

## GNOSTIC STUDY OF THE MATTER

First of all my dear brothers, there is a very important point that I exposed in Guadalajara and also in Durango. I am talking about the concept that exists about matter.

Obviously, I was saying in all of those lectures that matter is something that the materialists do not know; it is obvious that is absolutely empiric to call matter everything.

I could affirm emphatically that mater can be a piece of iron; but what could we say then about the cooper, the silver, the gold, the platinum, of a piece of cotton or a piece of ice? Would them also be matter?

If a chemist in a laboratory, would call phosphorus to all the chemical elements that exists on it, would not that affirmation be something absurd? Not less absurd is to call matter to any element, to any substance "per se," that is to say, just because one wants to do so. Those that do that, are empirical but not scientific, in the transcendental sense of the word.

Undoubtedly, the so called "matter" that has generated so much passion in many and many individuals negatively polarized, is "terra incognita" to the official science, but they have their pontiffs, their unbreakable dogmas and their Bibles. For example, the dialectic of Karl Marx, I am talking emphatically about the Materialist Dialectic, it would be the Book-Bible of the followers of the God-Matter; that is indubitable.

With all of this and what we are affirming in emphatic form, I say that which is called matter, or what they call matter, as a substance "per se" (per se means by itself in Latin) is something unknowable.

It is clear that the fanatics of the materialist dialectic with anger would try to refute what we are saying, based in the unbreakable dogma of Marxism that rejects the categorical affirmation of Immanuel Kant of the substance itself, etc.

Marx wants to enclose the mind within the unbreakable dogma and to close the door to the dialectic. We, undoubtedly, are dialectics and for this reason do not admit dogmas, not matter if they are of materialist or spiritual type. We are not against the dialectic, because we are dialectics; we use the dialectic in the analysis and in the doctrinaire exposition.

If we say that Immanuel Kant had the bad habit to speak about the things themselves, we would be acting dogmatically; take in account that the "thing itself" is something that the pontiffs of the materialist dialectic do not know.

Walking through the way of the philosophic disquisitions, we enter in really amazing fields. The so called "materialists-dialectics," certainly have just one key to interpret nature; the Gnostics are different: we have seven keys and for this reason in the intuitive and deductive field of the investigation, we have a surprising advantage.

Even now, there still are reactionaries that think that beyond the light speed, it is not possible the existence of any atom. This smells to clericalism of materialist type, because we have amazing speeds as the force of gravity; we well know that the gravitational waves are much faster than the waves of light.

So, those that establish a dogmatic chair about the substance itself, or the so called matter, close the door to the dialectic and we are dialectic-revolutionaries, we cannot establish dogmas.

The substance itself, obviously has to be processed in multidimensional form; to reject the multi dimensionality is to reject the Theory of Relativity, and the Theory of relativity of Einstein is demonstrated mathematically. We do not have to think just in an external space or in the superior space; it is convenient to think in the inner space, or better to say, in the different inner spaces.

Always is establishing a dogmatic chair saying that "nature trends to become exhaust." Apparently, this could be axiomatic, when we observe the involutive processes of it; but let us take in account that evolution and involution are the mechanical axis of the universal existence. What really happens that besides evolution and involution there exists another completely different law.

I am talking about the Law of the Inner Space, the one that escapes from the evolution and involution, the one that pass to a radical revolutionary transformation; the one that we would say, enters in the superior dimensions by revolution.

Well, observing the things from this point of view, one day nature will become exhausted, well, apparently exhausted, that is unquestionable. What will happens is that the involutive and evolutive processes will not continue and the entire nature will pass to another dimension, to a superior one.

The physical matter can be disintegrated, but as substance itself or by itself, at the light of the postulates of one Kant and his "Critique of Pure Reason," obviously will have to pass from dimension to dimension, in a multidimensional scale, to finally reach the state that we could call Homogeneous, Divine, much beyond the simple chaotic conceptions of any Genesis.

Let us think is a tree: it dies; after had been bear its fruits, it becomes a heap of logs, but it leaves its germs and in the germ continue the possibility for that tree, the possibility of repeating its existence.

