The Sufi Path of Self-knowledge
Lecture Four
Consciousness
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• Unconditioned: Essence, soul
• Conditioned: egos, selves, desires, nafs
The whole cure of character is the abandonment and breaking of the ego through suffering hunger, thirst and wakefulness, and through other sustained efforts, including the breakdown of strength—for that is also part of the general abandonment of the ego.

This implies that the ego is a subtle entity, seated in the physical body, which is the locus of blameworthy characteristics. The ruh, the soul, is likewise a subtle entity, seated in the physical body, which is the locus of praiseworthy characteristics. And the whole is subjugated one part to the other, and the totality is one human being.

—Al-Risalah: Principles of Sufism
The best act of worship is watchfulness of the moments. That is, that the servant not look beyond his limit, not contemplate anything other than his Lord, and not associate with anything other than his present moment.

—Al-Wasiti, Al-Risalah: Principles of Sufism by Al-Qushayri
1. Eikasia εικασία – "imagination"
   εικόνων Eikonon - "images"

2. Pistis Πίστις - "belief; faith"
   Πιστεύω Pisteuo - "to trust, to have confidence, faithfulness, to be reliable, to assure"

3. Dianoia διανοια – "imagination, thought, mind, perception"
   from diá, "thoroughly, from side-to-side," which intensifies noiēō, "to use the mind," noús, "mind"

4. Nous vouv – "mind, intellect, intelligence"
When the seeker realizes the station of contemplation (mushāhida), which is witnessing God’s Essence comprehending and encompassing all phenomena – “Does not your Lord suffice, since He is witness over all things” (41:53) – he continually witnesses lights from the mundus invisibilis. From such a mystic’s perspective, this world and the hereafter are one and the same. This can only be realized by a vision that is all heart and spirit, not a view bound by mere mud and mire.

–Ibn Karbalā’ī, Rawdāt al-janān, II 164
Wherever the delusion of your selfhood appears – there’s hell. Wherever “you” aren’t – that’s heaven.

– Abū Sa‘īd in Ibn Munawwar: Asrār at-tawhīd, ed. Shafī‘ī-Kadkanī, 299
[Al-Jurayri] said that whoever does not establish awe of duty and vigilance in his relationship to God will not arrive at disclosure of the unseen or contemplation \((mushahadah)\) of the divine.

—Al-Qushayri,

*Al-Risalah: Principles of Sufism*
“Wherever we direct attention, we expend creative energy.”
—Samael Aun Weor
No matter how much we might increase our strictly mechanical energy, we will never awaken consciousness.

No matter how much we might increase the vital forces within our own organism, we will never awaken consciousness.

Many psychological processes take place within us without any intervention from the consciousness.

However great the disciplines of the mind might be, mental energy can never achieve the awakening of the diverse functions of the consciousness.

Even if our willpower is multiplied infinitely, it can never bring about the awakening of the consciousness.

All these types of energy are graded into different levels and dimensions, which have nothing to do with the consciousness.

Consciousness can only be awakened through conscious work and upright efforts.

–Samael Aun Weor, *The Great Rebellion*
Practice

1. Continue to develop your self-observation from moment to moment. At the end of each day, reflect on conscious you were of your three brains (mind, heart, and body).

2. Every day, sit in a comfortable meditation posture (sitting upright either on a meditation bench / cushion, or Western-style: in a chair). Relax your mind, heart, and body. Afterward, visualize within your brain a beautiful white light. Pronounce the mantras INRI, broken into two syllables / breaths: IN... RI. Do not think of anything else nor allow your mind to wander. If you get distracted, gently return your attention to the mantras and the visualization. Do this for a period of 30 to 60 minutes.