Conference 42 from Phase A.

CONF. 42

TWO KINDS OF KNOWLEDGE: OBJECTIVE AND SUBJECTIVE

There exist two worlds: the exterior world and the interior world. Each one of these worlds has its own reality.

The Exterior World is formed by all the things that we know exteriorly. Since we see them and can touch them, we believe that they are real, and we let ourselves be fascinated by them.

But if we analyze correctly, all these things that form the exterior world are of a passing nature. Everything passes: people pass, buildings pass, continents pass, animals pass, things pass. In the exterior world we form our personality by imitating other persons.

On studying the Personality, we find that it is governed by social norms, what is permitted and what is not permitted in a society.

The legislation, the conducts, the moral and religious precepts that we learn from society. Kindergarten, primary school, secondary school, universities, specializations, etc.

But sooner or later our physical body has to die, and our personality will have to disintegrate. Everything will pass; what we humans do not see is that all the things of the personality will pass sooner or later. Many things that they taught us years ago were later modified.

Subjective Knowledge, or knowledge of the personality, atrophies the consciousness, alienates it, mechanizes us, turns us into theorists, atrophies our intellectual center. Speaking clearly, if one wishes to self-realize, the less subjective knowledge one has acquired, the better.

The Interior World is different; in it we find two kinds of realities. One is the free and conscious essence, the 3%, and the other is the essence trapped in the psychological I, the 97%.

But 100% of our Essence is what truly counts; it is our Being. That Essence is our particular God, what is real, what is true, what is eternal, what is beautiful, what does not pass in each one of us.

Since we have the consciousness asleep, we do not even know that we came to this world with an objective: to know ourselves, to know our particular God. In order to be able to know ourselves, it becomes necessary to know our interior world, and that is what counts.

In order to be able to know our interior world, the first thing will be to observe it, or to learn to observe it, for the sense that allows it is atrophied in the majority of humans.

When we discover any of our defects and understand that within it one of our sparks is trapped, we see that we must liberate it. For that it is necessary to understand why that defect was created, how it feeds itself, how it handles us, and to beg our Divine Mother to eliminate it.

Then the essence will be liberated, and once emancipated it will awaken its Consciousness; it will receive from the Father its own Objective Knowledge, its vocation or office within our Microcosm.

If we proceed in this way with each one of our defects, our Being will begin to be integrated, and we will go on awakening an objective knowledge, for it is a knowledge of our Being; it is a knowledge that does not pass; it is the wisdom of our own Consciousness.

The word knowledge comes from to know, which indicates to us that it is something that has to be done personally.

The majority of us, in the process of intellectualization, believed that learning mechanically or memorizing was enough, and we became believers in everything that we have been told, but we have not known anything of what we supposedly know.

We lacked the most important part of knowing, which is to verify.

In order to be able to develop Objective Knowledge it is necessary to create the internal bodies, which allow us to go on knowing the different dimensions of nature and of the Cosmos.

If we commit the error of not creating our higher bodies of the Being, we will never know ourselves in an objective way.

In these bodies we will
integrate Being and Knowing.

Interior or objective knowledge is not a question of theory, or readings, or stories; it is something practical that we have to do in function of the Three Factors.

- If one does not die, the Essence is not liberated, and therefore we do not advance toward Wisdom either.

- If one is not born, well then, the existential bodies of the Being, which allow us to know the different dimensions of nature, are not created.
- If we do not sacrifice ourselves, we will not integrate ourselves consciously into the law of Love either.

We have Seven Consciousnesses; they are in embryo within our Sexual Creative Energy; when we learn to create ourselves, we go on developing each one of those consciousnesses.

With the Physical Body we know the third dimension.

With the Vital Body we will know the fourth dimension, the Jinn paradises.

With the Astral Body we will know all the stars and planets.

With the Mental Body we will know the world of the atoms, and we will be able to extract wisdom from them.

With the Body of the Will we will know the electronic worlds or planets of the Christ, all that is, has been and will be.

With the Atmic Body we will submerge ourselves in the ocean of light. Without those seven Bodies or Objective Knowledges it is impossible to begin to know the Universe and the Gods. The Greeks taught that one had first to know Oneself in order to be able to know the Universe and the Gods.

Objective Knowledge allows us to know what is real, the object of existing, our role in the Universe. It allows us to fuse with our BEING.

If we want to arrive at Objective Knowledge, we have to verify and practice these teachings. The word “Knowledge” comes from to know; if one does not know, one does not have Knowledge.

Because so-and-so speaks very well, has a good memory, retains different works and authors and all those things, we say: “that fellow really knows, that one really has knowledge”. But what knowledge?

For example, when you teach by the dead letter, repeating what the masters taught, for you it is a lie, and anyone could tell you: “you are liars; how can you be so sure that it is so?”.

And this is because you have not yet realized it or verified it. Each gnostic must go on acquiring his own knowledge. Then you will be speaking of your own knowledge.

The master says everything in his works; they are all truths, because I have been verifying it; but if I start saying “the Master Samael says in such a work, in such a chapter, such and such a thing”, any of you could tell me: “you are a liar. Do you have proof of that?”

The master laid the foundations so that each one of us might arrive at his own knowledge.



End of Conference 42.