

THE HIDDEN FACE OF OUR PSYCHOLOGICAL MOON

Within us there is a hidden part of our own Ego, that is never visible. As the Moon has two faces, one that is visible and another that is hidden, in the same way we have an occult part that is not visible. First of all, I want you to understand that as there exists a Physical Moon, there also exists the Psychological Moon. That Psychological Moon is carried within us; it is the Ego, the "I," the myself.

The visible face, with some observation can be seen by everybody, but there is an invisible face of our Psychological Moon that cannot be observed easily. Unfortunately the Essence has not illuminated the occult part of our own Inner Moon. In reality, we live in a small region of our Consciousness.

We have created a portrait of ourselves. When the Consciousness, as a ray of light penetrates that invisible face, then the hidden side of ourselves, the portrait that we had created of ourselves, is disintegrated, it is reduced to cosmic dust. It is unfortunate, the fact that we only live in a small part of ourselves and that we ignore many things about us. The hidden side of that unknown part normally is really profound and we need to know it. This will be possible if we project the light of our Consciousness.

That hidden face is important because it is in this part where we find the origin of our errors, the innumerable mechanical reactions, our stinginess. Obviously while we have not illuminated that occult side with Consciousness' Rays, we will be incorrectly related not only with ourselves but also with our fellow men. When one illuminates that hidden face of our own Psychological Moon, it is possible to know ones own errors, then it is possible to see our fellow man correctly. However, when one does not illuminate with the Consciousness that hidden part of oneself, one mistakenly projects on the others all one's psychological defects.

If we are stingy we think that everybody is like that and if we have plenty of hatred, we will see everybody in that way, if we are envious we also believe that the others are, if we are violent, we do not understand the others' violence, we believe that we have the reason and that the others do not.

When we feel antipathy for somebody, it is obvious that in that person is the defect that we have internally and that we are incorrectly projecting on him. Why do we feel antipathy for somebody? Why do we see in him such a defect that annoys us?

Although it seems incredible, even if we would not accept it, the truth is that we also have that defect and we are just projecting it on our fellow man. When one understands it, it is obvious that one will want to eliminate the element that has been discovered. When we observe in our fellow man some defects, it is sure that they exist in the hidden face of our Moon. Therefore, it is unfortunate that we are incorrectly related with the others.

If we are incorrectly related with ourselves obviously we will have to be incorrectly related with others. If we relate correctly with ourselves, we will relate correctly with others, that is obvious. Accordingly one understands this, one realizes how mistakenly one walks along the path of life.

One protests because the others are not careful and one believes that that is the reason why the others are not doing fine; just because they are not careful. And the one that is careful, feels annoyed observing that somebody is not. Well, if one observes carefully, one will realize that one is not careful, will realize that the defect that one sees in others, also exists in the unknown face of oneself. The one that believes that he is very careful, it can happen that he is not really very careful as he believes and that there is a disorder in himself that he ignores, does not accept, does not believe and that does not understand. So, it is worth knowing that unknown face of oneself.

When one projects the Consciousness' light on that unknown face, one changes completely. When one discovers that one is violent, then one learns how tolerate the others' violence and it is possible to say to oneself: "I am violent, so why I am criticizing that person if I am also violent." When one understands that in reality one is unjust with oneself, then one learns to tolerate the others' injustice.

It is said in Gnosis that we have to learn to receive with pleasure the unpleasant actions of our fellow man, but it would not be possible to really receive with pleasure that unpleasant action, if one does not know them. In order to know that action we have to project a ray of light on that dark side of ourselves, on the side in which exists all the unpleasant actions that we have and that project onto the others. Therefore, when one knows his own unpleasant actions, one learns to tolerate the unpleasant actions of one's fellow man.

Obviously, in order to crystallize the Cosmic Christ in oneself, one needs in an inevitable form to learn to receive with pleasure the unpleasant actions of the others, only in that form can the Lord of Perfection crystallize little by little.

