenness that we carry within, from ancient times.

Christmas Messages, 1952-66

Each hidden defect smells nasty within the filthy grave of the subconscious, but by seeing it, it ends up being easy to burn it and reduce it to ashes. In this way, we are dying from moment to moment. It is necessary to take out from the sepulcher of the memory, all of the subconscious rottenness. Only with mental stillness and silence can we extract out from the black subconscious tomb all of the rottenness of the past, in order to reduce it to ashes with the marvelous fire of profound comprehension.

Christmas Messages, 1952-66

The mind has many subconscious levels, regions, or departments, which we should know completely through observation, analysis, deep meditation and profound intimate comprehension.

Fundamental Education, 1970

Any defect can disappear from the intellectual region and continue to exist in other unconscious levels of the mind.

Fundamental Education, 1970

If we fight against the vice of drinking, this vice will disappear for a while, but since we have not profoundly comprehended it in all the levels of the mind it will return later when we let our guard down, and we will drink a year's worth all at once.

Fundamental Education, 1970

We must understand what these psychological defects are, and how they function in us, not only on the intellectual level of life, but also in other hidden and unknown levels of the subconscious.

Fundamental Education, 1970

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

Fundamental Education, 1970

It is necessary to study, to investigate and analyze, but we must meditate profoundly in order to understand in all levels of the mind.

Fundamental Education, 1970

The complicated man has a memory that is full of experiences. This demonstrates his lack of creative comprehension, because when experiences are entirely comprehended in all levels of the mind they cease to exist as experiences and blossom as comprehension.

Fundamental Education, 1970

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

Tarot and Kabalah, 1978

In depth comprehension is impossible without the practice of meditation.

The Mystery of the Golden Blossom, 1971

In the meantime I devoted myself exclusively to deep interior meditation... Objective: to dissolve the psychological I, the Myself, the Oneself, which is certainly a node in the cosmic energy, a link we must reduce to a cosmic dust cloud.

The Three Mountains, 1972

It seemed to me fundamental to understand in a complete way each one of my psychological defects, but I wanted to go a bit further in the meditation path.

The Three Mountains, 1972

Answer: Friends, friends, I invite you to comprehend what the work of the dissolution of the ego is. Undoubtedly upon submerging ourselves through meditation into our own atomic inferno8 with the purpose of comprehending this or that psychological defect, it is unquestionable that we will put ourselves in contact with this or that natural infradimension.

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

Any spark of consciousness can illuminate us immediately and in millionths of a second really capture the deep meaning of a comprehended defect. Elimination is different; someone can

have comprehended some psychological error and even have penetrated in its deep meaning, and, however, still continue with it in the different departments of the mind.

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

He who cannot meditate, he who is superficial, the ignorant, will never be able to dissolve the Ego; he will always be impotent driftwood in the tumultuous sea of life.

The Great Rebellion, 1975

We also said in past lectures that it is necessary to have first comp rehended the defect that we want to extirpate from our nature; it is ostensible that only through the technique of meditation can we comprehend any error in an integral manner.

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

Any psychological defect must be previously understood by way of the technique of meditation, before proceeding to its elimination. The extirpation, eradication or elimination of any undesirable element, is only possible by invoking Tonantzin's (Divine Mother Kundalini) aid, a variation of our own being, or particular fohat of each of us. This is how we die from moment to moment. Only death brings forth what is new.

The Secret Doctrine of Anahuac, 1974

He who cannot meditate, he who is superficial, the ignorant, will never be able to dissolve the Ego; he will always be impotent driftwood in the tumultuous sea of life. A defect that has been discovered in the field of practical life must be deeply comprehended by means of the technique of meditation.

The Great Rebellion, 1975

The annihilation of the psychic aggregates can be made possible only by radically comprehending our errors through meditation and by the evident self-reflection of the Being.

Pistis Sophia Unveiled, 1983

It is urgent to know how to meditate, in order to comprehend any psychic aggregate, or in other words, any psychological defect.

Pistis Sophia Unveiled, 1983

A great deal of analysis, reflection, and above all, meditation and evident self-reflection of the Being are ind ispensable for comprehension. Any psychological defect discovered through the self-psychological observation must be previously comprehended in all the levels of the mind, before proceeding to its disintegration.

Pistis Sophia Unveiled, 1983

❧

Each self-observed defect must be previously comprehended through meditation, before proceeding with its elimination.

Pistis Sophia Unveiled, 1983

❧

Constantly we listen to complaints from many students who suffer because while the physical body is sleeping, they live unconscious in the superior worlds. Some of them have done many esoteric practices to achieve astral unfoldment and have not succeeded. When we examine the lives of such complainers, we discover within them the Fool of the Tarot. Those people are full of desires; it is only by understanding sensations that we kill desire. It is only by annihilating desire that the mind is liberated; the mind that normally is embottled in the bottle of desire. Liberating the mind produces the awakening of consciousness. The Fool of the Tarot is the Psychological "I", the "self", the reincarnating "Ego". If we want to put an end to the causes of desire, we must begin to live in a state of constant vigilance. It is urgent to live in the state of alert perception, alert novelty. The "I" is a great book, a book of many volumes. It is only by means of the method of Internal Meditation that we can study that book.

Esoteric Course of Kabbalah

❧

The 'I" was neither created by God nor by the Spirit nor by Matter. The 'I' was created by our own mind and will cease to exist when we have comprehended it totally in all the levels of the mind. It is only through upright action, upright meditation, upright will, upright means of earning a living, upright effort and upright memory that we can dissolve the 'I'. It is urgent to comprehend in depth all of this if we really want the Revolution of the Dialectic.

The Revolution of the Dialectic

❧

Every defect should first be intellectually analyzed and then studied with meditation. Many individuals attained perfect chastity in the physical world, but ended up being great fornicators and frightening sinners when they were subjected to the test in the superior worlds. They had put an end to their defects in the physical world, but in other levels of the mind, they continued with their loose cathexis. When a defect is totally comprehended in all the levels of the mind, its corresponding loose cathexis disintegrates, in other words, a small I dies.

The Revolution of the Dialectic

❧

It is only with a still and silent mind, submerged in deep meditation, that we will be able to extract from within the sepulcher of the subconscious all the secret rottenness which we carry within. it is nothing pleasant to see the dark sepulcher with all the bones and rottenness of the past.

The Revolution of the Dialectic

Upon the pure waters of the ocean of the Universal Mind we can contemplate in a state of ecstasy all the deviltries of the pluralized 'I'.

The Revolution of the Dialectic

Master: It is urgent and unpostponable to analyze and annihilate the Ego in a voluntary and conscious way. In dealing with people, the hidden defects surface spontaneously, and if we are in a state of alert perception, alert novelty, we see them as they are in themselves. A discovered defect must be subjected to analysis, to meditation, with the purpose of comprehending it. It is not enough to understand the defect, it is necessary to grasp its deep meaning. Any flash of Consciousness can enlighten us and grasp, in thousandths of a second, the deep meaning of the defect.

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

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.

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

When one wants to eliminate a defect, an error, a psychic aggregate, one must first comprehend it. But it is not enough to only comprehend, it is necessary to go deeper, to the depths: it is necessary to capture the deep meaning of what one has comprehended. One can only achieve such a capture through profound, very intimate, profound meditation. The one who has captured the deep meaning of what he has comprehended, is in a position to eliminate it.

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

How can one liberate that Essence, that Consciousness that is trapped inside an "I"? Only through profound inner meditation. Only by becoming conscious of the error. Once we have become conscious of a certain defect, of the defect trapped here, inside this "I" of my example,

then the Divine Mother can afford to eliminate it, throw the shell to the precipice –it is an empty shell that is no longer worth anything–. The hardest part is in making ourselves conscious of our own mistakes. Apparently, it is easy, but deep down how difficult, how hard it is!

The Fifth Gospel ·Beyond the Mind ·*Third Chamber – Mexico City – 1974*

❧

Master: Well, only through profound reflection and in-depth meditation; otherwise, it would not be possible. In any case, one has to search the differential mean for a mathematical comprehension of any psychological defect to exist. If we add, for example, 20 plus 20, it would give us 40, would it not? 20 is one quantity; 40 is the result of the sum of 20 plus 20; it would be another quantity. There exists a differential mean between these two quantities which would undoubtedly be 20. Because if we divide 40 by 2, it gives us 20, which is a differential mean. Well, 20 plus 20 is 40 and the differential mean is 20.

The Fifth Gospel ·Didactic Synopsis of Mystical Death

❧

What do I want to say with this? Simply that there must be a full union of the Being with knowing. And when I say "knowing", it is about some defect of a psychological type, let us suppose it is adultery. We could not know if we do not enter into in-depth meditation. It is obvious that if we manage to become conscious of the defect in itself, the Being and the knowing will have been united. Good, and from the result of the union of the Being with knowing, the differential mean results, that is, the exact mathematical quantity: the person has attained comprehension.

The Fifth Gospel ·Didactic Synopsis of Mystical Death

❧

A discovered defect must be analyzed, totally comprehended through deep inner meditation. When one has understood that one has this or that defect of a psychological type, obviously, he must disintegrate it. It is possible to disintegrate it if we appeal to a force that is superior to the mind.

The Fifth Gospel ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976*

❧

Master: Well, I am going to repeat it again. I say "I am going to repeat it" because I have already fully explained it. In synthesis, obviously, we have to start with what I have already said: the psychological self-observation. If one discovers in the terrain of practical life, whether in relation to relatives, whether in relation to friends, at work, on the street, etc., that he has such or such defect, he must then comprehend it, and it is only possible to fully comprehend it through substantive meditation, through self-analysis, through self-reflection.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

21 PASSAGES · 5 PRACTICES

11 To comprehend anger in all the levels of the mind is fundamental

People covet chastity, humility and altruism but will not comprehend the processes of lust, pride and egoism in the hidden levels of the subconscious, and only that comprehension lets the virtue be born: the Christmas Messages go through the defects one by one, and Fundamental Education says it of anger and serenity. The Esoteric Course of Kabbalah takes desire back to sensation: analyse the sensations first with the intellect, then comprehend them in all levels of the mind.

People covet the virtue of altruism, but only by deeply comprehending the processes of egoism in the different levels of the subconscious, can we annihilate egoism. When egoism dies, without any effort the precious flower of altruism is born in us.

Christmas Messages, 1952-66

People covet the precious virtue of humility. The poor people do not want to comprehend that humility is a very exotic flower. By the simple fact of feeling ourselves satisfied with this virtue, it then already stops existing in us. It is necessary to very deeply comprehend the processes of pride in the different occult levels of the subconscious. Thus, pride will end, and then without any effort, the exotic flower of humility will be born in us.

Christmas Messages, 1952-66

❧

People covet the virtue of chastity, but only by transmuting and sublimating the sexual energy and comprehending all of the processes of lust in all the hidden levels of the subconscious, does one annihilate this horrible vice and in a natural and sublime way the exotic flower of chastity is born in us.

Christmas Messages, 1952-66

❧

People covet the virtue of diligence, but only by comprehending in an integral way all of the processes of laziness in the hidden levels of the subconscious, diligence is born in us, after laziness has been disintegrated.

Christmas Messages, 1952-66

❧

Envy is the secret spring of action in this society that considers itself civilized. There exist people who covet the virtue of being happy for the well being of others, but only by comprehending that envy is regret for the well being of others and that said regret is processed in all the subconscious departments of the mind, one disintegrates the aforementioned regret and happiness for the good of others is born in us.

Christmas Messages, 1952-66

❧

Many are those who discipline themselves against anger, who learn how to resist it, but the anger continues to exist in other levels of the subconscious mind (even though on the outside the anger has disappeared from our character), and if we let down our guard in the slightest, the subconscious betrays us, and then when we least expect it and perhaps for some unimportant reason we storm and thunder full of anger.

Fundamental Education, 1970

To comprehend anger in all the levels of the mind is fundamental so that serenity and sweetness are born within us.

Fundamental Education, 1970

To comprehend the infinite nuances of greed is indispensable so that philanthropy and altruism are born within us. To comprehend lust in all levels of the mind is an indispensable condition for true chastity to be born within us.

Fundamental Education, 1970

Pride often disguises itself in a tunic of humility, and there are many people who covet humility who do not comprehend that they must dissect pride, in all subconscious levels of the mind, before the exotic flower of humility will blossom in a natural and simple way.

The Buddha's Necklace, 1967

Many lazy people covet the virtue of activity, but don't want to perceive that the birth of diligence requires comprehension of the processes of laziness in all levels of the mind. Many gluttons covet continence and temperance, but don't want to realize that only when they comprehend the processes of gluttony in the various corridors and recesses of the mind can eat and drinking moderately be natural and spontaneous.

The Buddha's Necklace, 1967

Thus, pride will end, and then
without any effort, the exotic flower
of humility will be born in us.

Christmas Messages, 1952-66

A PRACTICE

Do you believe that you do not have the "I" of lust within your interior? Do you think that this woman, discredited by her scandals and lasciviousness, is perverse? Are you sure that the lasciviousness and perversity that you see in that woman does not exist within your interior? It would be better to observe yourself intimately, and while in profound meditation you may occupy the place of that woman you despise.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

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

Esoteric Course of Kabbalah

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

Esoteric Course of Kabbalah

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

Esoteric Course of Kabbalah

We always allege necessity to justify covetousness. Covetousness is the secret cause of hatred and the brutalities of this world and, many times, they assume legal aspects. Covetousness is the cause of war and of all the miseries of this world. If we want to do away with the greed of the world, we should profoundly comprehend that this world is within our own selves. We are the world. The greed of all other individuals is within ourselves. Really, all individuals live within our own consciousness. The world's covetousness is within the individual and only by doing away with the covetousness that we carry within will the covetousness in the world end. Only by comprehending the complex process of covetousness in all the levels of the mind can we arrive at experiencing the Great Reality.

Introduction to Gnosis

A PRACTICE

1. Lie down in the form of a star, opening your legs and arms to the left and the right. 2. Concentrate now on your immediate physical needs. 3. Meditate, reflect on each one of those needs. 4. Lull yourself to sleep trying to discover, on your own, where necessity ends and where covetousness begins. 5. If your practice of concentration and inner meditation is correct, in an internal vision you will discover what your legitimate necessities are and which of these are covetousness.

Introduction to Gnosis

We need peace and we should study this in depth. We need to investigate what the principal factor is that puts an end to peace within and outside ourselves; we need to discover what causes the conflict. The time has arrived to comprehend in depth, in all levels of the mind, the infinite contradictions that we have within because that is the principle factor of discord and conflict. If we comprehend in depth the cause of an iliness, we cure the patient. If we know the profound cause of the conflict, we do away with the conflict and peace is the result.

Introduction to Gnosis

A PRACTICE

Seated in a comfortable chair, or lying down in your bed, close your eyes. Then concentrate on your interior, studying yourself investigating your desires, your contradictions. It is necessary for you to comprehend what your contradictory desires are so that, in this way, you may know the causes of your internal conflicts. Peace of mind comes from the knowledge of the causes of mental conflict. Practice this simple exercise daily. It is necessary that you know yourself.

Introduction to Gnosis

When one, by means of transactional analysis, knows the different psychological processes, the different structures, then the difficulty in psychological introspection concludes. Afterwards, the self-exploration of oneself is carried out with full success. The one who achieves full self-exploration of such and such a defect, whether it is to know anger, or to know covetousness, lust, laziness, gluttony, etc., can carry out formidable psychological progress.

The Revolution of the Dialectic

A PRACTICE

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

The Social Christ

If we want to finish with greed in the world, we should begin by finishing with greed inside ourselves, because we are the world. We need to understand in depth all of the complex processes of greed if we really want to get to the point of dissolving the i. It is urgent to understand in an INTEGRAL form the process of greed on all levels of the mind. Only in this way can we realise upon the earth the Social Christ. It is necessary that the DEMOCRATIC GOVERNMENTS MAKE THE SYSTEMS OF CREDIT DEMOCRATIC.

The Social Christ

41 PASSAGES · 26 PRACTICES

III The didactic material for meditation is found precisely in the different events or circumstances of practical life

Not in isolation: the material for meditation is found in the events of practical life, and social interaction, the Buddha's Necklace says, is the perfect mirror in which hidden defects come out. The sequence is the same in the books and the lectures: be alert as a sentry, see the defect, analyse it, then submerge in meditation to comprehend it. The Three Mountains shows him at it, each defect studied separately, never ten hares at once, the meditation going deeper until he let the mind turn quiet, as if waiting for a revelation.

A PRACTICE

The work of the dissolution of the 'I' is something very serious. We need to profoundly study ourselves in all of the levels of the mind, because the 'I' is a book of many volumes. We need to study our thoughts, emotions and actions, from moment to moment, without justifying or condemning them. We need to integrally comprehend all and every one of our defects in all of the profundities of the mind.

Christmas Messages, 1952-66

It is urgent to self-observe, to analyze and comprehend each one of our defects.

Fundamental Education, 1970

In-depth meditation on experiences and acquired knowledge, profound self-criticism, intimate psychoanalysis, transforms everything into profound creative comprehension. This is the path of real happiness born of wisdom and love.

Fundamental Education, 1970

A PRACTICE

The social interaction of practical life is the perfect mirror in which we are able to discover ourselves. In social interaction, our hidden defects come out spontaneously, and if we are in a state of alertness, then we see them we discover them. Each hidden defect must be subjected to thorough intellectual analysis. Later, after having profoundly comprehended it, we must investigate and understand it, through meditation, in all the subconscious levels of the mind. Understanding carries the initiate to subconscious regions where he is like a leaf carried by the wind impotent, incapable of eliminating the discovered defect. Then it is necessary to ask help from Divine Mother Kundalini. Only She can remove from within our subconscious depths the demon, which personifies that defect.

The Buddha's Necklace, 1967

A PRACTICE

In interaction with people, our defects spontaneously appear, and if we are alert, we discover what center they proceed from, then, by means of Meditation, we will discover them in each and everyone of the forty-nine subconscious regions.

Esoteric Treatise of Hermetic Astrology, 1967

New Self-determination springs up from the Consciousness when comprehension is total. Superlative Analysis is useful if it is combined with deep meditation, then the flame of comprehension appears.

The Mystery of the Golden Blossom, 1971

A PRACTICE

Trying to understand my own defects in all the innermost recesses of my mind, I decided to become an enemy of myself. Each defect was studied separately in a very methodical way; I never committed the error of wanting to catch ten hares at the same time. In no way did I want to risk a failure. The meditation became exhaustive, turning deeper each time, and when I felt myself weakening I let my mind turn quiet and silent as if waiting for a revelation. The Truth came forth at those instants, I captured thus what is apart from time, the deep significance of the defect having been understood in an integral manner.

