

# EXODUS

*SHEMOTH* שמות





The Alchemist who does not sacrifice himself for humanity will never become a Boddhisattva.

Only the Boddhisattvas with (Bodhicitta) compassionate heart, who have given their life for humanity, can incarnate the Intimate Christ.

We must make a complete differentiation between the Sravakas and Buddhas Pratyekas on one side, and Boddhisattvas on the other.

The Sravakas and Buddhas Pratyekas only preoccupy themselves with their particular perfection, without caring a bit for this poor suffering humanity.

Obviously, the Buddhas Pratyekas and Sravakas can never incarnate Christ.

Only the Boddhisattvas who sacrifice themselves for humanity can incarnate Christ.

The sacred title of Boddhisattva is legitimately attained, only by those who have renounced to all Nirvanic happiness for the love of the suffering humanity.

Obviously, before the Boddhisattva is born, the Bodhicitta must be formed within ourselves. Furthermore, it is important to clarify the necessity of disintegrating the ego, the 'I', in order for the Bodhicitta to emerge.

The Bodhicitta is formed with the merits of love and supreme sacrifice for our fellowmen.

The Boddhisattva is formed within the environment and psychological atmosphere of the Bodhicitta.

We must not mistake the Bodhicitta with the Boddhisattwa.

The Bodhicitta is the awakened and developed superlative Consciousness of the Being.

The Bodhicitta emerges in the aspirant who sacrifices himself for his fellowmen, long before the Mercurial bodies have been created.

We could never convert ourselves into Boddhisattvas without the complete work of the Interior Andrew.

Any one can be a Sravaka or a Buddha Pratyeka with his Mercurial bodies, but this is not sufficient in order to be a Boddhisattwa.

Only those who have sacrificed themselves for the planetary humanities, through distinct Mahamanvantaras (Sanskrit, great cosmic days), deserve to be called Boddhisattvas.

H. P. B. conventionally referred to Boddhisattva as those who possess the superior existential bodies of the Being, or better said, Mercurial bodies. However, in strict Orthodox Buddhism, only those who have the Bodhicitta in themselves and who have renounced to all Nirvanic happiness for the love of humanity can qualify themselves as Boddhisattvas.

