

NEGATIVE  
EMOTIONS

BY

SAMAEEL AUN  
WEOR

**Negative Emotions By Samael Aun Weor. This web edition published by Global Grey 2012.**

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## PROLOGUE

What is understood by term the “Negative Emotions”? Gnostic Psychology uses the term “negative emotions” for all the expressions of the “I’s” located in the inferior emotional center and controlling it. Such as fear, jealousy, self-pity, self-consideration, anger, boredom, untrustworthiness in oneself and in others, etc.

We usually accept negative emotions as something completely “natural” and “necessary” and people also frequently call it “sincerity”. Of course, these emotions are unnecessary and unnatural, and have nothing to do with sincerity; they are simply a sign of weakness, a sign of the egoic condition and impotence in learning to receive with pleasure the unpleasant manifestations of our fellow man.

In the experimental psychology of the Gnostic movement, there is a precept in regards the struggle against the negative emotions: “If we want to transform ourselves radically, we need to sacrifice our own suffering”.

There is no pleasure or enjoyment that the human being would not be able to sacrifice for futile reasons, but he rejects sacrificing his own sufferings.

The so called “modern art”: theater, drama, soap-operas, and radio soap operas are based on these negative emotions that cause so much harm to humankind.

With the negative emotions the “I”, the ego, the myself, dreadfully fortifies itself obstructing all the possibilities of inner development.



## THE NEGATIVE EMOTIONS

It is clear that we have to review our behavior everyday, we must become more reflexive, more careful with our critical judgments, but especially: we must be more attentive of our negative emotions.

In the field of psychology, we find a lot of disorder among the people; everybody is dragged by the negative emotions, and this is really serious. There is nothing more harmful for the profound internal development, than the negative emotions.

When you are assaulted by some negative emotion(s), express yourself in the best possible way in regards to it. If a negative emotion has arrived, if an emotion of envy is consuming you to the marrow of your bones, let us express ourselves concerning it in a harmonious form, not in favor of the envy, but for the well being of others.

If an emotion of anger is shaking us in a given instant, let us speak with extraordinary sweetness and, instead of feeling bad due to what has hurt us, let us speak well of the one that has offended us. In this way we will not be injured internally.

It is not an easy task to express oneself well when one has a negative emotion, but it must be that way. If we have an emotion of anger, because someone has upset us, let us speak with love and in favor of the person who has upset us. At the very least we must do this while we eliminate the "aggregates" which have produced the negative emotions, so we will not be hurt.

It is clear that we must not be superficial: we need to eliminate those undesirable psychological elements that have provoked in us the negative emotions of anger, envy, hatred, lust, pride, etc.

Unquestionably, the whole world is being shaken by the negative emotions and there is nothing that could be more contagious than them.

There is no doubt that there exists bacteria and viruses. Bacteria cause many illnesses and that is already proven in the laboratory tubes. Regarding the pathogenic viruses, they are infinitely small, therefore more harmful.

Let's see, for example, the virus of Cancer. Even though some believe that it has not been possible to isolate it, we have to inform you that Israel has already done it. We do not know the name it received. We will baptize it "Cangro" and we have extensively spoken about it.

It is so small that a powerful electronic microscope is necessary in order to study it. In any case, the virus being so small is more dangerous and more contagious. However, the contagious people -that carry negative emotions- are more contagious than viruses and bacteria.

Those grumbling people, full of envy, that are bothered at all times; those people full of morbid thinking at every moment, those who have a 'persecution complex', that feel bewitched, that believe that everybody hates them, are negative and infects groups and people.

In our work we isolate those people, and if they do not understand it, if they feel annoyed because of it and believe that we do not love them, they are mistaken. Yes, they are loved, and we only suggest that they try to become positive, sympathetic and magnetic; they receive an opportunity in our studies, but they are isolated in a certain way, because they are dangerous for the groups.

A negative person can negatively infect other people, and if this person dictates a conference, he/she infects thousands of people (they are more dangerous, thousand of times more dangerous, than the viruses and bacteria).

It is necessary to specify who are the negative people and what the negative emotions are. It is not enough to say that "so and so is a negative person"; no, it is necessary to specify who are the negative ones.

