

THE REASON OF BEING OF THE OBJECTIVE JUSTICE



Samael Aun Weor

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This thing of justice, well, is important. It is clear that there are two types of justice, and that is, above all, what has to be classified, because one thing is subjective justice, and another thing is Objective Justice. One thing is the justice of this world, the subjective tribunals, and another thing is the Tribunals of Celestial Justice; they are different.

So, a full differentiation has to be made between this subjective justice, that is bought and that is sold, and an Objective Justice, where it is not possible to bribe the judge; they are completely different, the Tribunals of Celestial Justice. It is worthwhile to comprehend this thing of justice.

But well, what can common and ordinary people know about justice? Absolutely nothing. What do they know of justice? What can people of sleeping Consciousness know about what is just, about what is unjust, about what is good and about what is bad? They know nothing of anything. One thing is good when it suits them and bad when it does not suit them. That is how it is.

They are concepts of good and of bad amongst people of subjective psyche, amongst people of subjective justice. But to have consciousness of good and of bad..., about that they do not have consciousness, they know nothing about what is good, they know nothing about what is bad. They sleep profoundly, they are machines, machines that act moved by forces that they do not know.

If a catastrophe, for example, happens in the Cosmos, the type of vibratory waves that reach and touch the human machines do terrible things, and millions of these human machines launch themselves, then, to war against millions of other machines. Machines against machines, what are they going to know of good and of bad? They raise flags, mottos; say that they are going to fight for freedom, for justice, for democracy. Could these people know about what is good, about what is bad...?

Undoubtedly, in all good there is something bad, and in all bad there is something good. There is much virtue in the wicked and there is much wickedness in the virtuous; could the sleeping ones know that?

If even with the same virtues one can do harm to others! Do you want to know a case of bad that I could have done? Someone, whose name I do not mention, printed some of my works, not in his own printer's, but in a printer's of the government. He did not do it for evil, but for good, but it happened that the government found it out. However, that someone was the manager of that printer's, obviously the government protested and he was called, well, to court. They needed an impeachment and a witness.

The accused, well, named an ex-employee as a witness. He said that he could assert that that so-and-so X had ordered him to print those works. Those works were, well, financed by that so-and-so, that is why, it was not the government the one that had ended up as "footing" in the edition of such works.

But it happens that so-and-so, the supposed witness, well, did not have anything to do with this case. Nevertheless, as a man loving of truth, of justice and of correctness, he told me: "What must I do? I consider that this man has named me witness unjustly. He has said that I ordered him to print works to defend himself, but I have not ordered him to print them. If I say no, to the prison! If I say yes, he does not go to prison, but, how am I going to lie if I am used to telling the truth and nothing but the truth? How am I

going to say that yes I ordered him to edit such and such books, if I have never ordered him to edit them? It would be a farce, a lie. I am a Gnostic and I am on the path of correctness, which is why I am not going to lie”.

Unquestionably, with the virtue of sincerity and of truth this man, in fact, was going to condemn an unfortunate to prison who knows for how many years, true?... He asked me for advice, what did I tell him? I told him:

– Man! With virtues one can also do a lot of harm, do not do harm with virtues! A virtue out of a place becomes unjust.

– Then what?

– Say that yes, you ordered him to edit those books. They were books that were for the Great Cause, for the good of humanity, books..., our ones.

Well, he listened to the advice. There, he already lied. He does not cause harm to anyone with that lie, to whom? On the other hand, he certainly is saved from going to prison and leaving a woman and some children abandoned.

So, with virtues one can also do bad, this is clear. It is unjust to use virtues badly, as one can harm others with the virtues. Do you think that perhaps the executioners of history were not honoured? Do you think that, for example, the executioners there at the guillotine in France did not do so in the sheer fulfilling of their duty?

They were men fulfilling their duty and staunchly honest. And some of them even with horrible sacrifice complied with their duty, letting the knife of the “razor” fall on the heads of the noble ones, but they were fulfillers of their duty, their virtue was impeccable, of course, or in that sense... And, how much harm did they do with that virtue of fulfilling duty? How many

apparently just judges, complying with their duty of judge have put many innocent ones to prison?

Good is everything that is in its place, bad what is out of its place; just what is in its place, unjust what is out of place. Fire, for example, is just and good; where? On the cooker. But, how about the fire in the living room burning our curtains? That is no longer just or good, true? It is bad and unjust. Water in the washbasin is just, it is good, but out of the washbasin, flooding rooms, out of place it is unjust, it is bad. Like that are the virtues.

To be tolerant, for example, with ideas of others is correct. But tolerance out of its place converts one into an accomplice of crime.

