

**TECHNIQUES
OF
INNER
CONCENTRATION**

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Translated by

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To the secret name of the Grail

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1. Identity Unknown

Humans know and somehow dominate the world by means of thinking. The contradiction is that they do not know nor dominate thinking. Thinking remains a mystery to itself. Philosophy and psychology have been nourished by this but, since when they exist, they have never shown that they have grasped the meaning of its movement: the ultimate content of the logical process they use for their word-structures. They hold that thinking is dialectic, that is, it coincides with words, is born and dies as words.

For the purpose of Knowledge, outer objectivity arises as a value system in human awareness, but it does not know that it sets up its foundation itself, and determines objectivity as a concept, before it has awareness in words of the concept itself.

Logically, humans know what a concept is, but they do not know what it is as a force, how it is born, and what is in its power to accomplish in reality. This is more than its dialectic and logical appearance: it is the power of Life itself.

Even if Materialism did not exist as the metaphysics of the present time, the materialist attitude, as thinking's inability to know itself, cannot fail to be the benchmark for current awareness: which, by means of knowledge decrees the outside world to be real, and nevertheless believes that it exists outside its knowledge of it. Whilst it is the world that arises before the presence of the I in perception, and in its simultaneous correlation with thinking.

One of the first experiences of the Supersensible allows one to discover that, if the I does not express itself in the body, until it "touches" the physical by means of the sense organs, neither perception nor the awareness of the I would arise. Perception would appear as

in animals in accordance with an impersonal sentient reaction, that is transcendent, and proper to a group I, and not to an innate individual I. The individual, as the presence of the I in perception, is the secret of thinking, but at the same time that of surpassing the human-animal nature.

The physical world lies before the observer like a solid reality: a reality that truly appears to pre-exist observation, research and the person contemplating it him or herself. It appears powerful as *b e i n g* , but with a power which in reality is conferred upon it by the inmost essence of awareness, where thinking is the correlating force and as such, one with the essence of the world. "Being is" is the assent of alienated thinking that simultaneously assumes that reality and lets it dominate: as a symbol of a domain that is not possessed, but lost instead, by the I.

Certainly, a man cannot walk through a wall or not rest on the earth when walking: however, such a material pre-existence and its substantial otherness, are a correlation due to the fact that humans are inserted into a body that is not dominated by original thinking. The body is made up of the same substance as the substantial otherness, and which awakens the concept of the correlation: but it is an alienated concept. Matter in truth is born as objective reality, as a result of an alienation of the Spirit: nevertheless secretly dominated by the Spirit. This domination and alienation coexist equally in the human mind. If, in thinking, the original force were in action, the body would not be something other than thinking: it would be its manifestation. The *i d e n t i t y* that actuates in the original moment of thinking would be realised, with its limitless power, at every degree of awareness, that is, at every level of "manifestation".

The concept alienated from its own original content, yet losing the identity that

overcomes duality, cannot fail to have its own bodily support opposed to it, as a symbol of the alienation, that is nevertheless necessary for the initial overcoming of alienation. It cannot conceive of walking through a wall with the body or not resting on the earth and sinking into it: it can imagine it, but as something unreal. And yet, in that imagining is the embryonic start of overcoming duality.

The correlation with solid reality of the world would change, if the concept of correlation ceased to be alienated: the observer would not be able to go through physical matter, a wall or a boulder with the body, but he would have an intuition of that possibility, related to a original and restorable power of Thinking. The current correlation, as a concept, is not imposed by the world, but only takes place in humans: it does not come in from outside, moving towards mankind from being, but it moves out from it. Being that appears to it, is already the correlation in action.

All the efforts of ancient Yoga consisted in grasping the correlation as a supra-mental force. Modern rational man has it innately, but not aware, in the mathematical experience of the physical world. The correlation takes place in it, in accordance with an inner construction of the world that bears the imprint of the limits of the "laws of nature", which are not nature but precisely the correlation of alienated thinking with the world. The limits appear outside, but belong to thinking correlated to perception: they belong to mankind's relation with thinking that is estranged at its own intuitive moment. That original moment in which identity with being takes place is one which modern researchers, despite empiricism, demonstrate they do not perceive its existence. This is the identity through which otherness could not exist.

The conscious conquest of that identity is the ultimate sense of material experience

for humanity, in which, having realised the awareness of the earthly, the direction of the "fall" can cease and re-ascent may start. Ancient Yoga has secretly prepared for this possibility: which can be achieved by humans who have arrived at the level of complete immersion into the physical, that is to say, modern mankind: whose self-awareness awakes where the I's identity with the sensory is complete. In that identity, from which both perception and thinking arise, the I expresses itself: simultaneously the *ego* is born from it, as the reflected force of the I opposed to the Spirit. The same identity is simultaneously the deep, organic action of the I through the body, and the force of the *ego*, which is ignorant of its own metaphysical roots.

A modern ascetic must go to the root of this identity if he or she wants to find the I anew: to be the I whose name he or she constantly pronounces.

II. Concentration

Of the three faculties, thinking, feeling and willing, which modern man only possesses reflected by the physical, only one can be traced back to its metaphysical root: thinking. Feeling and willing, if they are traced back, in every case lead back to a physical root, not because their essence is not metaphysical, but because the latter is displaced by their resonance in the soul in accordance with the bondage of the thinking awareness to the physical body. This soul bondage to the cerebral, and thus to the physical body, only concerns thinking and not feeling nor willing which simply undergo the consequences of this need of thinking's: the "fall" of thinking into the cerebral, which is necessary for the formation of individual awareness and for the lower process of freedom.

Thinking can track back its own process: in doing so it realises its own authentic movement, *pure movement*, independent of the cerebral. In this way it restores to feeling and to willing their respective legitimate metaphysical connections. In the supra-mental sphere, thinking, feeling and willing constitute a unity that is normally lost in the mental sphere. By the conversion of thinking, this unity can be restored.

Thinking re-acquires the power of self-movement, to the extent that it is concentrated on a simple theme, which can easily be dominated. It is not the theme that matters but the thinking involved in it: this is always the same thinking, whether we think a chair, or the Apocalypse. Initially the theme must be an object made by man, or a mathematical content, so that the impersonal thinking that is at its root, re-enlivened, can have the power of freeing the conscious principle of the subjective psyche, which is bound to the body: this gives the guarantee of not deviating into the unconscious, into medium states or into mysticism. This

thinking is the concept, independent from the object itself. The reconstituted concept becomes, at the end of the exercise, the object of contemplation.

I. Concentration. The disciple concentrates on an object whose form, substance, colour, and use etc. is considered: the series of mental pictures that exhaust its physical structure, until in its place only the thinking content remains. This operation must engage the conscious attention of the disciple for no less than five minutes: at the end of that period, the object must be before the awareness like a symbol, or a sign, or a synthesis that has within it all the contents of the thinking deployed, without any dialectic word-thoughts.

This is the typical exercise of concentration whose process, demanding the co-operation - even if only temporarily – of the principles that constitute a human being: I, soul, subtle body, and physical body in accordance with their original hierarchy, is fundamental for the modern experimenter. As a model exercise it is complete and may alone, if it is practised rigorously, lead to real inner balance and later to supra-normal experience.

The importance of this exercise consists in its simplicity that enables the maximum intensity of conscious thinking. The materials used in its construction – mental pictures, memories, notions, discursive forms, etc. – are not the thinking force, but what it usually clothes itself with in order to express itself, without ever allowing itself to be grasped. The exercise tends to allow this u n g r a s p a b l e thinking force to surface in the awareness.

We go entirely into the object, considering it for itself, in accordance with the determinations that it contains, correlated to the unity that thinking already possesses in itself and thus is able to rebuild. Whoever believes they are carrying out a more aristocratic exercise by thinking of a sacred symbol, a *deva*, a *mantram* or a "mystery", does not realise

that they do not escape from their own personal nature, since it is already bound by subconscious feeling to the theme evoked: whilst anyone can become truly independent of their nature when they move with thinking that is not imposed by this, but by the objective impersonality of the theme.

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Considering that there is no man-made object that does not have thinking as its origin, the disciple cultivates the idea that, in the sphere of earthly appearance, continually the invisible becomes visible. This idea is the principle of surpassing appearances. Any object whatsoever made by man harks back to a moment in which it did not exist, but was only thought: this thinking was then translated into the concrete and sensory. The invisible has become visible.

There is no human production, nor creation that does not hark back to a time of inexistence, that is to its original void in which its idea can be found anew. No one, looking at a car or a building, thinks they made themselves. But it has happened that some primitive people, in their first contact with objects or gadgets from the machine civilisation, believed that those items were marvellous products of nature: but not as if those objects were made on their own, but as if they belonged to the creative process of the Universe. Anyone who, looking at a compass, could think it had made itself, would be taken as mentally inadequate. Nevertheless the naive realist, notwithstanding logical analysis, today behaves no differently with regard to created nature: no better than the primitive faced with the unknown world of machines.

If there is no man-made object that does not hark back to a conscious thinking able to conceive of it and to realise it, and for this reason one can argue that the invisible becomes

visible: that which has not been produced by mankind and which nevertheless expresses a creative power, harks back to a Thinking that mankind is unable to think, at least at the present time. The ascent of thinking has precisely the task of awakening in the soul the capacity for such Thinking.

The naïve position of someone who thinks that an organ as perfect as the human ear, or a tree, or a silkworm made themselves, cannot escape concrete logic. One must discover that, just as a clock harks back to the thinking that thought it up with determination and produced it technically, for which reason this thinking can be reconstructed by penetrating the structure of the clock, in the same way the seed of a plant harks back to a thinking that humans are capable of imagining, but not of possessing as a structural process. They do not master this structural process like they do that of a clock. Our thinking lacks the possibility of identifying the force that works in the plant as an archetypical process that orders the mineral substances. Whilst with regard to a clock, a man can reproduce this archetypical thinking process, he cannot do so with a plant. The Earth's very best scientists, combined, could not produce a single blade of grass.

Mankind can only work upon what it manages to perceive: which perception it manages to translate into terms of thought, thanks to which it can reproduce what it perceives. Of the four reigns of nature, mineral, plant, animal and human, humans only perceive the mineral in reality: the substantial forces of the other three escape us. These forces use the mineral element to construct their own sensory form, each one respectively following a different elaboration: the living force in a plant, the sentient-living force in an animal, and the mental-sentient-living force in mankind. The latter only perceives the mineral appearance elaborated in differing degrees in plants, animals and humans.

Mankind substantially imagines the world as animate or living in itself, but it does not perceive it. It only perceives the mineral, the inanimate: therefore it cannot build anything more than inanimate mechanisms. It can build an interplanetary missile, but it cannot reproduce the seed of a plant. Its production stops at the inorganic sensory limit, because its perception does not go beyond that limit. It supposes the life of each living being, but it does not perceive it: it perceives the sensory manifestations of life at the mineral level, but not the causal, non-sensory element, which operates by means of mineral substance. Of the reigns of nature, in truth, humanity only sees mineral appearance, and not the forces that use minerals specifically to build those reigns.

Taking advantage of chemical-physical means, a current-day scientist could exactly reproduce the seed of a plant, forming it with all the substances that make up an authentic one, up to the point of achieving a material and formal identical copy. He could have the two seeds in front of him, the authentic one and the one chemically reproduced, so that he could not tell one from the other. The difference would become obvious when he placed the two seeds in the ground: the artificial seed would decompose and the real one would give rise to new life.

Just as a clock has not made itself on its own, a seed that gives new life has not made itself: it presents itself too as realised thinking, but such that its realisation does not stop at sensory appearance, to the extent that it does not identify itself with the form in which it appears, like a clock or any other man-made object does, but it continues in the process through which it arises and by means of which the birth of new life is possible.

Normally, the flowing process of life in a plant is thought, or conceived of, or imagined by a human, but not perceived. A human can perceive the sensory effects of the life

process, which is not sensory in itself, and conceive of this process, based upon it. Just as a man may track back the sensory data about a clock to arrive at its concept, so, based on the sensory phenomenology of a seed, he can track back to the idea of Life: but whilst in the first case knowledge takes place in a state of identity between the concept and the object, which can be fully possessed, so as to be able by means of this to reproduce the clock, in the second case we are confronted with an idea that indeed moves from use, but has a kernel in itself that refers to an imperceptible transcendence. However for him, he only has to discover that it is immanent, to the extent that it is within the idea.

Concentration achieves this *i m m a n e n c e*. The transcendence of this immanent kernel of the idea of life escapes the materialist, to the extent that he identifies the process of Life with the process of Matter, even if he provides the latter with the same idea foundation: unconsciously falling into the naïve realism of someone who, seeing a clock for the first time, believes it made itself. An idealist on the other hand believes in a spiritual process of Matter, but he believes he possesses it just because he thinks it: he does not realise that he thinks the kernel of the idea in a *r e f l e x m a n n e r*. He has no intuition of a decisive task, from the empirical and idealist viewpoint, which would change the course of his life, making him go over from inert philosophising to inner or ascetic action: he would experience that which, being immanent in the idea, is the transcendent kernel of thinking. Which it is possible to perceive by intuition as the organising force of Life of the living, in the same way as the concept of a physical object is intuitively perceptible as its abstract principle.

III. Latent Forces of Thinking

The exercise of concentration enables us to go back from the object to the concept. Such an exercise can be called complete, once the concept itself becomes the object of concentration. Concentration then becomes the thinking contemplation of the concept, which is reconstituted from an object. The thinking that initially thought the object, becomes the object itself: it takes the place of the object. Thinking concentration, or contemplation, can in this way reach the intensity that is proper to sense perception.

Sense perception is in substance an intense synthesis of thoughts that resound from the outer world into the soul by means of the senses, whose structure belongs more to the sensory sphere than that of the soul. The extra-sensory experimenter manages to have a perception of the concept. The concept, taken as an object and perceived in this way, involves an extraordinarily autonomous activity of thinking. It becomes the incarnation of an *e s s e n c e* that remains unconscious and transcendent in ordinary thinking, just as the kernel of the idea of Life is, with regard to the perception of the living.

A human cannot directly operate upon things by thinking, because we do not perceive thinking: but we can operate physically by means of physical things, to the extent that we perceive using physical senses. The thinking by means of which we can think any object, we do not in fact perceive: we only need it to fill with sense content, and then we only know it as identified with that content. No one suspects that thinking may fill itself with its own content, and filled with this content, it can become perceptible itself. The discipline of concentration leads to this possibility.

