

THE MYSTERIES OF LIFE AND DEATH

Lecture by Samael Aun Weor

We will begin our lecture, and I hope everybody will pay the maximum of attention.

Tonight, I am going to speak about the mysteries of life and death. That is the clear intention of this lecture. We will make a clear differentiation between the Law of the Eternal Return of everything, the Law of Transmigration of Souls, and the Law of Reincarnation.

The time has come to analyze all of this, in order for Gnostic students to be well informed.

It is obvious that the first thing that we need to know in life is, what is the reason of our existence? Why we do exist? What for?

Obviously, if we want to know something about our destiny and about life itself, it is indispensable to know what we are. This is urgent and unpostponable...

The Physical and Vital Bodies

The physical body by itself is not all there is to us. A body is made up of organs, and each organ is made up of cells; each cell is composed of molecules, and each molecule of atoms. If we divide any atom, it will liberate energy. Atoms are composed of quarks that revolve around the electrons, protons, neutrons, etc., etc., etc. All of this is known within nuclear physics.

The physical body is composed of different types and subtypes of energy; even human thought is composed of energy. The brain radiates specific type of waves that can be detected. We already know that scientists can measure brain waves with sophisticated instruments (called an electroencephalograph) and that thoughts can be measured as microvolts. So, our organism is composed of different types and subtypes of energies.

Matter is just crystallized energy; that is why Albert Einstein said: "The relative mass of a body exceeds its net mass by an amount that equals its kinetic energy, divided by C squared." He also emphatically affirmed that "the energy equivalent of a mass is equal to the mass times the speed of light squared." Therefore, matter is just crystallized energy.

The physical body has a vital organic base. I wish to point emphatically to the Linga-Sarira of Theosophy, the bio-thermal electro-magnetic condensation. Each atom of the Vital Body penetrates each atom of the physical body making it vibrate and spark. In reality, the Vital Double or Vital Body is a type of organic double.

If for example, the arm of that Vital Double comes out of the physical arm, we feel that our hand falls asleep. When that vital arm penetrates once again into the physical arm, when each atom of the Vital Body penetrates into the physical one, it produces a vibration, the vibration that one feels when the arm falls asleep and one has to awaken this arm, feeling a kind of crawling sensation.

If the Vital Body was removed from a person and this Vital Body was not put back within the physical body again, the person would die. So, the Vital Body is interesting. However, that body is just the superior section of the physical body. It is the tetra-dimensional part of the physical body. The Vedic opinion is that the Vital and physical bodies are just one, a unity.

The Ego

If we further study the physical body with its vital organic base we will find that we have the ego. The ego is a conjunction of different inhuman elements that we have within ourselves. It is obvious that those elements are anger, greed, lust, envy, pride, laziness, gluttony, etc., etc., etc. There are so many defects that even having one thousand tongues and a palate of steel, we could not enumerate all of them correctly. So, the ego is just this.

Some people enthrone the ego in their hearts, making an altar and worshipping it. These people are learned ignoramuses that believe that the ego by itself is something divine; really they are perfectly mistaken. Some others divide the “I” into two parts: “superior I” and “inferior I,” and they want to have the “inferior I” controlled by the “superior” one. People do not want to understand that the “inferior section” and “superior section” are just two parts of the same thing.

The “I” is time, the “I” by itself is a book with many volumes, in this “I” we find all our aberrations, all our defects, all of what makes us authentic intellectual animals in the most perfect sense of the word. Some believe that we have a divine “alter ego” and worship it, this is really just another way of finding excuses to save the “I,” to divinize it. But the “I” is still just the “I,” and that’s all.

Death

Death itself is a mathematical operation and when this operation ends the only thing that remains are the values. There are positive and negative values, there are good and bad values. Eventually eternity will gobble them up and devour them. In the Astral Light the values attract and reject each other in accordance with the Laws of Universal Emanation. These values are just the inhuman elements that form the ego. These inhuman elements sometimes crash into themselves or just attract or reject themselves.

Death itself is the return to the original starting point. A person is what his or her life is. If one does not work on his own life, if he does not modify it, obviously he is wasting his time because a person is not more than what his life is. We have to work on our own life and to make of it a masterpiece.

Life is like a movie and when the movie ends, we will bring it to eternity. In eternity we relive the life that has just ended. During the first days of this, the deceased person can see the house where he died and even lives in it. If he dies, for example, at the age of eighty years, he will be able to see his grandchildren, to take a seat at the table, etc.; this is to say, the ego will be perfectly convinced that it is still alive and there is nothing in his life that could motivate him to change his mind.

Unfortunately, to the ego nothing changes. He sees life as he always has, seated, for example, in front of the living room table, he will ask for his usual food. Obviously, his relatives will not see him, but their subconsciousness will answer, that subconsciousness will put the food on the table. It's obvious that it will not be physical food because that would be impossible, but it will be mental forms very similar to the food that the deceased person used to eat.

The disembodied can see a wake and he would never think the wake is related to him. He will think the wake belongs to somebody else that has died, but he would never believe that it belongs to him. He feels so alive that he does not even remotely suspect he's dead. If he goes out to the street, he will see the streets in the same way that he saw them when he was alive. Nothing can make him think that something has happened.

If he goes to a church, he will see the priest performing the ritual of the Mass, he will be part of it and will later leave perfectly convinced that he is alive. Nothing can convince him that he is dead. What's more, if somebody were to affirm to him that he is dead, he would smile skeptically and he would not accept that affirmation.

Retrospection After Death

The deceased person has to relive in the Astral World all of his past existences, but he relives it in so natural a form through time, that he becomes identified with it, really enjoying each one of the ages of his already ended life. If he was eighty years old for

example, for a while he will be enjoying his grandchildren, taking a seat at the dinner table, using the same bed, etc., but after the passing of time, he will adapt to other circumstances of his own existence.

Soon he will live out the age of seventy years, or the age of seventy-seven, or his sixties, etc.. If he lived in a different house at the age of sixty, he will live in that same house again. He will repeat the same words that he used to and even his psychological field will take the aspect of when he was sixty years old. If at the age of fifty he used to live in another city, he will see himself living in his other house in this other city and so on. During this time his psychological aspects and his physiognomy will transform in accordance with the age that he has to live through.

