

HOW TO MAKE THE LIGHT WITHIN OURSELVES

Moses says in The Genesis: "Let there be light: and there was light." This is not something related with a remote past, no. This tremendous principle, does not change through time, it is as eternal as eternity, it is a tremendous reality that exists from instant to instant, from moment to moment.

Let us remember Goethe, the great German initiate, his last words moments before to die were "Light, more light." Goethe is reincarnated in Holland, he has a physical body, now he does not have a masculine body, he has a feminine one and is married with a Dutch prince, is now a Dutch lady of high society. This is very interesting, is it not?

Well, as I was saying, the light is very important and meanwhile one lives in the darkness, one will have to yearn the light because one is blind. The light is the maximum desire for a person that is living in a cave, that lives underground among the darkness.

Well, the Essence is the most honourable, the most decent that we have inside. Originally it comes from the Milky Way where it vibrates with the musical note Fa, then has to pass through the Sun, with the musical note Sol and to enter this physical world with the note Mi.

The Essence is beautiful, is, we would say, a fraction of the human christic principle of everybody, is the Human Soul that normally lives in the Causal World, for this reason it is correct to say that the Essence is Christic, and that our Consciousness in Christ will save us, etc., etc., etc.

All of that is true, but the problem with our Consciousness is that it being so precious, having so many marvellous virtues, precious natural powers, is trapped among all those subjective undesirable elements that unfortunately we carry within ourselves, that is to say, is imprisoned in a dungeon. The Essence wants the light. How? Yearning it! There is not one that would not yearn the light, unless that person is already lost, but when one has some aspiration, one yearns the light.

Therefore, one has to make the light. To create the light is something very serious because it means the destruction of the receptacle or dungeon, the black den where it is imprisoned, means to rescue, to liberate, to take it out from there, so one will be as one should be: as an illuminated person, as an authentic clairvoyant, as a real luminous being that enjoys that plenitude that by nature belongs to us and that we have the total right to possess.

However, it happens that one needs a heroism or a number of tremendous heroic acts in order to liberate the Soul, to take it out from the dungeon, from the darkness where it is imprisoned.

It would be good that what I am saying here could really be comprehended by you in a conscious form, because it could happen that listening you do not listen or that you will not feel the sense of the words that I am saying. It is necessary to valorize this.

The light that shines in the darkness like a star of six rays in a nocturnal sky, comes from our spermatic chaos.

It is beautiful to rescue the Soul from among the darkness but not easy, the normal situation for the Essence is to stay imprisoned. One will be unable to enjoy an authentic illumination meanwhile the Essence, the Consciousness, the Soul, is trapped, imprisoned, and that is serious. Therefore, it is necessary, mandatory, to destroy the Ego (with an heroism superior to the one of Napoleon and his great battles, superior to the fights of Morelos in his struggle for freedom, etc.) in order to liberate the poor Soul, to take it away from the darkness.

First of all, it is necessary, as I was saying to the brothers in the past lecture, to know the techniques, the procedures that lead to the destruction of those elements in which the Soul is trapped, imprisoned, so illumination can be attained.

The very beginning of this is to understand the necessity to know how to observe. We, for example, are all sitting down in these chairs, we know that we are sitting but we have not observed these chairs. In the first case we have the knowledge that we are sitting in the chair, but to observe it, is already something different. In the first case there is, I would say, the knowledge but not the observation; the observation requires a special observation, to observe what it is made and then to submerge oneself in meditation in order to discover its atoms, its molecules, this requires directed attention. To know that one is sitting in a chair, is a Not-Directed attention, is a passive attention, but to observe the chair, is a Directed Attention.

In the same form, we can think a lot about ourselves, but this does not mean that we are observing our own thoughts; to observe them is different.

We live in a world of inferior emotions, anything can generate an inferior emotion in us, however, we can know that we have them, but one thing is to know and another is to observe the negative state in which one is, that is something completely different.

Let us see an example. On a certain occasion, a gentleman said to a psychologist: "Well, I feel antipathy for a determined person" (he said the name and last name). The psychologist answered: "You have to observe, to observe that person." The gentleman asked: "But, what do I have to observe him for, if I already know him?" The psychologist got the conclusion that person did not want to observe, that he knew but was not observing.

To know is one thing and to observe is something absolutely different. One can know that one has a negative thought, but it does not mean that one is observing it, one knows that one is in the negative state, but one has not observed the negative state.

In the practical life we see that within ourselves there are many things that would be reason to feel ashamed of: ridiculous comedies, grotesques inner things, morbid thoughts, etc., to know that one has it, is not same as to have observed it.

Somebody could say: "Yes, in this moment I have a morbid thought" but one thing is to know that one has a morbid thought and another is to observe it.

If one wants to eliminate a determinate undesirable psychologic element, first of all, one has to learn to observe with the intention of attaining a transformation, because certainly, if one does not learn to self-observe oneself, any possibility of transformation becomes impossible.