The same happens with the Earth, or with any world of the space, or Sun of the infinite: one day will die, but will continue as a simple germ, in the profound space, in the Universal Spirit of Life, in the Great Alaya of Universe; then, in that region will wait the moment of a new manifestation.

Obviously, when that instant comes, the electric force, the electric hurricane, will polarize that substance and will born a new chaos, and it is the Fire or Logos who will fecundate that Chaos. We can call that chaos, the Limbus, or the Misterium Magnus; that chaos, by itself belongs to that matter (the one that the other I was talking about) called Ilyaster, the Orientals call it Sabbath.

Undoubtedly, that germ, after been differentiated by the electric impulse, or polarized, or bi polarized, will be fecundated by the Fire and the from that chaos will born a new life, it will come forth the Anima Mundi in a new form, it will descend from dimension to dimension, through successive crystallization until appear as a new world. When this happens, our actual Earth, will be just a geological crust, a cadaver, a new Moon that will gravitate around that new world of the future.

Well, I do this exposition in order to say you this: there is not doubt that that substantial, homogeneous, pure world polarizes itself according it crystallizes, and finally appears physically already polarized. As a positive part we will call it "spirit;" as a negative part, we could call it "matter, " even if the people do not know what is that.

Those that identify themselves with the positive pole of that homogeneous substance, already polarized, are called "spiritualists," they create religious organizations, schools, mystic sects and those that identify themselves with the negative pole, are called "materialists."

The first ones adore the God-Spirit of anthropomorphic form; the second ones adore the God-Matter. The religion of the first ones, ties or try to tie them with the divinity through their believes; the religion of the second ones believes that it is possible to tie to the God-Matter through their sects or also believes. As religious are the first ones as the seconds; are two opposites flows that destroy each other.

We need to attain the third force... The positive is useful, it fulfil its duty; the negative is useful, but we need a third force, the neutralizing force. this one resolves the fight of the opposites, jumping into the synthesis.

The third force is neutralizing, the third force is interior, profound, it lead us to the Being.

We need self-explore ourselves in order to self-know and to discover in ourselves that something that is the truth.

The spiritualists believe in an anthropomorphic God, the materialists believe in their beloved God-Matter; both are believers and neither one or the other know the truth. The truth it is only possible to be known through the third force that is within ourselves here and now, I am talking about the neutral force. This force will lead us through the inner psychological exploration to the living experience of that which is beyond the body, the affects and the mind, of that which is the truth.

Gnosis is a word that means knowledge, wisdom; it is the wisdom, the Sophia, what we need and we will not find it out of us, but within ourselves.

We need to apart ourselves from the flows of the extreme right and the extreme left and to walk through the revolution of the center, profoundly inwards, in order to experiment the real. We need self-know ourselves, only in this form it is possible to attain the real experience of that which is much beyond the time.

So, forgetting the fights and conflicts that exist between the extreme right and the extreme left, we self-explore ourselves in direct form to self-know and to discover, through the real experience, that the followers of the different schools of right and left do not know: The Truth.

The Great Kabir Jeshua Ben Pandira said: "conoced la verdad y ella os hara libres. Only the mystic experience of the truth can give us the through freedom; for this reason, it is urgent to self-explore ourselves.

First of all, how could be possible to attain the experience of the real, if we have not known ourselves? It is written: Noscete Ipsum, Tales of Mileto wrote that phrase in the frontispiece of the temple. We need to know ourselves profoundly in all the levels of the mind.

In certain occasion I was speaking with certain person of "twisted moustaches;" he was saying to me that he knew himself. I said: "Sir, if you know yourself, say me, how many atoms has a hair of his moustache? The man sweated could... I do not know! I said: "But if you do not know a simple hair of your moustache, how come that you will know yourself completely? In reality, he could not reject what I have said; he would want to refuted me before the solemn verdict of the public consciousness, but certainly the argument was convincing and in no way he could reject it.

Tales of Mileto, was a great initiate of the ancient Greece, was somebody that stood out for his wisdom. He is called the philosopher of the fire, because he went really deep into the wisdom of the fire, he could go where many have not.

The fire is something that even today is unknown to humanity. They utilize it, as they use the electricity, but no one can say what thing is the fire; it remains always ignored.