At the age of twenty years, for example, he will have exactly the same aspects that he had when he was twenty years old. At the age of ten he will see himself as a child, and when the moment comes, he will have ended the review of his past existences. His life will be reduced to mathematic additions and subtractions. All of this is very useful for the consciousness.

In this condition the deceased person will have to present himself to the Courts of Objective Justice or Celestial Justice. These Courts are completely different from the subjective or terrestrial justice. In the Courts of Objective Justice there exists only truth, the law and mercy. It is obvious that beside justice there is always mercy.

There are three paths possible for the deceased person:

1. Vacations in the Superior Worlds (this path is for those that really deserve it).
2. To return in immediate or mediate form to a new womb.
3. To descend into the Infernal Worlds. To fulfill the second death that is mentioned in the Apocalypse of Saint John and in the Gospel of Christ.

Obviously, those that get to ascend to the superior worlds have a season of great happiness.

The Paths of the Dead - Vacation in the Superior Worlds

Normally the Soul, or consciousness, is trapped within the “I” of experiential psychology, within the ego, that, as I said to you, is formed by different inhuman elements.

It happens that those who ascend to the superior worlds leave the ego temporarily. In these cases the Soul, or consciousness, or Essence, gets out of that horrible dungeon of the ego, the “I,” to ascend to the famous Devachan that is mentioned by the Hindus, a region of ineffable happiness in the World of the Universal Superior Mind.

In this region they enjoy authentic happiness. There they find their relatives, those that had died before. They meet what we would call their relatives' souls. Later, the consciousness, the Essence, or Soul, also leaves the World of the Mind in order to penetrate into the World of Natural Causes.

The Causal World is grandiose, marvelous. In the Causal World sound all the harmonies of the universe. In this region one really feels the melodies of the infinite. It happens that each planet has multiple sounds, and all of them added together synthesize into a note, this is the keynote of the planet. The conjunction of the keynotes of each world sound marvelously in the huge chorus of starry space and this produces an ineffable joy within the consciousness of all of those beings that enjoy the happiness of the Causal World.

In the Causal World we also find the Lords of the Law who punish and reward men and countries. Here we find the real Men, the Causal Men. We find them working for humanity. In the World of Natural Causes we find the Principalities, the Princes of the Elements, the Princes of Fire, of Air, of the Waters, and Earth.

Life palpitates with intensity in the World of Natural Causes. The Causal World is precious. A profound blue, intense as a star-filled night illuminated by the Moon, shines constantly in the World of Natural Causes. I do not want to say with this that there are not other colors, there are others, but the basic fundamental color is an intense blue, profound as a bright and starry night.

Those that live in that region are happy in the most transcendental sense of the word; however, any reward sooner or later ends. Any reward has a limit and the moment comes, of course, when the Soul that has been in the Causal World has to return, to come back and to descend, inevitably, in order to penetrate into the "I" of experiential psychology. Later, these types of Souls are connected to the fertilized ovum and return into a new physical body, so they come back to the world.

The Paths of the Dead - The Infernal Worlds

The other path is for those that descend to the Infernal Worlds. Those are people that have already fulfilled their time, their cycle of manifestation, or that were very perverse. Undoubtedly, these people devolve among the entrails of the Earth.

In his Divine Comedy, Dante Alighieri talks about the nine Dantesque circles and he sees those nine circles inside of the Earth. Our ancestors of Anahuac, in the great Tenochtitlan, speak clearly about the Mictlan (the infernal region that they also locate inside of our terrestrial globe).

To our ancestors of Anahuac, as we have seen in their codex, to pass through the Mictlan was obligatory. They saw it just as a world of probation, where the Souls are tested, and once they have passed through the nine circles, they will be able to penetrate into Eden, that is to say, the terrestrial Heaven.

To the Mohammedan Sufis, the inferno is not a place of punishment, but of instruction and purification for the consciousness.

To Christianity, the inferno is a place of eternal sadness and punishment, however, to the secret circle of Christianity, the hidden part of the Christian religion, it is different. In the hidden part of any Christian movement, in the inner or secret part, is Gnosis. Universal Gnosticism sees the inferno not as a place of eternal and never ending sadness, but as a place of expiation, purification, and education for the consciousness.

Obviously, there exists pain in the Infernal Worlds, because inside of the living Earth, it is terribly dense, especially in the ninth circle, at the core of the terribly hard matter; there the sufferings are unspeakable. Anyway, those that penetrate into the submerged involution of the Mineral Kingdom sooner or later have to pass through what the Christic Gospels call the Second Death.

In studying the Dantesque Infernos, Universal Gnosticism has never believed that punishment should not have a limit. We think that God, being eternally just, would not demand from anyone something more than what he already owes, because any fault, even if it is really grave, has its price. Once that price is paid, we think it would be absurd to keep paying.

Even here, in our subjective terrestrial justice, we can see that if a person goes to jail for a determined transgression, once he has paid it he is free. Not even the terrestrial authorities would accept that a convict should remain in jail after he has paid his time. However, there have been cases when the convicted, once the day of liberty came, did not want to get out; then he had to be taken out by force.

So, every fault has a price. If the terrestrial judges know this, how much more would the divine justice know? Even the gravest faults have their price, but once the price is paid, we have the ticket to freedom.

If things were not like this, God would be a great tyrant and we know very well that beside divine justice there is always mercy. To call God a tyrant in any form would be similar to blasphemy, and frankly we do not like blasphemy.

So, the Second Death is the limit of the punishment in the Dantesque Infernos. Whether the Infernos are called Tartarus in Greece or Averno in Rome, Avitchi in India, or Mictlan in the ancient Tenochtitlan, it doesn't really matter. Every country, every

religion, every era or culture, knew of the existence of the Infernos and baptized it with a name.

For the ancient inhabitants of the great Hesperides, the Infernos are the dwelling of Pluto, as we can verify when reading the divine Aeneid of Virgil, the Poet of Mantua. So, the Infernos are the cavernous regions in which Aeneas the Trojan found Dido, the queen who killed for love, after she had sworn fidelity to the ashes of Siqueus.

The Second Death is really painful. The ego feels as if it has been divided into different parts, the fingers fall off, its arms, its legs. It suffers through a tremendous breakdown. Moments later, the Essence, the Soul that was trapped inside of the ego, takes the form of an infantile figure; then it becomes a gnome in order to penetrate into the evolution of the mineral elementals.

