

## **THE MAN AND THE UNIVERSE THAT SURROUND US**

Brethren, I want you to pay attention. We will begin our lecture tonight.

It is now time to profoundly study everything that is related to man and the universe that surrounds us.

It is indispensable to understand the processes of life and death. Obviously, in the human being there exists powers for achieving the superlative knowledge, powers that are in a latent state and that when developed can help us in the study of man and the universe.

Certainly, what really counts, are the inner worlds of each one of us. The thought, the feeling, the emotions, the desires, etc., are invisible; no one can see them. All those values are by themselves internal. Every one has his own inner life, every one has his own internal world. If a person does not know his internal world, his intimate life, obviously he cannot know the inner worlds, the inner life of our planet. If he does not know the life of our planet, he will neither know the inner life of our solar system or the life of the galaxy that moves around the Central Sun Sirius.

Therefore, if we want to know the inner life of the solar system or planet Earth, or galaxy, we have to begin by knowing our own internal world. None could know somebody just by observing the physical form, the physical body.

If we are invited to a party, we see many people that dance happily. But in reality, we are only observing in them mimicry, we are listening to the voice, the laughs, or the "subtle smile of Socrates," etc. but we do not know anything about the intimate life of that person.

To see a physical personality or physical personalities (speaking in plural) it does not mean to discover the intimate life of a person. To say: 'I know how that person is'; it is something absolutely absurd. To say that we have a friend and that we know him, her; that we know his intimate life is exaggerated because we could not know anybody internally if first we do not know ourselves. But it is possible to know the inner life of people around us, when one knows his own internal world.

When one discovers his inner life, when one discovers his psychological errors, one becomes a better friend, a better brother or sister, a better son or daughter, a better citizen, because one understands everybody in a better way. If one knows by oneself that has the anger, then it is possible to understand everybody else's anger and one will not demand that others do not have it, because one knows that one has the same defect. If one discovers that one has jealousy, one will not make problems with his jealousy, it will not be possible to demand of others not to be jealous, because if one has it, one will say: "Obviously everybody has the same defect." So, it is necessary to reflect upon all of this.

What really counts is our internal life. The internal life is even more real than physical things (than this table and tape recorder), and it is very near to ourselves, it is our psychological process, it is ourselves.

No one can see the others' thoughts unless he has divine clairvoyance, but the thoughts exist and they are internal. To the clairvoyant the thoughts of others are like an open book.

It is time to become more comprehensive. We could not, I repeat, know the inner life of this planet Earth if before we do not know our inner life. We could not know the inner life of a friend, we could not truly know a friend if before we did not know ourselves.

The knowledge of ourselves is fundamental when we want to explore something, when we want to investigate the inner worlds of the planet Earth, when we want to investigate and to know about the Mysteries of Life and Death.

It is necessary to develop some supreme powers with the intention of exploring the inner life of the planet Earth; but if we do not begin by knowing ourselves, that power will never reach total development.

Therefore, it is worth it to understand what the inner life is, and what its responsibilities are.

Does our planet have a Vital body? We cannot deny that, of course it has one! We also have a Vital Organic Base. Without that vital base, the physical body could not exist.

At the time of death the physical body goes to the sepulchre with the Vital body. The Vital body decomposes itself slowly in front of the sepulchre, having a phosphorescent colour, shines as the "ignis fatuus of midnight." The clairvoyants can see the Vital body around the sepulchre, decomposing itself at the same time that the physical body does.

The Vital body, I repeat, has the base of the organic life. The physical body could not live without the "Nisus Formativus," without the Vital body, so fundamental to the biology, chemistry, physiology, etc. It is urgent to understand this point; it cannot be delayed.

How is the Vital World? If we have a physical body, the planet Earth also has to have a vital one. Obviously the Vital body of the planet Earth is Eden, the Heaven, the Promised Land, of which Moses the great Cabbalist-Initiate, the great Hebrew legislator talked.

He that has developed the extraordinary powers of the Vital body will be able to travel with it in Eden. I do not want to say that the totality of the Vital body can be used to do so.

