

# What Death Is

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### **What Death Is — What Dies and What Does Not Die**

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"The reason for living is to die" — and we have no other task different from this. One is born to die, and one dies to be born. If the seed does not die, the plant is not born. Death is the end of something. Death liberates in all cases.

We have the right to return in 324,000 human physical bodies, passing through physical death. All this happens mechanically if we do not comprehend the importance that psychological death has — that which permits us to attain in one existence the intimate self-realization of the Being.

We see that there are three types of death, intimately related among themselves, and one cannot be studied without studying the other two:

- A. The Death of the Physical Body.
- B. The Second Death.
- C. The Psychological Death.

## **THE DEATH OF THE PHYSICAL BODY**

It begins with a state of catalepsy that lasts 72 hours, during which the physical body is apparently dead — but said state can be suspended at any moment, in which case the dying person would return to the body during this lapse.

During these seventy-two (72) hours, three Judgments occur in the following form:

### **First Judgment**

In the first five (5) minutes the disincarnated one makes a conscious retrospection of each one of his acts in this existence, carefully observing each event of the life lived; and on arriving at the very instant of his birth, he compares the existence lived with the plan he had for it.

### **Second Judgment**

This occurs at approximately twenty-four (24) hours, before the Lords of the Divine Law. Here two things are taken into account:

- The Atomic weight of each one of the psychological elements.
- The Number of these (quantity); then these are compared with those the dying one had at the end of his previous existence, to see whether they increased or diminished in this one.

### **Third Judgment**

At approximately forty-eight (48) hours, the Soul of the disincarnated is taken to the Tribunal of Objective Justice. Here three things are judged:

- The weight of the good or bad works of each one of the I-s (acts of existence).
- The number of times that each one of these psychological elements manifested in the existence.
- The measure of the fire in the spinal medulla.

At the conclusion of this process, the sum and subtraction of fractions is made, which must determine various things: the Karma that this soul will bear in its next existence, and the electro-psychic design of the new personality — if it has the right to a new existence.

This judgment concluded, Anubis, the Hierarch of Objective Justice, orders the Angel of Death to cut the silver cord of the

disincarnated and free him from his physical body. But the Angel of Death asks permission of the Divine Mother of the dying one. If authorized, the Angel takes up to twenty-four (24) hours to cut the silver cord with the ray of death. If the Mother does not authorize the ray of death, the dying one must return to his physical body before the seventy-two (72) hours.

Lamentably, in this epoch, almost everyone is unaware of these processes — anciently known by all the tribes and peoples of the planet. And dying persons are buried alive or submitted to autopsy before the seventy-two (72) hours. This would be avoided if persons knew the process of death better and did not fear it so much. With a vigil of seventy-two (72) hours it could be prevented.

Once the Angel of Death has acted, three alternatives open for the disincarnated:

- His 108 existences have already ended, and his soul must enter the submerged involution in planet Earth, from which it will not emerge until attaining the Second Death or the liberation of its Essence.
- His 108 existences have not yet been fulfilled. His soul will be transferred to Limbo, where it will await

its next body, making continuous retrospections of its previous existence.

- If he worked with the Sacred Fire and increased its measure, Anubis the Hierarch will order vacations in Heaven, and the Divine Mother of the disincarnated will take him, give him strength and instructions, so that in his next physical body this soul may attempt the Self-Realization of its Being.

## **THE SECOND DEATH**

When one does not work upon oneself, the Psyche or Soul is lost upon the completion of the 108 existences. This soul is taken to the Abyss; it penetrates the Nine Dantesque Circles, from which it will not emerge until nature disintegrates all the defects that were created in the various existences. After thousands of years of suffering and decomposition, when the Essence becomes totally pure, the liberation of the same from the Abyss takes place. This step is called the Second Death.

The Essence emerges totally liberated to the light of the Sun, where it will reinitiate a new evolution, beginning anew from the mineral kingdom.

## **PSYCHOLOGICAL DEATH**

This liberates us from the constant slavery in which the diverse I-s or forms of being of oneself hold us. We have millions of psychological defects or sins that manifest in daily living and permanently exhaust our energies unnecessarily.

There are defects of all kinds: anger, impatience, irritability, greed, ambition, worry, deceit, lying, fear, jealousy, lust, fornication, adultery, vanity, conceit, self-love, self-consideration, self-sympathy, suffering, pride, ill will, dejection, displeasure, repugnance, laziness, idleness, curiosity, theft, cheating, sleep, mendicinity, waste, alcoholism, drug addiction, degeneration, gluttony, envy, etc., etc., etc. As the poet of Mantua said, even if we had a palate of steel and a thousand tongues, they would not suffice to enumerate them completely.

Each one of these psychological defects has trapped a small portion of our consciousness, which is what gives life to the defect. When a psychological defect dies, the spark or trapped consciousness is freed — which is the real part in it.

If one psychological defect can be eliminated, all the defects can be eliminated. If we can liberate one spark from the darkness, we can liberate them all. This shows that with death, death is killed for an eternity.

If we free ourselves from all our psychological defects, we will have recovered all our consciousness and integrated our own

Being, attaining sacred individuality. This is why we say that the reason for living is to die.

### **Practice of Psychological Death**

Discover a defect through self-observation; judge it with reflection until comprehending it; and eliminate it by supplicating the Divine Mother to give it death.

**Example:** I go down the street and see a beautiful girl. I observe an unmistakable sensation in the sexual center; I discover the attraction in my instinctive center; I feel myself enamored in the emotional center; I idealize her in the intellectual center; I observe the orders that the I-s give me in the motor center. (This is what is self-observed.)

**Reflection:** "What is it that this I desires?" "Why does it torment me?" "What is this that it suggests I do?"

**Comprehensions:** I am fornicating in all the centers with every girl I like; the defect is managing me; I forget myself; I identify, and the consciousness falls asleep.

**Elimination:** For each detail I have observed and of which I have become conscious, I ask the particular Divine Mother to eliminate, in each center, the desire I am feeling. This process can be repeated throughout the day for each detail that is discovered.

## **WHAT DIES?**

The physical body, the vital body, and the personality are the parts that die upon the conclusion of an existence.

## **WHAT DOES NOT DIE**

The Essence or Consciousness of each person is immortal — it is the only real and true part of us, never dies, is the part of God in each one.

The psychological elements in which our Essence or Consciousness is bottled return from existence to existence, and in each of these they are strengthened. It is important to comprehend that with the death of the physical body the psychological defects do not die — they are trapped by the seminal envelope and transferred to the new body until completing the 108 existences. If we do not eliminate them voluntarily, in the end they will disintegrate in the Abyss when the Second Death is completed.

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