There are different classes of elementals in Nature. The authorities in this field are Franz Hartmann (he has an interesting book called The Elementals), and Paracelsus, the great doctor Philippus Theophrastus Bombast of Hohenheim (Aureolus Paracelsus).

The elementals are the consciousness of the elements. We know very well that the elements (fire, air, water, earth) are not something physical only, as many learned ignoramuses believe, but the vehicles of simple consciousness. Primigenials, in the most transcendental sense of the word. So the elementals are the conscious principles of the elements.

The Wheel of Life

Now, let's keep going in our explanation. It is obvious that those who have passed through the Second Death will have to go to the surface of the world, in order to re-initiate new evolutive processes that obviously will have to begin from the mineral, the stone, and passing to the vegetable, will continue into the animal until finally they will have access to human life. They will then reconquer the human or humanoid state that they had lost.

It is really interesting to see these gnomes among the rocks, they look like small dwarfs, with their big books and long white beards. Obviously, to say this in the 20th century sounds very strange because people have become so complicated. The mind is so deviated from the simple truths of nature that it is hard for our mind to accept these things. I would say, this is a type of knowledge that is accepted by simple, natural people, those that do not have a complicated intellect.

I want to tell you that the mineral elementals, when transitioning and evolving into a plant are really interesting and that each plant is the physical body of a vegetal elemental.

The elementals of plants have consciousness, they are very intelligent and there are great esotericists that know how to use or manage them voluntarily. They are really beautiful, and those that know them can control the elements of nature with their help.

Further ahead of the plant elementals, we have the elementals of the animal kingdom. Obviously, only the advanced plant elementals have the right to enter into animal organisms. Evolution in this kingdom always begins in simple organisms, but accordingly they evolve. Life also begins to become more complicated to the point that the animal elemental can take on more complex organic bodies. Later, they can reconquer the human state that they lost in the past.

In the human state, the elemental, the Essence, the consciousness, the Soul (whatever you want to call it or however you like it explained) once again receives 108 existences for the realization of the Inner Self. If the Inner Self realization of the Being is not achieved during the 108 existences then the Wheel of Life continues moving and the Essence has to descend again. The Essence will descend to be among the entrails of the mineral kingdom, in order to eliminate the undesirable elements that in one form or another adhere to the psyche.

In conclusion, the wheel revolves 3,000 times. If within the 3,000 cycles (each one having 108 human existences) the Essence does not attain realization, every door is then closed and the Essence, transformed into an innocent elemental, submerges itself back into the core of the Great Reality, or saying it another way, into the Great Alaya of the Universe, into the Universal Spirit of Life or Parabrahman, as it is called by the Hindus.

So, that is the life for those that descend into the entrails of the Earth after death. We can see that after death some ascend to the superior worlds to experience some vacations, while others descend into the entrails of the Earth and there are still others that return in mediate or immediate form to repeat their existence in this world. They have to return or comeback, to repeat the same life.

Death itself is the return to the original starting point, and I explained that after death, in Eternity, in the Astral Light, we have to relive the existence that we just finished. Now I will tell you, that when we return, we will have to repeat once again in the new life all of our past existence.

Question: Venerable master, you have spoken about the descent of Souls or Essences to the inside of the Earth and their later evolution through the mineral, vegetable and animal kingdoms. You have also said that those Essences have to return after death. Were you speaking about the Doctrine of the Transmigration of the Soul?

Answer: Well, in the first case, I was speaking about the Law of the Souls' Transmigration and about those Souls that had fulfilled the cycle of 108 existences and

the necessity to descend into the entrails of the world. I also said that once the ego was dead, they would be able to come back to a new evolution that goes from the mineral to the man. This is the Doctrine of the Transmigration of the Soul.

Now I am beginning to talk about the Doctrine of Eternal Return of everything and also about the law called the Doctrine of Recurrence.

Return and Recurrence

If, instead of descending to the entrails of the world, one returns in mediate or immediate form to the world, it is obvious that one will have to repeat the same life, the life that has just ended.

You might say such a situation would be very boring. We are all here repeating what we did in our past existence, in our past life. Of course it is really boring! But we are the ones to blame because, as I've said, a man is what his life is; if we do not change our life, we will have to repeat it continuously.

We die and once again we get another physical body. What for? In order to repeat the same life. However, the day comes when we will have to go with our song to another place, when we will have to descend into the entrails of the world, to the Second Death. But these repetitions are not avoidable. These repetitions are known as Law of Recurrence. Everything happens as it happened before. But why, you say? Why does one have to repeat the same mistakes? Well, this has to be explained.

I want you to know that the "I" is not something autonomous or auto-conscious, or individual. Certainly the "I" is an addition of many "I's." Common psychology, modern psychology, believes the "I" is a unity. We see the "I" as an addition of many "I's," because we have one "I" of anger, we have another "I" of greed, another "I" of lust, another "I" of envy, another "I" of laziness, another "I" of gluttony. There are different "I's. There is not one "I," but many "I's" within our organism.

It is obvious that the pluralized "I" is the basis for the Doctrine of the Many "I's" that is taught in oriental Tibet. The great Kabir Jesus confirmed this Doctrine of the Many "I's. It is said that he removed seven demons from Mary Magdalene's body. There is no doubt that they were the seven capital sins: anger, greed, lust, envy, pride, laziness, gluttony. Each one of them is the head of a legion, and as I have said many times, even if we had a thousand tongues to speak and palate of steel, we would be unable to enumerate all of our defects. Each defect is an "I."

So, we have many I's, defects. If we call them demons, we are not mistaken. In the Christic gospel, a possessed man is asked for his real name and he answers "I am legion,

my real name is legion.” Each one of us, in reality, is a legion and each I-demon of this legion wants to control the brain, wants to control the principal five centers of the organic machine, wants to be prominent, to go up, to ascend to the top of the ladder.

Each I-demon is like a person inside of our body. If we were to say that within our personality there live many people, we would not be deluded; it is the truth.