The Vital body has four ethers: first, the chemical ether that is the base for the chemical forces that work in our organism, in the processes of assimilation and elimination. Second, the ether of life; this ether is related with the process of reproduction. Third,

luminous ether; that is related with the perceptions, calories, etc. And finally the reflecting ether, the vehicle for the imagination and will.

The Vital body has four ethers and it is the base for organic life. The initiate can extract the two superior ethers in order to travel with them in the edenic region. These two superior ethers, I repeat, are the luminous and the reflecting ethers. One, with that vehicle can study Eden, the terrestrial heaven.

Those that think that the terrestrial heaven was located in some place on the Earth are mistaken. The explanation of the Bible about the Tigris and Euphrates rivers and a heaven located in Mesopotamia, etc., is totally symbolic. The terrestrial heaven is the Vital body of the planet Earth, it is the superior part of this three-dimensional world of Euclid. The terrestrial Vital body, is the base for the organic life of our planet Earth.

Certainly, the Vital body has two spheres: the first one I would say, the Moon; the second, the Earth (are like two yokes of the same egg). This might seem illogical, but it is not. Remember that the Moon that illuminates us from the infinite space, one day it had life, and a rich life, deep oceans, volcanoes in eruption, vegetable life, animal life, human life, etc. Those pseudo esotericists or initiates that have said that the Moon was a piece of Earth thrown into space were disqualified after the explorations made by NASA. The different lunar rocks examined with the carbon 14 system, showed that the Moon is older than the Earth. Then, it is not a piece of the Earth, as many "learned ignoramuses" believed.

Was the Lunar Soul one day transferred to our planet Earth? It is obvious! Once the lunar world would have become a cadaver, its Lunar Soul, its vital principle was transferred to this region of space and it was the Nisus Formativus (raw material) of our planet Earth. That is why our ancestors of Anahuac used to call the Moon our Grandmother Moon.

Blavatsky says that the Moon is the Mother of the Earth. To the Anahuac Initiates, the Moon is the grandmother because the Moon is the Mother of the Earth, and if the Earth is our mother; then, the Moon is our grandmother. You can see how they with great wisdom defined something that the modern intellectuals, with so many titles, have not explained (in reality, I have seen that the wisdom is extremely simple: have an ingenuity and innocence that amazes).

Obviously the Moon plays a great role in the organic economy of our planet Earth; because the Vital body of the Earth also covers the Moon, the Moon has to act in direct form with our planet Earth, on the organisms, etc. We already know the role it plays in relation with the low and high tides. We already know the relation that exists in the ovarian function of the feminine sex; we already know the relation that exists between the different illnesses and the Lunar Cycle; with the health of people in mental hospitals that in the different phases of the Moon worsen, etc, etc, etc. There is a direct influence of the Moon in the conception of all creatures. With the crescent moon the sap goes up, in the waning moon goes down; and this is extraordinary.

Therefore, the Vital World is something worthy to be investigated.

In Eden, in the Vital World, there are extraordinary things. Anyone that knows how to travel with the Vital body through Heaven, will see other human races. There are paradisiacal races that live in the fourth dimension; they live near to us but are invisible. I know one of those races, and they have physical bodies, they reproduce themselves like us and live around us but people do not see them because of the different modifications of matter.

There still are human races that have not left from Heaven, and that live happy and content. People of flesh and bone, invisible to those that live in the three-dimensional region of Euclid. Edenic people, that have not eaten yet of that fruit of which was said: "Thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die!" They are people who have obeyed that command.

The Vital or Edenic World, is beautiful. The mountains in that region are transparent like crystal and they have a beautiful blue colour; the oceans show this colour and also the land. The basic colour, the fundamental colour, in the Eden is blue, but this does not mean that the entire spectrum of colours does not exist in the Eden. They exist, but the fundamental colour is that intense blue of ether.

