

THE FIRE AND THE EMOTIONAL CENTER

The incorrect functioning of the centers, is a theme that has to be studied during the entire life through the observation of oneself and the rigorous exam of the dreams.

It is not possible to comprehend the centers and their correct or incorrect work in just a moment; we need infinite patience.

The entire life unfolds in function of the centers and it is controlled by them. Our thoughts, feelings, hopes, fears, loves, hatreds, actions, sensations, placers, frustrations, etc., are in the centers.

My dear brothers, among the centers that we have in our organism, there is not doubt that most difficult to control is the Emotional Center; because the Intellectual, even though is hard to control it, we can do it more or less. The Motor, that produces the movements and that is located in the superior part of the spinal column, is controllable also.

One can control the movements of the body: to walk, to raise up an arm, to knit the brown if one wants it. So, all the activities of the Motor Center are under the will, but the Emotional Center is terrible; the negative emotions, the feelings, etc., are difficult to control.

In Hindustan, the Emotional Center is compared with an elephant. What Hindustani people do in order to control a crazy elephant? They put in each side a sane elephant, they tie them, and then, the two sane elephants finally teach the crazy elephant to behave normally. That is the system used in Hindustan and is good.

The Emotional Center is an elephant, the Intellect is another elephant and the Motor another one. These two elephants: the Intellectual and the Motor, have to control the "crazy elephant" of the emotions.

If in one moment we want to blow up with emotions of desperation or anguish, that is to say, if we are identify with some negative emotion and feel bad, what do we have to do? To lie down on bed, to relax and to put the mind in blank.

In relaxing the body we are acting over the Motor Center, because we loose the muscles and every tension in the organism. Attaining a blank mind, that is to say, we deliver the mind into the silence and quietness. So, what happens? Then the Emotional Center does not have any other option but to calm down a bit, to serene itself and in this form the Intellectual and Motor Centers dominate the Emotional one; they are the two normal elephants that tame the "crazy elephant."

It is possible to control the inferior emotions, using the superior ones. There are many kinds of inferior emotions, you know that very well. If a relative dies: we shout, cry, etc. Why? Because we do not want to cooperate with something that is inevitable, and that is the worst of the worst; one in the life has to learn to cooperate with the inevitable.

We do not want to accept the fact that our beloved is already dead and we scream with anguish even though we are seen the body in the bier; we do not want to accept that is dead and we become victims of the anguish and desperation. All of that is terrible!

How could we dominate that state? In two forms: first, we could use that couple of elephants, the Motor and the Intellectual Centers, to relax the body and to reach the silence and quiet of the mind; that could be one system. The other, is the use of a distinct emotion, a superior emotion.

Perhaps, it would be of great help in those moments, to listen the "The Magic Flute" of Mozart, or to submerge ourselves, in meditation, reflecting about the Mysteries of Life and Death. Then, through a superior emotion, we can control the inferior emotions and annulate the pain that brings the dead of that beloved being; that is obvious.

The Emotional Center is very interesting, but we have to take possession of the inferior emotions, to control and subjugate them. That can be possible using our didactic.

The inferior emotions like the ones of bullfighting, the theatre, the orgies of the parties or like the ones of the person that wins lotto or the emotions that originate a new in the newspaper (about the war or about the many things of the world) generate a lot of damage. The inferior emotions that produce the liquor, the bestialities of the people only strengthen the inhuman psychic aggregates that we carry inside and help to create new ones.

It is necessary to eliminate the inferior emotions, through the use of the superior emotions; to learn to live an edifying and essentially dignifying life, that is fundamental! Otherwise, it would not be possible any kind of progress. How it could?

First of all, we need to be more sincere with ourselves, in order to develop the Superior Emotional Center and to freed ourselves of the mere negative and superficial emotions.

There are people that are lovely and decent with the others; there are people that gives friendship to the others. However, that is the public or exoteric aspect and that is not all.

Been aware that we possess an inner psychology, then it is not enough to behave decently with the others, it is not enough the fragrance of the external friendship. What is our internal behaviour in relation with the others? Normally, the friendship that people give to others have two aspects: the external and the internal.

The external aspect apparently is magnificent, but the internal part, who knows how it is? Are we sure that we do not criticize the friend that have received our friendship? Are we sure that we do not feel some antipathy towards some of his aspects? Are we sure that we are not attracting him to the cave of the mind, in order to torture and to humiliate him, meanwhile we are sleeping to him sweetly?

How many people feel esteem for somebody, but inside they criticize the person that they esteem! Even if they do not externalize their critics, and smile nicely to them, they mock their best friends.

We have to be more complete, more integral. Let us try to make the clocks work at the same time; the external and the internal one, the external and the psychological, so they can go along in total harmony. It is not useful to behave well with our friends and to give our friendship when in the other hand, when inside we are criticizing, we are torturing. It is better to have the two watches working at the same time, second to second, from instant to instant.

