

The Subconscious

The hidden levels of the psyche: the subconscious, the unconscious and the infraconscious below, the supraconsciousness above, the forty-nine levels where the defects hide, and how the subconscious is made conscious, in his own words from all fifty-two books

281 PASSAGES · 26 BOOKS · 107 PRACTICES · 23 SECTIONS · 5 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

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

"The consciousness of humanity is ninety-seven percent subconscious and three percent conscious." "The subconscious is memory; the subconscious is the black grave, beautiful outside and filthy inside."

"The psychological defects are in the 49 levels of the subconscious." "Any psychological defect can disappear from the intellectual zone and continue existing in the various regions of the subconscious."

Below, *"the human infraconscious is infernal in nature"*; above, *"The faculty of Supraconsciousness is intuition."*

"We need to transform the subconscious into conscious and this is only possible by disintegrating the psychic aggregates that make up the ego, the myself, the very self."

What is in it

| a practice — something to do, framed and labelled

Part One — We have ninety-seven percent of subconsciousness

1 Ninety-seven percent of the Consciousness is asleep 14

2 The subconscious is the same ego 7

3 The subconscious is the sepulcher of the past 12

Part Two — The mind has many subconscious levels, regions, or departments

4 The 49 subconscious regions of every humanoid 16

5 Any psychological defect can disappear from the intellectual zone 20

6 The mechanical, infra-conscious, subconscious, unconscious sub-imagination 5

7 All those bottles of Anger 8

8 In the forty-nine levels of the human subconscious 8

9 Each of the forty-nine subconscious departments of the mind 13

Part Three — The lowest animal depths of the human being

10 The human infraconscious is infernal in nature 12

11 The two poles of the human infraconsciousness 13

12 Crime also hides among the incense of prayer 7

13 Everything that is sown within the subconsciousness flourishes 21

Part Four — Reaches the heights of supraconsciousness

14 When the subconscious has become conscious 9

15 Supraconsciousness is intuition 12

Part Five — We need to transform the subconscious into conscious

16 The hidden levels of the subconscious 16

17 To comprehend anger in all the levels of the mind 9

18 Our subconscious betrays us 10

19 The mind has many levels and profundities 16

20 A force superior to the mind 12

21 Absolute mental silence in all the levels of the subconscious 12

22 Compel the subconscious to work 14

23 To make the subconscious conscious 15

THE MAP

Five parts: the ninety-seven percent below the surface, the forty-nine levels where the defects hide, the infraconscious depths, the heights of the supraconsciousness, and how the subconscious is made conscious

Tap a part to go to it.



We have ninety-seven percent of subconsciousness
PART ONE · 33 PASSAGES · 5 PRACTICES

The mind has many subconscious levels, regions, or departments
PART TWO · 70 PASSAGES · 15 PRACTICES

The lowest animal depths of the human being
PART THREE · 53 PASSAGES · 4 PRACTICES

Reaches the heights of supraconsciousness
PART FOUR · 21 PASSAGES · 7 PRACTICES

We need to transform the subconscious into conscious
PART FIVE · 104 PASSAGES · 76 PRACTICES

Part One – We have ninety-seven percent of subconsciousness

14 PASSAGES · 1 PRACTICE

1 Ninety-seven percent of the Consciousness is asleep

The consciousness of the ordinary person is ninety-seven percent subconscious and three percent awake, and the ninety-seven is shared among the subconscious, the infraconscious and the unconscious. The three percent can be increased by work on oneself; the remainder sleeps in the physical world, in the internal worlds and after death.

This present humanity is ninety-seven per cent in the subconscious. Therefore, this humanity sleeps profoundly, not only in this physical world, but also in the supra-sensible worlds: during the sleep of the physical body as well as after death.

Christmas Messages, 1952-66

The consciousness of humanity is ninety-seven percent subconscious and three percent conscious.

Fundamental Education, 1970

07

A PRACTICE

We need to awaken consciousness. We need to convert the subconscious into consciousness. We need to have one hundred percent consciousness.

Fundamental Education, 1970

07

When dualism is done away with, when the mind becomes integrated, serene, quiet, profound, when it no longer compares, at that time the essence, the consciousness awakens, and this must be the true aim of fundamental education. Let's distinguish between objectivity and subjectivity. In objectivity there is awakened consciousness. In subjectivity there is sleeping consciousness, subconsciousness. Only objective consciousness can enjoy objective knowledge.

Fundamental Education, 1970

07

Since the three-brained or three-Centered biped, mistakenly called man, has not yet awakened consciousness, has not created the existential bodies of the Being, he only possesses, in reality, subconscious and subjective states.

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

07

It is a pity that this factor on which are established all the psychic processes, is found imprisoned within the subconscious zones.

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

07

Normally people only possess 3% of awake consciousness and 97% of subconsciousness or asleep consciousness.

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

The three per cent of awake consciousness can be increased as we work upon ourselves.

The Great Rebellion, 1975

We have been wisely told that we have ninety-seven percent of subconsciousness and three percent of Consciousness.

Treatise of Revolutionary Psychology, 1975

07

When we come into this world we all have in the existence a three per cent of consciousness and a ninety-seven per cent which can be distributed among subconsciousness, infraconsciousness and unconsciousness. The three per cent of awake consciousness can be increased as we work upon ourselves.

The Great Rebellion, 1975

07

Nowadays, when one is born, it is obvious that the Essence manages to express itself a little. It is well known that every normal, ordinary person possesses ninety-seven percent of subconsciousness and three percent of free Consciousness or Essence.

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

07

Upon coming to the world, upon returning, upon re-entering, upon reincorporating, that three percent of the free Essence impregnates the fertilized egg and manifests itself in the body of the newborn. The ninety-seven percent of sub-consciousness of the Essence is trapped among the "I's", among the psychic aggregates; it has no opportunity to express itself.

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

07

One, as a Gnostic, wants to have conceptual clarity, lucid ideas, radical enlightenment, without incoherences, without vagueness, without subjectivism of any kind. But, unfortunately, the representations that we carry within ourselves and the various aggregates condition the Consciousness in such a way that they really keep it on the unpleasant tracks of the subconsciousness and even of the infra-consciousness and unconsciousness.

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

07

We can assure you that there is a ninety-seven percent of subconsciousness and a three percent of Consciousness. Speaking in other terms, we would say that ninety-seven percent of the Consciousness is asleep and that there is only three percent of awakened Consciousness. However, there are people who do not reach the three percent of awakened Consciousness, normally they reach two percent, and there are those who only reach one percent. But if we tell people that their Consciousness is asleep, they would not believe it, rather they would be offended. It is hard to tell people that they sleep, because they do not believe you, they think they are awake, or they think that we are hurting them, that we are offending them.

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

07

Indeed, we are wrong in the mind, in the memory, with all that our parents teach us at home, the teachers at school, our little friends on the street, etc. Besides creating an absurd personality, we are getting unbalanced with this false data of those who are in a hypnosis state of the real Consciousness, to such an extent that the real Consciousness remains cornered, remains underestimated. In it are contained, for example, the attributes of authentic faith, the real hope and the legitimate love; there is religion, wisdom; also, those particles of pain of the Father who is in secret, who suffers for our mistakes. But this data is progressively relegated, introduced into the depths wrongly classified by the famous contemporary psychologists as sub-consciousness, and some define it as human infra-consciousness, taking as real Consciousness the result of all the information we have received during our first years. An artificial, false Consciousness is formed, which is the one that is imposed everywhere.

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

7 PASSAGES · 1 PRACTICE

II The subconscious is the same ego

The subconscious is not a neutral store: it is the ego itself, the pluralised I, formed from the evil consequences of the Kundartiguador organ. The consciousness bottled in each I sleeps, commitments of the I's are fulfilled below reasoning, and what is unknown in oneself is projected onto others.