The Vital World is really beautiful. There are extraordinary temples; there we see the temples of the elementals of nature. Each plant, for example, is the physical body of an elemental. One is the family of the oranges, another one the pines, other the mint, the roses, etc. Those vegetables, those elemental families have their own temples in Eden; there those innocent creatures have their reunions and receive instructions from the Devas that govern them. He that knows how to travel with the Etheric body can perfectly verify (by himself and in direct form) what I am saying at this moment.

It is worthy to investigate, to study the doctrine in order to discover those prodigious things.

John the Baptist, lives in the Vital World, in Eden, the Heaven. John the Baptist, is a real illuminate, a Christus, someone that has already incarnated in himself the Verb, the Word, the Inner Christ.

In order to penetrate into Eden, it is necessary to know how to travel with the Vital body and have already received profound esoteric education.

Much further in this beautiful Vital region we discover what we could call the Astral World. The real initiate has an Astral body (not all human beings have it, but the initiate does). Also the planet Earth has an Astral body.

The Astral World is marvellous. By itself it is the world of colour; it has seven basic tones in accordance with the seven musical notes, in accordance with the seven fundamental colours of the solar light. The Astral World has sublime regions and others

that unfortunately I would say are infernal. In the Astral World we find the legions of angels and demons (we could say that in the Astral World angels and demons fight). He that has an Astral body can travel through the astral regions; one can know them, can discover its prodigies, etc.

I could emphatically say that the Astral World is the World of the Sacraments and this obviously has been already demonstrated esoterically. Any real adept has an Astral body. It is possible to make the Astral body visible and tangible, after the death of the physical one. There exists in esotericism a sacrament called Almoadzan. Through that sacrament, a master (after the death of the physical body) can live on for one year, materialized in the three-dimensional world of Euclid, in order to teach his disciples.

The Almoadzan Sacrament is tremendous: when a master wants to teach physically after the death of his physical body, he can do so, he can materialize the Astral body, he can make it tangible to the disciples, under the condition of (first) having performed the Almoadzan Sacrament. That sacrament is tremendous! The adept will put into his chalice some of his own blood and his disciples will do the same. They will mix up the blood and then will celebrate a ritual, but a very special ritual; a ritual in which each one of them will drink from the chalice. In this manner the Almoadzan Sacrament will be fulfilled.

It is necessary for a scientific explanation. Inside the arterial blood, inside of human blood, there exists the Hambledzoid of the Being (astral blood or corpuscles of subtle blood that are related to the astral). This liturgy combined with the blood operation, as I said (with the astral blood inside of the physical blood) goes into the astral part of each one of the disciples that have celebrated this liturgy. In this form, inside of the master is deposited the Hambledzoid of the Being of each one of his students. The astral blood contained in the physical blood will go to the astral part of disciples and master. Only in this manner will be possible, for the master, after the death of the physical body, to materialize and live with his Astral body here in the three-dimensional region of Euclid, in this heavy world, full of darkness, where we only listen to the wailing and gnashing of teeth.

The Astral World is an igneous one (angelical and diabolic), and this is something that we have to understand.

In the Astral World there lives the disembodied people: the "captive souls," "the captive spirits" and also those that work with high and low magic. In the Astral World we can find Elohim Gibor or Andramelek, Michael or his opposite, Chavajoth or Raphael, Lilith or Nahemah, Michael or Lucifer, etc. etc. In that region lives the legions of angels and demons that fight each other.

Those that work with practical magic, live specially in the Astral World. Let us remember Eliphaz Levi, the abbot Alphonso Louis Constant: a great master that lives obviously in the Astral World. There he lives, there he works, and there he exists because he is a magician.

It is necessary to re-evaluate the word magician. In these times unfortunately any trickster, any juggler, even the ignorant swindler that has the agility of his hands to fool people is called a magician. In the ancient times, the magician was a great wise man, the illuminated one, the one that had the wand of power, the one that had developed in his occult anatomy the Serpent of Fire that raises in the body of the ascetic.

In the Astral World it is possible to invoke the angels and also the demons. There are ineffable angelical formulas that make it possible to be assisted by the Elohim; but there are also mantric devil formulas or liturgies than are used to invoke the demons.