We have to be more integral, to leave the mordant inner psychological criticism. How can be possible the existence of such a contradiction: that we esteem somebody but inside we are criticizing him? To talk about him in a correct manner and inside we are "devouring him alive"?

You have to know very well, that inside of each one of us live many people; the "I's." When one catches one of those "I's," and study it with the sense of the psychological self-observation, one can verify that it possess the centers: the Intellectual Center, the Emotional Center, and the Motor-Instinctive-Sexual Center, that is to say, it has the three brains.

Every "I" has mind trapped, has will inclosed, it is a complete person. So, inside of us there exist many persons: the psychic aggregates.

So, every friend of us deserves to be well treated. For example, you have a friend and there are aspects in that friends that you like and dislike. You are friends of some "I" of your friend or of some of the "I's" of the friend, but your friend has some other "I's" that you dislike, that produce you antipathy.

Well, it happens that we have to take in account that inside of each person there live many. Normally, you are friends of determined aggregates of your friend, but you are not friends of the entire aggregates of that friend. So you say: "there are thing is this friend that I dislike; he has good and bad things," and that is the way of how we speak; however, this also depends of the kind of aggregate that in the determined moment is speaking. This means that the friendship that we feel for that friend is not complete; we just feel friendship for some aggregates of that person, but we do not feel affection for the other aggregates.

So, it can happens that the physiological person that we esteem, might have psychological aggregates that we do not esteem and in determined moments that person annoying us precisely because the other aggregates that we do not esteem are in the surface. That is the crude reality of the facts!

If we could have a permanent "I," we would say: "I am friend of him in total and complete form," we would not find "details" in him nor spots of any kind. But it happens

that does not exist a permanent "I," but many. Then, what of the aggregates of our friend is the one that we esteem? Are not all of them! For this reason we need to be comprehensive in the interrelation's field.

Why do the friends fight? Because suddenly appears in the personality an aggregate that is not friend of the friend and then appears the discord. But if later that aggregate gets out and comes another one that is friend of the friend, ah! They make peace with each other!

How ephemeral and incomplete are the friendships. Are incomplete because people are not comprehensive, do not understand the plurality of the "I". Otherwise, the friendships would be complete. The friend would know to excuse the defects of the other person. However, there is a lack of knowledge, otherwise we would not fight with our friends; we have to become more conscious of this situation. In that form we could improve the interrelation with others.

There exists what we could call mechanical sympathies and antipathies. No one of them is useful because are mechanical. Sometimes we say "that guy annoys me." However, what thing annoys us from that person? A psychic aggregate that possibly is not friend of us; that is all.

We do not have to create a forced sympathy towards somebody when we feel antipathy for him, what we have to do is to discover what is the cause of that antipathy. So, once we have discovered through our reflections that such antipathy is mechanical, obviously that antipathy will have to disappear remaining only the sympathy.

But, how could we comprehend that an antipathy is mechanical? I say that just comprehending the existence of the I's plurality. It is undubitable that inside of each person, live many persons. That is why, some aggregates that we like, express themselves in determined person in a mechanical way.

Let us reflect that inside of each person that annoys us, there also are aggregates that can sympathise with us and to be helpful and friendly; that not all the aggregates that exists in a XX person, are disagreeable for us. In a XX person that we dislike can exist aggregates that we like.

If we reflect in that, if we understand the I's plurality, then, that so harmful mechanical antipathy that helps to develop the inhuman psychic elements that are related with the negative Emotional Center, disappears.

According we eliminate the aggregates of the negative Emotional Center, the Superior Emotional Center will unfold. However, I say that the Superior Emotional Center is extraordinary, it is more powerful than the intellect. With the Superior Emotional Center we can comprehend the nature of the fire.

The sacred books are written with burning coals, that is to say, with fire. The language of Bible, is in parables, it is the language of the Superior Emotional Center.

The mystic and incorporeal experiences, obviously are parabolic and only can be understood with the Superior Emotional Center. The Mysteries of Life and Death are perfectly knowable using the Superior Emotional Center; that is obvious.

I have said to you that the Monad is the most important and that according we eliminate the inferior psychic aggregates, we will receive the radiations of the Monad in a more constant form. That Monad is Atman-Buddhi, the ineffable. He receives the force that comes from the Creator Demiurge and the Creator Demiurge receives the force from the Addhi Buddha, the unknowable deity.

Atman, been an unfolding of the Divine Architect of Universe, is ineffable, is what we could call Paramatman or Shiva Tattwa. Buddhi, even though is so spiritual, is more corporeal, we would say, more concrete than Atman.

Buddhi-Eros as igneous principle, obviously becomes more and more evident for us; her radiations touch us more deep each time, according we keep dissolving the negative emotions of the Emotional Center and according the Superior Emotional Center unfolds.

