

SAMAEL AUN WEOR

DIANOIA

HOW TO LEARN TO LISTEN



Lecture

1

INTRODUCTION

"In the world there are many speakers that amaze by their eloquence, rather few people who listen ..."



Because we do not listen



In the world there are many speakers that amaze by his eloquence rather few people who listen.

Knowing how to listen is very difficult, few people really know how to listen.

When he speaks the Master, or the speaker, the audience seems

to be very careful, as following in detail every word of the speaker, all give the idea that they are listening, alertness, but in the psychological background of each individual there is a "secretary" which translates every word of the speaker, the "secretary" is the "EGO", the "myself", the "self". The work of the "se-

cretary" is to misinterpret or incorrectly translate the words of the speaker.

Students at school or individuals which together constitute the audience listening, they are not really listening to the speaker: you are listening to themselves, are listening to his own ego, his "dear ego" Machiavellian, who is not willing to REALITY accept the true, essential ...

Only in a state of "alert-new" spontaneous mind, free of the weight of the past, on alert receptivity, we can truly listen without the intervention of that lousy "secretary" called "I," "myself".

When the mind is conditioned by memory, just repeat what you have accumulated.

The mind, conditioned by the experiences of so many yesterdays, can only see the present through the murky lens of the past.

If we learn to listen to, discover the new must live by the philosophy of momentariness, is urgent to learn to live from moment to moment, without the worries of past and no future projects.

Truth is the unknown from moment to moment. Our minds must always be alert, mindfully, free from prejudice and preconceptions, in order to be really receptive ...

We must learn to live wisely, refine our senses, refine our behavior, our thoughts and our feelings.

No point having a great academic culture if we listen, if we are not able to discover what is new from moment to moment.

The rough, rude, spoiled, degenerate minds never know to listen, discover never know the new.

Those minds only understand- and wrongly-that absurd translations secretary named "I", "ego", "myself".

Samael Aun Weor



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HOW TO LEARN TO LISTEN

Samael Aun Weor



First of all it is necessary to learn how to listen; in truth, are very rare those that know how to listen. Normally, when somebody is listening, in reality is not listening because his "I," his Ego is translating it to his own language, to his own particular idiosyncrasy, to his own criterion.

First of all, people must awake the consciousness in order to learn how to listen. How could somebody who has an asleep consciousness be able to listen psychologically?

In order to know how to listen, it is necessary to be present, so I ask to myself and you: Are you sure that in this moment you are not walking in your homes, in your workshops or in the country side or in some other place?

We always see the people seated and they seem to be listening, however, how could the one who is not at home be able to be listening?

Normally, when one is speaking about Gnosis, to those that seem to be listening, they are not listening, they are escaping, are walking from here to there, from there to here, are travelling in their inner psychological city. Let us remember that within each one of us there is a psychological country, that one thing is the physical place and

another is the psychological place in where we are located.

In what place are we located in this moment? You could say "here" but that might be and might not be. The true is that it is hard to know how to listen because normally the person who is listening, escapes, travels through his psychological country and run away in different directions. So the person is not at home, and if he is not at home, who is the one that is listening? The human personality? In truth, the human personality does not know how to listen.



The physical body? It is just a mere instrument!

When one speaks to another person, and I am saying this specially to our Missionaries, one think that they are alert, however, they are just listening in an apparent manner because they are not at home.

There are some that are so full of themselves that do not want to listen the word, they do not have an empty place, a small corner for our word; they are full of vanities, prides, of their theories, etc. Where could the word enter if they are full of themselves?

Let us remember Jesus and his birth, his parents walking to the census called by Herod; they did not find an empty place. In the "inner taverna" there is not an empty place for the word, the taverna is full, the meson is full. How serious is this!

We have to have the small bowl of the Buddha, to have it upwards in order to receive the word; however, people instead of doing that, put the bowl downwards. It would be necessary to recognize our own inner misery in order to have a place for the word in the small bowl, in the pot.

Meanwhile we are full of ourselves, how could the word enter in ourselves? In other words, how could we learn to listen from a psychological point of view? Because to know how to listen physically is something

relatively easy, but psychologically, how difficult is!

