

THE TASTE OF THE WORK - THE TASTE OF THE LIFE

It is necessary to comprehend the necessity to learn to live. The experiences of the life are really useful; unfortunately the people hate, repudiate the experiences. Many are those that complain about the others and themselves, and it is amazing to see how the people underrate their experiences.

We have to do the opposite: to use the experiences in order to attain our own Self-Realization; the experiences can bring didactic material useful to the development of the Essence, in other words, to the spiritual growth.

So, the experiences are really something extraordinary in every sense; it is not possible to extract the didactic material useful to the development of the Consciousness from any other place but the experiences; for that reason, those that do not like them, or that protest against the painful experiences of the life, obviously are losing the best: are losing the alive water that can lead them to the strengthen of the spiritual life.

When one takes the experiences as didactic material useful for the Self-Realization, then one discover his own psychologic defects, because it is in contact with the humanity, with our relatives, with our partners at work, in the factory, in the country, etc., is how we attain the self-discovery through the experiences. Obviously through the experiences of life our own errors appear spontaneously. For example, in presence of one insulter it appears the "I" of the anger; in presence of the wine it appears the "I" of the drunkenness; in relation with the opposite sex, if we are not on the alert as the watchman in wartime, the lust appears.

So, the experiences are useful for the self-knowledge. Obviously, the principal thing is the not identification with any event, with any circumstance; we need to learn to see the different events and circumstances without identifying ourselves with them, we need to make good use of each experience, even if the experience is painful, because it is good for the self-discovery.

When one self-observes oneself can see how useful the experiences are. If we isolate ourselves in a cave without have attained the self-discovery, the knowledge of ourselves, without have attained the dissolution of the Ego, the result would be the absolute failure.

In the Himalayas, many anchorites used to lived in caves and they even developed Siddhis, that is to say, powers; those hermits through rigorous esoteric disciplines attained the Samadhi and enjoyed it, they entered into the Alaya of the Universe and even lost themselves for moments into the Supreme Parabrahma-Hatma.

What really happened is that they after train themselves in the different disciplines of the mind could freed the Essence, the Consciousness, and this one in absence of the Ego could experiment that something that does not belong to the time, that is beyond the time, the body, the affects and the mind.

Inebriated with the Soma of the Samadhi, they believed were Mahatmas, they never worked on the Ego, never disintegrated the different psychic aggregates, they only specialized themselves in the Meditation Yoga. Once disembodied and because they had become athletes in the Science of Dyani or Meditation, the Essence could momentarily even penetrate in the Planets of the Christ, to flote in the ambient of those planets, unfortunately not been able to remain permanently in those worlds.

Once the ecstasy was passed the Essence returned into the Ego, into the myself; later they returned, came back, and now they are in the western world, vulgar and common people, but in the Orient and Tibet they are still venerated as Saints.

It is necessary to understand the necessity to disintegrate the Ego, and this could not be possible if we do not make good use of the hard experiences of life.

It is necessary to know that there are persons that after a work of permanent observation during the different events of the life, forget the work that are doing and as a result of it the experiences are taken as before.

When one takes the experiences of the life as a way to attain a goal, as a way to reach the self-discovery, as a way to attain the self-observation, one can taste these experiences, the taste of the work is something marvellous; it brings an ineffable exquisiteness.

When one discovers a determined psychological defect and eliminates it, then one tastes the work, it is an unmistakable taste; but when one after been working, leaves the work on oneself and takes the experiences of the life as before, that is to say, re invert the sense of the experiences, then undoubtedly one will feel once again the same taste of the daily routine, the same taste of the common life.

So, it is necessary to distinguish between the Work's taste and the taste of the routine life. For this reason I say to you my dear brothers: do not escape from the experiences of life, make good use even of the most simple experiences to the self-discovery.

Any event even if it is insignificant, allows the self-knowledge; because it is in contact with the people how one discovers, self-discovers the own errors; these errors appears so spontaneously that it is just necessary to stay in state of alert in order to see them. Discovered defect, has to be worked, has to be judge, has to be analyzed correctly, has to be comprehended through the meditation technique.

Then it comes the elimination, the dissolution; any psychic aggregate can be dissolved with the help of Devi Kundalini Shakty, our Divine Mother. If we beg her to eliminate from us the psychic aggregate that we have comprehended, she will do so, she will disintegrate it and we will freed ourselves from that defect: How happy one feels when eliminates some defect; one feels as if a heavy weight has been taken away! What an extraordinary happiness!

