

The Both Sides of Human Virtues

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Well, in the end that Master, I repeat, that committed the error of underestimating the...
... Christian qualities, or the virtues taught in the Gospel, and that solely stayed with the characteristics of Geburah (the Rigor, the Law), well, did not achieve getting into the Superior Order.

I also know of many interesting cases: Magnificent people, very sincere, very Christian, that solely dedicated in exclusivity, to achieve within themselves the virtues of the Christian Gospel, but underestimated completely the characteristics of Geburah. They ended by the common, making wrong use of the virtues, placing them out of their place; and I already said, and I will repeat it again: "A virtue, for good as it may be, outside of its place it converts into something pernicious, something bad.

For example: Hate is something that is out of place, because what is natural is Love. Envy is something that is out of place. Why should we feel envy for the others' good? On the contrary; we should be happy for the good of our fellows. Disgracefully, envy has converted, shall we say, in the axis of all our social organism, in these times of human degeneration.

Charity is grandiose! But what would be said of someone who gives alms to the drug addicts so that they can buy drugs; to the alcoholics so that they get drunk in the bar. To the greedy so that they continue getting richer, etc, etc. It is logical that such precious virtue that is charity, out of place, well, smells like craziness. Right? Something anomalous, something absurd. However, Charity is one of the most precious Virtues, but it should always be in its place.

We ourselves are founding the Institute of Universal Charity, and we are doing it with pleasure to serve our fellowmen; to help those that truly deserve it: the elderly that can't work, the widows, the orphans, the disadvantaged, etc. The egoism, for example, is something that is out of place, because what is natural is Altruism, that is clear.

Liberty is magnificent. But the wrong use of liberty converts itself into libertinism, and libertinism is out of place because what's normal is conscious liberty, not libertinism, which is the negative aspect. And like that successively.

Now then, it is easy to err, that is why the dissolution of the "I" results frightfully difficult.

Now there is a very marked tendency of self-consideration: Many subjects that apparently live a chaste life, suddenly, fornicate because of self-consideration, and they justify themselves saying: "Yes, it was a necessity to have to fornicate," etc., etc., etc.

Certain woman who adulterated (who committed the crime of adultery), in some occasion justified her crime saying: “Yes, it’s that my husband, well, does not satisfy me sexually, right? And I had to look, well, for another person with whom I could satisfy a necessity that is very natural, very normal.” That is to say, she justified her crime, she thought she had not committed any fault.

There is, then, a very marked tendency of self-consideration and self-justification. It is not possible to eliminate the inhuman elements that constitute the ego, while there exists self-consideration and self-justification: it is clear. One has to convert oneself (if one wants to dissolve the Ego) into a ruthless enemy of oneself: to treat oneself without any self-considerations of any species, to be crudely realistic with oneself.

Normally, people want to escape from the prison they are at, (at least some few of them want to escape), but they do not find the door, and if they find it they don’t want to escape: seeing it, they don’t see it. That is how humanity is...

There are those who achieve the escape from this horrible prison of Samsara. But, instead of looking for the path that truly is convenient to them, they go through another path. Then the Lords of the Law return them, anew, to the prison.

Because of all of this and many other motives, it results difficult to eliminate the inhuman elements that one carries inside. Now, we will explain why it is so difficult to be able to penetrate within that Superior Order.

When one has obtained the death of oneself in a complete form: In one’s thoughts, in one’s feelings, in one’s volitions, in one’s desires; when really one has really died in oneself in all of one’s aspects, when there is nothing left of ego, then arrives the Intimate Self-Realization of the Being. And that’s when, truly, one wins the right to ingress within the Superior Order of the Immortal Masters, and that is all.

That is why I, frankly, invite all of my brothers to Self-Reflection... It is necessary to become serious. I cannot consider serious a person who does not dedicate themselves to the death of the myself, of the oneself.

They are many the Masters that have worked in their Intimate Self-Realization. Nevertheless I already said it, and I will repeat it again: “Not all have achieved entering into the Superior Order.” To that Order belong only a few, a rare-few of Immortals, a small handful of men and women of good will. Well then, up to here my talk, my estimable E. V. Q. Inverential Peace!

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