It is necessary to understand that the Lord of Perfection only crystallizes in ourselves, through the Holy Denial. There are three important forces within ourselves. The first one is the Holy Affirmation, the second is the Holy Denial and the third is the Holy Conciliation. In order to crystallize, for example, the Holy Conciliation, the third force, the Holy Spirit, the neutral force, it is necessary to transmute the creative energy; that is how that marvellous force crystallizes in the Existential Superior Bodies of the Being. In order to crystallize the second force, the force of the Lord of Perfection, of the blessed, of our Lord the Christ, it is necessary to learn to receive with pleasure the unpleasant actions of our fellow man. And in order to crystallize in ourselves the first force, the Holy affirmation, it is necessary to know how to obey the Father in the heavens as in the earth.

The Sacred Sun Absolute from which emanates all life, wants to crystallize in each one of us those three forces of nature and cosmos: Holy Affirmation, Holy Denial and Holy Conciliation.

Analyzing the Holy Denial, the Christ: we need to deny ourselves, I repeat, to learn to receive with pleasure the unpleasant actions of our fellow men. But how could it be possible to do so, if before we have not known our own unpleasant actions?

If for example, we have anger and we know that it exists in us; if we have become conscious of it, it is obvious that we will excuse that defect in the others and as a result there will be better relations with our fellow men.

When we have envy and recognize that we have it, that it exists in the hidden face of our Psychological Moon, we learn to forgive the unpleasant manifestations of envy in others. If we are full of pride and we know that we have this defect, that we are vain and we recognize it, then we learn to see the vain person with more comprehension. We do not want to criticize because we know that within us we have the same defects. If a man thinks that he is honest and unable to lie and suddenly somebody offends him by calling this person a liar, obviously if he has accepted that in the dark part of his Psychological Moon, exists the lie in an unconscious form, he will not feel offended when somebody calls him a liar, he will know how to be more tolerant with his fellow man.

Many can believe that they have a liberal behaviour, that are correct. However, if suddenly somebody says to them that they are not so liberal and correct, they might feel offended. Well, if they have learned to project their Consciousness onto the occult side of oneself, then surely it will come the recognition that they are not really so liberal and correct as they thought and that deep inside of them there is injustice and intolerance, etc. If somebody would try to offend them, they would not feel offended because they know that what that person says is the truth. It is very important to observe that hidden side, the side in which the critic, the censure exists. Let us be sincere, let us self-explore, let us illuminate that hidden side of our psyche and we will see that the defects that we criticize in others, also exist within ourselves. The censure and critic exists just because of a lack of comprehension. What do we censure others for? What do we criticize others for? Our own defects, that is what we are criticizing.

It is sad to know that we project our psychological defects onto others, it is sad to know that we see the others as we really are; this is something that we have to understand. Everybody has the tendency to believe we are perfect, we have never had the idea to observe that side of the Moon, of our Psychological Moon, that side that is never visible.

The time has arrived to seriously self-explore ourselves, to illuminate that hidden side of oneself in order to really know the invisible side. When one illuminates that side, discovers with horror the psychological facts that normally one would not accept, facts that one believes one does not have.

If for example, a honest man is called a thief, that is an offence. However, why should he feel offended? The offended could even react violently. The fact that an honest man could feel offended when he is called a thief, shows that he is not honest. If he were really honest, he would not feel offended. If that man would illuminate the dark face of his Psychological Moon with Consciousness' lights, he would discover the "I's" of a thief.

It is impossible! How horrendous! But it is the truth, they exist and we do not even remotely suspect so. I could observe it, when I was working in the elimination of the Ego in the Causal World. I was amazed, I never thought to have the "I's" of a theft but I found a legion. Impossible! I never steal, not even five cents. How come there exists the "I's" of a theft! Well, impossible or not, there they were. I have to say to you that in every day life somebody could leave a treasure of pure gold, and I would not take even a coin (even though it is said that in an open coffer even the most righteous fails), but I am sure that in that sense I would not fail, not even if he leaves gold dust, I would not take even a milligram. However, with pain I discovered that deep inside there were "I's" of a theft. When I was observing with the sense of the psychological self-observation, I saw them escaping (like the theft that steals and escapes, horrible theft faces); I felt horror of myself. But I do not feel ashamed confessing it, if I would not confess it, it would be a signal that they are still alive. The hypocrite person has the tendency to hide his own defects, so I do not have any inconvenience in confessing it. I had that kind of "I's" even living a honest life. What did I have to do? To disintegrate them, to reduce them to cosmic dust.