A disciple starts to concentrate upon an object: at first he has necessarily to

deal with the series of mental pictures, that is with thinking that is still filled with the sense and intellectual images of the object. Taking concentration further, he arrives at the concept, or to the thinking-synthesis of the object. By strengthening the power of concentration over time, at a certain moment he can take the concept itself, the synthesis achieved, as the object of concentration: the objective content has disappeared, and in its place is an essence, which at first it is not easy to contemplate, because of the lack of being accustomed to non-sensory contents. But precisely the contemplation of this essence leads the disciple to the perception of the l i v i n g supersensible.

In concentrating, the disciple carries out an operation that is not ordinary, is not demanded by nature, and even instinctively opposed by it: he calls original thinking into action. In the same way as, by means of ordinary thinking, he can reconstitute the essential process of a man-made object, through which from the visible he rises to the invisible and sees the invisible become visible: so, asking concentration transferred from the object to the concept, for essential thinking forces, which are normally latent, he has the experience of a living element, that belongs to the original nature of thinking. He perceives that living element, to the extent that he goes beyond the dialectic or reflected limit of thinking: he can acknowledge this living element, identical to the Supersensible that manifests in the organic world as Life.

By taking concentration to a level of intensity, the disciple experiences thinking as the pre-individual and thus pre-dialectic Light. Thinking reveals itself to him as a current that bears the same original element that builds living Nature and that flows in him as a vital or etheric body, also called the “subtle body”. The Light of Life of thinking is not conscious, because the awareness normally arises where that Light is reflected, deprived of life: thus

ordinary man only perceives the inanimate and accordingly can only operate objectively by means of the inanimate. Dialectic consciousness in him manifests at a lower level from that in which it arises non-dialectic, or alive, in the soul.

Concentration is always thinking concentration, regardless of the object, or the theme: but it is at the same time an operation of the Will. There is no concentration exercise that is not simultaneously a Will exercise. It is precisely in the sphere of the Will that the living element of the concept can be recognised: that which forms the transcendent kernel of the concept, or the idea, turned towards the living.

II. Meditation. The accord between Thinking and Willing is the basis of the balance and the force of the soul. The balance and the force of the soul open the gateway to its supersensible power. This is the power in which feeling resurrects as Life, of the most vast and liberating kind.

III. Contemplative Concentration. The disciple contemplates the concept of the object, free of sense elements: he has it before him objectively, like a sign, with or without form, as a recognisable synthesis of the thinking thought. The synthesis must be alive, intimately animated by the single flow of the thoughts that have formed it. Attention must be more and more calm, and demand no effort nor will. The deepest will acts, to the extent that he disinterestedly contemplates the synthesis, as something objective, independent of himself.

Contemplation must last at least three minutes and take place without any interference from other thoughts or feeling states or memories: so that it is an absolute concentration.

This exercise leads the disciple to the perception of the predialectic Light of Thinking.

When he thinks of a sense-object in accordance with the standard exercise of concentration, in reality he uses ordinary reflected thinking, that is, the Light of thinking as normally reflected by the cerebral organ. This organ, being almost always physiologically poorly adapted to its own purpose, works like a distorting mirror. The Light of thinking is true and pure, but it is always reflected by a cerebral system that makes it little true and impure: this is the origin of the subjective viewpoint, which continually opposes individual to individual, and beyond which it is difficult to go, because that involves reconnecting the reflected Light with the original pre-cerebral Light.

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The standard exercise of concentration enables thinking to realise its own entity beyond the cerebral screen: it is in substance an act of will under the sign of the I. By means of this action, the I temporarily restores its own order, regularly contradicted by everyday life: which indeed stimulates the forces of the I, but at the same time enslaves and corrupts them, giving rise to internal discord: the origin of all human ills. Thus the standard exercise of concentration, in its simplicity, can on its own lead to supersensible experience and to the inner balance needed to unfold existence in accordance with its spiritual Principle.

In the exercise, the experimenter gathers the reflected light, that is the series of mental pictures needed to reconstitute the object: he carries out an inner action that solicits the I and its identity with the original light, not to the extent that he carries this out directly – which he cannot do – but to the extent that he uses the object as a support. If he, in the level at which he is, were to turn directly to the Light, he would only be able to push it away: the current state of awareness being an instinctive rejection of the Light. He cannot fail to move from the

level of reflected Light, but he can at the same time operate in accord with the original Light.

The synthesis of the object is, in substance, the restoration of the one, undivided Light: apparently divided and analytical in reflection, that is, in dialectic thought. The concept is the sign of the one Light, but normally it is reflected itself. There is no concept that is not originally an operation in accordance with the one Light, but unconsciously, that is, carried out using latent, predialectic thought forces, to which mankind is normally closed.

The Ascent of modern man consists precisely of the conscious conquest of the latent forces of the concept. If one takes account of the fact that mankind regulates itself in accordance with the concepts it actually has of things, one can understand how all our life is the consequence of our conceptual training, and the importance of the Ascent that makes us master the forces that form concepts. Normally we use concepts, not in accordance with their synthesis of light, but in accordance with our psychic needs that enslave thinking: except in the case of mathematical-physical thinking.

In the standard exercise of concentration, the experimenter operates in accordance with the one Light, but he can do so not to the extent that he possesses it, but to the extent that he operates using the will in reflection: upon which he acquires direct power, by means of the exercise, by rising from multiplicity to synthesis. By the exercise of contemplating the concept, he uses that power directly. He moves himself in the one Light, that is, in pure thinking, reunited with pure feeling, with pure willing: one single current of Force, which is the original Light. That he moves in that force, however, does not mean that he already possesses it. He can move by means of it, to the extent that he masters its laws.

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The conquest of the latent formative forces of the concept, by means of correct concentration, is the pre-initiatic task of the modern disciple. Going from reflected thinking to its Light, means for him going from the ancient “lunar path” to the “solar path”, that is transferring the centre of inner activity from the astral body to the I, as an immanent I. It is a decisive act, because by means of it the ascetic overcomes the original breakdown of the soul: the breakdown that in ancient times made a transcendent or metaphysical path towards the Divine necessary, instead of an immanent one.

All the spiritual paths that precede the conscious experience of the concept, can be considered to be lunar, regardless of the traditional form they assume in the Orient or in the West: to the extent that they operate by means of the astral body and not by the I, even when they refer to an inner Subject. When they speak of an I, of a *Purusha*, or an *Atma-Purusha*, they in reality refer to a transcendent I, which requires ecstatic elevation, not to an individual I.

From primordial times of earthly formation, mankind operates on Earth thanks to the guidance of Powers that act upon his astral body, conferring upon the latter an authority that in reality belongs to the I: powers which will awaken a deeper opposition to the I, when the latter starts to act as the centre of autonomous life of the consciousness. They cannot stand this autonomy: from primordial times they have given everything to mankind, knowledge of the Mysteries, spiritual vision, rites, *yoga*, social direction, in order that the free I would not arise in it: which in modern times will arise as an individual I, at the lowest level, with its transcendent power initially turned to the sensory. For this reason the birth of a science of physical nature will start from this. This I, in truth, should not be seen as a temporary I, but

acknowledged as the true I, which awaits becoming aware of itself: of the value of its own autonomous awareness.

Since the ancient breakdown, for thousands of years the I has felt itself oppressed in its soul, because it was subjected to astral forces that are beneath it hierarchically and that forced it to serve impulses of the lower nature; however, mankind knew it could always neutralise this enslavement, to the extent that it complied with rituals and rules that maintained the spiritual tenor in the inner world. Instincts and passions would devour him, if he did not keep to the rules by means of which the astral body conformed to the powers of the Entities that dominated it, in place of the I. For which reason an ascetic would always seek the Spirit, the *Atma*, the Higher I outside himself, evading earthly individuality. In reality instead, only by means of this can he complete earthly experience. Revelation, ecstasy, and *samhadi*, take place by means of the soul, and not by means of the individual I, which surfaces for the first time in the soul by means of the synthetic activity of thinking, the concept, and through the task of physical knowledge of the world. In the concept, man begins to experience the Universal, that at one time he experienced outside himself and as transcendent, and identity with which implied ecstasy: whilst the immanent identity starts in sense perception and in the determination of the concept.

In the current age, humans do not know the forces of the I by means of which they form the concept: they use the concept at the level of the astral body, and thus without its real force. The age of the I has come: the concept is today the instrument of ordinary thinking, but man is still tricked by the ancient Adversary, because he uses the concept, but as reflected, unreal and dialectic. He builds with concepts the way he does with empty words.

However, he cannot have a concept that is not the presence of the I in the astral body,

as a power of identity: each time, in the sphere of the reflected astral, he eliminates the presence of the I and living thinking: with this he cultivates the ills of the soul, neuroses, and the inability to receive strength from the centre of himself. Thus, looking for the supersensible dimension, he thinks he has to go backwards towards past states of awareness, renouncing the content of present clear consciousness, instead of going forward, re-conquering such states by means of clear awareness. He devotes himself to psychic methods, to *yoga*, to asceticism, that promise the power, balance, and self-dominion that he can only reach at the centre of himself, to the extent that he manages to perceive the force by which the concept becomes the conscious content of the soul.

The current error of mankind is its making the nascent forces of the Spirit, which are independent of the astral body, subservient to the dead impulses of the astral body. These arise in rational thinking, which becomes aware on the dialectic level by means of the astral body. The nascent forces of the I are enslaved again by the astral that still expresses the authority of ancient dependence upon dogma. Today, it is the dogma of Matter. In reflected, or dialectic thinking, man continually cuts himself off from the pure forces of light in thinking, which arise every time in the original formulation of a concept. Lifting the awareness to the level of its own Light principle is the task of concentration and of meditation.

IV. The Pre-dialectic Essence

Meditation is a simultaneous concentration of thinking feeling and willing upon a spiritual content, that has no need of being elaborated upon, since it is already complete and adequate in the form in which it is presented. The theme arises immediately as thought, but should be left in its immediate form, so that it can act directly within the soul: it should not be thought upon. It is a direct content of the one Light, enclosed in a sentence, or in a symbol, taken from mystical or esoteric literature.

Meditation tends to make a thought of Light live in the soul, not by means of dialectic analysis, but in accordance with the power of its initial resonance in the soul, until it reaches an intensity that is able to awaken the perception of the Light: which initially is an etheric perception. The etheric world arises before the experimenter in dynamic images: force-images that express supersensible presences. The possibility that the disciple may move in accordance with the original Force of Light in such a world of images, whose richness, power and lightning-like nature, which is continually transforming, tends to overwhelm him, depends upon the fact of whether he has adequately prepared the forces of consciousness through the standard exercise of concentration.

The exercise of thinking is fundamental for the lighting up of the inner act independently of the psyche, which is normally bound to the bodily nature and binds thinking in turn. This independence is essential so that the perception of the etheric world and of the etheric body may be compliant: that is, that they should be determined in line with the I and not in accordance with the psyche, or the astral body: it must not obey the subtle powers of

the psycho-physiological nature. The experimenter must manage to distinguish the supersensible sphere from the sense one, and objective higher reality from medium-like appearance. Meditation becomes uplifting for him, when he truly possesses the exercise of concentration.

Substantially, mediation is giving life to a thought, or to an image or to an idea, that has to do with the life of the Spirit, in such a way that it directly awakens the uplifting of the soul, in immediate dialectic form. This thinking, thanks to its own supersensible content, is already a force of Light in itself: it needs no analysis. It may be taken from esoteric or mystical literature, or be formed by a synthesis of a series of thoughts that have to do with inner experience, in accordance with a process that will be followed in practise in the following pages: from time to time a synthesis of thoughts devised for this purpose will be given as a meditative content. This content is not arbitrary, to the extent that it belongs to Spiritual Science: that is, it derives from objective supersensible experience.

Concentration and meditation enable the disciple to backtrack from reflected thought to the Light of Life, in which thinking is one with pure feeling and with pure willing. It is the original Life, to whose destruction, or deterioration the continual production of ordinary waking consciousness is owed. The current Spirit path does not consist of *r e g r e s s i n g* from waking consciousness towards past states of awareness, in the illusion of finding the Light in them again, but in *p r o g r e s s i n g* from the present degree of awareness towards to Light of which it is a projection.

The task of the ascetic is to find again the original Light by means of the current forces of waking awareness. This normally arises where the Light loses its power of Life, to the extent that it is reflected, but its forces are the Light itself, to which it is normally opposed

as dialectic consciousness. This is the contradiction of consciousness. Tracking back from reflected consciousness to its Light of Life, is an exceptional task, but which is cosmically due: it is awaited of mankind as the process of reintegration, which must start through the work of modern experimenters of the Supersensible, capable of normalising the myth and the anti-myth of modernity.

IV. The disciple places before himself the seed of a plant that is familiar to him. He observes the seed, its form, its colour, and without taking his gaze away from it, he imagines its being sown and germinating in the ground, then growing as a new plant, its branching with fronds and flowering, until it produces new fruit, in which it appears once more as a seed. This imaginative process of the birth, growing and fruiting, he must possess as a synthesis and at the same time derive from it a subtle feeling, which he can take towards the seed, while he continues to contemplate it. He must be able to live this inner content one with perception itself, feeling it as belonging to the seed just as its physical features belong to it.

The exercise can lead the disciple to the perception of the etheric form of the seed: But whilst waiting for it to reach this attainment, the exercise essentially forms thinking and its intimate accord with feeling and willing: it educates thinking to the logic of the living, which is true logic, and does not proceed from cerebral mediation, but in accordance with the extra-sensory process of reality. That is, it realises the identity that the I normally enacts with perception, meeting the sense world by means of the forces of light and of Life. Liberated thinking is called *l i v i n g* , because it is the thinking that begins to perceive Life, in itself and in entities: the original light.

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The original Light normally flows unknown, as pre-dialectic thought, in dialectic thought: which is its reflection, or appearance: *maya*. The dialectic is indeed indispensable for everyday experience, but it is useless for the penetration of reality. Indeed, it is the obstacle to it.

As a tissue of words, the dialectic lacks the power to penetrate, which belongs to the pre-dialectic moment: in which alone, man can grasp himself as a Subject. In the dialectic man ceases to be the Subject of experience: he cannot live in accordance with his original being, nor therefore can he live the identity of the original Light with reality.

