



THE END OF THE MACHINE

THE MACHINERY OF THE SOUL

PART 12

THE BODHICHITTA IS THE AURIC EMBRYO

We must liberate and emancipate ourselves from the Law of Causality.

We can make the great jump only by awakening and developing the Consciousness.

It is necessary for the Bodhichitta, which means the auric embryo, the awakened Consciousness, to fall into the Illuminated Void.

Only thus can the Bodhichitta be free from the world of relativity.

The world of relativity is the world of combinations and of duality.

The universal machine of relativity is based on the Law of Cosmic Causality.

The Law of Cosmic Causality is the same as the Law of Karma.

The Law of Causality is the same as the Law of Action and Consequence.

We can submerge ourselves in the Illuminated Void by means of the Great Jump.

Thus, and only thus, can we liberate ourselves from the Law of Karma.

The world of relativity is based on constant dualism and therefore, on the chain of causes and effects.

We must break chains in order to submerge ourselves within the Illuminated Void.

- Pistis Sophia Unveiled

ALAYA & SHUNYA

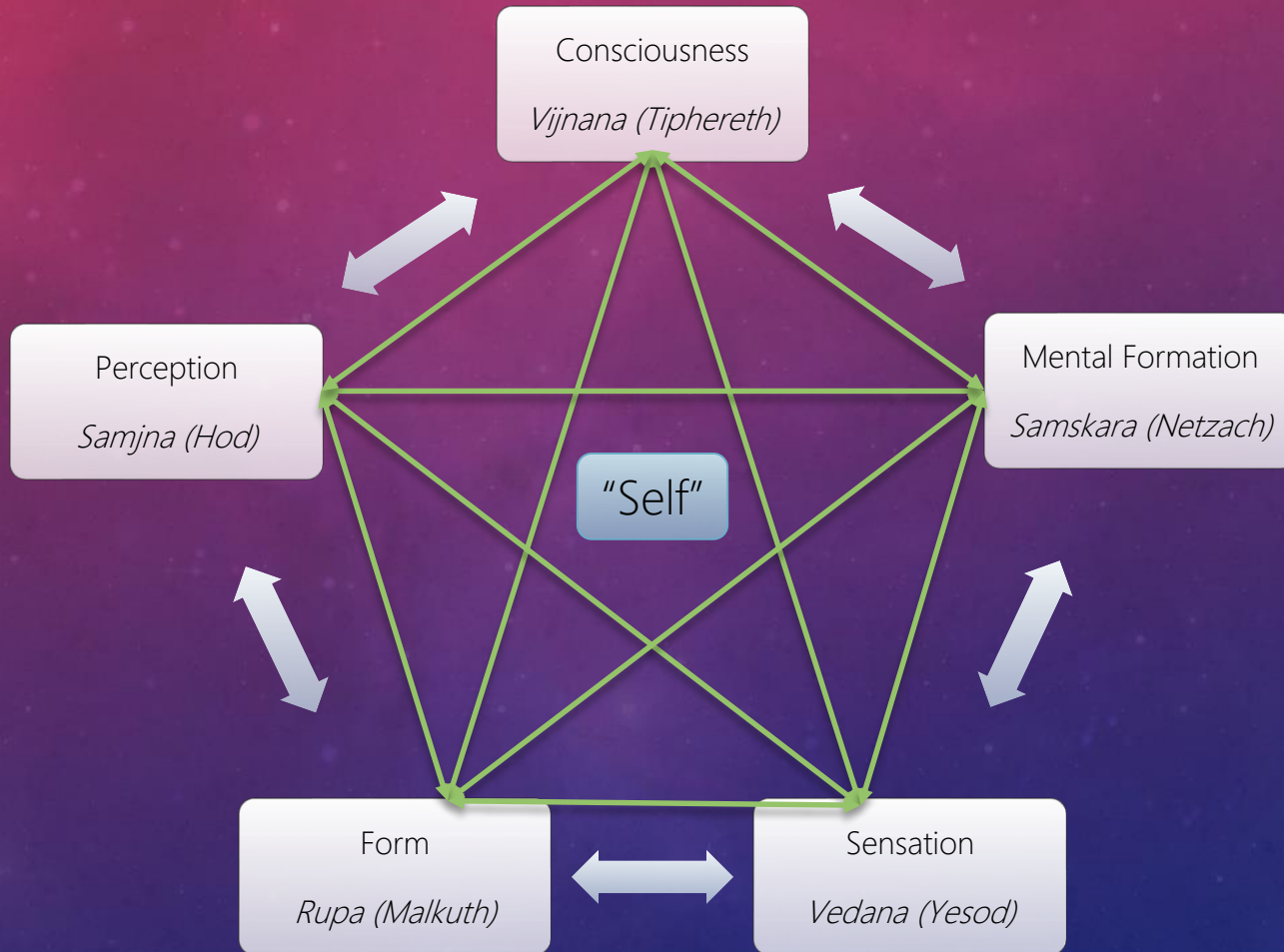
Now, it is indeed necessary to make a full differentiation between alaya-vijnana and sunyata ...

