

Return And Recurrence

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

Much has been said in the Pseudo-Esoteric and Pseudo-Occult literature on the topic 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, through innumerable centuries.

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

The life of each one of us in particular is a living film that, on dying, we carry with us into eternity.

Each one of us carries away his film and brings it back again to project it once more upon 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 "I-s."

If we disintegrate those actors, those "I-s" who 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.

This is how we can liberate ourselves from the Laws of Return and Recurrence; thus we can make ourselves truly free.

Obviously, each of the characters (I-s) that we carry in our interior repeats from existence to existence its same role. If we disintegrate it, if the actor dies, the role concludes.

Reflecting seriously upon the Law of Recurrence — the 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) years we had a love affair, it is indubitable that the "I" of such an engagement will seek the lady of his dreams at twenty-five (25) years in the new existence.

If the lady in question then was only fifteen (15) years old, the "I" of such an adventure will seek her beloved in the new existence at the same exact age.

It is clear to understand that the two "I-s" — his and hers — will seek each other telepathically and meet again, 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 to repeat their tragedy at the corresponding age.

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

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

A thief carries in his interior a "cave" of thieves with diverse delinquent commitments. The murderer carries within himself a "club" of murderers, and the lustful one carries in his psyche a "house of assignation."

The grave thing about all this is that the intellect ignores the existence of such people or "I-s" within himself, and of such commitments which fatally go on being fulfilled.

All these commitments of the "I-s" who dwell within us occur beneath our reason.

They are deeds we ignore, things that happen to us, events that are processed in the subconscious and the unconscious.

With just reason it has been said to us that everything happens to us, as when it rains or as when it thunders.

Truly, we have the illusion of doing — yet we do nothing; it happens to us. This is fatal, mechanical...

Our personality is only the instrument of distinct people (I-s), through which each of those people (I-s) fulfills its commitments.

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

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

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

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

born.

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

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