Truly, the evil consequences of such an organ were converted into mistaken habits and customs that entered the depths of our psyche and became converted into the subconscious. Thus, the subconscious is the same ego or the psychological 'I' that is rooted in the evil consequences of the Kundartiguador Organ. The Most Saintly Ashiata Shiemash fought very hard in order to take the evil consequences of the Kundartiguador Organ out from humanity. The Holy Lama in Tibet also suffered very much in order to save humanity from the horrifying consequences of the mentioned fatal organ.

Christmas Messages, 1952-66

The pluralised 'I' is the sub-consciousness. When we dissolve the 'I' the subconscious is transformed into consciousness. We need to convert the sub-consciousness into consciousness and this is only possible by achieving the annihilation of the 'I'. Continuous awakened consciousness is acquired when our consciousness occupies the place of the sub-consciousness.

Christmas Messages, 1952-66

07

It is certain that the consciousness, bottled up inside all of those subjective fractions of the Papapurusha, sleeps profoundly. It is subconsciousness...

Parsifal Unveiled, 1970

When we dissolve the 'I' the subconscious is transformed into consciousness.

Christmas Messages, 1952-66

A PRACTICE

We need to convert the subconsciousness into consciousness and this is only possible by annihilating the Papapurusha...

Parsifal Unveiled, 1970

07

The critical thing about this subject matter is that the intellect ignores the existence of such people or "I's" within oneself and of such commitments that are fatally fulfilled. All those commitments of the "I's" which abide within us are happening regardless of our reasoning.

These are commitments that we ignore, things that happen to us, events that are processed in the sub-consciousness and unconsciousness.

Treatise of Revolutionary Psychology, 1975

07

Unquestionably, as long as the Essence or Consciousness continues bottled up within each one of the "I" that we carry within our interior, it will always be asleep, in a subconscious state.

Treatise of Revolutionary Psychology, 1975

07

The worst in all this is that we project that unknown, unconscious side of ourselves onto other people and then we see it in them. For example, we see them as if they were liars, unfaithful, mean, etc, in relation to that which we carry within ourselves.

The Great Rebellion, 1975

12 passages · 3 practices

III The subconscious is the sepulcher of the past

Memory is deposited in the subconscious, photographed and recorded in its forty-nine levels, and the errors of former lives lie at its bottom waiting to revive. These passages name it a sepulcher, beautiful outside and filthy within, where the sophisms that lull the consciousness are gestated and whose rottenness must be exhumed.

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

Esoteric Course of Kabbalah

Death's impressions had remained engraved in the subconsciousness of her reincarnating ego. These were the same values of the executed bandit. The memories were deposited within the subconsciousness of the young lady. These values revived in her consciousness the whole terrible anguish of that horrible tragic drama. The outcome was her madness that the materialistic sages could not cure.

Endocrinology & Criminology, 1957

07

Sophisms are the false reasonings which induce us to err and which are gestated by the ego in the forty-nine levels of the subconscious.

The Revolution of the Dialectic

07

The subconscious is the sepulcher of the past upon which burns the fatuous flame of thought and in which the sophisms of distraction are gestated; the latter lead the intellectual animal to fascination, and thereby, to the sleep of consciousness.

The Revolution of the Dialectic

07

A practice

If we want to dissolve the 'I', we have to uncover the subconscious sepulcher and exhume au the bones and rottenness of the past. The sepulcher is very beautiful outside, but within, it is filthy and abominable; we need to become gravediggers.

The Revolution of the Dialectic

07

A PRACTICE

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

If we want to dissolve the 'I', we have to uncover the subconscious sepulcher and exhume au the bones and rottenness of the past.

The Revolution of the Dialectic

It is only in mental stillness and silence that we can extract from within the dark grave of the subconscious all the rottenness of the past.

The Revolution of the Dialectic

07

ARCHEOPSYCHIC: Are the regressive states —memory of the ego— which are found in the 49 levels of the subconscious. They are the memories of the past which are filed in a photographic and phonographic manner.

The Revolution of the Dialectic

07

The inattentive is what is formed by the subconscious, by the incoherent, by the amount of memories that surge forth in the mind, by the memories of the past that assault one now and again, by the debris of the memory, etc.

The Revolution of the Dialectic

07

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

07

In previous lives, each one of us made regrettable mistakes, regrettable errors, and these have not disappeared: we carry them in the very bottom of our subconscious. And the worst thing –I repeat– is that they want to revive themselves in the present, in order to project themselves into the future.

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

07

A PRACTICE

Lastly, we have to work with the tools of the laborer, to crush the fossil or mineral-like states of the different yesterdays that sleep in the profound depth of the subconscious. With this I want to say that what nature has to do to us in the abyss, we an do ourselves here and now, if we truly want to avoid infernal bitterness.

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

Part Two – The mind has many subconscious levels, regions, or departments

16 PASSAGES · 1 PRACTICE

1 The 49 subconscious regions of every humanoid

The septenary multiplied by itself gives forty-nine regions of the subconscious, the seven regions of Dante's Purgatory seven times over. Every error is multifaceted and works in all of them, the stables of Augeias house the herds of the Ego in them, their files lie in disorder, and nobody can count or study them in advance: they are discovered as the work proceeds.

A PRACTICE

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

The mind has many depths, regions, subconscious terrains, recesses. However, the best part is the essence, the consciousness, and this is in the center.

FUNDAMENTAL EDUCATION, 1970

07

This is how some Diabolic "I's" emerge to the surface while others get lost within the Forty - Nine Regions of the Sub-Consciousness.

THE SOLAR BODIES, 1968

07

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.

THE SOLAR BODIES, 1968

07

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

07

There are thousands of defects within each of us and all of them have many roots and aspects which are hidden amongst the many different subconscious folds of the mind. Each one of those psychological defects has an animal shape. Within such submerged creatures the ESSENCE, the CONSCIOUSNESS, is imprisoned.

THE MYSTERY OF THE GOLDEN BLOSSOM, 1971

07

Any error is multi-faceted and inevitably operates in the forty nine dens of the subconscious.

THE MYSTERY OF THE GOLDEN BLOSSOM, 1971

07

In these stables (living symbolic representation of our own submerged subconscious depths) that housed his innumerable herds (those multiple bestial psychic aggregates that constitute the Ego), and among them twelve simple bulls, symbolising the zodiacal Karma, the dirt of several generations had accumulated.

The Three Mountains, 1972

Any error is multi-faceted and inevitably operates in the forty nine dens of the subconscious.

The Mystery of the Golden Blossom, 1971

Question: Master, you have mentioned the 49 regions of the subconscious and I can say frankly that it is the first time that I hear such a number, since in all the treatises of psychology, parapsychology and psychoanalysis where the processes of the consciousness, subconscious and infraconscious, etc., are mentioned and studied, these 49 divisions or regions that you mention, are not mentioned, why is this so?

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

07

Multiply the septuple aspect by itself and you will have the 49 subconscious regions of every humanoid.

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

07

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

07

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

07

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

07

The psychological defects are in the 49 levels of the subconscious.

The Revolution of the Dialectic

07

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*

07

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*

20 PASSAGES · 3 PRACTICES

11 Any psychological defect can disappear from the intellectual zone

A defect overcome on the surface lives on in deeper levels: the drinker's vice returns, anger held back betrays at the first lapse, and the chaste man of the physical world fornicates in other regions of the mind. Initiates who pass the test in forty-eight regions fail in the forty-ninth, because submerged entities that are their own selves act there without reason or will.

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

07

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

07

Each defect has many nuances, characteristics, transformative characteristics and depths. Comprehending a defect at an intellectual level does not signify having comprehended it in the different subconscious, unconscious and infraconscious regions of the mind.

