Conference 12 from Phase A.

CONF. 12

RETURN AND RECURRENCE

A man is what his life is; if a man does not modify anything within himself, if he does not radically transform his life, if he does not work on himself, he is miserably wasting his time.

Death is the return to the very beginning of one's life with the possibility of repeating it again.

Much has been said in Pseudo-Esoteric and Pseudo-Occultist literature on the subject of successive lives; it is better that we concern ourselves with successive existences.

The life of each one of us, with all its times, is always the same, repeating itself from existence to existence throughout the innumerable centuries.

Unquestionably we continue in the seed of our descendants; this is something that has already been demonstrated.

The life of each one of us in particular is a living film that we take with us to eternity when we die.

Each one of us takes his film away and brings it back again to project it once more on the screen of a new existence.

The repetition of dramas, comedies and tragedies is a fundamental axiom of the Law of Recurrence.

In each new existence the same circumstances are always repeated. The actors of such ever-repeated scenes are those people who live within our interior, the "Egos".

If we disintegrate those actors, those "Egos" that originate the ever-repeated scenes of our life, then the repetition of such circumstances would become something more than impossible.

Obviously, without actors there can be no scenes; this is something irrefutable, incontrovertible.

This is how we can free ourselves from the Laws of Return and Recurrence; this is how we can become truly free.

Obviously each one of the characters (Egos) that we carry within us repeats the same role from existence to existence; if we disintegrate it, if the actor dies, the role concludes.

Reflecting seriously on the Law of Recurrence, or repetition of scenes in each Return, we discover through intimate self-observation the secret springs of this matter.

If in the past existence, at the age of twenty-five (25), we had a love affair, it is beyond doubt that the “Ego” of such an engagement will seek the lady of its dreams at twenty-five (25) years of age in the new existence.

If the lady in question was then only fifteen (15) years old, the “Ego” of such an affair will seek her beloved in the new existence at exactly the same age.

It is clear to understand that the two “Egos”, both his and hers, seek each other telepathically and meet again in order to repeat the same love affair of the past existence.

Two enemies who fought to the death in the past existence will seek each other again in the new existence in order to repeat their tragedy at the corresponding age.

If two people had a lawsuit over real estate at the age of forty (40) in the past existence, at the same age they will seek each other telepathically in the new existence in order to repeat the same thing.

Within each one of us live many people full of commitments; that is irrefutable.

A thief carries within himself a “den” of thieves with diverse criminal commitments. The murderer carries within himself a “club” of murderers, and the lustful one bears in his psyche a “house of assignation”.

The serious thing about all of this is that the intellect is unaware of the existence of such people or “Egos” within itself, and of such commitments, which are fatally being fulfilled.

All these commitments of the “Egos” that dwell within us take place beneath our reason.

They are facts of which we are unaware, things that happen to us, events that are processed in the subconscious and the unconscious.

With just reason we have been told that everything happens to us, as when it rains or as when it thunders.

We truly have the illusion of doing; however, we do nothing: it happens to us; this is fatal, mechanical...

Our personality is merely the instrument of different people (Egos), through which each one of those people (Egos) fulfills its commitments.

Beneath our cognitive capacity many things happen; unfortunately we are unaware of what happens beneath our poor reason.

We believe ourselves to be wise when in truth we do not even know that we do not know. We are miserable logs dragged by the raging waves of the sea of existence.

To come out of this misfortune, of this unconsciousness, of the so lamentable state in which we find ourselves, is only possible by dying in ourselves...

How could we awaken without dying first? Only with death does the new come! If the seed does not die, the plant is not born.

Whoever truly awakens acquires, for that reason, full objectivity of his consciousness, authentic illumination, happiness...

End of Conference 12