It is necessary to be in a receptive attitude, with the pot upward waiting for the nourishment at the Buddhist style; but if the pot is downward, how could the nourishment enter in us? How could we receive it?

Those that are full of pride, of self-sufficiency, those that are full of theories, do you believe that are in the correct state to receive the word? First of all, we have to recognize our own misery, and inner poverty, before to receive the nourishment of the word; however, it is not possible to receive that nourishment if we do not know how to listen.

It happens that we have listened a word thousand and even millions of times, and we believe that we know it, that we have listened it, but as a matter of fact, we have not listened that word. Any day, we listen



that word again and we feel there is something new. Why do we feel it as something new? Because we have always listened with an as-

leep consciousness and one day we had the luck to listen it been in a state of awa-ken consciousness.

Observe how difficult is to know how to listen. First of all, is necessary to be auto conscious if we want to know how to listen.

Let us remember the temptation of Jesus, when the devil said to him: "All these things will I give thee, if thou wilt fall down and worship me." There we have the temptation.

Jesus Christ was asked to put the pot downwards (not upwards in order to receive the inner word that comes from the high) but downward in order to listen the external things, in order to listen the world of the external senses.

So, why Jesus did not fall? Because he was always alert and vigilant as the watchman in time of war, he had the small bowl upward. However, if he would have fall in temptation,

that is to say, if he would have put the small bowl, the pot downward, he would have listened the external words, the things that come from outside, the things of the world, he would not have been able to listen psychologically.

So my dear brothers, we have to become more receptive to the words, we have to learn to listen psychologically. I repeat, how could be possible to listen if we are out of the house? Who are out of the house? All the unconscious ones!

Are you sure that you are listening now? Could you affirm it? Could you affirm, to promise that you are total? Are not you walking in other places? The crude reality of the facts is that when people is listening, they do not know how to listen because they are in other places, they are not at home.

Why people do not remember their past existences? How could be possible if they are not at home! Can one remember something that has not been experimented?

To stay at home... Who knows what been at home means? I am talking about the human person. Normally the being is out of the house; then, how could we remember the past existences if we were all time out of the house?

There are two capital things in our Gnostic studies: first, to remember ourselves, that is to say, to remember our own Being and second, the relaxation of the body. To remember oneself and to relax the body is something that we have to do constantly.

Remember that the body, the nerves, the muscles are always in tension. There is the necessity to learn to remember oneself and to relax the body; I do so everyday, continuously, in the bed or everywhere. To do that is something indispensable.

As a matter of fact, people make many mistakes and have so many mistaken theories because they forget the Being. If Laplace, the great French astronomer and mathematician would not have forgotten himself, his own Being, he would not have conceived in his mind the theory, the famous theory of Laplace, that false and absurd theory. When Laplace presented his theory to Napoleon Bonaparte, and explained to him how from the Nebula comes forth a planet or a solar system, Napoleon said to him: "And where is a place for God in your theory?" He answered cynically: "Not sir, I did not need God in order to elaborate my theory." (Observe the self-sufficiency.)

It is precisely because he forgot his Inner Being, how he could elaborate his false theory, because none astronomer of the planet earth has seen with his eyes a planet coming forth or emerging from a Nebula. However, this is admitted for many fables as a dogma. If Laplace would not have forgotten himself, he would not have elaborated that absurd theory.

There is a fable that put some drops of oil in a cup of water. With a small stick he revolved the drops of oil, this produced rings that stayed rotating around the central drop. In this form was formed the universe! He was asked: "And God?" "No, It was not necessary; you can see how it was formed." He was really foul, he did not realize that with his theory he was playing the role of God, that he was making the oil rotate.



However, he is so foul that does not realize that somebody was needed in order to produce the movements because the drop by itself would not rotate or would not spread

forming rings; it was necessary a hand, an intelligent impulse, but that cynic, that foul, is playing the role of God; however, he denies God. So in such way are the torpid people when forget themselves.