The Three Mountains, 1972

A PRACTICE

I want you to know that in relating with people, in living with our relatives or with our co-workers, etc., the hidden defects spontaneously burst forth, and if we find ourselves in a state of alert perception, alert novelty, then we see them as they are in themselves. A discovered defect should be judiciously subjected to analysis, to in-depth meditation, with the purpose of it being comprehended in a unitotal, integral manner. It is not enough to comprehend a defect, one has to go even deeper; it is indispensable to self explore ourselves, to find the intimate roots of the defect that we have comprehended until arriving at its deep meaning.

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

The didactic material for meditation is found precisely in the different events or circumstances of practical life; this is incontrovertible.

The Great Rebellion, 1975

Instead of protesting against unpleasant events, we should extract from them through meditation the useful elements for our soul's growth.

The Great Rebellion, 1975

In-depth meditation about this or that pleasant or unpleasant circumstance, allows us to feel in ourselves the flavour, the result.

The Great Rebellion, 1975

As we learn to extract the material for meditation from the very circumstances of life, we will start auto-discovering ourselves.

The Great Rebellion, 1975

As we make use of the sense of psychological observation, the later will also start to develop wonderfully. Then we will be able to perceive the "I"s during the work of meditation.

The Great Rebellion, 1975

During profound interior meditation we propose only to integrally comprehend the psychological defect discovered in self-observation.

Pistis Sophia Unveiled, 1983

It is not by isolating ourselves from our fellowman that we can discover our defects. We discover ourselves only in co-existence; in co-existence we can surprise our defects because they surface in our human personality and leap out. In social co-existence there is self-discovery and self-revelation. When we discover a defect, we must first analyze it intellectually and then comprehend it in the many hidden recesses of the mind with the technique of meditation.

Esoteric Course of Kabbalah

A PRACTICE

It is necessary to concentrate on the discovered defect and meditate on it with the will and purpose of deeply comprehending it.

Esoteric Course of Kabbalah

A PRACTICE

Meditation must be combined with sleepiness. Thus, with profound sight, we become conscious of the defect we are trying to comprehend. Once this defect is dissolved, "something new" comes to us. One must be in the state of alert perception, alert novelty during internal meditation.

Esoteric Course of Kabbalah

A PRACTICE

Sit in a comfortable chair and pray to your Internal God like this, "You who are my true Being, you who are my Internal God, enlighten me, help me, make me see my own defects. Amen." Concentrate on this prayer until deep sleep arrives. Try to discover all your defects. We advise you to read the Bible. The word of the Divine Master is found in the four Gospels. There you will see the virtues that you need, there you will discover the virtues that you lack. Wherever a virtue is lacking, a defect exists.

Introduction to Gnosis

A PRACTICE

The best didactic for the dissolution of the 'I' is found in practical life intensely lived. Interrelationship is a marvelous mirror in which the 'I' can be contemplated at full length. In relationship with our fellowmen, the defects that are hidden in the subconscious depths flourish spontaneously, they leap out, because the subconscious betrays us and if we are in a state of alert perception, then, we see them just as they are in themselves. For the Gnostic, the best joy is to celebrate the discovery of one of his defects. Discovered defect, dead defect. When we discover a defect, we should see it in the scene like someone who is watching a movie, but without justify or condemning.

The Revolution of the Dialectic

A PRACTICE

Once the facts and manifestations of the loose cathexis of the myself, have been put in order, we can work on them at night or during the hour of meditation, in a tranquil manner and with methodical order. In each work on this or that defect, event and manifestation enter the following factors: Discovery, Judgment and Execution. The three aforementioned factors are applied to each psychological defect in the following manner: Discovery, when it has been seen in action, in manifestation. Judgment or comprehension, when all its roots are known. Execution, with the help of the Divine Mother Kundalini, through the wise practice of sexual Super-Dynamics.

The Revolution of the Dialectic

For the Gnostic, the best joy is to celebrate the discovery of one of his defects. Discovered defect, dead defect.

The Revolution of the Dialectic

A PRACTICE

6. — SUPERLATIVE ANALYSIS: Consists of an introspective knowledge of oneself.

The Revolution of the Dialectic

A PRACTICE

During deep meditation, introversion is indispensable.

The Revolution of the Dialectic

A PRACTICE

In that state, one will work in the process of the comprehension of the 'I' or defect that one wants to disintegrate. The Gnostic student will concentrate himself on the psychological aggregate and will maintain it on the screen of the mind. Above all, it is indispensable to be sincere with oneself.

The Revolution of the Dialectic

A PRACTICE

Superlative analysis consists of two phases which are: a.) Self-explora1ion. To investigate, in the depth of our consciousness and in the 49 levels of the subconscious when it was that the defect first manifested itself in our lives, when it last manifested itself and in what moments it is that it has more strength to manifest itself. b.) Self-discovery: To investigate what the foods of the 'I' are. To fraction and divide the defect in various parts and to study each part to get to know the kind of 'I' it originates from and the kind of 'I' that originate from it.

The Revolution of the Dialectic

A PRACTICE

But how does one disintegrate them? Well, you have to discover them first, because we have defects that we ignore; you have to discover them to be able to work on them. And where will one discover them? Well, in relation to the people, on the street, in the public square, in the market, in the countryside, in the office. It is clear that if one is alert and vigilant as the sentry in times of war, one discovers his defects, because the hidden defects arise spontaneously, naturally, when one least thinks about it. If one is alert, one sees them. The discovered defect must be worked on, that is, it must be studied, analyzed, profoundly comprehended in all levels of the mind. When one has understood that he has, for example, the defect of anger, then what does he do? He has no choice but to concentrate on his Divine Mother Kundalini, beg her, ask her to eliminate, disintegrate that defect, and she will disintegrate it. And the Consciousness, bottled up within it, will be released. And if one disintegrates all the defects, the Consciousness remains completely awake. And being perfectly awake, you can remember your previous lives, you can penetrate the mysteries, see what existed a million years ago, etc. But asleep, you cannot.

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

A PRACTICE

In the various circumstances of life, we can self-discover ourselves. It is from the different events of existence that we can extract the necessary psychic material for the awakening of Consciousness. It is in relation to people, either in the house, or on the street, in the countryside, at school, in the factory, etc., that the defects which we carry hidden surface spontaneously, and if we are alert and vigilant like the sentry in times of war, then we see them. The discovered defect must be comprehended entirely in all levels of the mind. If, for example, we experience a scene of anger, we will have to comprehend everything that has happened. Let us suppose that we had a little dispute; perhaps we arrived at a store, we asked for something, the employee brought us something else that we had not asked for; then, we got slightly irritated: "Sir" we tell him, "but I have asked for this thing and you are bringing me something else. Don't you realize that I am in a hurry? I cannot waste my time." Therein lies a little dispute, a little annoyance.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

Master: In order to eliminate the "I's", the first thing that one has to do is to discover them. If one does not discover a certain "I" or any "I" at any given moment, how could he eliminate it then? First, one has to discover it, and one could not discover it if he does not self-observe. It is necessary to see oneself in action. Only by seeing oneself in action does one come to discover that he has this or that "I". Once discovered, one can have the luxury of comprehending it profoundly by means of analysis and the evident self-reflection of the Being; this is meditation.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

A PRACTICE

The psychological "I" stupidly wastes the psychic material in explosions of anger, greed, envy, lust, etc. Eliminating the "I" is a difficult task. The "I" is dissolved on the basis of rigorous comprehension. Coexistence with the fellow man, interacting with people is the mirror where we can fully see ourselves. In interacting with people, our defects surface, and if we are vigilant, then we see them. Every defect must first be analyzed and then comprehended with the heart. When a defect is comprehended in all levels of the mind, its corresponding elementary is disintegrated, which means, a small "I" dies. Every time a defect dies, something new is born, a virtue, a power of the soul, a truth, etc.

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

A PRACTICE

First of all, we must develop the capacity for psychological self-observation in relation to our friends, on the streets or at home, at work, in the countryside, etc. The defects that we carry hidden inside, surface spontaneously, and if we are alert and vigilant like the sentry in times of war, then we see them. A discovered defect, must be worked on at all the levels of the mind. This is how we will eliminate them. Unquestionably, each defect is by itself a real problem. Comprehending them is fundamental, but that is not all.

The Fifth Gospel ·The Reality and Fantasy of our Psychology ·*Public Lecture – 1976*

A PRACTICE

Master: The most important thing is the psychological self-exploration of oneself so as to discover oneself. In every self-discovery there is also self-revelation. When one admits that one has a individual personal psychology, he begins to observe his own mistakes; when one discovers that one has an error, then he must try to comprehend it profoundly at all levels of the mind. When one has comprehended the error, one can afford to reduce it to cosmic dust with the help of the Igneous Serpent of our magic powers. I refer, in an emphatic way, to Devi Kundalini-Shakti, who develops and unfolds in the spine of the Gnostic ascetic. "But seek first the kingdom of God and His righteousness, and all these things shall be added to you".

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

In the field of practical life is where we must self-discover. The errors that we carry within emerge precisely in practical life, and if we are in a state of alert, then we will see them as they are. The discovered defect must be fully comprehended through the technique of meditation. Once comprehended, it can be eliminated with the annular serpentine power that develops in the body of the ascetic, which is, with the power of Devi Kundalini.

The Fifth Gospel ·The Mind and Ethics of Resurrected Masters ·*Third Chamber – Mexico City – December 31. 1975*

Let us start by saving our energy. When a negative emotion shakes us, it is worthwhile for us to know what kind of psychological aggregate produced it and, after observing it in action, subject it to the technique of meditation to disintegrate such an aggregate. On the contrary, what would we do?

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

A PRACTICE

When one self-observes during an attack of anger, he understands that something, something different from himself, has entered his brain, has taken possession of it. If one has verified that reality by means of self-observation, he can take another step, which is that of the evident self-reflection; and if by means of the evident self-reflection, he has come to the conclusion that a demon of anger has taken over him, then he can take the third step, that of profound inner meditation.

The Fifth Gospel ·Intelligent Assimilation of Impressions

A PRACTICE

Through meditation, superlative analysis comes. One has to reflect, one has to become clear in the mind about what happened for anger to arise; and then one gets to discover that this "I" of anger has other roots: it could have been self-love, it could have happened that someone hurt our self-love, it could have happened that someone hurt our pride, it could have happened that someone hurt our susceptible mind, or that someone hurt our vanity, etc. If one is able to discover the cause of that anger, then he understands that this anger is fatuous, and if one understands that this anger is fatuous, he is in a position to disintegrate it.

The Fifth Gospel ·Intelligent Assimilation of Impressions

A PRACTICE

When one wants to know oneself, obviously, one needs rough gymnasiums, because it is in those gymnasiums of pain that the defects that are hidden inside us surface inevitably. Once the defect has been discovered in such situations, it must be worked on profoundly and in all the levels of the mind. When one has comprehended, in reality and in truth, this or that error of a psychological type, it is certainly ready for disintegration. Singles, since they do not possess the Hermetic Glass, it is obvious that they cannot work in the Ninth Sphere. But on the other hand, they can still appeal to God-Mother, to Stella Maris, the Virgin of the Sea, to that living and philosophical Fire that is latent in all organic and inorganic matter. She is called Kundalini in Hindustan.

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*

A PRACTICE

I have taught you today a practical didactic through a definitive dialectic, and at this precise moment, we are going to enter in meditation. But first, it is necessary to know what we are going to work on; otherwise, what we are going to do would make no sense. Since I think that you are people who fight for self-discovery, it is obvious that you are working on this or that psychological error. Is there one of you who still does not know what he is going to work on? Is it possible that there exists here, in this group, a brother who is not busy disintegrating some defect? If that is the case, I would like to meet him.

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*

A PRACTICE

Obviously, a didactic is needed to be able to annihilate the psychic aggregates. Unquestionably, we have to start with psychological self-observation. When one accepts that he has his own particular, individual psychology, it is clear that he sets out to self-observe. It is in relation with our friends, in the street, in the temple, at home, at work, in the countryside, etc., that our hidden psychological defects surface. If we self-observe in a continuous way, we will be able to see them. Once a defect is discovered, it must be opened with the scalpel of self-criticism to see what is true in it. Instead of criticizing the lives of other people, we have to self-criticize, and when we have found a defect in ourselves, we must analyze it carefully, open it –I repeat– with the scalpel of self-criticism. This is possible through the evident self-reflection of the Being, in deep meditation. And once the defect in question has been entirely comprehended, then we must disintegrate it atomically.

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

A PRACTICE

Today, I again repeat something I said in the Second Chamber: when one discovers an "I", one needs to first of all subject it to observation, to study it in the three brains –in the intellectual, in the emotional and in the motor– because its behavior in each of these three centers is different. After having observed it rigorously, without criticism of any kind, serenely, we can afford to judge it; that is the second part of the work. In the judgment there is indeed criticism, superlative analysis. The third part is called "execution". In the third part, we resolve to disintegrate these "I's". But since the mind cannot disintegrate them, we have to appeal to a superior power, which is none other than that of the Igneous Serpent of our magic powers: she disintegrates them. I refer to Devi Kundalini. These are the three phases that lead to the dissolution of any psychological "I". Thus, we are talking about something important.

The Fifth Gospel ·The Two Types of Metaphysical Crystallizations ·*Thud Chamber – Mexico City – 1975*

First of all, as I said, when one enters the vertical path, when one admits that he has a psychology, he begins to self-observe. When one discovers that he has the "I" of anger, he must work on it. At the beginning, he only limits himself to observing it, and then comprehending it through analysis, through deep meditation, through direct studies. Once having understood that we have this or that "I"-defect, then we pass to the third phase: disintegration, elimination.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

A PRACTICE

However, we need the psychological self-observation to be done in a continuous way, from instant to instant, from moment to moment. In relation to our friends, in the workshop, in the countryside, at home, the defects that we cany hidden come to the surface, and if we self-observe from instant to instant, we see them. The discovered defect must be submitted to the intimate self-reflection of the Being. It is urgent to understand it in all levels of the mind. When a defect has been properly understood, we need to eliminate it.

The Fifth Gospel ·Causes and Consequences of the Kundartiguador Organ

Therefore, if one wants to understand an error, the merely subjective speculations must be eliminated, and for them to be eliminated, one needs to have observed the error directly. Only in this manner, through a correct observation, is it possible to correct the tendency toward speculation. Once one has integrally comprehended any psychological defect in all the levels of

the mind, then one can have the luxury of breaking it, of disintegrating it, of reducing it to ashes, to cosmic dust.

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

21 PASSAGES · 11 PRACTICES

IV Any unpleasant circumstance must be reconstructed by means of conscious imagination through the technique of meditation

The Great Rebellion gives the rule, and the Fifth Gospel the working cases: the scene of jealousy relived at home on the bed with the muscles relaxed; the impression of jealousy digested by reflection until it is seen to be absurd; the man who will not return a debt. To a disciple with two events waiting he says: devote today's meditation to the first one, and leave the other for another meditation.

A PRACTICE

Any unpleasant circumstance must be reconstructed by means of conscious imagination through the technique of meditation. Reconstruction of any scene allows us to verify for ourselves and in a direct way, the intervention of various "I"s that participate in it.

The Great Rebellion, 1975

Comprehending each of these "I"s, each of these factors, involves in fact profound reflection, concentration, meditation.

The Great Rebellion, 1975

In any pleasant or unpleasant circumstance of life, diverse "I"s exist that must be wholly comprehended with the technique of meditation.

The Great Rebellion, 1975

A PRACTICE

1.— Absolute relaxation. 2.--- Reach the state of meditation. 3.— Relive the scene just as it occurred. 4.— Seek within oneself the 'I' which caused the problem. 5.— Observing serenely, one places the ego in the defendant's bench and one then proceeds with the judgment 6.— Ask the Divine Mother Kundalini for the disintegration of the I-problem.

The Revolution of the Dialectic

A PRACTICE

Therefore, one does not win anything with violence. What to do? Well, we hold on a bit, and if you really want to disintegrate the "I" of anger, then go to your house. There, one concentrates, but really concentrates. In whom and in what? Well, man, in what happened; reconstruct it in the mind, visualize well what happened, the scene: when she was talking to a guy, when the guy had his arm on top of her, etc., and so on. And then what? Since one has visualized well the scene, then meditate on what jealousy is, try to understand it. Thus, what is jealousy? The fear of losing something that is adored. Well, if she already

adores another guy, what? So, what? The case is already lost, we are living it. But no, we have to comprehend, to become conscious of what jealousy is. In the first situation, in the case that the woman is with another guy, well, we did not give life to the woman, right? Only because she is the wife, but did we raise her? Did we give her life? She has a mouth to eat, yes, but that mouth of hers is not ours. If one can eat food to feed oneself, she can also give kisses to another person so-and-so; After all, it is not with our mouth, so then what? [Laughs] Therefore, she also has her creative organs, but they are not ours. We cannot own her. If we do not even own the clothes we have; at the time of death, we do not even take a pin, less her. Therefore, owners of what are we? Everything in life is borrowed, and that of having "jewels with legs" is not a very sure thing.

The Fifth Gospel · Magic and Experimental Psychology · *Public Lecture – 1976*

A PRACTICE

When we get home, we must immediately concentrate profoundly on the fact of the incident, and if we delve into the underlying motives that made us act in that way and in that manner, and that made us scold the employee, the lad, because he did not bring us what we had asked for, we come to discover our own self-importance, that is, we have come to think that we are very important.

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

A PRACTICE

When one sees oneself involved in a random situation, as for example, in a scene of jealousy, what should one do? Observe oneself in action. Once at home, meditate, reconstruct the scene to know exactly what was going on in oneself in such moments. Then one discovers that there was also anger, promoted by jealousy. One comes to the conclusion that two "I's" intervened in the action: jealousy and anger. Judge the jealousy, analyze it, dissect it so that one can see its fatuity.