If a person is screaming all day long, grumbling and yelling, would he/she be positive or negative? If a person is into esotericism and feels "bewitched" all the time and his life unfolds in that field, would he/she be positive or negative?

If a person is tremendously lustful and his life processes itself in and around lust; if he is full of frightful emotions and sees in each person of the opposite sex a sexual opportunity, what could we say about this person? If a glance of another person disturbs him/her and it is enough to make him/her be lustful every time, what could we think about him/her?

Obviously, we are dealing with a negative person and that person can infect other people. Of course! If a person is always carrying negative emotions from instant to instant, he infects everybody. The angry person that is always "thundering and lightening" like a storm, infects others with his/her anger. A person that always feels persecuted is negative.

There comes to my mind, the case of a friend of mine that had the habit of putting his hands in the waist of his pants. A person approached him, with a gun in hand and told him: "What is the problem you have with me?" "Nothing...!" [he replied] "And why do you have the hands there?" "It is a habit that I have, sir", answered my friend. "Oh, well", exclaimed the other, "it is because I am angry...!"

There we have an example of a negative person, that infects everybody. People like that have to be separated from the groups; people like that do not understand or do not comprehend that they are negative, they believe that others do not love them, but they are loved. Simply, they are contagious people that impede the profound internal development of the Being (there is the serious part of it).

We should never get carried away by the negative emotions. When a negative emotion shakes us, it is worthwhile that we recognize what kind of psychological aggregate has produced it and then, after we have observed the aggregate in action, submit it to the technique of meditate in order to disintegrate such aggregate. Otherwise, how could we do it?

What is most serious is that the negative emotions turn the human being into a liar. The lie produces a mistaken connection, because the energy of the Ancient of Days (the

Being of the Being), that flows harmoniously through the 10 Sephiroth of the Hebrew Kabbalah, to finally reach the kingdom of Malkuth (the psycho-physical person), is misconnected and produces an intentional dislocation of the mind, and as a consequence of it, the lie appears.

It is possible to be a liar because of a negative emotion -that makes us to be slanderers and liars-, or one might be, consciously and willfully, a liar. In any case, it is a negative connection of the mind with the Superior Centers of the Being, that produces a dislocation between the mind and the Superior Centers of the Being.

One must tell the truth, at any cost; to say the truth and only the truth. That is the crude reality of facts!

The negative emotions turn people into liars, the Karma of the liar is the monstrosity. The children that are born with two heads or deformed, have incorrectly connected themselves with the Superior Centers of the Being. As a consequence of it, they come into existence with a deformed body (behold the lie). So, we must thus pay much attention to this aspect.



## WHY DO THE NEGATIVE EMOTIONS MAKE US BECOME LIARS?

*"We need to eliminate the negative emotions from us, because those negative emotions do not allow a profound change. It is impossible to transform ourselves if we still have negative emotions. We have to eradicate from our heart the emotions of negative kind, because they are truly harmful in every sense."*

**Samael Aun Weor**

### Conference 'The Need to Change Our Way of Thinking'

A person who is carried away by the negative emotions, becomes a liar one hundred per cent. I know the case of a person who is currently about to die. This good man had a stroke. Why? Somebody misinformed him that his sister had been a victim of fraud; later that information was examined and it was false.

This person called his sister and believed the defaming lie that she told him. He took that so seriously that he had a stroke and at this very moment he is about to die (see for yourselves, in this case, how the negative emotions take us to failure). His sister continues to be convinced that she was the victim of fraud. It is obvious that she is slandering an innocent person, but she is sure that she was a victim. I investigated this case personally and I saw that she had deceived herself, that she was lying to herself, and the victim of the negative emotions, and at the same time unconsciously slandering another person.

One must work with the intellectual and emotional centers. There is no doubt that the negative emotions make us become liars, as I have already said sometime before. The negative emotions make us become violent, the negative emotions makes us forget ourselves.

For example, a jealous person, taken by the negative emotion of jealousy, turns violent, he can kill another and as a consequence of it, to go to jail; he can mistreat his wife, perhaps unjustly, etc. So, the negative emotions can turn one into a slanderer, a forger, violent, or a pervert.