According we attain the elimination of the different psychic aggregates, the Essence, the Buddhata becomes freed, and when all the aggregates have been reduced to cosmic dust, the Ego-Consciousness disappear and only remains the Clean Consciousness of the Being, the pristine and original Consciousness. So it is worth to make good use of the practical experiences of the life to attain the self-discovery; without them the self-discovery could not be possible.

Those hermits that in ancient times went to the caves in order to meditate, eating plants, roots of trees, became athletes of the Samadhi; some of them even reached the Satori, the Illuminator void irrupted in their minds but they could never realize in themselves the Illuminator Void, because one thing is my dear brothers to experiment the Illuminator Void and another is to realize it ourselves.

There were mystics, saints, hermits in the Orient that experimented the Illuminator Void, but because they did not work on themselves, because they did not eliminate the psychic aggregates, they could not realize in themselves the Illuminator void.

It is useful to experiment the nature of the Illuminator Void my dear brothers, very useful, but if we just remain in that stage of the Being, if we do not self-realize innerly the Illuminator Void, it means that we have been losing the time in miserable form. We could not truly realize in ourselves the Illuminator Void if we do not work disintegrating the Ego, the myself. So it is worth to reflect profoundly in all of these things.

According we disintegrate the Ego the Consciousness will attain its freedom, and once the totality of the myself has been disintegrated the Consciousness will be absolutely liberated; then the Illuminator void will be realized in each one of us.

Only those that have realized the Illuminator Void in themselves can live in the Planets of the Christ. You have to know that the Planets of the Christ orbit around each Sun; they are of spiritual nature, not physical.

There are two natures: the first one is mutable, transitory, perishable, is the nature of the physical world; but there is another nature, the nature of the planets of the Christ. That nature is immortal, immutable, imperishable, terribly divine; in those planets live the divine humanities, and inside of each one of those creatures the Christ lives, the Christ shines in each one of them.

To intend to become an inhabitant of the planets of the lord without the elimination of the Ego is absurd; to have the intension to eliminate the Ego but renouncing to the experiences of life or protesting against them, or despairing and identifying oneself with each event, is stupid. The didactic material for the Self-Realization does not come from any other place but the experiences of the life.

So, let us take each experience with happiness, even if it is painful; let us think that is bringing to us the necessary material to attain the Self-realization. We do not have to

make the mistake to identify ourselves with any event, neither to repudiate any event; each event of the life is useful.

Once we have eliminated the totality of the Ego, our Inner Mind will be opened. I have said to you that there are three minds. The first one could be called Sensual Mind, in this mind is "the leaven of the Sadducees," totally materialistic; the second one is the Middle Mind and the third is the Inner mind.

In the Middle Mind are the believes of the different religions, is "the leaven of the Pharisees..." Jesus the Christ says: "Take heed and beware of the leaven of the Pharisees and Sadducees," that is to say, beware of the doctrines of the materialistic Sadducees and hypocrites Pharisees , these are words of the Lord's Gospel.

What the Sensual Mind can know about the truth, about the real? Nothing! Why? Because it elaborates its concepts using exclusively the information delivered by the five senses. The Middle Mind does not know about the real neither; in this mind are the doctrines of the Pharisees, and we well know that they attend their holy rituals, so others could say good things about them, they never work on themselves; they base their religion in the believes, and that is absurd.

With the dead of the Ego, the Inner Mind is opened, and this mind is different; this mind works with the Consciousness, its receives the information from the Superlative Consciousness of the Being, and with that information elaborates its concepts.

Because the Transcendental and Superlative Consciousness of the Being has power to experiment the real, the truth, obviously the Inner Mind, been well informed, has good data to elaborate its concepts (so this is why the Inner Mind is also called Objective reason and the Sensual Mind is also called Subjective Reason).

He that has a developed Inner Mind, knows the real, the truth, knows that something that is beyond the bodies, the affects and the mind; knows the Mysteries of Life and Death, not because somebody has said it to him, but because of a direct mystic experience. He that has developed the Objective Reason is an illuminated; but the Objective Reason has six grades of development: those six grades are known for the tridents that are in the horns.

What horns I am talking about? I am talking about the Silver Horns of the Hierophants, the Horns of Lucifer. Lucifer is the reflection of the Logos, is the shadow of the Lord within ourselves.

Could we ascend to the Golgotha of the Father trough another path but the body, the back of Lucifer? Impossible! Could somebody work in the Forge of the Cyclops without the impulse of Lucifer? Impossible! Lucifer gives the impulse; if we prick the lance in his side, we defeat him. Once the Dragon is defeated, we ascend using his back as ladder...