The Fifth Gospel · The Organization of our Inner World · *Public Lecture – 1975*

A PRACTICE

Upon arriving home, it is worth laying down on our bed, completely relaxing our muscles, our body, closing our eyes, concentrating on the scene, visualizing it as it happened. Upon visualizing it as it happened, one gets to discover that one felt jealousy, then one has the "I" or the demon of jealousy; one gets to discover that one felt anger, then one has the "I" of

anger; one gets to discover that one felt offended, one's self-love was hurt, then one has the "I" of self-love. Obviously, one has discovered that he has three "I's": jealousy, anger and self-love. What to do? It is necessary to disintegrate those three "I's". What to do to disintegrate them? So, he will have to appeal to a force that is superior to the mind; the mind, by itself, cannot fundamentally alter any defect. It can label it with different names, pass it from one department to another of our understanding, hide it from itself and from others, etc., but cannot fundamentally alter it. A power superior to the mind is needed, a power that is capable of pulverizing any defect. Fortunately, that power exists within us, it is found in a latent state; what matters is to use it. I want to emphatically refer to a power that the Hindustanis, over there in India, call Kundalini. Kundalini has the figure of a serpent; it ascends through the spinal cord of the Gnostic ascetic; it is a Fire Serpent, and that Fire Serpent exists in each human being. Even though it is coiled three and a halftimes in the coccygeal bone, the fundamental base of the spine, it does exist! We can concentrate on that igneous, flaming power called Kundalini. The medieval alchemists called it Stella Maris, that is, the Virgin of the Sea, which is a variant of our own Being, but a derivative. That power exists in each one of you, Kundalini. If you concentrate on that power, on Stella Maris, and if you truly pray to the Divine Mother to reduce it to ashes, to turn it into cosmic dust the psychic aggregate or psychological defect in question, you can be sure that you will be heard and that your own Cosmic Mother –which is Kundalini itself, the Serpent of each one of you– will assist you by disintegrating, reducing to cosmic dust the defect that we have comprehended entirely in all the levels of the mind.

The Fifth Gospel ·The Consequences of Psychological Plurality ·*Public Lecture*

In any case, the insulter leaves pain in the depths of the insulted or offended person. What would be interesting is that the offended person be able to sacrifice that pain; and he can sacrifice it through meditation.

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture – Interview – Mexico City – 1976*

So, there are the "I" of attachment and the "I" of fear; these "I's" cause anguish. If meditation comes and pain is sacrificed, if one understands that money is transient, that material things are vain and illusory; if one becomes conscious of that truth, if that truth does not remain simply in the intellect, but remains in the Consciousness; if one reaches the understanding that he was attached to his wallet and money; if one reaches the understanding that he is afraid of finding himself without money before the problems of life, then he naturally sets out to put an end to these two "I's": that of fear and that of attachment.

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture – Interview – Mexico City – 1976*

Upon arriving home, it is worth laying down on our bed, completely relaxing our muscles, our body, closing our eyes, concentrating on the scene, visualizing it as it happened.

The Fifth Gospel

A PRACTICE

If one then tries to digest that impression of jealousy into something different, if one, by means of reflection, reaches the conclusion that jealousy is absurd, that it has no real meaning, then that bad impression that comes from ancient times is digested. And upon doing that digestion, one is in the best position to disintegrate the Ego. The only thing missing is the prayer, the prayer to Devi Kundalini-Shakti so that she is the one who disintegrates that Ego, that is the result of an ancient undigested impression, and finally that Ego of jealousy turns to dust.

The Fifth Gospel · Intelligent Assimilation of Impressions

A PRACTICE

Let us suppose that we fight with another person because he does not want to return us a sum of money that we lent to him. Unquestionably, it is an undigested impression. If, at the time that we went to collect the money, that person did not want to pay us and we felt a great set-back and the desire to fight against that gentleman, we must be understanding enough to meditate once we get back home, and try by introspective means to digest that dreadful impression.

The Fifth Gospel · Intelligent Assimilation of Impressions

A PRACTICE

Well now it will be necessary to completely digest that bad impression that comes from a remote past and that has now become an "I"; to digest it through reflection, to comprehend that money is vain, illusory, that at the time of death we do not take a single penny to eternity. When we have become conscious of that, then we will beg Devi Kundalini-Shakti to disintegrate that Ego which is nothing more than the result of a series of undigested impressions; it is clear that the Divine Mother will turn it to dust and we will be free of that bad impression.

The Fifth Gospel · Intelligent Assimilation of Impressions

In the protest there were words that were, not of a grotesque type, but quite ungrateful. I did not feel anger, due to the fact that I had dissolved it; but some pain in the heart, yes. I immediately devoted myself to meditation to know what this pain which I had felt in my heart consisted of, and I could clearly verify the crude realism of an "I" of self-love which had been wounded.

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*

A PRACTICE

Well, if you can visualize it, remember how it was, now we are going to work on that. It is from concrete facts that we are going to start. We are not going to start from vague, colorless, insipid, odorless, insubstantial facts, no; we are going to start from concrete, clear and definitive facts. We are going to be one hundred percent practical. Rebuild, visualize that scene of anger, and you are going to work on that now, in meditation. Let us see, brother...

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Disciple: Master, what happens when one discovers a defect that is attacking one, for example of anger, and he begs his Divine Mother to help him eliminate it? Master: Well, from what situation did you start? When did that happen, on what street, at what house number? I want facts, do not come to me with vagueness!

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Master: It was not given enough importance at all, we need to be more profound! The water that flows murkily is shallow water; we need deep water. Shallow puddles on the side of the road dry up in the sunlight, and become rotting swamps filled with insects. But deep waters, where fish live and there is life, are different. We need to be more profound. How many hours did you stay in meditation reconstructing the scene?

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Disciple: Master, in two events that I have had so far, I have had a certain reaction that obeys to certain "I's". In meditation, should I dedicate myself to both or just one?

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*

A PRACTICE

Master: Well, in today's meditation devote yourself to one, to the first one. Later dedicate yourself to the other one. Now, for the work, for work purposes, devote yourself to the first one.

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*

Disciple: And another question: so that the "I" of that event that was left out of this meditation does not fatten, because I have been leaving aside other events as well..

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*

Master: You leave it for another meditation, but if you do not want it to fatten, do not give it more food and you will see that it becomes skinny. [Laughter] Disciple: Master, you have taught us that we must have an order and a precision in the elimination of defects. But during the day, many defects manifest, there is a succession of events and a manifestation of defects. How could we understand that and, exactly, what could we work on, Master?

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*



26 PASSAGES

V The psychological defects are in the 49 levels of the subconscious

Dante gave Purgatory seven regions; multiply seven by seven, the Solar Bodies says, and you have the forty-nine regions of the subconscious, where the defects and their 'I's live. The Hermetic Astrology does the sum that matters: to comprehend anger in twenty or thirty regions is not to comprehend it in all forty-nine. The Buddha's Necklace describes the initiate who has comprehended a defect in all of them and still fails the trial, which shows that its 'I' remains somewhere.

In the forty-nine levels of the human subconscious live the small I's that together constitute what we call "ego," "I," "me," "myself," etc. The atomic material is different in each of the forty-nine subconscious levels of the human being. The psychological state is distinct in each of the forty-nine regions or levels of the human subconscious.

THE BUDDHA'S NECKLACE, 1967

The various entities and I's which inhabit the forty-nine regions corresponding to the forty-nine subjective states of opium, are accustomed to committing crimes which horrify, even when the initiate is a total saint in the physical world.

THE BUDDHA'S NECKLACE, 1967

Many initiates are victorious in thirty or forty regions when under going trials concerning this or that defect, but in the remaining subconscious regions, they fail lamentably. Clearly, as long as those submerged, subconscious entities continue to exist in the fortynine subconscious regions, our defects continue to exist. We must comprehend each defect, not only on the intellectual level, but also in each of the forty-nine subconscious departments of the mind.

THE BUDDHA'S NECKLACE, 1967

Our most serious problem arises when, in spite of having comprehended the defect in all forty-nine subconscious levels of the mind, we fail when subjected to the trials. The failed trial indicates to us that we still have a defect that we need to annihilate. It is clear that if the "I" that personifies that defect we wish to disintegrate continues to exist in any of the subconscious regions, the result is failure in all tests.

THE BUDDHA'S NECKLACE, 1967

All those bottles of Anger, all those I's, live in each of the forty-nine departments or regions of the subconscious. The comprehension of Anger in any subconscious department means to break a bottle; then, the corresponding fraction of the Essence becomes free.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

The comprehension of Anger in twenty or thirty subconscious regions, does not mean that one has comprehended it in all the forty-nine departments.

Esoteric Treatise of Hermetic Astrology, 1967

❧

Each defect processes itself in each of the forty-nine regions of the subconscious and has many roots.

Esoteric Treatise of Hermetic Astrology, 1967

❧

Whoever is dying from moment to moment is subjected to thousands of esoteric tests in each of the forty-nine subconscious departments of Jaldabaoth.

Esoteric Treatise of Hermetic Astrology, 1967

❧

Each center has forty-nine subconscious regions and in each of those regions live millions of I that we need to discover through in-depth Meditation.

Esoteric Treatise of Hermetic Astrology, 1967

❧

Dante stated that Purgatory has seven regions. However, if we multiply seven by seven, then we will have the Kabbalistic number Forty Nine. These are the forty nine regions of the Sub consciousness. The forty nine Stables of Augias. It is a bitter and difficult task to eliminate the Luciferic Fire in each and every one of the forty nine regions of the Sub-consciousness. Whosoever performs this work has to weep tears of blood.

The Solar Bodies, 1968

❧

The Illumination comes to us when we dissolve the pluralized 'I', when we truly have died in all the forty-nine regions of the subconsciousness.

Runic Magic, 1969

❧

Answer: Friends, brothers, it is indispensable, it is urgent and undelayable to know that lust processes itself in the 49 regions of the subconscious. Many saints who arrived at supreme chastity in the merely intellective level, failed when they were subjected to tests in the more profound regions of the subconscious.

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

❧

Question: Some of your books Master, explain that to be able to awaken consciousness one has to dissect with the intellect, the "I" or psychological defect that one wants to eliminate and that this is done in the 49 departments of the subconscious; but if we do not have an awakened consciousness as yet, how can we penetrate, with the intellect, into those 49 regions? Would you like to explain this to us? Answer: Friends, it would not be possible to be able to radically disintegrate the ego in an instantaneous manner and simultaneously in all the 49 subconscious regions.

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

The comprehension of Anger in any subconscious department means to break a bottle; then, the corresponding fraction of the Essence becomes free.

Esoteric Treatise of Hermetic Astrology, 1967

Naturally, the elimination of those aggregates is carried out in a progressive manner, since many of them are processed in the 49 levels of the subconscious.

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

❧

This means that any psychological defect is represented by thousands of psychic aggregates that are born and develop in the 49 subconscious levels of the mind.

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

❧

Someone could not be a thief in the merely rational level and even in the 48th subconscious level; however, be could be one in the 49th level. In this manner, the defects are multifaceted and very holy persons can be frighteningly perverse in the deepest levels of the subconscious.

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

❧

The Grace of Christ saves us. However, we must eliminate, coat by coat, the multiple defects of a psychological type. Obviously, each defect has multiple psychic aggregates that process the mselves in the seven and in the forty-nine levels of the Being.

Pistis Sophia Unveiled, 1983

❧

The psychological defects are in the 49 levels of the subconscious.

The Revolution of the Dialectic

❧

We cannot recognize or find the I's or Egos of the 49 subconscious levels, since each of them has parts in our different bodies. For that, we should appeal to a force that is superior to the mind to disintegrate them with its serpentine fire, the latter being our Divine Mother Kundalini.

The Revolution of the Dialectic

❧

Only the Mother Kundalini of the Hindu mysteries knows the 49 levels of the subconsciousness.

The Revolution of the Dialectic

❧

The mind, intellect, reason, all the more subjective forms with which the human being works, can never reach the profound levels of the subconscious where the Ego continuously develops its films which put our consciousness to sleep. Only the Kundalini, with its sexual fire, can reach those 49 levels to definitely disintegrate that which causes us pain, that which has us in misery, that which people painfully love, that which materialistic psychology has wanted to deify, that which is called Ego and which the Revolution of the Dialectic wants to destroy in order to achieve integral Revolution.

The Revolution of the Dialectic

In the 49 levels of the subconscious, there is a great quantity of files with powerful information, but, unfortunately, they are in disorder and anarchy.

The Revolution of the Dialectic

The Creative Energy, transmuted or sublimated during sexual magic —without the ejaculation of the entity of the semen—, opens the 49 levels of the subconscious, causing all the I which we have hidden, to come out of them. These psyc hic aggregates emerge in the form of drama, comedy, movie, and through symbols and parables.

The Revolution of the Dialectic

To those who complain of not having achieved enlightenment, I advise patience and serenity. Enlightenment comes to us when we dissolve the pluralized 'I', when we have truly died in the 49 levels of the subconscious.

The Revolution of the Dialectic

Any error is multifaceted and is processed in the forty-nine regions of the mind. Psychological gymnasium is indispensable, and this is life. In human interrelation, in coexistence with our fellow men, there are infinite possibilities for self-discovery, however it is obvious that self-vigilance must always be done from moment to moment.

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

Master: Well, you are asking a very difficult question to answer. I want that those present here answer me in turn the following: which one of you is prepared to count the forty-nine regions and study them carefully? If there is one, I would like to meet him. Let's see. Who? Honestly, could any of you know each one of the forty-nine regions and talk about them? You see, no one! As one progresses in the work, one will discover those regions. Before, it is like "counting your chicken before they hatch", or like "wanting to milk the cow without having bought it". Any other question, brothers?

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

VI On its own, comprehension is not enough

On its own, comprehension is not enough, and he learned it himself: in the Fifth Gospel he tells of lying on his back, head to the north, applying Krishnamurti's integral comprehension to lust, and of the aggregate going on untouched. The Buddha's Necklace explains the danger: while the initiate meditates to comprehend lust, the submerged 'I' may be fornicating in the internal worlds.

If the initiate is meditating, trying to understand, for example, the defect of lust in order to eliminate it, he can be doing the opposite, fornicating and committing adultery, in the internal worlds. This kind of entity acts in the submerged, subconscious regions in an independent manner, far from our reason and will; however, they are not foreign or strange entities, but are "myself," "oneself."

The Buddha's Necklace, 1967

During meditation, the pluralized I always does the opposite [what we do]. It enjoys fornicating when we try to comprehend lust; it creates thunder and lightning in any of the forty-nine subconscious levels of Yaldabaoth when we try to comprehend anger, it covets not being covetous when we wish to reduce covetousness to dust. Inner self-remembering is the complete awareness of the entire subconscious processes in oneself, of the ego, of the pluralized "I"

The Buddha's Necklace, 1967

The meditation on each error was enough for the comprehension. Although, I could clearly evidence that there are many degrees and degrees in relation with understanding.

Runic Magic, 1969

To eliminate it is another thing. Anyone can comprehend a given defect, yet in spite of this cannot achieve its extirpation. If we exclude the Divine Mother Kundalini, then the work becomes incomplete. Without Her it would be impossible to eliminate defects.

Runic Magic, 1969

Frankly, I converted myself into an enemy of myself, thus, I resolved to equilibrate comprehension and elimination. Each comp rehended defect was eliminated with the power of the Divine Mother Kundalini.

Runic Magic, 1969

Krishnamurti has taught humanity to dissolve the ego, but the teaching is incipient because he believes that simply on the basis of comprehension the anger, jealousy etc., is eliminated. That is not possible. A power capable of eliminating the ego is needed, and that is the Serpentine

Power, “Devi Kundalini” which does have the power to eliminate all of our psychological defects. Comprehension and elimination must be in balance. Devi Kundalini can take up the lance, and she does so during the Sahaja Maithuna, she knows how to use the Genius Lucis.
Tarot and Kabalah, 1978

Comprehension and elimination are radical. It would be impossible to eliminate the Red Demons (our defects) without these factors.
My Return to Tibet, 1969

It is written with words of mystery that only the woman symbol, the original she-devil, prototype of that which is the most sublime and on par with that which is the most abject on the earth, is the unique one who indeed has the power of anointing us to the death... Comprehension and elimination are radical if indeed what we want is to die within ourselves...
Parsifal Unveiled, 1970

Comprehension and elimination are indispensable in order to discard all of that variety of subjective elements which constitute the ego, the myself, the itself.
Parsifal Unveiled, 1970

Comprehension and elimination are basic, decisive and fundamental factors. It is unquestionable that every psychological defect must be previously comprehended in an integral way before its elimination.
Parsifal Unveiled, 1970

A practice

A didactic is necessary, this is obvious. Fortunately we have it, and indeed, this is very simple and powerful. To pray while in the bridal chamber of the garden of delights, in the nuptial bed of erotic marvels; to beseech in the moment of enjoyments, in the unforgettable instant of the coitus; to ask to our Divine Mother Kundalini to splendidly grasp the Magical Lance in those moments of kisses and tenderness, in order to eliminate that defect that we have previously comprehended in all the departments of the mind; and subsequently, to withdraw from the act, without spilling the sacred Wine (the Ens Seminis) signifies death, joy, inebriation, delight, enjoyment... On its own, comprehension is not enough; radical and absolute elimination is urgent, unavoidable and indispensable...
Parsifal Unveiled, 1970

Unquestionably, with the help of my Divine Mother Kundalini, I had eliminated defects of a psychological type, whether in the astral or in the mental world; however, their causal germs

went on existing inside me, here and now... In the sphere of the most pure experimental psychology, we can assert the following statement: "The radical elimination of any psychological defect fails absolutely when there is no dissolution of its secret cause".

The Three Mountains, 1972

Comprehension and elimination are basic for the dissolution of the myself, of the very self Question: Master, can you explain to us if on spilling the cup of Hermes the Kundartiguador organ is developed?

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

Understanding and elimination is the key to St. Andrew's cross. This is how we undergo death from instant to instant.

The Secret Doctrine of Anahuac, 1974

Someone could, for example, have comprehended the defect of anger and could even give himself the luxury of capturing its deep significance and, however, continue with it. To eliminate is different, because the mind can provoke diverse modes of action; it can label the defects, move them from one department of understanding to another, but it cannot fundamentally alter them We need to appeal to a power superior to the mind, if we want to extirpate defects. Fortunately such a power exists; I want to now refer to the serpentine fire, to that sacred fire that normally develops in the body of the ascetic.

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

Understanding and elimination is the key to St. Andrew's cross. This is how we undergo death from instant to instant. It is impossible to radically eliminate a psychological defect without fully understanding it at all levels of the mind.

The Secret Doctrine of Anahuac, 1974

Comprehension is fundamental, but it is not all in the work of dissolution of the psychic aggregates, as we shall see in the following chapter.