Yes brothers, inside, in the hidden side, one has unspeakable, indescribable monstrosities. Therefore, when somebody washes his hands saying: "I am a good man, I do not steal not even five cents, I have done so many charitable actions, I am a good husband, good father, good son, I do not kill, I do not steal, I do not adulterate, then I am a saint;" he that speaks in that way is secure candidate to the abyss and the Second Death.

Not one of us should believe that he is a saint because in the hidden side of oneself, on the invisible side, one has unspeakable, horrible monstrosities.

Unfortunately people live in a small part of themselves and do not see the general picture, they only see an small piece of it. Everyone has created a portrait, the portrait of a honest, charitable man. We have adapted our existence according to that portrait and from that portrait we act and react constantly.

In the hidden side are all the stinginess, censors, critics; but one thinks that one is perfect. Therefore, it is worth reflecting about all of this. Everybody suspects it but no one dares to see face to face with the hidden side of oneself, in where exists the facts that produce discord in the world, the censure, critic, violence, envy, etc.

Envy, for example, has become the axis of this civilization. If somebody has a small car and suddenly sees a beautiful car passing in front of him, he says: "man, I want to have a better situation, I will see if I can get a better car." Why does he want a better car? Because of envy, the envy that lives in the hidden face of the invisible Psychological Moon. Unfortunately, I repeat, envy has become the secret spring of action and that is really unfortunate.

Accordingly, with our progress in the psychological self-exploration, we will become more and more conscious of ourselves.

The time has come to understand that if we do not know that hidden side of ourselves, we will be incorrectly related with our fellow man. To know that is necessary in order to learn to relate in a better way with ourselves in order to have a better relationship with others. How a correct relation with others exist, if we do not even relate correctly with ourselves?

In the work on ourselves there are very difficult steps. It happens that when we work on ourselves, we change. Obviously that transformation is misunderstood by our fellow men. Our fellow men do not want to change; they live trapped in time, are the result of many yesterdays and when we change, they judge us mistakenly. This is something that the Gnostic student has to know.

In the world many moral codes are written. However, what really is moral? Would it be useful for the Ego's elimination? Would it illuminate the invisible side of oneself? Could those moral codes let us achieve the sanctification? None of that, the moral is a fruit of customs, of a place and an era. What is moral in one place in another is immoral; what was moral in an era in another it was not. Therefore, what do you think? What really is moral?

In the ancient China to kill the father when he was so old and unable to take care of himself was correct. What could we say when a man kills his father? Parricide. No? Moral itself is slave of the place, of the customs and the era. Then, I repeat, how useful could the moral codes that have been written in the world be? How useful could those bright moral codes be? Could those codes eliminate the Ego? Can they illuminate the hidden side of our Psychological Moon? No! They are not useful. In the path of the Ego's elimination at first sight we would look as "immoral."

What is the kind of moral that we have to follow? What is moral if the codes are useless? There is a type of moral that one day was condensed by the tibetans in the Paramitas. It is too bad that the Paramitas have not been translated into the eastern language, I have tried to find them and I have not found them. A real ethic.

Who could understand that ethic? Maybe you could, maybe not. If you change, it can happen that people will turn against you. If one of you changes, it could happen that all of us will point to him as "immoral," as a bad person: "look, what he has done!" That is to say, the censors appear and it is because people want to see the initiate trapped in the past and in no way do they want to see the initiate changing, developing something new. When the initiate changes, he is misunderstood and mistakenly judged. The Ego is time and the others' Ego cannot accept that somebody could get out of the time, they do not accept it in any way.

I was expelled from my parents' home because I resolved to change. They tormented me a lot, the rules of the teachers, the pinches in the ears, the knocks on the head because I did not dominate those teachings that to them were fundamentals. I was expelled from my own house, from the school, from everywhere. The conclusion is that I was a nuisance and all of this because I was changing; I did not want to remain trapped in time.

So I was condemned as heretic, as wicked. They even persecuted me nearly to death as enemy number one of the official religion. I put myself "out of wave," they could not forgive me of the fact that I did not want to follow their beliefs.