The temptation is fire, the triumph over the temptation is light. If we defeat Lucifer, we ascend from grade to grade through his back; each triumph over Lucifer means an step in the ascension, and in this form, step by step we reach the top of the Being, we ascend through the Mountain of the Being.

When one has one trident in the horns of Lucifer it means that has ascended one grade; and when somebody has two tridents, it means that he has reached a second grade of development in his Objective Reason; and the one that has three, has perfected his mind to reach the third grade of his Objective Reason; but the one that has the six tridents in his horns, has attained the absolute perfection, the Objective Reason of the Being, has reached the Sacred Anklad, is able to remain on it, will be perfect and all the Choirs of the Egotries of this universe, the Four Great Choirs or Groups, will obey and venerate him.

To have Six Grades of Objective Reason means to have attained the absolute illumination, the absolute objective knowledge (without spots) of the Mysteries of Life and Death, of the Mysteries of the Logos, of the Mysteries of the Abyss and the Sky; it means to have completely opened his mind to the real; for that reason, he that reaches the Six Grade, can stay in the Sacred Anklad. He that reaches the Six grade, is only three grades far from the infinitude that sustains everything, and this is something that we have to know to understand. So I want the brothers to reflect profoundly in all of this.

So much has been said about the Chakras or magnetic wheels of the Astral body. Are they useful? Yes, are useful; but all of those wheels, Chakras or magnetic discs, etc., even though are so wonderful because it give us the extra sensorial perceptions, are like miserable candles compared with the Objective Reason of the Being.

The Clairvoyance can be very beautiful, and who could deny the powers contained in the Chakras?, who could deny the marvellous powers of the Chakras? But the Chakras are like the fire of a match compared with the light of the Sun, in this form they are if we compare them with the objective Reason of the Being.

So, what is the maximum of the maximum powers that a Gnostic Anchorite can attain? Are they in the Chakras? Where are they? In truth my brothers I say that are not in the Chakras... Then, where are they? I say in truth: are in the Objective Reason of the Being.

But in order to perfect the Objective Reason of the Being it is necessary the elimination of the subjective elements of the perceptions or in other words: the elimination of the different "I's." So, if we do so, if we decide to pass through the Buddhist Annihilation, so feared by the gentlemen of the theosophy, then and only then, we will be able to repose in the Sacred Anklad.

There are two kinds of psychic powers: the inferior one that is related with the Chakras and the superior that belongs to the Transcendental and Superlative Consciousness of the Being; to the Universal-Spiritual-Divine culture. Does the inferior one fulfil some finalities? It would be absurd to deny it: yes, it fulfil some finalities.

Does the development of the Chakras is useless? I do not say that, I do not think that; it is useful until certain point, but that is all. When one has awakened the Consciousness and in truth has opened the Objective Reason, and the Objective Reason or Inner Mind becomes an instrument of the Consciousness, then the illumination of the Being is absolute, it overcome all the Chakras, it pass beyond the Chakras, enter in the field of the Super-Man, of the Buddha, of the Illuminated Buddha.

I want the brothers to understand this profound and intrinsic aspect; I want you for this reason to understand also the necessity to pass through the Buddhist Annihilation. If you do so, you will open your Inner Mind and will attain the illumination.

I do not want to say that before is not possible the experience of the illuminator Void; it is possible, as I said before, but one thing is the experience of the Illuminator Void and another is the Inner Realization of the illuminator Void. Any anchorite can experiment the Illuminator Void, but that does not means the Inner Self-Realization of the Illuminator void.

Nobody could really Self-Realize the illuminator Void in himself, if does not disintegrate all those psychic inhuman aggregates that we carry inside. So it is worth to comprehend all of this, to reflect profoundly about it.

In the process of the Ego's disintegration we have to bleed profusely, and we need to wash our feet with the blood of the heart, if we want to stay absolutely pure. The Inner Self-Realization of the Being is very grave, really grave; one has to pass through fearful tortures: many times one has to renounce to the most beloved, one has to be able to renounce to the most beloved and I repeat, to wash the feet in the blood of the heart.

One needs to become something different; even the very personal identity has to be lost. This means that one day, we will want to know where our actual identity is and we will not find it, this identity will be lost to ourselves, because we will already be something different. We need to become distinct, different, to change radically; but how we could change if we conserve our actual identity?

In this path my dear brothers, there are painful processes, very painful; he that wants to begin successfully has to start with some physical, disciplinary sacrifices.