Well, continuing with this lecture, with this disquisition, I will say this: first of all, it is urgent, undefereable, as I had said in the other meeting, to change our way of thinking, to learn to think in a new way, in different form, because the Gnosis is a wisdom that even though is so ancient, is new.

It is written in the Christic gospel: nadie eacha vino nuevo en odre viejo, porque..." It has also said in the Christic gospel: Nadie pondria o cortaria un pedazo de un traje nuevo para remendar..." it would be absurd in every sense to do something like that.

Think in what would be to cut a piece from a new clothe in order to fix an old one; that is absurd in one hundred per cent... So my dear brothers, we need to learn to think in a completely new form, it is necessary a mental transformation.

But let us go deeper on it... There exist four types of Consciousness, or four states of Consciousness that it is convenient that you understand profoundly. The first, is the one of the person that is profoundly asleep in his bed; in this circumstances, the Ego walks, is out of the physical body, but absolutely unconscious, in comatic state.

It is good to understand that the decease people, after they leave their physical body, live in the inner worlds with the Consciousness completely asleep; normally they walk dreaming, completely, integral, totally unconscious. The same happens in that "small death" that is the ordinary sleep; when the physical body sleeps, the Ego walks unconscious, asleep.

The second state is called "waking state." It happens that when a person returns to the walking state, it continues dreaming, as slept as it was, with the difference that now his body is active to the dreams and for this reason, more dangerous.

One thing is when the body is passive to the dreams, then there is not danger and another thing is when the body is active to the dreams, then the danger is bigger. In the called "walking state," the body is active to the dreams and it is the when the mistakes of any kind are made.

The entire humanity live in those two states of Consciousness. It is necessary to pass to the third state of Consciousness, that is to say, to the Self-Remembering of oneself, changing the way of thinking.

Because if we come to this Lumisial, to receive the teachings and later in the street we are once again as we were before, what has been the change that we have attained in the way of thinking? How worth could be to receive the teachings, here in this lecture, if in the street, at the job, we continue with our negative emotions, with our reactions before the impacts of the external world, with the same jealousy of everyday, with that same hatreds, etc.?

It is clear that it is necessary to change the way of thinking, to learn to think in virtue of the teachings that are receives here, because if the teachings are received and the mechanic way of thinking continues as always, then what would be the change? It would not be possible to pass to a third state of Consciousness, to the state of self-remembering, if we previously do not change the way of thinking.

Undoubtedly, if we desire a change, we will have to begin by changing the intellectual and emotional aspects. This means to eliminate form ourselves, all of that unconscious-

intellectual automatization, all of that processes of the reasoning mind, all of those jealousy, all of that anger, all of that hatred.

It is urgent the radical change in the intellect, if we want to pass to a superior level of Being, that is to say, if we want to pass to the third state of Consciousness, to the self-remembering.

When one identify with an insulter, it means that one continues as before, if we were beaten we beat, etc. obviously, he has not changed his way of thinking.

If a man is jealous, is spying his wife, after had been hear receiving the teachings, it means that he has not changed; he just carries the Gnosis in his memory, as an ornament, like when he dresses a new costume, but in the way of thinking he remains being the same... When one is full of lust, it means that one has not changed, that is the same.

How one could pass to the third state of Consciousness? And why one is lustful? Because are carried psychic aggregates of lust. The one that is identified with some scene of lust, obviously forgives himself and in that moment is lustful, he gives the chance to the "I's" of lust to do what they want.

Someone that forgives himself in front of a cup of wine and ends up drunk, someone that forgives himself before a person of the opposite sex and ends up fornicating, and somebody that forgets himself in front of the insulter and ends up insulting also, in truth it is not prepared yet to pass to the third state of Consciousness, that is the State of Self-Remembering; because it would be contradictory to think even for a moment that a man has passed to the third state of Consciousness and forgets himself, because the third state of Consciousness is precisely, the Self-Remembering of oneself. So he has passed or have not; in this cannot exists vagueness of any kind.

Well brothers, let us continue with these disquisitions... It is necessary to work the intellectual center and also the emotional one. There is not doubt that the negative emotions turn us liars; the negative emotions turn us violent, the negative emotions make us to forget ourselves.