What could be said, for example, of a father of a Gnostic family one hundred percent, who has his wife and his daughters, and who is fulfilling his duties with his wife and with his children? Tolerant until the maximum, he is accustomed to complying with the words of the Gospel that say: "If you are hit on the right cheek, turn the left so you are hit stronger".

Good, let us suppose that a disaster is provoked, that a group of bandits assault that house to kill the woman and to rape his daughters and everything. But to him, in the Gospel, he was taught to turn the right cheek and to bless those who hurt him, to love those who hate him... So, instead of defending the woman and the daughters, he blesses the thieves, the bandits: "Oh, thieves, Oh, bandits! Do not do that, never do that again, because with that you will bring down great karma on yourselves; I forgive you..." and the bandits raping the daughters and killing the poor woman. What could be said of a man like that? He is apparently complying with the Gospel, with tolerance, and forgives the offences, no? It is a virtue out of its place.

So, what to do in that case? Krishnamurti was asked the same question; he did not know how to give an answer. They said to him:

– Well, and if you are with a sister, and they try to rape your sister, what do you do?

He said:

– I am not in that case.

– And if you were to be later in a case like that?

– Then I would already know what to do in that moment.

He went off on a tangent, but he did not give the answer to him like he should have given it, as the reality of facts is that, if a man in that moment does not proceed with energy, if he does not unsheathe the sword, if he does not resort to arms and get into a fight to death with the attackers, obviously he does not only convert into an accomplice of crime and gets on the wrong side “up there”, but he also gets on the wrong side here below with the judges of Earth, because there are laws that chastise him in the penal codes. For example, here in Mexico, in the penal code, that is already stipulated. I do not know in Venezuela, but here there is an article in which he is considered as an accomplice, and he goes to prison for complicity with the crime. I don’t know there, in your country, in Venezuela, but here it is a crime.

Well, then, what has to be done there? Well, to die fighting; one has to die, no? It is better to die fighting there to defend one’s family, to fall in battle, than to convert into accomplice of a crime. So, a virtue out of its place is unjust and is bad, and it is virtue! But it is bad.

To learn to live with justice, that is important. The majority does not know how to live rightfully. They do what they should not, wanting to be just. To demand one’s rights! As not demanding them is to convert into an accomplice of crime.

A X X so-and-so, for example, owes us a large sum of money, and we need it, but he owes it to us. He has enough money to pay, we are sure that he has, but let us suppose that he does not want to pay, that he does not feel like paying. Then we have the duty to ask, to demand our rights before the justice, before the tribunals, before the law. Anyone could say: "But that is absurd. Being a Gnostic, how, why is he going to charge him?" Then it is not about charging, it is about demanding our rights, which is different.

So, you see what justice is. A Gnostic could say: "I let him off". Who is he letting off? A man who has enough money and does not want to pay? It is a letting off out of its place. But if we are sure that he does not have it, now that changes the matter... to let off that debt... But, having and being in magnificent conditions and he does not want? It is a duty to demand one's rights.

To know how to live according to that law of equilibrium, that's the fundamental thing. Very few know how to live according to the Law of Balance. Now, to do justice in oneself, one has to know how to do it; one has to learn to become just.

There is an ancient sculpture where Justice is represented as an ineffable lady with an unsheathed sword, standing upon a cubic stone. In the right hand she has the sword, in the left the scale and between the pans of the scale the weights of the scale. In her dress, a golden crown on her head; she wears a white tunic and upon her shoulders is a purple mantle. This is the Justice.

But to do justice within oneself... that is the difficult thing; one needs to be an alchemist. One has to start by knowing what thing, what it signifies... One would not understand if one was not an alchemist.

First of all, one has to know that there are three universal substances from which comes everything that there is, has been, and will be: salt, sulphur and mercury. Our physical body, in final synthesis, is reduced... to what? Sulphur is the Sacred Fire, and

mercury the sexual energy. So one has to work? Yes, one has to work. How? Well, the sulphur and the mercury...

The sulphur is, we would say, amidst the prisons of mercury, that is to say, amidst the prisons of that venerable matter which is the Sacred Sperm. Through transmutation one gets to liberate the mercury, the fine and delicate substance with which one will create the Superior Existential Bodies of the Being. One liberates also the sulphur, the Fire. The sulphur, like that, fecundates the mercury, it fecundates it; and salt, sulphur and mercury are mixed, they penetrate and co-penetrate to crystallize in each one of the Superior Existential Bodies of the Being. So, the Superior Existential Bodies of the Being are composed of salt, sulphur and mercury.