So the mechanical repetition of the different events of our past existences is based in the multiplicity of the “I.” We will explain this with facts: Suppose that in a past existence, at the age of 30, we had a fight with someone in a bar (something common in life). Obviously the I-defect of anger was the principal persona of this event. After death, that defect remains in Eternity and in our new existence it will be in the bottom of our subconscious, awaiting the age of thirty in order to return to a bar. Within that defect there is resentment and it will wish to meet the person involved in that previous event. At the same time, the other person, the one that was involved in that tragic event, also has his own “I” that wants revenge and that is alive in the bottom of his subconscious, awaiting the moment to enter into activity.

When the age of thirty years comes, the “I” of the person, the I-anger, the “I” that took part in that past tragic event, says within the subconsciousness: “I have to meet that man.” On the other hand, the other guy’s subconscious says: “I have to find that guy,” and telepathically both “I’s” decide to meet in some bar. So they will meet physically in the next existence and repeat the event as it happened in the past existence.

All of this escapes our intellect because it is beyond our reasoning. We have been brought to a tragedy, we have been unconsciously taken to repeat the same thing over again.

Now, let us look at another example where someone at the age of thirty had a love affair in his past existence. The “I” of that affair remains alive and after death stays in eternity. When we return into a new organism, that “I” that caused the affair will be alive, waiting in the bottom of the subconscious, in the unconscious levels of the psyche.

At the age of thirty, when the age of that affair comes again, the “I” enters again into activity and says: “Well, now is the time, now I will try to find the lady of my dreams.” At the same time, the “I” within the lady of his dreams says the same thing, “This is the moment, I will find that gentleman.”

We don’t even notice it, but beyond our reasoning, beyond our intellect, beyond our intelligence, a telepathic appointment is made. Each one will move the physical personality and the affair is once again repeated. This is really how we are. This may sound incredible, but we don’t do anything about it. Everything happens to us, as when it rains, or when it thunders.

If one had a problem with material things, then the “I” of that problem will remain alive after death. In the new existence, this “I” will be hidden in the levels of the mind waiting for the moment in order to become active. So, if that problem occurred in the past life at the age of fifty years, then in this present life at the age of fifty that “I” will say: “This is the moment” and the other person with whom one had that problem will certainly also say: “This is the moment.” Thus, they will meet again in order to repeat the same discussion.

Well, this indicates that we do not even have free will. Everything happens to us, I repeat, as when it rains or thunders. There is a small margin of free will, but it is very small. Imagine for a moment, a violin inside its case. There is a very small margin of movement for that violin. In this form is our free will. It is almost non-existent, there is only a small margin of free will, it’s almost imperceptible. If we know how to use it, then it’s possible for us to transform ourselves radically and to become free from the Law of Recurrence, but it is necessary to use that small margin.

In practical life we have to become a little bit more self-aware. When one accepts that one has a psychology, then one begins to observe oneself and when one begins to observe oneself, then one begins to become different.

It is in the street, at home, and at our job where the defects that are hidden appear spontaneously, and if we are as alert and vigilant as the watchman in times of war then we can see them. A discovered defect has to be judged through conscious analysis, reflection and inner meditation—by means of the Being—with the intention to understand the defect. When one comprehends a determined defect, then one is already prepared to disintegrate it atomically.

Is it possible to disintegrate the defect? Yes it is possible, but we need a power that is superior to the mind, because the mind by itself cannot fundamentally alter any psychological defect. The mind can classify it with different names, can pass it from one level of understanding to another, can hide it from itself or from other people, it can justify it or condemn it, but it can never alter it radically. We need a power that is superior to the mind, a power that can disintegrate any I-defect. That power is latent in the bottom of our psyche, it is necessary to know that power and to learn to utilize it.

Devi Kundalini & the Disintegration of Defects

In the Orient, in India, that power is called Devi Kundalini, the igneous serpent of our magical powers. In the great Tenochtitlan it was called Tonantzin. In the Middle Ages Alchemists gave it the name Stella Maris, the Virgin of the Sea. Amongst the Hebrews it was called Adonia. Amongst the Cretans it was known by the name of Cibeles.

Amongst the Egyptians it was Isis, “the one whose veil no mortal has lifted.” Amongst the Christians it is Mary, or Maya, that is to say, God the Mother.

We have thought of God as the Father for a long time, but it is also worthwhile to think of God as the Mother, as Love, as Mercy. God the Mother lives at the bottom of our psyche, that is to say, she is in the Being. I would say to you that God the Mother is a part of our own Being, but derived.

Let us distinguish between the Being and the “I.” The Being and the “I” are incompatible, they are like water and oil. They cannot be mixed. The Being is the Being and the reason for it’s existence is to be. The Being is what has been and what will always be. It is the life that palpitates within each atom, just as it palpitates within each Sun.

So, God the Mother is a derivation of our own Being. This means that each one of us has his own particular, individual Divine Mother Kundalini, as it is called by the Hindus. I believe that in profound meditation we can find the Divine Mother and beg her to disintegrate the I-defect that we have understood perfectly in meditation.

The Divine Mother will act and disintegrate it, will reduce it to cosmic dust. When a defect is disintegrated, it liberates psychic Essence, because inside of every defect there is a percentage of trapped psychic Essence. When a defect is disintegrated, the spiritual Essence is liberated. If two defects are disintegrated, well, more spiritual Essence will be liberated, and if the totality of the psychological defects that we carry within is disintegrated, then we will liberate the consciousness completely.

The Truth

A liberated consciousness is a consciousness that is awakened. An awakened consciousness is a consciousness that will see, hear, and touch the great mysteries of life and death. It is a consciousness that will be able to experience—through itself and directly—that which we call Reality, that which we call the Truth, which exists far away from the effects of the body and the mind.

When the great Kabir Jesus was asked about the truth by Pilate he remained silent, and when the Shakyamuni Buddha, Gautama, the Prince Siddhartha, was asked the same question, he turned his back and walked away. The truth is the unknown from moment to moment, from instant to instant. That which is called truth comes to us only with the death of the ego.

The truth is something that has to be experienced; I repeat, it is like when one puts their finger in a flame and is burned. A theory about the truth is not the truth. A theory or an opinion, even a respectable and venerable one, is not the truth. Any idea that we may

have about the truth is not the truth, even if the idea is very bright. Any thesis that we could create about truth is not the truth. The truth has to be experienced, I repeat, as when one puts their finger into a flame and is burned.

