

Intimate Christ
Death Of Cause Is

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The Intimate Christ and the Death of the Cause I-s

The Intimate Christ

Christ is the Fire of the Fire, the Flame of the Flame, the Astral Signature of the Fire. Over the Cross of the Martyr of Calvary, the Mystery of the Christ is defined with a single word that consists of four letters: INRI — Ignis Natura Renovatur Integram (The Fire Incessantly Renews Nature).

The Advent of Christ in the heart of man transforms us radically. Christ is the Solar Logos, Perfect Multiple Unity. Christ is the life that throbs in the entire universe; He is that which is, that which always has been, and that which always will be.

Much has been said about the Cosmic Drama; unquestionably this Drama is formed by the four gospels.

It has been said to us that the Cosmic Drama was brought by the Elohim to the Earth; the Great Lord of Atlantis represented that Drama in Flesh and Bone.

The Great Kabir Jesus also had to represent the same Drama publicly in the Holy Land.

Although Christ be born a thousand times in Bethlehem, it serves nothing if He is not born in our heart also.

Although He had died and rose again on the third day from among the dead, that serves nothing if He does not die and rise again in us also.

To try to discover the nature and essence of Fire is to try to discover God, whose real presence has always been revealed under the igneous appearance.

The burning bush (Exodus 3:2) and the conflagration of Sinai at the giving of the Decalogue (Exodus 19:18) are the two manifestations through which God appeared to Moses.

Under the figure of a being of Jasper and Sardonyx of the color of flame, seated on an incandescent and resplendent Throne, Saint John describes the Fire of the Universe (Apocalypse 4:3, 5).

Our God is a Devouring Fire, writes Saint Paul in his "Epistle to the Hebrews."

The Intimate Christ, the Celestial Fire, must be born in us — and is in reality born when we have advanced quite a bit in the Psychological Work.

The Intimate Christ must eliminate from our Psychological Nature the very causes of error — the Cause I-s. The dissolution of the causes of the Ego would not be possible while the Intimate Christ has not been born in us.

The Living and Philosophical Fire, the Intimate Christ, is the Fire of the Fire — the pure of the pure. The Fire envelops us and bathes us on all sides; it comes to us through the air, through the water, and through the earth itself, which are its conservators and its diverse vehicles.

The Celestial Fire must crystallize in us; it is the Intimate Christ, our profound interior Savior.

The Intimate Lord must take charge of all our Psyche, of the Five Cylinders of the organic machine, of all our Mental, Emotional, Motor, Instinctive, Sexual processes.

The Death of the Cause I-s

The multiple subjective elements that constitute the Ego have causal roots.

The Cause I-s are linked to the laws of cause and effect. Obviously there cannot exist cause without effect, nor effect without cause — this is unquestionable, indubitable.

It would be inconceivable to eliminate the diverse inhuman elements that we carry in our interior if we did not radically

eliminate the intrinsic causes of our psychological defects. Obviously the Cause I-s are intimately associated with certain karmic debts.

Only the most profound repentance and the respective negotiations with the Lords of the Law can give us the happiness of attaining the disintegration of all those causal elements which, in one form or another, can lead us to the definitive elimination of the undesirable elements. The intrinsic causes of our errors can certainly be eradicated from ourselves, thanks to the efficient works of the Intimate Christ.

Obviously the Cause I-s usually have frightfully difficult complexities.

Examples: an esoteric student could be defrauded by his instructor, and in consequence such a neophyte would become skeptical. In this concrete case, the Cause I that originated such an error could only be disintegrated through supreme intimate repentance and through very special esoteric negotiations.

The Intimate Christ within ourselves works intensively, eliminating — on the basis of conscious works and voluntary sufferings — all those secret causes of our errors.

The lord of perfections must live in our intimate depths all the Cosmic Drama.

One is astonished on contemplating in the causal world all the tortures through which the lord of perfections passes.

In the causal world the secret Christ passes through all the unspeakable bitternesses of his Via Crucis.

Indubitably, Pilate washes his hands and justifies himself, but at the end condemns the Adorable to the death of the cross.

It turns out extraordinary for the seer initiate the ascent to Calvary.

Indubitably the Solar Consciousness integrated with the Intimate Christ, crucified on the majestic cross of Calvary, pronounces terrible phrases that to human beings it is not given to understand.

The final phrase ("Father, into Thy hands I commend my Spirit") is followed by rays and thunder and great cataclysms. Subsequently, the Intimate Christ, after the unnailing, is deposited in his holy sepulcher.

Through death the Intimate Christ kills death. Much later in time, the Intimate Christ must rise again in us.

Unquestionably the Christic resurrection comes to transform us radically.

Any resurrected master possesses extraordinary powers over fire, air, the waters, and the earth.

Indubitably the resurrected masters acquire immortality not only psychological but also bodily.

Jesus the Great Kabir still lives with the same physical body He had in the Holy Land. The Count Saint Germain, who transmuted lead into gold and made diamonds of the best quality during the 15th, 16th, 17th, 18th centuries, etc., still lives.

The enigmatic and powerful Count Cagliostro, who so astonished Europe with his powers during the 16th, 17th, 18th centuries, is a resurrected master and still preserves his same physical body.

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