Conference 44 from Phase A.

CONF. 44

THE EGO OF BETRAYAL

Normally, in order to speak of betrayal, there must exist a previous pact that can be betrayed. Then, if there is a pact that is not fulfilled, there is betrayal. Therefore, we will start from this basis in order to study betrayal: a pact or a commitment that one has must be violated.

We, on the physical plane, know betrayal when, for example, a boyfriend tells a girlfriend that he is going to love her all his life, and within 15 days he is bored. The boyfriend has in fact made a promise and broken it; then there is betrayal.

Undoubtedly there is betrayal when something is falsified or something is adulterated; for there to be betrayal, something must have been broken: a bond, a tie, a promise, etc. This is one form of betrayal.

When one arrives at the Knowledge and is willing to do the Work, one commits oneself to work whatever it may cost; then one has to confront the three enemies of the Christ, which all of us carry within and which form that which we will call: the ego of betrayal.

THE THREE TRAITORS.

In the profound Inner Work, within the terrain of the strictest psychological self-observation, we have to live the whole cosmic drama in a direct way.

The Intimate Christ has to eliminate all the undesirable elements that we carry in our interior.

The multiple psychic aggregates in our psychological depths cry out demanding crucifixion for the Inner Lord.

Unquestionably each one of us carries in his psyche the Three Traitors.

Judas, the demon of desire;
Pilate, the demon of the mind;
Caiaphas, the demon of ill will.

These Three Traitors crucify the Lord of Perfections in the very depth of our soul.

It is a matter of three specific types of inhuman elements fundamental in the cosmic drama.

Undoubtedly the aforementioned drama has always been lived secretly in the depths of the Superlative Consciousness of the Being.

The cosmic drama is not the exclusive property of the Great Kabir Jesus, as the learned ignorant always suppose.

The Initiates of all ages, the Masters of all centuries, have had to live the cosmic drama within themselves, here and now.

However, Jesus the Great Kabir had the courage to enact such an intimate drama publicly, in the street and in the light of day, in order to open the meaning of initiation to all human beings, without differences of race, sex, caste or color.

It is marvelous that there should be someone who would teach the intimate drama publicly to all the peoples of the Earth.

The Intimate Christ, not being lustful, has to eliminate from Himself the psychological elements of lust.

The Intimate Christ, being in Himself peace and love, must eliminate from Himself the undesirable elements of anger.

The Intimate Christ, not being covetous, must eliminate from Himself the undesirable elements of greed.

The Intimate Christ, not being envious, must eliminate from Himself the psychic aggregates of envy.

The Intimate Christ, being perfect humility, infinite modesty, absolute simplicity, must eliminate from Himself the disgusting elements of pride, of vanity, of conceit.

The Intimate Christ, the word, the Creative Logos, living always in constant activity, has to eliminate in our interior, in Himself and by Himself, the undesirable elements of inertia, of laziness, of stagnation.

The Lord of Perfection, accustomed to all fasts, temperate, never a friend of drinking bouts and great banquets, has to eliminate from Himself the abominable elements of gluttony.

Strange symbiosis that of the Christ–Jesus; the Christ–Man; a rare mixture of the divine and the human, of the perfect and the imperfect; an ever constant ordeal for the Logos.

The most interesting thing about all this is that the Secret Christ is always a victor; someone who constantly overcomes the darkness; someone who eliminates the darkness within Himself, here and now.

The Secret Christ is the lord of the Great Rebellion, rejected by the priests, by the elders and by the scribes of the temple.

The priests hate Him; that is to say, they do not understand Him; they want the Lord of Perfections to live exclusively in time in accordance with their unbreakable dogmas.

The elders, that is to say, the dwellers of the earth, the good householders, the sensible people, the people of experience, abhor the Logos, the Red Christ, the Christ of the Great rebellion, because He steps outside the world of their antiquated, reactionary habits and customs, petrified in many yesterdays.

The scribes of the temple, the rogues of the intellect, abhor the Intimate Christ because He is the antithesis of the Antichrist, the declared enemy of all that rotting heap of university theories that so abounds in the markets of bodies and of souls.

The Three Traitors mortally hate the Secret Christ and lead Him to death within ourselves and in our own psychological space.

Judas, the demon of desire, always exchanges the lord for thirty pieces of silver; that is to say, for liquors, money, fame, vanities, fornications, adulteries, etc.

Pilate, the demon of the mind, always washes his hands; he always declares himself innocent; he is never to blame; he constantly justifies himself before himself and before others; he looks for evasions, escapes, in order to elude his own responsibilities, etc.

Caiaphas, the demon of ill will, incessantly betrays the lord within ourselves; the Adorable Innermost gives him the staff to shepherd His sheep; however, the cynical traitor turns the altar into a bed of pleasures; he fornicates incessantly, commits adultery, sells the sacraments, etc.

These Three Traitors secretly make the adorable Intimate Lord suffer without any compassion at all.

Pilate has a crown of thorns put on His temples; the wicked egos scourge Him, insult Him, curse Him in the intimate psychological space without pity of any kind.