A jealous person, taken by the negative emotion of jealousy, becomes violent, he can kill another and as a consequence to go to jail; can mistreat his wife, perhaps unjustly, etc. So, the negative emotions can turn one into a slander, a false, violent, perverse.

But in truth, it is very hard to control the negative emotions: in a moment we are tranquil and can happen that at the next we will not... Let us suppose that we are here in holy peace, listening this lecture and suddenly somebody brings a new; he says that a relative or a brother has been beaten for somebody, or that was shut.

Of course, if we do not have control of ourselves, we get out totally uncontrolled, we leave immediately the Lumisial, protesting internally; we see somebody in the street, we

explain rapidly what happened and it can happen that once been in the place in where it was said the tragedy happened, nothing has happened, it was a false alarm.

Then, what happened? One, we left the lecture; second, we calumniate somebody, third, we adopted violent attitudes and what was worst, we strengthen the "I's" that we have in the negative part of the emotional center, instead of disintegrating them.

Observe, how much damage can produce the negative emotions! For one negative emotion we can become murderers, because of a negative emotion we can become perverse, because of a negative emotion, we can calumniate the fellow man, because of a negative emotion we can say false judgements on our best friend, etc. However, we have the strong tendency to let be taken away by the negative emotions, we have learn to be austere, serene, moderates.

So, introduce the Gnosis in our way of thinking in order to change, and to introduce it in the emotional center takes some work; but if we think in the centers of the organic machine, for example, the intellectual center that has something of the emotional center and something of the motor center, how could we attain the total control of the inferior emotional center?

If we say: I will have willpower, I will not be taken away by the violent negative emotions at any time," it can happens that at the first situation we fail terribly. Then, we need to introduce the Gnosis here, in the mind, to feel the superior emotion that Gnosis produces and with the bit of will that we have attained, together with the Gnosis and the superior emotion, it will let us to control completely the inferior negative emotions.

Anyway, it is necessary to control the inferior emotions with the superior emotion. Let us control the inferior emotions with the superior ones, let us introduce the Gnosis within the brain so our way of thinking can change and we can live according with the principles and rules of the universal gnosticism; let us modify the process of thought and there will be a kind of intellectual emotion in our head. That, more a bit of will, will let us to control the inferior emotions.

Obviously the total destruction of the inferior emotions comes with the annihilation of the undesirable psychic elements that are related with the inferior part of the emotional center. But meanwhile those elements are destroyed, we have to control the inferior emotional center with the emotive part of the intellect, an intellect illuminated by the gnostic mysticism. That is the obvious way to follow; only through that way can really be processed the so necessary change.

It is necessary to change little by little; this is possible if we introduce the gnostic rules, the wisdom of the universal gnosticism in our thought, in our mind.

But, as I say, it is necessary to modify the mind completely; we need a new mind in order to think, because with the old mind, with that decrepit mind, with that injured mind, with

that mind used to the normal way of life that we have, it would not be possible to provoke a change in ourselves.

So, the intellectual center and the emotional center have to be worked with the gnostic rules, with the teaching that we have given if in truth we want a change in ourselves. We need to think in new form, to feel in new form, to act in new form.

What do we want through all of this? Obviously we are in search of something that is extremely important: we are in search of the truth, to purify the Cosmic Consciousness, that is inclosed among us.

There is a great Consciousness, I am talking about the Cosmic Consciousness. Unfortunately, the Cosmic Consciousness is inclosed among the Ego. To purify the Consciousness only is possible annihilating the Ego; he that does not want to pass through the Buddhist annihilation, will never attain the purification of the Consciousness. It is obvious that with the Buddhist annihilation, the awaken of the Consciousness becomes a fact. An awakened Consciousness is a purified Consciousness through the annihilation of the Ego.

Anyway, the didactic, psychological process of liberation of the Consciousness, naturally has a name in the Oriental buddhism: it is called Alaya Vishyana.

This Alaya Vishyana has a relation with the Body of Law, with the Darmakaya. The Darmakaya by itself, as Substance-Being, is immortal, divine; the Body-Law of Darmakaya give us what we could denominate omniscience. If for something the Body-Law is called Darmakaya, it is because is the result of tremendous works, done in ourselves and within ourselves, here and now.