Fundamental Education, 1970

07

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

07

A PRACTICE

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

07

In the various unconscious and infraconscious levels of the initiate's mind, there are entities that execute actions totally opposite to those actions, which he is accustomed to doing. These strange, submerged entities, located within the lunar bodies, are fornicating, adulterous, criminal, and perverse. They are not, however, imprisoned inside these bodies. They can leave or enter the lunar bodies; they can travel and project themselves into the molecular regions of nature.

The Buddha's Necklace, 1967

07

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

07

A PRACTICE

Any newborn master suffers the unspeakable because he cannot control these subconscious parts of himself, these submerged, infraconscious, unconscious entities. His only remedy is to supplicate, ask, and clamor for help from his Mother Kundalini, the sacred serpent.

The Buddha's Necklace, 1967

07

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

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

Any psychological defect can disappear from the intellectual zone and continue existing in the various regions of the subconscious.

The Mystery of the Golden Blossom, 1971

07

Someone could be an honourable person in this physical world and ever as far as the forty eighth subconscious zone and nonetheless fail in the forty ninth.

The Mystery of the Golden Blossom, 1971

07

Answer: Friends, brothers, it is indispensable, it is urgent and undelayable to know that lust processes itself in the 49 regions of the subconscious.

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

07

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

07

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

07

Someone could not be a fornicator in the intellectual zone; however, be one in the more profound zones of the subconscious.

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

07

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

07

To intellectually comprehend is not everything; it is indisputable and irrefutable that any psychological defect is processed in 49 subconscious and infraconscious and even unconscious

levels The comprehension on such and such a level is not sufficient; one needs with. urgency to understand one's defects in depth; it is indispensable to perforate them, if we really want to exterminate them, annihilate them.

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

07

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

Esoteric Course of Kabbalah

07

A PRACTICE

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.

The Revolution of the Dialectic

5 PASSAGES · 1 PRACTICE

III The mechanical, infra-conscious, subconscious, unconscious sub-imagination

Beneath conscious imagination runs a mechanical sub-imagination and infra-imagination that keeps repressed images alive. Those who believe their chastity reaches the subconscious territories are betrayed by it below the limits of the intellect.

Through observation and experience we have been able to verify that there also exists a type of mechanical, morbid, subjective and infra-conscious sub-imagination.

Fundamental Education, 1970

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

Fundamental Education, 1970

07

Any image or representation can be perceived in a selfexalting and self-dignifying manner. However, the mechanical, infra-conscious, subconscious, unconscious sub-imagination can betray us by operating mechanically with repressed, passionate, sensual images.

Fundamental Education, 1970

07

A PRACTICE

If we want absolute, complete and total chastity, we need to guard not only the conscious imagination, but also the mechanical imagination and the unconscious, automatic, subconscious, repressed sub-imagination.

Fundamental Education, 1970

07

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

The Buddha's Necklace, 1967

8 passages

IV All those bottles of Anger

Each I of anger is a bottle holding a fraction of the Essence, and such bottles live in every one of the forty-nine departments. To comprehend anger in one department breaks one bottle; comprehension in twenty or thirty regions leaves the rest intact, and the tests continue in each department of Jaldabaoth.

The one who no longer has concupiscence, who extinguished the fire of Lust in all the forty-nine subconscious departments of the mind, has eliminated the Three Gunas and dissolved the Lunar Ego.

Esoteric Treatise of Hermetic Astrology, 1967

All those bottles of Anger, all those I's, live in each of the forty-nine departments or regions of the subconscious.

Esoteric Treatise of Hermetic Astrology, 1967

07

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

07

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

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

The comprehension of Anger in department three or four, means the breaking, shattering of a bottle either in department three or four. Nonetheless, many I of Anger, many bottles, can continue in all the other subconscious departments.

Esoteric Treatise of Hermetic Astrology, 1967

07

Each defect processes itself in each of the forty-nine regions of the subconscious and has many roots.

Esoteric Treatise of Hermetic Astrology, 1967

07

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

07

After coming out victorious from a few departments or regions of the subconscious, many Initiates fail in a few departments in certain tests related with a certain psychological defect.

Esoteric Treatise of Hermetic Astrology, 1967

8 passages

v In the forty-nine levels of the human subconscious

His chapter on opium and the I sets the seven times seven crystallisations beside the forty-nine subconscious states, which include the infraconscious and the unconscious. The small I's live in these levels, each with its own atomic matter and psychological state, and a defect gone from one region survives as a second or third unity in the next.

The seven times seven crystallizations of opium correspond to the seven times seven subjective states of opium and to the seven times seven subconscious states of the human being.

The Buddha's Necklace, 1967

If we wish to destroy the evil consequences of the abominable Kundartiguador organ within ourselves, we must first understand that those evil consequences are processed in each of the forty-nine subconscious states of the human being. Let us note that within these forty-nine subconscious states of the human being, we include the so-called infraconscious, unconscious, etc.

The Buddha's Necklace, 1967

07

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

07

A defect can disappear from the intellectual region, but that does not mean that the demon, which personifies it, ceases to exist. That demon, together with the defect, which characterizes it, continues as a second unity in the second subconscious region. The defect may disappear from this second region but continue to exist as a third unity in the third subconscious region and so on.

The Buddha's Necklace, 1967

> *An initiate can be victorious in tests of lust in forty-eight subconscious regions and fail in the forty-ninth region.*
>
> The Buddha's Necklace, 1967

There are seven primary unities; within these seven, there are seven secondary subconscious unities; within these there exist seven tertiary independent unities. In all this, there exist

processes of mutual relation, mutual influence, etc. This is the reason for the didactic in cosmic trials: if an initiate comes out victorious in a certain test of lust in the physical world, he can fail the same test in the secondary or tertiary subconscious unity. An initiate can be victorious in tests of lust in forty-eight subconscious regions and fail in the forty-ninth region.

The Buddha's Necklace, *1967*

07

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*

07

The subconscious entities, the "I's" which constitute the ego, are real and independent demons who have stolen part of our consciousness and do everything contrary to what we want. If, in the physical world, we decide not to fornicate, then in the other subconscious regions (secondary, tertiary, quaternary), these entities do the exact opposite they fornicate, even when, as initiates, we have arrived at complete chastity in the physical world.

The Buddha's Necklace, *1967*

07

The most serious thing of all is the auto-independent state in which those submerged, subconscious I's act and live, leaving us unable to say, "Those entities are something strange, distinct." In reality, those entities are "myself."

The Buddha's Necklace, *1967*

13 PASSAGES · 10 PRACTICES

VI Each of the forty-nine subconscious departments of the mind

The chapter then turns to the work: each defect must be comprehended in every one of the departments, discovered in social interaction and pursued in meditation. Understanding alone leaves the initiate powerless in those regions, so Divine Mother Kundalini is asked to extract the submerged I, and gentleness, humility and chastity follow the dissection of their opposites.

A PRACTICE

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

07

A PRACTICE

Only Mother Kundalini, the igneous serpent of our magical powers, can help us in that situation, extracting the defect itself, that is to say, the I which personifies it, from our lunar bodies. Without our Divine Mother, it would be impossible to extract from the deep subconscious regions the hidden defects, personified by the small, submerged, sub conscious I's.

The Buddha's Necklace, 1967

07

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.

The Buddha's Necklace, 1967

07

A PRACTICE

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

07

A PRACTICE

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

There are people who are totally chaste on an intellectual level but are awful fornicators in the various subconscious regions of the mind.

The Buddha's Necklace, 1967

A PRACTICE

People covet virtues, without understanding that any kind of covetousness strengthens the pluralized I, and many are those who deceive themselves when they covet not being covetous. Many are those who covet the virtue of gentleness. Those poor people do not want to understand that only by comprehending all the processes of anger in all areas of the subconscious can the virtue of gentleness be born within us.