But it is very difficult -indeed- to be able to control the negative emotions. In a moment we are tranquil and it happens that in the next moment we are not. Let us suppose that we are here, in holy peace, listening to this lecture, and suddenly somebody brings some news: a relative or a brother has been beaten or shot by someone.

Of course, if we do not have any control over ourselves, we would immediately leave this Lumisial [the place where we learn about Gnosis], protesting internally; we see somebody in the street and we quickly told him what happened and once we arrive at the place where the tragedy occurred, nothing has happened, it was a false alarm.

Then, what happened? One, we left the lecture; two, we have slandered somebody; next, we adopted violent attitudes, and at last, which is the worst, we fortify our "I's" that we have in the negative side of the emotional center, instead of disintegrating them.

Observe how much damage the negative emotions can do! Because of a negative emotion we can become murderers, because of a negative emotion we can become perverts, because of a negative emotion we can slander our fellow man, because of a negative emotion we can make false judgments about our best friend, etc. However, we have the clear tendency to always be carried away by negative emotions, we have not learned to be austere, undaunted, serene, or restrained.

So, to introduce Gnosis into our way of thinking -in order to change- and to introduce it into the emotional center, takes a bit of work. But if we think of what the centers of the organic machine are, for example, in the intellectual center, that has something of the emotional center and something of the motor center, how can we get the inferior emotional center to be under total control?

If we say: "I will have willpower, I will not be carried away by the negative, violent, emotions at any moment", it might happen that at first we fail terribly. Then we need to introduce the Gnosis here, in the mind, to feel the superior emotion that Gnosis produces, and with the little willpower that we have acquired, together with Gnosis, the superior emotion will allow us to control -completely- the inferior negative emotions.

In any case, it is necessary to control the inferior emotion using the superior emotion. We control the inferior emotions with the superior ones, let's introduce Gnosis into the brain to change our way of thinking and let's live according to the principles and rules of Universal Gnosticism. Let's modify, thus, the process of thinking and there will be a kind of intellectual emotion in our mind. That, plus a bit of goodwill, will let us control the inferior emotions.

Obviously, the total destruction of the inferior emotions, comes with the annihilation of the undesirable psychic elements that are related -precisely- to the inferior emotional center. But while those elements are being eliminated, we must control the inferior emotional center with the emotive part of the intellect, an intellect enlightened by Gnostic Mysticism. That is the obvious path to follow; only through that path may a change be truly processed [process a real change], which is so necessary.



## THE NEGATIVE EMOTIONS AND THE TRANSFORMATION OF IMPRESSIONS

*“What could we say, my dear disciples, regarding the three ‘foods’? I explained the last time, how one is fed with the first food, the food of the physical body (I am not thinking of adding anything to what was said). Then we also spoke about the second food, that is: the air, which is breathing, which is more important than the one that goes to the stomach. But there is a third food that, as I said, is the impressions. Nobody can live without impressions not even for a second.”*

### **Samael Aun Weor Conference ‘The Representations of the Mind’**

Unfortunately the human being does not know how to select his impressions, and he opens the door to all the negative impressions.

What would you say for instance, now that we are here in this place, if we would open the doors to the thieves to come in? I ask these brothers who are here at this lecture: would you think that it is correct to open the doors, for example, to vandalism? Obviously, this would make something absurd and you would demand something be done about it. However, we do not do the same with the impressions; we open the doors to all the negative impressions of the world. Those impressions penetrate into our psyche and produce destruction inside of it, they are transformed into psychic aggregates and develop in us the negative emotional center. As a result, it fills us up with filth, but we knowingly open the doors.

Could that be correct? Could it be correct that a person that comes, for example, full of negative impressions, that are emanated from his/her negative emotional center, to be welcome by us? to open the doors to all the negative emotions of that person?

It seems that we do not know how to select the impressions and that is very serious. We have to learn to open and close the doors of our psyche to the impressions: to open the doors to the noble and clean impressions, and to close it to the negative and absurd impressions. So, the negative impressions cause damage, developing the negative emotional center in us, which is harmful to us. Why should we open the doors to the negative impressions?