It is undeniable that the Body of Darmakaya can submerge itself among the Illuminator Void and can even reach the very Talidad that is beyond the Illuminator Void. He that posses the Body of Darmakaya, has attained the real happiness and the final truth, but it could not be possible to possess that body if we have not worked the hidden Consciousness, that Consciousness that is inclosed among the Ego.

It is necessary to freed, to liberate it through the work on ourselves and it is not possible to provoke a change during the work on ourselves, if before we haven started by changing our way of thinking and feeling.

The person that receives the teaching and remains bottled up in the ancient intellectual and emotional processes in no way can originate a change. The changes are necessary in order to reach the supreme change; I understand that the psychic aggregates process themselves in seven levels of the Being.

Undoubtedly, the Body of Darmakaya is only for those that have reached the highest part of the Being, those that have disintegrated absolutely all the psychic aggregates, the



inhuman elements that exist in the seven levels of the Being. Only a person like that can possess the Body of Darmakaya.

It is necessary to do a differentiation between the Alaya Vishyana and the Sunyata. The Alaya Vishyana exists among the mere psychological processes, within the psychological work that we have to do in ourselves and within ourselves here and now.

Meanwhile somebody is in the psychological processes of the Alaya Vishyana, will be able in absence of the "beloved Ego," (among quotations marks, because of beloved does not have anything) to experiment that which does not belong to time, that which is beyond the body, the affects and the mind, that which in Orient is called the Illuminator Void; but that experience does not means that in truth we have attained in ourselves the Illuminator Void.

Sunyata is different. When somebody possessing the Body of Darmakaya that is one step forwards of the the Consciousness absolutely awakened, submerge himself not only in the Illuminator Void but is able to enter in the Talidad, undoubtedly that person knows what the Sunyata itself is.

So, Alaya Vishyana is a mere psychological concept; Sunyata is an ontological concept. Anyway, I want you to understand clearly, through these disquisitions, that one thing is the frightful machinery of relativity and another, absolutely different is the Illuminator Void.

Meanwhile the logic mind continues with its confrontations, within the frightful machinery of relativity, we will not be happy.

One think is the psychological concept of Alaya Vishyana and another is the ontological concept of Sunyata.

The Consciousness, trapped among the logical confrontations of Relativity's Theory, could not find the true happiness, because it is not in the logic where we can find the happiness, but in Sunyata.

When one knows the difference among the psychological concept and the ontological concept, perhaps could think in what the epistological is, or in the epistology, or in the epistological thought.

To untie, to get out of the logical thought and to rest in the Illuminator Void, is the maximum yearn that we have. But I clarify it, today we are defining goals, that meanwhile we are bottled up in the logical confrontations, we will not be able to know in truth what thing is the Sunyata, because the Alaya Vishyana is not the Sunyata.

In similar form, I would say this: I have taught you the meditation; I have said that in life we can experiment That which is not from the time, in absence of the Ego; I have given to you a mantra in order to work with it; that is obvious.

Any day, you will be able to reach that happiness; because if the Consciousness is in a bar, there we will be; if the Consciousness is in the Plaza del Zocalo of Mexico, there we will be, and if we deposit the Consciousness in the Illuminator Void, there we will be, that is obvious.

But one thing is the Illuminator Void as concept and another is as experience.

You can empty the mind of any class of thoughts, in order to do emptiness in the mind, the total emptiness, the radical zero, if you are able to do so; but meanwhile there exists in the mind, during the meditation, the idea that you want the Illuminator Void, then the Void remains been just a concept to you and nothing else; you are processing yourselves rigorously in the Alaya Vishyana.

The day that you attain the Illuminator Void in your own mind, and this is not the "nothing" as many learned ignoramuses that criticize think, then in truth you will experiment in direct form That, That which is beyond the body, the affects and the mind; but meanwhile the Void continue in yourselves as a simple concept, or as a yearn, you will not experiment it.

But when you attain the Illuminator Void, when you not even remotely remember that are in meditation, and in truth you have done the Void and have forgotten the idea of the Void, the you will experiment the Sunyata.