The Great Rebellion, 1975

The dissolution of the Ego accelerates if we know how to make the most of the worst circumstances; these offer us the best opportunities. The control of the intimate defects is superficial and is condemned to failure. It is necessary to eliminate our defects. With this, we

establish adequate foundations in our Consciousness for the right way of acting. Comprehension is first, elimination is second.

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

❧

I appealed to the systems of Krishnamurti and Gurdjieff: in-depth, profound comprehension, through inner meditation; to try, through meditation, to comprehend the process of lasciviousness, of lust. Unquestionably, the power of discernment, delving deeper, became extremely penetrating; It was like the surgeon's scalpel trying to take out the root of a cancerous tumor; but everything was useless.

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

❧

One of those days, in profound meditation, I was trying to discern what the process of lust is, trying to understand what that "I" is –according to the systems of Gurdjieff, Nicoll, Krishnamurti and many, many others– when, to my disgrace, an unusual phenomenon happened to me: because the concentration was too penetrating, I left the physical body and entered the world that we would call astral. Then I found myself inside a luxurious mansion, caressing a lady, loving her, wooing her, etc.; exactly the opposite of what I was trying to do, the antithesis, as if, by stubborn opposition, that terrible "I" wanted to totally destroy my work.

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

❧

And I kept working with Devi Kundalini, and that is how I managed to keep eliminating all the inhuman psychic aggregates that I carried inside. If I had not received the instruction of the Guardian of the Sphinx of the desert, I would have been without armament. With what would I have eliminated those "I's"? Experience taught me that it is not possible to base this exclusively on comprehension or discernment. I do not deny that comprehension is fundamental, but it is not everything; one also needs elimination. Comprehension and elimination are basic. This is how we can advance on the path of the disintegration of the undesirable elements that we carry within us; this way and only this way.

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

❧

As one advances in self-observation, surprising events happen. One of these days, we could find ourselves, for example, in the astral world as our physical body lies asleep in the bed. Then we happen to discover with astonishment a new "I", perhaps an "I" of jealousy that we thought we no longer had, perhaps an "I" of anger that we thought we no longer possessed, perhaps an "I" of envy that we thought we never had. Such an event calls us to work. And from that moment, we dedicate ourselves to work: first, to comprehend, and second, to annihilate that new "I".

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

Through mere comprehension it is not possible to dissolve the "I's". I do not deny that with the "knife of the Consciousness", comprehending vividly any "I", we can separate it from ourselves, from our psyche. But that, my dear brothers, is not enough, because the "I", separated from our psyche, will still be alive, will not resign to staying far away from home, will try again and again to occupy once more its place, will become a tempting demon. We have to disintegrate the "I" that we have separated from ourselves with the "knife of the Consciousness", and no one can disintegrate it with any power other than the power of the Divine Mother Kundalini. Only she can reduce it to ashes, to cosmic dust.

The Fifth Gospel · Work Taste and Life Taste · *Third Chamber – Mexico City – 1976*

The matter was serious. I felt very sad. I resorted to Krishnamurti's system of "integral comprehension and discernment". The system of meditation was profound, I was trying to discern the process of lust, the process of desire; I wanted to comprehend to be able to eliminate, but everything turned out to be useless. After a day of terrible work on myself, I was failing again the trials of chastity. For that reason, I was suffering frighteningly.

The Fifth Gospel · Didactic Synopsis of Mystical Death

Well, one of those many days, I was lying on the floor on my back, with my head to the north, immersed in profound meditation with the intention of being able to discern and comprehend the process of lust in all the levels of the mind –a completely Krish-namurtian system, mixed with that terrible system, also monastery-like, of even whipping myself–.

The Fifth Gospel · Didactic Synopsis of Mystical Death

Lying down –I repeat– as I was, on my back, with my head to the north, in profound meditation, something unusual happened to me –it was terrible–. The concentration became extremely profound and then I left the physical body. Once out of the dense form, I saw myself in an elegant apartment –not exactly in a temple, nor in some monastery with skinny and ascetic old clergymen; none of that– adoring a lady, embracing her ardently and thousands of things of the sort. It all happened in seconds. When I returned to the physical body, I felt totally let down, and may Mr. Krishnamurti excuse me, may he have the kindness to excuse me –because he is a Master, I am not against any Master– but, frankly, I felt let down by his system; it did not yield any result for me.

The Fifth Gospel · Didactic Synopsis of Mystical Death

We must make a complete differentiation between what is comprehension and what is elimination. Comprehending is not all, it needs to be eliminated. Someone might comprehend

that he has a defect of anger, but this does not mean that he has eliminated it; someone might comprehend that he has a defect of lust, but this would not mean having eliminated it; someone might comprehend that he has a defect of revenge, but this does not mean that he has eliminated it.

The Fifth Gospel ·Causes and Consequences of the Kundartiguador Organ

VII The mind cannot fundamentally alter anything

The mind cannot fundamentally alter anything; it labels things, hides defects, passes them on to other levels. A power superior to the mind is needed, and he names it in book after book, Devi Kundalini, Stella Maris, Isis, Tonantzin, and confesses in The Three Mountains that without her immediate help he could not have eliminated his own. The lectures add that she does not eliminate what has not first been comprehended.

Every newborn master is subjected to many esoteric tests in the internal worlds. These kinds of tests permit him to know, in depth, all the subconscious, submerged entities which come from his remote past and constitute his pluralized I. Only the Divine Mother can eliminate, from the lunar bodies, those tenebrous entities, which personify our secret defects and come from a remote past.

The Buddha's Necklace, 1967

The initiate must comprehend deeply, in all levels of the mind, every defect, but it is necessary to know that the mind cannot reduce any defect to cosmic dust. The only thing the mind can do is to control the defects, hiding those defects from itself, passing them from one level to another, etc.

The Buddha's Necklace, 1967

The work of eliminating these entities that constitute the pluralized "I" is bitterer than gall, and the initiate suffers unspeakably in these tests because in the sub-conscious, unconscious, and infraconscious regions, he commits fornication, adultery, and other faults, which he would never commit, for any amount of gold, in the physical world. Only his Mother Kundalini, only his Divine Mother, can help the initiate in this work of rejecting submerged entities in the infernal worlds.

The Buddha's Necklace, 1967

She assists us by hurling to the infernal worlds the submerged entity which personifies the defect which we want to reduce to dust The subconscious submerged entities of our defects are compelled to enter the infernal worlds gradually with Divine Mother Kundalini's help.

The Buddha's Necklace, 1967

Some gluttons disguise their gluttony by looking like simple people who enjoy a Sunday picnic; others justify their defect by saying they need to eat well in order to work, etc. Each defect is multifaceted, and in the subconscious regions, we find them represented by multiple subjective entities, small "I's" who live within our lunar bodies, projecting themselves into the subconscious levels of the mind. Only with the profound comprehension and the help of Divine Mother Kundalini can we eliminate those "I's" of the lunar bodies. The initiate, with the

help of the Divine Mother, must eliminate, not only the desire, but also the shadow of the desire and even the memory of such a shadow.

The Buddha's Necklace, 1967

❧

It is impossible to eliminate all those small 'I' that constitute the Lunar Ego without the help of the Divine Mother. The comprehension of any defect is fundamental, indispensable, when one wants to eliminate the small "I" that personifies it, but the work of elimination in itself, is impossible without the help of the sacred five-legged Cow.

Esoteric Treatise of Hermetic Astrology, 1967

❧

The Divine Mother eliminates broken bottles. Each small "I" is a bottle within which a fraction of the Essence is engrossed.

Esoteric Treatise of Hermetic Astrology, 1967

❧

On the basis of In-depth Comprehension and profound Inner Meditation, we can and should eliminate from ourselves, with the help of the Divine Mother, the evil consequences of the abominable Kundartiguador Organ.

Esoteric Treatise of Hermetic Astrology, 1967

❧

We can work with Proserpine, the Queen of the Infernos eliminating I with the condition of first comprehending the defect that we want to extirpate (see Chapter Eight). Proserpine only eliminates the 'I's which personify the defects that we have comprehended in an integral manner.

Esoteric Treatise of Hermetic Astrology, 1967

❧

To comprehend each of our Psychological Defects in each and every of the forty-nine regions of the Sub-consciousness is vital. However, it is not enough for the elimination of all the Submerged Entities that personify our errors. The mind cannot radically change anything. The mind itself can have the luxury of hiding its own errors, or justify them, or condemn them, or pass them from one department of the mind into another. Nonetheless, the mind is not capable of dissolving or eliminating them.

The Solar Bodies, 1968

❧

To eliminate the Demonic "I's" which live within the lunar bodies without the help of our Divine Mother is impossible.

The Solar Bodies, 1968

❧

Previous comprehension of any Psychological defect is indispensable before our Divine Mother proceeds to eliminate the submerged entity which personifies it.

The Solar Bodies, 1968

To truly eliminate the Ahamkrita Bhava, the egoic condition from our consciousness, would be absolutely impossible if we commit the crime of forgetting our own Divine Mother Kundalini.

Runic Magic, 1969

The mind cannot fundamentally alter anything. What the mind does is label things, hide defects, pass them onto other levels, etc. To eliminate errors is another thing, and without Devi Kundalini, the magic Serpent of our magical powers, this would be something absolutely impossible.

Runic Magic, 1969

Those poor souls were sighing and also moaning. I was never forgetting my Divine Mother, I always beseeched her to help me in this Purgatorial work, to eliminate from me this or that psychological defect. The fight against myself was terrible.

Runic Magic, 1969

This is how I understood it. Therefore, I prayed to my Divine Mother and the outcome was marvellous. Oh, Divine Mother Kundalini! Igneous Serpent of our Magical Powers! Isis, whose veil no mortal has lifted! Sophia! The Gods from the Garden of Hesperides know very well that you can, in fact, eliminate defects. Thus, between my Mother and I, we partook the hard work. I comprehended and She eliminated.

My Return to Tibet, 1969

An in depth comprehended defect was immediately eliminated by my Mother. She never abandoned me, She never left me alone.

My Return to Tibet, 1969

It is obvious that without the help of the Divine Mother Kundalini, the elimination of all the diverse entities that personify our errors would be impossible.

My Return to Tibet, 1969

It is impossible to eliminate the Ego-Devils (psychological defects) without the aid of Devi Kundalini, you know that...

The Mystery of the Golden Blossom, 1971

In the name of the Truth I frankly confess that without the immediate help of my adorable Divine Mother, there is no way in which I would have been able to radically eliminate the Hydra of Lerna... (My psychological defects in the intellectual subconscious).

The Three Mountains, 1972

❧

It is not possible to be free of such and such an error, without its elimination. The latter is vital, cardinal and definitive when one wants to die from instant to instant, and from moment to moment. However, it is not with the mind that we can extirpate our errors. With the mind we can label our diverse psychological defects giving them different names, juggling them from one level of the subconscious to the other, hiding them from oneself, judging them., mc excuses for them, etc., but it is not possible to fundamentally alter them or extirpate them. What is needed is a force superior to the mind; we need to appeal to a transcendental power, if we truly want to eliminate errors and die in oneseIf here and now.

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

❧

Obviously, Stella Maris has the effective power to disintegrate the aberrations that we carry in our psychological interior.

Treatise of Revolutionary Psychology, 1975

❧

Our own derivative-Being, Tonantzin, Stella Maris, as an electric power, is unknown to the entire humanity. Yet, she abides latent in the depth of our psyche. Ostensibly, she enjoys the power that permits her to decapitate any “I” before its final disintegration. Stella Maris is that philosophical fire that is found latent in all organic and inorganic matter.

Treatise of Revolutionary Psychology, 1975

❧

A special power superior to the mind is necessary a fiery power that is capable of reducing any defect to ashes. Stella Maris, our Divine Mother has that power. She is able to pulverize any psychological defect.

Treatise of Revolutionary Psychology, 1975

❧

Ostensibly, only "ISIS" has absolute power to disintegrate any "I"; this is irrefutable, indisputable, incontrovertible.

The Great Rebellion, 1975

❧

When it is a matter of dissolving undesirable psychic aggregates, it is fundamental to implore the Divine Mother Kundalini, however, the Intimate Christ in the utmost depths of the myself, wisely operates according to his own responsiblities which he takes upon his shoulders.

The Great Rebellion, 1975

❧

We do not want in any way to deny the sexual mysteries. I hope you understand that the path that leads to the Tality is, and I emphasize this completely, absolutely sexual. Unquestionably, a bachelor or bachelorette can dissolve, with a lot of comprehension, fifty percent of ones psychic aggregates, as long as one calls upon the Divine Mother Kundalini during meditation.

For the Few, 1980

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Clearly, the serpent-woman, that is to say, the princess Kundalini, the Cosmic Divine Mother, is strengthened by means of this type of electricity. Then she can, with her electric power, atomically disintegrate the heaviest psychic elements, within which the consciousness is embottled.

For the Few, 1980

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The Divine Mother Kundalini the Igneous Serpent of our magical powers can and must eliminate the psychic aggregates.

Pistis Sophia Unveiled, 1983

Thus, between my Mother and I, we partook the hard work. I comprehended and She eliminated.

My Return to Tibet, 1969

God is rising within ourselves when our Divine Mother Kundalini disintegrates and scatters the ashes of the enemies of the Eternal One. Unquestionably, the enemies of God are the undesirable psychic elements that we carry within our interior, Such elements personify our psychological defects: Anger, greed, lust, envy, pride, laziness, gluttony, etc., etc., etc.

Pistis Sophia Unveiled, 1983

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These cases are an exception, because normally, the Divine Mother Kundalini slo wly disintegrates the psychic aggregates before extracting the Essence. The Light of Christ is within Sophia and she is within Him.

Pistis Sophia Unveiled, 1983

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In order to be able to eliminate one needs Devi Kundalini Shakti, it is only she who can disintegrate any psychological defect including the I of self-esteem.

The Revolution of the Dialectic

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We can disintegrate that defect of jealousy only with a power superior to the mind. Fortunately, it exists. I want to refer now to the Cosmic Divine Mot her. People have adored

her. She is “Guadalupana”, she is Tonantzin, she is Isis, she is Mary, she is Cybele, she is Diana, etc. Each village has worshiped her, but she exists! It will not be just for one person, no! Each one carries her inside; that is what had not been taught before. It happens that our divine Being, there in the profundities, has many parts, and one of those parts –which is, by the way, the most important one– is the Cosmic Divine Mother.

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

Therefore, the Cosmic Mother is one of the divine parts of our own Being. I clarify, she is not an “I”. Distinguish between the “I” and the Being. The Being is divine, the Being is Spirit, and the Divine Mother, the Cosmic Mother, is one of the parts of the Being. The Hindustani call her Kundalini, the Divine Mother Kundalini. Of course, in a popular way, people do not understand this, and people symbolize her, they put her the name of Mary, Adonia, Isomberta, Rhea, etc., but each one carries that Cosmic Mother inside them. She is a fohatic power, she is a Sacred Fire. If one begs to that Cosmic Mother to disintegrate that psychological defect of jealousy, she will do so. It is written by the Hindustanis that Kundalini has the power to liberate one. So, if we beg Devi Kundalini to reduce that “I” of jealousy to cosmic dust, she will do it!

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

And who is the Divine Mother Kundalini? I say to you frankly: it is a variant of our own Being, but a derivative; it is a part of ourselves, something that we all have inside there. If we concentrate on that part that is the Divine Mother Kundalini –she can also be called Stella Maris or the Virgin of the Sea– she will disintegrate, will break the “I's” that personify our defects.

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

Only that power of the Divine Mother Kundalini, who is a variant, I repeat, of our own Being, or God Mother in us can disintegrate any defect that we have previously comprehended in its entirety. Look, this is the path or the technique or the didactics which leads to the disintegration of the undesirable elements that we carry inside us. Any other question?

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

Master: Well, the Divine Mother Kundalini can be invoked when one is ready to eliminate. But before eliminating, one has to comprehend that which is going to be eliminated. If one does not comprehend it, it would be useless to call upon her, because then, in this case, he would not be assisted. First, we have to comprehend in order to deserve being assisted. One cannot be assisted, if he does not comprehend. The Divine Mother Kundalini is not going to eliminate that which we have not comprehended.

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

If we wanted to disintegrate the "I's" based on pure analysis, we would not achieve it. We need to use the power of the Divine Mother. She is a part of our own inner divine, subliminal Being, and if we invoke her with purity of heart, she will assist us.

The Fifth Gospel ·The Precariousness of the Human Psyche ·*lst International Meeting of Hermetic Culture – Guadalajara. Jalisco, Mexico – October 28. 1975*

Our Being has many parts and Stella Maris is one of those intimate parts of the Being. If one appeals to that part of the Being, if one begs that part of the Being, then we will be helped. That part of the Being can disintegrate, pulverize those two "I's" of our example; she can reduce them to ashes, and the Consciousness, which was bottled up in each of them, is freed. That Consciousness is light, that light is Consciousness. You see, then, the intimate relationship that exists between light and Consciousness.

The Fifth Gospel ·The Organization of our Inner World ·*Public Lecture – 1975*

I concentrated on her profoundly and I was assisted. Then she took me to one of the Courts of the Law of Karma. The Judge sat down, and as the Holy Scriptures say, "the books have opened". I took a few steps; they read to me old medieval accounts, mistakes of ancient lives. Later, I could clearly see how this "I" had arisen; I saw the disorders committed in the Middle Ages. Orders were given to the Cosmic Executioner and he advanced with his sword drawn. When I saw him coming, I felt terribly disappointed: "I have fought so hard in the physical world" I said "to help humanity, in giving the teachings to it, and this is the result! What was the use" I said, "of having been teaching there in the physical world?" But when the sword was approaching my chest, I felt a strange movement inside the Superior Existential Bodies of the Being, and something came out of me: I observed and saw, yes, that inhuman psychic aggregate. The sword, which was directed against me, was diverted, and it turned to aim against that aggregate. Finally, it rushed into the entrails of the world and I was free. Since then, I have been victorious in all the tests related to chastity.

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

The mind, by itself, cannot fundamentally alter any defect. It can label it with different names, pass it from one department to another, hide it from itself or from others, but it can never alter it in a definitive way. A power that is superior to the mind is needed, a power that is able to disintegrate any psychological defect. That power exists within any living organism; it is an individual fohatic power. I am referring to the serpentine, annular power that develops in the spinal cord of the ascetic. If we appeal to that power, we can disintegrate any "I", any defect. That power is personified by the Divine Mother Kundalini: Isis, Adonia, Rhea, Cybele, Ram-Io, Diana, Tonantzin, Mary.

