

HOW TO LEARN TO LISTEN

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GLOBAL GREY

NOTHING BUT E-BOOKS

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

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

When the Master or Mistress or the lecturer is speaking, the auditorium seems to be alert and following their words, they seem to be 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 to its prejudgments, pre-concepts, fears, prides, anxieties, ideas, etc., etc., etc.

The students in the school or the people that form the auditorium are, in reality, not listening the lecturer, they are listening to themselves, they are listening to their own Ego, their beloved Machiavellian Ego, which is not disposed to accept the Real, the True, the Essential.

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

When the mind is conditioned by the memory, it only repeats what it 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 to the 'philosophy of the moment'. It is urgent to learn how to live from moment to moment without the preoccupations of the past and without the projections of the future.

The Truth is the unknown from moment to moment. Our minds have to be always alert, with complete 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 behavior, our thoughts and feelings.

It is of no 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. Those kinds of minds only understand (in a mistaken form) the absurd translations of that secretary called "I", Ego, myself.

The fanatics of the Marxist-Leninism do not accept the New, nor do they admit the 'fourth characteristic' of everything, that is to say, the Fourth coordinate. This is because of the self-esteem, because they love themselves so much, because they are confined within their own absurd theories. When we locate them in the field of the concrete facts,

when we demonstrate to them how absurd their sophisms are, they raise their left arm, look at their watch, 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 they are bottled up in the self-esteem. They are people that love themselves too much, that know nothing about cultural refinements, and that have rough and rude minds which only listen to their beloved Ego.

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

First of all, people must awaken the Consciousness in order to learn how to listen. How could somebody who has the Consciousness asleep 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, they are walking from here to there, from there to here, or they are traveling in their inner psychological city. Let us remember that within each one of us there is a psychological country. The physical place where we are located is one thing and the psychological place is another.

In what place are we located at this moment? You could say "here" but that might be and it might not be. The truth is that it is hard to know how to listen because normally the person who is listening escapes, travels through his psychological country and runs away in different directions. So the person is not 'at home', and if he is not at home, who is the one 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 especially to our Missionaries, one thinks that they are alert, however, they are just listening in an apparent manner because they are not at home.

There are some people that are so full of themselves that do not want to listen to the Word, they do not have an empty place, a small corner for our words; they are full of vanities, of pride, 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 tavern" there is not an empty place for the Word, the tavern is full, the meson is full. How serious is this!

We have to have the small bowl of the Buddha, aimed 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 if we are full of ourselves, how could the Word enter into us? 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 indeed!

It is necessary to be in a receptive attitude, with the pot upward waiting for the nourishment in the Buddhist style; but if the pot is downward, how could the nourishment enter into 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 they are in the correct state to receive the Word? First of all we have to recognize our own misery and inner poverty before we 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 thousands and even millions of times, and we believe that we know it, that we have listened to it, but as a matter of fact, we have not listened that word. On any given day, if we listen to 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 of listening to it while being in a state of awakened Consciousness.

Observe how difficult it is to know how to listen. First of all, it is necessary to be self 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 unto 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 heights) but downward in order to listen to external things, in order to listen the world of the external senses.

So, why did Jesus not fall? Because he was always alert and vigilant as the watchman in times of war, he had the small bowl upwards. However, if he would have fallen in temptation, that is to say, if he would have put the small bowl, the pot, downwards, 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 it be possible to listen if we are 'out of the house'? Who are those who are 'out of the house'? All the unconscious people!

Are you sure that you are listening now? Could you affirm it? Could you affirm, could you promise that you are totally here? Are not you walking in other places? The crude

reality of facts is that when people are listening, they do not know how to listen because they are in other places, they are not at home.

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

To stay at home... Who knows what being 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 are always 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 and the muscles are always in tension. It is necessary to learn to remember oneself and to relax the body; I do so everyday, continuously, in the bed or anywhere. To do this 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 is a 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 there place for God in your theory?" He answered cynically: "No 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, that he could elaborate his false theory, because no astronomer of the planet earth has seen with his eyes a planet coming forth or emerging from a Nebula. However, this is admitted by many fools as a dogma. If Laplace would not have forgotten himself, he would not have elaborated that absurd theory.

There is a fool 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 continued rotating around the central drop. In this form the universe was formed! He was asked: "And God?" "No, God was not necessary; you can see how it was formed." He really was a fool, 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 foolish 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; a hand was necessary, an intelligent impulse, but that cynic, that fool, is playing the role of God; however, he denies God. So torpid people act in such way when they 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 are 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 the universe came forth? From a nebula? It is not true. It came forth from Sabaoth, from the Mother-Substance, from the Chaos, from the Hindustani Mulaprakriti. Was there some Tantric rituals celebrated within the depths of the Mahamanvantara? This is the truth! Of course, the Elohim (that in their conjunct form the Sabaoth, the Army of the Voice) unfolded themselves in the form of a divine androgyny. Afterwards, 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 waters 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, in it surged the seed-bed of all that exists, what has been and will be: the electric whirlwind was generated everywhere. Afterwards there came forth the germs of existence, the elemental atoms, the worlds with everything and all of this is thanks to the Elohim, to the divine androgyny or the host of Elohim. So, did this start from a nebula?

