Conference 39 from Phase A.

CONF. 39

NON-IDENTIFICATION WITH THE THINGS OF DAILY LIVING AND WHY WE JUDGE OTHERS

When one identifies, the Consciousness falls asleep. Vigil is lost; let us understand this.

Life is like a film composed of many frames and scenes. It is in no way advisable to identify with any scene, with any frame, with any appearance, because everything passes: people pass, ideas pass, things pass; the whole world is illusory.

Any scene of life, however strong it may be, passes and is left behind in time.

What must interest us is that which is called BEING, the Consciousness. There is what is fundamental, because the Being does not pass: the Being is the Being...

When we identify with the different comedies, dramas and tragedies of life, it is obvious that we fall into fascination and into the unconsciousness of psychological sleep.

There is the reason why we must not identify with any comedy, drama or tragedy of life, because however grave it may be, it passes. There is a common saying that says: “There is no evil that lasts a hundred years, nor any body that could endure it”. So everything is illusory and passing.

In life one sometimes encounters some difficult problems. It happens that sometimes one does not find the way out of or the solution to the problem, and it becomes enormous, monstrous, gigantic before our mind.

Then one succumbs to worries and says: “how will I manage, what will I do?”. One finds no escape from it, and the problem becomes more monstrous, enormous and gigantic to the extent that one goes on thinking about it.

But the day comes when, if we face the problem such as it is, that is to say, if we take the bull by the horns, we see that the problem comes to nothing; it destroys itself; it is of an illusory nature.

But it is indispensable not to identify with any circumstance of life. When we do not identify with this or that problem, when we remain alert, we discover in the problem our own psychological defects.

Normally it is seen that problems obey fear; the ego of fear keeps the problems alive. One fears life, one fears death, what people will say, what they will think, gossip, calumny, misery, hunger, nakedness, prison.

Everything is feared, and because of this the problems become ever more insoluble, stronger.

In an economic problem, what do we fear? Ruin, or having to pay a certain debt, because if we do not pay they will put us in prison, etc.

In a family problem, what do we fear? The hearsay, the viper's tongue, the scandal, the vested interests, etc. But if the ego of fear is eliminated, everything vanishes, it turns into nothing.

If one never identifies with any event, problem or situation, one manages to be always alert and vigilant. And it is in that state of alertness that one discovers one's psychological defects. A defect discovered must be understood and afterward eliminated.

The worst circumstances of life turn out to be the ones that contribute most to our inner growth. In the most pleasant moments of life our inner work usually yields less.

When one identifies, one does not identify the defect that is manifesting. Normally those defects are projected onto other persons; they seek within us for identification to take place, so that we do not identify them, and thus we cannot discover them or eliminate them.

For the esoteric work it is fundamental to begin a stage of incessant struggle not to identify with any element, whatever it may be.

If a person identifies, for example, with alcohol, he ends up drinking; if he identifies with gluttony, he ends up eating, and so on successively with each thing that comes along.

An identification with an anger puts the Consciousness so much to sleep that we could remain identified for several days without returning to the psychological work. It is necessary that we struggle at every moment not to let ourselves become identified.

WHY DO WE JUDGE OTHERS?

Now let us study this other aspect that prevents the awakening of the Consciousness. It is necessary to know that we truly do not know ourselves and that all the persons in the exterior serve us as a mirror in which to see ourselves reflected.

If, each time someone appears with a defect, we observe ourselves, we see that something is stirring in us and does not want us to observe it.

That is why it reacts and tries to make us criticize what this or that person is doing, in order to put our Consciousness to sleep so that we do not manage to discover it.

At a given moment, what annoys us about someone is something that we carry hidden within our psychology, and we do not like to see it outside; that is why we criticize it.

In other reactions we can discover that inwardly we have the defect contrary to the one we see externally. For example: if I see someone who is squandering his money and in my interior I have the miserly ego, this defect reacts when it sees its opposite in the exterior. Then I feel displeasure.

The key to everything is always to direct observation to the interior world, to see what we feel, what we think, what we desire, the way in which we are reacting, the inner talk that takes place, etc., etc.

While one goes on observing the interior, one makes discoveries and can go on eliminating what one goes on understanding. But if Identification takes place, the next step will be Criticism.

As soon as we identify, we begin to judge the other person; we criticize the defect that we have projected onto him. As a result of the foregoing, the Consciousness falls asleep and one's own Critical Judgment is lost.

Critical Judgment is the capacity that the Consciousness has to understand one's own defects, but that capacity disappears as soon as the other person is criticized.

Let us reflect on this: if we do not know ourselves, how can we believe that we know others?

That is why we judge any appearance or any action that we see in others. But we must never identify with appearances, because appearances deceive. We look at a woman doing a certain thing and we say: “Ah!, that one is a prostitute”.

“That one is a I-don′t-know-what”, “that other one is effeminate”, “that one over there is such-and-such a thing”, “the other one coming over there is a thief”, etc.

But who is judging? If we observed the finger that points and the other three fingers that point back toward the interior... It is our own egos that are speaking outwardly what we have within.

We have to realize that what we are judging in others is a mere appearance. We do not know the psychological reasons that obliged a person to act in a certain way; we simply see an external fact and judge the exterior appearance.

Therefore, the judgment that we make is a mistaken judgment, and what happens with that mistaken judgment? That judgment is a calumny, which ends up originating a bad relationship between the person judged and oneself.

In esotericism, what truly matters is the way in which we are internally related to one another; if I judge someone, I become his enemy.

But let us continue analyzing: when one criticized a person and slandered him, it happens that one identified. One lost the possibility of self-observing and self-judging one's defect.

Self-criticism is fundamental. It allows us to see our own defect reflected over there, in front, in the other person. If we become conscious that we have that defect, we can ask for death, and there will be elimination of it.

It is important to begin a struggle to stop judging others; that fight is going to lead us to that which is called the Awakening of the Consciousness, and it is going to take place on two fronts:

Not identifying Not Judging others If we begin to combat these two errors, our Consciousness is not going to fall asleep. And we will recover Critical Judgment.

When one truly recovers critical judgment, the whole world is going to serve one as a mirror in order to be able to work on one's own defects. Death in motion is going to yield in an impressive way.

A person loses too much time judging others. In the esoteric work, when a Master is judged, for example, the person becomes stagnant.

If we do not have the capacity to understand the acts of the persons who are supposedly at our same level of consciousness or at a lower one, much less will we be able to judge those of Beings who have a higher level of consciousness.

LET US REFLECT ON THIS:

We do not know ourselves.

- We project our defects onto other persons.
- We judge external appearances.
- Such actions do not truly coincide with the judgment that we issue.
- Therefore, we judge the actions of others mistakenly; we slander.
- The judgment that we issue is, in truth, the very psychological defect that we have projected onto our neighbor.



End of Conference 39.