Angels and demons obey the magician. The magician lives in the Astral World. Any adept that has worked with the high or low magic has to live in the Astral World.

The Astral World is a world of sparkling colours. The astral is the burning fire that sparks and burns in all of universe. There we find the souls of those that are dead (there they live, there they exist) and we can speak with them, if we know how to go out of the physical body voluntarily.

Over the Astral World we find the World of the Mind. When a person is able to form a Mental body, when he has one, he is able to travel through the World of the Universal Mind.

In the World of the Mind we find wisdom, knowledge. There are the temples of the gods, the temples of Hermes Trismegistus, where his actions are mentioned, where his knowledge is revered.

Few are those that know how to travel in Mental body and this is because few are those that have formed, for his personal use, a Mental body. When one learns how to travel in Mental body one discovers that the Mind of the World is gigantic. Within the Mind of our planet we find the slum quarters, the markets, etc., but we also see the sublime part of Universal Understanding.

In the World of the Mind there is everything. There we find the thoughts of people, the ideas of everybody, etc.

Some souls, that in life showed good behaviour, are rewarded: for some time they live in the Devachan, in the Region of the Superior Mind and can even visit the Causal, but later when the reward is finished they have to comeback (once again) to a new physical body. In the World of the Mind there is pain and happiness, all depends on the region where we are in. In the Inferior Regions of the World of the Mind there is pain; in the Superior Regions there is happiness.

In the World of the Mind we also find many Devas that love humanity. They work for the common good, they fight for the good of so many millions of people that live on the face of the Earth.

Brothers, it is the time to understand clearly that if one does not know his own particular mind, that if one does not know his own mental process, that if one does not know how to dominate his mind and to control his senses, one will not even know the Cosmic Mind, the Universal Mind. Let us remember that "the mind that is slave of the senses, makes the soul like a boat that the wind lost on the waters..."

How could we know the Universal Mind if we do not even know our own mind, if we have not studied the Forty-Nine Levels of the Understanding, if we have still not disintegrated the undesirable elements that we have in the mind?

Therefore, it is possible to explore the Mind only if we have explored our own mind. Much further from the Region of the Universal Mind or Terrestrial Mind, there is the world of the Natural Causes. If one has not created a Causal body, for his own use, how could it be possible to explore the World of the Cosmic Causes? How could one travel in the Causal body? How could one know the World of Natural Causes?

One has to study his own causative life: to have discovered the causes of one's errors, to know oneself in order to have the right to become a Causal Human. Only the Causal Human can live consciously in the Causal World; only the Causal Human can travel in the World of the Natural Causes; only the Causal Human has access to the Secret Archives of the Causative Region.

In the World of Natural Causes once again the profound blue colour dominates. The adepts of the Causal World work for humanity; they dress in similar form as here, in the planet Earth. They have their temples and are really busy in the works that they do for the common good.

In the World of Natural Causes we find the Law of Balance. The Causal Human always works in accordance with Cosmic Balance; he lives in perfect equilibrium.

In the Causal World we discover that there is no effect without a cause, nor a cause without an effect; the cause transforms itself into an effect and the effect is transformed into a cause that originates other effects. The Law of Cause and Effect are real and we know them perfectly when they are investigated in the world of the Natural Causes.

The Causal Human is the human that has formed a Causal body; the Causal Human already has an individual will.

We have to say in an emphatic manner that the intellectual animal mistakenly called Human Being, does not have a real individuality yet. Obviously the intellectual animal is not Human in the most transcendental sense of the word. When one has the luxury to have created a Causal body or body of the Conscious Will, then one knows what happiness really is.

If we think of the multiplicity of the psychological "I," if we think of each one of the defects that we have, it is perfectly represented by a inhuman psychological aggregate,

we then discover that we have many wills. Each psychological aggregate is a tenebrous entity within ourselves that personifies an error that has its own will.

The different aggregates that live in us represent different mechanical impulses. There are many wills (deep in our psyche) that fight between themselves. The intellectual animal does not have an individual will; there is no unity in the will of the intellectual animal. However, when one has formed the body of the Conscious Will then one has an individual will, which is useful in working in the entire universe.