The disciple sees this original Light as the ultimate meaning of the disciplines, because he can recognise in it the source of the power, but above all the supersensible direction of his path. He recognises it in the immediacy of thinking that precedes the dialectic form. It is this immediacy that has no need of mediation, because, precisely because it is pure thinking, with no object, it is the primary mediation itself. Only pure immediacy can make itself into a mediating activity: it can do so to the extent that it is the real immediacy, the original one: which must be left as it is, if you want to perceive it. Leaving it as it is, is managing to contemplate it.

The ascent of thinking consists precisely in experiencing that original state, which does not demand being thought: being the only activity of the consciousness that does not demand being integrated by thinking. It is the integrating thinking itself. By this means, one passes over from thought to the thinking-Force. Thinking's giving of itself becomes the flowing of a Force that has nothing to do with the dialectic.

V. Meditation. All objects demand being understood by thinking: thinking, instead, does not demand this. It needs no other thought, to give itself as it objectively is. Thinking, which can give itself as an object, is not to be understood, but perceived: experienced as pre-dialectic Light. This Light bears in itself the power of the Beginning.

The disciple can carry out this meditation, to the extent to which he possesses the exercise of concentration. When he realises thinking giving itself, in reality he thinks in accordance with the I, not in accordance with the object: therefore he can penetrate the object: which however, as a sense object, is the initial awakener of the presence of the I in thinking. The thinking-Force is supersensible experience, possible to the I, which realises the c o n s c i o u s n e s s of sense experience.

There is no object that does not give itself thanks to the presence of the I in thinking; this presence is normally unconscious. It is necessary to experience the thinking freed from the object, to have the I in thinking: that is to say in the astral body. This is the meaning of concentration and meditation. The experimenter must acquire awareness of the absolute priority of thinking in the genesis of awareness: nothing before thinking, that is to say nothing before the I. This has nothing to do with the idealistic assumption, which is relevant at the level of the merely rational. He can experience the priority of thinking as continuity, not by thinking, but by contemplating thinking as a concatenation of thoughts. At first he must wilfully set aside one thought: at a later stage he can contemplate, n o t t h i n k , thinking. In this contemplation the higher current of the will, the Power of the I, flows.

In substance, sense objectivity gives itself, not for its own sake, but in order to awaken the experience of the I in thinking: the I that is always there, but unconscious. The achievement demanded with urgency from this age, is the ultimate meaning of the conscious

experience of the sensory: supersensory empiricism. This is the awareness of determination, that is, of the presence of the I in the thinking that experiences the sensory.

The experience of the original moment of thinking is the new spiritual element that can be realised by a modern ascetic. The original moment is not there to be thought, but perceived, since it is living thinking, in a form that needs no more form. The form is pre-dialectic thinking, which should be recognised by means of concentration and contemplation, to the extent that determination normally prevents it being seen: seen, it is the e s s e n c e as thinking: which there is no need to think, because it is at the same time though and thinking: the living form or the life of the form.

The technique for this kind of experience, however, does not consist of turning the attention directly towards the original moment of thinking, which is truly un-graspable in this way, but in concentrating thinking on a theme, or an object, in such a way that the link to the original moment actuates indirectly in the flowing form of thinking initially: this can be intensified, until it is objectively perceivable beyond the object. The experience of the thinking essence demands passing through the object, to arrive at the concept, which unconsciously or abstractly has the essence in itself.

The original moment of thinking is always in the soul, by means of determination, but is unknown and normally avoided by man, who fears being aware of thinking, and fears having autonomous or living thoughts, essence-thoughts, or thinking-forces.

V. I and Ego

VI. Pure Concentration. The experimenter concentrates upon a geometric figure, for example, a triangle. He thinks of the various forms of the triangle, equilateral, isosceles, right-angled, etc., until he reaches the pure concept of a triangle, which summarises all forms. The concept achieved in this way must remain before the consciousness, precise and nevertheless independent of any formal or sensory residues.

It is useful for the disciple to observe, meditatively, how he, substantially, in order to carry out the exercise, already moves from the pure concept: to the extent that he reaches it, he can evoke the various forms of the triangle. However he normally does not possess this pure concept: he draws upon it from the back of his awareness and reconstructs it by means of mental pictures, until he has it objectively before him, at the end of the exercise. This in truth is the sense of the exercise of concentration: realising the latent formative forces of the concept.

VII. The disciple concentrates upon a circle, up to the pure concept. He must then ask himself why the circle has its centre within it and not outside it. In reality, the equidistance of the points of the circle is spatial, but to the extent that it refers to a non-spatial point, that is to the centre that, as such, is the denial of space. Without the single reference point of space to that negation, the equidistance of the points of a circle would not be possible. It is possible with regard to a metaphysical point, or a non-spatial point, which every figure, to the extent that it is spatial, cannot have outside its own form, but only within it. In truth, the form is the

“outside” of that point.

Every spatial figure expresses the tendency to exhaust space in its form, to give itself as it really is: as an *i d e a* . This explains why the area of a square, each side of which is the exact quarter of the perimeter of a circle, is considerably smaller than that of the circle itself.

In reality, in the circle, the equidistance from the metaphysical point reaches the maximum of its spatial expression.

Such meditations educate the disciple in pure thinking. He achieves familiarity with a nucleus of Light of Thinking, which acquires ever greater objective intensity: until he can evoke it as a transcendent and at the same time powerful reference point, facing situations that tend to overwhelm him. The nucleus of Light of Thinking becomes for him like a centre for a force that bears the maximum power of impersonality, or of unselfishness.

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Concentration takes place, when the dedication to a theme limitlessly polarises the movement of thinking and its ramifications outside consciousness: that is, when it can indirectly act in a zone in which, usually Powers of nature, which are outside rationality, manoeuvre thought. The purpose of concentration is to remove thinking from such Powers: giving it awareness of being, in its autonomy and in its original connection to the I, that is, a *P o w e r* founded upon itself.

The exercise that in this way Spiritual Science places as a foundation for the disciple is the standard one of concentration, by means of an object with minimum meaning, which, as we have seen, enables thinking to extract itself from unconscious psychic connections, to directly reach its own supersensible source. It is a function that is identical to that of modern

mathematical-physical thought: which, by means of outer objectivity, realises the pure determination of thinking as the expression of the I, rather than as a necessity imposed by the psyche to the uni-dimensional sphere of quantity.

The danger for mankind in this present time is precisely using the wilful determination of thinking, which is the expression of the I, and nevertheless cutting it out from the current of the I, which regardless continues to flow denied within it, and descends into the instinctive sphere. The Powers of nature from which conscious determination had the task of freeing thinking, seize thought anew as strengthened anti-spiritual Powers, capable of suggesting even spiritual, ethical and social guidance. It is up to the experimenters of the Supersensible to recognize the play of forces behind appearances, so that the deterioration of the higher current of the I should not make mankind's destiny even more grave.

The function of the standard exercise of concentration can be intuited in this way: it is a wilful form of reconnection of thinking with its supersensible source, and thus with the I. Its intent is pure thinking: which ceases to be manoeuvred by the ego, or by nature, and therefore is the vehicle of the highest Force in humanity.

Concentration must enable thinking to express itself in accordance with its own objective nature, as pure thinking, independent of the psyche, and as such, able to move with the greatest autonomy in awareness. By means of this movement, the experimenter comes into contact with the Power of a limitlessly supersensible Principle, the receiving of which his inner nature is normally closed off from and resists by means of subtle forces of fear: since It is the force that overcomes all fears.

Thanks to developing conscious attention in the exercise of concentration, the experimenter re-absorbs in the single or conceptual process of thinking, the forces that

normally withdraw from the control of the awareness, and go on to form the *vis* [power] of feeling states and of the lower impulses. It is precisely these forces that hamper concentration and by means of subtle cleverness suggest pretexts for avoiding it, or for carrying it out mechanically, if not considering it downright harmful. In reality concentration realises the real nature of thinking: it restores to thought its function as the vehicle of the Principle of reintegration. True concentration, in fact, leads to the conversion of thinking.

When he carries out the exercise of concentration, in substance the experimenter faces the real initiation of his own inner life, because he places himself in the viewpoint of the I, tending to restore an order that goes from I to the astral to the etheric to the physical: an order which in reality is never there, because it is regularly inverted. What takes place for a man in the physical world, in fact, acts upon the etheric, impresses the astral and grasps thinking until the I assents, in accordance with the laws of its essential nature with regard to reality. With this, thinking is normally the instrument of the lower I, or of egotism: that is of the astral body that is enslaved by the physical body, and forgetful of its own substantial independence from the latter. Equally, the concept lacks its latent forces and as an abstraction, becomes the discursive feed of the dialectic.

Concentration has the task of surpassing egotism, using the immediate dialectic vehicle of egotism, which is reflected thought. For as long as thought is dialectic, or reflected, despite its logical virtues, it is the instrument of the “animal” entity in man: that is, of egotism. It does not grasp its own reality, nor the reality of the world, and therefore operates by means of Knowledge against the element of Life, from which at the same time it derives the continuum of its own reflected activity.

The more thinking is centred in itself, the more the inner man becomes essential,

living in his own depths. He feels he is at the Threshold of the Supersensible, that is, close to a world of powerful reality, compared with whose reality the sense world seems to lose its real character. This feeling is important, as a sign of the level achieved in concentration.

Another sign is the inner state of de-dramatisation of human events: which is accompanied by a feeling of vast understanding for every being, regardless of whether he or she appears on the scene as innocent or guilty. Having had an intuition of his or her inner process, one justifies it as necessary and nevertheless demanding an element of liberation, which can only come from the part of someone who meditates by freeing himself of the *maya* of thought.

The ascent of concentration and meditation starts to be authentic, when it generates a feeling of limitless compassion for the beings that are passionately involved in their own errors and in their own truths: that is, are bound to an existence woven from struggles and desires, of which they can only grasp the Meaning after death. The feeling is indivisible from a will to give assistance. But one discovers that, beyond all immediate or obvious forms, true assistance is the idea, the pure supra-mental element, the Principle of Light of liberation.

The idea is not a dogmatic, religious, or traditional or mystical or political idea. It is easy to refer to an idea that unites in accordance with a given choice: because this is not the true idea, but one of its manifestations, which, where it manages to work as a creative idea, in reality enslaves man, giving him the illusion of acting in accordance with truth and freedom: it groups together in accordance with a psychic, or animal common denominator. The true idea is the pure Principle of Light of thinking: the power that alone can unite free beings. But it is the conquest of a r e d e m p t i o n o f t h i n k i n g , possible to someone who knows the art of unchaining the mind from the cerebral and the urging of the cosmic Force

underneath the *maya* of thinking. This force is the true help of mankind, because it is its own and has the power to uplift it beyond any weakness or difficulty. The decision required at this point is: it is necessary to be stronger, for love of others, for the help that the world needs.

True strength comes from concentration. There is no difficult situation, inner or outer, physical or psychic – being perturbed, tired or ill, etc. – that can prohibit the exercise of concentration. If anything the opposite is true. The task of concentration is restoring the central force to the soul, regardless of the conditions in which it takes place. It is an error to believe that concentration requires inner or outer conditions: it must be capable of being carried out in any conditions, to the extent that it calls upon the Thinking, that is to the sole activity that is free in itself, which has nothing to do with the support by means of which it manifests. This consideration can enable one to better understand the meaning of the technique of concentration set out by us.

There are no pre-ordained conditions that can enable one to experience the I: but it is the I that must be able to experience itself through all kinds of conditions, in the current age. In this way one can grasp the different nature of the path of the new time, from the traditional techniques and especially Yoga. The Path of the new times appeals to a Force that has penetrated into the earthly and operated through the *maya* of the human ego, assuming the initial clothing of thought.

In reality thinking finds itself already in its own world of forces, but unconsciously identified with the dialectic *maya*. By wilfully intensifying its own movement, thinking ceases to coincide with the dialectic form, and becomes independent from it: it identifies with its own pure force and reconnects with its own source. But in order to carry out this kind of operation, thinking needs its *maya* and the dialectic moment in the sphere of the *maya*-forces

that stimulate its initial mobility. Thus in concentration, just as in meditation, difficulties present themselves as forms of *maya*, and as indications of the strength that must be liberated in oneself: the measure of the intensity of concentration that must be achieved in oneself.

Finding the idea, or the living concept anew, is in this sense the realisation of the atmic sense of thinking. Thinking finds *e s s e n c e* anew, realising as a seed that which initiatically will be the *Atma* state, or Spirit-Man.

VI. Light of Life: The Concept

VIII. Meditation. Man experiences an essence in himself each time he manages to conceive of the essence of an entity: the essence is true and is at the centre of that entity, but it does not lie within it, outside of the thinking that thinks it, beyond his intuiting it. That "beyond" is internal to thinking: it is the Light of Life, that concentration has the task of finding anew.

Whoever thinks the essence of a thing as the foundation of it, may discover that this foundation arises intuitively within him, by means of thinking as a thought-essence: it is the moment of identity in him, or of synthesis, which escapes dialectic consciousness. He thinks of it within the thing as belonging to it, but to the extent that it arises in the soul as an objective content. Certainly, that objective content is not conscious: every time it becomes an abstraction in dialectic awareness. The task of concentration is to restore its concreteness to it.

Man is the bearer of the inner content of which entities have been deprived. The ascent of thinking enables the essence to be contemplated, as living thinking, which has no need to be thought in order to give itself, as it is already a thought formation.

This ascent is the true meaning, the ultimate objective of the conscious experience of modern man: it is the meaning of the determination of thought from which the modern investigation of the sensory moves: investigation of which the traditional ascetic, or a scientist from the ancient world, would feel there was no need because, in the place of determination, the indeterminate Universal gave itself as the inner content of entities. This

content was there: it was not necessary to evoke it as an essence, with the conscious forces of the soul. The task of the traditional ascetic was substantially to uplift himself to the impersonal level of the inner Light, to know there the identity of the essence with entities. It was an experience of the spiritual astral body, rather than of the I. This explains why the traditional ideographical languages did not contain any universals, or concepts like “tree”, “animal”, “road” etc., but only certain trees, or certain animals etc.