The first form that came into existence was a Mental universe, much later it crystallized in the Astral form, and then afterwards into the Etheric and finally 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 have worked in meditation, it is obvious that he could have one day seen the origins of the universe that are far away from his theories. That is the crude reality of facts!

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

The fire is what counts in any creation; however, the fire in the physical world is one thing and the fire in the Chaos is another. Obviously, in the Chaos the fire is an electric potency with possibilities of awakening 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 at the "Aeon-13", the "13-Serpent", or 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, on a daily basis (for five, ten minutes - a while - half an hour) to remember yourselves, to relax the body completely in a sofa; in this way you will one day be able to reach the experience of the Real, this practice is a way to act over the Emotional Center using the Motor Center and to be in complete relaxation, living the Being, feeling him, experiencing 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 heights; that Word which comes through the Superior Centers of the Being and eventually 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 way we will advance successfully.

Well, if there is some brother that wants to ask, he can do so with complete freedom. Everyone has the right to ask, but not getting out of the theme.

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

A*** 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?

Q** Through the education of the Word, is it possible to learn how to listen?

A*** It is one thing 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 vigilant, to be Conscious. The existence of a total balance between the knowledge and the comprehension, or among the knowledge and the Being, is also necessary. However, it is one thing to listen and another to speak. To educate with Word is convenient, but it is indispensable to know how to listen.

Q** Master, when one is in front of you there is a lethargy of the mind, one is unable to absorb all the words of the Master, the Transcendental Knowledge, that is to say, one feels like perplexed and stunned before the wisdom of the Master, so it is really hard to listen to you. So, what could we do in order to learn how to listen to you, Venerable Master?

A*** I have listened your words. Undoubtedly, it is necessary to know how to listen; what is needed is the state of alert-perception, alert-novelty, if one wants to listen. However, I repeat, how could one know how to listen when one 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 they are not listening and do not listen because they 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 have to be united, integrated; but if those three centers are disassociated, the Intellectual in its way, the Emotional in another and the Motor in yet another, then one is not listening to the words.

So, to know how to listen is something very difficult but fundamental, because if one learns how to listen, then one can receive complete information about the Gnostic esoteric Work.

Let us take into account that practical life has many faces. The life in a state of unconsciousness has terrible faces; it looks like that the life of humanity in the state of unconsciousness has more force than the Gnostic esoteric knowledge. However, what happens is that people are 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, they 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 words that one is receiving that one is a nobody. Then, there is not an empty place wherein the Word can enter; but meanwhile one feels full, vain and satisfied with all of those Egos, how will one receive the Word?

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

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

A*** Certainly the false education produces a lot of damage. I say that the education that one receives in school, in high school, kindergarten and university, is false because is not related with any of the autonomous and self-conscious parts of the Being. Being false, it distorts 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 to the subjective, infra-conscious, infra-human voices of the five centers of the organic machine. The only voices that he knows how to listen to are those of the false personality; he is always full of knowledge and does not have an empty place wherein the instructor could deposit the Word. So, the false education is frightfully prejudice, and as far as the false morality: I do not know about what kind of morality you are speaking of.

** Well, the morality attached to the Old, to the tradition.

*** That morality is useless; let us speak about a Revolutionary Ethic. Morality is slave of the customs, the places and the epoch. What is moral in a country, is immoral in another; what was moral in one epoch is immoral in another; what was moral in one time is immoral in another.

Let us see a concrete case. In China, until not long ago, to kill the father because he was very old was seen as moral and to exchange the little girls for postal stamps with the catholic missionaries was moral. There was a priest that brought hundreds, thousands of little girls, acquired with mere stamps. It was normal to throw a girl into the street, because she was a woman they would throw them away, they felt happy only when

there was a male child born. So, what is morality? Morality is the slave of customs. I could quote thousands of cases, some of them very painful and even shameful, about the so applauded morality.

Morality is a 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 morality. Let us speak about the Revolutionary Ethics, 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 how to manage the virtues.

A virtue, even if it is very saintly, if it is out of place will produce damage; there are many saints that have prejudiced humanity with their virtues, this is the crude reality of facts. However, the virtues are precious, but one who does not know how to manage them obviously generates damage with his virtues. So, do not speak about morality, let us speak about Revolutionary Ethics. Morality is useless and prejudices our development. Is there another question?

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

A*** The 'bad secretary' is the Ego. The lecturer has not yet finished speaking when the Ego of everybody (according their psychological idiosyncrasy) has formed his personal concept - false concept - because it is based in the prejudgments, the fears, the false theories, the false education, etc., etc., etc. and many other "herbs". The bad secretary produces a lot of damage; for this reason it is necessary to be alert and vigilante, disposed to receive the Word, but paying attention and being Present.

If we are absent, how could we receive it? I repeat, why do the people not remember their past existences? Because they are never Present, never at home; the physical body dies and we are never at home... How could they remember the past existences if they were never at home?

INVERENCIAL PEACE

Samael Aun Weor