Thank god I do not forget myself, that is to say, my Being; therefore, I say that the nebula of Laplace and his theory is false. I go further, I believe in Sabaoth, in Sababhat. What is that? It is the directive intelligence formed by Sabaoth, by the Army of the voice.

How did universe came forth? From a nebula? It is not truth. It came forth from Sabaoth, from the mother-substance, from the chaos, from the Hindustani Mulaprakriti. Did it where celebrated some tantric rituals in the down of the Mahamanvantara? That is truth! Of course, the Elohim that in their conjunct form the Sabaoth, the Army of the Voice unfolded themselves in the form of divine androgynous, after wards, when they had taken the form of male and female, they were ready to fecundate the chaotic matter. In this manner, Isis and her masculine principle had a kind of chemical and metaphysical copulation in order to fecundate the chaotic matter, that is to say, Sabaoth.

Then, they separated the superior water from the inferior ones within the chaos. The superior waters were fecundated by the fire, the masculine principle and ascended through the spinal column of Isis, and later returned to the chaos. So the chaos was fecundated and because of this life appeared, it surged the bed seed of what exists, has been and will be, the electric whirlwind was generated everywhere. Afterwards came forth the germs of the existence, the elemental atoms, the worlds with everything and all of this thanks to Elohim, to the divine androgynous or the host of Elohim. So, from a nebula?

The first form that came into existence was a Mental universe, much later it crystallized in the Astral form, after in the Etheric and then it took physical form, but there was not a nebula as Laplace says; everything was the product of the Verb, of the word.

If Laplace would not have forgotten himself, if instead of creating that theory he would had work on the meditation, it is obvious that he could had seen one day the origins of the universe that are far away from his theories. That is the crude reality of the facts!

So, when one forgets oneself, make frightful mistakes. The most serious thing, is to forget oneself.

The fire is what counts in any creation; however, one thing is the fire in the physical world and another is the fire in the chaos. Obviously, in the chaos the fire is an electric potency with possibilities of awaken in order to create.

In these days, when we are working with Pistis Sophia, I say that Pistis Sophia in the chaos is definitive. Really, Sophia is wisdom of fire and shines in the chaos; this is why it is said that "the light comes forth from the darkness" and that "the cosmos comes forth from the chaos." Pistis Sophia as fire, shines in the chaos in order

to create and to create again. The divine wisdom is in the chaos and from the chaos can comes forth in order to arrive to the "Aeon-13," to the "13-Serpent," to the "13 Numeral Seventh."

So my dear brothers, we have to reflect more and more about this. Great things come to one when one does not forget his Being, when one remember oneself profoundly.