I begun in my actual existence, walking through entire countries by feet, without five cents in my pocket, sleeping in the mountains, covered with my own rags to defy the plague, arriving to the towns without money, or just sleeping under the eaves of the houses, when they had those eaves, because now the construction has become so cruel that if is raining, one does not have another way but to suffer it. In this form is the cruelty of these times!

I do not regret to have walked entire countries without money, I do not regret to have suffered the storm and the hurricanes, I do not regret to have arrived to the towns in where nobody knew me, without a cent in my pocket... In that form I begun, and it was

really useful. I begun in a natural form; my Father that is in secret, wanted me to begun in that form, and in that form I begun; others also had to start in that form, because their Guru wanted to do so, for their own good.

I know the case of a Guru of penetrating black eyes and black moustache that organized a caravan. He passed through entire countries in order to arrive to Persia from Russia, walking men and women, some of them with bleeding feet, sleeping in the mountains, exposing themselves to the wolfs, but strong in their discipline, and in this form they arrived to Persia, just in order to find a house in where to live.

Somebody could say: "Nonsense!" How could be possible to travel with a group of people, suffering with the ice, in the mountains, sleeping in the jungles, exposed to the wolfs and the winter? What could be the reason of all of that? (It seem as something illogic). To finally arrive to a rented house? "Because in order to do so it was not necessary to pass through all of that; they could have done the travel by car or in a plain..."

The Guru knew what it was doing: if the disciple turned to the left, the Guru as with the horse turned to the right... And suffering a bit, his disciples formed themselves from the beginning in the hard discipline and, were excellent.

I also had to forme myself in the beginning in that hard discipline; my Father that is in secret, wanted that. I Have not understood that; much more later on the time I understood it: he had done with me the same process that the Gurujis of the ancient times have followed, that first of all used to expose their students to the hard tests, and there is not doubt that the students that passed through those tests resulted magnificent.

So my dear brothers, we have to eliminate from ourselves many bad customs (acquired habits) that one even ignore that have it: mechanical movements without any sense, etc. One has to become conscious of the distortions of one's countenance and attitudes, and to eliminate what it is not useful; all of that means a rigorous observation of oneself. In the beginning it is convenient the hard discipline of the hard and painful travels, of the tortures of the way, so one can forge oneself from the beginning as it has to be forged: in the fight.

We do not have to dismay in the psychological self-observation. According one self-observes oneself discover how many "I's" have, "I's" that one ignore existed.

What could we say about a honest, sincere, hard worker and perfect citizen, unable to steal a cent that suddenly discovers that in the bottom of himself has some "I's" of thief? Anybody could say "Impossible!, that is not possible!"

No, in this there is nothing impossible... And what could we say about a honest, extraordinary wife, virtuous, committed to her home, that suddenly after been self-exploring herself profoundly, discovers in the depths of herself an entire legion of "I's-Prostitutes? Many could say: that is absurd!

But in the field of the psychology everything is possible. In the depths of each one of us there is a mistaken creation: "I's" from ancient times, "I's" that personify frightful errors, and the most grave is that inside of them the Consciousness is inclosed, always processing itself according with its own conditioning.

And what is the worst obstacle that exists for the dissolution of the Ego? The lust. But, who does not have it? Could some of the presents say that have never had lust? How hard is to eradicate it from ourselves!

When we analyze any "I" of lust we can to evidence that it process itself differently in each one of the three brains. In the Emotional Brain could express itself as love; in the Motor-Instinctive-Sexual Brain through the erotism; in the Intellectual Brain, as plans, projects related with the love, or with the beloved person; however, it happens that all of that are phenomena of a same "I" called lust.

But observe how different it appears in the Intellectual Brain, in the heart and finally its modus operantis in the Motor-Instinctive-Sexual Center. I repeat: in the Motor-Instinctive-Sexual Center express itself as animal passion; in the heart, the lust takes the form that we could call love and in the intellect it appear as projects related with that love, as memories of that love.

It happens that each "I" has three brains: the intellectual, the emotional and the motor-instinctive-sexual.

So, inside of each person there are thousands of persons, and each one of them has its three brains; our personality it is just a mere marionette moved by invisible threads.

There are "I's" that are very hard to eradicate, to disintegrate, "I's" that are confused with the spirituality and the love. It is necessary to have a "clinical eye" in order to self-observe oneself, to have always that subtle bistoury of the self-criticism in order to see all what one has and to dissect the values; only in this form one can know what really have.