Well, what do I want from you with this disquisitions today? One: I would like that for now, because it is not possible to you to submerge in the entrails of the Illuminator Void, that at list you could know the point in where you are.

As a matter of fact, you are speaking epistemologically in Alaya Vishyana, you are working to one day, through the Buddhist annihilation, attain the final liberation in Sunyata; that is all.. This obviously demands a lot of attention, because in truth we want that all of you could attain the annihilation, so you could get out of the mere concepts, in order to enter in the experience of the real.

Total, absolute annihilation is necessary; to get out of the logic confrontations and to experiment that which does not belong to time.

During the life we need to save energies in order to create the second psychological body, the Astral one, but if we expend the energies, the creation of the second body is almost impossible, in the same form we ræd through the didactic of the Alaya, of the Great Universal Alaya, or Alaya Vishyana, to keep eliminating the psychic aggregates. According we eliminate them, the energies are accumulated in us and those energies after, will let us to create the Body of Darmakaya.

those that think that the Body of Darmakaya is "substantial Ego," walk through the most mistaken way that I can figure out... It is not possible to create the Body of Darmakaya when the Ego is alive; it is necessary to keep eliminating it so the creation of the

Darmakaya can be possible through the saving of energy, because each psychic aggregates means spending of energy.

He that attain the creation of the Body of Darmakaya, undoubtedly knows the truth, has experimented it, not out of himself, nor in the right neither the left, but in the center and profoundly; not in a superior space or in an inferior one, but in the inner space even more profound.

He that formes and crystallizes the Body of Darmakaya through the inner work on himself, through the disintegration of the Ego, undoubtedly will experiment the happiness of living, will attain the authentic happiness that doe not belong to the time, because the Body of Darmakaya is Body-Being and not Ego-Being, as many learned ignoramus believe.

So my dear friends, I think that instead to incline ourselves or to the flow of right or left, we have to use the neutralizing force, the third force that is within ourselves, because this will let us to reach the synthesis, the final liberation, to the last truth and to the creation of the Body of Darmakaya in each one of us.

Now you see why I insist in the need to change the way of thinking and feeling. It has just one objective: to provoke an profound inner change, through the gnostic esoteric work, and according that change is processed, we will get more and more close to the happiness of the Darmakayas. In last synthesis, I yearn that each one of the presents, working on himself, crystallize innerly, profoundly, the Body of Darmakaya.

Until here this lecture; but the doors are open to the questions that you will ask. So, we ask to the brothers to ask questions; but do not start with questions of Second, nor First Chamber neither Pre-Chamber. Do not forget that we are in Third Chamber and the questions have to be at the level. The one that wants to ask, can do it with entire freedom.

\*\* The physical body when is in state of sleep, the Ego travels through the sub world; we penetrate in our own psychological country and naturally the impressions of that psychological country are the ones that induce us to act in the waken state, that is to say, will we be in the same circumstances?

\*\*\* Well, each one lives in his psychological country and each one is located psychologically in some place. Some will be located in a brothel and others in a church, and each one psychologically has his place of location. As in the physical world we have a place in where we are located, psychologically we also are located in a determined place of our psychological country.,

It is truth that the subconscious impressions have influence over the human life; but one thing is the wrongly called waken state and another is the state when the body is passive for the dreams.

When the physical body is passive to the dreams, the subjective impressions that can reach the brain through the Antakarana, the silver cordon with its seven defined aspects,

are not dangerous, because the body is passive to the dreams; those impressions become dangerous and in this I agree with you, when the body is active to the dreams, because then those impressions, deposited in the brain, become active physically and the person can make grave errors, that is obvious.

\*\* Master, does the term Darmakaya means Perfect Master?

\*\*\*The term Darmakaya, undoubtedly means perfection in the adept or servant of the great work, because we could not think in an Adept of perfection without the Body of Darmakaya. But he that possess that body, has to know to live in that geometric line that separates the Talidad from the machine of relativity; to know to live in perfect balance, between the Talidad and the machinery of relativity... I am using this term Talidad, because of this: the machine of relativity and the Illuminator Void, are opposites, but there is a synthesis that conciliate both, and that is the Talidad; the Talidad is beyond the Illuminator Void.

## INVERENCIAL PEACE

Samael Aun Weor