The moment of the determination of thinking of the physical-mathematical kind, instead, by realising the first form of independence from the ancient soul, or from the astral body, is the *i n d i v i d u a l* moment of the soul: it springs forth wilfully from the I, as a pure relationship with entities, thanks to the exclusively sensory vision.

The ancient ascetic saw a spiritual entity that incarnated in all the lions of the Earth: he had no need to form the concept of a “lion” for himself. This is the conscious act of modern man, that ceases to be assisted by revelation and puts individual forces to work, by finding the Universal within himself, which incarnates as thought.

The original forces of thought, which at one time were transcendent, thanks to thinking determination, have made themselves individual and immanent at the sensory level, presenting themselves as forming the concept which, at the dialectic moment of determination, is the abstract concept of a lion but, in its original moment, is the identity with the being that lives univocally in all the lions of the Earth.

IX. Meditation. The fact that a modern man has the concept of a lion, substantially means that he actions the moment of identity with the supersensible entity of the lion in himself. This is a superconscious moment, which escapes ordinary awareness, but which he

can experience by means of enlivening the concept.

The concept enlivened by means of concentration, gives intuitive identity with the extrasensory entity of a species or a genus from the animal or plant world; not the perception of it, which is a further conquest of ascent.

The pure intuitive moment of the concept is not conscious, to the extent that it is pre-dialectic: it is the moment of the I independent of the astral body, triggered by the conscious act at the dialectic level. In fact, at the level of the astral body, ordinary analytical thought develops, with the series of its mental pictures and its tendency to reduce concepts to its own level, whose level, instead, is that of the I, independent of the astral body. This involves the independence of the conscious principle from the psyche, which is the modern bearer of neuroses, or of the illegitimate continuation of the dominion of the astral body over the I. One can understand the real situation of modern man, if one takes account of the fact that it is the intuitive moment of the concept that is the real precondition for all knowledge in which identity is realised, as the initial surpassing of duality. It is the precondition of mathematical and physical sciences, to the extent that they are real and not rhetorical, as they are gradually becoming; it the operational precondition in logically dialectic humans, but unbeknown to them.

The experimenter must manage to arrive at the perception of a clear separation between the dominion of living thinking in which the I operates, and that of dialectic thought that belongs to the astral body: it is like distinguishing between a real body and its shadow. The difference between the pre-dialectic moment and the dialectic moment consists of the fact that the former is filled with Life, and the latter lacks Life: it is dead. In the pre-dialectic moment, thinking, which is much more than ordinary thought, grasps the living element of

entities: in the dialectic projection, it loses this element, of which only a reflection remains. But by doing so it loses the r e a l i t y of the real: Materialism is inevitable: its conceptual determination is abstract, and only grasps the calculable, that is the u n r e a l , or the dead appearance of reality.

The ultimate meaning of the Western experience of the concept, therefore, as experience of the I within the astral body and yet independent of it, is the ascent of thinking, capable of leading to the perception of the living moment of the I in the concept, that is its truth and its reality: this escapes dialectic awareness, which is the mere awareness of the astral body. The discipline of concentration enables the experience of the living moment of thinking, un-bound to any category of physical or psychic nature, being the source of the latter. It bears within it the power of overcoming otherness: the power to solve human problems, which are impenetrable to cadaverous dialectic thought.

By experiencing the dynamic moment of the concept, the ascetic overcomes otherness, to the extent that depersonalising himself, he transfers the centre of the awareness into the I: in reality he transfers the sense of self from the astral to the I, which has no need to feel itself in order to be. By overcoming otherness, he is free.

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In man the astral body is normally “free”, and not the bearer of freedom, which is the I. The false freedom of the astral body is that which man regularly subjects the I to, because in effect he feels himself by means of the astral: he feels himself within the astral, within the psyche, and not in the subject of that feeling, that is, not in the I that is independent of the psyche. Every human craze for freedom, in effect moves from the astral body, and moves

from an impulse that is the adversary of real freedom: which can only arise from releasing thinking from the psyche, that is, from the articulation of the I free from the astral in thinking, in feeling, and in willing. The Western experience of the concept has only been the first movement of a restitution of the centrality of the I with regard to the astral body.

In esoteric-mythical terms, one can say that the astral body is in itself divine in nature, but alienated from this as a result of the “luciferic seduction”: reaching out as an illusory knowledge of good and evil which are such only for it, for its subjective *cliché*, whilst for others they can be the opposite. The astral fights and goes crazy, gets depressed and downcast: to the extent that it does not move in accordance with the I, but in accordance with a content that is never true, because it is reflected: Lucifer’s trickery. By dominating the astral, Lucifer implicates the I, that believes it is the Subject, without ever being it in reality, because it identifies with the astral; and in this it is indeed free, but in accordance with Lucifer’s impulse.

Lucifer was able to penetrate the human astral body in a “lunar” age, that is, in an age in which the I could not be reached by this kind of penetration in its own solar sphere, and in fact dominated it: “sin” and the “fall” consisted of the fact that at a certain moment the I joined the astral body, and identified with it. This made it necessary for the celestial powers to banish mankind into earthly incarnation which, with its physical laws, could neutralise an autonomy for which mankind was not yet mature. Lucifer was able to act upon the I by means of the astral body: the I joined the astral body and acquired awareness of itself through it. This had the consequence that the I started to bind itself by means of desire to the bodily which was necessarily animal. However, the Luciferic seduction only implicated a “part” of the I in the astral, and not the entire I. The higher “part” remained intact and since then, its

symbol has been the Tree of Life, in the Wisdom of the Mysteries.

In accordance with this vision of the primordial history of mankind, when the “fall” occurred, the Spiritual World helped mankind first of all by sending gods upon Earth – Angels, Archangels and Principalities – which, in human appearance, as occult teachers of initiatic communities, operated to limit the dominion by Lucifer. But over time this help turned out to be inadequate, when, as the final effect of the action by Lucifer, mankind, becoming ever more earthly, went towards total isolation in the reign of Matter, that is into the sphere of the other Obstacler, Ahriman: to the point of needing an exclusively physical Science of the world. Since then, only the action of the Solar Logos in the human inner world can make the individual impulse for freedom into the human vehicle for the original force. The Higher I itself, that is the I connected with the Tree of Life, is called upon to act in man: by virtue of it, the I can free itself of the astral and make the freedom developed as a luciferic impulse into the vehicle for liberation.

The dominion of the dialectic of any kind is the final attempt by Lucifer and Ahriman to stop the I of man from finding itself beyond the astral dominated by them. Such finding anew is possible thanks to the liberation of thinking. The dialectic can provide all pretence of the Spiritual, including that of liberation.

Ancient Sacred Science did not possess the key to the liberation of the I from the astral world in the bodily, but only of detachment from it and ecstasy. For earthly experience, this Science only possessed the key of the Law that governed, by means of compliance with certain ritual conditions, the destructive impulses of the astral body. The luciferic element was induced to work in accordance with the Spirit, not by virtue of a free I, but thanks to an authority greater than that of the I. Lucifer now needs a revival of the ascent that was proper

to that ancient Science, in order to stop man from redeeming the astral as a free I: man can do it thanks to the conscious power of the Light, that arises in the concept, thanks that is, to the restitution of the Tree of Life, in accordance with the Science of the new Mysteries. This alone can justify a connection with the ancient one.

VII. Life of Light

Through the fact that it does not know its own moment of independence of the cerebral support, thought lacks life. By means of this support, it endures nature, becomes dialectic and the doctrine of the human-animal impulses: man lives in accordance with the relation of the astral body with the world, unconsciously excluding the I, which is the source of the relation in reality.

Not possessing its own element of Life, thinking cannot grasp the element of Life in nature, and the latter appears as an outer world, which imposes itself on the inner one: the vision which legitimately appears as dual. The vision of duality, however, arises in itself thanks to the Life of the Light: this continually destroys itself in the form in which man, for his own sentient needs, arrests it.

X. Meditation. Thinking can discover that its own resonance in accordance with Nature is its own movement, and that the image of Nature as other and real in itself, is the reflected form of the identical Light, faced with a content that is no different from the form in which it immediately appears. It must penetrate its own Light, to find the secret Light of Nature.

Form arises as a thought-form, even if reflected: it has no other way of being born in the awareness. It arises from perceiving, but it is that perceiving in which the I is present, in the vehicle of predialectic thinking. This is the living element of perception, which remains unconscious at the dialectic-cerebral level, to the extent that it normally goes over into sensations and mental pictures: necessary for cerebral awareness.

The cerebral organ ceases to be the isolator of the awareness, if by means of the intensified thinking exercise, it is brought to silence and immobility. The more it is motionless, the more it leaves the thinking-force free. This motionlessness is the achievement of correct concentration. Concentration is for a modern researcher the possibility of restoring to the I the relation that is normally usurped by the astral body: the possibility of perceiving thinking's force of determination, normally used by him for every logical operation, but not known in itself, in the "pure state": being the vehicle of the I in its pure state, free from the cerebral.

Dialectic awareness, as cerebral consciousness, tends to cognitively assume data, in accordance with the modern forces of thinking determination. But this assumption is corrupted by the constitutional obtuseness of dialectic awareness, as the residue of the atavic attitude of passivity with regard to revelation, no longer justified by the current dynamics of determination. This obtuseness expresses itself above all as the incapacity of determination to know itself, of distinguishing itself from the cerebral support that enables its dialectic unfolding. In other words, determination, despite its being the expression of the I, becomes the illegitimate vehicle of the astral body: in this way the ancient usurpation of the power of the I by the astral body renews itself.

Through inadequate self-awareness, affected by throwback mystical attitudes, the inner process of perceiving and of thinking in modern man, arrests itself at the sense limit: it leaves outside itself an incomplete part, and assumes this part in a form, which is itself a form of thinking, related to a form supposed to be within the form, like a thing in itself, or a foundation: which is instead further thinking. It is the form of form, which obtuse dialectic awareness takes as a r e a l i t y , beyond perceiving and thinking.

It is thinking, in fact, that does not know either the predialectic process of perception or the predialectic moment of thinking determination: for which reason it finds a

metaphysical world, or a physical world, juxtaposed against itself. And it pictures them mentally, and mentally pictured in this way, it investigates them without penetrating them, because within itself it arrests at the dialectic cerebral limit, and outside, it stops at the quantitative cerebral limit. And so, in modern form, the ancient evil of the soul dominated by the Adversaries of the I continues. The Adversaries need the reflected Light, the reflected I, and reflected thought, in order to stop the birth of the I.

This thought anyway expresses the intelligence of Matter, bound up with the darkness of Matter. Its characteristic is the perfect dialectic articulation of Knowledge, by means of which physical reality, or the metaphysical one, is already interpreted, with its distinctions, its structures, its names, its single nature, in which everything is understood, everything is explained, or is in the process of being explained, everything takes place analytically in accordance with the initial theme: which is always a precondition for thinking, a presupposition in itself, a presupposition for the Spirit which must simply conform to it, by renouncing being the Spirit capable of experience of itself prior to any classification, or tradition.

The Intelligence of Darkness offers a preconstituted path to thought, offering the answer to every question, in accordance with the inexhaustible systematic nature of the content presupposed. It tends by every means to avoid thought's knowing its own movement independent of content, regardless of what it is: it operates in such a way that thinking cannot distinguish itself from the object and considers itself valid only to the extent that it is filled with objectivity, lacking which it would be a nothingness. The Intelligence of Darkness provides everything to thinking as the interpretation of the earthly, at the level of an absolute but unconscious alienation, or at the level of the reflected Light, in order that thinking does not realise it is free, or its original Light, its cosmic source, its independence of

any knowledge: which is true Thinking. Against which the intelligence of the Darkness can do nothing.

The Cosmic Intelligence has a completely different relationship with the human mind: It leaves human thinking free, and it does not manipulate it: it can connect with it only where it is able to distinguish itself from its own object and of having its own movement as its content: where it faces problems and events with forces drawn from its own depths and where it is capable of courage and of solitude, of open-minded-ness and of being free of dialectic. Whilst the Intelligence of Darkness needs to dull the human mind, by means of the logical-dialectic process and by the illusion of limitless knowledge in the quantitative-sensory direction, the Cosmic Intelligence needs waking thinking, capable of absolute freedom and self-awareness, in order to transmit to it the power to overcome the sense limit, reflectedness and the dialectic prison.

The current alternative of the life of the soul corresponds to this dual polarity, with regard to which the instinctive attitude of man with regards to the supersensible reality of the Earth is decisive. Reflected or dialectic thought, in fact, does not have the power to elaborate the psychic element of the depths, being essentially dominated by *f e a r* : therefore it resorts to the palliatives of psychiatric analysis. In dialectically automated man, intelligence, lacking any autonomous movement, does not express real thinking, but soul states only, with regard to an idea of a real world beyond the everyday and apparent one: for which reason in reality the fear of the supersensible world, acting as an unconscious force of dialectic, organises and validates the unreality of the exclusively measurable world in the forms of culture.

An experimenter who is led to overcoming the reflected limit of thinking, would move instead in accordance with an impulse to find the reality of Nature anew in the Supernatural, overcoming in himself the psychic element bound up with the body: that is he overcomes the fear, but for this reason itself he is taken to surpassing the spirit of aversion

that is inseparable from this bondage. Rather than a superficial brotherhood entrusted to the abstract mechanism of social planning, he is brought to a brotherhood that goes above all from soul to soul, thanks to conscious self-movement. But the evolutionary process of human society can only benefit from this kind of self-movement.

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Ideological knowledge and the physical knowledge arising from reflected thinking, which is incapable of noting its own element of freedom, are inevitably dogmatic. Dogmatism is affirming a truth as founded in itself, apart from the thinking that enables it to be stated and which conceives the idea of it as a foundation: as the idea does not know it has the foundation within its own centre. Dogmatic positions arise at the limit at which thinking stops, in order to be dialectic, making itself the form of a content thought of as impenetrable, to which it gives the name of reality. A reality mentally is pictured by the Spirit alienated from the Spirit, and conditioning the Spirit: a reality that is truly unreal, because it is presupposed, in the form it has, to the Spirit, and to which the Spirit must conform, not knowing the power of relation by means of which it is possible for it to conceive and for it to conform.