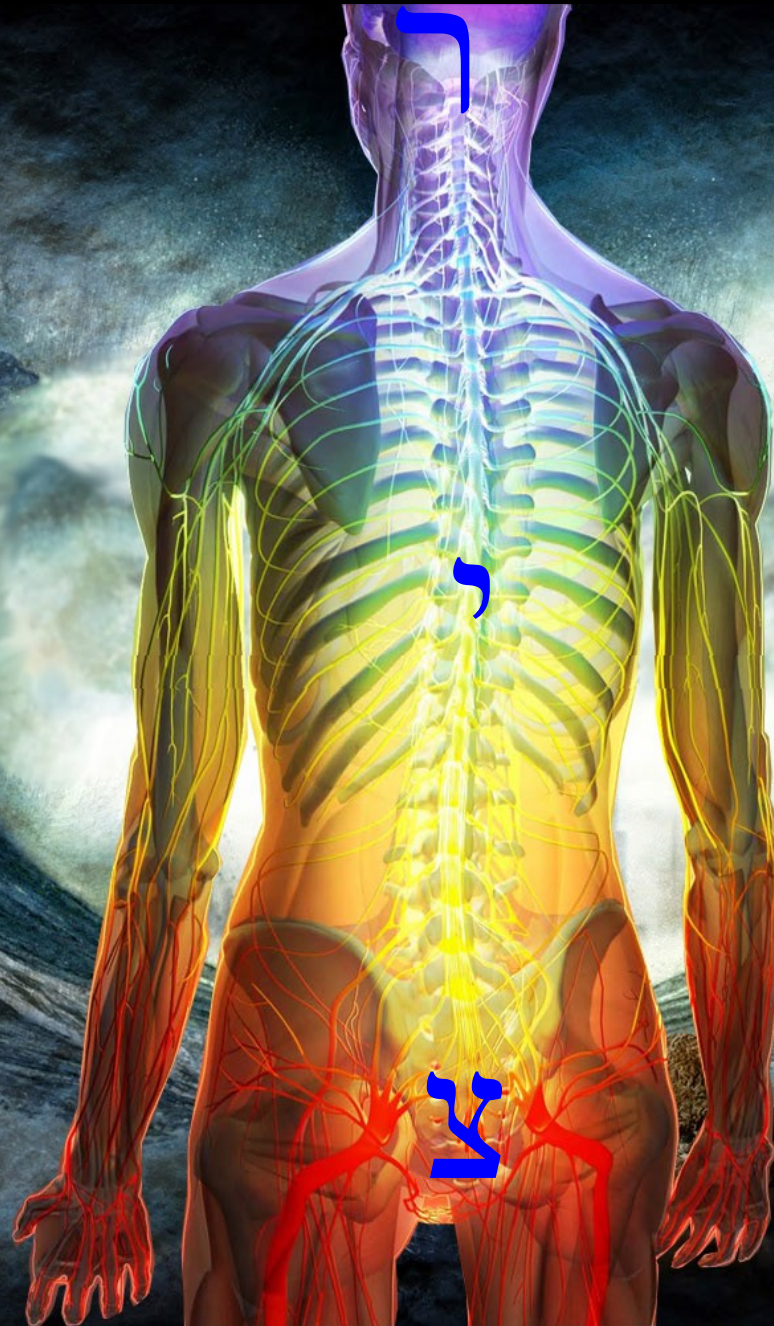
- Samael Aun Weor





# EXODUS

ח



ה

ישראל מצרים



ואלה שמות בני  
ישראל הבאים  
מצרימה את יעקב  
איש וביתו באו

# - Exodus 1: 1



י

The Ain Soph

ש

Unmanifested  
Trinity

ר

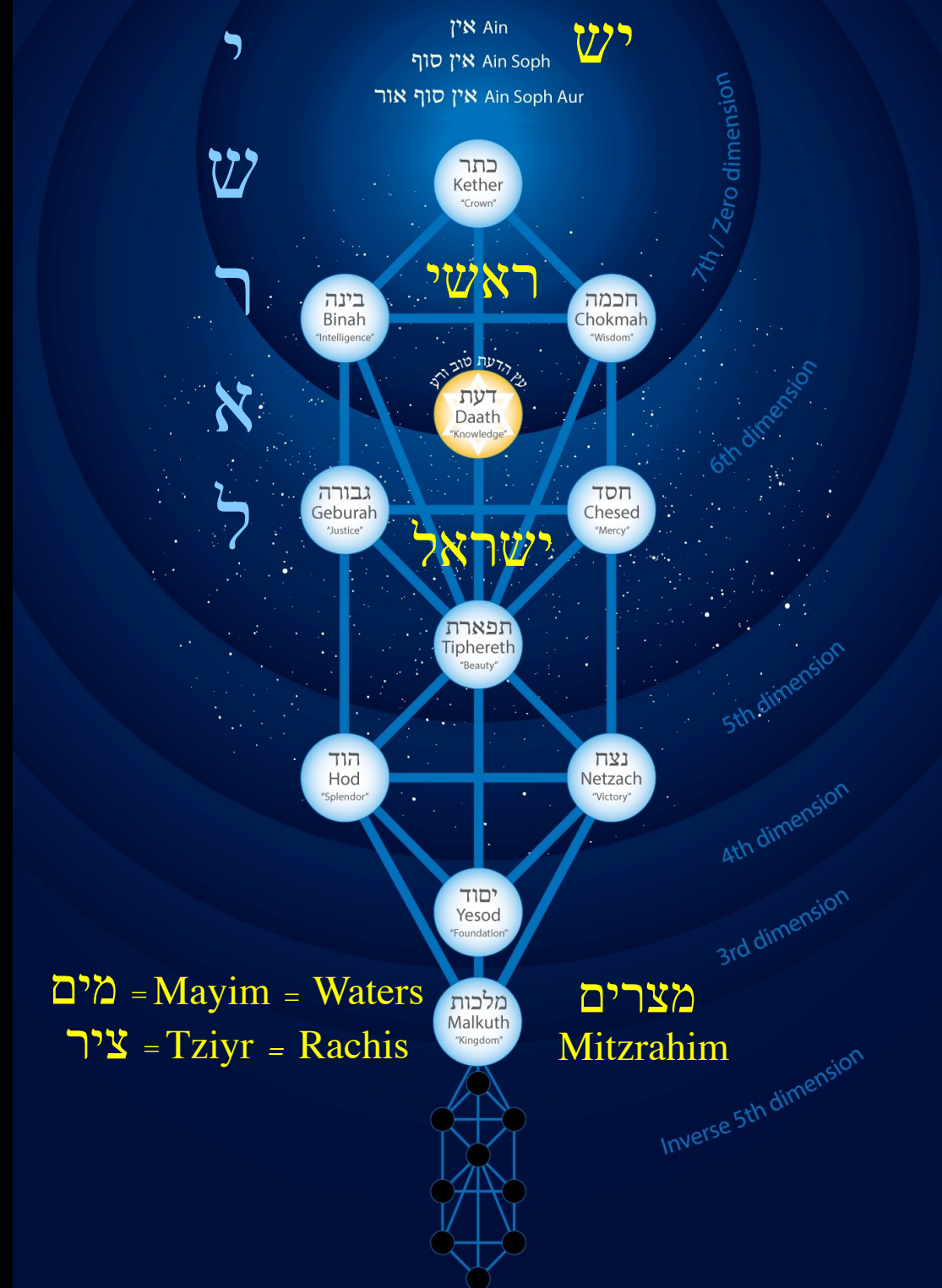
Ra the Logos

א

Manifested  
Trinity

ל

The Spirit





בראשית ברא אלהים את השמים ואת הארץ

In the beginning God created the heaven and the earth.

Son of Fire, the It = Bar Aesh It

בר-אש-ית

Son of Aelohim = Bar Aelohim

בר-אאלהים

Thou the Names = Atha Shemim

אתה-שמים

And Thou the Earth = Ve Atha Aretz

ו אתה-ארץ



# EXILE or DIASPORA

A divine ray exists within the human being. This divine ray wants to return towards its own star that has always been smiling upon it.

This star which guides our interior is a super-divine atom from the Abstract Absolute Space. The Kabbalistic name of this atom is the sacred Ain Soph.

Know, all of you, that the Ain Soph is secretly related with the lotus of one thousand petals.