When one learn to self-observe, develops the sense of self-observation, normally this sense is atrophied in the human race, is degenerated, but according with its use, develops and unfolds.

Firstly, through the self-observation we can verify that the most ridicules comedies and even the most insignificant thoughts that appear internally and that are never externalized, are created by others, by the "I's." The serious thing for one is to become identified with those comedies, with those ridiculousness, with those protests, with those angers, etc. etc. If one is identified with any of those inner extremes, the "I" that produced them becomes stronger and in this form any possibility of elimination becomes more and more difficult. So, the observation is vital when we want to produce a radical transformation within ourselves.

Through the Hermetic Work, we crystallize what before was diffused in the sinister and vulgar mass of the primary subject.

The different "I's" that live within our psyche, are very astute, very smart. Many times they use the memories that we carry in the intellectual center. Let us suppose that one in the past, fornicated with any person of the opposite sex and that now is trying (or not trying) to eliminate the lust. Then the "I" of lust will use the center of the memories, the intellectual center, will take the memories that it needs and will make them pass through the fantasy of the person, so the "I" will become stronger, each time it will become stronger. For all of this, you have to see the necessity of self-observing yourselves. The radical and definitive change could not be possible, if we do not learn to self-observe ourselves.

To know does not mean to observe, to think does not mean to observe neither. Many people believe that to think in oneself is to observe, and it is not. One can be thinking in oneself, however it is not observing, to think in oneself and the self-observation are as different as the net and the water or the water and the thirst.

Obviously, one does not have to be identified with any of the "I's." In order to do the self-observation, one has to divide oneself in two, in two halves: one part that observes and the other that is observed. When the part that observes see the ridiculousness and

stupidities of the observed part, there are great possibilities to discover (suppose the "I" of anger) that this "I," is not us, that he is he, we could exclaim then, "the "I" of anger, is an "I," it has to die, I will work on it, in order to disintegrate it!"

But if one identified with the defect and says, "I have anger, I am furious!" Then, the defect becomes stronger and in this condition, how could we eliminate it? Well, it would not be possible. No? Therefore, one does not have to be identified with that "I," with its rage or with its tragedy, because if one is identified with one's own creation, one ends up living his own creation, and that is something absurd.

According to one's work on oneself, that one advances deeper in the field of self-observation, one becomes more and more profound. In this work, one should not overlook not even the most insignificant thought; any desire, even if it is transitory, any reaction has to be motive of observation, because any desire, any reaction, any negative thought, comes from a determinate "I." If we want to make light, to liberate the Soul, will we allow the existence of those "I's"? It would be absurd! If is light which we want, if we are really in love with the light, then we have to disintegrate the "I's," there is no other solution but to reduce to dust what we have observed: therefore, we need to know how to observe.

In this field, we have to be careful with the Inner Chatter, because there are many negative and absurd Inner Chatters, there are many inner talks that never go out. Naturally, we need to correct that situation, to learn to be silent, to know to speak when it is necessary to speak, to know to keep silent when it is necessary to be quiet (this is law not only to the physical world, to the external world, but also to the inner worlds). The negative Inner Chatters when physically exteriorized, is harmful. This is the reason why it is so important to eliminate that negative aspect; it is necessary to learn to keep the internal silence.

Normally, Mental Silence is defined as when one empties the mind of any class of thoughts, when one achieves the quietude and silence of the mind through meditation, etc. However, there is another type of Silence. Let us suppose that there is presented to us a case of critical judgement, a case that is related to somebody, and we keep a mental silence, we do not judge, we do not condemn, we remain silent externally and internally; in this case, there exists Inner Silence.

The facts of the practical life have to be in intimate relation with a perfect inner behaviour. When the facts of the practical life are in harmony with a perfect inner behaviour, it is a clear signal that we are creating within ourselves, the famous Mental body.

Inside of each one of those different quarrelsome and bawling "I's" that personify our psychological errors exists substance, psychic Essence. As the atom when it is fractionated liberates energy, in the same form the total disintegration of any of those different infernal "I's" liberates Essence, Light. So, we have to make light.

If we put the different parts of a radio or of a tape recorder on a table, but if we do not know anything about electronics, we could not be able to receive the different soundless vibrations that pullulate the cosmos but if through the comprehension we connect the different parts, we will have a radio, we will have the instrument that can perceive the sounds that in other ways we could not. In the same form, the different parts of these studies, of this work, are complemented with each other in order to form a marvellous body, the famous Body of the Mind. This body will let us perceive in better form all that exists within ourselves and will develop even more the sense of inner self-observation. That is very important!

So, the object of the observation is to produce a change within ourselves, to promote an authentic and effective change.

Once we have become skilful in the observation of ourselves, then comes the process of elimination. There are three steps in this matter: first, the observation; second, the critical judgement, and the third is the elimination of a determined psychic "I."