In effect the otherness of the world, the reality of physical nature for the body and the metaphysical nature for the Spirit, duality, the world outside man, physical or spiritual, and the being that man continually finds outside himself and which seems to have its own foundation in itself, can be symbolised by the Kantian *thing in itself*: the "being" known, in its radical detachment from knowledge. If it is examined, this being in itself of reality, is an idea, but a lifeless idea, abstractly opposed to itself, or an anti-idea.

This being is indeed apparently outside of man, but as being in itself, as a *noumenon*, it is an idea opposed to the true idea: it is the idea of every idolatry at dialectic, materialist or mystical level, moving from forces opposed to the true idea, which has an autonomous centre of power, able to express its own movement, where it coincides with the intuitive moment of awareness. Its transcendence becomes immanent, when the centre of individual being is realised at the centre of it, like a foundation.

This is the foundation that man, incapable of grasping the original moment of thinking, thinks outside of himself as a content that thought cannot penetrate. He conceives of unknowable-ness and does not realise he places it outside of conception itself, that is outside of the activity which alone answers for knowledge. In conceiving metaphysical or physical causes, foreign to his knowledge, he cannot fail to be dogmatic. The physical fact and the metaphysical fact dictate the law with equal authority. No matter how much they represent opposite polarities, they have in common their mental opposition to the original Light: which is the ancient opposition of the astral body to the I, that is to the Logos.

Two currents of culture can be recognised behind the struggle against the thinking that bears the Logos: two currents that appear to be in conflict, that fight each other at a superficial level, but which are deeply united by the impulse of stopping man from recognising the perennial element within modern conscious thinking. Undoubtedly that thought is arid, poor in Spirit, capable of every dialectical transformation, but at its level, which is the lowest one reached by the soul, it is in itself an expression of the power of the Spirit, which demands to be found anew. This involves redeeming that thinking, but in order to redeem it, it has to be possessed: its dynamic element must be freed of the lower power that expresses itself through it. To take up again the thread of the considerations about the incomplete process of thinking, it cannot fail to have juxtaposed a spiritual world to speculate upon, or an outer world to measure, against it. This is the kind of thinking which, if it aspires

to the Divine, needs to be assisted by “tradition”, because it is incapable of seeing its own birth as the Light of the Logos diving down into the human: as non reflected Light. And if it wants physical reality, it needs to have faith about facts and demonstrations, as if truth lay in the latter and not in its intimate consent to their pathway that is symbolic of truth: to the extent that thinking has in itself the power of truth.

Dialectic thought cannot truly grasp the physical or the metaphysical world, because it does not possess the process by means of which it knows it, assuming it as real outside of itself: a process that lies within it, like the *quantum* of the physical or metaphysical reality it manages to penetrate. That which remains outside this cognitive process, is not outside man, but within thinking. From thinking, to the extent that it is reflected thought, arises the outer image of the world and this image it finds juxtaposed against itself as reality, which in effect is not reality, but the symbol of its limit.

The inner power of the i d e a , as the principle of the essential power of man, has nothing to do with the idea of Idealism, whose sense is speculation, that is, dialectic mistaken for inner action. In the inner power of the idea, an esotericist from the present time can recognise the essential power of Life, towards which all the ancient Initiations and Mystery ascetic paths reached out. The idea he has in himself continually as immediacy: it can manifest its power, where it is intensively willed in its nucleus, or from the centre from which it moves.

XI. Meditation. An idea is an entity of Will: a germinal power of the Will. Whoever experiences it, realises this Will as the raw material for magical operating.

A man that never manages to dominate the idea becomes someone possessed by ideologies: he therefore lives in the animal sphere. All human knowing, experiencing and perceiving goes back to the idea like an essence: the original seed that he has the task of

restoring to things. It is the operation by means of which alone, man can overcome in himself the materialness of things and the bond to animal nature.

XII. Meditation. The outer image of reality arises from the flow of Light in the soul towards the sensory. In this image, the meeting of the soul with the world is already in action, to the extent that inanimate Matter arises in forms and in colours: it starts to become an inner world, a thinking relationship, an idea.

Forms and colours are already an etheric relation of the Light, by means of perceiving: so that, from point to point of reality, from the most elementary physical measurement to sublime calculus, the idea of energy etc., the relationship is always thought. It is not the relation intuited by idealistic thought, which is incapable of surpassing the reflected condition and of making itself independent of sense processes, but the element of Life unseen by that thinking. This experience demands ascent, and inner action, that is, the exhaustion of speculation.

VIII. Light's Threshold

The power of relation of thinking is the tissue by means of which the image of the world begins to arise as an inner world. Man uses this power of relation, but it is unknown to him: he continually joins point to point in himself, moment to moment, thing to thing. The conjunction is in reality a relation of thought to thought, from concept to concept: not from object to object. Man believes the connection to be exterior, necessary to him, whilst in fact it takes place in his consciousness, but in reality is intimate to things. It takes place in him in accordance with a uniting process that is in itself identical to that which is the basis of living Nature: bearing however, within it the power of re-awakening the original power that Nature has lost when autonomous drive is vouchsafed to it.

The original unity itself, as imperceptible Light, pervades the soul of man, in the moment in which he knows. But man, in knowing, can take up error and mistake it for truth. In this case, only the movement by which he knows is truth. The original unity is the power of knowledge, not its content, the responsibility for which concerns man. Through this power man is free to generate his own truth or his own error, good or evil: precisely this determines his *karma* and yet continually, with regard to this, there is the possibility of freedom as an act of responsible awareness. The original unity could not produce the contents of the awareness itself, by its own authority, automatically, without paralysing the creative process of the Spirit, that is, the process of Self-awareness, which takes place where the I simultaneously joins and opposes the astral body, through autonomous mental experience. Self-awareness must wilfully, by means of ascent, be able to identify itself with the original unity, to the

extent that it begins to realise the free movement of thinking, present in accordance with the I in ordinary knowing.

At a given moment, Self-awareness recognises itself as a Power of the I: which was in the beginning and remains the Light of the Beginning at every point of its manifestation. The disciple realises he is at the Threshold of the Light.

The inner faculty of perceiving the Light is dormant in him, to the extent that it belongs to his original state, that is, to his cosmic nature. When it awakens in him, thanks to correct ascent, he can discover that the variety of perceptions of the world is given to him so that the soul may emit Light towards things, through the sense organs. This Light is the continual supersensible gift of the Sun through the soul. Astral-etheric Light always moves from man towards things.

The disciple does not see this radiating of the original Light by means of the senses, but he can presage it, looking at the Sun as the symbol of the perennial radiating of the Light: in reality the world appears to him thanks to the sense reflections of that Light, which is supersensible in itself. He does not see his own Light: he emits it, and it appears to him only as reflected.

The disciple can intuit how the world has become visible, insofar as eyes have formed that are able to see it. The Light, which first of all was inner, flowed through the eyes towards the outer world, solicited by the Light of the Sun: it has become a sensory relationship, remaining supersensible in itself. The Sun has awakened the eyes to the outer Light: since, by means of the eyes, the inner Light radiates anyway. The inner Light flows from the astral body as the power of the Sun, but its cosmic principle operates by means of the I, to the extent that the I in essence moves from the solar Logos.

When the disciple understands how this Light can become visible once again, by becoming a conscious experience, he truly is on the Threshold of the Light. He then

understands a task that is severe and at the same time grandiose: ceasing to kill the Light. The Light that radiates from him into the world, through thinking and the senses is continually altered and dies, because he is not present in it with the solar Principle of the I: he continually removes the power of Life from it, as it flows in him through the harmonic union of the ethers, in order that he can feel thinking to be his own, and his sensations as his own. Thus human love cannot receive vitality except from the instincts, that is, from altered Light.

At this point, the disciple understands the true sense of “pure thinking” or of “pure perception”: freeing the world from the *ego*. He reaches out, by means of ascent, towards the pure perception of the Light, in thinking, in sense impressions, and in breathing: which is the pure presence of the I in the life of the soul.

XIII. The disciple, after the exercise of concentration, exercises his contemplating the Light, seeing it as a nascent Sun that illuminates the inner darkness. He evokes the ether of Heat and the ether of Light, radiating into the world from the spiritual Sun. He must feel that the radiant power of the Sun is the same power of life that animates the beating of the heart.

From the spiritual Sun Love and Wisdom flow into the world. But man does not perceive anything but the physical Sun, which is the symbol or the *Maya* of the real Sun. The entire cosmic-spiritual World can radiate its forces towards man, to the extent that it makes them flow first into the Sun. The Sun is the great mediator between the “Crystalline Heaven” and the Earth. The secret of the ascetic in the new era is knowing that the spiritual Principle of the Sun is present upon the Earth and operates as the intimate Light of the I.

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The Light of the beginning, as the solar movement of the I, disappears in ordinary dual vision: it is reflected. Man is free only in the reflection: reflection of a Light that is alive in the I. The I is its bearer. Human pain, regardless of its pretext, is always an interruption of the flow of Light in reflected vision: the initial synthesis is ignored in its lower projection and, as such, that is, as an otherness, opposes its own source.

A continual inversion of the original movement of the Light unfolds as human freedom. This is indeed born of the Principle that is above duality, or from the Principle in its immediate identity with the world, but opposing it. It cannot be born except in the sphere of sensory otherness and from opposition to the Spiritual. But the possibility of grasping oneself as the essence, is willing oneself where free being arises, as self-affirmation by the I: it is moving from the I. It is the I one can reach within the sphere of the consciousness. Within the sphere of the consciousness, man can meet the Logos, to which at one time he could uplift himself only on condition of transcending consciousness, and detaching from humanity. Now he can realise this within the human.

XIV. Meditation of the words: "En archè ên o Logos", "In the beginning was the Word": it is necessary to feel all creation being born from the original act of the Word.

The disciple must keep this image as long as possible in the awareness, until he derives a living feeling from it: that he can recognise and evoke, in those moments of ordinary life that tend to dull the supersensible drive in him.

The sensory context is the context of duality, but it is so illusorily, because it can become a human experience on condition of its being duality surpassed. However, it is the surpassing that man regularly fails to pick up on. This ignorance is the non-knowledge of the Logos, that is, of the original synthesis from which determination moves, as thought that gives itself to the sensory. The synthesis is germinally complete, but in the movement of

determination it limits itself, with regard to the finiteness of sense perception: it overcomes the initial otherness, but it stops dialectically immediately afterwards. The synthesis has indeed been started, but not having been recognised, it is arrested: it has its own product, the apparent world, before it, and the perceived-thought that seems otherness: the context of temporary freedom. The real meaning of this is not its unfolding in the sensory, which will not allow it to go beyond the limit, but taking the synthesis to completion.

The initial synthesis is given, and belongs to the mystery of human evolution: but its realisation is the act of individual freedom, possible to modern conscious man.

XV. Meditation on the gift of the Principle of Light. "The Light shines in the darkness".

Freedom is the shining of the Light realised in the will. The Light surfaces germinally in perceiving and in willing, but through a destructive process, which is simultaneous with a creative process. By perceiving and thinking, a man realises the Death and Resurrection of the Light unconsciously, in accordance with a natural process. The disciple consciously continues this process, which is cosmic in itself.

Freedom is the possibility of realising this cosmic process through the individual I. It is the conscious completion of the synthesis, that is, of surpassing the dialectic limit that prevents one from seeing the Light in the intimate life of the will, as the germinal power that resolves duality. It resolves duality, because it contains within it all the sensory: it cannot have Matter opposed to it – since Matter is the solidification of the Light – in the same way that the strength of the arm cannot have the matter of the arm opposed to it: in fact it can deploy in it because this solicits its movement.

The opposition of the material sphere affirms itself because of the weakening of the Spirit with regard to its own form, up to the process itself in which Matter appears as lacking Spirit, and opposed to the Light: as a reality existing in itself.

XVI. Meditation. Matter is fallen and inverted Light. In perceiving-thinking, Light resurrects: the colours and forms of Matter are born of the struggle between the Light and the Darkness.

XVII. The Light overcomes Darkness in the Will that actuates itself in accordance with sense-free thinking. The disciple must imagine this Will as a current of Light flowing in the limbs, independent of the life of the torso.

The current of Will flowing in the limbs is the flaming Light that consumes the material-ness of the body. Normally this material-ness tends to affirm itself as nature by means of desire and to set itself up in the torso as a body that is independent of the Spirit. The Fire-Light of the Will has the task of annihilating continuously the matter that tends to predominate in the torso: when it does not manage to entirely achieve this task, matter accumulates in the torso: it becomes fat formation, with an autonomous life.

Fat is the symbol of the body that builds itself, detaching itself from the central current of the Will and developing its own automatic will. In the same way, every arteriosclerosis process is a sign of the weakening of the current of the will that pervades the mineral element of the organism: the will loses its natural power over the function of the mineral element, whose function is bearing the Spirit, in accordance with the cosmic archetype for the body.

The initial mineralization of the organism after the adult age, becomes a positive process in the case in which it is offset, thanks to ascetic development, by the separation of

the forces of feeling from those of the will, in accordance with a new balance of the soul, which leaves more autonomy to the etheric body in the physical organism: this autonomy is useable by the Spirit instead of by the psyche bound up to the body. There are men who, thanks to this balance, achieve the greatest psychophysical efficiency after the age of fifty.

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XVIII. Meditation. The Light, as "Light of the world" operates unknown in the soul. From the soul it flows out into the world without interruption, lighting up in the predialectic moment of perceiving and thinking.

The original Light lights up once again as pure intuition, intimate coinciding, and immediate knowing in sense perception, which is the moment of identity of the Spirit with the sensory. This identity is supersensible in itself. At the moment in which man perceives and thinks, the I enters into the world with original forces, that are immanent but at the same time transcendent: which he will only know after death, or during life thanks to Initiation.

The disciple meditates on these forces, which the I can only draw from earthly experience, by descending into the darkness of Matter: he begins to understand the secret of repeated earthly lives, or of reincarnation, as a deep reality of human destiny.

XIX. Having brought contemplation of the spiritual Sun to the image: "The Light shines in the Darkness", the disciple meditates on the Darkness and on its connection with human freedom.

The original moment of the identity of the I with the sensory is unaware, and yet dialectically always used. Thanks to the use of the force that does not know the essence, thinking becomes determination for the world of quantity. But from precisely that

determination there arises for modern man the possibility of freedom from any inner obligations.