Atman-Buddhi is the Monad, it is the reality within ourselves, what really counts, the Real Being in us.

We have to fight for the elimination of the negative emotions so in this form we can get closer and closer to the Monad. Certainly, the Monad help us, because from Buddhi emanates Eros, that extraordinary sexual force that have to be used to disintegrate the psychic aggregates in the Forge of the Cyclops.

What would be of us without Eros? The opposite of Eros is Anteros, the potencies of evil that are not outside of us but within, here and now; they are all of those aggregates of the inferior Emotional Center.

If we eliminate the negative emotions and develop the Superior Emotional Center, obviously we will penetrate more and more into the essence of the fire and we will get closer and closer to our Inner Monad that has always been smiling to us.

Do not forget that the Emotional Center in principle is pure and resplendent and that the Inferior Emotions located in the inferior zones of the Emotional Center, constitute the inferior Emotional Center; but if we eliminate the inferior emotions, then the Superior Emotional Center becomes perfect like a delicious flower.

Anyway, Atman is the ray that unite us to the Logos and to the Addhi Buddhi. The force of Addhi Buddhi and of the Inner Logoi reach Atman and is contained in Buddhi; however, to get closer to Buddhi is impossible meanwhile we have negative emotions. In

other words, to get closer to the Monad becomes difficult if we continue with the inferior emotions.

We do not have to accept inferior emotions within ourselves; we have to cultivate the superior emotions, the music, we have to listen to Beethoven, Mozart, Liszt, Tchaikowsky; we have to learn painting but to be sure that our creations are not infra-human pictures; we have to put on them our most noble feelings. Whatever we do has to be dignifying and essentially edifying.

One becomes plenty of ecstasy contemplating the Corinthian columns of the ancient times or the marbles of Rome or Athens, or the magnificent sculptures of a brown Isis, in the land of the pharaohs or an Apollo or the Venus of Milo or the Chaste Diana.

One is plenty of ecstasy and vibrates with the superior emotion, when for example, is listening the lyre of the ancient times or when is in profound meditation among the entrails of nature or when is walking among the ruins of the ancient Rome or in the border of the Ganges or kneeling down before the Guru, among the eternal snow of the Himalayas. Then the superior emotion vibrates.

In the ancient times, in Lemuria, in the epoch in which the river of pure water of life emanated milk and honey, when the Lyre of Orpheus had not fallen broken in the pavement of the temple, the Superior Emotional Center vibrated intensely in each human being.

It was the epoch of the Titans, the epoch in which the human beings that populated the face of the Earth, could see the aura of the worlds and to perceive more than a half of one Joltapatnas of the colour's tonalities, we well know that one Joltapatnas has more five millions of tonalities.

But when the inferior Emotional Center was developed as a result of the violent passions, with the lust, with the hatred, with the cruel wars among brothers, then that sense became atrophied, and humanity became inclosed in this three-dimensional world of Euclid.

The time has come to understand that only through the Superior Emotional Center, it is possible to penetrate more profoundly within ourselves.

If we behave correctly, if we learn to live, if we learn to relate ourselves correctly with our fellow men in a beautiful form, then we will get closer and closer to the Sacred Monad and the different sparks of Cosmic Consciousness will become more continuous, so finally, one day, in truth we will have the Consciousness awakened and the Superlative Consciousness of the Being, the Buddhi.

That they we will be happy; in that delicious morning, the vibrations of Buddhi will saturate us completely and we will know to live in a perfect conscious state.

Until here my lecture. I give total freedom to ask questions about the theme.

** Master, are you speaking about the virtues?

*** You can see how easy is to distort the teaching. You make the question with a simple and sincere heart, but after you have said that, another person twists this a bit more and the other one does this even a bit more and when the teaching reaches the entire America, people will be saying: "Samael Aun Weor is against the virtues, no more virtues!" In this form the teaching is distorted and in this form has happened with the teaching of all the major brothers that has helped the humanity.

What does it last of Buddhism? Could you say it to me? Gautama Sakyamuni talked against the abominable Kundartiguador Organ, all his doctrine was against the bad consequences of that abominable organ. Today we have a distorted Buddhist gospel; already nothing or almost nothing last of the ancient buddhism; everything has been distorted.

I clarify it, I am not speaking against the virtues. The water is useful, is extraordinary, is good in the washbasin, is good in its container, in the bathroom, but, what could you say if the water were in the living room, inundating the bedrooms? Everything would have to change. Is not it? It would be bad.

The fire is good in the kitchen; it is also something magnificent in the candles, but if in this moment the fire were burning the house and were arriving the firemen. What could we say? It would be a calamity! Is not it? So, each virtue in good in its place, but out its place is bad.

INVERENCIAL PEACE

Samael Aun Weor