The Fifth Gospel ·The Problem of Psychological Multiplicity

With Devi Kundalini-Shakti –that is the Igneous Serpent of our magic powers– we can in fact eliminate those heavy elements. It would be a triumph, because that is how we would receive the direct messages that come from the highest part of the Being.

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

In any case, we need to become conscious of ourselves, of our own defects. Devi Kundalini-Shakti can eliminate, yes, she has that power. But it is necessary to become conscious of that which we want her to eliminate.

The Fifth Gospel · Beyond the Mind · *Third Chamber – Mexico City – 1974*

What I mean by this is that the Cosmic Mother is within ourselves here and now. If we implore that power, if we ask the Divine Mother to eliminate any defect of a psychological type from our psyche, she will do so. It is obvious that, for this reason, the defect in question will be disintegrated.

The Fifth Gospel · The False World of Appearances · *Third Chamber – Mexico City – 1976*

Elimination is only possible with the help of the Divine Mother Kundalini. Someone can comprehend that he has a mistake, a psychological defect, and he nevertheless continues with it.

The Fifth Gospel · Psychic Associations that Lead to Awakening · *Third Chamber – Mexico City – 1975*

Elimination is different: it is only possible with the help of Devi Kundalini.

The Fifth Gospel · Psychic Associations that Lead to Awakening · *Third Chamber – Mexico City – 1975*

We are frighteningly weak and we believe ourselves to be very strong; we are despicable creatures, exaggeratedly weak. There is nothing we could do if we did not have help; obviously we do: we count on the power of the Sacred Serpent, on the Divine Mother Kundalini; only she can truly assist us to disintegrate the "I's". Only she with her flames can reduce any "I" to cosmic dust. But trying to disintegrate the "I's" without counting on the help of Devi Kundalini-Shakti is to condemn oneself to failure, and that is very serious.

The Fifth Gospel · Work Taste and Life Taste · *Third Chamber – Mexico City – 1976*

When I discovered, precisely, the "I" of self-love, which was very well hidden among the deepest folds of my psyche, I felt great pain, I had to go through a great emotional crisis, I suffered a lot, and I truly repented. So I got Devi Kundalini-Shakti to pulverize that undesirable element.

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*

Well, since the work with the Divine Mother Kundalini gave me formidable results, I said: 'This is the system to disintegrate the "I's" and I continued working then with the Divine Mother Kundalini on different "I's", that is, on different psychic aggregates, and I was able to verify for myself, through the sense of psychological self-observation, how she worked and how she was disintegrating so extraordinarily the different inhuman elements that we carry inside us. So, the path to attain the disintegration of the Ego is attained with the Divine Mother Kundalini-Shakti.

The Fifth Gospel ·Didactic Synopsis of Mystical Death

The visible face of the psychological moon is related to the psychic aggregates or defects that stand out at first sight. But there are psychological defects that do not surface and that one ignores, and which are placed or located in the hidden part of the psychological moon. Working with the Divine Mother Kundalini, without sexual contact, I managed to disintegrate the defects of the visible face of the psychological moon.

The Fifth Gospel ·Didactic Synopsis of Mystical Death

For integral comprehension, the help of the Being is needed. The same goes for elimination. The mind, by itself, could not eliminate. To eliminate, one definitively needs the help of Devi Kundalini-Shakti, the Igneous Serpent of our magic powers.

The Fifth Gospel ·Joining the Being and the Knowing ·*Interview – Mexico City – 1977*

So, my dear brothers, to be able to eliminate, we need to appeal to Devi Kundalini-Shakti. Only she can disintegrate any psychological defect, including the "I" of self-love. Are you sure that you are not resentful toward someone? Who among you is sure that he is not resentful? Who among you is sure that he is not doing calculations? Who?

The Fifth Gospel ·The Destruction of our Lunar Inheritance ·*Third Chamber – Mexico City – June 1977*

One can disintegrate any defect, whether in deep meditation, being alone, or when one is working in the Ninth Sphere. Singles, being alone; the married ones, when they will be working in the Ninth Sphere. Unquestionably, singles in their works can get to eliminate twenty-five, thirty percent of the totality of the undesirable elements that are carried inside.

The Fifth Gospel ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976*

Ordinary human beings –or better said, ordinary humanoids– cannot see the supra-sensitive worlds, they do not have the transcendental faculties that allow them to penetrate into the mysteries of life and death. This is simply because their Consciousness is asleep. The Consciousness is the Essence itself, and it is asleep because it is imprisoned within all the "I's"

that constitute our psychological errors. We need to dissolve those "I's" for the Essence or the Consciousness to free itself. Only on the basis of profound comprehension and with the help of the Divine Mother Kundalini –the Igneous Serpent of our magic powers– can we destroy, annihilate all those "I's" which constitute our Ego, our Myself. As these "I's" are annihilated, the Essence gets unbottled, and when the Essence is totally liberated, then we awaken, we can see, hear, touch and feel the great realities of the superior worlds.

The Fifth Gospel · Seriousness in the Esoteric Work · *Third Chamber – Mexico City*

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The mind by itself could not eliminate any psychological defect. The mind can only label it with different names, pass it from one level to another, hide it from itself and from others, etc., condemn or justify it, but never radically alter it. We need a power that is superior to the mind, a power that can really disintegrate any "I"-defect. Fortunately, we all possess that power within ourselves, here and now. I want to refer in an emphatic way to the annular serpentine power that develops in the body of the Gnostic ascetic, to that extraordinary power that the East-erners call Kundalini, and which the medieval alchemists call Stella Maris.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

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Stella Maris is truly a variant of our own Being, but a derivative. Stella Maris, the Sacred Cobra, the serpentine power, Devi Kundalini –as she is called in Hindustan and Tibet– can instantly disintegrate any defect of a psychological type. It is obvious that we all have every right to invoke the power of Devi Kundalini-Shakti. This power multiplies, develops and unfolds when one works extraordinarily in the Lit Forge of Vulcan, in the Ninth Sphere.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

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Single people can also invoke Devi Kundalini when they want to eliminate this or that psychological error. But truly, we have to affirm in an emphatic way that the marvelous power of Devi Kundalini-Shakti multiplies extraordinarily in the Ninth Sphere. With that miraculous power we can disintegrate any defect. Devi Kundalini, Isis, Adonia, that variant of our own Being, that aspect of God-Mother in us, can eliminate from ourselves the defect that we have completely comprehended in all the levels of the mind.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

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We can label a defect with different names, pass it from one department of the mind to another, etc., but we would never alter it fundamentally. We need a power superior to the mind capable of eliminating this or that error. Fortunately, there is such a power in a latent state within each one of us. Obviously, I am talking about Devi Kundalini, the Igneous Serpent

of our magic powers. Only by imploring her, can we get her to eliminate that defect which we have fully understood.

The Fifth Gospel ·Animic Involution or Intimate Revolution ·*Third Chamber – Mexico City – April 1973*

36 PASSAGES · 31 PRACTICES

VIII After having wholly comprehended any defect-"I", we must submerge ourselves in profound meditation

The Great Rebellion calls it the precise technique: after comprehending the defect, submerge in profound meditation and beg your own particular Divine Mother to disintegrate it. My Return to Tibet puts it in three short sentences of his own: 'I learned to combine meditation with prayer. I meditated in order to comprehend. I prayed in order to beseech her.' The Solar Bodies gives the posture: kneel, sit on the heels, arms out in a cross.

A PRACTICE

First, kneel down; second, sit on your heels in the Muslim style; third, extend you arms to form the horizontal beam of a cross; fourth, pray to your Divine Mother and bend your trunk forward, then backwards while keeping your arms extended and while remaining firmly seated on your heels. After having comprehended this or that psychological defect in all and each one of the Subconscious levels of the mind, we must pray for help to our Particular Divine Mother; thus, we beg her to eliminate from the lunar bodies the "I," the entity which personifies such a defect.

The Solar Bodies, 1968

A PRACTICE

Heve, the Divine Mother expresses through Inteffigence, which is number 5. She is the means by which one attains the elimination of the ego because true inteffigence is in Her. If one wishes to dissolve the ego one must appeal to the Divine Mother; in deeply comprehend ing our own errors and beseeching Her, She eliminates them for us.

Tarot and Kabalah, 1978

A PRACTICE

I learned to combine meditation with prayer. I meditated in order to comprehend. I prayed in order to beseech her.

My Return to Tibet, 1969

A PRACTICE

Sorrowful, remorseful within my heart, truly repented, I implored, I supplicated to my Mother. I very sincerely beseeched her to eliminate the psychological defect, which by means of in depth meditation had already been comprehended in an integral way.

My Return to Tibet, 1969

A PRACTICE

The old hermits from the sacred land of Ganges have the custom of mentally visualizing it in the left side of the cavity of the stomach and it having the size of the thumb. They imagine it with a wild aspect, red colored eyes and beard, holding sword and shield with its shirring forehead. This symbolical figure represents any of our psychological defects... Mystical, unforgettable moment of exotic oriental beatitude is the one in which the anchorite Elders chant their sacred Mantras and concentrate themselves ecstatically in the region of their navel... In those delectable moments of unsuspected joy, the Yogi must think in the Papapurusha, imagining it being reduced into ashes within the crackling fire. Tears of profound repentance for the deeds committed in ancient times fall from the eyes of the penitent one, who in holy silence beseeches his Divine Mother Kundalini to eliminate from his interior this or that psychological defect. This is, indeed, how the Sadhaka is dying from moment to moment. What is new arrives only with death...!

Parsifal Unveiled, 1970

A PRACTICE

Remember what we have already said in previous talks: In relating with our fellowmen, the defects that we carry hidden, spontaneously burst forth and if we are alert and vigilant as a guard in times of war, then we will discover them In every self-discovery there also exists self-revelation. A discovered defect should be rigorously analyzed, studied in all the levels of the mind and integrally comprehended through the diverse processes of profound interior meditation. Later on and with the defect that we have analyzed already integrally understood, there come the supplications to Devi Kundalini, our particular divine cosmic Mother with the purpose that she eliminate and disintegrate the defect in question. The work is very deep my esteemed brothers, frightfully serious, too profound. Only in this manner is it possible to extirpate, eradicate from our psyche many undesirable, infrahuman, tenebrous elements within which the essence is imprisoned.

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

A specific formula in order to pray to our Inner Divine Mother is not necessary. We must be very natural and simple when we address Her. The child who addresses his/her mother never has a special formulae. The child utters what comes from his/her heart and that is all. No "I" is instantaneously dissolved. Our Divine Mother must work and even suffer very much before achieving the annihilation of any "I." Make yourselves introversive, direct your prayer within, seeking within your interior your Divine Lady. Thus, with sincere supplications, you shall be

able to talk to Her. Beg her to disintegrate the "I" that you have previously observed and judged.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

After having wholly comprehended any defect-"I", we must submerge ourselves in profound meditation, begging, praying, asking our own individual particular Divine Mother to disintegrate the previously comprehended defect-"I". This is the precise technique required for the elimination of the undesirable elements which we carry within. The Divine Mother Kundalini has power to reduce to ashes any subjective, inhuman psychic aggregate.

The Great Rebellion, 1975

A PRACTICE

When a Gnostic, a Gnostic Arhat, tries to meditate, it is to search for tranquility. In those moments he proposes to work upon some inhuman element that he has discovered in himself by means of self-observation. If he discovered anger, he will dedicate himself to comprehending the psychic aggregate of anger in order to totally dissolve it with the help of his Divine Mother Kundalini, whom he will invoke. Perhaps he discovered that he has the psychic aggregate of hatred, then, he will propose to disintegrate such an aggregate so that loves comes forth in its place. As one continues to disintegrate all those inhuman psychic aggregates that we carry in our interior, the consciousness continues to awaken.

For the Few, 1980

A PRACTICE

We see in this case: the woman who went with another and left the poor man in a bad way; an act of adultery, of course, we can give it that title and really that is what it is. In the new existence, she returns and meets her man, and surely the same drama will be repeated; soon the third will appear in the discord. What to do so that it does not repeat itself? Well, we would have to put an end to the "I" of adultery, disintegrate it, turn it into dust; we would have to meditate on it, to concentrate on our own Cosmic Mother, to beg her to reduce it to ashes. By doing that, there is no more adultery. What if so-and-so appears? There is no problem because she does not want to adulterate anymore; and that is as far as the repetition went.

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

A PRACTICE

In order to disintegrate them, we will have to concentrate on the Divine Mother Kundalini, to implore her, to beg her to reduce them to dust. But first, a defect will have to be comprehended –let's say anger–, and afterwards, after having comprehended it, we then beg the Divine Mother Kundalini to eliminate it. After that, we comprehend impatience, we beg her to eliminate this error. After that, we comprehend self-importance. Why do we think we are important? If we are nothing more than miserable worms of the mud of the earth, on what do we base our self-importance, in what do we lay a basis?

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

A PRACTICE

Thus, by analyzing each one of our defects, we get to comprehend them, and any defect that we comprehend must be eliminated with the help of the Divine Mother Kundalini. It is obvious that one will have to implore her, that one will have to beg her to eliminate the defect that one is comprehending. In one scene, well, several "I's" take part.

The Fifth Gospel ·The Exercise of SELF-KNOWLEDGE

Tonight, here, on stage, the Divine Mother has appeared. In the scene we saw how Adam moans, begs, asks the Divine Mother to disintegrate this or that psychological defect, and she comes with her spear and pierces the error, she turns it into cosmic dust. This is how we must proceed.

The Fifth Gospel ·The Precariousness of the Human Psyche ·*lst International Meeting of Hermetic Culture – Guadalajara. Jalisco, Mexico – October 28. 1975*

A PRACTICE

That Divine Mother of whom all religions speak –God-Mother– exists within ourselves, here and now. It is necessary to appeal to that adorable Mother, it is necessary to beg her to help us. She can, with her magnificent power, eliminate from our psyche the defects that we have first, observed and second, judged.

The Fifth Gospel ·The Precariousness of the Human Psyche ·*lst International Meeting of Hermetic Culture – Guadalajara. Jalisco, Mexico – October 28. 1975*

A PRACTICE

It is necessary to observe first and then to judge, before begging the Divine Mother to eliminate this or that psychological "I" from within ourselves.

The Fifth Gospel ·The Precariousness of the Human Psyche ·*lst International Meeting of Hermetic Culture – Guadalajara. Jalisco, Mexico – October 28. 1975*

A PRACTICE

Continuing with these analyses, having any "I" discovered –let us say an "I" of lust–, then we will have to judge it, criticize it, analyze it; we will have to resort to the scalpel of self-criticism to open it up, so as to see what is true in it, and once we have fully comprehended it –an indispensable function for the emancipation of the Consciousness– then we will have to disintegrate it, annihilate it. For this, it is urgent to appeal to a power that is superior to the mind. Fortunately, that power exists. I want to refer emphatically to the power of the Divine Mother Kundalini, the Igneous Serpent of our magic powers.

The Fifth Gospel ·The Problem of Psychological Multiplicity

A PRACTICE

Within each one of us there is a Sacred Fire that can enter into activity. Such a Fire, in ancient times, was represented by Isis, Mary, Adonia, Isomberta, Rhea, Cybele, Tonantzin, etc. That Fire is maternal, is the Cosmic Divine Mother within us, is God-Mother in the most intimate depth of our heart. If we appeal to that Divine Fire, if we appeal to that Kundalini of the Hindustanis, then we can ask her to eliminate the defect that we have previously observed and judged. Kundalini, the Cosmic Mother, symbolized by the Virgin of all ancient religions, will proceed to eliminate the defect from our psyche, destroying the "I" that personifies it, reducing it to ashes, to cosmic dust. When this happens, the percentage of Consciousness that was bottled up and confined, will be liberated, emancipated, and if we continue with that psychological, transcendental, revolutionary procedure, we can truly disintegrate all those multiple persons that we carry within us. When that is accomplished, when the totality of the "I" has been reduced to ashes, turned into cosmic dust, the Essence, the Consciousness will be liberated, and it will be then when we will enjoy true and authentic happiness; it will be then when we will really know freedom; it will be then when we will be truly enlightened; it will be then when we will be able to experience by ourselves and in a direct way that which is the truth.

The Fifth Gospel ·The Reality and Fantasy of our Psychology ·*Public Lecture – 1976*

A PRACTICE

Truly, my dear brothers, we must appeal to this transcendental power, if we indeed want to disintegrate the defect that we have already comprehended entirely and in all the levels of the mind. When one implores to Devi Kundalini-Shakti, his individual personal Cosmic Divine Mother, she assists him, she naturally comes to help him. Devi Kundalini can disintegrate any previously comprehended psychological defect. This is the obvious path to follow. If all of you, my dear brothers, follow this advice, you could disintegrate the animal Ego, you could reduce it to ashes, you could turn it into cosmic dust.

The Fifth Gospel ·Gnostic Rebellion Against Inner Blindness

I learned to combine meditation with prayer. I meditated in order to comprehend. I prayed in order to beseech her.

My Return to Tibet, *1969*

A PRACTICE

When one has reached the conclusion that it is those "I's" that have produced the pain in one, then one concentrates on the Divine Mother Kundalini and she disintegrates those "I's". Once they are disintegrated, the pain ends. When the pain ends, the Consciousness is freed. Then, by means of the sacrifice of pain, the Consciousness has been increased and strength has been acquired; by means of the sacrifice of pain.

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture – Interview – Mexico City – 1976*

A PRACTICE

What is most serious is to carry such enemies within oneself, in one's own mind. Obviously, the best thing –when one has negative type of representations– is to appeal to the annular serpentine power that develops in the body of the Gnostic ascetic. One will have to invoke Devi Kundalini-Shakti to eliminate such representations of negative type.

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

A PRACTICE

If one has comprehended that he has this or that defect, if he has understood it entirely and in all the levels of the mind, then he can concentrate on Devi Kundalini-Shakti and, through her, we can eliminate any defect of a psychological type.

The Fifth Gospel · The False World of Appearances · *Third Chamber – Mexico City – 1976*

A PRACTICE

Once a defect is discovered, it must be worked on, it must be judged, it must be correctly analyzed, it must be understood through the technique of meditation. Subsequently comes execution, dissolution. Any psychic aggregate can be dissolved with the help of Devi Kundalini-Shakti, our Divine Mother. If we beg her to eliminate from inside us the psychic aggregate that we have comprehended, she will do so, she will disintegrate it and we will be free from such defect.