JUDAS

Judas is the Demon of Desire, the Enemy of Nature. He represents all our own desires, temptations and fascination in the physical world. Let us study this traitor.

Desire is the source of strength, for it is the fire that animates anything; if we give ourselves up to our desires, we will be their slaves; if we deny ourselves each one of our desires, we will liberate that fire that is hidden in it. Or we will make ourselves masters of the force.

Judas sells the Christ for thirty pieces of silver. This means that our desires sell the Christ (the Fire) in the physical world. When we learn to deny ourselves, or our desires, we begin to make ourselves masters of the force that is hidden in each desire

When we do not know how to deny ourselves, we go after each one of our desires in daily living.

Learning to combat this traitor is very important if we want to advance in the Great Work; otherwise we will not begin the Esoteric Work.

The gospel of Judas says:
“Blessed is he who sees in my light the light of my Master”.

When one sees the Fire, the Christ, in desire, one rescues it; when one does not see it, one loses it from instant to instant.

Desire is fire, and by dying from instant to instant we rescue it as Will.

It is said that Judas, or Desire, is the Enemy of Nature, because he does not permit any creation in himself.

When we begin to deny ourselves, we begin to balance the centers, and the work of birth will give its fruits; the Creative Energy of the Holy Spirit will crystallize the Higher Existential Bodies of the Being.

This demon is overcome
by denying oneself.

PILATE

Pilate is the Demon of the Mind, the Enemy of Wisdom. He represents all our excuses, justifications, evasions, escapes, etc., through which we will continue being the same.

What is it to wash one's hands? Whenever we are before any problem, we justify ourselves, we identify with the problem, we do not know how to take advantage of the situation. We always find excuses for not working, for not eliminating the defects.

Let us study this demon of the mind: He always finds ways out, evasions and justifications in order to continue being the same.

To the mind falls the role of judging each one of our defects, of putting them on trial with reflection, but it does not fulfill its work; it lives identified with all the subjective processes.

If we want to die, we have to stop justifying ourselves; we have to judge ourselves mercilessly; we must not accept the escapes; we must become serious about the work.

We must take the fodder away from the donkey; we must not feed the defects of the intellect; we must put an end to all the concepts in order to go on integrating our mind.

Let us remember that the best way of thinking is not to think. With all the intellectualism the mind degenerated; it no longer understands.

This demon is called the Enemy of Wisdom because he does not let one die in oneself. Wisdom comes with death; if one does not die, well then, there will be no wisdom. This demon prevents psychological death; he always blames others; he lives judging them instead of judging our own actions.

He finds thousands of justifications for not letting us do the things of our Being. He finds all the justifications for us to continue doing the things of the Ego or the personality fulfills its work; it lives identified with all the subjective processes.

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This demon is overcome by not justifying ourselves and by judging ourselves mercilessly.

CAIAPHAS

Caiaphas is the Demon of Ill Will, the Enemy of Truth. He represents our words, deeds and omissions in the terrain of facts.

He promises and does not fulfill what he promises; it is all the same to him to do or not to do; being able to do, he does not do. He wastes time on idle things that have not the slightest importance.

- He does not want to let us practice anything. He wants to self-realize without working. Examples:
- Ill will to establish disciplines of work.
- Ill will to keep schedules. Ill will to do the practices.
- Ill will to get up to do the practices.

- Ill will to investigate. Ill will to verify. Ill will to concentrate.
- Ill will for meditation.
- Ill will for retrospections.
- Ill will to project astrally.
- Ill will for the little jump. Ill will to do the practice of the Dervishes.
- Ill will for the Transmutation of Cosmic Forces.
- Ill will for the Transfers of Funds.

- Ill will to negotiate with the Lords of Karma.
- Ill will to eliminate the egos. Ill will to self-observe.
- Ill will to reflect. Ill will to understand the defects .
- Ill will to ask for death. Ill will to sacrifice ourselves for humanity.
- Ill will to hand out flyers.
- Ill will to gain experience. Ill will to be born.
- Good will to waste time. Good will for idle conversations.

- Good will for distraction.
- Good will to watch television.
- Good will for carousing.
- Good will for subjective work.
- Good will to sleep and rest.
- Good will to fornicate. Good will to gratify desires.
- Good will to commit adultery, etc., etc.

Let us now see some betrayals of the Work:

When we mix the Knowledge with pseudo-esoteric things.

1. When we identify with the things of the world and withdraw from the work.
2. When we abandon the Esoteric Work.
3. When we fornicate voluntarily.
4. When, having Chastity, we betray the Divine Mother by taking another partner.
5. When we do not fulfill the Oath.
6. When we choose the path of Nirvana

Of the three demons, CAIAPHAS is the worst. He is the Enemy of Truth. If the Truth is the Being, let us say that he is the enemy of the Being. He is the enemy of the Christ; he wants to impede Him at any price.

This Demon is overcome with Conscious Sacrifices and Voluntary Sufferings.

Let us look for the Three Traitors in each one of our acts of daily living. And let us remember that all the Egos are judged for Betrayal.

End of Conference 44.