Conference 32 from Phase A.

CONF. 32

THE RADICAL CHANGE

As long as a man persists in the error of believing himself to be One, Unique, Individual, it is evident that the radical change will be something more than impossible.

The very fact that the Esoteric Work begins with the rigorous observation of oneself is indicating to us a multiplicity of Psychological factors, Egos or undesirable elements, which it is urgent to extirpate, to eradicate from our interior.

Unquestionably it would in no way be possible to eliminate unknown errors; it is urgent first to observe that which we want to separate from our Psyche.

This type of Work is not external but internal, and those who think that some manual of etiquette or some external and superficial ethical system can lead them to success will in fact be totally mistaken.

The concrete and definitive fact that the intimate Work begins with attention concentrated on the full observation of oneself is a more than sufficient reason to demonstrate that this demands a very particular personal effort from each one of us.

Speaking frankly and without beating about the bush, we emphatically assert the following: No human being could do this Work for us.

No change at all is possible in our Psyche without the direct observation of all that set of subjective factors that we carry within.

To take the multiplicity of errors as accepted, dismissing the need for their study and direct observation, in fact signifies an evasion or escape, a flight from oneself, a form of self-deception.

Only through the rigorous effort of judicious observation of oneself, without escapes of any kind, will we truly be able to make evident that we are not "One" but "Many".

To admit the plurality of the I and to make it evident through rigorous observation are two different aspects.

Someone can accept the Doctrine of the many Egos without ever having made it evident; this latter is only possible by self-observing carefully.

To shun the Work of intimate observation, to look for evasions, is an unmistakable sign of degeneration.

As long as a man sustains the illusion that he is always one and the same person, he cannot change, and it is obvious that the purpose of this Work is precisely to achieve a gradual change in our inner life.

Radical transformation is a definite possibility that is normally lost when one does not work on oneself.

The initial point of the radical change remains hidden as long as man continues believing himself to be One.

Those who reject the Doctrine of the many Egos clearly demonstrate that they have never self-observed seriously.

The severe observation of oneself, without escapes of any kind, allows us to verify for ourselves the crude realism that we are not "One" but "Many".

In the world of subjective opinions, diverse pseudo-esoteric or pseudo-occultist theories always serve as an alley through which to flee from oneself...

Unquestionably the illusion that one is always one and the same person serves as a stumbling block to self-observation...

Someone could say: "I know that I am not One but Many; the Path has taught me so". Such an affirmation, although it might be very sincere, if there did not exist full lived experience of that doctrinal aspect, would obviously be something merely external and superficial.

To make evident, to experience and to understand is what is fundamental; only thus is it possible to work consciously in order to achieve a radical change.

To affirm is one thing and to understand is another. When someone says: "I understand that I am not One but Many", if his understanding is true and not mere insubstantial chatter of ambiguous talk, this indicates, points out, shows full verification of the Doctrine of the Many Egos.

Knowledge and Understanding are different. The first of these belongs to the mind, the second to the heart.

The mere knowledge of the Doctrine of the Many Egos is of no use at all; unfortunately, in these times in which we live, knowledge has gone much further than understanding, because the poor intellectual animal mistakenly called man developed exclusively the side of knowledge, lamentably forgetting the corresponding side of the Being.

To know the Doctrine of the Many Egos and to understand it is fundamental for every true radical change.

When a man begins to observe himself carefully, from the angle that he is not One but Many, he has obviously begun the serious Work on his inner nature.

Only through self-observation will we be able to make evident that we are not “One” but “Many”

5 DIMENSION

3 DIMENSION

Voyeur

Lasciviousness

Enamored

I idealize

Attraction

Talking

Excitement

Frustration

TIME

End of Conference 32.