

## **HOW TO LEARN TO LISTEN**

In the world there exists many lecturers that amaze the auditorium with their eloquence, however, few are those that know how to listen.

To know how to listen is something very difficult; in truth, are very few those who know how to listen.

When the Master or Mistress or the lecturer is speaking, the auditorium seems to be alert and following the word, that are listening and alert, however, in the psychological depth of each one of them there is a secretary who is translating the words of the lecturer, that secretary is the "I," the myself, the oneself. The work of that secretary is to misinterpret or mistranslate the words of the lecturer.

The "I" translates according with its prejudgments, pre-concepts, fears, prides, anxieties, ideas, etc., etc., etc.

The students in the school or the people that form the auditorium, in reality, are not listening the lecturer, they are listening themselves, are listening their own Ego, their beloved machiavellic Ego, which is not disposed to accept the real, the true, the essential.

Only in state of alert novelty, with a spontaneous mind, without the weight of the past, in state of plene receptivity we can really listen without the intervention of that bad secretary called "I," myself, oneself, Ego.

When the mind is conditioned by the memory, only repeats what has stored. The mind, conditioned by the experience of so many yesterdays can only see the present through the dirty glasses of the past.

If we want to learn how to listen in order to discover the new, we must live according with the momentary's philosophy. It is urgent to learn how to live from moment to moment without the preoccupations of the past, without the projections of the future.

Truth is the unknown from moment to moment. Our minds have to be always alert, with plene attention, without prejudgments and pre-concepts in order to be really receptive.

It is necessary to learn how to live wisely, to refine our senses, to refine our behaviour, our thoughts and feelings.

It is of not use to have a great academic culture if we do not know how to listen, if we are unable to discover the new from moment to moment.

The rough, rude, deteriorated and degenerated minds can never know how to discover the new. That kind of minds only understand and in a mistaken form the absurd translations of that secretary called "I," Ego, myself.

The fanatics of the marxism-leninism do not accept the new, do not admit the fourth characteristic of everything, that is to say, the Fourth coordinate because of the self-esteem, because they love themselves so much, because are confined in their own absurd theories, and when we locate them in the field of the concrete facts, when we demonstrate to them how absurd are their sophisms, they raise the left arm, watch the clock, excuse themselves and leave.

Those are degenerated minds, decrepit minds that do not know how to listen, that do not know how to discover the new, that do not accept the reality because are bottled up in the self-esteem; are people that love themselves too much, that do not know nothing about cultural refinements, that have rough and rude minds which only listen their beloved Ego.

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 asleep consciousness and one day we had the luck to listen it been in a state of awoken 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 ben 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 Bounaparte, 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 foulds as a dogma. If Laplace would not have forgotten himself, he would not have elaborated that absurd theory.

There is a foul that put some drops of oil in a cup of water. With an 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 come 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 remembers oneself profoundly.

It is advisable for the brothers that in a daily basis, for 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 be 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 has the right to ask but not getting out of the theme.

\*\* 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?

\*\*\* 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?

\*\* Through the education of the word, is it possible to learn how to listen?

\*\*\* 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.

\*\* 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?

\*\*\* 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 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.

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

\*\*\* 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 that is not disposed to listen, that does not know how to listen, that always listens 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 does 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.

\*\* Well, the moral attached to the old, to the tradition.

\*\*\* 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 in 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 thrown 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?

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

\*\*\* 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 never present, never art home; the physical body dies and we are never at home... How could they remember the past existences in they were never at home?

INVERENCIAL PEACE

Samael Aun Weor