See by yourselves what one does being in a group among the multitudes. I am sure that none of you, for instance, would dare to go to the street and throw stones against anybody, right? However, in a group, who knows? It may happen that somebody becomes involved in a public protest and, being excited by the enthusiasm, starts throwing stones like the multitudes, even though after this he could say to himself: "And why did I do that, why did I throw stones?"

I remember one of those protests, some years ago, when the school teachers had many strikes, protests and demonstrations; then we saw unusual things in the City of Mexico, about 10 or 15 years ago. What did we see? Decent and well educated teachers, very worthy, that once among the multitudes, picked up stones and violently threw them against showcases, against people, against anybody. Those school teachers would never have done something like that alone, but among the multitudes: they did it.

In groups the human being behaves very differently, he does things that he would never do alone. Why? Because of negative impressions, because he opens his doors to the negative impressions and ends up doing what he would never do alone. For that reason it is necessary for us to learn to select our impressions.

When one opens the doors to negative impressions, this not only alters the emotional center -that is in the heart-, but this turns it negative. If one, for example, opens the doors to the negative emotion of a person that is full of anger, because somebody has done something harmful to him, then one ends up allied with that person, against the one that produced the damage, and one ends up full of anger, even though it was not our business.

Let us suppose that one opens the doors to the negative emotions of a drunkard that we have meet in a party: one ends up accepting a small shot and then two, three, ten... Conclusion: we also become drunk.

Let us suppose that one opens the doors to the negative impressions, for example, of a person of the opposite sex, and one also ends up fornicating and making a lot of mistakes. If we open the doors to the negative impressions of a drug addict, we also end up smoking marihuana, even with seeds and everything! Conclusion: Failure!

This is how the human beings infect one another within negative environments: the drunkards infects the drunkards, the thieves make others become thieves, the homicidal- thieves infect others, the drug addicts infect among themselves and the drug addicts multiply, the assassins multiply, the thieves multiply, and the loan sharks multiply. Why? Because we always make the simple mistake of opening the doors to the negative emotions and that is not correct.

Let us select the impressions! If somebody brings positive emotions of light, harmony, beauty, wisdom, love, poetry, and perfection, let us open the doors of our heart.

But if someone brings us negative emotions of hatred, violence, jealousy, drugs, alcohol, fornication and adultery, why should we open the doors of our heart? Let's close them to the negative impressions! When one reflects on all of this, one may perfectly modify and make something better out of his/her life.



## THE SELF-CONSIDERATION AND THE CONSCIOUSNESS CENTER OF GRAVITY

*“The time has come to reflect seriously about the Internal Self-Consideration. There is no doubt about the disastrous aspect of the Intimate Self-Consideration. The Self-Consideration, besides hypnotizing the Consciousness, makes us lose a lot of energy.”*

### **Samael Aun Weor Chapter 24 in ‘Treatise of Revolutionary Psychology’**

It is known that in order to create the Moon within us, that is to say, a Conscious Center of Gravity (a Permanent Center of Gravity), it is necessary to appeal to a third force, that is obvious. That third force is the Esoteric work.

Here, we are giving you the necessary teachings in order for you to be able to create within yourselves a Conscious Center of Gravity. Obviously, he who wants to create such a center must begin to abandon self considerations, and self-sentimentalism.

When one loves oneself so much, when one considers oneself so much, when one is full of self-pity, of sighs, of anguish, of sadness, etc, normally one hates his fellow men, that is to say, the more one loves oneself, the more pity one feels for oneself, the more one will hate all those who surround him.

The most vengeful demons, the most perverse men, are those who love themselves a lot, those who value themselves a lot, who are full - I repeat - of self-pity, of self-compassion. But if one hates oneself, then one will love his fellow man.

I do not want to say to you that one must become masochist; no, I do not go that far in this speech. There is no need to be masochists, but I want to say to you that one has to recognize his own imperfections, one has to accept that one is a mechanical creature, that one's life moves over rails of habit and of the acquired customs.

One has to accept that one is full of jealousy, of rancor, and of frightful resentments. When one accepts this, when one accepts that one is a despicable worm in the mud of the earth, when one accepts that one is a mechanical creature, when one abhors oneself, one begins to create -within oneself- the Conscious Center of Gravity.

INVERENCIAL PEACE

Samael Aun Weor