Alaya-vijnana is a purely psychological concept. Sunyata is undoubtedly an ontological concept ...

One thing is the frightening and terrible machinery of relativity, and another thing, absolutely different, is the Illuminating Void ...

Samael Aun Weor, *Dharmakaya (lecture)*

FIVE AGGREGATES



THE END OF THE MACHINE

The entirety of infinite multidimensional space is reducible to the notion that everything is a transformation of energy.

Such eternal exchanges produce and destroy entire planets, solar systems, and galaxies.

Fortunately, these events occur for a definite purpose. It is not a random or meaningless existence as it is often proposed today in our modern world.

Indeed, there is intelligence embedded in everything. Nevertheless, successive series of laws and mechanistic structures are required to provide the proper conditions to allow our true purpose to manifest in the world.

A machine can be defined as an apparatus consisting of interrelated parts with separate functions, used in the performance of some kind of work.

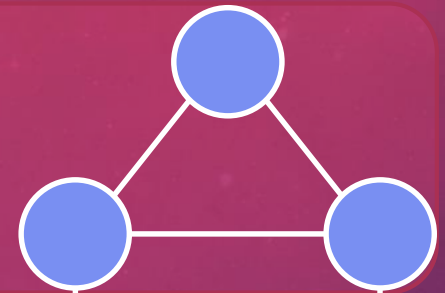
The Being has many parts which must work in harmony to accomplish the great work of self-realization.

FOUR WORLDS OF KABBALAH

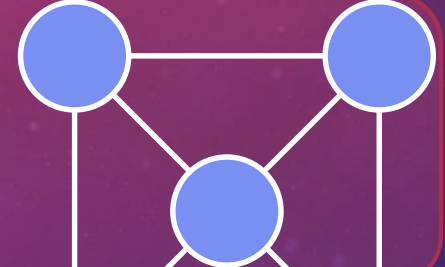
1. Yod – the germ or archetype.
2. Hei – the activity of creating.
3. Vav – the process of creation.
4. Hei – the final result.

1. Atziluth – sperm and ovum
2. Briah – sexual union
3. Yetzirah – growth and development
4. Assiah – maturity

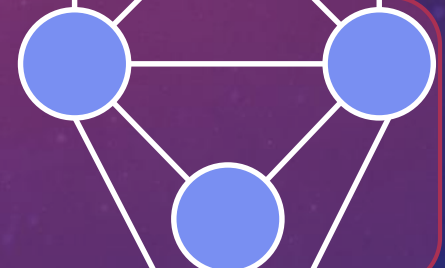
Atziluth
Archetypes
Ruled by Kether



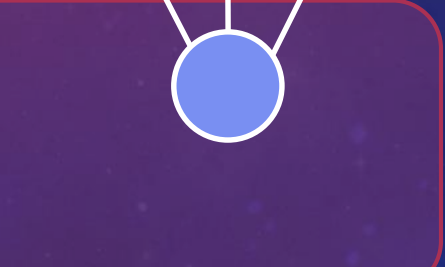
Briah
Creation
Ruled by Chokmah



Yetzirah
Formation
Ruled by Binah

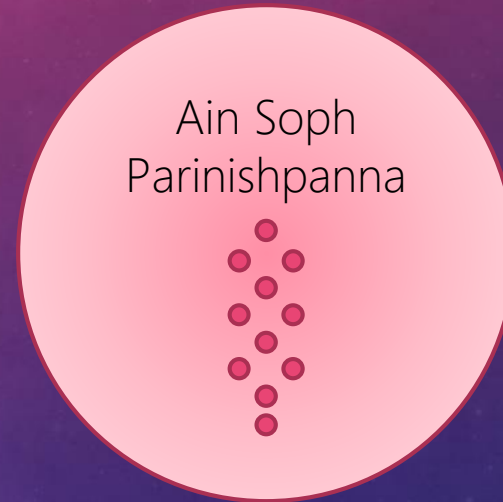


Assiah
Physical



THE END OF SPIRITUAL WORK: AIN SOPH PARINISHPANNA

“We must make a specific differentiation between the Ain Soph and the Ain Soph Paranishpanna: In the Ain Soph, interior Self-realization does not exist, but in the Ain Soph Paranishpanna, interior Self-realization does exist.” – Samael Aun Weor