If one of you changes, you can be sure that the others will criticize. We are in the Lumisial but we want to see even the Master walking according to some rules pre-established in time. I am sure that you would not look on me with pleasure if I were to get out of those patterns. You have your codes and if I get out of those codes, then, what could happen? You would not like that, and perhaps you would say: "look what he is doing, and he is a Master."

Well, that is what happened. Why? Because I did not want to accept their codes, because I did not want to remain trapped in time, because I did not want to be trapped in their moral codes. Some of you follow the Ten Commandments and from there you do not exit. Some others follow codes more or less established by your relatives in time. Some of you follow some rules of behaviour that were learned in different pseudo-esoteric and pseudo-occult schools. When one of you does not behave according to these codes that you have established in your minds, then he is an indignant, a bad person. Therefore, let us see how hard it is to achieve the Inner Self-Realization of the Being.

According to the use of the self-observation one is knowing that hidden side, is knowing that inside of one there are facts that did not know, elements that were not even remotely suspected.

When we eliminate those facts, this starts psychological transformations that obviously are reflected in our fellow man. Those changes are misunderstood by them because they do not want to accept somebody that does not behave according to the pre-established norms, with the codes.

It happens that in the work, many times we have to be "immoral." When I say this, it is necessary to understand it. I am speaking, I am using that word not in the sense that you know it, in the negative sense. I want to use this word in the positive, constructive sense. I mean that we have to avoid the expired codes of some moralities that do not have a solid base: For example, I will warn somebody because he has arrived at the end of the class, "that is not correct, look at all the noise that you have made, you have to arrive always on time, the class begins at nine o'clock, etc." Well, the path is normally very difficult, it is narrow and straight. On each side there are horrible abysses, but also marvellous ascensions and fearful descents.

There are many paths, some of them bring the domination of determinate zones of the universe, that is to say, one becomes a deity, or Cosmocreator (speaking in the Hindustani style), some others go to some heavens. There are paths that escape from the central path, that have a marvellous appearance of sanctity but that go to the abyss and the Second Death. It is hard not to get lost, and the norm is to get lost many times because of a determinate moral code.

Then, what do we have to do? To self-explore ourselves in constant form and before censoring somebody, to censure ourselves. Before being violent with others, self-explore oneself in order to know our own violence, that inner violence that exists even if one thinks that one does not have it.

If people could live in a more conscious form, everything would be different. Unfortunately we have created many portraits of ourselves because we just live in a small part of ourselves. When we project our Consciousness onto that invisible part, the portraits are reduced to cosmic dust because we are changing. How small and deformed are the portraits of ourselves we have created, how far are those portraits of what we really are.

I was thinking out loud, you were part of my own reflections. How stingy we are, nevertheless we do not suspect, even remotely that we are stingy! That in the hidden side of ourselves we have the stinginess.

Sometimes we think that if the Gnostic Esoteric Groups could be better, we would feel happier. We even want an ideal world to work on it. We think that if we could go to the mountains or to the profound valleys we could work in better form. That is not useful. How useful could be to be in a cave, when inside of us we have all those facts such as envy, lust, hate, etc., etc., etc.

We, the presents here are not perfect, we are not tame lambs, we are not perfects, only the Father is perfect. That is obvious.

Today, I see many brothers together in this meeting, well, I am abusing of the word many: I see a small group of brothers. Are you sure that you form part of a nucleus of fraternity, love and beauty? Does somebody here never criticize the others? An when you are together in an assembly, are you sure that you never discuss among yourselves? You are sit here like small saints, but deep inside of you there are envies, fights, hates, incorrect critics, etc., etc., etc., and you know it, but everyone sees the faults in others but not in himself. No body realizes that the fault that he is observing in others exists inside of himself. Very few are the brothers that know how to reflect on these things, few are those that know to understand.

Why would we want something ideal, an ideal world, where no one could hate, in where everybody could be a brother, in where everybody wanted the wisdom and the love? Is there a reason to wish that? In reality there is not.