The individual free act is the final meaning of the process of rationality: the process whose evolutionary function belongs to the present age. The Initiation of the new times cannot fail to have this free act as its fulcrum: which for now is presented in the darkest form. In fact, it expresses itself exclusively in the sensory, that is in the sphere of dual opposition: it has no other basis than the cerebral, as it does not know its own original basis. Unaware of the source from which it is born, it cannot fail to be opposed to it, making itself a vehicle of centripetal desire, even in thinking: from which disappointment and pain are inseparable. By undergoing the support of senses, thinking cannot realise its own pure impulse: it cannot be truly free, to the extent that it does not grasp the d i s a p p e a r a n c e o f M a t t e r in its giving itself as form, light, colour and sound, nor does it grasp the original element which moves from it in this spiritualization of Matter. False freedom in effect has the task of hampering the process of disenchantment from the sensory, which the universe awaits from Mankind.

Initiation to the New Mysteries operates through the individual impulse of freedom. A wise instructor takes care above all about the birth of freedom in the disciple: he establishes with him a relation of impersonality, in which the highest impulse of love and brotherhood operates thanks to this form. Where the sentient soul takes possession of the relationship, it acts counter to the freedom of the disciple, damaging brotherhood. The impulse of freedom must be freed of its sentient support, so that its super-individual connection may penetrate the sensory depths. It must be realised in sense-free thinking, to join with its own Principle: with the power of identity and synthesis by means of which one starts to grasp the world.

The freeing of the inner element from the sensory and from the psychic is the Ascent by means of which thinking realises its own nucleus of Life, grasping determination, in

which it normally loses it in exchange for the sense content. Thanks to the discipline of concentration, thinking can live its original power, which knows no duality, in determination.

Thinking can experience its own original moment and find in the latter the germinally completed synthesis: it can recognise the identity realised, in the immediate supersensible, of the human with the Divine. Rising up to the Principle of synthesis, thinking lives as supersensible experience that which it normally realises at the sense level as determination, with regard to the dimension of quantity, with mathematical-physical thought. This is only just the outline of the overcoming of duality, which can only be completed at the supersensible level. There is no other operator than man; there is no other meaning for the mission of man than the Logos.

Reintegrating the Logos into the soul is the meaning of the Initiation of the new times. By means of the ascent of ordinary thinking in accordance with the logic of the sensory, the ascetic can experience the perception of the Logos as the final arbiter: which is to realise the original power of identity of thinking, the prime relation, which regularly escapes him, since normal observing is attracted by the sense product of the relation, from which the dual world arises opposed to him. Usually, scientific observation is simultaneously attracted by the logical product and the technological product of determination: the final meaning of it escapes it, which is precisely the experience of its arising as a pure relation.

Initiation to the New Mysteries prepares the disciple by means of the ascent of the same thinking from which the science of quantity arises.

The thinking that appears the most materialised is that which has had the force to descend the most radically into the sensory and to quantify itself, as was never possible to Indian or Far-Eastern thinking. But it is precisely this materialised thinking that, redeemed in accordance with the ascent that is relevant to it – the Path of the new times -, bears the resurrecting force of the I. Every movement of liberation of that thinking triggers a

transcendent power of Resurrection. As has been shown, it needs to overcome a state of death with regard to itself.

The disciple can grasp the demand of experiencing the original power of identity, if healthy trial and error brings him to observe in perception the *g i v i n g o f i t s e l f* of the world beyond quantity, in sounds, lights, forms, colours etc., in which Matter as a dead otherness begins to disappear. This disappearance demands being continued by means of disciplines: first of all it must be known, thanks to an un-ordinary act of awareness.

XX. Meditation. The Logos becomes Life: it unites the human with the Divine in the soul, where the original synthesis operates as immediate thinking, in perceiving. This thinking is already immersed in the substance of the world, being the inner content of the sensory.

It is the immediate predialectic thinking present in perceiving, the immediate mediation with which man enters into the secret of the world: normally he enters it without knowing it, and he even believes he is outside of it, because dialectic awareness is not able to pick up on this penetration. He looks at being as an impenetrable otherness, matter: whilst he is already penetrating into it just by looking at it: by perceiving it, by thinking it. He does not see the immediate thinking, the living predialectic thought, the current of pure identity, subtle life of the unifying Logos, in perceiving and in thinking: the inner process of perceiving and thinking, by means of which the soul emits Light into the world, is unknown to him. This Light, unseen, dies in the material or sensual vision of the world. From this Death it begins to resurrect.

XXI. Contemplation of the Light. The disciple meditates: "The Light is invisible. The source of the Light is in me".

He must not situate this source, even if he knows the flow of the etheric current of Light from the centre of the heart. This etheric current sums up the four ethers that operate in the sensory.

XXII. The disciple contemplates the un-picturable Archetype of the Light, as the Force that devours Matter and recreates it in accordance with the original Order. The executive centre of the cosmic Force of the Light manifests in the Universe as the Sun.

XXIII. The Sun is the symbol of the Light. Inner contemplation of the Sun.

This becomes contemplation of the Midnight Sun: which presupposes meditation on the Light: which in turn presupposes the experience of sense-free Thinking: whose presupposition is the exercise of correct concentration.

The contemplation of the Midnight Sun is carried out in two stages. At night before going to sleep, the disciple imagines the birth of the Sun at dawn and follows its ascent up to the highest point in the sky: he must have the dazzling vision of the midday Sun and be able to go to sleep with that image, conceiving: "I am Light". In the morning, as soon as he is awake, he must take up again the image of the midday Sun and contemplate its descent towards the horizon until sundown, considering: "The Light is in me".

It is useful for the exercise to be carried out with the imaginative reinforcement of climbing up a mountain, that is with imagining the ascent from the foothills to the peak in the evening contemplation, and the descent from the peak in the morning contemplation: but what really counts for the experimenter is grasping the supersensible content of the exercise: which is precisely the access to the threshold of the Light of the awareness, which usually only takes place at the moment of sleeping at the price of an interruption of the ordinary processes of awareness. (In this sense it is important to penetrate the etheric-cosmic roots of

the exercise, as can be amply found in the works of R. Steiner, *Spiritual Entities in Celestial Bodies and in the Reigns of Nature*, ITE Milan 1939, and the *Mysteries of the East and of Christianity*, Bocca Milan 1940).

At this stage of development, the disciple must look after details of his own material existence that are capable of influencing the unfolding of the disciplines: in particular it would be beneficial for him to know a few practicalities about outer attitudes, in the moments of meditation and concentration.

IX. Practical Matters

The ascetic method examined here must be able to be carried out under any conditions, at any time or place, independently of outer circumstances and without any ties to ritual postures of a similar type to the Hindu *asanas*. It is however useful to remember a few vital rules.

An upright position, standing or sitting, is the most suitable for the exercise of concentration or meditation. The upright position should not cost any effort, because the state of relaxation of the body is an essential contributing factor: the perfection of the upright position should not come from tension, but from the exercise itself, as the consequence of the descent of the currents from the I, or from the Spirit, along the spinal column.

This involves a dynamic penetration by extra-spatial and extra-temporal forces, which, however, acquire spatial value in the vital physical sphere. The currents of the astral, which man has in common with animals, in their fluid-physical expression, have a horizontal direction – the direction of the animal's spinal column – whilst the currents of the I, or of the Spirit, have a vertical direction, and correspond to the upright state of the spinal column. By means of ascent, the higher part of the astral in man, to the extent that it is conjoined with the I, makes itself independent of its own animal nature and, as a soul, gradually realises the memory and the reality of its own spiritual nature.

Normally, in human inner life there is no separation between the lower astral and the higher astral: they are mixed together. An ordinary man achieves a relative balance with regard to his instinctive life, or animal nature, at the cost of being conditioned by it. Inner disciplines, when they are correct, manage to realise the independence of the higher astral from the lower one: which is the path of the domination of the instincts. These normally

achieve an irresistible nature as impulses form the lower astral, when they can, in accordance with the “telluric” power from which they move, make the powers of the higher astral their own and dominate thinking, to the point of conditioning the I. In substance the I must separate its own pure soul vehicle out from the area of the soul that resounds in accordance with the body. Thanks to this separation, the I can manage to seize the forces of the soul that are rooted in the telluric body: the most powerful ones in the magical sense.

The disciple must be able to carry out the exercises in any outer conditions, walking, or motionless, standing, sitting, lying down, tied up, head down, etc.: but if we want to derive the best from an exercise, a few minimum rules must be observed, amongst which are those of the upright but not rigid position of the thorax. Only at an advanced stage of development, can we resort to a position that is technically prescribed for operational purposes: supine, the head almost vertically lifted up, using at least two pillows. In this way he is at the centre of the forces: he can receive the solar currents from the I and at the same time operate with the lunar currents of the astral body, in order to achieve that synthesis that is the basis of the magical *opus* [work].

This position is especially useful for the exercises that involve the motor Will, dynamising the currents of the etheric body, and the connection with the Force that is called the Light of Life.

The separation between the higher astral and the lower astral, implies a responsible presence of the I in everyday experience on the part of the disciple, more than ordinarily occurs, to the extent that the lower astral starts to miss the stability it usually has thanks to its being mixed in with the higher astral and its possibility of conditioning it. In reality, the instincts start to miss their usual soul feeding: therefore, where they are not helped by determined impulses of re-integration, they start to demand this feeding energetically, showing that they await a moment of decreased surveillance by the I in order to unleash

themselves with unusual violence. This is the reason why healthy inner development as a precaution takes care above all to reinforce the I in the sphere in which its meeting with the astral re-awakens the original forces of the latter in conscious form: the Path of Thinking.

In fact, what men usually call “I” is not the true I, but the one conditioned by the lower astral and that expresses the basic authority of the instincts, in which ordinary man believes he can see his own freedom. For this reason the path for the development of the I can be heard defined as “selfish”, whilst the true selfishness lies precisely in the absence of this development. Before the birth of the I, there was no central force in the soul able to overcome subjective limits and to plunge devotedly into the reality of others, into the reality of the world.

X. Philosopher's Gold

In accordance with the kind of ascent indicated here, starting to perceive the Light demands at a certain moment that the disciple carries out certain concentration-meditation exercises on physical substances: whose inner influence and specific cosmic correlation he manages to experience. Furthermore, he can intuit their therapeutic virtues.

XXIV. The disciple concentrates upon gold: he evokes its physical characteristics, its colour and light, the forms in which it normally presents itself, and persists until he feels in himself something like the sense of gold being born: he continues the exercise, meditating on the fact that gold in reality is the mineral residue of the Sun, that is, the earthly trace left by the Sun from the time in which it was still united with the Earth. The meaning of gold then conveys to him the spiritual force of the Sun: which tends to unite with the heart, because in reality it is born from the etheric centre of the heart.

The exercise, beyond having value as a discipline of concentration-meditation, exercises a beneficial influence on the etheric-physical organism: in particular it awakens calm, courage and balance in the soul: it gets rid of the phantasms of desire and fear. It has therapeutic value with regard to the cardiac system.

Meditative concentration upon metals is potentially therapeutic: every metal expresses a planetary relationship and its corresponding influence on a bodily organ, that is at the same time the vital empowering of such an organ. These correspondences must however be rediscovered by the disciple, or newly learnt, based on the initiatic teachings of the new times, which cannot be found in the traditional heritage, given the changes of signs and influences that have taken place occultly in the modern age.

Whilst the meditation on gold can be carried out by the disciple without any contra-indications, with regard to other metals, instead, the directives of an instructor are appropriate. Usually the disciple may do without this for a certain part of the path, especially if he takes advantage of healthy spiritual reading. With regard to the meditation upon metals – apart from gold – however, the indications on the part of an instructor start to be useful, even if not strictly necessary. In fact, only in the case of gold is the correlation with the corresponding organ direct, as the Hermetists who experienced philosopher's gold had understood: for other metals the correlation with the corresponding organ is mediated by the heart, precisely because of the “solar” power of hermetic, or alchemical gold.

The forms of concentration-meditation on the four elements, fire, air, water and earth are of special inner power, as each of them corresponds to a special system of forces in the human structure: earth = physical body, water = vital or etheric body, air = astral or soul body, and fire = I.

XI. Apex of Concentration

The discipline of thinking does not have as its goal any power of concentration that is valid merely as such at the level at which it takes place. At that level, power of concentration is possible today to anyone who uses any ideology and who is capable in this sense of obsessive thinking: which is not dominated, but which dominates him. The Obstacle supplies the power of concentration for that kind of thought, which does not get away from subjection to physical nature. In truth the exercise of concentration is a means of overcoming the power of the *ego* by means of the dialectic fracturing of thought, that is by means of a process that analytically bears the sole theme of matter (quantity, economism, finalism of the physical, and codifying the sensual) until the systematic ironclad nature of the fractured is set up: the ironclad prison of thinking.

XXV. Meditation. In reality, thinking must experience concentration, only to overcome the centripetal power that enslaves it to bodily nature.

The purpose of concentration is freeing thinking from its enslavement by the Demon of Matter. Once freed, thinking is a force that itself bears a higher kind of concentration. Having overcome the analytical-Ahrimanic fracturing, it is already concentration in itself, or a synthesis. To the extent it is such, it is the Light of the Will, as the Light of Life that actuates the power of Love in the Will. At that level, it is necessary to know how to observe the moment in which the preliminary kind of concentration demands qualitative transformation.

The maximum power of concentration is achieved, once the intensity of the flow of thinking, or its silence, dominates the soul more than the effort of

c o n c e n t r a t i n g i t s e l f . For this reason it continues to need concentration only with regard to the lower nature: it has no need of any effort. Egoist concentration is always necessary to overcome the individual limit: once the sphere of the impersonality of the forces has been reached, concentration transforms into contemplation and into action.

The power that has sprung from concentration becomes the means for following supersensible experience calmly and in a state of metaphysical motionlessness. In fact, concentration is never interrupted: it is selfishly necessary as an energetic operation of converting the Ahrimanic mind, but it continues as an impersonal power of thinking in the conscious meeting of the I with the faculties of the soul, through various inner experiences.

At a given moment, the life of the disciple becomes entirely a state of offering to the Supersensible, but at the same time of deep concentration. The I in substance bears absolute contemplative concentration, which is its power of identity with the world, which arises in immediate perceiving and in immediate thinking.