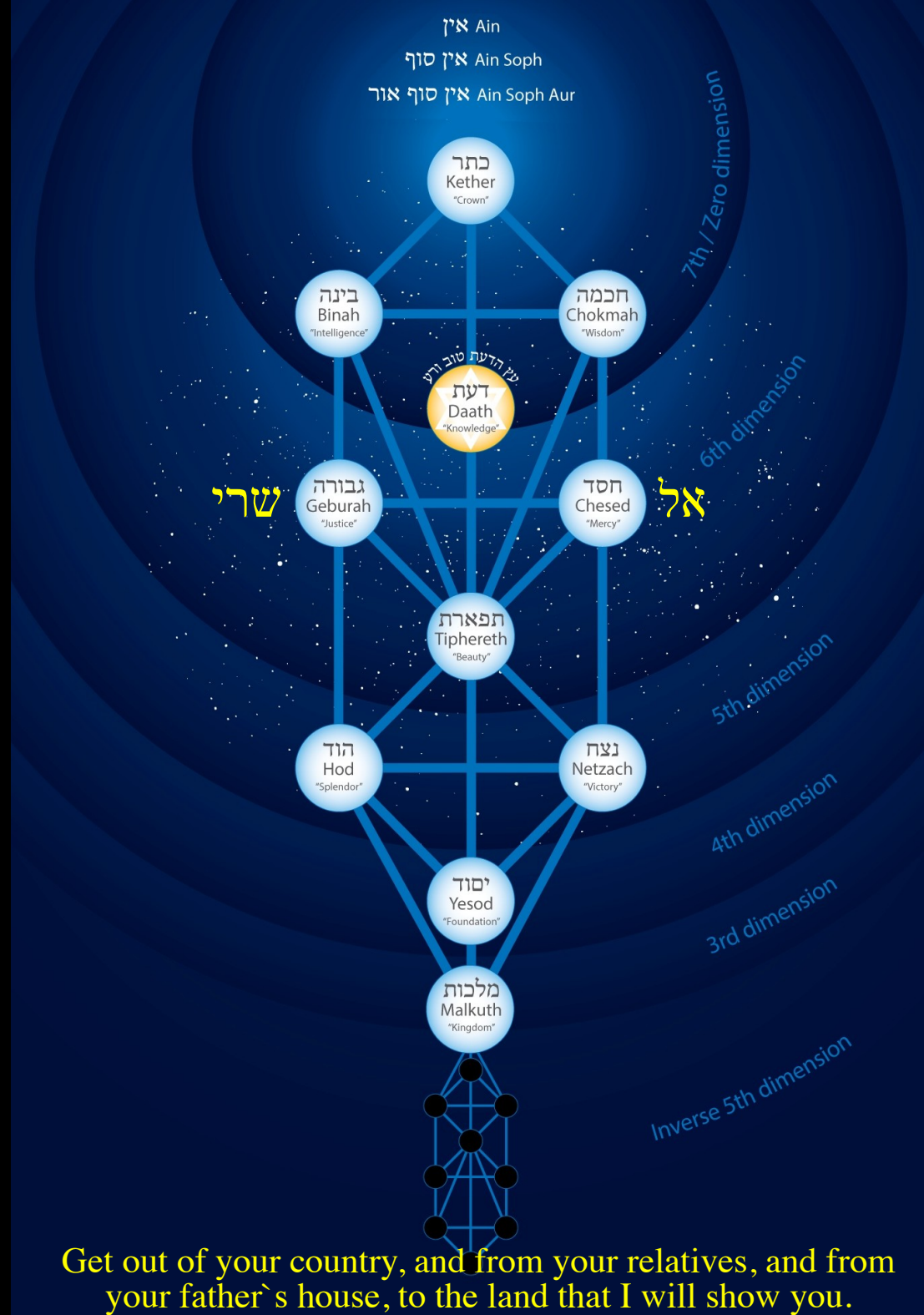
This star which guides our interior (the Ain Soph) has sent its own ray into the world in order to build consciousness of its own happiness.

Happiness without consciousness of its own happiness is not absolute happiness. This is the reason why this ray had to have mineral, plant, and animal consciousness.

When this ray (the Spirit) incarnated for the first time into a savage and primitive human body, this ray awoke as a human being and had Self-consciousness of its own happiness. This ray could have returned towards its own star which guides its interior. But, disgracefully, within the profound bosom of the voracious and dense jungle, wild desire gave birth to the "I."

This is the way in which the instinctive forces of nature trapped the innocent mind of the human being. So, the false mirage of desire emerged, and the "I" continued reincarnating in order to satisfy its desires. Thus, we remained submitted to the law of evolution and karma.

- Samael Aun Weor





Experiences and pain complicated the “I,” for evolution is nothing more than a process of the complication of energy.

Therefore, the “I” became vigorous and complicated with experiences. Now it is too late, for millions of people are already converted into abominable demons.

Only a tremendous revolution can save us from the abyss. When the human being dissolves the “I,” then there is a complete revolution.

The human being will stop suffering only when he is capable of dissolving the “I,” since pain is nothing more than the result of our evil deeds. Thus, pain belongs to Satan (the “I”) because he is the one who commits the evil deeds.



