Conference 28 from Phase A.

CONF. 28

THE UNIVERSAL AND INDIVIDUAL CHRIST

THE UNIVERSAL CHRIST.

It is advisable to understand that the Army of the Voice, the Army of the Word, is FIRE. And that this living Fire, this living and philosophical Fire that makes chaotic matter fertile, is the Cosmic Christ, the “Logos”, the Great Word.

But in order for the Logos to appear, in order for it to come into manifestation, the One must unfold into the Two, that is to say: the Father into the Mother, and from the union of the two opposites the third is born: Fire. That Fire is the Logos, the Christ, the Verb that makes the existence of the Universe possible in the Dawn of any creation.

It is advisable that we understand better what the Christ is, that we not content ourselves with remembering the merely historical matter. Because the Christ is a reality from instant to instant, from moment to moment, from second to second; He is the Creator.

Fire has the power to create atoms and to disintegrate them; the power to handle the universal cosmic forces, etc. Fire has the power to unite all the atoms and create Universes, as well as the power to disintegrate Universes. The world is a ball of fire that is lit and extinguished according to laws.

Christ is the Fire of the Fire, the Flame of the Flame, the Astral Signature of Fire.

Upon the Cross of the Martyr of Calvary the Mystery of the Christ is defined with a single word consisting of four letters: INRI, Ignis, Natura, Renovatur, Integram. – Fire Incessantly Renews Nature –.

The Advent of the Christ in the heart of Man transforms us radically.

Christ is the Solar Logos, Perfect Multiple Unity. Christ is the life that pulsates in the entire universe; He is what is, what has always been and what always will be.

Much has been said about the Cosmic Drama; unquestionably this Drama is formed by the Four Gospels.

We have been told that the Cosmic Drama was brought to the Earth by the Elohim; the Great Lord of Atlantis enacted that Drama in Flesh and Bone.

The Great Kabir Jesus also had to enact the same Drama publicly in the Holy Land.

Even if Christ were born a thousand times in Bethlehem, it is of no use if He is not born in our heart as well.

Even if He had died and risen on the third day from among the dead, that is of no use if He does not die and rise in us as well.

To try to discover the nature and the essence of fire is to try to discover God, whose real presence has always been revealed under the igneous appearance.

The burning bush (Exodus, III, 2) and the blaze of Sinai at the giving of the Decalogue (Exodus, XIX, 18) are the two manifestations through which God appeared to Moses.

Under the figure of a being of Jasper and Sardonyx, the color of flame, seated on an incandescent and flashing Throne, Saint John describes the master of the Universe. (Apocalypse, IV, 3, 5).

Our God is a Consuming Fire, writes Saint Paul in his "Epistle to the Hebrews".

THE INDIVIDUAL CHRIST.

If before the Guardian of the World of the Will we do not decide for the Direct Path, narrow and difficult, it will not be possible for the Individual Christ to be born.

If we do not first become Men, it is not possible for the Son of Man to be born. “If the seed does not die, the germ is not born”.

The Intimate Christ is latent in our seed.

Temptation is fire; the triumph over temptation is light.

The Initiate must learn to live dangerously; thus it is written; the alchemists know this.

The Intimate Christ arises interiorly in the Work related to the dissolution of the Psychological I.

Obviously the Inner Christ only comes at the culminating moment of our intentional efforts and voluntary sufferings.

The advent of the Christic Fire is the most important event of our own life.

The Intimate Christ then takes charge of all our mental, emotional, motor, instinctive and sexual processes.

Unquestionably the Intimate Christ is our profound inner Savior.

The Intimate Christ, the Celestial Fire, must be born in us, and He is in reality born when we have advanced sufficiently in the Psychological Work.

The Intimate Christ must eliminate from our Psychological Nature the very causes of error, the CAUSE–EGOS.

The dissolution of the causes of the EGO would not be possible as long as the Intimate Christ has not been born in us.

The Living and Philosophical Fire, the Intimate Christ, is the Fire of the Fire, the pure of the pure.

Fire envelops us and bathes us everywhere; it comes to us through the Air, through the Water and through the Earth itself, which are its preservers and its diverse vehicles.

The Celestial Fire must crystallize in us; it is the Intimate Christ, our profound inner Savior.

The Intimate Lord must take charge of our whole Psyche, of the Five Cylinders of the organic machine, of all our Mental, Emotional, Motor, Instinctive, Sexual processes.

The Cosmic Christ is formed by all the Individual Christs of a Galaxy.

END OF CONFERENCE 28.