Ain Soph is “Limitless Light.” Ain Soph Paranishpanna is “Perfection of Limitless Light.” At the end of the Cosmic Day, our entire Being is reduced to the Ain Soph. Only the Perfect Beings return with the ten ‘atoms’ of wisdom. Only the Perfect Beings, who have accomplished the Final Liberation, return with parinishpanna!

FORMING THE MACHINERY OF THE SOUL

The First Mountain

1st Initiation of Major Mysteries	Physical	Malkuth	Chesed and Geburah connect. Master Monad is born.
2nd Initiation of Major Mysteries	Vital	Yesod	Soma Psychikon is born.
3rd Initiation of Major Mysteries	Astral	Hod	Symbolic Christic Drama
4th Initiation of Major Mysteries	Mental	Netzach	"A new Buddha has been born..."
5th Initiation of Major Mysteries	Causal	Tiphereth	Willpower-Soul fuses with the Innermost. The Monad, through Tiphereth, is connected down to Malkuth.
Decision to pursue the Spiral Path or the Direct Path			Only in the Direct Path are further initiations received.
Initiation of Tiphereth	Son of Man	Tiphereth	Beginning of the Direct Path
Venustic Initiation of the 1st Degree	Physical	Malkuth	Birth in the Manger
Venustic Initiation of the 2nd Degree	Vital	Yesod	Baptism of John
Venustic Initiation of the 3rd Degree	Astral	Hod	Transfiguration of Jesus
Venustic Initiation of the 4th Degree	Mental	Netzach	Palm Sunday
Venustic Initiation of the 5th Degree	Causal	Tiphereth	The Mount of Olives
Venustic Initiation of the 6th Degree 6 th Initiation of Major Mysteries	Buddhic	Geburah	The Beautiful Helen
Venustic Initiation of the 7th Degree 7 th Initiation of Major Mysteries	Atmic	Chesed	Crucifixion, the Event at Golgotha
Venustic Initiation of the 8th Degree 8 th Initiation of Major Mysteries	Nirmanakaya	Binah	The Holy Sepulcher

FORMING THE MACHINERY OF THE SOUL

The Second Mountain		
1 st Labor of Heracles	Luna	Hod
2 nd Labor of Heracles	Mercury	Netzach
3 rd Labor of Heracles	Venus	Tiphereth
4 th Labor of Heracles	Sun	Tiphereth & Geburah
5 th Labor of Heracles	Mars	Geburah & Chesed
6 th Labor of Heracles	Jupiter	Chesed & Binah
7 th Labor of Heracles	Saturn	Binah
8 th Labor of Heracles	Uranus	Chokmah
9 th Labor of Heracles	Neptune	Kether
Ordeal of Job or Tithe to Neptune	Eight years of qualifying the Eight Initiations	
Resurrection	Incarnation of Binah, Perfection of Yetzirah	

THE GREAT LEAP

Mechanical evolution is processed according to the Laws of Cause and Effect, the Laws of Associations and Multiple Combination, etc. Whatever is mechanical, stays mechanical. We need to free ourselves from the Law of Evolution and also that of Devolution; we need to make a giant leap so as to fall into the Illuminating Void or Cosmic Consciousness. Obviously then, there exists an antithesis between the theory of relativity preached by Albert Einstein and Cosmic Consciousness, which is known as the Illuminating Void. Whatever is relative, is relative. The machinery of relativity functions with the Law of Opposites. In the battle of the antithesis there is pain, and that is not happiness. If we want authentic happiness we have to escape from the mechanical law of relativity.

Samael Aun Weor, *The Need to Change Our Way of Thinking (lecture)*

MEDITATION IS OUR ESOTERIC DISCIPLINE

1. Meditation is the esoteric discipline of the Gnostics.
2. Meditation has three steps: concentration, meditation, and samadhi.
3. Concentration means to fix the mind on only one object. Meditation means to reflect upon the substantial contents of that one object. Samadhi is ecstasy, mystical joy.
4. A master of samadhi penetrates all the planes of Consciousness, and with the Eye of Dangma he investigates all the secrets of the wisdom of the fire.
5. It is urgent for our Gnostic disciples to learn how to function without any type of material vehicles so that they can perceive all the marvels of the universe with the Eye of Dangma.
6. This is how our disciples will convert themselves into masters of samadhi.