But to possess those bodies is one thing, and having taken them to the perfection is another thing completely different. When one wants to perfect those bodies, well, one has to eliminate all the undesirable elements that one carries within. Then those bodies, working in that way, pass through the four colours of the Great Work. First they assume that dark and tenebrous form of Saturn. After eliminating the undesirable elements they remain white, pure, ineffable.

Much later one already receives the right to use a Yellow Mantle or the Yellow Tunic. Finally, it shines in those bodies, converting them into vehicles of pure gold, gold, gold of the best quality.

When one already has those vehicles of pure gold, they can be covered by the different parts of the Being; then the Inner Christ resurrects in one, in the heart of one, to dress himself with those vehicles, and the Christ, dressed with those vehicles, is the Philosophic Stone. The one who has the Philosophic Stone has the Sword of Justice and nature obeys him.

Here are the colours of the crude Stone: black, white – the White Tunic –, the yellow. As a crown the purple of kings is that one has done the Great Work. That is just because he eliminated the I's, that is just because he created the Superior Existential Bodies of the Being, it is just because the Inner Christ resurrected in him.

The Scale or the weights are the weights of the Soul. One has to know how to work in the Great Work in accordance with certain rules, to comply with those rules, the weights of the Soul. There are the weights of nature and the weights of Soul.

So, an individual who has converted himself into Justice itself is a Self-realized and Perfect Master. So, one thing is to be Master of Justice in truth, in truth, and another very different thing is to belong to the tribunals of subjective justice. To manage to enter the Tribunals of Objective Justice or Celestial Justice, one needs to have created the Justice, have converted himself into an exponent of Justice. If one has not eliminated the Ego, one cannot be an exponent of Justice. If one has not created the Superior Existential Bodies of the Being, he is not an exponent of Justice. If one has not given his life for his fellow men, he is not an exponent of Justice. To convert ourselves into exponents of objective Justice! That is the transcendental thing. Few are those who have managed it. That is, well, what I have to say about justice.

Q. – When one practises in the Ninth Sphere, what must be the attitude of the five centres?

R. – The attitude of the five centres? The centres do work by themselves without us getting worried. For what there certainly is a need, is to assume, mentally, an edifying and essentially dignifying attitude; I mean in those instants in which one works in the Forge of Cyclops. That way it must be.

As for the emotional centre and the rest of the centres, they will work in harmony if we assume an edifying and essentially dignifying attitude.

Q. – Nothing can be achieved without voluntary suffering, but one also has to sacrifice the sufferings..., would you like to clarify this aspect to us, please?

R. Good, two concepts have been mixed, and that mix of concepts is due, precisely, to the mind, to the intellect, and one must not mix one thing with another; to confuse, we would say, the gymnasium with the magnesium.

It is obvious that the Intimate Self-realization of the Being cannot be reached unless based on conscious works and voluntary sufferings. I am speaking of intentional, directed things. But you have confused this thing of what is intentional and directed, with that other of past sufferings, suffered through time.

Of course people like a lot of that type of sufferings, and they would sacrifice everything but that. A person can have the satisfaction of sacrificing a party, of not going there, or sacrificing a movie, not going there, etc. But what certainly no-one would sacrifice so easily would be their sufferings, they like them too much. Everyone is caught by those sufferings.

I am referring to those subjective sufferings of the past, to that what people tell so much, like when they say: "Well, I sold sweets and went there from door to door offering them; it rained on me, I went through tremendous bitterness, but finally I managed, well, with a lot of work, to study at college, at university. Nowadays I am a doctor. I, nowadays being a doctor, have that experience, no? ..." And he enjoys recalling those sufferings, because that gives to him, well, a character, let's say, of an experienced man, of a man who went through experiences of life, no? And on that he even bases his pride: "I have this experience. I went through terrible sufferings to get to be a doctor", says his pride.

And he would sacrifice everything but his sufferings. He would renounce all the vices, but his beloved sufferings.

Yes, they have to be sacrificed; they have to be sacrificed sometime with the aim of transforming energies. The transformed energies convert into something different, into something distinct, into Superlative Powers of the Being.

Only through sacrifice can one achieve the transformation of inferior energies into superior energies, that is obvious. So, one thing is the suffering and another thing is that, to reach the Intimate Self-Realization of the Being, it can only be done based upon conscious works and voluntary sufferings; that is different. Voluntary! Not mechanical but voluntary. One thing is mechanical suffering and another thing is voluntary, intentional suffering, done with purpose, and of course, the sufferings implied in the esoteric discipline itself. The discipline implies certain sufferings, but the thing is that the Initiate goes through those sufferings in an intentional way. It is not a transformation, because he knows that every transformation costs him, it costs him sacrifice; that is obvious.

