

Two Classes Of Knowledge

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Two Classes of Knowledge: Objective and Subjective

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The Exterior World

It 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, constructions 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 not permitted in a society. The legislation, the conduct, the moral and religious precepts that we learn from society — kindergarten, primary, secondary, universities, specializations, etc.

But sooner or later our physical body must 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,

sooner or later, will pass. Many things they taught us years ago were modified later.

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

The Interior World

It is different; in it we find two classes 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 the 100% of our Essence is what truly counts; it is our Being. That Essence is our particular God — the real, the true, the eternal, the beautiful, that which 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. To be able to know ourselves, it becomes necessary to know our interior world, and that is what counts.

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 permits it is found atrophied in the majority of humans. When we discover any of our defects and comprehend that within it is

trapped one of our sparks, we see that we must liberate it. For this, it is necessary to comprehend why that defect was created, how it is nourished, how it manages us, and to supplicate our Divine Mother to eliminate it. Then the essence will be liberated; and once emancipated, it will awaken its Consciousness, will receive from the Father its own Objective Knowledge, its vocation or office within our Microcosm. If we proceed thus with each of our defects, our Being will begin to integrate itself, and we shall 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 that it is something that has to be done personally. The majority of us, in the process of intellectualization, believed that with learning mechanically or memorizing it was enough; and we became believers of all that has been told to us, but we have not known anything of what we supposedly know. We have lacked the most important part of knowing — which is to verify.

To be able to develop the Objective Knowledge, it is necessary to create the inner bodies, which permit us to go on knowing the different dimensions of nature and of the Cosmos. If we

commit the error of not creating our superior bodies of the Being, we shall never know ourselves in an objective form.

In these bodies we will integrate Being and Knowing.

The 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.

- 1. If one does not die, the Essence is not liberated, and therefore we do not advance toward Wisdom.
- 2. If one is not born, the existential bodies of the Being — which permit us to know the different dimensions of nature — are not created.
- 3. If we do not sacrifice ourselves, neither shall we integrate ourselves consciously to the law of Love.

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

- 1. With the Physical Body we know the third dimension.

- 2. With the Vital Body we shall know the fourth dimension, the Jinn paradises.
- 3. With the Astral Body we shall know all the stars and planets.
- 4. With the Mental Body we shall know the world of atoms, and shall be able to extract the wisdom from them.
- 5. With the Body of the Will we shall know the electronic worlds, or planets of the Christ — all that is, has been, and shall be.
- 6. With the Buddhic Body we shall know the electromagnetic worlds, the true felicity.
- 7. With the Atmic Body we shall 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 must first know oneself in order to be able to know the Universe and the Gods.

The Objective Knowledge allows us to know the 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 has no Knowledge.

Because such-and-such speaks very well, has a good memory, retains different works and authors and all those things, we say: "That fellow knows; he has knowledge." But what knowledge?

For example, when you teach to 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 realized it or verified it yet.

Each Gnostic must go on acquiring his own knowledge. Then you will be able to speak of your own knowledge.

The master says all in his works; all are truths, because I have gone on verifying them; but if I say, "Master Samael says in such a work, in such a chapter, such and such a thing," any of you could say: "You are a liar. Do you verify it?"

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

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