The Absolute Abstract Space, the Universal Spirit of Life, is absolute happiness, supreme peace, and abundance. Therefore, those who make a mysticism out of pain are masochists, since Satan (the “I”) was and is the creator of pain. - Samael Aun Weor



Now the sojourning of the children of **ישראל** Israel, who dwelt in Mitzrahim **מצרים**, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even personally in that day it came to pass, that all the hosts of Yod-Havah went out from the land of Mitzrahim **מצרים**.

- Exodus 12: 40, 41





The sacred fire has entered the thirty-first chamber of your spinal column. You have been submitted to all types of ordeals, and have become victorious. Walk towards the Gnostic Church carrying the child of your Christified will in your arms. The crown of saints shines around your head. Enter the temple to celebrate the festivity, sibling of mine.

This is the thirty-first card of the Tarot: Impediments. These two children symbolize two paths that open before you, like the great "V" of victory. You are before two paths.

The first path is the Logoic path, the path of starry skies, the spiral path of the Firmament.

The second is the long path of bitterness and woe that takes us to the very gates of the Absolute.

Swami Vivekananda has said that tempting gods appear when the initiate tries to enter into the Absolute, they offer to make him a king of certain zones of the universe, so that he does not become liberated. These tempting gods have not been able to become liberated, thus, jealous of their own hierarchy, they tempt the candidate to prevent his entrance into the Absolute. Those beings are a thousand times more dangerous than humans.

When arriving at the point of departure between these two paths, a great divine hierarch comes to meet you. This being is of a terrible appearance; he shows you the two paths. The Nirvanic path is a good work, yet the path to the Absolute is a superior work. The Nirvanic path follows the spiral of life. The path of the Absolute is the long path of bitterness and woe. The Nirvanic path is full of paradises. The path of the Absolute is the desolation of the Gods.

The Nirvanic path is a path of happiness, where through many Mahamanvantaras the Gods liberate themselves from the planetary masses to finally enter the indescribable bliss of the Absolute. Nevertheless, there are certain Logoi—like the God Sirius, governor of about eighteen million constellations—who still have not managed to be liberated from the cosmos, in order to enter the Absolute.

Thus, sibling of mine, you are before a jealous guardian of the cosmos. Define yourself right now for either of the two paths. Define yourself, and do not think about it anymore, because here, there is no longer time to think.

This great hierarch offers you the wonders of the infinite, thus, jealous of his own hierarchy, he invites you to enter the Nirvanic path, and warns you against the dangers of the long path of bitterness and woe that leads you directly into the Absolute. Define yourself right now, and advance. - **Samael Aun Weor**



I say to my Arhats that it is better to enter the long path of bitterness and woe. I tell them that the Logoic Nirvanic path offers us many paradises, but it is dangerous... Millions are the gods who are full of very serious karmic commitments.

Millions are the gods who have not been able to enter the indescribable happiness of the Absolute. The long path of bitterness and woe leads us directly into the uncreated light of the Absolute. The long path of bitterness and woe leads us to the indescribable happiness of the Not-Being, which truly is the Reality of the Being. The long path of bitterness and woe leads us to the profound darkness of the Not-Being.

The uncreated light shines within those profound darknesses. Through the long path of bitterness and woe, we awaken the Consciousness plane after plane, until totally awakening it in the Absolute. The state of existence ceases for whosoever awakens absolute Consciousness; he passes into the state of Being.

Whosoever awakens Absolute Consciousness enters the indescribable bliss of the utmost pure Paranishpanna.

Whosoever awakens absolute Consciousness becomes a Paramarthasatya, someone who is beyond Consciousness. The Absolute contains the knower, the knowledge, and the known, in complete unity. The Absolute is beyond light and darkness. The Absolute is beyond Spirit and matter. The Absolute is beyond reasoning, it is beyond silence and sound, and ears to perceive it. The Absolute is beyond Consciousness. The aspects of the Absolute are abstract space, eternity, and movement, which are three. The void, the darkness, and the Not-Me are the unity of the Absolute. That void is plentitude, those darknesses are uncreated light, and that Not-Me of philosophy is the BEING, the real me; it is the Innermost already liberated.