Samael Aun Weor, Igneous Rose

NINE STAGES OF MEDITATIVE CONCENTRATION: SAMATHA

1. Placement, or Fixing the Mind
2. Continual Placement, or Fixation with Some Continuity
3. Patch-like placement
4. Close Placement or Good Fixation
5. Subduing, or Becoming Disciplined
6. Pacifying or Becoming Peaceful
7. Fully Pacifying, or Becoming Very Pacified
8. Becoming Single-pointed
9. Fixed Absorption or Meditative Equipoise





EIGHT LEVELS OF DHYANA (NOT THE ILLUMINATING VOID)

Form Realm Contemplations (rupa-dhyanas)

1. First
2. Second
3. Third
4. Fourth

Formless Realm Contemplations (arupa-dhyanas)

1. Akashananta-ayatana: realms of infinite space
2. Vijnanananta-ayatana: realm of infinite consciousness
3. Akimcanyayatana: realm of 'nothingness'
4. Naivasamjna naivasamjna ayatana: realm of neither consciousness nor non-consciousness.

THREE REALMS OF SAMSARA, & EMPTINESS

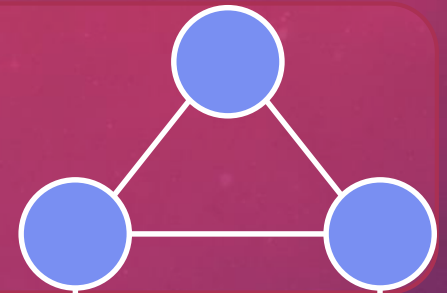
How do we penetrate the emptiness?