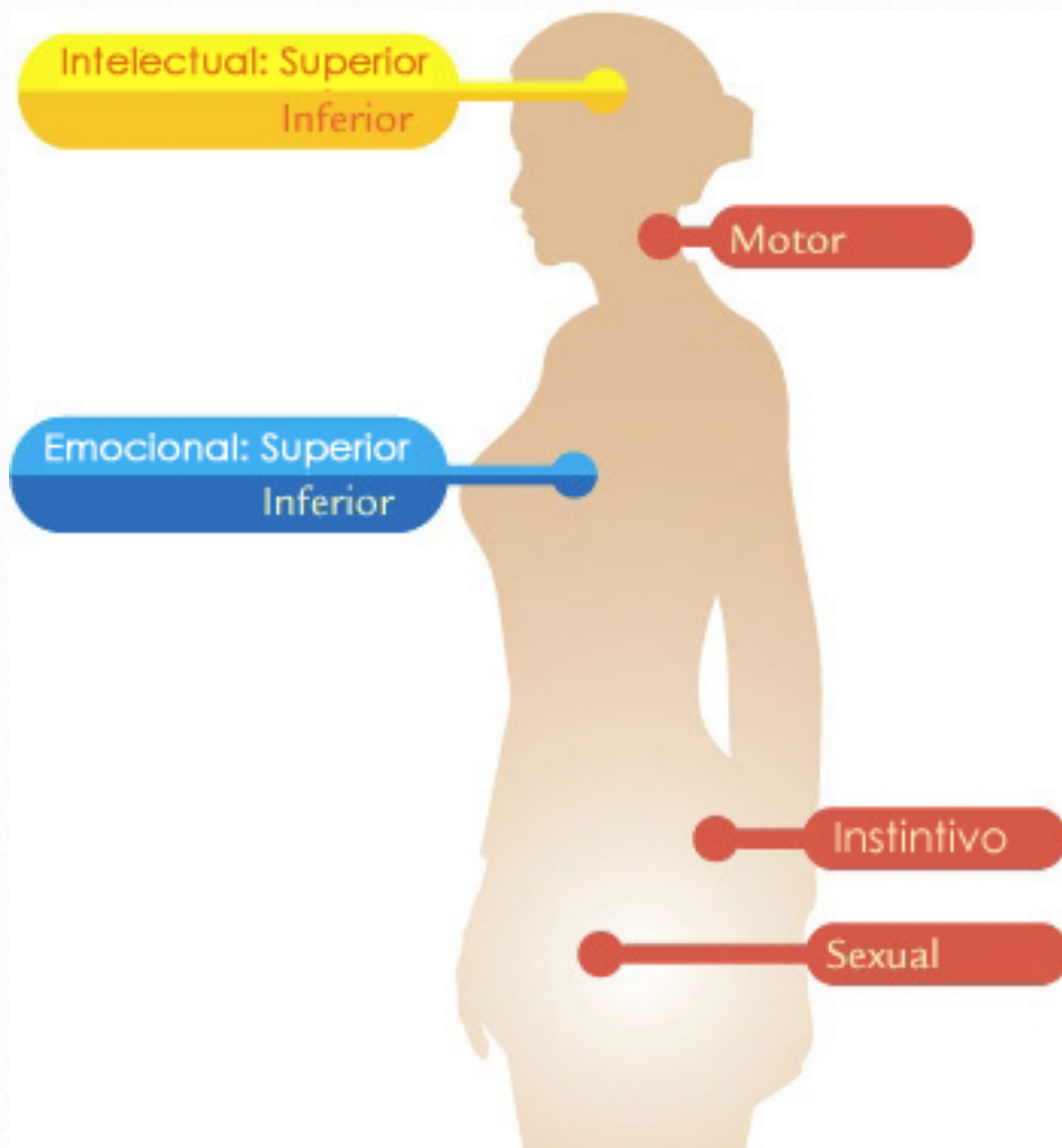
It is advisable for the brothers that in a daily bases, fore five, ten minutes, a while, half an hour to remember yourselves, to relax the body completely in a sofa; in that way one day you will be able to reach the experience of the real, that practice is a way to act over the Emotional Center using the Motor Center and been in complete relaxation, living the Being, feeling him, experimenting him.

It is fundamental to become receptive to the Being. The personality has to become more and more passive and receptive to the word that comes from the high; that word comes through the Superior Centers of the Being and arrives. However, if we are not receptive, if we do not learn to relax ourselves, if we forget ourselves, how could we receive the messages that come through the Superior Centers of the Being?



The brothers have to comprehend that we have to become receptive, that is necessary to learn to receive the word and to capture its profound meaning. We have to relax and remember ourselves and our own Being daily; in this form we will advance successfully.

Well, if there is some brother that wants to ask, it can do it with entire freedom. Everybody have the right to ask but not getting out of the theme.



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QUESTIONS

**"Parsifal, not asking the
right questions did not be-
come Grail King"**

– Samael Aun Weor



QUESTION: I would like to know Venerable Master, when a student is not in self-remembrance, is it useless for him to ask for counsel to a Master because he will be unable to listen?

MASTER: Well, to ask for counsel is necessary but to know how to listen is indispensable. So, it is not absurd to ask for counsel, what is absurd is not to know how to listen. Is there some other question brothers?

QUESTION: Through the education of the word, is it possible to learn how to listen?

MASTER: One thing is to speak and another to listen. If we do not know how to listen, we will not have the true knowledge. In order to know how to listen, it is necessary to stay alert and vigilantes, to be conscious. It is also necessary the existence of a total balance between the knowledge and the comprehension or among the knowledge and the Being. However, one thing is to listen and another thing is to speak. To educate the word is convenient but it is indispensable to know how to listen.