The Buddha's Necklace, 1967

07

A PRACTICE

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

07

There are people who are totally chaste on an intellectual level but are awful fornicators in the various subconscious regions of the mind. Fornication generally disguises itself with a compliment to a girl passing by on the street, or with a very serious "gossipy" conversation with a person of the opposite sex, or with the pretext of love of beauty, etc.

The Buddha's Necklace, 1967

07

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.

The Buddha's Necklace, 1967

07

A PRACTICE

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

07

A PRACTICE

Any Gnostic student who truly wants to acquire a permanent center of consciousness in order to have continuity of purpose and achieve inner self-realization, must dissolve the pluralized I and eliminate, from his lunar bodies, the various subconscious and submerged entities being created every moment in the five cylinders of his machine. Only by "de-egotizing" ourselves can we "individualizes," and only through possessing a true individuality will we stop behaving like fickle people and acquire seriousness and continuity of purpose.

The Buddha's Necklace, 1967

07

A PRACTICE

We must reduce the "I" to dust, but this is possible only on a basis of profound comprehension and with the help of Divine Mother Kundalini, the igneous serpent of our magical powers.

The Buddha's Necklace, 1967

♍ Part Three – The lowest animal depths of the human being

12 PASSAGES · 1 PRACTICE

1 The human infraconscious is infernal in nature

The infernal abysses are not separate from man's own subconscious and infraconscious, which is why nightmares open the Dantesque circles. Time itself is a subconscious creation that slows in each deeper zone, and the submerged states of Pluto, negative and opposed to self-realisation, cease only when consciousness awakens.

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

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

Starting from this basic principle, we arrive at the logical conclusion that time is a submerged subconscious creation.

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

07

Unquestionably time in each infraconscious zone or better said in that inhuman part that exists in each of us, becomes slower each time in the most profound depths of materialism.

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

07

In other words I will say the following: in the merely intellective level, time is not as slow as in the deeper subconscious levels That is, the more subconscious the region is where we live, the slower time will be; it will take on a greater appearance of reality.

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

07

In other words I clarify that the mind of a humanoid possesses 49 subconscious departments and because of this it is said that time here among the three-brained or threecentered bipeds mists called men is 49 times slower than on the Sacred Absolute Sun. Using now the inductive process taught by Aristotle in his divine entelechy, we will conclude: If time in the Sacred Absolute Sun is 49 times more rapid than on the intellective level of the humanoid, obviously this means that on the Sacred Sun time does not exist. There everything is an eternal instant, an eternal now.

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

07

Question: Forgive me, Master, ill appear a little insistent, but I have grasped the concept that as we awaken consciousness, the infraconscious and subconscious states cease to exist because these become conscious Is this wrong?

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

Mara is the Myself, the Itself in the states of most profound infraconsciousness.

Parsifal Unveiled, 1970

Answer: Sir, I think that your question is quite interesting ostensibly, the submerged states of Pluto, let us call them infraconsciousness, unconsciousness, subconsciousness, are radically eliminated when consciousness awakened.

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

07

In the sixth submerged dimension, time seems too long to us, due to the clear and evident fact of the subconscious, unconscious and infraconscious states; but in Nirvana, time does not exist due to the convincing and definite fact that the ego nor the subconscious, nor the aforementioned abysmal states, exist in that divine region.

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

07

Question: With this explanation that frankly surprises me, because never before had I related time with states of subconsciousness, I arrive at the conclusion that the unconscious, the infraconscious and the subconscious of which psychologists speak so much about, are in reality negative and Satanic states; and that they are obstacles to man's self-realization. Am I correct, Master?

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

07

A PRACTICE

Answer: We have been told in a solemn manner that we need to transform the subconscious into conscious. We also include the infraconscious and unconscious states within these transformative concepts.

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

07

They are not sepulchers in the literal sense of the word; with the words "sepulchral states" what is meant is very narrow conditions, limited conditions of subconsciousness and infraconsciousness, etc.; they are painful conditions of life in the sixth abysmal region.

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

07

However, it is clearly written in the book of all enigmas that Mara is the Myself, the Itself in the states of most profound infraconsciousness.

Parsifal Unveiled, 1970

13 passages

11 The two poles of the human infraconsciousness

Perceptions sink into the unconscious depths and return as secret temptation, so that saints were evildoers in their dreams. The infraconsciousness, found in Nature as in man, holds the tenebrous remnant of the past and the double of each person; its sexual perversion, polarised between brain and sex, drives to adultery, sadism, violence and war.

Many times, the perceptions from unconscious clairvoyance remain deposited within the unconscious depths of the human mind. Such perceptions convert themselves into secret temptation, which is the cause of many crimes. In the depths of every human being, many unconscious factors exist that often cause him to commit homicide. The secret sources of any crime are unconscious. Many saints had an unconsciousness filled with carnal passion, sadism, robbery, crime, violence, jealousy, hatred, resentments, etc., etc.

Endocrinology & Criminology, 1957

Such saints suffered horribly during their dream state. During their dreams, such saints fell into the most frightful crimes. Those saints were great evil doers within their unconsciousness. When they awakened from their dreams, they understood their frightful moral misery. Thus, this is why they were performing terrible penances and covering themselves with sackcloth.

Endocrinology & Criminology, 1957

07

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

Endocrinology & Criminology, 1957

07

Fatality only exists within the infraconsciousness of nature.

Endocrinology & Criminology, 1957

07

Every human being has a double, an opposite, who lives within the infraconsciousness of Nature. In front of Buddha, we find his brother and enemy Devadatta, the King of hell. In front of Anael, the Angel of Love, we find Lilith, the antithesis of love.

Endocrinology & Criminology, 1957

07

The infraconsciousness is the tenebrous remnant from a remote past. The sadomasochist is the sexual pervert that can assassinate his spouse just for pure sexual pleasure. This sexual perversion is infraconscious. The infraconscious values of the psychological "I" constitute the lowest animal depths of the human being.

Endocrinology & Criminology, 1957

The infraconsciousness is the tenebrous remnant from a remote past.

Endocrinology & Criminology, 1957

When this genre of infraconscious values flourishes in his mind, the human being falls into crimes like homosexuality, stupor, force, violence, corruption of minors, etc. Sometimes, such a sexual pervert becomes a mystic, an ignoramus, a sanctimonious one, etc.

Endocrinology & Criminology, 1957

07

Many times, the sexual perversion of the infraconsciousness places its satyrs in the arena of compulsive psychoneurosis that causes them to commit the most terrible crimes registered by the police news chronicles.

Endocrinology & Criminology, 1957

07

Sexual infraconscious perversion has two very well defined poles: the brain and sexuality. Thieves are positive; prostitutes are negative. These are the two poles of the human infraconsciousness. Observe the intimate psychic affinity that exists between prostitutes and thieves.

Endocrinology & Criminology, 1957

07

These two poles of the human infraconsciousness live in an eternal struggle within each individual. We see clearly in the example of the spiritualist satyr cited in this present chapter the struggle of the infraconsciousness.

Endocrinology & Criminology, 1957

07

Many times the infraconsciousness betrays a virtuous spouse and carries her towards adultery. Many prostitutes who in their past were magnificent spouses live in brothels. When the sexual perversion of these harlots polarizes itself in their brain, drained by pleasure, then they commit terrible crimes that take them to jail.

Endocrinology & Criminology, 1957

07

The mental criminal reflexes evolve within the psychobiological field of the human infraconsciousness. Internal criminal reflexes that evolve within the field of the infraconsciousness are the secret causes of criminal sadism.