Four Arupa Dhyanas

Four Rupa Dhyanas

Nine Stages of Shamata

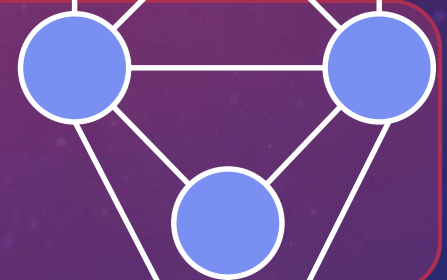
Emptiness
Shunyata



Formless
Realm



Form Realm



Desire Realm



BUDDHA DISCOVERS THE DHYANA FOR AWAKENING

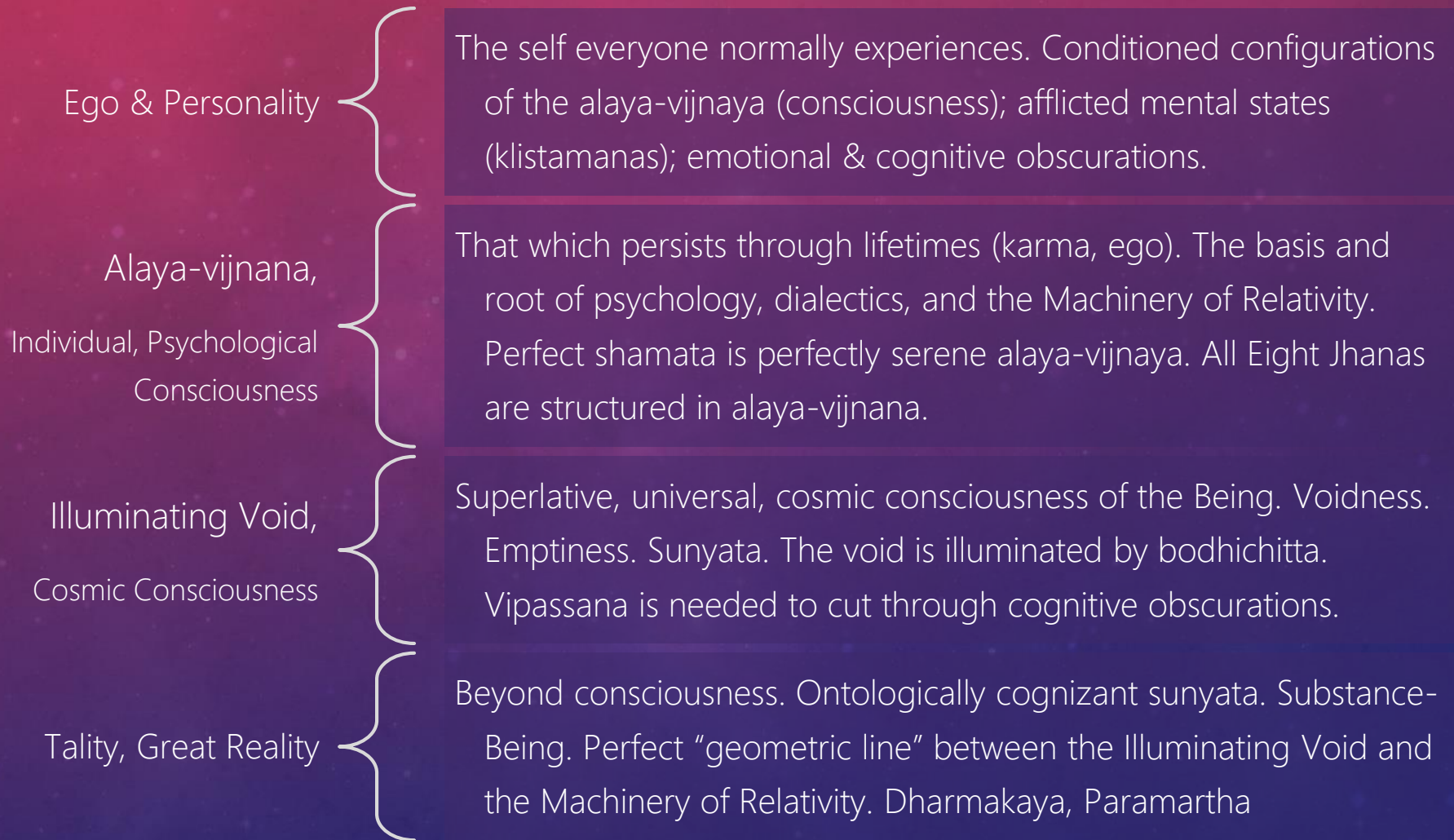
1. First teacher of the Buddha, Alara Kalama, instructed him to rest in the Seventh Dhayana, 'Nothingness' (akimcanyayatana). Dissatisfied, the Buddha left.
2. Second teacher of the Buddha, Uddaka Ramaputta, instructed him to rest in the Eighth Dhayana, 'Neither Discernment Nor Non-Discernment' (naivasamjna ayatana). Dissatisfied, the Buddha left.
3. The Buddha re-investigates the First Dhayana / Jhana:
 - I thought: 'I recall once, when my father the Sakyan was working, and I was sitting in the cool shade of a rose-apple tree, then — quite secluded from sensuality, secluded from unskillful mental qualities — I entered & remained in the first jhana: rapture & pleasure born from seclusion, accompanied by directed thought & evaluation. Could that be the path to Awakening?' Then following on that memory came the realization: 'That is the path to Awakening.'

SAMATHA, VIPASYANA, TANTRA

1. Samatha quiets the mind (alaya-vinayana) of all disturbances but does not eliminate any ego. With perfection, pliancy arises due to a shift in the vital body.
2. Only vipasyana (profound insight) can develop the wisdom to unmake Samara into Nirvana. Vipassana is limited if samatha is imperfect. With bodhichitta, emptiness is non-conceptually experienced.
3. Tantric methods (working with sexual/vital energy).
 1. Accelerate the awakening of consciousness.
 2. Necessary to develop Yetzirah / Nirmanakaya.
 3. Necessary to "Become" emptiness, the end of Nirvana.



SPACES OF EXPERIENCE



EMPTINESS

Emptiness is not nothingness.

All things are empty of self-nature.

All things are composite.

All things are mere conceptual designations.

The self is empty.

Reality is empty.

Awareness (consciousness) is empty.

The distinction between self, reality, and awareness is empty.

PRAJNAPARAMITA, THE HEART OF WISDOM SUTRA

Therefore, Shariputra, since bodhisattvas have no attainments, they rely on this perfection of wisdom and abide in it. Having no obscuration in their minds, they have no fear, and by going utterly beyond error, they will reach the end of nirvana. All the buddhas too who abide in the three times attained the full awakening of unexcelled, perfect enlightenment by relying on this profound perfection of wisdom.

Therefore, one should know that the mantra of the perfection of wisdom - the mantra of great knowledge, the unexcelled mantra, the mantra equal to the unequalled, the mantra that quells all suffering - is true because it is not deceptive. The mantra of the perfection of wisdom is proclaimed:

tadyatha gaté gaté paragaté parasamgaté bodhí svaha!

Shariputra, the bodhisattvas, the great beings, should train in the perfection of wisdom in this way.