

Difficult Path And Christic Work

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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 bring the light of the Consciousness to that tenebrous side of ourselves.

All the object of our Gnostic studies is to make the knowledge of ourselves become more conscious. When there are many things in ourselves that we do not know or accept, then such things frightfully complicate our life 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 deceitful, unfaithful, mean, etc., in relation to what we carry in our interior.

Gnosis says on this particular 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 to clearly expand our own Consciousness.

Indubitably, while we are not well related with ourselves, we shall not be well related with others; and the result will be conflicts of every kind.

It is indispensable to come to be much more conscious of ourselves through 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 we must work upon ourselves.

What is so criticized in others is something that rests in the dark side of oneself, and which one does not know and does not want to recognize.

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

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

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

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

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

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

At times, the interior path, after many turns and twists, horrifying ascents, and very dangerous descents, is lost in deserts of sand; one does not know by which way it continues, and not a ray of light illuminates it.

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

On this interior path, when one believes he is doing very well, in reality he is doing very badly.

On this interior path, when one believes he is doing very badly, it happens that he marches very well.

On this secret path, there exist instants in which one no longer even knows what is good and what is bad.

What is normally prohibited at times turns out to be the just thing; such is the interior path...

All moral Codes on the interior path are superfluous; a beautiful maxim or a beautiful moral precept, in determined moments, can become a very serious obstacle for the Intimate Self-Realization of the Being.

Fortunately, the Intimate Christ, from the very bottom 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 to the measure that He goes on eliminating the undesirable elements we carry within, He goes on growing little by little until becoming a complete Man.

The Christic Work

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

Obviously, the Interior Christ only comes at the summit 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 interior Savior.

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

This is similar to the diverse reflections of the light. If we use blue glasses, all will seem blue to us; and if we use red, we will see all things of this color.

Although He be white, seen from outside each one will see Him through the psychological glass with which He is looked upon; for this reason, the people, seeing Him, do not see Him.

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

Converted into a man among men, He has to pass through many tests and bear unspeakable temptations.

Temptation is fire; the triumph over temptation is light.

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

The Initiate must traverse with firmness the Razor's Edge Path; on one side and the other of the difficult path there exist frightful abysses.

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

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

There exist paths that could convert us into majesties of this or that zone of the universe but which in no way would 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 Interior Christ.

At times, problems of difficult solution appear; suddenly the path is lost in inexplicable labyrinths and one does not know by which way it continues; only absolute obedience to the Interior Christ and to the Father who is in secret can, in such cases, wisely orient us.

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

Conventional morality serves nothing; morality is a slave of customs, of the epoch, of the place.

What was moral in past epochs now turns out immoral; what was moral in the Middle Ages, in these modern times can turn out immoral. What in one country is moral, in another country is immoral, etc.

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

Changes are indispensable during esoteric advance, but reactionary people remain bottled in the past; they petrify themselves in time and thunder and lighten against us to the measure that we make 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 were to make is classified immediately as immoral.

Looking at things from this angle in the light of the Christic Work, we can evidence clearly the inefficacy of the diverse codes of morality that have been written in the world.

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

It turns out paradoxical that people adore the Christ and yet apply to Him such horrifying qualifiers.

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

People can never conceive the Intimate Christ in the heart of man; the multitudes only adore the Christ-statue, 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, immediately one receives qualifiers like the following: blasphemous, heretic, evildoer, profaner, sacrilegious, etc.

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

The Christ in Himself, being one, appears as many; for this reason 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 the fundamental thing in the advanced Work of the pluralized I.

The lord of perfection works in us to the measure that we strive consciously in the Work upon ourselves.

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

In truth, our Inner Master must live all His Via Crucis at the very bottom of our own soul.

It is written: "Pray to God and work the mallet." It is also written: "Help thyself, and I shall help thee."

To supplicate the Divine Mother Kundalini is fundamental when it is a matter of dissolving undesirable psychic aggregates; however, the Intimate Christ, in the deepest depths of the me-myself, operates wisely in accordance with the responsibilities He takes upon His shoulders.

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