If the group is in the Third Chamber they symbolize, they represent precisely the life beyond, the life that is beyond this chamber. You know that life, the train of existence, humanity in general is full of terrible defects, you know that the multitudes are full of anger, greed, lust, envy, pride, laziness and gluttony, etc., etc., etc. It is not an ideal humanity.

Why do we want this small group to be ideal? This small group represents that humanity, those multitudes, those millions of people that exist in the world. Here in this small group are the same errors that the multitudes have. Therefore, in this small group there is a marvellous school, there is a extraordinary psychological gymnasium.

Did a brother say something to somebody? The one that said that, instead of saying that he should investigate himself, to see that occult part of himself, that invisible side, in order to observe and to know why he censured his fellow man. Did a sister say something about another person? Well, instead of criticizing that sister with the other sister, she is better to self-explore that part of the Moon that is invisible and then for sure she will realize that the error that she is observing in the sister also exists in the hidden part, in the part that is invisible. In that way, it could be more useful to stop criticizing and to use this gymnasium for our self-discovery.

In a small group all of humanity is represented (that is marvellous, extraordinary), and there is a precious gymnasium, necessary for self-discovery. If a group were perfect, then there would not be any necessity for this group. What for? If everybody were to be perfect, why should we have this group?

This group exists because we are not perfect. Our errors, the errors of all the brothers added are the errors of humanity. This is the representation of the humanity. Therefore, let us make good use of this school and instead of censuring somebody, let us censure in us the error that we are observing in others. That error has to be used as an example for the Consciousness, it will allow us to know that we have that error on the hidden side. Observe how useful an esoteric school, a school of regeneration is.

This is an school of regeneration and we are foolish when we leave the school and we try to find the ideal humanity. Where we will find it? In what part of the cosmos?

There is a divine humanity, yes, but it is not the common humanity. Is the Conscious Circle of the Solar Humanity, the circle that works on the Superior Centers of the Being, that is the unique humanity that I would call ideal.

How can we call ideal, the son of our neighbour? How can we call Peter, Paul, Steven, Jim, Calvin and Joseph, ideals? However all of us need them. The errors of the neighbour are very useful to us, we can use them as indications. If I discover such and such person is full of envy, I must be a little reflective, I am censuring the life of that person, and this indicates that I have it deep inside of my Consciousness, in that invisible part.

It is necessary to know who is the censurer, who is the "I" of the critic. It is worth reducing that "I" to cosmic dust.

Up to here was my talk. Now, you can ask anything with entire freedom.

** What could you explain about the Gorgons?

*** The Gorgons? What do you want to know about the Gorgons? Has not Virgil the Poet of Mantua talked about that in the Aeneid? Has not Dante talked about them in the Divine Comedy? What do you want to know about the Gorgons? The Gorgons with their venom are not anything but the Three Furies of which Virgil in his Aeneid talks about. They exist there. There they are, terrible in Christic Esotericism.

The first one we could call Judas, the demon of desire; the second we could call Pilate, the demon of the mind and the third one we can call it Caiaphas, the demon of ill will.

Now, what really counts is that each one of us could behead the Three Gorgons that we have inside. They belong to the hidden, to the invisible side.

** When you mentioned the code of morals, I think that there can exist the danger to want to transform Gnosis, the Gnostic teachings into a moral code. That if we are living in accordance to the teaching but we do not understand it, then we are not living according to the real meaning of the teaching. Could this be possible?

*** Yes. And I observe that there is a strong tendency in the brothers of the Gnostic Movement to write moral codes, and everybody has the tendency to want those codes to be respected, that everybody want to establish moral codes in the Movement, so all brothers will adjust to them. In the end those codes are absurd, rancid, backward, and they become bottles in which the mind remains trapped and then the work in the elimination of the Ego fails. It happens that in this work it is necessary to do things that could seem as "immoral," that sometimes one has to get out of that norm in which everybody is submitted.

It happens that when one thinks that all is going well, one is going badly and precisely when one is going well, the others think that one is going badly. This is the nature of this path; there is a lot of virtue in the wicked and a lot of wickedness in the virtuous. There are tremendous dangers, it could happen that one can go along an alley that one thinks is the correct one but it happens that one leaves the Real Path.

INVERENCIAL PEACE

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