Conference 38 from Phase A.

CONF. 38

THE DIFFICULT PATH AND THE CHRISTIC WORK

THE DIFFICULT PATH

Unquestionably there exists a dark side of ourselves that we do not know or do not accept; we must carry the light of the Consciousness to that dark side of ourselves.

The whole object of our Esoteric studies is to make the inner knowledge become more conscious.

When one has many things in oneself that one neither knows nor accepts, then such things complicate our life frightfully and truly provoke all sorts of situations that could be avoided through knowledge of oneself.

The worst of all this is that we project that unknown and unconscious side of ourselves onto other persons, and then we see it in them.

For example: we see them as if they were liars, unfaithful, petty, etc., in relation to what we carry in our interior.

The Path says on this particular point that we live in a very small part of ourselves. This means that our Consciousness extends only to a very reduced part of ourselves.

The idea of the Gnostic Esoteric Work is that of clearly expanding our own Consciousness.

Undoubtedly, as long as we are not well related to ourselves, we will not be well related to others either, and the result will be conflicts of every kind.

It is indispensable to become very much more conscious with regard to ourselves through a direct observation of oneself.

A general Gnostic rule in the Gnostic Esoteric Work is that when we do not get along with some person, one can be sure that this is the very thing against which it is necessary to work on oneself.

What is so much criticized in others is something that rests on the dark side of oneself and that one neither knows nor wishes to recognize.

When we are in such a condition, the dark side of ourselves is very large, but when the light of observation of oneself illuminates that dark side, the Consciousness grows through knowledge of oneself.

This is the Path of the Razor's Edge, more bitter than gall; many begin it, very rare are those who reach the goal.

Just as the Moon has a hidden side that is not seen, an unknown side, so it also happens with the Psychological Moon that we carry in our interior.

Obviously such a Psychological Moon is formed by the Ego, the I, the Myself, the Self.

In this Psychological Moon we carry inhuman elements that frighten, that horrify, and that we would in no way accept having.

Cruel is this road of the INTIMATE SELF-REALIZATION OF THE BEING. How many precipices! What difficult passes! What horrible labyrinths!...

Sometimes the inner road, after many twists and turns, hair-raising ascents and very dangerous descents, is lost in deserts of sand; one does not know where it continues, and not a single ray of light illuminates it.

A Path full of dangers within and without; a road of unspeakable mysteries, where only a breath of death blows.

On this inner road, when one believes that one is doing very well, in reality one is doing very badly.

On this inner road, when one believes that one is doing very badly, it happens that one is advancing very well.

On this secret road there exist instants in which one no longer even knows what is good or what is bad.

What is normally forbidden sometimes turns out to be what is just; such is the inner road...

All the moral Codes become superfluous on the inner road; a beautiful maxim or a fine moral precept can, at certain moments, become a very serious obstacle to the Intimate Self-Realization of the Being.

Fortunately the Intimate Christ, from the very depth of our Being, works intensively, suffers, weeps, disintegrates very dangerous elements that we carry in our interior.

The Christ is born as a child in the heart of Man, but as He goes on eliminating the undesirable elements that we carry within, He goes on growing little by little until He becomes a complete Man.

THE CHRISTIC WORK.

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.

He, being perfect, on entering into us would seem to be imperfect; being chaste, it would seem as if He were not; being just, it would seem as if He were not.

This is similar to the different reflections of light. If we wear blue glasses, everything will seem blue to us, and if we wear red ones, we will see all things of this color.

He, although He is white, seen from outside, each one will see Him through the psychological glass with which he looks at Him; that is why people, seeing Him, do not see Him.

On taking charge of all our psychological processes, the Lord of perfection suffers unspeakably.

Become a man among men, He has to pass through many ordeals and endure unspeakable temptations.

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 Initiate must travel with firmness the Path of the Razor's Edge; on either side of the difficult road there exist frightful abysses.

On the difficult path of the dissolution of the Ego there exist complex roads that have their root precisely in the royal road.

Obviously, from the Path of the Razor's Edge branch off multiple paths that lead nowhere; some of them lead us to the abyss and to despair.

There exist paths that could turn us into majesties of this or that zone of the universe, but that would in no way bring us back to the bosom of the Eternal Common Cosmic Father.

There exist fascinating paths, of most holy appearance, ineffable; unfortunately they can only lead us to the submerged involution of the infernal worlds.

In the Work of the dissolution of the I we need to surrender ourselves completely to the Inner Christ.

Sometimes problems of difficult solution appear; suddenly the road is lost in inexplicable labyrinths and one does not know where it continues; only absolute obedience to the Inner Christ and to the Father who is in secret can guide us wisely in such cases.

The Path of the Razor's Edge is full of dangers within and without.

Conventional morality is of no use at all; morality is the slave of customs, of the epoch, of the place.

What was moral in past epochs now turns out to be immoral; what was moral in the middle ages may turn out to be immoral in these modern times. What is moral in one country is immoral in another country, etc.

In the Work of the dissolution of the Ego it happens that sometimes, when we think we are doing very well, it turns out that we are doing very badly.

Changes are indispensable during esoteric advance, but reactionary people remain bottled up in the past; they become petrified in time, and they thunder and flash lightning against us as we achieve profound psychological advances and radical changes.

People do not endure the changes of the Initiate; they want him to continue petrified in multiple yesterdays.

Any change that the Initiate might carry out is immediately classified as immoral.

Looking at things from this angle, in the light of the Christic Work, we can clearly make evident the ineffectiveness of the various codes of morality that have been written in the world.

Unquestionably the Christ, manifest and yet hidden in the heart of the real Man, on taking charge of our various psychological states, being unknown to people, is in fact described as cruel, immoral and perverse.

It is paradoxical that people adore the Christ and yet attach to Him such hair-raising epithets.

Obviously unconscious and sleeping people only want a historical, anthropomorphic Christ, of statues and unbreakable dogmas, to whom they can easily attach all their codes of dull and rancid morality and all their prejudices and conditions.

People can never conceive of the Intimate Christ in the heart of man; the multitudes only adore the statue Christ, and that is all.

When one speaks to the multitudes, when one declares to them the crude realism of the Revolutionary Christ, of the Red Christ, of the Rebel Christ, one immediately receives epithets such as the following: blasphemer, heretic, wicked, profaner, sacrilegious, etc.

Such are the multitudes, always unconscious, always asleep. Now we will understand why the Christ crucified on Golgotha exclaims with all the strength of His soul: My Father, forgive them, for they know not what they do!

The Christ in Himself, being one, appears as many; that is why it has been said that He is Perfect Multiple Unity. To him who knows, the word gives power; no one pronounced it, no one will pronounce it, except only he who HAS HIM INCARNATED.

To incarnate Him is what is fundamental in the advanced Work on the pluralized I.

The Lord of perfection works in us as we strive consciously in the Work on ourselves.

The Work that the Intimate Christ has to carry out within our own psyche is frightfully painful.

Truly, our Inner Master must live His whole Via Crucis in the very depth of our own soul.

It is written: Praying to God and striking with the mallet. It is also written: Help yourself and I will help you.

To beg the Divine Mother Kundalini is fundamental when it is a matter of dissolving undesirable psychic aggregates; however, the Intimate Christ, in the most profound depths of the myself, operates wisely in accordance with the very responsibilities that He takes upon His shoulders.

End of Conference 38.