It is necessary a lot of attention my dear brothers; we are frightfully weak but we think that are very strong, we are frail creatures, exaggeratedly perverses. We could do nothing without one help: we count with the help of the Sacred Serpent, of the Divine Mother Kundalini; only she can help us in the disintegration of the "I's," only she with her flames can reduce any "I" to cosmic dust.

But to attempt the disintegration of the "I's" without the help of the Devi Kundalini Shakty is to condemn oneself to the failure, that is obvious.

Somebody, whose name I do not mention, made the mistake to attribute to the ascendent serpent, the sinister and left characteristics of the descend serpent.

There are two serpents: the one that ascends, The Kundalini; she opens her way through the channel of Sushumna, inside of the spinal column and reaches the brain and then the

heart; the other one, descends into the atomic infernos of the man: it is the abominable Kundartiguador Organ, the Python Serpent that dragged through the mud of the earth and that had power to make us fall in the error; the other one is different: has power to liberate us from the error.

In the past it is clear that some sacred individuals made a mistake in implanting in the nature of the human being the abominable Kundartiguador Organ; but what could we do in order to be cured? It would be necessary to implant another organ, but in this case it would have to be luminous, antithetic, different than the Kundartiguador Organ.

This organ exists and it is the Kundalini. The word itself say it: Kunda-Lini; Kunda remind us the abominable Kundartiguador Organ; Lini means end (the end of the Kundartiduadore Organ), so, the ascending Kundalini Serpent reduces to cosmic dust the Kundartiguador Organ.

In the Genesis appears the tempting serpent of Eden, the horrible Python of seven heads, that dragged through the mud of the earth and that Apollo irritated wounded with his arrows. But also in the ancient wisdom appears Moses and the Serpent of cooper coiled in the Tau or Generative Lingam; that is the Kundalini.

Gurdjieff made the mistake to confuse the Kundalini with the Kundartiguador, the serpent that ascends with the serpent that descends, he attribute to the ascendent serpent the tenebrous powers of the descendent serpent. That is his mistake, and that is the cause of why his disciples did not attain the dissolution of the "I's." That was his big mistake.

Through the use of the mere comprehension it is impossible to dissolve the "I's." I do not deny that with the Knife of the Consciousness, comprehending profoundly any "I" we can separate it from ourselves, from our psyche; but that my dear brothers is not enough, because the separated "I" will remain alive, will not accept to stay out of the house, and it will intent over and over again to take its place, it will become a tempting demon.

It is necessary to disintegrate the "I" that we have separated with the Knife of the Consciousness, and nobody can disintegrate it with other power but the power of the Divine Mother Kundalini; only she can reduce it to cosmic dust.

So my dear brother, the fundamental is to die in ourselves definitively, so we can open the Inner Mind and to enjoy the Objective Reason that means the true vision of the real, the inner experience of the Being, the Transcendental, Divine, Buddhist Vision, beyond the body, the affects and the subjective mind.

According you digest all of this, you will understand also the necessity to live on the alert and vigilantes as the watchman in wartime, working always in constant form. As you are now, you are useful to nothing: you have a mistaken creation that manifest itself through the False Personality; spiritually you are dead, you do not have existence.

It is necessary to do a psychological differentiation between the Work's taste and the Life's taste.

In order to feel in ourselves the Work's taste it is necessary to revert completely the attitude with what we take the normal circumstances of the life.

It is known that in order to disintegrate the Ego we have to make the maximum good use of the hard experiences of the life. When one takes the painful experiences of the life as means to reach a goal, as means to attain the Inner Self-Realization of the Being, one can relish the Work's taste. But if somebody after been working on himself leaves the work and takes the experiences like before, undoubtedly then he will perceive the same taste of the routinish life, the same Life's taste of everyday.

So, through the direct experience we have to distinguish clearly those two kinds of tastes. The Work's taste is attained not avoiding the daily experiences, it is attained making good use of any event even if it is insignificant, because the exterior events allow the self-discovery.

People always protest against the disagreeable events, do not know appreciate the utility of those events.

Instead of protesting against the disagreeable circumstances we have to extract from them, using the Logic Confrontation and the Inner Reflection of the Being, the useful elements to attain our spiritual or conscious development.

Nobody could relish the Work's taste if makes the mistake of identify himself with the different external events. Certainly the identification impede the psychological appreciation of the events.

When one identify oneself with a determined event, in no way it is possible to extract the useful elements, the didactic material useful for the self-discovery and the posterior development of the Essence or Consciousness.

INVERENCIAL PEACE

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