In the World of the Natural Causes we find the Causal Humans, those that have formed the Causal body.

How could we know the Causal World if at first we do not know the causes of our own errors? How could we know the Causal World when we still do not know our own mistaken causes? In reality, I repeat, he that wants to know the Inner Worlds of the Planet Earth will have to begin by knowing his own Internal World. That means self-exploration and conscious work on oneself.

Beyond the World of the Conscious Will, we find the Buddhic or Intuitional World. Obviously, we could not penetrate in the Buddhic or Intuitional World if at first we do not know our own intuitive reality, if at first we do not develop intuition.

There is a clear difference between the reasoning-comparative process and the intuition. The reason works based on the processes of comparison: "this is white because that is black" or vice versa. Intuition is something different: it is the direct perception of the truth, without the depressing process of the option. In the Buddhic or Intuitional World, there exists intuition.

Much further from that region, is the Region of Atman, the Ineffable. But in the Region of Intuition we discover the universal wisdom: of what is, of what has been and of what will be.

In the Buddhic or Intuitional World, there is ineffable wisdom, there is fraternity, unity, totality, love. Those that live in the World of Intuition enjoy an authentic happiness.

Therefore, it is worth it to investigate all of this.

Much further from the Buddhic or Intuitional World, there is the Region of Atman (the Ineffable), the Region of the Innermost, the Being, "the Being is the Being and the reason of the Being to be, is to be the Being himself."

The Innermost has two souls: the Spiritual Soul that is feminine and the Human Soul that is masculine. If we read the Divine Comedy we will see that Dante also speaks about two souls: "the one that works (the human) and the one that contemplates," the one that observes herself in the mirror of nature.



So much has been said about the zodiacal sign of Gemini. I say that we carry this sign within ourselves, deep in our soul. The Innermost has, I repeat, two souls: the Spiritual that is feminine; the Human, which is masculine. The spiritual one is the Valkyrie, is Ginebra, the Queen of Jinns, the one that Lancelot helped with the wine of the delicious chalices of Suka and Manti. The Human Soul suffers, weeps; is masculine. Through this soul the Cosmic Crestos, "the powerful astral mediator that connects our physical personality with the supreme irradiation of the Solar Father" vibrates.

It is possible to incarnate the two souls, but that means rigorous esoteric disciplines. It is necessary to have first created the Astral, Mental and Causal bodies, here and now. Only the free initiate, the one that has eliminated the Ego, that has really worked profoundly in himself is dignified to incarnate the two souls. This means to make real the zodiacal sign of gemini, because those two souls are twins.

Undoubtedly, the Human Soul has to marry his lady: the Valkyrie, the Shulamite of the wise Solomon that appears in the Song of Songs. The one that can incarnate in himself those two souls, will achieve the total liberation, the wisdom.

First, it is necessary to receive the Spiritual Principle, Human Principle, masculine; second, the Human Soul, the masculine part has to marry the feminine, spiritual part. Through the Buddhi, the Valkyrie, the Ginebra, shines the Logos.

Obviously, the most powerful divine principles are in the Soul-Spirit, in the Buddhi. That is why Blavatsky in her book "The Voice of the Silence" says: "the Buddhi is like a glass of alabaster, slender and transparent, in which the fire of Prajna burns." When the Human Soul (what we have of human within ourselves) marries the Soul-Spirit and the Inner light is established in ourselves, we are then transfigured, resplendent, illuminated. But in order to attain that contact it is necessary to work very hard within ourselves, in an intense manner, forming the Existential Superior Bodies of the Being, eliminating the Ego and sacrificing ourselves for humanity.

In that form brothers, what really counts is to become truly adept in the Inner Light Fraternity. If we do so, we will reach the Real Inner Illumination; if we do so, we will achieve authentic peace, it will be possible to submerge ourselves in the region of authentic happiness, etc.

It is necessary to get out of the Kingdom of Darkness in which we find ourselves; it is really urgent to attain the World of Splendours.