The truth is far away from the body, the affections, and the mind and can only be experienced in the absence of the psychological "I." When the "I" has not been eliminated, the experience of reality is impossible. The intellect itself, even if it has bright ideas or is very bright, is not the truth. As Goethe, the author of Faust, said: "Any theory is grey except the green tree with golden fruits that symbolizes life."

So, we need to disintegrate the psychological "I" to liberate the Essence; only in that way we will experience the truth.

Jesus the Christ said: "Know the truth and it will make you free" (we need to experience it directly). When somebody really eliminates the ego and liberates herself from the Law of Recurrence, she makes her life a masterpiece, and transforms herself into a genius, into an illuminate, in the most complete sense of the word.

When somebody liberates his consciousness, obviously he knows the Truth. The consciousness has to be liberated and this is impossible to do if the psychological ego is not eliminated. Those that worship the "I" are self-worshippers by nature. The "I" is worshipped by megalomaniacs because they are megalomaniacs. The "I" is worshipped by those who are paranoid, because they are paranoid.

Life on the surface of the Earth would be different if we eliminated the Ego, because then the awakened consciousness of everyone would radiate love and there would be peace on the face of the Earth. Peace itself it is not something that is related to peace agreements, armies, the U.N. or something like that. Peace itself is a substance that emanates from the Being, from the entrails of the Absolute. Real peace and happiness cannot exist on the surface of this planet as long as the psychological factors that produce war are still alive within ourselves. It is clear that as long as discord exists within us, there will be discord in the world.

Society itself is the extension of the individual, what a person is, society is, and what outer society is, so is the world. If an individual transforms himself, if a person eliminates the elements of hatred, egotism, violence, discord, etc., this is to say, if someone achieves the elimination of their ego to liberate their consciousness, what will appear in him is what is called love. If every person that lives on the surface of Earth would eliminate their ego, then the masses would be masses of love. There wouldn't be wars or hatred. Real peace cannot exist in the world while ego exists.

Some affirm that from the year 2001 or 2007 on there will come an era of fraternity, love and peace. But, thinking out loud I ask myself, and even I ask you: From where do you

think such an era of fraternity, love and peace among “men of good will” will come? From the ego with its hatreds, rancor, envies, ambitions, lusts, etc.? Do you really think that this could happen? Obviously not!

If we really want peace in the world, it's necessary to destroy what we have that is inhuman; the hatred, the envy, the horrible jealousy, the anger that makes us so abominable, the fornication that makes us like beasts. Whilst those causes are still alive in our psyche, the world will not be different, it will become worse because over time the ego will become more powerful and the world will become more tenebrous. To this measure, if we do not work on ourselves, a day will come when we will no longer exist, because we will destroy one another in a violent form.

If the ego were to continue to grow stronger without a limit, as we are now, a time would come when no one could have security in his life, not even at home. In a world in which violence is fully developed, nobody's existence feels secure. So I strongly believe that the solution to all the problems in the world is the elimination of the “I.”

Tomorrow we'll celebrate a very important holiday, and it's clear that we shouldn't let this date pass without speaking about it. I am talking about the Day of the Dead Celebration. Tomorrow is the day, and it seems necessary to explain the mysteries of life and death.

The Path

You know very well, my dear brothers and sisters, that the path is very hard. Jesus the Christ spoke about the secret path when he said: Strait is the gate, and narrow is the way, which leded unto life, and few there be that find it.

Hermes Trismegistus, that thrice great god, the real incarnation of the god Osiris, gave us the marvelous science of Alchemy.

In the Middle Ages, that hermetic science passed from the Arabic world to the lands of Europe, and then the enthusiasm for the hermetic art began to appear everywhere. The doctrine of Hermes contains—in essence and in potency—the greatest keys and the purest knowledge that allows one to walk the “narrow path” that was mentioned by Jeshua ben Pandira, Jesus the Christ. We well know that the Great Kabir in his past existence, before he fulfilled his mission in the holy land, was Jeshua, son of man.

Obviously, “many are called but few are chosen.” Certainly, it is possible to count on the fingers of one hand those that have perseverance to achieve the final goal. Fortunately, we have a body of doctrine and principles which provide a basis that, when studied and experienced, can allow us to walk along the Path of the Razor's Edge.

Those that brought forth the doctrine and the principles, the foundations, were always great Avatars. Avatars are Logoic Crystallizations. It is not possible to conceive of a messenger that comes from the heavens except as an emanation, a crystallization or manifestation of the Logos in our world. So, having this foundation, it is necessary to do the work. Only in this form is it possible to achieve final liberation.

Undoubtedly, my dear brothers and sisters, the human species is under the Law of Eternal Return. We have already repeated many times that each cycle of manifestation, each cycle of existences, has 108 lifetimes. If we do not obtain Self-realization, it is obvious that then we will fall under the law that was explained by the great Avatar Krishna who lived about 3000 years before Christ (I am talking about the Law of Souls' Transmigration, or the Metempsychosis of Pythagoras).

Those that do not obtain Self-realization during their 108 existences obviously will have to devolve in the submerged mineral kingdom, finally reaching Ninth Sphere. There they become cosmic dust; in other words, they pass through the Second Death that was mentioned with great wisdom by the great Kabir Jesus.

After this Second Death, in other words, the death of the inhuman elements that we have within, the Essence, the Soul or Immortal Principle, escapes, goes back to the surface, to the light of the sun, to re-initiate a new evolution that obviously will begin from the stone, continuing into the vegetable, later into the animal, finally reconquering the human state, or better said, the humanoid state that we had lost. In the human or humanoid state, we receive once again 108 lifetimes. If we achieve Self-realization in this new cycle of existences it will be extraordinary; if we fail, it is obvious that the process will have to be repeated.

So, my dear brothers and sisters, we either achieve Self-realization or we have to remain in the Valley of Samsara, on this great fatal wheel that revolves 3,000 times. Obviously, after the last rotation, the opportunities end and those that did not achieve realization of the self and the initiations will have to submerge themselves into the Universal Spirit of Life, but without mastery. They will have happiness but will not have had the initiations. They will have attained happiness, but will not have attained realization. They will be transformed into elementals of the universe, and that is all!

