

# The First Book of the Dead called the Book of Ul'lah

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## Summary for Presentation

### **The taste-synthesis of the text. The content of book one: Radical Spirituality**

In the first five paragraphs or stanzas of the first chapter of Book One—the Book of Ul'lah—the stage is set for the presentation of a *radical spirituality*, for a startling contrast between the illusion of our biological reality, and the Source or Essence which we share with our Creator and with each other. This contrast is stark and uncompromising throughout the text, just as the contrasts between day and night in the sands of the Sahara are stark and uncompromising. The Book emanates solely from Essence; it speaks to us from this standpoint, attempting to put the Divine into words understandable to us, that we might remember who we are, especially when our time of departure arrives.

Thus from the beginning the text affirms the fact that the relationship of our own being with the Divine is not one of similarity, but one of identity. Which is to say: Our physical bodies may be similar, but they are not identical. Conversely, our essential selves are not similar, they are identical. They are the spark of the Divine within us. We authenticate this truth in our daily lives by activating Presence in our biological machines as they move through their fragmented worlds, allowing that which is real—and therefore indestructible—within us to be nurtured like a child. Since these Books emanate from Essence, their power is such that even those whose organic bodies completely occlude the Light hidden within nevertheless receive real blessing (Baraka) simply by reading or hearing the words within them. And coming from Essence, nothing is lost or forgotten.

### **Moving from person to Presence**

The text then articulates how we move from the world of illusion—our ordinary life—to the world of Reality. Auntiematter captured this transition from dream to Reality by saying it moves us from *person to Presence*. Although this Presence interpenetrates us at all times, we are so lost in the ten thousand distractions of organic life that we occlude the higher frequencies where it exists. It's always right here, right now, but we just don't notice it because we are closed to the space in which it manifests. For this reason, the text affirms the importance of doing the Work while we are in the physical body, to make us familiar with what is to be experienced when we pass from this world to the next. That is, we practice to *pay attention and be present when it really counts*. Which, of course, is all of the time.

### **Signs felt upon the body**

Our transition is accompanied by specific signs in the physical body when the moment of death grows near—sensations and feelings that mark where we are in our passage. The first of these is “earth sinking into water.” The sensation is one of melting metal creating a heaviness pressing upwards through us. The second sign is “water sinking into fire.” Here we experience an abrupt coldness which gradually turns into heat, swallowing us in fire. The third sign is “fire sinking into air.” Here we feel like our form is filling up so much we will burst into a million fragments, followed by the dissolution of this form, leaving us in a body of light. The fourth and last sign is “air sinking into the Luminous Void.” Here we feel desolate and utterly alone, with nothing to lean on to find any sense of solidity, nothing to support a sense of “I-ness.” If we don't panic, and relax with awareness, this isolation becomes transformed into understanding.

This abbreviated process of “unspooling” the apparent content of the five elements leads directly into the Luminous Void, where, *if we can remain stable within the experience*, it will remove any need to further

deconstruct the elements of our experience accumulated in our former lifetime(s). Then we bypass the second and third stages of the Bardo transit, and get to go straight home without delay. We no longer seem trapped in a small dark closet, and find ourselves living in an indescribable world of light, love, and compassion where we had—make that “have”—always been, but had forgotten. This is what the text says awaits us all.

“There are only two ways to live your life. One is as though nothing is a miracle. The other is as if everything is.”

--- Albert Einstein

Conclusion: We now can see the outline of this Radical Spirituality put forth by the author of our text.

We are faced with a “yes or no” situation, a decision to either change our permanent mailing address from the biological machine to the Essential Self, *or not*. Either we remain in the dark closet of the machine with its endless entrapments, or we move our sense of identity to our essential being. And since we get to take as long as we want to choose, if not now, then when?