The life of the disciple becomes a continuous concentration, which must however leave ample space for abandoning oneself to the normal needs of existence and for spontaneity. The normal existential needs are the immediate raw materials for inner operating and at the same time an experiential school. The wisdom of the disciple, in periods of intense action and difficulties, will bring him to make the latter into a vehicle for the Spirit. By means of essential concentration, he will bring about a personal connection between the human flow of events and their cosmic reasons. He will act with the greatest devotion towards the world, remaining intimately united with the secret reality of events, which is their cosmic source: the Logos.

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The concentration to which the disciple resorts regarding some limits that from time to time present themselves in dramatically insuperable form, must become – as we have stated - a central power of continuity, capable of working beyond the domain of the psyche: it must reach a level of absolute intensity, but without however becoming something fixed, but animating the whole of the awareness, which for its part, by giving witness to it, gives it life. This giving life belongs to the higher I, which in effect can only arise unseen.

XXVI. The disciple contemplates in himself a mystical Sun, symbol of all force and invincibility. He can realise the intensity reached, when he feels every soul movement disappear, as if re-absorbed by the virtue of this Sun. (In fact no outer difficulties exist, but only tensions of the psyche that clothe human dramas).

The adamantine centre of Light, enlivened intimately, acquires, beyond all tension, a power of magical objectivity that is the power of impersonality of the Higher I, arising from the depths of the soul by virtue of contemplation. This Sun should not be visualised nor located in any point, but accepted where it presents itself: which is not a “where”, but an unlocatable metaphysical state, unlike the astral and etheric centres that can be viewed in the bodily points in which it operates specifically.

When the metaphysical life of feeling can resound with the nucleus of Light, feeling transforms into a subtle organ of distinction between error and truth and thus of moral intuition, that coincides with the pure movement of thinking. It is the end of the deception by Lucifer, through the force of which, good or evil are a subjective position with regard to reality, and thus treacherous. Human knowing re-conquers the e s s e n c e , of which it had been deprived.

Communion with the Divine is also born as certainty, from the harmony of feeling with the nucleus of Light, which is the original identity surfacing. The certainty and

communion become a single inner state. In such conditions, in reality, the disciple re-conquers, by means of the forces of self-awareness, the f a i t h that “moves mountains”. A Power, to which nothing is impossible, flows in him, if in contemplative concentration he is capable of the impersonality and dedication that are the feature of the authentic I.

He can ask everything from the Power that can do everything, but it demands conscious adherence to the rules of its manifesting. In substance, concentration, meditation and the achievements of Ascent operate so the disciple makes these rules his own: to the extent that he has to realise the real nature of the I by means of that Power, beyond its everyday parody. In reality the everyday I takes its inner reason for existence precisely from the d e p r i v a t i o n of its own Light of Life.

XXVII. Meditation on the Higher I. “It is in movement, It is without movement: It is far, it is simultaneously near: It is within everything that is, it is outside everything that is” (Isa Upanishad, 5).

The identity with the Higher I, contemplated, may allow one to understand the real function of the identity of the I, carried out every day, in perceiving and in thinking by modern man. The Higher I is at the frontier of the everyday I and is at the same time the intimate virtue of its identity with the world.

The contemplation of the identity generates the idea of deep meditation as an uplifting to prayer, thanks to which a human may genuinely turn, f r e e f r o m p r e t e n c e , to the Divine, and the Divine cannot fail to respond, with its limitless giving to humanity. At such a moment the identity is not just contemplated, but also realised as the certainty of the supersensible event that transforms the sensory. This event is continuous, in everything: noticing it is the exercise that prepares for prayer as a magical force.

In reality p r a y e r is possible to a human being at every level of development, from that of just being able to be aware of subjective limits, to the degree of deep concentration. In substance, when deep concentration is achieved, it is a higher state of prayer, without words: which cannot fail to be continuous, just as the movement of creation is continuous. Prayer at this level is the soul offering itself, which can be accompanied by the request for a guiding presence or of healing, or of the relief of suffering beings, or of the intervention of the Spiritual World in problematic human situations. This prayer is achieved with the certainty of a positive response from the Spiritual World. The disciple may ask for anything from the Force to which nothing is impossible: already by turning to It he feels his prayer is granted, by virtue of the spirit of identity with the Logos, from which it moves.

XII. Sex and Ascent

Beyond the contemplative imagination of the Higher I, any progress is only possible to the disciple providing the enchantment is broken that gives control to the *eros*.

Normally the power of the *eros* presents itself as identical to the power of desire. In reality it is pervaded by desire: if it could be freed of it, it would reveal itself to be the original current of Life of the Light. The art of the disciple is operating indirectly upon desire; which ordinarily manifests to the extent that the psyche is already involved in it.

XXVIII. Meditation. In the etheric-physical sphere, sex is chaste; desire belongs to the astral body. The astral body is pure in itself, made up of Light, but it alters on insertion into the etheric-physical body: unaware of its own Light of Life, it tends to take over the Life of Light of the etheric-physical organism. In a plant, the etheric-physical Life lives in a pure state, without any insertion from its astral body: which operates on the plant "from outside", in accordance with the astral-divine plan. In the flower, in the intimacy of its calyx, it penetrates in spring by means of the solar Light, for a temporary fertilising action, which is absolutely chaste.

By means of the image of the calyx of the flower and its communion with the Light, the chastity of the current of the *eros* un-degraded by desire, is given to the consciousness of the disciple as a perception.

The current of the *eros* un-degraded by desire, as an original Force, is the most powerful one that operates in mankind. In fact it is the cosmic power of Love that, through physiological structures becomes on Earth the force of reproduction of the human species, as for animals, adapting to the series of bonds to the sentient-instinctive sphere. It expresses its

maximum potential in mankind, but on condition that it remains subject to impulses of an animal nature and of eliminating the awareness of the I each time.

When the same force expresses itself as love in the soul, it does not stop being dominated by impulses of an animal nature: on the level of the soul, it continues to be manipulated by them, despite idealisation and sublimation. The astral body is unable to realise its own original power, which is the power of love, because it does not know it, and it reaches it only where it has already become desire. The difficulty of the Force of the *eros* in expressing its own pure essence, independent of the impulses of desire, consists of the fact that by means of those impulses, operating at the level of nature, it manifests the maximum of its power, eliminating higher awareness: it cannot achieve such culmination as a pure soul power, since the soul is conditioned by the bodily support required for self-awareness.

The experimenter knows that, if it is true that the power of initiatic Love, or Sacred Love, is the conscious conquest of the power of *eros* that normally expresses itself as desire and through the pathways of the animal nature, he also knows that initiatic Love cannot arise through acting upon sex, but must awaken independently from the latter, in order to be able to work upon it. The treacherousness and consequent disasters in this sense are based on beliefs in facile operational paths promised by modern sexual “spagyrics”, through which man, dominated by sex, presumes he can act upon sex.

Contemplating the pure process of reproduction in the calyx of the flower may enable the disciple to understand how the sex act may potentially be a process of the etheric-physical bodies, independent of the astral body, whose true joy is in fact metaphysical. Realising joy as a metaphysical content, the astral body realises its true nature and its authentic movement, which is identity with the other person’s astral body: an identity not dominated by dominating the sentient body, by means of the reawakened original androgynic power,

though which the masculine element of each of the two astral bodies unites with the feminine element of the other (see page 98).

In reality the pure power of the *eros*, as recalled by the Tantric image of *Kundalini*, is the current of the Life of Light itself. In the “platonic” awakening of *eros*, it is made dynamic by the feeling of love, from which the element of the original or Edenic agreement of the couple surfaces unconsciously in the soul, as the correspondence of the androgynic polarities of the astral body and the pure virtue of union of the etheric bodies. In this union the order of the ethers of the four elements lives again in accordance with a power of reconstruction of the original lost Beatitude. This has always been the unknown force animating the etheric body for the component of the couple who knows the spontaneous and in a certain sense “fatal” experience of “falling in love”. But the element of power is lacking from this possibility, which nature instead fully realises on the level of animal union, through the fact that the astral warmth of the Will explodes totally in the human by means of voluptuous desire.

In reality the power of lightning union belongs to the astral body, which however, lacking any awareness of its own Light, seeks it with desire in the physical sphere, changing the purity of the relation of the physical-etheric bodies and depending on that alteration, whilst it reaches out to realise its own union of Light. The soul experience of love can instead make the lightning union its own, thanks to the absolute independence from the union of the physical bodies, which must take place in accordance with an autonomy that solicits the secret angelic nature of the etheric body, in itself free of desire and passion. Desire and passion, in fact, belong to the astral body, and not to the etheric-physical body.

Access to the secret of the modern “spagyrics”, or to Sacred Love, is prepared by the ascetic *opus* intended to animate pure Heat, or the pure Fire of the Will: which is the highest presence, and thus organically the deepest one for the Life of Light, to which the disciple turns by means of the Path of Thinking. The operations of Light, concentration and

meditative contemplation, prepare for the etheric expression of the Higher I, that is, of the Principle that in itself, bears the final meaning of the earthly experience of man.

In the soul “fire” of “falling in love” the seed of all the Work is present, operating in a state of embryonic spontaneity. That “fire” is given in reality: therefore it must be conquered. It can be seen and made to grow, as far as the manifestation of its original force, thanks to a virtue that is not conditioned by the Powers that dominate its animal expression, but which draws upon the Love itself from which it moves. What it is already giving is requested from that Love: not from the impulse with which it identifies, to the extent that it is seized by those Powers. The human error is not seeing the source of Love, and not uniting the current of the Will with it.

The experimenter, by means of spagyric practice, can meet the current of the Holy Grail, if he manages to understand that all Ascent brings him to move consciously in accordance with the impulse of Love from which he already moves, but which he does not see: he is used to seeing only the products or the sensations of Love, where it is already seized by the Obstacles. There is no joy of the *eros* which is not an expression dominated by the Obstacles, for which reason returning to the source is always a journey through pain. Pain tends to lead back to the pure connection, but it is not understood, and it is accompanied by aversion, dissent, and illusory divergences through which every time one doubts of the Love that a little earlier one swore was eternal.

The human couple can realise the movement of the Supernatural in Love that is not seized by Nature, but therefore will dominate Nature, making sex once more the vehicle of the Supernatural, according to the path for the Grail, or of *c o n s c i o u s e c s t a s y*. Through the impetus of Love, one can turn to the force from which Love springs uncontaminated: but that demands transcending oneself by both people: a radical mutual

offering, capable of making the power that only Nature for now is able to bring to manifestation with maximum intensity live within it.

There is an ascetic secret, which can be intuited by Love: it can be presaged in the meditation turned to the generative process in the calyx of the flower: Sacred Love is the pure tissue of the astral body, that has no need of sex to find itself within the astral body of the other. Its androgynic structure makes it directly identifiable with the androgynic nature of the other. It has the power to find itself in there, by direct virtue of its Supernatural being, which is the cosmic nature of Love: whose lighting-up enables the physical-etheric bodies to unite virginally, in accordance with their autonomous correlation, which is the original etheric, or angelic correlation: without any intervention from the astral body.

The Supernatural already lives within the human couple, even when it is not conscious of its cosmic mission. There is no couple in which such a mission does not arise, if only for a brief moment, as a possibility, being however, normally unknown. The initiatic couple acquires awareness of this possibility and tends to make it real.

Every human couple is potentially an initiatic couple: it has its gift of transcendence in the moment in which it feels the blessedness of giving oneself to the other and is capable of feeling eternity in that instant. Such a moment is normal in every couple, whether or not it is aware of its transcendent basis. When the possibility of the Supernatural arises unknown, this moment is inserted into time. Ordinarily, it always disappears in the unconsciousness of forgetfulness, until it seems to be an illusory or unreal content: but its truth and reality remain in the soul as a creative seed. It is only forgotten, or hidden: by love it can be found again.

The experimenter, as disciple of the Grail, knows that that instant, found anew, leads to eternity. The Will can meet the Supernatural in evoking the deep, essential movement with which he, as individual will, moves each time.

XXIX, Meditation. In reality what moves Will from the essence is Love. Each act of Will by a man is an individual movement of Divine Love.

The disciple can make such an intuition into the greatest force of his ascent, because the Will is the current of Life which he, continually, every day, uses without knowing its magical nature. In the current of the Will, the cosmic current of Love flows unknown. He will begin to understand ascent as the art of harmonising the current of the Will with its object, by means of Thinking. Nothing exists that should not be willed by the Will, which is Love in itself. The Will power with which one being seizes a weapon to wound another being, is the same with which he can offer help to him: it is the force of Love usable against its own real object. In this contradiction lies the secret of mankind's freedom. The responsibility of the Will is an achievement of knowledge: therefore the initial task of the disciplines is to free Thinking.

XXX. Meditation. The disciple animates in himself the following image: "Through its eras and its transformations, the Earth is on its way to becoming the Cosmos of Love". All of the history of the Earth and of mankind reaches out to this goal.

XXXI. The carbon of the Earth becomes diamond. The diamond returns adamantine Light.

It is obvious how the path of freedom from the *eros* is a process of Will, willed where Thinking, as the vehicle of the I, does not alter, but is itself Light of Life. The true obstacle to the circulation of the Light is the *eros*, which enslaves it to the heat of desire: to the heat of the Will that lacks its own willing being.

XIII. Centre of Power

Perceiving and thinking bear in their immediacy the power of the I's identity with the world. This power, which is continually used and nonetheless unknown, can be known by the disciple as the primordial element of Life – which is the Life of the Light – in pure thinking, in pure perceiving.

By this, we are indicating a conscious experience of reintegration, possible to the truly modern seeker: a wilful operation for reconnecting with the essence of things, that is with that which the original Deities appropriated, depriving man's thinking of it, but granting it so him as an extra-individual conquest, on condition that he conformed to their rules and did not call upon an individual I. In the predialectic moment of perceiving and thinking, as we have shown, the modern experimenter can find the essence afresh, to the extent that he removes himself from the inner subjection to Deities that dominate the thought that is separated from the essence. He can carry out an operation of liberation of the essence in himself, to which the very power of the Higher I corresponds, gradually orienting the disciple from the human to the Superhuman, towards the threshold of the New Mysteries.