The Fifth Gospel · Work Taste and Life Taste · *Third Chamber – Mexico City – 1976*

A PRACTICE

If one appeals to that kind of energy, if one concentrates his heart and his mind and his deepest feelings on her, he will be assisted. I am sure that this igneous power will be able to reduce the psychic aggregate in question to ashes, to cosmic dust.

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*

A PRACTICE

If in deep meditation we ask Devi Kundalini-Shakti, the mystical Serpent of the Great Mysteries, for help, we will achieve being assisted. She can pulverize any psychic aggregate if it has been previously comprehended in all the levels of the mind. And once annihilated, some virtue of the soul will emerge in its place, some new characteristic, some law, some special gift, some quality. Through this indicated path, one manages to break, precisely, any aggregate.

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

Disciple: Master, can you do us the favor of clarifying something in relation to what death from moment to moment is. While one walks in the street, for example, and has the need to ask for the death of an "I", will one have to meditate in the street, or what is the system?

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

A PRACTICE

Master: Well, the street is not exactly one of the seven wonders of the world for one to be able to devote oneself to meditation; but he can on the other hand take note of the psychological defect that has besieged him in the street. Once at home, or at night, at bedtime, to devote oneself to meditation. It will be enough to relax the physical body, in his bed, lying on his back, breathing rhythmically –imitating rather the breathing of newborn babies–, and then, immersed like that in perfect concentration and deep meditation, he will reconstruct the scene where that defect arose; he will analyze the defect carefully, sincerely, without escapes, without justifications of any kind, and once he has comprehended it, then he will devote himself to prayer.

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

A PRACTICE

Immersed in deep prayer, he will ask Devi Kundalini-Shakti, the individual, particular Divine Mother of each one of us –because each person has his own– to disintegrate that aggregate that he has already comprehended in all the levels of the mind, and he must continue with a series of successive works until the psychic aggregate in question disappears. This is the obvious path to follow. Any other question?

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

Disciple: Master, an Ego usually presents itself in different forms in the different centers. Then, should one ask the Divine Mother to destroy the Ego as one, or are there various subdivisions of the same Ego? Because they always appear in the mind in one way, in the emotional center another way.

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

A PRACTICE

Master: There is no doubt that any undesirable psychic element has three fundamental forms of behavior, because in the intellectual center it expresses itself in one way; in the emotional, in an emotional way, and in the motor-instinctive-sexual it assumes another form; but it is the same. I do not mean to say that a defect is personified in a single aggregate. Obviously, for each defect there are multiple aggregates. Therefore, if the defect continues in some other form, one will have to study it again to beg again, one more time, Devi Kundalini-Shakti for its final disintegration.

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

A PRACTICE

A discovered defect must be comprehended integrally in all the levels of the mind. One comprehends a defect through the technique of meditation. Now, arriving at the deep meaning of such a defect is not a matter for beginners; that is for people who are already working with the hidden part of the psychological moon. Be content with comprehending it and that is all. Once comprehended, you can invoke Devi-Kundalini, your Cosmic Divine Mother, so that she disintegrates it. Several work sessions will be necessary for the disintegration of this or that psychological defect. Sometimes one spends a few days, other times months to be able to arrive at the disintegration of a defect.

The Fifth Gospel · Didactic Synopsis of Mystical Death

In the present existence that you have, you must disintegrate those spiders and those birds of mental materialism. To that end, you have to work a lot on yourself, to devote yourself to work with the Divine Mother Kundalini, beg her to disintegrate those spiders and those ill-omened birds. You made those creations yourself; that is the result of skepticism and materialism. Faith will arise in you when you will destroy those horrible spiders and those frightful big ugly birds.

The Fifth Gospel · Didactic Synopsis of Mystical Death

A PRACTICE

That ascending Serpent is called Kundalini. If we concentrate on that Sacred Viper, and we beg her to eliminate or disintegrate the defect in question which we have discovered, you can be sure that she will do so. And that aggregate which personifies the defect will be reduced to cosmic dust.

The Fifth Gospel · Lunar Psychism and Solar Psychism · *Second Chamber – Mexico City – 1976*

A PRACTICE

So, for the prayer to have an effective value in the work upon oneself, one has to place himself in the third state, which is that of the intimate remembrance of oneself, that is, of one's own Being. Immersed in deep meditation, concentrated in one's inner Divine Mother, he will beg her to eliminate from his psyche –to separate and eliminate from his psyche– that "I" that he wants to disintegrate. The Divine Mother may at that time act by decapitating that "I", but with that the totality of the work is not done. The Divine Mother will not instantly disintegrate everything. It is necessary, first of all, to know how to be patient. In continuous works, over time, one will accomplish to make this "I" disintegrate slowly, lose volume, lose size. An "I" is frightfully horrible, but as it loses its volume, it becomes more beautiful. Then it looks like a child and, finally, it turns to dust. When it has already turned to dust, the Consciousness that was placed, bottled up, crammed in that "I", has been released. So, the light has increased, it is a percentage of light that has become free. We can proceed like this with each one of the "I's". The work is long, tedious and very difficult.

The Fifth Gospel · The Rescue of our Inner Light

A PRACTICE

That full knowledge of yourselves –I repeat– will also allow you to know your mistakes. A discovered error, must be worked on, submitted to the intimate meditation of the Being with logical confrontation. I said: "intimate meditation of the Being with logical confrontation", that is, any error that one discovers when observing oneself –I repeat– must be submitted to the intimate meditation of the Being with logical confrontation –that sentence well underlined, write it down– until we do the deepest dissection of the defect that we have comprehended. Once this is achieved, one will beg Devi Kundalini for the disintegration of that defect; and be ready to continue with another, and so on and so forth. The progress will be carried out methodically until winning the battle against the great serpent of the Abyss, until crushing it and setting us free.

The Fifth Gospel · The Binary Serpentine Power

A PRACTICE

Many times I have told you here, I have told you that we need a power that is superior to the mind, a power that truly can reduce any defect of a psychological type to ashes. Fortunately, that power exists in the depth of our psyche. I clearly refer to Stella Maris, the Virgin of the Sea; she is a variant of our own Being, but a derivative. If we concentrate on that variant force that exists in our psyche –which some peoples called Isis and others Tonantzin, and some other Diana, etc.–, we will be assisted. Then, the defect in question can be reduced to cosmic dust.

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

A PRACTICE

A captured defect must be duly judged; then, comprehended in depth. That defect that has been captured and judged can be disintegrated if you appeal to that secret power that you have, which is called Kundalini. It would be enough to concentrate on your Divine Mother, Isis or Adonia, or whatever you want to call her, simply Mary or Ram-Io; ask her with all your heart to disintegrate that defect that you have already judged, that "I" that personifies it, to turn it into dust, ashes, and she will grant you that, by destroying it.

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

25 PASSAGES · 21 PRACTICES

IX One should learn to pray during intercourse

At the height of the act, pray, and beg the Divine Mother to take up the lance and eliminate the defect already comprehended in all the levels of the mind. The Golden Blossom, Parsifal Unveiled, the Tarot and Kabalah and the lectures repeat it; the Fifth Gospel says that in the Forge of the Cyclops she is strengthened by the sexual electricity, and the Revolution of the Dialectic tells how husband and wife ask for each other's aggregates.

A PRACTICE

Pray in the bed of the Garden of Delights; in the nuptial bed of erotic marvels. Suplicate in the moment of bliss, in the unforgettable moment of coitus. Beg our Divine and adorable Divine Mother Kundalini in those moments of tenderness and kissing to gloriously wield the Magic Lance in order to eliminate that defect which we have understood in all the departments of the mind. Later, we retire without spilling the sacred wine, the "Ens Seminis". This means death, delight, rapture, joy, bliss...

TAROT AND KABALAH, 1978

A PRACTICE

To pray is to converse with God; and one must learn to pray during coitus. In those moments of supreme joy, ask, and it will be given to you, knock and it will be opened unto you. He who puts his heart into the supplication and begs his Divine Mother Kundalini to take up the weapon of Eros will obtain the best results be cause she will then assist, destroying the ego. A prior condition to all elimination is integral understanding of the defect which one wants to eliminate.

TAROT AND KABALAH, 1978

A PRACTICE

Sex is a holy phial; put in it just a pure thought... Behind every kiss, there must be a prayer, behind every hug a rite of mystery... While in sacred copulation, ask and it shall be granted onto you, knock and it shall be opened onto you... She, the one whose veil no mortal has lifted, will then eliminate what is undesirable, what is abominable; thus, you will die from moment to moment... this.. Hold your cup very well alo ft while in the feast of love and be careful of not even spilling a drop of the precious wine...

PARSIFAL UNVEILED, 1970

Indeed, it is unquestionable that only with the weapon of Eros, grasped by the Divine Mother Kundalini during the sacred coitus, can we radically eliminate one by one all of those tenebrous

entities that personify our psychological defects and that in their conjunction characterize the animal ego.

Parsifal Unveiled, 1970

A PRACTICE

Praying is talking to God and one should learn to pray during intercourse. At those moments of supreme bliss, ask and you shall be given, knock and it shall be opened... Whoever wholeheartedly implores and begs their Divine Mother Kundalini to take up the weapon of Eros, will obtain the best results because she will then help to destroy the Ego. However, I tell you that it is a long, patient and very delicate process.

The Mystery of the Golden Blossom, 1971

Contrary to violating our innermost essence, by being involved in brutal lustfulness or becoming organically numb in a spasm which lasts for only a few seconds, the practitioner takes on the power of his personal Divine Mother Kundalini, fusing with her into one unity and eliminating an Ego, that is to say, this or that psychological defect which has previously been understood in depth.

The Mystery of the Golden Blossom, 1971

A PRACTICE

This Mantra should be used with great imagination which works directly upon Eros. At the same time Eros acts upon the imagination, breathing energy into it and transforming it into a magical force. In order to make contact with the movable universal power, the practicing student perceives diverse images. However, before all this, his Adored Divine Mother is revealed with the sacred lance in her right hand, in furious combat with that Devil-Ego which personifies the psychological defect which we wish to destroy. The practicing student, whilst chanting his Mantra KRIM, focuses his imagination, his translucence, on the fire element in such a way that he feels himself to be like an ardent flame, an unique flame; like a terrible blaze which incinerates the Devil-Ego, which characterizes the psychological defect he wants to annihilate.

The Mystery of the Golden Blossom, 1971

A PRACTICE

The extreme sensitivity of the sexual organs always announces the proximity of a spasm; therefore we should withdraw in time to avoid ejaculation of the semen. Continuing the work, the man lying on his back on the floor and the woman in bed, entreat the Divine Mother Kundalini, they plead with simple phrases from a sincere heart for her to eliminate, with the lance of Eros (the Sexual force), the EGO which personifies the error which we have really understood and long for reducing it to cosmic dust. Finally, water in a clean crystal glass should be blessed and drunk giving thanks to the Divine Mother. This complete ritual of PANCATATWA liberates the hero from every sin: nothing sinister can resist him; terrestrial and super-terrestrial powers are subordinated to him; and he walks the earth with an awakened Consciousness.

The Mystery of the Golden Blossom, 1971

A PRACTICE

In the supreme moment of sexual surrender, at the height of intercourse, meditate and pray so as not to fall into temptation...

The Mystery of the Golden Blossom, 1971

A PRACTICE

In these moments of happiness, plead with all the force of your Soul, implore your Divine Mother Kundalini to eliminate the Ego-Devil from your interior. I am referring to the psychological defect which through profound meditation you have understood in all levels of the mind. By this means we die from moment to moment. Only with Death comes the knew.

The Mystery of the Golden Blossom, 1971

A PRACTICE

Fortunately, such a superior force is found latent in all human creatures. I want to refer to the Kundalini, the igneous serpent of our magical powers. In full chemical copulation, we can beg our particular Divine Mother to eliminate that psychological error that we have not only comprehended but also felt its deep meaning. You can be sure that our particular cosmic mother, holding the spear of Eros, will mortally wound the psychic aggregate that personified the error that we need to eliminate. It is precisely with this sacred spear, marvellous emblem of the creative energy the weapon with which Devi Kundalini will eliminate from us, here and now, the defect that we want to annihilate.

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

A PRACTICE

I think then that this audience no longer ignores our Gnostic esoteric processes; what is most important consists precisely in knowing how to pray during the Sahaja Maithuna In such instants one has to entreat one's own Divine Mother Kundalini (because each person has his own) so that she will eliminate the error that we need to eradicate or extirpate from our own psyche.

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

Sex is a holy phial; put in it just a pure thought... Behind every kiss, there must be a prayer, behind every hug a rite of mystery...

Parsifal Unveiled, 1970

A PRACTICE

We can invoke Isis-Marah during the chemical copulation. We will then receive help. If we invoke the Divine Mother-Serpent, Isis, Adonia, in the Ninth Sphere, that is to say, if we invoke her during sex, during the moment of the chemical coitus, then, She can disintegrate any psychological defect.

Pistis Sophia Unveiled, 1983

A PRACTICE

Kundalini, asking for the disintegration of every psychic aggregate which previously has been deeply comprehended. If the man wants to disintegrate a psychic aggregate, whether it be hatred, lust, jealously, etc., he will pray to the Divine Mother Kundalini, begging Her for the disintegration of the psychic aggregate. His wife will help him with the same prayer, as if the aggregate was her own. As well, the man will proceed with the psychic aggregates of his wife, as if they were his own.

Pistis Sophia Unveiled, 1983

A PRACTICE

We have to pray during the connection of the 'Lingam-Yoni', in the Ninth Sphere. In these instances, we will beg the Divine Mother Kundalini to disintegrate and eliminate the psychological aggregate, which we have previously comprehended. Thus, by eliminating the factors of non-tranquility, we will attain complete tranquility. Only the tranquil heart can reach illumination and omniscience.

Pistis Sophia Unveiled, 1983

A PRACTICE

The psychological defects studied do not form part of our Being. After having studied the psychological defect by means of meditation, one supplicates to Ram-IO (the Mother Kundalini) to disintegrate it during sexual super-dynamics with the sexual energy. By means of the intellect and reflection, we cannot get to see a defect in the mind, everyone remains stagnant there, for we do not know the other seven bodies of the mind where the ego has its den.

The Revolution of the Dialectic

A PRACTICE

Man and woman, sexually united, should pray asking Devi Kundalini to disintegrate such and such a psychic aggregate, which has been previously comprehended in depth.

The Revolution of the Dialectic

A PRACTICE

The highest degree of power of Devi Kundalini is found in sex. This does not mean that because an individual does not have a woman, or because a woman does not have a man, they will not eliminate their mistakes; clearly, they will always count on the help of the Mother Kundalini. What I mean is that the main force of Devi Kundalini is in the sex, and that if someone is lucky enough to have a wife, or a woman to have her husband, they may well work in the Forge of Cyclops and ask Devi Kundalini, during the work, to eliminate this or that psychological defect that has already been duly comprehended. In this way we are dying from instant to instant, from moment to moment.

The Fifth Gospel ·Psychic Associations that Lead to Awakening ·*Third Chamber – Mexico City – 1975*

A PRACTICE

Any Gnostic, esoteric, married couple, in the process of chemical or metaphysical copulation, can invoke Devi Kundalini and they will be assisted. If we beg the Igneous Serpent of our magic powers to eliminate this or that psychological mistake, if such plea is done really in the process of metaphysical copulation, the help will not take long to arrive and the disintegration of the psychic aggregate in question would be a concrete, clear and definitive fact.

The Fifth Gospel ·Lunar Psychism and Solar Psychism ·*Second Chamber – Mexico City – 1976*

Having said that, you have the key, you already know how to use it, and it must be used to destroy the psychic aggregates. However, any aggregate must previously have been comprehended in all the levels of the mind before being directly eliminated in the ninth Dantean circle.

The Fifth Gospel ·Seriousness in the Esoteric Work ·*Third Chamber – Mexico City*

A PRACTICE

Therefore, if those "I's" have crystallized by means of the negative sexual agent, it is also obvious that by means of the positive sexual agent, we could disintegrate them, reduce them to dust. That is why first one has to comprehend the error; secondly, one has to beg the Divine Mother Kundalini so that she uses the sexual energy, beg her to disintegrate, to reduce to dust this or that "I", the "I" that we have comprehended in depth, and then it disintegrates, it is reduced to dust.

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

A PRACTICE

It is precisely there, in the Ninth Sphere, where the mysteries of life and death are gestated; it is precisely there, in the Forge of Cyclops, where we must invoke Devi Kundalini-Shakti, the Igneous Serpent of our magic powers; it is there where we must call Stella Maris to disintegrate this or that psychological error that we have previously comprehended in all the levels of the mind. Then we will be helped by Stella Maris, by Devi Kundalini, Isis, Adonia, Isomberta, Rhea, Cybele, and she will disintegrate the "I" or defect in question, the one which we have comprehended, the one which we have discovered.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

Thus, in the Forge of the Cyclops, Devi Kundalini-Shakti, the Sacred Cobra of the ancient mysteries, the IAO, is terribly strengthened with the transcendental sexual electricity, and she is duly prepared in such moments to instantly reduce to dust any "I"-defect.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

A PRACTICE

When one has understood that he has this or that defect and comes to discover its origin, then he is duly prepared for the third aspect, which is elimination. If one concentrates, in the Ninth Sphere, on Devi Kundalini-Shakti, his Divine Cosmic Mother, begging her to eliminate this or that comprehended defect, she will help him and she will disintegrate it, she will reduce it to ashes, to cosmic dust, to dust of the earth. That is the path that leads to the dissolution of the Ego. We must dissolve our defects in accordance with this instruction. In war, spies are first discovered, then prosecuted, and finally taken to the wall: they are executed. This is how we must proceed with all the defects that we carry inside us, that is the obvious path to follow.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

A PRACTICE

So, we have to understand this. She is Marah, Isis, Adonia, Isomberta, Rhea, Cybele, Astarte, Diana, Tonantzin, etc. Among the people of serpentine culture, she is the Igneous Serpent of our magic powers. When the devotee invokes her, she assists him. Obviously, she has the power to disintegrate any psychic aggregate. Undoubtedly, those who work in the Lit Forge of Vulcan can invoke her precisely in the moments when the lingam-yoni of the Greek Mysteries is properly connected. Reinforced with the transcendental sexual electricity, she quickly disintegrates any aggregate previously comprehended. Those who do not yet work in the Forge of the Cyclops can invoke her during meditation and she will assist them by disintegrating the psychic aggregates. I clarify: in the work that is carried out in the Forge of the Cyclops, one manages to eliminate one hundred percent of the psychic aggregates, however, when one does not work in the Lit Forge of Vulcan, one can only eliminate twenty-five or thirty percent of the aggregates.