Endocrinology & Criminology, 1957

07

Bellicose psychosis evolving within the human infraconsciousness finally converts itself into violence, hatred, and war. Bellicose psychosis originates sicknesses.

Endocrinology & Criminology, 1957

7 PASSAGES

III Crime also hides among the incense of prayer

Behind a serene temperament the most abominable creations remain at the bottom of the psyche. An honourable citizen or a penitent monk may live psychologically among thieves and murderers through I's submerged in the unconscious, and because man is ninety-seven percent subconscious he ignores what enters him.

Although you may not believe it, dear reader the fact is that behind the temperament that we possess, the most remote profundities of our psyche, the most abominable diabolic creations are hidden.

Treatise of Revolutionary Psychology, 1975

As majestic as we may seem inside our temples or inside our classrooms of light and harmony, as serene and sweet as we may seem to our fellowmen, as reverent and humble as we may appear, the abominations of hell and all the monstrosities of the wars continue to exist at the bottom of our psyche.

Treatise of Revolutionary Psychology, 1975

07

An honourable gentleman, of blameless honesty, splendid citizen, could be located at a den of thieves in his psychological region, due to very bad companions, "I"S of theft, very submerged in the unconscious.

The Great Rebellion, 1975

Unfortunately, man is ninety seven percent subconscious, and he clearly ignores all that happens in his interior.

The Perfect Matrimony, 1966

A penitent anchorite, possibly a monk of a particular type living austerely in his cell, in some monastery, could psychologically be located in a district of murderers, gunmen, robbers, drug addicts, due precisely to infraconscious or unconscious "I"s deeply submerged among the most difficult bends of his psyche.

The Great Rebellion, 1975

07

Although it might seem incredible, crime also hides among the incense of prayer, crime also hides among the cadences of verse, beneath the sacred dome of the most divine sanctuaries crime puts on the robes of sanctity and uses sublime words. In the profound depths of the most venerable saints, live "I"S of brothel, theft, homicide, etc. Infrahuman companions hidden in the unfathomable depths of the unconscious.

The Great Rebellion, 1975

07

Obviously, in the instants when they said the flattering comment to the girl who was passing by, infra-human, infra-conscious, submerged "I's" belonging to them copulated with the submerged inferior "I's" of the lady who was passing by; that is fornication.

The Fifth Gospel · Clarifications About the Psychological Work

07

The so-called man does not yet have true existence. Man is still an unrealised being. Man is more like a house occupied by many people. Man is like a ship in which many passengers travel (many "I's"). Each has his own ideals, his projects, desires etc. The "I" that is enthusiastic about the work in the Magistery of Fire is later displaced by another "I" that hates that work, arid if the aspirant began to work in the Forge of Vulcan with much enthusiasm, then we see him later disillusioned, leaving the work and seeking refuge in any little school that offers him consolation. Then later another "I" intervenes to take him from there also. This is the greatest problem. Furthermore, there are many tenebrous visitors. Just as many people enter a city, including personas non gratas, individuals with bad habits, so this unfortunate tragedy is also repeated in the City of Nine Gates (man). Into this city there enter tenebrous inhabitants, who suggest evil ideas and stimulate animal desires. Unfortunately, man is ninety seven percent subconscious, and he clearly ignores all that happens in his interior. When these tenebrous inhabitants totally control the human brain, man does things that he would not normally do for all the money in the world. Therefore it is not strange that even saints may have raped and murdered in one of those fatal moments.

The Perfect Matrimony, 1966

21 PASSAGES · 3 PRACTICES

IV Everything that is sown within the subconsciousness flourishes

Criminology here traces crime to three subconscious factors: inheritance, education and circumstance. What the child sees at home, at the cinema and at school is stored in the subconsciousness and ripens unnoticed until a critical circumstance joins a remembered image; only by searching the depths of the mind are the hereditary, unconscious and infraconscious I's found.

When a criminal is psychogenically analyzed, the subconscious factors have to be taken into account. These types of factors are reduced into three, namely: genotype (inheritance), phenotype (education), paratype (circumstances). The upright social conduct of any individual is the outcome of the perfect equilibrium among these three factors. When a disequilibrium among these three factors exists, then the outcome is crime.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

We carry within our subconsciousness all of that inheritance. The factors of our inheritance betray us many times.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

Now, let us analyze education. This second factor of the subconsciousness is very important. Education begins at home. The child learns more through example than from precept.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

The child witnesses in modern homes the adultery of his parents.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

The child is an eyewitness of the anger, greed, and lust of those who gave him life.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

The child sees with astonishment in his home the revolver or the rifle of his father and the magazines or the tales of assassins and thieves, etc.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

The child goes to the movies where he enjoys watching scenarios of detectives against thieves who assault people in the roads or who assault banks. When the night of Christmas or any other holiday arrives, the child receives cannon, revolver and pistol toys. So, the child can then play as a bandit or a thief who assaults people in the roads, etc.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

All of these remain stored within the subconsciousness of the child.

Endocrinology & Criminology, 1957

07

Time passes away, the child grows, and the ideas of crime that were deposited within his subconsciousness develop, evolve, and progress. This subconsciously occurs even when the child's vital conscious part ignores everything that happens within the profound regions of his subconsciousness. Any given day the fruit (ideas of crime) ripens and the harvest is crime.
Endocrinology & Criminology, 1957

07

Everything that is sown within the subconsciousness flourishes in the mind throughout time.
Endocrinology & Criminology, 1957

All of these remain stored within the subconsciousness of the child.

Endocrinology & Criminology, 1957

The situational reaction of a homicidal one who never wanted to kill is the fatal outcome of all of that which he learned when he was a child.
Endocrinology & Criminology, 1957

07

The child learns in school bloody histories of slyness, maliciousness, distrust, etc., that are recorded within the subconsciousness. With all of this recorded within the sub-consciousness, the fatal outcome is crime. Now, let us study circumstances, certain critical circumstances that irritate the subconsciousness and provoke criminal reactions.
Endocrinology & Criminology, 1957

07

Objective circumstances combine themselves with similar subconscious circumstances within the subconsciousness in order to provoke crime.
Endocrinology & Criminology, 1957

07

Objective and subjective images combine themselves in order to provoke crime. Example: an unemployed man, hungry and miserable, remembers having seen, in his infancy, his father in the same crisis. Then, he remembers that his father, in order to solve the problem, assaulted a person in the streets and robbed him. Then he remembers the good food that was served at the table of his home after the robbery, etc. Therefore, the critical circumstance of the unemployed man together with the circumstance of his subconscious remembrance combine and provoke the crime.
Endocrinology & Criminology, 1957

07

A PRACTICE

Only by profoundly exploring the depths of the mind can we discover the secret origins of a situational reaction, a transitory mental disturbance, and its related crime.

Endocrinology & Criminology, 1957

07

Secret factors from the infraconsciousness, subconsciousness, or unconsciousness can be the cause of those mental transitory disturbances and of those types of situational reactions that carry any man or any woman towards crime.

Endocrinology & Criminology, 1957

07

When a pornographic representation reaches the mind, the unconsciousness traps that representation and elaborates its conceptual content.

Endocrinology & Criminology, 1957

07

The conceptual content elaborated by the unconsciousness is the exact outcome of the quality of the representation.

Endocrinology & Criminology, 1957

07

The psychological "I" traps that representation within the depths of the unconsciousness of the mind and elaborates its conceptual content with it.

Endocrinology & Criminology, 1957

07

A PRACTICE

It is necessary to take into account and to study the hereditary "I," the unconscious "I," the infraconscious "I," the subconscious "I," the epileptic "I," the phenotypic "I," etc., etc.

Endocrinology & Criminology, 1957

07

A PRACTICE

It is necessary to profoundly explore the "I" within the depths of the mind. Thereafter, to organize a transcendental psychotherapy in order to cure those unhappy delinquents.