QUESTION: Master, when one is in front of you there is a lethargy of the mind,

one is unable to absorb all the word of the Master, the transcendental knowledge, that is to say, one feels like perplex and stunned before the wisdom of the Master, so is really hard to listen you. So, what could we do in order to learn how to listen you, Venerable Master?

MASTER: I have listened your words. Undoubtedly, it is necessary to know how to listen; it is need the state of alert-perception, alert-novelty if one wants to listen. However, I repeat, how could know how to listen the one that is not at home? Normally, the people that form the auditorium escape, they have multiple inhuman psychic aggregates that go and come everywhere. So, they are in the auditorium listening but are not and listening do not listen because are out of the house. If one wants to know how to listen, one has to be integral, as a whole in front of the lecturer, the three centers, the Intellectual, the Emotional and the Motor has to be united, integrated; but if those three centers are disassociated, the Intellectual in its way, the Emotional in other and the Motor in another, the one is not listening the word.

So, to know how to listen is something very difficult but fundamental, because if one learns how to listen, the one can receive

ve complete information about the Gnostic esoteric Work.

Let us take in account that the practical life has many faces. The life in state of unconsciousness has terrible faces; it looks like that the life of humanity in the state of unconsciousness have more force than the Gnostic esoteric knowledge. However, what happens is that people is so full of themselves that cannot receive the information that is given through the word; they are full and do not receive the complete information, that is to say, do not know how to listen.

If one is listening, if learns to listen in state of alert-perception, of alert-novelty, then one can recognize through the word that is receiving that one is a nobody. Then, there is an empty place in where the word can enter; but meanwhile one feels full, vain and satisfied with all of those Egos, how one will receive the word?

So, we have to put our water jar, our small bowl upward, open, waiting the word, the nourishment that will feed and orientate us. But if one turns the pot downward, how could one receive? Does not receive; it is necessary to put it upward, to have a place in order to receive the drop; the drop is the knowledge.

QUESTION: Master, the false education, the false moral, is it also an obstacle in order to learn how to listen?

MASTER: Certainly the false education produce a lot of damage. I say that the education that one receives in the school, in the high school, kinder and university, is false because is not related with any of the autonomous and self-conscious parts of the Being. Been false, it distort the five center of the machine and nourishes many inhuman psychic aggregates.

A person with a robust false personality is a person hat is not disposed to listen, that does not know how to listen, that always listen the subjective, infra-conscious, infra-human voices of the five centers of the organic machine. The only voices that he knows how to listen are those of the false personality; he is always full of knowledge and do not have an empty place in where the instructor could deposit the word. So, the false education prejudice frightfully, and about the false moral, I do not know about what kind of moral you are speaking about.

QUESTION: Well, the moral attached to the old, to the tradition.

MASTER: That moral is useless; let us speak about a revolutionary ethic. The moral is slave of the customs, the places and the epoch. What is moral in a country, in another is immoral; what is an epoch was moral is immoral in another; what in a time was moral in another is immoral.

Let us see a concrete case, in China until no long ago, to kill the father because he was very old it was seen as moral and to change the little girls for stamps of mail to the catholic missionaries was moral. There was a priest that brought hundreds, thousands of little girls, got with mere stamps. It was normal to throw a girl to the street, because she was a woman they throw them, they felt happy only when was a male the one that born. So, what is the moral? The moral is slave of the customs. I could quote thousands of cases, some of them very painful and even shameful ones, about the so applauded moral.

The moral is slave of the customs, of the times, of the prejudgments of humanity. It is not useful; everyone that wants to walk through the path of the Inner self-Realization of the Being has to liberate himself from the moral. Let us speak about the revolutionary ethic, that sounds better. One has to learn to do an inventory of oneself in order to know what one has in excess

and what one needs, and also to learn to manage the virtues.

A virtue, even if it is very saint, if is out of its place produce damage; there are many saints that have prejudiced humanity with their virtues, that is the crude reality of the facts. However, the virtues are precious, but the one that does not know how to manage them obviously generates damage with his virtues. So, do not speak about moral, let us speak about revolutionary ethic. The moral is useless, prejudice our development. Is there another question?