There is no doubt my dear brothers and sisters, that the 3,000 rotations of the wheel are very painful. Those that have studied profoundly the doctrine that is related to the realization of the Inner Self, of the Being, have reached the conclusion that not all human beings are capable of achieving realization. It is also absolutely true that not all the Monads or Divine Sparks that emanated from the entrails of the Universal Spirit of Life are interested in Mastery. When a Divine Spark really yearns to achieve Mastery, it exerts its Soul, its Essence, and fights in order to achieve it.

In this world we see many people, millions of human beings, that do not have any interest in the realization of the Inner Self, of the Being. Someone could object to this saying that these people do not know Gnosis. This is correct to a certain point, however, when we divulged the teaching everywhere, some people came to the call and others were just indifferent, and these unfortunately are the majority.

So, we know when there exists inquietude and yearning. If somebody wants to achieve mastery, he works. When somebody has that yearning, obviously he is moved from his most intimate realities, they are working in secret. But, who is working him? His own Divine Spark, his real Being, because this spark, by itself, wants to achieve Mastery. But I repeat, not all the Virginal Sparks yearn for Mastery.

On this day, the Day of the Dead, it is necessary to reflect. The Great Law does not abandon those that do not yearn for mastery, nor do they leave those that fight in order to achieve it and fail. The Omnimericiful takes cares of all creatures and does not abandon anyone.

Egypt was very advanced in the field of embalming and mummification. There is no doubt that the mummies in Egypt are extraordinary. The Egyptians had the capacity to preserve living bodies, not through hibernation, but through a type of mummification that allowed bodies to exist for million of years.

Even now in the land of the Pharaohs, underground and under the pyramids or in secret places, there are living bodies of Masters (mummies) that date from 3,000 to 4,000 and even 10,000 years before Christ. These Masters will once again penetrate into their physical bodies that sleep underground, as is written in the Book of the Dead, to initiate in the world a new Neptunian-Amentian era.

Getting to the bottom of this knowledge, the Egyptians, Tibetans, Aztecs, and Mayans taught that it is possible to achieve liberation after death and not come back to this hard world again. Those that proceed in this way obviously do so, but without realization of the self.

Because there are few that achieve realization of the self, it is always preferable to get emancipated from the painful Valley of Samsara. It is not mandatory and it is not indispensable to wait until the 3,000th rotation of the Wheel of Samsara. Those that yearn for liberation can achieve it even if they do not obtain Mastery, because not all human beings are born to attain Mastery, or to become Mahatmas, or Logos. There always exists a door of escape for those that feel they are not capable to do the Great Work.

Obviously, if after the 3,000th cycle we have to penetrate into the Universal Spirit of Life without self-realization, meaning again, that we did not work on ourselves, then it is

preferable to be liberated at once from this fatal wheel. In this form we would avoid the descent into the Infernal Worlds and the terrible sufferings of the Valley of Sadness after each cycle of manifestation.

The Two Ways

There are two ways to achieve liberation, two ways to liberate ourselves from this valley of Samsara. The first is to become Self-realized, transformed into a Mahatma or Logos; the other, as simple elementals, without realization of the Inner Self. Everyone has to reflect and to select their path. And once it is selected, we have to be serious, because once we step onto the Secret Path, it is not possible to come back.

That is why, in the Tibetan mysteries, when somebody is going to receive the initiation, the priests play their trumpets (made of human bones), at the same time they warn the neophyte: “Stop! Do not try to walk on the path that follows after the threshold. Remember that the path of initiation is full of tears, pains and suffering... You can still be happy with the religion that was taught to you, and live in the heavens of nature, in the land of the Devas, of the Holy Gods! Why do you insist on following the Secret Path?”

If the neophyte, after all this says: “Nothing can stop me, I will walk on the Path of the Razor’s Edge. I am going to follow the path of realization, nothing can stop me,” obviously, he or she will receive the initiation. But if he were to weaken, then he would have to follow the path of common emancipation, liberation without realization of the self. It will not be a Sun, but it will be a star.

The path of emancipation through comprehension does not transform us into gods, it only allows us to escape as elementals and to live in the Universal Spirit of Life forever.

It is not an obligation to continue until the 3,000th cycle of the Wheel of Samsara. Those that do not want to live, those that have become disenchanted with life, those that have drunk from the chalice of all bitterness and do not feel prepared to walk on the path that will transform us into Gods beyond good and evil, can walk on the Path of the Minor Effort, the path that can only transform us into elementals, into small elemental Buddhas, the path that allows us to return to the Great Reality forever.

Obviously, those that do not achieve realization and that have ended their cycle of manifestation, normally have to descend into the entrails of the abyss and suffer terribly in order to pass through the Second Death. After that, comes the emancipation of the Essence. This Essence, transformed into an elemental, will initiate a new evolution. Naturally, what we have to do, or what nature will do with us within the entrails of the earth, can be done by us voluntarily, here and now, so that we could avoid the descent into the entrails of the abyss.

If nature will disintegrate ego, the myself, involuntarily, then we should do it voluntarily and in this way avoid the submerged mineral kingdom. If after the Second Death we will be transformed into elementals, it is better to be transformed into elementals here and now, and avoid passing through that vast bitterness. So there is mercy; for the Eternal Cosmic Common Father, the Omnimerciful, never leaves anyone.

In death there are extraordinary mysteries. Those who really want emancipation, to not come back, forever, have to start by knowing the doctrine. It isn't possible to demand from a human creature the radical elimination of the ego, here and now, if it is not prepared. But it is possible for any creature, if he wants, to eliminate his ego, the "I," even if it is only partially done, for after death, there can be an opportunity to continue the rest of the work.

But here is the problem: if we have a sleeping consciousness, we will have to return anyway. Then what do we have to do in order to avoid returning to this Valley of Tears? Awaken the consciousness! But when do we have to do this? After death or now? It is clear that we have to work in order to awaken the consciousness! Is there some science that would allow us to achieve awakening? Yes, it exists, and we have taught it, and we will keep teaching it throughout our different lectures.

The one that awakens can select his path; the one that awakens will be able to continue the work after death, and if he does not want to come back, he will not return. So, how can someone who is asleep avoid coming back to this Valley of Tears? Is it impossible. First, it is necessary to awaken; once awakened, we will be able to continue the work after death.