The Fifth Gospel · Causes and Consequences of the Kundartiguador Organ

17 PASSAGES

x We need to die from moment to moment, here and now

We need to die from moment to moment, here and now, not only in this physical world but in all the planes of the Cosmic Mind, dissecting the 'I' with the scalpel of self-criticism. Each defect comprehended and eliminated is one of those deaths, 'this is how we die from moment to moment,' Dissolving the I says at the end of the method, and the Fifth Gospel carries it to the day when only the Being remains.

We need to die from moment to moment, as the defects are being annihilated; the 'I' dies from moment to moment.

Christmas Messages, 1952-66

The first thing one needs is to awaken, so as to comprehend one's own misery, nothingness and pain. The "I" then begins to die from moment to moment.

Fundamental Education, 1970

Only by comprehending each defect separately, only by studying it, by directly observing it, not only in the intellectual realm, but also in all the subconscious levels of the mind, each defect keeps disappearing, we keep dying from moment to moment. Only in this way will we achieve the disintegration of the "I".

Fundamental Education, 1970

We need to die from moment to moment if we truly want to individual ise ourselves. The pluralised "I" excludes all individuality. In no way is it possible to have individuality where multiple entities (I's) exist which argue amongst themselves and give rise to various psychological com mitments within us.

Tarot and Kabalah, 1978

We need to die from instant to instant, from moment to moment; only with the death of the ego does the new come.

Tarot and Kabalah, 1978

Time passed by, and I was dying from moment to moment... To comprehend and to eliminate, that was my task.

Parsifal Unveiled, 1970

Igneous Serpent of our magical powers to eliminate from our interior nature the psychological defects that we have already profoundly understood in all regions of the subconscious. This is how we die from instant to instant and from moment to moment, only with death comes the new.

The Mystery of the Golden Blossom, 1971

❧

The doctrine of Buddhist annihilation is fundamental. We need to die from moment to moment. Only death brings forth what is new....

The Secret Doctrine of Anahuac, 1974

Only with death does the new come;
if the seed does not die, the plant is
not born.

The Fifth Gospel

The great Buddhist Annihilation is urgent, non-delayable, and unpostponable. We must die in all the levels of the mind, and pass beyond the Illuminated Void and the existential relativity of the Universe.

Pistis Sophia Unveiled, 1983

❧

When a defect is integrally comprehended in all the levels of the mind, then it is disintegrated along with the small 'I' which characterizes it. Thus, the defect is reduced to cosmic dust in the suprasensible worlds.

Dissolving the I, 1964

❧

This is how we die from moment to moment. This is how we establish a permanent centre of consciousness, a permanent centre of gravity within ourselves.

Dissolving the I, 1964

❧

We need the death of our 'I'. We need to die from moment to moment, here and now, not only in this physical world, but also in all of the planes of the Cosmic Mind. We need to be pitiless against ourselves in order to dissect the 'I' with the tremendous scalpel of self-criticism.

Dissolving the I, 1964

❧

When we discover a defect and deeply understand it in all levels of the mind, it must then be disintegrated. Each time a defect gets disintegrated, something new comes to replace it; whether it be a password, a mantra, a cosmic initiation, an esoteric degree, a secret power, etc. This is how little by little we are filled with true wisdom.

Esoteric Course of Kabbalah

❧

One needs to change. We would not be able to change if we did not eliminate the undesirable elements that we carry within. We need to move to a higher level of Being; even more, we

need to ascend from level to level until we reach the highest part of all the levels of the Being, and this is only possible by dying in ourselves from instant to instant, from moment to moment. Only with death does the new come; if the seed does not die, the plant is not born.

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

❧

Thus, the authentic, true, real mystical experience only comes when we objectify the Consciousness, when we are awake. The Gnostic brothers should reflect profoundly on all this; study our book The Mystery of the Golden Blossom; concern oneself about dying from moment to moment. Only in this way will they be able to really succeed in objectifying the Consciousness. That is all!

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

❧

Obviously, she will be able to do it with her weapon, and so in this way we will die from instant to instant, from moment to moment. It is not enough to understand a defect; it is necessary, my dear brothers, to eliminate it. Comprehension is not everything, elimination is needed.

The Fifth Gospel · Animic Involution or Intimate Revolution · *Third Chamber – Mexico City – April 1973*

❧

Dying like this, from moment to moment, my dear brothers, the day will come when only the divine, the Being, that which is real, will dwell in the depth of each one of us.

The Fifth Gospel · Animic Involution or Intimate Revolution · *Third Chamber – Mexico City – April 1973*

Part Six — What comes of it

17 PASSAGES

1 Many types of light begin to appear with the practice of internal meditation

At first the devotee sees very brilliant white lights, then yellow, red, blue and green, lightning, sun, moon and stars, and the Yellow Book explains what they are, along with the strange sensations that may frighten him, an electric shock in the chakra of the coccyx among them. The Igneous Rose names the stages that follow: images seen and not understood, then, for the one who perseveres, inspired knowledge, then intuition.

During full moon nights, the lunar atoms make contact with the Silver Shield of our mental body. At that time we can receive the teachings of the lunar wisdom by means of meditation. Seven lunar ethereal currents exist. The civilization of our ancient EarthMoon intensely lives within them. The solar and lunar civilizations live within our interior worlds and we can visit those civilizations by means of profound interior meditation.

The Revolution of Beelzebub, 1950

57. During the practice of meditation, the chakras of the astral body of our disciples enter into activity. The disciples then begin to perceive the images of the supra-sensible worlds.

Igneous Rose, 1954

60. The disciple contemplates many images that are mysteries for him because he does not understand them.

Igneous Rose, 1954

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

Igneous Rose, 1954

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

Igneous Rose, 1954

134. We must contemplate the internal images within the august serenity of the flames of blazing thought, without the depressing process of reasoning.

Igneous Rose, 1954

149. During the practices of internal meditation, we must be in the most absolute interior repose, because every agitation of the mind and every attitude or impatience disturbs the mind

and impedes the perception of internal images.

Igneous Rose, 1954

❧

According to Dr. Sivananda, eminent endocrinologist and Hindustani yogi, by awakening the chakra of the thyroid gland, we achieve clairaudience. If one submerges into daily meditation with the purpose to hear a distant friend, then during the period of sleep one would be able to hear his words. With the interior meditation, one can awaken clairaudience.

Endocrinology & Criminology, 1957

When small luminous balls appear,
shining with white and red colors,
then this is an absolutely positive sign
that we are progressing in our
practices of concentration of thought.

The Yellow Book, 1959

On any given day, within dreams or while in meditation, a distant picture, a landscape of nature, a feature, etc. emerges. This is a sign that the student is progressing.

Endocrinology & Criminology, 1957

❧

If the yogi persists with internal meditation, if he is consistent, tenacious and infinitely patient, after a certain amount of time, the first clairvoyant perceptions will appear.

The Yellow Book, 1959

❧

Luminous spots, pictures of light, living figures, sounds of bells, and the voices of people or of animals, etc. indicate with accuracy that the student is progressing in the development of his internal powers. All of these perceptions appear in the instant that, while submerged in profound meditation, we are dozing off.

The Yellow Book, 1959

❧

Many types of light begin to appear with the practice of internal meditation. At the beginning the devotee perceives very brilliant white lights. These lights correspond to the eye of wisdom, which is located between the eyebrows. The white, yellow, red, blue, and green lights as well as the lightning, sun, moon, stars, sparks, flames, etc. are particles which are formed by supra-sensible elements (Tanmatras10 particles).

The Yellow Book, 1959

❧

When small luminous balls appear, shining with white and red colors, then this is an absolutely positive sign that we are progressing in our practices of concentration of thought. There will be an instant in which the devotee will see angels, or archangels, thrones, powers, virtues, etc. The student may also see within dreams or during meditation, grand temples, rivers, valleys, mountains and beautiful enchanted gardens.

The Yellow Book, 1959

❧

Commonly, during the practice of meditation, certain strange sensations occur that may sometimes fill the devotee with fear. One of these sensations is an electric shock in the chakra of the coccyx. Also, the lotus of a thousand petals, which is situated in the upper part of the brain, may often feel electric sensations. The devotee must defeat fear if he wants to progress in the development of his internal powers.

The Yellow Book, 1959

❧

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

Occult Medicine and Practical Magic, 1978

❧

It is also very true that through meditation we can visit the superior worlds. The Intimate can enter into any department of the kingdom.

Occult Medicine and Practical Magic, 1978

❧

One day, in one's sleep, a faraway picture, a scene, a face, a number, a symbol, etc. emerges during meditation; this is the sign that one is already progressing.

The Revolution of the Dialectic

25 PASSAGES

II Many types of Samadhi exist

Mysteries of Fire counts seven kinds of samadhi, from the astral plane to the one in which the great masters look through the nucleoli of the universe at the majesty of the Absolute. Runic Magic and the lectures give his own: Nirvikalpa Samadhi reached in profound meditation, the drop getting lost in the ocean that has no shores. The Hermetic Astrology adds a bodily sign, that samadhi, ecstasy and satori always occur with very slow pulsations.

§ 3. In order to become a Master of Samadhi it is urgent to cultivate a rich interior life. 54. The Gnostic who does not know how to smile has less control of himself, like the one who only knows the guffaw of Aristophanes.

IGNEOUS ROSE, 1954

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

IGNEOUS ROSE, 1954

3. When the magician submerges himself in meditation, he abandons his physical body and he can converse with the sidereal Gods.

MANUAL OF PRACTICAL MAGIC, 1954

11. With meditation we can function without the four bodies of sin, in the world of the MIST OF FIRE.

MANUAL OF PRACTICAL MAGIC, 1954

Other degrees of contemplation and ecstasy exist, such as: rapture, liquefaction, bliss, jubilation, osculation, embracement, transformation, etc.

THE AQUARIAN MESSAGE, 1960

Supreme meditation and absolute adoration takes us into ecstasy (Samadhi). Any Master of Samadhi is an illuminated one.

THE AQUARIAN MESSAGE, 1960

36. Many types of Samadhi exist: Astral Samadhi, Mental Samadhi, Causal Samadhi, Samadhi within the consciousness, Samadhi within the Innermost and Samadhi within the Inner Christ.

THE MYSTERIES OF FIRE, 1955

37. In the first Samadhi we only enter into the Astral plane. We soar with the Mental body throughout space in the second type of Samadhi.

THE MYSTERIES OF FIRE, 1955

38. We function without material vehicles of any type within the world of Willpower in the third type of Samadhi. We soar with the Buddhic body throughout space in the fourth type of Samadhi.

The Mysteries of Fire, *1955*

39. We can move in the Innermost without vehicles of any type throughout the World of the Mist of Fire in the fifth type of Samadhi.

The Mysteries of Fire, *1955*

40. We can function in the Inner Christ with the sixth type of Samadhi.

The Mysteries of Fire, *1955*

41. A seventh type of Samadhi exists for the Great Masters of Samadhi. In this Samadhi, we can visit the nucleoli upon which the entire universe is based. Those nucleoli, speaking in an allegorical way, are the holes through which we can observe the terrific majesty of the Absolute.

The Mysteries of Fire, *1955*

I felt for an instant that the drop
was getting lost within the ocean that
has no shores, the sea of indescribable
light

Runic Magic, *1969*

Samadhi, Ecstasy, Satori always occur with very slow pulsations, and in Maha Sainadhi, pulsations end.

Esoteric Treatise of Hermetic Astrology, *1967*

I have directly experienced the Ain Soph while in the state of a very profound meditation. One day, the date and hour does not matter, I attained that state which in India is known as Nirva-Kalpa-Samadhi, where my soul was totally absorbed within the Ain Soph in order to travel throughout the Abstract Absolute Space.

Runic Magic, *1969*

How happy I was while in absence of the 'I', and beyond this world, beyond the mind, beyond the stars and anti-stars. What one feels during the experience of Samadhi is unutterable. It is

comprehendible only through experimentation.

Runic Magic, *1969*

❧

So, I was in that state which is known in the oriental world as Nirva-Kalpa-Samadhi. Being an individual, I had passed beyond any individuality, I felt for an instant that the drop was getting lost within the ocean that has no shores, the sea of indescribable light.. the bottomless abyss.. .the Buddhist void filled with glory and happiness.

Runic Magic, *1969*

❧

To battle, to fight, to suffer and to liberate oneself in the end, to lose oneself as a diamantine drop within the ocean of the uncreated light is, indeed, the highest longing. The Gods emerge by means of fire from within the abyss and are lost within the Absolute. Many things come into my memory in these instants in which I write these lines… On one given night, while in a profound internal meditation, I abandoned this illusory world of Maya. Thus, liberated from the shackles of this bitter existence, I submerged myself during that Samadhi within the world of the Spirit.

My Return to Tibet, *1969*

❧

My concentration was very profound. Thus, while meditating in a more and more intense manner, I finally fell into ecstasy.

My Return to Tibet, *1969*

❧

Delectable instants that are indescribable, undefinable and inexpressible... Samadhi of the Ascetic, exquisite fruit of meditation… Thus, I forgot the body, the affections and the mind. Indeed, there is no better pleasure than the feeling of oneself as a detached soul.

My Return to Tibet, *1969*

❧

It is urgent, it is indispensable, it is necessary for such impressions to exhaust their effects. Their destruction is done in the same manner as we do with ignorance and egotism, etc. If when arriving at the correct discrimination of the essences, we even reject their fruition, then the Samadhi named Cloud of Virtue comes as a consequence.

My Return to Tibet, *1969*

❧

'That' is the Satori, the Ecstasy of Saints, the Samadhi. In those moments, we can experience the Reality, the Trust.

My Return to Tibet, *1969*

❧

When one is trying to experience what is the Truth, the Reality, then Dionysian inebriation, ecstasy, shamadhi are obviously indispensable. Such an exaltation is a hundred per cent possible by means of the technique of meditation.

The Three Mountains, 1972

❧

On another day, in profound meditation, in accordance with all the rules that Jnana Yoga has, I entered into something that is known as Nirvi-Kalpa-Samadhi; then I abandoned all the suprasensible bodies and penetrated the world of the Solar Logos, converted into a dragon of wisdom.

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

❧

Who is a Master of Samadhi? It is someone who enjoys a continuous Consciousness, someone who achieved the stillness and silence of his mind in a perennial way.

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

❧

Master: No, it would see them within the crude realism. Because if one, for example, through Samadhi manages to live in that world of Atman, in that region where Atman expresses himself with all his power, one discovers that everything there is mathematical. He sees Nature as it is, without representations, exactly as it is, directly. Because one thing is the photo of a thing and another thing is the thing itself.

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

23 PASSAGES

III The experience of the Illuminating Void is only possible in the state of Samadhi

The Illuminating Void is experienced only in samadhi, and For the Few and the Fifth Gospel say how it happens: in a deep meditation the consciousness can escape the ego for a moment and experience the Real. The Christmas Messages tell it through the Bodhisattva of Ashiata Shiemash, whose mind was so still that the Being could incarnate in him, and through Han Shan, who after much meditation and supreme quietude woke the Buddhata and ceased to dream.

The Buddhata, the essence, is the psychic material, the inner Buddhist principle, the spiritual material or prime matter with which we will give shape to the soul. The Buddhata is the best that we have within and awakens with profound inner meditation. The Buddhata is really the only element that the poor intellectual animal possesses to arrive at the experience of that which we call the Truth.

CHRISTMAS MESSAGES, 1952-66

The Bodhisattva of the Avatar Ashiata Shiemash suffered the unutterable, and fasting for forty days, mortifying himself horribly, sunk in profound inner meditation, he achieved the disassociation of the mental mechanics and his mind remained solemnly still and in imposing silence. The result was ecstasy with the incarnation of his real Being.

CHRISTMAS MESSAGES, 1952-66

The great Avatar Ashiata Shiemash could incarnate within his Bodhisattva, when the mind of the latter was in absolute quietude and silence. This was due to the concrete fact that he was already in possession of his Superior Existential Bodies of the Being from ancient reincarnations.

CHRISTMAS MESSAGES, 1952-66

Only through profound meditation can we experience the Being, the Intimate. The experience of the Being, the Intimate, transforms us radically. Mythomaniacs often adulterate said experience with unconscious mental self projections, which they then hurry to tell to everybody. Mythomaniacs are often victims of self-deceit and believing themselves to be gods, they aspire for everyone to adore them.

CHRISTMAS MESSAGES, 1952-66

When the essence of the mind escapes during meditation out of the bottle of the opposites, we can experience what is real, the Being, the Intimate.

CHRISTMAS MESSAGES, 1952-66

Whoever has at sometime experienced the Being during meditation is forever cured of the danger of falling into mythomania. The Being, the Intimate, what is real, is completely distinct from that which the pseudo esoterisists and pseudo occultists call superior 'I' or divine 'I'.

Christmas Messages, 1952-66

❧

These days, the poor intellectual animal falsely called man, only has one useful element within, the aforementioned element is the Buddhata, the essence of the mind, with which we can experience the Being, the Intimate, what is real. This precious element is placed within the bottle of the animal intellect. When during interior profound meditation the mind remains completely quiet and in absolute silence within and without, not only in the superficial level, but also in all the different subconscious corridors, layers, zones, and spheres, then the essence, the precious element, escapes from the bottle and fuses with the Being, with the Intimate, in order to experience reality.

Christmas Messages, 1952-66

❧

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

Christmas Messages, 1952-66

❧

Thus, this is the path for returning into the innocence of Paradise. The soul will successfully experience the spiritual martyrdoms and the interior torments while submerged within the Nothingness. God searches the Nothingness in order to fill it. Internal meditation produces changes in our internal bodies. Through it, the awakening of the consciousness arrives.

The Aquarian Message, 1960

❧

When the Mind is still, when the Mind is in silence, then the Essence remains free and the Experience of what is Real in the illuminating Void comes.

Esoteric Treatise of Hermetic Astrology, 1967

❧

During Samadhi, the Essence, the Buddhata escapes the Personality, then it becomes Fused with the Being and the experience of what is Real in the Illuminating Void comes. It is only in the absence of the Ithat we can converse with the Father, Brahma.