Endocrinology & Criminology, 1957

✳ Part Four – Reaches the heights of supraconsciousness

9 PASSAGES · 3 PRACTICES

1 When the subconscious has become conscious

The subconscious is a projector: it throws its desires, memories and passions onto the screen of the mind as thoughts, suspicions and dreams. The projections last as long as the subconscious lasts, and they end when it is transformed into consciousness through the annihilation of the Ego.

A PRACTICE

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

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

When I say "projective mind", I am not referring to mere projects like those made by an engineer, who draws or projects plans for a building, a large bridge or a road, no. When I speak of the projective mind, I want to refer to every intellectual animal. It is clear that the subconscious always projects, not only houses, buildings or things like that, no; I clarify: it also projects its own desires, its own memories, its own emotions, passions, ideas, experiences, etc.

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

07

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

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

07

A PRACTICE

If we want to reach authentic enlightenment, it is necessary and urgent to transform the sub-conscious into conscious. Undoubtedly, such a transformation is only possible by annihilating the subconscious. But the subconscious is the Ego; then we must annihilate the Ego, the "I", the Myself, the Oneself. This is how the subconscious is transformed into conscious so that the objective, real and true Consciousness remains in its place. In other words, I want to say that, as long as there is any subjective element within ourselves, however insignificant it may be, the possibility of dreaming continues. But when every subjective, subconscious element ends, when there is no longer any aggregate or subconscious element left in our psyche, then the result is objective Consciousness, authentic, true Enlightenment.

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

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

The Perfect Matrimony, *1966*

It is therefore indispensable to understand this thoroughly, and for everyone to be able to draw an exact summary, I would like to say the following: the subconscious is the very Ego; while annihilating the Ego, the Consciousness awakens. The subconscious elements are infra-human and each one of us carries them within. Destroy yourself and all possibility of dreaming will end. Dreams are projections of the Ego and, therefore, they are not useful.

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

07

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

The Perfect Matrimony, *1966*

07

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

The Perfect Matrimony, *1966*

07

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

The Perfect Matrimony, 1966

07

A PRACTICE

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

The Perfect Matrimony, 1966

12 PASSAGES · 4 PRACTICES

II Supraconsciousness is intuition

Above the sleeping zones stands supraconsciousness, an attribute of the Intimus, which is intuition and polyvision and resides in the pineal gland. It atrophies unless it is made to work through meditation and prayer to the Divine Mother; beyond even the awakened consciousness lies the Illuminator Void, which he calls the Unconsciousness in a sense far above it.

Supraconsciousness is an attribute of the Intimus (the Spirit). The faculty of Supraconsciousness is intuition.

The Perfect Matrimony, 1966

A PRACTICE

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

The Perfect Matrimony, 1966

07

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

07

A PRACTICE

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

The Perfect Matrimony, *1966*

07

Consciousness, subconsciousness and supraconsciousness come down to only one thing: human consciousness. We need to awaken consciousness. Whoever awakens consciousness becomes supra-conscious, reaches the heights of supraconsciousness, becoming a true illuminated clairvoyant, a Turiya. It is urgent to convert the subconsciousness into consciousness and totally awaken consciousness.

The Perfect Matrimony, *1966*

07

So-called infraconsciousness, unconsciousness, subconsciousness etc., are only different forms or zones of the sleeping consciousness. It is urgent to awaken consciousness to become illuminated, a clairvoyant, supraconsciousness.

The Perfect Matrimony, *1966*

Consciousness, subconsciousness and supraconsciousness come down to only one thing: human consciousness.

The Perfect Matrimony, *1966*

The most elevated type of clairvoyance that exists in the universe is the supraconsciousness. All the avatars or messengers from the superior worlds have been supraconscious clairvoyants. Hermes Trismegistus, Rama, Krishna, Buddha, Jesus Christ, etc., are supraconscious beings, messengers of the superior worlds, initiators of new eras of historic evolution.

Endocrinology & Criminology, *1957*

07

When looking now at that which is called conscience, studying it wisely, we will discover the original, paradisiac Being, virginal, free of every subconscious process, beyond time. That is, the conscience in itself, is not a product of time.

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

07

The term 'Unconscious' is in its depth very ambiguous, doubtful, confusing and discussible. However, we may use this term in a conventional way in order to indicate or point to a creative mystery, something that is much beyond the Consciousness.

My Return to Tibet, 1969

07

It is unquestionable that Parabrahman, the Universal Spirit of Life transcends all of that which is called Consciousness. Therefore, it is obvious that we may call it 'Unconsciousness'. Within this strictly human theme, we can and must even emphasise the idea that before transcending the 'Consciousness', we first need to awaken it.

My Return to Tibet, 1969

07

A PRACTICE

In order to experience in a complete way the illuminating aspect of the Consciousness, we must first of all and by all means become conscious of our own selves.

My Return to Tibet, 1969

07

We transform the Subconsciousness into Consciousness with the annihilation of the ego. However, afterwards, we must destroy the shackles which connect us to the Consciousness. The Illuminator Void is the 'Unconsciousness Itself (here we are utilising the term Unconsciousness in the sense of something that is far beyond the Consciousness).

My Return to Tibet, 1969

Part Five – We need to transform the subconscious into conscious

16 PASSAGES · 12 PRACTICES

I The hidden levels of the subconscious

The Christmas Message on the hidden levels holds that no virtue is had by coveting it: love, altruism, humility, chastity and diligence are born only when hatred, egoism, pride, lust and laziness are comprehended in every corridor of the subconscious. It closes on studying the subconscious in meditation, extracting its rottenness in stillness, and the error of dividing oneself into intellect and subconscious.

A PRACTICE

People do not want to realise that love does not exist and that only by comprehending all of the processes of hate in the different corridors, spheres and regions of the subconscious, hatred ends and in a natural, spontaneous, and pure way, that which is called love is born; thus love comes to exist.

CHRISTMAS MESSAGES, 1952-66

A PRACTICE

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

07

A PRACTICE

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

07

A PRACTICE

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

07

A PRACTICE

People covet the virtue of sweetness, but only by comprehending all of the processes of anger in all the corridors Supreme Christmas Message 1965-1966: “The Science of Music”

Christmas Messages, 1952-66

07

A PRACTICE

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

07

A PRACTICE

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

07

A PRACTICE

Many people covet not being gluttonous, but only by comprehending all of the subconscious processes of gluttony, do we stop being gluttonous.

Christmas Messages, 1952-66

It is not enough to comprehend a defect intellectually, it is necessary to study the subconscious.

Christmas Messages, 1952-66

A PRACTICE

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

07

A PRACTICE

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

07

The subconscious is memory; the subconscious is the black grave, beautiful outside and filthy inside. It is not pleasant to see the filthy grave of the subconscious with all the bones and rottenness of the past.

Christmas Messages, 1952-66

07

A PRACTICE

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.

Christmas Messages, 1952-66

07

A PRACTICE

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

07

Many Gnostic students when they explore the subconscious, commit the error of dividing themselves between intellect and subconscious, analyser and analysed, subject and object, perceiver and perceived, me and my subconscious, etc., etc. These types of divisions create antagonisms, struggles, battles between what I am and what the subconscious is, between the

intellect and subconscious. These types of battles are absurd, because me and my subconscious is all me, all subconscious self/ego/me, because the intellect is also subconscious. The animal intellect is 97% subconscious. The machine-man has still not awakened the consciousness, which is why he is only a machine-man.

Christmas Messages, *1952-66*

07

When the mind divides itself between intellect and subconscious, analyser and analysed, etc., there are antagonisms and battles, and where there are antagonisms and battles, therefore there does not exist stillness and silence of the mind.