QUESTION: Master, it is necessary to know how to listen and to stay at home, could you now speak something about the bad secretary?

MASTER: The bad secretary is the Ego. The lecturer have not finish to speak yet when the Ego of everybody according their psychological idiosyncrasy has formed his personal concept, false concept because is based in the prejudgments, in the fears, in the false theories, in the false education, etc., etc.,etc. and many other "herbs." The bad secretary produce a lot of damage; for this reason it is necessary to be alerts and vigilantes, disposed to receive the word, but paying attention and been presents.

If we are absent, how could we receive it?
I repeat, why the people do not remember
their past existences? Because they are ne-
ver present, never art home; the physical
body dies and we are never at home...
How could they remember the past existen-
ces in they were never at home?

INVERENCIAL PEACE Samael Aun Weor



4

EPILOG

COLECCIÓN

- ❖ *EIKASIA: Conferencias pronunciadas al público en general.*
- ❖ *PISTIS: Pláticas impartidas a Estudiantes de Segunda Cámara.*
- ❖ *DLANOLA: Pláticas impartidas a Estudiantes de Tercera Cámara.*
- ❖ *NOUS: Conferencias del Congreso, grabaciones especiales y pláticas informales.*

Note:

In this part of the compilation of Samael Aun Weor's conferences we included those ones which were given to advanced students (DIANOIA).

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The definitions contained in the "GLOSSARY" were taken from different unrestricted Internet pages and then

summarized only for the purpose of using them as general reference.

The terms "death", "revolution", "extermination" and others are part of the context of personal psychological development alluding to Gnostic knowledge and have nothing to do with politics.

The translations were made by several people, so any doubt about the contents and interpretations should be clarified at the original in Spanish, at this same internet page.

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The themes of this collection will be published in several languages, so if you are interested in helping to translate these texts into the language of your choice, please contact us through this email: gnosis.epdn@gmail.com

Aeon Trece

the word eon (Greek) originally means "life" or "being", though it then tended to mean "age", "forever" or "for eternity".

It is also used to refer to a quality of God, "the ever-existing."

In ancient Greek terminology came to be applied to the power divine eternal, and by extension the personified attributes of that power, where it was extended to designate the successive emanations of divinity which the Gnostics conceived as necessary intermediaries between the spiritual and the material worlds.

Is the term used by the Gnostics to designate the series of spiritual powers that are the product of progressive emanation from the eternal, and which constitute the Pleroma or invisible spiritual world, as distinct from Kenoma, or visible material world.

Are claimed to be 13, the latter being the most high. It is frequently mentioned in the apocryphal gospels, especially in the Pistis Sophia.

Etymologically the term aeon currently used in reference to a period of billions of years, especially in geology, cosmology and astronomy.

Términos del glosario relacionados

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ELOHIM

"The" is literally "God", and the plural of its extended form, "Elohim" is defined as "many gods" in Hebrew.

The Elohim (Gods or Lords creators) are identical to the Devas, or celestial Buddhas Men responsible for creating.

In Genesis we read: "And the Lord God said: Behold the Man has become like one of us, knowing good and evil." (III, 22) The Bible translators defined the Elohim with the name of "God" or "Lord God."

It is interesting to distinguish between the "God" of the first chapter of Genesis (which refers to the Logos as Perfect Multiple Unity), and the "Lord God" of the second chapter refers to Elohim creators.

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Manwantara

Manvantara: literally means MANW ANTARA 'inside of a Manu' (by extension within the lifetime of a Manu), within Hinduism.

The days and nights of Brahma; This is the name given to the period called MANWANTARA (or 'interval-in-the Manus') and PRALAYA (dissolution).

The Maha-Manvantaras are active periods of the universe or "Cosmic Days", the Maha-Pralayas are the times of complete rest "Cosmic Nights".

These periods, which follow each other in regular succession, are also called kalpas. Kalpa is a Sanskrit word meaning aeon or long period and is mainly used in Buddhist and Hindu cosmology. Each kalpa is divided into 14 manvantaras and are considered infinite, because it never had a beginning (there never was a first Kalpa) and there will be one last into eternity.