Tests After Death

However, it is obvious that a deceased person will be tested if she does not want to come back. First of all, after death the person passes through a fainting of three days; after this the person feels better and rejuvenated. If the deceased person is vigilant and alert, if she really does not have her consciousness in an asleep state, and if she really yearns not to return, she will be able to avoid the return to this Valley of Bitterness. I repeat, if she does not want to return, she will be tested.

The Divine Mother and the Father that are in secret (or the Father-Mother, because everyone has their Father that is in secret and their Divine Mother Kundalini), will test her. They will take on, in front of her, a terrible form, a supra-human figure, with the intention to test the deceased person; but if she remains solid as steel, it is certain that she will succeed. But that is not the only test, there are many others.

The deceased person that does not want to come back should not feel any attraction to his relatives. He should not feel any attraction towards his brothers, sisters, sons, daughters, etc., because he will hurt himself. If he is attracted by those beloved beings that he left in the world, it is clear that he will return, he will come back once again. If the person does not want to come back, it's necessary to not feel attracted to those that we have left in this Valley of Tears. After death, nature has many systems to make us return, and this is something that we have to understand.

Before everything else, it is important for you to know that after death we have to review the existence that just ended. We will start from the last moment before our agony. We will have the inclination to live in the same house that we lived in before we were dead. We'll want to walk through the same streets that we used to walk on. In other words, we will have to relive all our actions, and we will do so in keeping with the need to review the different ages of the past existence that just ended.

It is clear that this is not a mere intellectual retrospection. After death one has to relive all the events, situations, and occurrences of the past life, and in accordance with this, one assumes the same aspects that one had in each one of his ages. If one was an elder, one will see oneself being that elder. After this, being a middle aged person, being a young adult, later a teenager and finally a child. One will relive all of his existence with the intention of seeing the balance of his good and bad actions.

I want you to know, my dear brothers and sisters, that the Being is composed of different parts. For example, within ourselves exists in the Being (or a part of the Being), a part that we could call the Good Angel. There also exists a part that we could call the Bad Angel, not because it's bad, no. It's because it is the aspect of the Being that's in charge of taking note of our personal errors. The Good Angel takes note of our good actions. The Good and Bad Angels are not strange persons. They are part of our own Individual Spirit, of our own intimate Being.

After death for example, the Good Angel will count with small stones the quantity of good actions that we have done, and we will also see the Bad Angel (it is not that he is evil, it is just that he counts our errors and he is a part of our Being) counting with small black stones our incorrect acts, but this count will be done only after we have relived our previous existence.

All of our past existence is reduced to numbers, to additions of good and bad actions. Obviously, at the end of the retrospection and after the balance, the inventory that our own Being has done will be judged by the Lords of Karma who will determine the existence that we will have next. However, if we do not want to return, we have to have been preparing ourselves during our existence in order to do this. If we are awakened, we will be able to defend ourselves, we will be able to beg our Mother Kundalini for the forgiveness of our errors. We will be able to concentrate on a part of our Being called

The Great Merciful, and we will get help, but if our Karma was really bad, and in life we were excessively perverse, then obviously we will have to go through the submerged involution in the Infernal Worlds. There will be no other solution, or at the very least we will have to return once again against our will. But if the Karma is not so bad, if there were more good actions than bad ones, if during life we were really concerned about the elimination of the ego, the myself, if we were charitable, we will have the right to defend ourselves, with cosmic capital on our side.

Closing Wombs

However, it is necessary to not be attracted to human wombs. The human spirit can pass through a mountain and nothing can stop him; the only thing that can stop him is a womb. This is a problem. The wind of Karma will howl, a cold hurricane will approach the deceased person.

Multiple visions of terrible beings will try to frighten him, but if he remains firm in the desire to not return, he will be successful. But if he yet feels in danger of falling into a human womb, he will have to learn how to Close Wombs, and there are many systems in the Inner Worlds.

The deceased person suddenly feels that is raining, thundering and flashing, there is lightning and a lot of rain. This is the Law of Karma, trying to connect him to a womb. If he remains serene and immutable, he will be Closing Wombs.

The untrained one will run trying to find refuge in a cavern, trying to avoid the storm, and when he tries to go back outside, he will feel as if he is tied to that cavern. Yes, he was connected to a womb, to an embryo. That cavern was a womb. So, it is necessary to learn to Close Wombs, if we do not want to return.

The deceased person will also see many creatures (men and women) copulating. If he is suddenly attracted to a determined house, or feels sympathy for one member of the couple and antipathy for the other, obviously right then and there he will have to return and come back.

A deceased person that feels sympathy for the woman in the couple is certainly attracted and will reborn within that space (or womb) with a masculine body, and vice versa. If he feels sympathy for the man in the couple and antipathy for the female, then obviously he will be born there with a feminine body.

So we are attracted to determined places or homes in accordance with the Law of Karma; and if we are beyond sympathy and antipathy, if during our life we had been practicing

avoiding those feelings, we will not penetrate into any human embryo, we will not penetrate into any womb.

Another system to avoid falling into a womb is profound meditation. To learn to achieve the stillness and silence of the mind in order to reach the Illuminating Void within ourselves. If we can remain in the Illuminating Void, we will avoid the attraction of the wombs, we will Close Wombs.

In life, those that want liberation even in the elemental state, without Self-realization, have to receive instruction about it, have to fight for the elimination of ego, the “I,” the myself, to walk through the straight path, to tread the path of sanctification, to awaken the consciousness, to learn to live consciously in the Superior Worlds.

In order to awaken consciousness it is necessary to work, here and now. We have taught the science to awaken consciousness, it is in my books. I know you have read it, but what really counts is to practice it.

Those that can avoid the attraction to the Valley of Samsara will be able to be reborn after death, only not with a physical body. They will be reborn in a heaven in some type of superior kingdom. It could be in the Kingdom of Gautama Shakyamuni, or in the Kingdom of Maitreya, or in the Kingdom of the Long Hairs, or in the one of Supreme Happiness; this is a supra-normal birth.

There also exists those that are reborn in the inferno; that is the case of those that have ended their cycle of births and deaths, but those that yearn for liberation can be reborn in supra-normal form, in any of those kingdoms of the Superior Worlds.

After having been reborn in any of those kingdoms, we will then devote ourselves intensively to the work of eliminating the inhuman elements that we carry within. The intention will be to clean up the Essence, to make it transparent as crystal without the adherence of terrestrial dust. It is obvious that those that want to do this had to have previously passed through some esoteric training here in the physical world.

