

Method To Awaken Consciousness

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Method to Awaken the Consciousness

The Two Consciousnesses: Objective and Subjective

It has been very wisely said to us that we have ninety-seven percent of Subconsciousness and three percent of Consciousness.

Speaking frankly and without ambages, we shall say that the ninety-seven percent of the Essence which we carry in our interior is found bottled up, contained, put away within each of the I-s that in their totality constitute the "Me-Myself."

Obviously, the Essence or Consciousness wrapped within each I is processed by virtue of its own conditioning. Any I disintegrated liberates a determined percentage of Consciousness; the emancipation or liberation of the Essence or Consciousness would be impossible without the disintegration of each I.

To a greater quantity of disintegrated I-s, greater Self-Consciousness. To a lesser quantity of disintegrated I-s, lesser percentage of awake Consciousness.

The awakening of the Consciousness is only possible by dissolving the I, by dying in oneself — here and now.

Unquestionably, while the Essence or Consciousness is enclosed among each of the I-s that we carry in our interior, it is found asleep, in a subconscious state.

It is urgent to transform the subconscious into conscious, and this is only possible by annihilating the I-s — by dying in ourselves.

It is not possible to awaken without having previously died in ourselves. Those who attempt to awaken first in order to die later possess no real experience of what they affirm; they march resolutely along the path of error.

Newborn children are marvelous; they enjoy full self-consciousness; they are found totally awake. Within the body of the newborn the Essence is reincorporated, and that gives the creature its beauty.

We do not mean to say that one hundred percent of the Essence or Consciousness is reincorporated in the newborn, but that the three percent free that is not normally enclosed within the I-s.

However, that percentage of free Essence reincorporated within the organism of the newborn children gives them full self-

consciousness, lucidity, etc.

Adults look upon the newborn with pity; they think the creature is unconscious — but they are lamentably mistaken.

The newborn sees the adult just as he is in reality: unconscious, cruel, perverse, etc. The I-s of the newborn come and go, turn around the cradle, would like to enter the new body; but because the newborn has not yet manufactured the personality, every attempt of the I-s to enter the new body turns out to be something more than impossible. Sometimes the creatures are frightened on seeing those ghosts or I-s that approach their cradle, and then they shout, weep — but the adults do not understand this and suppose that the child is ill or that he is hungry or thirsty; such is the unconsciousness of the adults.

To the measure that the new personality goes on forming itself, the I-s that come from anterior existences go on penetrating little by little into the new body.

When already the totality of the I-s has reincorporated itself, we appear in the world with that horrible interior ugliness that characterizes us; then we go about like somnambulists everywhere; always unconscious, always perverse.

When we die, three things go to the sepulcher:

- 1. The physical body.
- 2. The vital organic background.
- 3. The personality.

The vital background, like a ghost, goes on disintegrating itself little by little, before the sepulchral pit, to the measure that the physical body also goes on disintegrating.

The personality is subconscious or infraconscious. It enters and exits the sepulcher whenever it wishes; it is glad when the mourners bring it flowers; it loves its relatives, and goes on dissolving itself very slowly until being converted into cosmic dust.

What continues beyond the sepulcher is the Ego, the pluralized I, the Me-Myself — a pile of devils within which is enclosed the Essence, the Consciousness, which in its time and at its hour returns, reincorporates itself.

It turns out lamentable that, upon the manufacture of the new personality of the child, the I-s also are reincorporated.

The foregoing permits us to observe that we must do two different works:

1. Awaken the 3% of Objective Consciousness

This part of our being — the 3% — knows the path it must retrace. To awaken it we must:

- Initiate the work with the Three Factors for the Revolution of the Consciousness.
- Transfer the Center of Gravity, which currently is found in the personality, anew to the Consciousness.
- Come out of the fascination in which our personality has placed us with the things of the world.

2. Liberate and Awaken the 97% of Subconsciousness

This implies dying in oneself, following these steps:

- **Self-Observation.** In order to be able to discover the different defects that manifest themselves.
- **Judging.** Each defect discovered must be judged until being fully comprehended, through reflection and meditation.
- **Elimination.** By supplicating our particular Divine Mother.

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