The days and nights have different cosmic levels of application, from the largest possible, the size of which is immeasurable, so is smaller than a human scale.

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Mulaprakriti

Mulaprakriti (Sanskrit: Mula, root, Prakriti, nature) is a term used by scholars of the Vedas and Theosophy to designate the root of things and nature.

Mulaprakriti is the "Primordial Substance," the "abstract substance" related to "Parabrahmam" as part of the eternal.

In the unmanifested, before the appearance of the physical cosmos, Mulaprakriti remains latent, and the veil that Parabrahmam, united to Him through FOC (see re). Mulaprakriti is the feminine abstract principle. Parabrahmam abstracted from the veil is the male.

During the activity (mahamanvantara), turn Mulaprakriti becomes the passive aspect, negative female manifestation, fertilized by Cosmic Ideation through HAT, Divine Ray.

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Buscar término

OMEYOCAN

Ilhuícatl-Omeyocán (náhuatl: ilhuicatl-omeyocan, “"Heaven where (is) duality"”).

In the cosmogony NAHUATL highest point is composed of thirteen levels, the thirteenth celestial stratum. It is heaven inhabited creative duality and composed OMETECHUTLI and OMECIHUATL (Lord and Lady of Duality), the creative entity of all that exists. This cosmogonic concept is based on the universe as being dual, so above so below, as there is light there is darkness, as there is life there is death, as it is feminine is masculine.

Omeyocan is the residence of the creative couple behind the creation of the universe and of all the gods, where the generating principle of all that exists, and where it all came back where everything is conceived. Among Maya the thirteen heavens are called "OXLAHUNTIKU".

This creative duality generates a third, was called OMETEOTL by NAHUAS: It is both He and She integrated into a single unit, that entity is the one who gives life, color, size and movement.

It is the TLOQUE IN NAHUAQUE: "The owner of what is near and what is far away" (ie the origin of everything). It has also been conceived as MOYOCOYANI "Whoever invents himself" and also as "IPALNEMOHUANI" He by whom all live.

Términos del glosario relacionados

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Pierre-Simon Laplace

Pierre-Simon Laplace, was an astronomer, mathematician and physicist v
ved from 1749 to 1827.

In "exhibition of the world system," published in 1796 set out a theory of th
mation of the Sun and the solar system from a nebula or swirl of dust and
Although in much greater detail and multiple refinements, this "nebular hyp
sis" remains today as the basic foundation of the whole theory of star form
On the other hand, made the image of a completely deterministic world.

The problems with this theory is that although when it was made not explai
distribution of angular momentum in the solar system, subsequent adjustr
if the grant imagining a scenario that allows, but as have advanced discov
inconsistencies increase and also attempts to reconcile, without having ach
full integration between the observed phenomena and explanations base
that theory.

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Buscar término

Pistis Sophia

Pistis Sophia ("Faith and Wisdom") is an important Gnostic text discovered in 1773, probably written in the second century. In the Gnostic teachings of Jesus resurrected and transfigured to the gathered disciples are described, summarizing the teachings of the eleven years after the event.

In the books of Pistis Sophia are revealed complex structures and hierarchies of heaven familiar in Gnostic Christian teachings.

In terms of content, taking into account their Gnostic context, it is an extraordinary compendium regards the human soul in their journey through life loses its qualities and struggles to return to God in the form of "repentance"; Epic to the Gnostic Sophia is a way of referring to the universal myth par excellence: the fall and the possibility of redemption, rather than simply a word meaning wisdom.

This compendium book was revealed by Samael Aun Weor mostly so since there is a version titled "Pistis Sophia Unveiled".

Términos del glosario relacionados

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Sabaoth

(In Hebrew, plural form of "host" or "army").

The word is used almost exclusively by the Divine name as a title of majesty, "the Lord of Hosts" or "Lord God of Armies."

It is a way of referring to the armies of heaven, angels, and metaphorical stars and the entire universe (cf. Genesis 2:1).

Términos del glosario relacionados

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