Stages of the Minor Path

It is written that what a Master does extensively in order to achieve Mastery, to become a Dhyani-Choan, a Kumara, has to be done in a lesser degree by the one that does not yearn for Self-realization, the one that only wants to avoid the Valley of Samsara. It is written that the path is divided into four stages.

The first we could denominate as Disciple or “Chela.” The second, as Initiate or a person that is “initiated.” The third as Arhat or Perfect Man, and the fourth as Mahatma, or

Great Soul. These four stages are represented in many temples and ancient monuments. We can see it in the Pyramid of Sun, in Teotihuacan, etc. What the Master has to do on a great scale has to be done on a small scale for the one that wants to avoid the Valley of Samsara, this Valley of Tears. If the Master has become a great Buddha, a god, then the one that wants to avoid this valley will become an elemental Buddha.

If a solar system exists in the Macrocosmos, then it also exists in a molecule, is this not so ? What is a molecule ? Is it not a solar system in miniature? So, what the Adept does through realization of the self is transform himself in a Cosmocreator, into a Dhyani-Choan, a Son of the Flame, a Kumara. It has to be done by the devout yogi, on a smaller scale, transforming himself into an elemental Buddha and passing through the four stages in an incipient form.

The Essence will progress through four stages:

The first stage we can call Nirmanakaya, even though I do not want to state, based on this statement, that an elemental will be a Nirmanakaya who has renounced Nirvana in a conscious and positive way, or something like that. To the contrary, this elemental will live within a kind of Illuminating Void, like a Nirmanakaya, but this elemental will not unfold as a Nirmanakaya form.

The second stage we can call Sambogakaya (this is an experience of the Illuminating Void, only at a much deeper level, more profound, and accompanied with wisdom). The Essence (elemental) will not enjoy a body of Sambogakaya because it has never created it, but it will pass through an analogous or similar state, in its return to the Great Reality.

The third stage is Addikaya, an illuminated spiritual intelligence. The Essence (elemental) will not have the intelligence of a Logos, neither of Hermes Trismegistus, nor of a Kumara, but of an innocent elemental.

In the fourth stage, the Essence (elemental) will have the reward that Dharmakayas receive. Finally, that pure Essence united with the Monad will submerge itself forever into the Supreme Parabrahma, or in other words, into the Great Ocean of the Universal Spirit of Life. The Essence (elemental) will not be a God, but a spark of the Eternal. It will be liberated from the wheel of birth and death, but it will not be Self-realized. It will be a spark of Divinity without Self-realization, without mastery, but happy, and that is all.

Not everyone is correctly prepared to walk on the straight and narrow path that leads to light, and this is something that we have to reflect on. Those who are not ready, those that in their consciousness feel that they are not capable, can start with the elimination of the ego to awaken the consciousness and seriously begin to tread through the path of sanctity.

The last thought of the dying one is definitive. If that dying person does not want to comeback, if he does not want to return, he can escape and not return, but for this you cannot have really bad Karma. There are people that have such hard Karma because of their perversities, that naturally they will have to come back.

The worst part is that the majority of people will have to descend. Instead of being reborn and returning to this world, they will have to transfer their existences, whether they want to or not, to the Infernal Worlds, and unfortunately this is the case for the majority of people.

My dear brothers and sisters, on this night, on the eve of the Day of the Dead, we have to reflect. We have to put the right hand on the heart and ask ourselves, “Do I really want to walk on the path of the razor’s edge, and work on the realization of the Inner Self, the Being?” Perhaps I am not capable and that is not my yearning. But, if my desire is to leave forever, then I will make a decision to begin the awakening of consciousness. I will make the decision to work with our systems in order to achieve that self-awakening, eliminating the ego through the teaching that we have given in clear and precise form.

So, we are faced with a dilemma. We either follow the path of the razor’s edge that will let us achieve the realization of the Inner Self, of the Being, or we do not follow it. If we are not able to follow it, if we feel that we are not capable, then it is better to make a decision towards coming back to this valley of tears forever. We have to make a decision, nobody can do it for us.

Question: Master, you were saying that some Monads are interested in realization of the self and others are not, even though all of them emanate from the Absolute. I thought that all of them had the duty of achieving Self-realization. Could you speak about this?

Answer: I hear the words of a person and I will answer with pleasure. First of all, my friends, I want you to understand that God, the Universal Spirit of Life, is not dictatorial. If that which is the reality, which is the Truth, which is not of time, was dictatorial, what could be our destiny? Friends, God respects in himself his own freedom. With this I want to say to you that amongst the core of Divinity, there are no dictatorships. Every divine spark, every Monad, has absolute freedom to accept or to reject the path of Mastery. Is this clear?

Question: With your explanation, Master, could we say that the Monad is responsible when the Essence goes to the inferno?

Answer: I see a lady in the auditorium that with sincerity has asked a question, and it is evident that I will enjoy answering.

Ladies and gentlemen, when a Divine Monad wants Mastery, it is obvious that to achieve it, it has to work with intensity on its Essence from within, from the most profound recesses. It is clear that if the Monad does not have an interest in attaining Mastery, it will never awaken in the Essence any intimate aspiration. Obviously, in this case, the Essence without any yearning, trapped in the ego, will enter into the Infernal Worlds. So my answer is emphatic in saying: the Monad is guilty of the Essence's failure.

If the Monad would really work the Essence, it is obvious that it would never descend to the Tartarus as a failure. In the millenarian Tibet, the Bardo Thodol guides the deceased people that want to achieve liberation and not return to the bitterness of the world. In the sacred land of the Pharaohs, many Souls would escape from the cloak of Samsara, after having worked on the elimination of the ego.

Terrible tests await the deceased people that do not want to return to this world. When they successfully pass these tests, they can penetrate into the suprasensible kingdoms. In those regions, they are instructed and helped in order to happily submerge themselves as innocent children into the Great Ocean. Many of those souls will return in the Golden Age, after the great cataclysm, in order to continue to work on their realization of the Inner Self.

Obviously, it is intelligent to retire on time, before our cycle of existences has ended. It is preferable to retire from the school of life rather than be expelled. The submerged involution amongst the entrails of the earth, in the tenebrous Tartarus, is certainly very painful...