Christmas Messages, *1952-66*

07

The fire of comprehension reduces to dust the rottenness of the past. When they analyze the subconscious, many students of Psychology commit the mistake of dividing themselves between analyzer and analyzed, intellect and subconscious, subject and object, perceiver and perceived.

The Revolution of the Dialectic

9 PASSAGES · 9 PRACTICES

II To comprehend anger in all the levels of the mind

The same law is stated for each defect in turn: anger, greed, lust, envy, cruelty, lack of generosity and the craving for more. Condemning a defect only pushes it into the depths and justifying it strengthens it; comprehended in every level it disappears and its virtue appears.

A PRACTICE

It is urgent to integrally comprehend—not only on the intellectual level but also in the different unconscious recesses of the subconscious and unconscious mind—that which is the lack of generosity and the horror of selfishness.

Fundamental Education, 1970

A PRACTICE

It is urgent to thoroughly comprehend in all areas of the subconscious and unconscious mind that which is the harmful process of more, because deep down is hiding very secretly the beloved ego, the desiring self that always wants more and more in order to engorge and strengthen itself.

Fundamental Education, 1970

07

A PRACTICE

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

Fundamental Education, 1970

07

A PRACTICE

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

To comprehend lust in all levels of the mind is an indispensable condition for true chastity to be born within us.

Fundamental Education, 1970

A PRACTICE

To comprehend envy in all the regions of the mind is sufficient for the feeling of cooperation and happiness for the well-being and progress of others to be born within us.

Fundamental Education, 1970

07

A PRACTICE

We should not condemn cruelty. If we justify cruelty we reinforce it. If we condemn cruelty it disappears from the surface of the mind and submerges into the depths of the mind, assuming new characteristics and forms of expression. It is indispensable to PROFOUNDLY COMPREHEND cruelty in all levels of the CONSCIOUSNESS. This is the only way that cruelty will disappear, this is the only way that something new and spontaneous will be born within us, this something is TRUE CONSCIOUS CHARITY.

The Social Christ

07

A PRACTICE

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

The Social Christ

07

A PRACTICE

If you want to succeed in life you should dissolve the "I." If you want to dissolve the "I," you should disintegrate all your defects. If you want to disintegrate your defects, do not condemn or justify them, comprehend them. When we condemn a defect, we hide it in the profound recesses of the mind and when we justify a defect, we strengthen it horribly but when we comprehend a certain defect, then we disintegrate it completely.

Introduction to Gnosis

07

A PRACTICE

Whoever wants to put an end to the Ego, to the I, should annihilate Anger, Covetousness, Lust, Envy, Pride, Laziness, Gluttony. It is only by putting an end to all those defects in all the Levels of the Mind, that the I dies in a radical, total and definite manner.

Esoteric Treatise of Hermetic Astrology, 1967

III Our subconscious betrays us

Hidden defects surface by themselves in dealings with other people, the mirror in which one sees oneself if alert. A discovered defect is analysed, then taken into meditation and comprehended in every level of the mind, and then traced to the center it comes from in each of the forty-nine regions.

A PRACTICE

Some Gnostic students have written to us, asking for a didactic in order to dissolve the 'I'. Coexistence is a marvelous fulllength mirror where the 'I' can be contemplated in its entirety. The defects which are hidden in the bottom of our subconscious spontaneously emerge during interrelations with our fellow man. The defects come forth from us because our subconscious betrays us and if we are in the state of alert perception, we will see them just as they are in themselves. The greatest joy for the Gnostic is to celebrate the discovering of some of his defects. A discovered defect becomes a dead defect. When we discover any defect, then, we should see it in action, as when one is seeing a movie, yet, without judging or condemning it.

Christmas Messages, 1952-66

A PRACTICE

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

07

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.

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

07

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*

07

A PRACTICE

It is well known that in these interrelations, the multiple defects we carry hidden in the unknown depths of the unconscious always emerge naturally, spontaneously and, if we are vigilant, we see and discover them.

The Mystery of the Golden Blossom, 1971

When a defect is comprehended in all levels of the mind, its corresponding elementary is disintegrated, which means, a small "I" dies.

The Fifth Gospel

A PRACTICE

However, it is obvious that self-vigilance must always proceed from moment to moment. A discovered psychological defect must be completely understood in the various recesses of the mind.

The Mystery of the Golden Blossom, 1971

07

A PRACTICE

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.

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

07

A PRACTICE

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

07

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.

The Fifth Gospel ·Didactic Synopsis of Mystical Death

07

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

16 PASSAGES · 15 PRACTICES

IV The mind has many levels and profundities

Intellectual analysis is only the beginning; a defect must be comprehended in introspective meditation throughout the mind, or it remains a tempting demon at the bottom of the subconscious. When comprehension is complete the small I is disintegrated and a virtue or power takes its place, and the student is asked to resolve to die in all the levels.

A PRACTICE

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

A PRACTICE

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

07

A PRACTICE

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

07

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

07

A PRACTICE

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

07

A PRACTICE

It is necessary to uproot all those defects from the many recesses of the mind.

Fundamental Education, 1970

07

A PRACTICE

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

07

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

Fundamental Education, 1970

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

Christmas Messages, 1952-66

A PRACTICE

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

Fundamental Education, 1970

07

A PRACTICE

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

07

A PRACTICE

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

07

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

07

A PRACTICE

It is not enough to comprehend the psychological defect intellectually, it is necessary to submerge ourselves into profound inner meditation to catch the defect in the levels of the mind.

The Revolution of the Dialectic

07

A PRACTICE

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

07

A PRACTICE

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

07

A PRACTICE

I want all of you to radically resolve to die in all of the levels of the mind.

Runic Magic, 1969

12 passages · 8 practices

v A force superior to the mind

The mind can label a defect and shift it from one level to another but cannot extirpate it, and it never reaches the depths where the Ego develops its films. Only Divine Mother Kundalini knows and reaches the forty-nine levels, so once a defect is comprehended everywhere she is implored, one I at a time, to disintegrate it.

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

07

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

07

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 oneself here and now.

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

07

A practice

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 Solar Bodies, 1968

07

A PRACTICE

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

Only the Mother Kundalini of the Hindu mysteries knows the 49 levels of the subconsciousness.

The Revolution of the Dialectic

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

07

A PRACTICE

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...

Parsifal Unveiled, 1970

07

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

07

A PRACTICE

The hunter who wants to catch ten hares at the same time, catches nothing; so also the Gnostic who yearns simultaneously to eliminate the various Egos, fails lamentably. Esoteric work which is directed towards the dissolving of any psychological defect, is a veritable riddle; not only must we previously understand the defect in question in each and every subconscious level of the mind, moreover we must eliminate each of the Egos which characterize it.

The Mystery of the Golden Blossom, 1971

07

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

07

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*

12 PASSAGES · 4 PRACTICES

VI Absolute mental silence in all the levels of the subconscious

A quiet surface is easy; the hard thing is silence in every one of the forty-nine departments, since any submerged struggle, even an infraconscious one, keeps the Essence bottled. When all the subconscious elements are reduced to dust the Essence is freed and illumination comes, a slow and painful process.

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.

Runic Magic, *1969*

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*

07

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*

07

Any subconscious, infra conscious and unconscious submerged struggle is converted into a bondage for the liberation of the Essence (soul).

Runic Magic, *1969*

07

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*

07

A PRACTICE

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

When all subconscious elements have
been reduced to cosmic dust, the
Essence is liberated.

The Mystery of the Golden Blossom, 1971

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

07

It may happen that it has terrible fights there, in the submerged depths, in very deep folds, unknown to you. Yes, don't let it be strange to you: the inner submerged or infra-conscious profundities of the mind. In such profundities or intellectual abysses, there also are fights that we often do not know about in the merely superficial region of reasoning; fights, fights that hold you back and do not allow the Consciousness to escape, fights that bottle up the Essence.