When the utmost hour of the first instant sounded, the resplendent children of the dawn of the Mahamanvantara emerged from the bosom of the Absolute, since they had not yet awakened absolute consciousness, and the Absolute without absolute Consciousness is not absolute happiness. Paranishpanna (absolute bliss) without Paramartha (awakened Consciousness) is not bliss.

- Samael Aun Weor



Of the creation of the world it is written:

אלה תולדות השמים  
והארץ בהבראם ביום  
עשות יהוה אלהים  
ארץ ושמים:

These אלה Goddess' - generations of the heavens and of the earth (by Abraham - be hibaram בהבראם) when they were created, in the day that יהוה אלהים Jehovah Elohim made the earth and the heavens. - Genesis 2: 4

And at the creation of Adam, scripture states:

Male and female created he them; and blessed them, and called their name Adam (be yom hibaram' ביום) in the day when they were created. - Genesis 5: 2

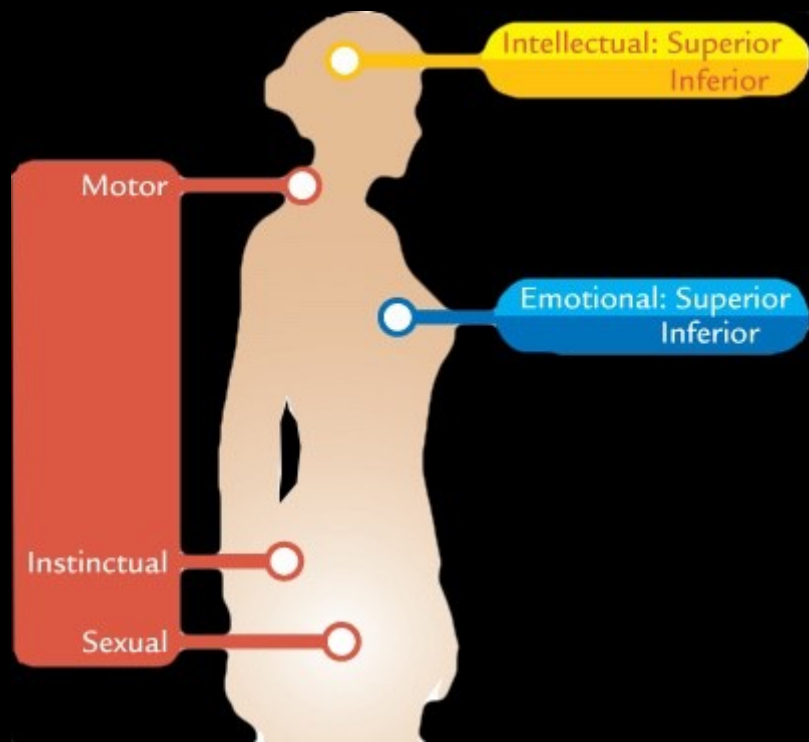
Now from tradition we are informed that the word בהבראם 'behibaram' (when they were created) should be read, 'behi baram' (by or through Abraham). It may be objected, how can it be said the heavens and the earth were created by Abraham, who corresponds to the Sefirah Chesed (mercy) on the Tree of Life, since we know also from tradition that the word בהבראם 'behibaram' signifies that the heavens and the earth were created by the Shekinah, of which the letter H is the symbol? Our reply is that these two traditions are not really contradictory to each other, but refer and amount to the same thing."

Another explanation of the words, "These are the generations or children of the heavens and the earth," is gathered from the words:

"And Aaron took them and cast them into the furnace and formed of them a calf." Then said the Israelites: "These אלה Eleh) are (the archetypes or) Elohim Israel, who (Asher) brought up out of the land of Egypt. - Exodus 32: 4

On the day that all these אלה Eleh) different races [אלה these egos] were exterminated, the Holy One (Mi מי or Asher אשר) along with the אלה Goddess) Shekinah created the heavens and the earth anew, as it is written:

"For as the new heavens and the new earth, which I will make, shall remain before me, saith Yod-Havah, so shall your seed and your name remain." - Isaiah 66: 22, which words are the complement to "on the day that Yod-Havah Elohim forged . . . ." - Zohar



Then it was that God also made to grow out of the ground every tree that is pleasant to the sight and good for food" (Genesis 2: 4).