Q. – Pardon Master, for me it is not very clear. And what do you mean when you say that one has to sacrifice those sufferings that one loves so much (...) the pride of one, right? But how to sacrifice if one already killed them? I do not understand...

R. – One feels satisfied recalling them...

Q. – Yes, being a martyr and of everything...

R. – One feels being a martyr and takes pleasure in that. In that it seems that one is a bit masochist.

Q. – Yes, pretty much.

R. – Well good, they have to be sacrificed, and not to recall those sufferings again.

Q. – Not to recall again; that is the way to sacrifice them, not recalling them anymore.

R. – Not recalling more them anymore (...) but not being all the time recalling. Each one has his psychological song; there is not one who does not have it. One says: “Man, I... when I went through such and such thing, and such and such... and I worked, and it turns out that everyone paid me badly. And I helped Tom, Dick and Harry (...) they wrecked me”.

There is not one who does not have his psychological song. Everyone has their little song; everyone takes pleasure in their little psychological song. You speak with any person and you will see that he has his psychological song. There are times when they stop repeating it for some time, and then, well, in a moment when they least expect, they exteriorize it again, taking pleasure in that, upon that they base their pride, their experience, their wisdom, everything, upon their psychological song.

Q. – I had thought that the human being was fairly masochist but it has never been said from that point of view, and that one had to really sacrifice the suffering.

R. – That one has to sacrifice; the little psychological song has to be destroyed. It is that, what one needs is a real change, a transformation, I repeat. The said transformation is not possible if (...).

Q. – (...) their own happenings, their experiences, and their results, with the object, logically, that in the beginning, if it is possible, their disciples do the same. The question is: do equal works correspond to identical results?

R. – All right. In every case I want to tell you that to equal works do not always correspond to identical results, as if identical results always corresponded, life would not be life but it would

be death; where we are is in life, not in death, right? So then, the results, to equal works, vary.

Let us put a very concrete case. Someone decides to create the Superior Existential Bodies of the Being, and he creates them. Another one does the same, to work to create the Superior Existential Bodies of the Being, and also creates them. But let us see, which one did the work better? Obviously, there was one who did the work better than the other, and the consequences, therefore, will be different. The one who worked better will have better Superior Existential Bodies of the Being. The one who did an inferior type of work will have the Superior Existential Bodies of the Being of a lesser quality. But the same work does not always correspond to the same results.

The Deities who have decided reach grades of Creators know this. They possess the Superior Existential Bodies of the Being, but then they get into their heads to go on the path of Marquis de Sade. What do they do? What is that path? Liberation by means of evil. They say: "Well, everyone is free to think how they want". The Marquis de Sade had, certainly, an abysmal, tenebrous logic. They convert into demons intentionally; I already cited to you the case of Moloch in a previous speech. They involute in the bowels of the Earth already possessing those bodies; they reduce the defects into dust. The Essence, already converted into an organized Golden Embryo, finally escapes through the gates of the Second Death; it re-enters in a new mineral elemental evolution. In the past it already had done the course of mineral elemental influence, but now it repeats it in an intentional way, and does it better.

Later, it will enter in the Vegetal Elemental Kingdom. In other times, in the past, before being a human – it already had done that course, but now it does it better – with more Consciousness.

To go through the animal stay is the course with more Consciousness; it puts him more attention, his Consciousness is more developed. And at re-entering into a human organism, well,

undoubtedly he will already be a man of a superior type; he will create his Superior Existential Bodies of the Being intentionally, and he will do them with a better level, he will make the perfect due to experience. It is the same work, but now it is better done. Result: well, a man of superior type. He will give life to his Philosophic Stone. He had already done it in the past; he lost it; now he returns and gives life to it, but his Stone will now be more powerful. Conclusion: he will convert himself now into a Creator, he will be able to create. He knows the laws of the mineral, of the vegetal, of the animal, and of the human; he can create worlds, he is capable of creating worlds.

But that same work that a Moloch does, can later on do a Deity, a Logos itself, it is clear, resulting in that, in later eternities, he can convert himself into a Governor of Galaxies. Well, that is like that.

Of course, it is never advisable to go for that path. It is better to follow the path that leads directly to the Absolute. This has been only to show how equal works lead to different situations, to distinct results.