Once we are observing an "I," we have to see its behaviour in the intellectual center, to know all its games in the mind; second, how it expresses itself through the feelings, in the heart; and third, to discover its way of action in the inferior centers: motor, instinctive and sexual.

Obviously, an "I" in the sex expresses in one way, in the heart in other, and in the brain in another. In the brain, an "I" expresses itself through the intellect: reasons, justifications, subterfuges, evasions, etc., etc., etc. In the heart as a suffering, as an affection and many times as an apparent love, when it is just lust, etc. In the motor-instinctive-sexual centers, has another form of expression: as action, and instinct, as a lascivious impulse, etc.

For example, let us take a concrete case: Lewdness. A lustful "I," in front of a person of the opposite sex, can express itself in the mind as constant thoughts, it could appear in the heart, as a apparent pure love, without any stain, to the grade that one could justify oneself and say, "Well, I do not feel lewdness for this person, what I am feeling is love," but if one is sensitive, if one pays attention to the machine and observes the sexual center, one discovers that in the sexual center there is some activity in front of that person; then we verify that it is not an affection, that there is not real love, but lust.

But let us observe how slender is the crime: the lust can perfectly be dissembled in the heart as love, to write poems, etc., etc., but it is dissembled lust. If one is careful and observes the three centers of the machine, then one can verify that is an "I."

When we have already discovered that is an "I," when we have known its behaviour in the three centers, in the intellectual, in the heart and in the sex, then one can pass to a third stage. What is the third stage? The elimination; that is the final stage of the work. Then one has to use the Prayer in the Work. What do we understand about Prayer in the Work? The Prayer in the work has to be practised having as foundation the Inner Self-Remembering of oneself.

In certain occasions we said that there are four levels of men, or four states of Consciousness. The first state of Consciousness is the profound and unconscious dream in a person, of an Ego that left the body sleeping on the bed, but that walks in the Molecular World in comatose state; that is his inner state. The second state of Consciousness is the one of the dreamer that has returned to the physical body, and that believes that is in waking state; in this case the dreams remain, sure, but the person is with the physical body in waking state, this second type of dreamer is more dangerous, because he can kill, can steal, can make crimes of any kind. In the first case, the dreamer is more infra-human, but cannot do any of those things. How could he? How could he damage somebody? When the body is passive to the dreams, the person cannot make damages to anybody in the physical world, but when the body is active to the dreams, the person can make a lot of damage in the physical world. So that is why the Sacred Bible emphasises the necessity of awakening.

If those two types of person that are, I would say, in state of profound unconsciousness, or those that keep dreaming but have their body active to the dreams, pray, well, from those two type of infra-human states, nothing can be expected.

However, nature will answer. For example, an unconscious one, a dreamer goes to pray in order to get a deal, but it can happen that those "I's" that are so many, do not agree with what he is asking because the prayer is been doing for just one of those "I's" and the others were not taken into consideration. Therefore, it could happen that the other "I's" do not feel any interest for that deal, do not agree with that prayer, and pray exactly the opposite in order to make that deal fail. Because they disagree, because the others are the majority, nature answers with its forces, with a flow of forces, and the deal fails; that is clear!

Then, in order to get an effective result with the pray in the work on ourselves, one has to use the third state of Consciousness, the Inner Self-Remembering of oneself, that is to say, of our own Being.

Submerged in a profound meditation, concentrated in the Inner Divine Mother, one will supplicate her to eliminate from the psyche, the "I" that one wants to disintegrate. It could happen that the Divine Mother in that moment might act beheading that "I", but this does not mean that the totality of the work has been done. The Divine Mother will not disintegrate everything instantaneously, it will be necessary to be patient. In successive works, through time, we will get the slow disintegration of that "I", it will lost size and volume.

An "I" can be frightfully horrible, but according to its lost volume, it becomes more beautiful, then it takes the aspect of a child and finally becomes dust. When it is reduced to dust, the Consciousness that was trapped, imprisoned inside of that "I," is liberated, and the percentage of light within ourselves is increased, it will be a percentage of light that is free. In this form we will proceed with each one of those "I's."

The work is long and very hard; many times any negative thought even being an insignificant one, is originated by an ancient "I." That negative thought that came to the mind, as a matter of fact, indicates that there is an "I" inside of that thought, and that "I" has to be extirpated, eradicated from our psyche.

It is necessary to study and to know its conduct, to see how it behaves in the three centers: in the intellectual, in the emotional, and speaking in synthesis, in the motor-instinctive-sexual; to see how it works in each one of these three centers. According to how the "I" behaves, one is knowing the defect.

When one has developed the sense of self-observation, one can verify that some of those "I's" are frightfully horrible, are real monsters of horrifying and macabre form that live within our psyche.

INVERENCIAL PEACE

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