But not until the extermination of the above mentioned races [אלה these egos] did the secret doctrine appear in the world, and the children of Israel flourished and sprung forth as the trees and green herb out of the ground alluded to in scripture; for till then " Yod-Havah Elohim had not caused it to rain upon the earth and there was no Adam to till the ground" (Genesis 2: 5).

The esoteric meaning of which is, the children of Israel were not there to do sacrifice [for humanity] and render worship to the Holy One. A further exposition is that the words, "And every plant of the field," denote the first Messiah; and the words "every herb of the field" a second Messiah.

What was the reason for the appearance of these Messiahs? Because there was no Moses [Superior Manas] to make intercession with the divine Shekinah, and therefore is it written, "There was no Adam to till the ground."

And no plant of the field was yet in the earth, and (therefore) no herb of the field had yet sprung up [from it]; for Yod-Havah Elohim had not caused it to rain upon the earth: and there was not Ha-Adam to till Ha-Adamah.

But there went up a mist from the earth, and watered the whole face of Ha-Adamah.

And Yod-Havah Elohim formed Adam of the dust of Ha-Adamah, and breathed into his nostrils the breath of life; and Adam became a living soul.

And Yod-Havah Elohim planted a garden eastward in Eden; and there he put Ha-Adam whom he had formed.

And out of Ha-Adamah made Yod-Havah Elohim to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. - Genesis 2: 5-9 - **Zohar**



The human being is corrupted because of pain, for pain is satanic.

So, no one can be liberated with pain.

We need to be alchemists. Only with Alchemy can the “I” be dissolved.

The root of the “I” is desire, and desire can be transmuted with Alchemy.

If you want to annihilate desire, then you must transmute it:

Sexual desire is transmuted into willpower, and willpower is fire.

Desire of accumulating (greed) is transmuted into altruism.

Anger, in other words, frustrated desire, is transmuted into sweetness.

Envy, which is also frustrated desire, is transmuted into happiness for our neighbor’s good fortune.

All the words of desire can be transmuted into words of wisdom, etc.

Analyze all the human defects and you will see that they all have their foundation in desire.

So, you must transmute desire with Alchemy. Thus, this is the way for desire to be annihilated.

Whosoever annihilates desire dissolves the “I.”

Whosoever dissolves the “I” is saved from the abyss and returns towards his own interior star, which has always smiled unto him.

We can dissolve the “I” only with Holy Alchemy. The fundamental base of Alchemy is the Arcanum A.Z.F.

The Angels, Archangels, Seraphim, Potencies, Thrones, etc., are exactly the result of tremendous interior revolutions.

We have already passed through involution (descent of the Spirit into matter). We also suffered horribly in evolution (process of complication of the energy). Now, a complete revolution (dissolution of the “I”) is urgent.

Only based on internal revolutions can we return, little by little, to our own super-divine atom. Thus, this is how we pass through Angelic, Archangelic, Seraphic and Logoic states, etc., until our ray finally becomes fused with its own happily shining star (the Ain Soph).

The abyss is terribly painful. The horrible antithesis of the Ain Soph is (Klipoth) the abyss. - Samael Aun Weor



But it shall come to pass, if you will not hearken unto the voice of your יהוה אלהים, to observe to do all his commandments and his statutes which I give thee this day; that all these maledictions shall come upon thee, and overtake thee:

(Through karma) יהוה shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed (in Klipoth).

(In Sheol) יהוה shall cause thee to be smitten before (your egos) thine [inner] enemies: (yes, through the second death) thou shalt go out one way against them, and flee seven (sinful) ways before them: and thou shall be dispersed (לזוּעָה le za'avah) back and forth into Malkuth, the earth.

- Deuteronomy 28: 15, 24, 25