It is necessary to investigate, to reflect and, I repeat, to study these things. If we do not analyze, if we do not study these matters, we will never achieve the final liberation. Each one of us has to work on himself if in reality we want to one day achieve the authentic final liberation. But in order to work on ourselves it is (absolutely) necessary to have the knowledge, the keys, the practices.

Here, we will give our students the systems, the methods to work on themselves, so they will be able to achieve a total transformation.

It is necessary to have continuity of purpose because many begin in these studies and few finish. It happens that people do not have continuity of purpose: today they begin with a lot of enthusiasm and later on, they leave the doctrine's body.

In the world there is everything: there are fickle people, those that go from school to school and believe they know a lot, when in reality they do not know anything.

We have to define ourselves. This institution does not look for anything but the Inner Self-Realization of the human being. We are not interested in the fickle people that go from school to school and that finally go nowhere. What we are really interested in is the work on ourselves, in order to achieve Radical Transformation.

We need to become adept in the Fraternity of the Inner Light and this is possible by working on ourselves here and now.

The time is coming when the Son of the Man will have to teach the path to humanity. Unfortunately people listening do not listen, and seeing with their eyes do not see; the path is shown and they do not understand it, and even if they could understand it slightly, they do not have a continuity of purpose to achieve their goal and soon they go somewhere else.

The Gnostic Movement is like a train: some passengers get on at a station and some others get off; rare are those passengers that go to the final station. The members of our institution are invited, they can achieve the goal if they want.

How unfortunate it is that people have fickle minds and that today they think something and tomorrow something else! If people were really serious, they would only be committed in working profoundly on themselves.

In this institution we teach people how to eliminate the psychological aggregates that we have within ourselves. In this school we teach human beings the Path of the Authentic Sacrifice and how to form the Astral, Mental and Causal bodies in order to become a real person, legitimate, authentic, in the most transcendental sense of the word.

Obviously, when the Man is growing up (within the intellectual animal) there are extraordinary transformations. Some powers, some extraordinary faculties are awakened. The whole man, achieves the point in which he even has perfect control over the tattwas.

What are the tattwas? Vibrations of the Universal Ether. The Tattwas are the principles of the elements of nature. The etheric vital principle of water is Apas; the etheric vital principle of air is the Vayu Tattwa; the vital etheric principle of fire is the Agni Tattwa or Tejas or Taijas Tattwa; the vital etheric principle of Earth is precisely the Prithvi Tattwa.

The authentic man, is the man that has created the Astral, Mental and Causal bodies; He that is able to go into the Etheric World, he that is able to move in the Astral World, he that can penetrate intelligently into the World of the Cosmic Mind, or can travel through the World of Natural Causes: over the perfumed soil and fire, over the stormy waters and over the hurricane winds. For that reason, the adept truly becomes a King of Nature and the Cosmos.

Tattwas themselves belong to the Etheric World, to the Vital World, to the Vital body of the planet Earth. Tattwas are vibrations of ether, tattwas penetrate directly into the endocrine glands of the human organism but do not leave them. Tattwas when entering into the chakras move to the endocrine glands, and then they are transformed into hormones; hormones that circulate in the blood. They do not leave.

The awakening of the tattwic powers is something amazing. But this is only possible for the authentic man. He that is able to live consciously in the Astral World or the one that knows how to travel in the World of the Mind, or to the Causal Man that has his center of gravity precisely in the World of Natural Causes.

A Self-Realized adept is a man in the most complete sense of the word because he manages the tattwas, because he can use them voluntarily. He is a man that manages fire, air, the waters and the earth; he is able to provoke storms, etc., he is versed in the use of the tattwas, he is a real man, he is a Self-Realized Master, he is someone that knows the Superior Worlds.

The moment has come in which each one of you must fight for Self-Realization. The moment has come in which each one of you must know his own inner worlds, in order to know the inner worlds of your friends and the inner worlds of the planet Earth and the solar system and the galaxy we live in.

## INVERENCIAL PEACE

Samael Aun Weor