Q. – Master, there are people who, when they work in the Revolution of Consciousness, think that it is convenient to do it in a group; others prefer to isolate themselves from the groups because they believe that this can bring them many problems of bad vibrations, by some brothers who think bad of them, or that some uncomfortable and many times unpleasant situations arise, let us say, of mystical jealousy, opposing situations. Your recommendation for this step of the Revolution of Consciousness, normally, which is better? To work as an individual way, or in a group?

R. – Man, obviously, the little machine of this organism is very weak, with possibilities to self-development, living in difficult conditions... A creature like that, a simple organism with possibilities to self-development, it is better that it is trained with a collective

organism. What is a group? A group is a collective organism. Just like human body is formed by a group of organs, a group is a collective organism; that is why it is called an organisation.

But the formation of an esoteric group implies great responsibilities. It is needed for each one of the brothers who are here to work in perfect harmony with each one of the brothers who are here, in order for the interchange of forces to be favourable for the harmonious development of man. The group fortifies one.

Now, it is impossible to avoid that there be scandals. But, woe betides those from whom those scandals come forth! For the one who provokes those scandals it would have been better not to be born; as the Gospel says; to tie a millstone around the neck and hurl themselves to the pit.

There are scandals; the scandalizer, at harming himself, harms others also. Many who could have come to the Path are scandalized, they do not come to the Path, here they are lost.

That is why, for the one who makes those scandals has been reserved a karma, a karma worse than death.

It is good for us to make efforts for there being esoteric organisms, but already for an esoteric organism, we would say, of high importance, it is needed for there to be a perfect harmony and a very select personnel. In the Gnostic Movement it is good for us to have a great group, great Lumisials, but now in the formation of the Third Chambers the elements must be duly prepared, having studied in depth the teachings; it is necessary that they behave properly in Third Chamber.

But the same errors of our brothers serve us as psychological gymnasium, that is to say, being within an esoteric group is a marvellous psychological gymnasium: one sees the defects that (...) and sees how the own ones cause harm to others; one can see himself in the others and the others in one. For that there is an esoteric group.

Psychological training is needed, a marvellous psychological training. But when one enters a group, one must encounter (...).

Perfect? Only the Father is perfect! It is absurd to try to search for perfect ones in a strong group.

But it certainly is good to strengthen, the poor organism with self-development, with possibilities of (...), it needs to be strengthened, and in a group one strengthens (...).

Q. – Master, would you like to speak to us something about mechanical antipathies?

R. – Mechanical antipathies damage humanity a lot. Above all, if one wants, well, to put an end to the mechanical antipathies, to comprehend where those mechanical antipathies stem from, what is their foundation... The thing of, for example, we feel antipathy towards someone just like that..., one has to know how to eliminate that.

First of all, one has to pay attention to the five cylinders of the organic machine. It can be we like someone intellectually; on the other hand, in the emotional centre we do not like him. Or it can be that we like someone in the emotional centre and that in the motor centre we find him dreadful. One has to pay attention to see which is the mechanical centre that reacts badly before such and such person. Observe carefully, and, if you discover it, then proceed, after becoming conscious, to extirpate mechanical antipathy.

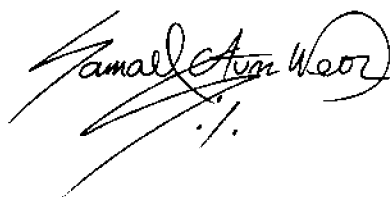
Above all, we must know that there exist impressions and reactions. When the person who causes us mechanical antipathy comes to us, when seeing him, we must immediately interpose our Consciousness between the impression and the reaction, not allow the reaction to process mechanically, take charge of the situation completely. Then, if we see that person who we don't like,

if we know (...) it can be that then we get to feel a great sympathy for that person, but a conscious sympathy.

We have to become conscious, conscious, absolutely conscious, about that centre which reacts badly. It can be that we don't like the person in the emotional centre, it can be that we don't like him in the motor centre, it can be that we don't like him in the intellectual centre; we must become conscious of that, to see which is the affected centre.

Once conscious, we discover the error and, the error being discovered, we proceed to eliminate it. How? By interposing our Consciousness between the impression and the reaction. If the Consciousness takes charge of the impression, it prevents the reaction from acting mechanically, as always, creating antipathy. After various encounters in which we interpose our Consciousness between an impression and reaction, the antipathy disappears. We can then see in that person, simply, qualities that we had not seen before; we start to feel sympathy for that person.

Well, this is what I want to say about mechanical antipathy and the way to eliminate it.

A handwritten signature in black ink, which appears to read "Samuel A. M. Weor". The signature is stylized with long, sweeping strokes and a large loop at the end.



the power of knowledge