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

07

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.

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

07

A PRACTICE

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

07

When all subconscious elements have been reduced to cosmic dust, the Essence is liberated.

The Mystery of the Golden Blossom, 1971

07

A PRACTICE

Now our beloved readers must reflect and understand how difficult it is to awaken the Consciousness, to become a "Lion's Cub", understand True Zen and experience TAO. It is not so easy to awaken the Consciousness; it is necessary to liberate the Essence, to remove it from within its subconscious (habitation), to destroy such habitats, turning them to dust. This is a gradual process, very slow, painful and difficult.

The Mystery of the Golden Blossom, 1971

14 PASSAGES · 11 PRACTICES

VII Compel the subconscious to work

The practices collected here: the retrospective exercise that joins the two rooms of consciousness and subconsciousness and brings childhood out of the Subconscious Pocket, the command given to the subconscious on waking, self-exploration and psychoanalysis of each thought, and the conscious three percent addressing the subconscious ninety-seven at dawn.

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

33. The cerebellum is the room of the subconsciousness. The cerebrum is the room of the consciousness.

Igneous Rose, 1954

07

35. When the consciousness and the subconsciousness are united, one can then study all the marvels of the internal worlds and pass them to the physical brain.

Igneous Rose, 1954

07

A PRACTICE

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

Igneous Rose, 1954

07

A PRACTICE

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

Igneous Rose, 1954

07

A PRACTICE

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

Logos, Mantram, Theurgy, *1959*

07

A PRACTICE

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

Logos, Mantram, Theurgy, *1959*

The cerebellum is the room of the subconsciousness.

Igneous Rose, *1954*

A PRACTICE

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

07

A PRACTICE

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

Esoteric Course of Kabbalah

07

A PRACTICE

4. — PSYCHOANALYSIS: Investigate, inquire, find out the origin of each thought, memory, affection, emotion, sentiment, resentment, etc. as they surge in the mind. During psychoanalysis, one should examine, evaluate and inquire about the origin, cause, reason or fundamental motive of each thought, memory, image and association, as they surge from the bottom of the subconscious.

The Revolution of the Dialectic

07

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.

The Revolution of the Dialectic

07

A PRACTICE

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

07

A PRACTICE

The elements which constitute the subconscious should neither be accepted nor rejected, but simply, one has to make oneself conscious of what there is inattentive and ii this manner what is inattentive becomes attentive in a natural and spontaneous manner. What is inattentive becomes attentive.

The Revolution of the Dialectic

07

A PRACTICE

In us, exists, for example, 3% of consciousness and 97% of subconscious, that is true. So what we have of consciousness should direct itself to what we have of unconscious or subconscious to recriminate it and make it see that it has to become conscious. But there is a need for the conscious part to recriminate the subconscious part, so that the subconscious becomes conscious. This matter of the conscious part directing itself to the subconscious part is a very important exercise that can be practiced at dawn, so that in this manner, the unconscious parts become conscious, little by little.

The Revolution of the Dialectic

15 PASSAGES · 7 PRACTICES

VIII To make the subconscious conscious

To become conscious of the I in the five centers and the forty-nine regions is to make the subconscious conscious and to awaken. The work is gradual, region by region, since the ego cannot be dissolved in all of them at once; only then can one travel lucidly in the superior worlds.

A PRACTICE

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

When we auto-discover ourselves, when we become conscious of the activities of the I in the five centers of the machine and in the forty-nine subconscious regions, we then awaken consciousness.

Esoteric Treatise of Hermetic Astrology, 1967

07

To become conscious of the entire process of the "I" in the five cylinders of the machine, is to make the subconscious conscious.

Esoteric Treatise of Hermetic Astrology, 1967

07

It is impossible to eliminate the different I's if we have not previously comprehended them consciously in the forty-nine subconscious regions.

Esoteric Treatise of Hermetic Astrology, 1967

07

To know the activity of the five cylinders of the machine in all the forty-nine passageways or subconscious regions of Jaldabaoth, means to Know Oneself, to make conscious the subconscious, to auto-discover ourselves.

Esoteric Treatise of Hermetic Astrology, 1967

07

A PRACTICE

We must dissolve the pluralized I, return it to dust but we must know it. We must study it in the forty-nine subconscious levels, symbolized for Gnostics by the forty-nine demons of Yaldabaoth.

The Buddha's Necklace, 1967

07

A PRACTICE

If a doctor wishes to remove a cancerous tumor, he must first diagnose it correctly; if a person wishes to dissolve the "I", he must study it, become conscious of it, must know it in the forty-nine subconscious levels.

The Buddha's Necklace, 1967

In a gradual manner we will comprehend and eliminate the "I of the defect in question, in each of the subconscious regions;

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

A PRACTICE

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

07

A PRACTICE

Observing how we think, speak, laugh, walk, eat, feel, etc., without forgetting ourselves, without forgetting the intimate processes of the ego, always remembering what is occurring deep inside in the forty-nine subconscious levels of Yaldabaoth: this is frightful difficult, but fundamental, nevertheless, to the awakening of consciousness.

The Buddha's Necklace, 1967

07

A PRACTICE

We need to transform the subconscious into conscious and this is only possible by disintegrating the psychic aggregates that make up the ego, the myself, the very self. Let us remember that consciousness is bottled up in such aggregates. Disintegrating the latter, the consciousness becomes awakened.

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

07

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?

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

07

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

07

However, the unitotal comprehension of the defect in question, could not be an immediate act in the 49 subconscious regions; this means a progressive advance on the path of understanding.

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

07

A PRACTICE

In a gradual manner we will comprehend and eliminate the "I of the defect in question, in each of the subconscious regions; this would mark a methodical, profound and orderly development of consciousness.

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

07

To consciously work within the distinct parallel universes, to travel by will in a lucid, clear and brilliant way through all of those supra-sensible regions, is only possible by transforming the sub consciousness into consciousness.

Runic Magic, *1969*

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for the zones of the psyche in every form he uses: the *subconscious* and *subconsciousness*; the *unconscious* as a zone, with the adverb *unconsciously* kept only beside another zone; the *infraconscious*; the *supraconscious*; the *forty-nine* levels, regions and departments; the depths and recesses of the mind; and the levels of the mind wherever the defect, comprehension or the "I" stood beside them. His own chapters on the zones were taken whole by position: *The Hidden Levels of the Subconscious* in the *Christmas Messages*; *The Infraconsciousness*, *The Subconsciousness* and *The Supraconsciousness* in *Endocrinology & Criminology*; chapter 18 of *The Perfect Matrimony*; chapter 12 of *The Buddha's Necklace*; and *The Unconscious Itself* in *My Return to Tibet*. That returned **946 candidate paragraphs in 44 books.** Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 94.8% of the time and on the class 89.7%, and a third reader, who saw neither verdict, settled the 49 they did not. 311 were judged printable and **281 are printed here**, the rest of the printable carried inside them where his sentence ran on, or set aside as the same sentence said again; every other paragraph is recorded with the reason it was set aside.

What was set aside. Most of it was a zone named in passing inside another teaching, or *unconscious* meaning simply asleep — the sleep of the consciousness is *Awakening*'s. The infradimensions and the infrahuman are the *Klipoth*'s, the forty-nine fires of the Being are not the forty-nine levels, and the opium alkaloids of *The Buddha's Necklace* stayed in their list.

Nothing of his is changed. No mend was needed: every passage stands as the scanner read it.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 80 ranges run over more than one paragraph.

186 passages also stand in a finished work, and every one is marked where it stands, most of them in *The Science of Meditation* and *Awakening*, which take the forty-nine levels for their own subjects. This booklet reprints them so that it stands alone.

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 107 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.