Esoteric Treatise of Hermetic Astrology, 1967

When the mind is quiet and in a profound silence, then the soul escapes in order to immerse itself within the Great Alaya of the Universe.

My Return to Tibet, 1969

The exercises of inner meditation gradually provoke the "Awakening of the Consciousness," the awakening of the Buddhata.

The Solar Bodies, 1968

❧

When the mind is quiet and in silence, not only in the intellectual level, but in all and each one of the forty-nine subconscious departments, then the Newness emerges. The Essence, the consciousness is unbottled, and the awakening of the soul, that is to say, the Ecstasy, the Samadhi, the Satori of the Saints occurs.

Runic Magic, 1969

❧

Ah! ... if they would destroy the 'I', if they would reduce to dust their beloved ego, then truly, their soul wo uld remain free.. .in ecstasy...in a continuous Samadhi. Thus, they will directly experience that which is the Truth.

Runic Magic, 1969

❧

When the mind is quiet and in a profound silence, then the soul escapes in order to immerse itself within the Great Alaya of the Universe.

My Return to Tibet, 1969

❧

Undoubtedly, the experience of the Illuminating Void is only possible in the state of Samadhi, or as it is also called, in the state of Prajnaparamita. In the Illuminating Void forms of any kind do not exist, one could say that there one passes beyond the universe and the gods.

For the Few, 1980

❧

Then we could say one who enters into that state of Mahasamadhi lives in all things, stripped of everything, and this is in itself grandiose, sublime, and ineffable.

For the Few, 1980

❧

It is possible that in a practice of deep meditation the consciousness of a human being can escape from amidst the ego and experience the happiness of the Illuminating Void. It is obvious that if one attains to the Illuminating Void one will work with pleasure upon oneself, one will

work eagerly, since one will have certainly experienced That which is the Truth, in the absence of the ego. That which is not of time, that which is beyond the body, affections, and the mind.
For the Few, 1980

❧

The Buddhata is the best that we have within and awakens with profound inner meditation.
Dissolving the I, 1964

❧

Also it is possible for one to get, by means of deep inner meditation, the Essence, the psychic material, to un-bottle, even if only momentarily, from within the Ego to experience that which is real, that which is not of time.
The Fifth Gospel · Pedagogy of Knowing How to Live · *Third Chamber Mexico City – 1974*

❧

I have said that when the Essence, the Buddhata, acts in the absence of the "I", of the Myself, of the Oneself, it completely fuses, even if only momentarily, with the Human Soul in the Causal World, and then it acts, we would say, like in a buddhic way. It can feel in itself, experience in itself an "element" that transforms radically. That is why Zen and Chan meditation are so formidable: because they allow the un-bottling of the Essence.
The Fifth Gospel · Pedagogy of Knowing How to Live · *Third Chamber Mexico City – 1974*

❧

Master: Well, undoubtedly, you are talking to me about two things that are of different topics. The Tao is the Tao, the Tao is the INRI, the Tao is the Being, the Tao is what is real, the truth, that which is only experienced by the Taoist mystic, the Zen monk in a state of ecstasy or Satori, when the Consciousness is unbottled through meditation and penetrates into the Illuminating Void. Receiving the Tao implies receiving the truth.
The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

❧

And if all creatures can be reflected in the psyche of a Buddha of Contemplation –because he no longer has inhuman psychic aggregates to disintegrate–, then he, in fact, achieves through intuition what we could define as "omniscience".
The Fifth Gospel · The Power of Intuition of the Psychological Man · *Third Chamber – Mexico City – June 22, 1977*

29 PASSAGES

IV They were skilled in Samadhi, yet, when not working on the ego, the result is failure

The anchorites of Pistis Sophia Unveiled took the Essence out of the bottle, experienced satori, and went back in like the genie of Aladdin's lamp; some died in Mahasamadhi and have returned as common people. Runic Magic tells how he lost his own samadhi when the ego, afraid for its life, began to cry. The other corrections are as flat: meditation is not a technique for awakening Kundalini, and the psychedelic is its antithesis.

Ashiata Shiemash carried out a great work in Asia founding monasteries and establishing rulers with awakened consciousness everywhere. This Bodhisattva was able to incarnate his Real Being during meditation because he already possessed the Superior Existential Bodies of the Being.

CHRISTMAS MESSAGES, 1952-66

It is also necessary to clarify that after the ecstasy, and in spite of having received a tremendous amount of energy, the 'I' is not dissolved, as many students of occultism mistakenly believe. The dissolution of the 'I' is only possible through profound comprehension and through incessant daily work on ourselves, from instant to instant. We explain all of this in order not to confuse the Gnostic meditation with the tenebrous practices of Subub, and many other schools of black magic.

CHRISTMAS MESSAGES, 1952-66

Nonetheless, we must know that Illumination is one thing and that Self-realization is another very distinct matter. A Master of Samadhi (ecstasy) can disembottled the soul from the mind which is normally bottled up within the 'I' during a state of supreme adoration to experience the Truth; but this does not signify the incarnation of the Truth. After the ecstasy, the mind normally becomes bottled up within the "I", and the mystic is left with his same tragic and painful life. Only by incarnating the Truth is there a complete revolution within the human being.

THE AQUARIAN MESSAGE, 1960

We practise internal meditation to achieve ecstasy, but we know very well that Kundalini does not awaken with meditation, because Kundalini is sexual. It is false to affirm that the awakening of Kundalini is achieved through meditation. Meditation is a technique to receive information. Meditation is not a technique for awakening Kundalini. The pseudoesotericists have done much damage with their ignorance. In India there are seven fundamental schools of yoga and these all speak of Kundalini. These schools of yoga are of no use if Tantrism is not studied. Tantrism is the best of the Orient. Maithuna (Sexual Magic) is practised in every authentic school of esoteric yoga. This is Tantrism. The Tantras give fundamental value to yoga.

THE PERFECT MATRIMONY, 1966

Meditation combined with Pranayama serves for the Awakening of the Consciousness. However, they will never serve for the awakening of the Kundalini.

The Solar Bodies, 1968

Some Mystics achieve the ascension of some Sacred Flames throughout the medullar canal by means of Prayer and Meditation; however, this does not signify the Awakening of the Kundalini.

The Solar Bodies, 1968

Any given fraction of the Kundalini can produce illumination during Prayer and Meditation; nonetheless, this does not signify the Awakening of the Kundalini.

The Solar Bodies, 1968

Thus, the Samadhi became extremely profound... The absolute absence of the 'I', the complete loss of Individuality, the more and more radical impersonalisation caused fear in me.

Runic Magic, 1969

Then, woe of me!... Woe! Woe! It was then when I comprehended the inconvenient joke of the ego. The ego was the one who was suffering, it was afraid of its life, it was crying. Satan, the 'Myself', my beloved ego, caused me the loss of my Samadhi. What a horror If I could have known it before...

Runic Magic, 1969

Many years ago, during meditation, I experienced this truth. Unfortunately, in that epoch I had not yet dissolved the Pluralized 'I'. Therefore, terror damaged my experience.

My Return to Tibet, 1969

It is not superfluous to affirm in this chapter that the aspirants of the Mahayana School in truth long and have an infinite yearning for direct experience of Illuminating Emptiness. In no way do we exaggerate judgements if we assert with a certain fervour that disciples of the Hinayana School labour tenaciously in the "Forge of Cyclops" (Sex) with the intelligent objective of achieving inner Self-Realization of Illuminating Emptiness. When the mind is still, when the mind is in silence from within and without and in the centre, the mystic experience of Emptiness comes; however, it is obvious that SelfRealization is something very different. Emptiness is not very easy to explain. Certainly I can tell you that it is not definable or describable.

The Mystery of the Golden Blossom, 1971

Being more specific, we shall say: psychedelic is the antithesis of meditation. The drug hell is in the interior of the planetary organism in which we live, under the same skin of the earth's crust.
The Three Mountains, 1972

❧

Meditation and Psychedelic are incompatible, opposite, antagonistic; they will never be able to blend with each other.
The Three Mountains, 1972

❧

The Hippie movement preferred the drug hell; it undoubtedly defined itself perversely. We Gnostics, totally disillusioned by Mammon's futile intellectualism, drink the wine of meditation in the glass of perfect concentration.
The Three Mountains, 1972

After the ecstasy, the mind normally becomes bottled up within the "I", and the mystic is left with his same tragic and painful life.

The Aquarian Message, 1960

Those anchorites were accustomed to momentarily taking the Essence, the Buddhi out of the bottle. They then experienced Satori and Samadhi. Yet, following that mystic experience, they returned into the bottle like the genie of the lamp of Aladdin. Some of these Saints died in complete Mahasamadhi. Nevertheless, presently such Beings have returned as vulgar, common and current persons.
Pistis Sophia Unveiled, 1983

❧

They were skilled in Samadhi, yet, when not working on the ego, the result is failure. To experience the illuminated Void does not signify the Self-realization of the Illuminated Void.
Pistis Sophia Unveiled, 1983

❧

The only thing that the intellectual animal can do, being unable to incarnate the Being (due to the fact that he still does not possess the superior existential bodies), is to practice meditation, to auto-awaken the Buddhata and to know the Truth.
Dissolving the I, 1964

❧

The great Avatar Ashiata Shiemash could incarnate within his Bodhisattva, when the mind of the latter was in absolute quietude and silence. This was due to the concrete fact that he already

was in possession of his Superior Existential Bodies of the Being from ancient reincarnations.
Dissolving the I, *1964*

❧

We explain all of this in order not to confuse the Gnostic meditation with the tenebrous practices of Subub, and many other schools of black magic.
Dissolving the I, *1964*

❧

Meditation and Intoxication Meditation and intoxication are the opposite poles of the same force. Meditation is positive. Alcoholic intoxication is negative.
Introduction to Gnosis

❧

The Rosicrucian Gnostic should drink the wine of meditation in the sacred cup of concentration. It is necessary to keep far away from the negative aspect; it is necessary to not fall into the negative aspect of the mind. The vice of alcohol pertains to the negative aspect of the mind. The drunkard submerges himself into the atomic infernos of nature and becomes lost in the abyss. It is better to drink the wine of meditation in the sacred cup of the concentration of thought. Let us concentrate our mind on our inner God, let us meditate on him for entire hours and in this manner we will reach samadhi, the ineffable ecstasy. Then we will be able to converse with the gods and enter into the great mysteries of nature. This is better than the "delirium tremens," which allows the drunkard to penetrate into the atomic infernos of nature and live together with the demons of the abyss. The visions of the "delirium tremens" of drunkards are actually real; that which they see in their visions really exists. They see larvae, demons, and horrible monsters that really exist in the atomic infernos of universal nature. They penetrate the abyss and see the beings of the abyss, perverse beings that live in the atomic infernos of nature. Alcoholic Larvae Every human being carries an atomic atmosphere perceptible to clairvoyants. Alcoholic larvae live in the fourth dimension. By the way, we must say that modern physics has already begun to admit to the four coordinates, the fourth dimension, the fourth vertical. The drunkard carries, in this ultra-sensitive atmosphere, alcoholic larvae that stimulate him in the vice that gave them life, impulsing him to drink. The aforementioned larvae only disintegrate with the fumes of sulphur.
Introduction to Gnosis

❧

44. The mystic is afraid to cease to exist… he is horrified… he knows that he must lose himself in the Tality, the Totality. 45. So it is that one loses the Satori, the ecstasy, the Samadhi, and one returns to the interior of the "myself."
The Science of Meditation

❧

Well, I realize that in the meditation rooms in Japan it may be possible to reach Satori, but it lasts only a few minutes or, in the best case, one or more hours, after which, the mind again

becomes as agitated as ever. One comes out of that state of happiness to appear before the group, blissful, inebriated on Samadhi. Surely, the guru intervenes by giving him a few slaps to get him out of that state and bring him back to balance. Otherwise –it is said in pure Zen– one would fall into the Satori disease. Of course, in a state of extraordinary mystical exaltation –at all times, day and night– one forgets that one exists and loses balance in relation to the things of existence, but that is when the guru, with some good slaps, takes one out of that state and balances him.

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

❧

In the Himalayas, many anchorites lived in caverns and even developed some siddhis, that is, powers. These hermits, through rigorous esoteric disciplines, achieved the Samadhi, and then reveled in it, penetrating the Alaya of the Universe and even losing themselves for some instants in the supreme Parabrahman.

The Fifth Gospel · Work Taste and Life Taste · *Third Chamber – Mexico City – 1976*

❧

What really happened was that, trained in the most diverse disciplines of the mind, such cenobites were able to un-bottle the Essence, the Consciousness, and the latter, in the absence of the Ego, could experience that which is not of time, that which is beyond the body, the affections and the mind. Inebriated, then, with the soma of the Samadhi, they believed themselves to be Mahatmas, they never worked on the Ego, they never worried about disintegrating the various psychic aggregates, they only specialized in the yoga of meditation.

The Fifth Gospel · Work Taste and Life Taste · *Third Chamber – Mexico City – 1976*

❧

Once disincarnated, and since undoubtedly they had become athletes of the science of Dhyana or meditation, the Essence, momentarily, could even penetrate the planets of the Christ, float in the environment of such planets –which are of a spiritual nature–, unfortunately without being able to enter the guilds of such worlds.

The Fifth Gospel · Work Taste and Life Taste · *Third Chamber – Mexico City – 1976*

❧

Those hermits who in bygone times locked themselves up in caverns to meditate, nourished out there with herbs and roots from the forest, managed to become athletes of the Samadhi; some even attained the Satori. The Illuminating Void burst into their minds, but they were never able to realize, in themselves, the Illuminating Void. One thing, my dear brothers, is to experience the Illuminating Void and another thing is –truly I tell you– to realize in ourselves the Illuminating Void.

The Fifth Gospel · Work Taste and Life Taste · *Third Chamber – Mexico City – 1976*

❧

Some of them, on the basis of so much concentration and so many fasts and mortifications, achieved the different states of the Samadhi. One is the simple Samadhi, the other is the Nirvikalpa Samadhi; and there were cases of persons who achieved the Maha-Samadhi –they wanted happiness–. During the sa-madhic state, the Essence unbottles, escapes from within the Ego and moves in the Great Alaya of the Universe. But, once the Samadhi passes, the Essence returns to the Ego.

The Fifth Gospel · Transcendental Exhortation Addressed to the Missionaries

Those who achieved the Maha-Samadhi, disincarnated. Then those Essences, having unbottled, were able to live on the Planets of the Christ –worlds where there is an eternal nature which is not subjected to change or death, like the nature of our world Earth–. They were able to enjoy that cosmic bliss, but they were not able to establish themselves as dwellers of such worlds of the Christ because of the very fact that they had not dissolved the Ego. After the Ecstasy passes, that Essence returns to the Ego; then one enters a new womb. So, nowadays, many of those who were considered to be saints and liberated persons in Tibet, are at present vulgar, ordinary people.

The Fifth Gospel · Transcendental Exhortation Addressed to the Missionaries

Corrected October 2026. Earlier versions of this booklet gave some of the Master's early passages on awakening the Kundalini without noting his later teaching that it awakens only through the couple. Notes now sit beneath those passages, and our own headings have been put right. With thanks to the reader who pointed it out.

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept on his vocabulary for meditation, concentration, contemplation, samadhi and the quiet mind, on the named techniques, and on phrase patterns for what he teaches without naming it. On the editor's ruling of 18 September the sweep was widened to the method of comprehension itself: comprehension in the company of meditation, the forty-nine levels of the mind, the Divine Mother eliminating what has been comprehended, and dying from moment to moment. That returned **2,015 candidate paragraphs in all 52 books.** Every one was read **twice, by independent readers** working from a written brief and from the slice alone; the two passes agreed on whether to print 94.0% of the time and on the class 92.1%, and a third reader, who saw neither verdict, settled the 159 they did not. 1,120 were judged printable and **945 are printed here**; the rest are recorded, with the reason each was set aside.

The largest rejection class is the one that was expected. 403 paragraphs were set aside as *meditation named in passing* — a biography, a lecture's aside, a list of things a Gnostic does — and 249 as *ordinary English*, where he meditates on a matter or reflects that something is so. Beside them: 107 whose subject is another work's in the same words (the mantram, the imagination, self-observation, pranayama), 84 where the quiet mind is reached by another road and belongs to the astral work, 36 of scripture he comments on rather than his own words, 8 where comprehension means only understanding, and 8 reprints already judged.

Two rulings of the editor's decided what stands here. The comprehension of a defect belongs to this work and is printed in full, even where an ego work has already quoted a line of it (18 September). And the chakra meditations print, and so does the prayer to the Divine Mother at the height of the sexual act, which stands on *Alchemy*'s ground as well and has a section of its own here (24 September).

The largest single body of it is spoken, not written. 198 of these passages come from the two *Fifth Gospel* volumes, across 51 named lectures, each cited by the name of the lecture with the place and the year where the volumes record them.

No silent correction was needed. The 945 passages stand exactly as the books have them. The only thing done to any of them is the line-end break: the two *Fifth Gospel* volumes are set in two narrow columns and the compositor splits a word at the end of a line — **452 broken words, 417 closed up and 35 keeping their hyphen** — and which is which was decided against the corpus rather than by guess.

No sentence of his is cut in half. The scanner breaks his sentences across paragraphs; each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 354 ranges run over more than one paragraph. One practice is stopped by hand: the rune Hagal in *The Mayan Mysteries* ends at ¶762, before a list of the elemental gods set one name to a line.

38 paragraphs were cut for standing twice. *The Revolution of the Dialectic*, *Dissolving the I* and the *Esoteric Course of Kabbalah* reprint the earlier books, *For the Few* and the *Fifth Gospel* carry some of the same lectures, and a chapter of *Tarot and Kabalah* is copied from *Endocrinology*. Where the same text stands twice inside one section, the original is kept and the reprint cut; across sections, and where he restates himself in other words, his repetition is his own and stands.

335 passages also stand in a finished work, and every one is marked where it stands — most of them *Imagination, Inspiration, Intuition*, *The Keys of Astral Travel* and *Awakening*, and the ego works, which name as the cure what this work prints as the method. An overlap is allowed wherever it is needed to get the teaching across; what is not allowed is an overlap a reader cannot see.

Checked five ways. Every reader's note was proved to sit on the passage as it is actually printed. Every printed pair was compared as sequences, and the restatements that survived were read against both sources by eye. Every ragged edge was repaired or named. Every one of the 355 passages marked a practice was proved to carry its own instruction. And no passage stands on this page in the wrong language.