At the point in which the I meets the astral body, for perceiving and for thinking, the rekindling of the primordial cosmic Warmth takes place each time as a supersensible process of the Light, or of the essence. This rekindling is normally unknown to man who merely has dialectic awareness; in reality, whilst he uses it, he opposes it, because he tenaciously tends to receive warmth from the instincts, which is the same warmth enslaved by the animal life. He really benefits unconsciously from the pure Warmth of the Light, like he does from the power of identity of the I with things and with the movements of the soul.

The disciple turns to the experience of the Warmth of the Light in the etheric centre of the heart. He knows that this warmth of Light cannot be awakened by mystical emotionalism, which is inevitably bound up with the body.

The perception of the Light is the first form of reintegration of Thinking as Light. The disciple now must carry out experience by means of a non-bodily medium that is at the same time within the body, which is the etheric body, or “subtle body”, *linga sharira*, the first tissue of Light that it is given to him to perceive objectively.

He realises the first centre of the etheric currents in the head, in a point that can be located between the pineal gland and the pituitary gland. These two glands are respectively vehicles for the flowing together of two essential etheric currents, which usually conflict with one another and are only harmonised in the predialectic act of perceiving and in the moments of knowledge, or of the impersonal perception of truth.

By means of ascent, the disciple must be able to prepare for the harmonisation of the two currents. In passing, one can note that every form of neurosis or psychosis can be traced back to a heightened conflict between the two currents – the metal-egoic one and the cardiac-cosmic one.

Any attempt to awaken this centre before the two etheric currents are harmonised may produce serious psychic breakdowns and compromise future working. The harmonisation of the two currents is the result of high morality, of limitless self-sacrifice and of a state of patience and understanding, and of loving harmony at the same time, towards all beings, including above all those who appear to be the producers of human Evil. Thanks to this harmonisation, the physical body tends to receive warmth from the divine astral, instead of from the animal astral, or from the instincts flowing in the blood.

The animation of the etheric centre of the head must proceed in accordance with the theme of Light. The Light is now Thinking that ceases to be reflected thinking. The centre of

the etheric currents, for the modern disciple must move from the head: it must *in primis* [at first] awaken in the seat in which he realises waking consciousness, which grants him the initial process of the freeing of Thinking by means of concentration.

The final meaning of concentration is, for the experimenter, finding anew the supersensible current of the Life in which Thinking has its source. If he had the possibility of moving using the etheric body, or the subtle or vital body, without the process of the original element of thought continually operating by means of the higher centres of the awareness, that is, without independence from the impulses of the psyche, he would destroy the subtle body. For now he destroys the part of it by means of which he thinks. By means of dialectic thinking, man deteriorates continually the etheric body that enables him to think.

Irregular, psychic or medium-like inner experiences, cannot avoid the transmission of impulses that the astral body bears because of its subjection to the psycho-physiological nature to the etheric body. An ascetic cannot achieve a real experience of the Life body for as long as he undergoes that subjection, which furthermore is the normal human condition: the condition of error, of evil and of pain, from which mankind attempts laboriously to free itself: illusorily, for as long as it does not possess Thinking as the key of Life. This is etheric Life, through the deprivation of which it not only suffers the tensions of desire, but it does not discover the source of desire in subjection and in that, the desire of subjection itself.

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When, thanks to contemplative concentration, thinking ceases to be dialectic and possesses the flow of its own Light, that flow can be made to converge towards the centre referred to between the pituitary and pineal glands.

The operation requires absolute silence, not only within, but also outside. Whilst the normal exercise of concentration can be carried out even in noisy surroundings and despite

conditions that are unfavourable – through them one can even call upon more intense inner forces - concentrating in the etheric point between the pineal gland and the pituitary gland requires absolute independence from outer surroundings: a noise, an interruption, could be fatal. The disciple, before he starts the operation, must ensure that the surroundings rigorously meet the ritual demands required.

The initial theme of the operation of light, is the end one of the imagination of the Sun: “The Light is in me”, which sums up the previous imaginations of the Light, from “The Light shines in the darkness” to the contemplation of the “Midnight Sun”.

By means of the etheric centre of the head, the disciple enters a zone of inner security, because he finds himself at the point in which the maximum autonomy with regard to himself corresponds to maximum opening up to the Spiritual World. The maximum authority with regard to what the lower nature is, identifies with the maximum dependence upon the Logos, or from the divine *Shakti*. This dependence is the conquest of the truly free Will.

In this centre, the operation of the Light, called *Operatio Solis* [Operation of the Sun], realises the initial presence of the I as the Principle of the Light. This presence as empowerment of the waking state is the guarantee of the rightness of the experience: the absolute opposite of a mediumnic condition.

The cosmic Principle of the I is the Force that in reality harmonises the two fundamental etheric currents of the soul-physical organism, that normally conflict by means of the dialectic or reflected consciousness, which draws upon, and at the same time opposes its own Light. The harmonisation transforms mental knowledge into a supra-mental, or imaginative knowledge, making imagining into the instrument of higher, or divine Magic. This is granted by the Spiritual World, to the extent to which the disciple achieves the capacity of an absolutely impersonal use of the Force.

In the etheric centre of the head the disciple realises the flow of the current of *Kundalini*: which has constitutionally already arisen from the depths. His art is descending into the depths, following a movement that is the inverse of that of Tantric techniques, whose aim is an operation in the depths intended to awaken the current of Warmth of the Light from the lowest centre. The reality is that in Western humanity a certain type of ascetic has incarnated – which does certainly not make up the majority – provided with the activity of the higher centres of waking awareness, precisely because they have achieved the awakening of the *Kundalini* in a previous existence. Such an awakening is substantially reincarnated as a power of Self-awareness, that is, as a conscious power of the bearers of the I, as thinkers or scientists. The fall into Materialism is no more than a temporary deviation of this supersensible possibility. However, overcoming the materialist deviation cannot be an event that is for free or destined. It is the extreme trial of the awareness of human freedom: that is, the demand of an initiatic solution to the current crisis in civilisation.

The ascetic of the new times grasps the current of *Kundalini* anew in the centre of the etheric currents of the head, to take it back down into the depths. In the original human type (Atlantean), the current moved from the heart: in the post-Atlantean human type, it centred at the base of the spinal column and it was the task of the proto-Arian ascetic to re-awaken it from those depths, so it could rise again to the head. In the modern human type, the centre is in the head, but imperceptible to the consciousness that is formed by the brain: the task of the ascetic is to realise it beyond the cerebral screen, to take it back to the seat of the heart: where it already is metaphysically, never having ceased to be so. It has remained in the centre of the heart in a latent state, since the time of the “fall”, as the superhuman seed of the etheric currents that join mankind with the real Cosmos, or the etheric Cosmos. Having achieved the awakening of the etheric centre of the heart, dominion over the etheric currents is ensured for the future re-ascent to the higher seat, which an ancient Taoist tradition justly called “ the

heavenly heart”: by means of a process of reintegration, of which reference will be made two paragraphs further on.

The measurable physical Cosmos is, with regard to the un-measurable etheric Cosmos, like clothes are on a person wearing them. No physical measurement, no space investigation, can truly grasp the reality of the Cosmos. The Initiate realises in advance what will be a natural spiritual process for humanity in the future: the work of the Initiate is metaphysically necessary, so that an opening can be made for the redemption of mankind. If such an opening were not made, if the free and sacrificial act by the Initiate were to be lacking, humanity as a collectivity, would have to undergo catastrophes and collective crises, in order not to risk losing the “human state”, that is, reconquering the original state from before the Fall. The outcome however could be negative, as it depends anyway on the effective content of the action of the human mediators of the Spiritual.

The possibility of restoring the status prior to the Fall is connected to the fact that the Initiate does not deviate, but performs the awakening of the centre of the etheric currents in the head, by means of the forces of the waking consciousness developed thanks to the Fall and to the consequent binding of the soul to the cerebral structures. Therefore the disciple’s initiatic work is a work of brotherhood, which makes its way by overcoming human dissent sacrificially, but therefore invincibly.

When the etheric centre is mastered in the head, along with the feeling that corresponds to the image “The Light is in me”, it is to be temporarily transferred into the larynx by means of the image “The Light becomes Life in me”, and from the larynx to the heart, by means of the image “The Life of the Light becomes Love in me”. The light of the etheric centre in the head becomes a power of Life in the centre of the larynx. The Life of the Light becomes the Warmth of Love in the centre of the heart.

From this moment the disciple ceases to receive warmth from the instincts. With regard to the movement of the instincts, his blood becomes “cold”: he can receive warmth only from supersensible activity. In Tradition, the symbols for this stage are the fish and the serpent, cold-blooded animals. A degree of Chaldean Initiation was called the “Serpent”. So, correctly, some modern esotericists call the achievement of independence from sex “the cold magical virtue”, which does not exclude sex, and even demands its process, to the extent that it becomes the vehicle of supersensible forces that it normally enslaves: the final meaning of the awakening of the *Kundalini*.

XIV. I and the Centre of Power

As soon as he starts to identify the preliminary centre of the etheric forces in the head, the disciple can act by means of the etheric centre of the Will which is located in the solar plexus. He resorts to it initially by using breathing, to the extent that he has achieved secure movement in the breathing by means of “sense-free thinking”. This centre demands no concentration or effort or tension, but only the evocation of the transcendent quiet of the hierarchies and of the Power that irradiates powerfully into the Cosmos by means of that quiet. The Power by which the Hierarchies move worlds, becomes human Will upon the Earth. This Will can be perceived by an ascetic by means of the centre of the solar plexus, in which all power is gathered. Undoubtedly in that operation breathing is etherically called into play: but it is precisely necessary for it to be autonomous breathing, moved not by the physical body but by the subtle body.

In the centre of the solar plexus, the disciple performs a fundamental operation from the point of view of magical Ascent: the separation of the Will from Feeling. In that centre he evokes the cosmic current of the Will emanating from the Thrones: it joins up with pure Will, independently of luciferic feeling. In this way it liberates the emotional life from pressure from the instincts. The contradiction and the disorder that denote the emotional life depend upon its always being inseparable from the process of the instincts. By means of the organ of the Will, or the etheric centre of the solar plexus, the disciple animates the pure current of the Will, to which he vouchsafes positive autonomy, initially in the vehicle of breathing: that same autonomy that appertains to the metabolic processes, so they can take place independently of waking consciousness. If breathing were to minimally identify with its own physical flow, the operation would not just be useless, but harmful.

The disciple enters into the zone of the magical Will, whose Power is granted by the Spiritual World in relation to the independence he has achieved with regard to his own lower nature, down to its radical etheric structures. It is the same zone in which Power can instead be given by the lower Powers to someone who has obtained development by enslaving spiritual forces to the lower nature. This phenomenon is already taking place, and in the near future it will take on alarming proportions: masters will appear who seem to justify their spiritual mission, to the extent that they are in fact provided with supernormal powers. Their anomalousness can be grasped above all in the fact that they will be unable to refrain from exhibiting themselves and will want to be identified as the authors of prodigies.

The etheric organ of the Will is prepared by means of the exercises of concentration already referred to.

There is no concentration exercise that is not a Will exercise. For the purpose of forming the solar plexus organ, it is nevertheless necessary to develop an essential Will, capable of dominating the lower element that intervenes with ever greater subtlety in magical development, and at the same time of forming a safe protection against the various assaults from the lower nature: desire, fear, anguish, aversion, obsessiveness, a tendency to mediumism, etc.

*XXXII. The disciple meditates upon the Will. He sees it petrified in the mineral world: he realises that this reign appears as a world of solidified Will. With regard to this solidification, the Power of the Will is in the pure state, or of absolute unbodily-ness: the disciple must grasp the **negative** of the mineral as a transcendent state of the Will. This will renounces its transcendence, to manifest in the living. It moves from within plants, annihilating the mineral state and making it serve its own architecture: it pulls up the *form*, defeating the force of gravity. It becomes motor power in the animal. Every*

expression of animal life, as an instinctive process, is movement in substance: the Will unfolds by adapting to animal nature, but in those conditions however, dominating the body. In man it is also bound to the animal nature, but it expresses the presence of its own Principle itself, the I. Thanks to this presence, the Will expresses itself as Thinking. In man, the current of the Will can reach its own source, by means of Thinking.

The cosmic Power, that moves the worlds, becomes the individual Will power by means of mankind, upon Earth.

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The I has its centre of awareness in the head, so it can achieve the individual power of autonomy and centrality, joining with the mineral element of the Earth, in a certain point of the head, which is difficult to recognise from its physiological aspect.

The I's centre of gravity in a human of this age is ordinarily to be found in the head: but in a disciple this seat turns out to be temporary. In the head the I, as the principle of freedom and of ego-hood, determines and becomes an individual impulse, by means of the support of the calcium concretions on the pineal gland. The cosmic I, in order to become an individual I, needs the pineal calcium element: without this mineral basis, an individual is psychically abnormal.

But the centre of the awareness that in modern man first of all forms necessarily in the head does not coincide with the centre of gravity of the inner man, in which the cosmic forces that operate structurally in the body and which are imperceptible to his ordinary consciousness flow together. This centre is the heart, the deepest one, and the most difficult one to reach. In fact there is a physical heart, and within it an etheric heart, an astral heart and a spiritual heart. The spiritual heart is the Divine in mankind.

The I acquires forces of self-awareness in the human, by means of the mineral particles in the pineal gland: by means of those particles, it actuates its earthly individualisation and the conquest of freedom in the sense sphere. Its dominion starts in the head by means of the etheric centre located between the pineal and pituitary glands: it goes down into the depths of the soul-physique organisation, by means of another essential centre that is in the heart, and another one that is in the abdomen presides over the basic dynamisms of the will.

But the real centre of power is not in the head system, nor in the abdominal system: the ascetic achieves real dominion over those two systems to the extent that he penetrates into the spiritual domain of the heart. Every dynamic action that the I manages to awaken by means of the vital centre of the abdomen, involves the presence of the I in the centre of the heart, to the extent that it is the centre in which the vital currents are dominated by the superhuman Principle. In the heart, the human and the Superhuman join together in accordance with a *dynamic* that is imperceptible to ordinary awareness.

Access to the spiritual domain of the heart can be conquered by means of the ascent of the Light of Life. The centre of power in the abdomen mediates every vital power, but that which dominates that centre moves essentially from the heart. When the ascetic achieves a harmonious accord between the system of the head and the system of the abdomen, in substance he is opening up for himself a way through to the heart: but to the extent that, in reality, metaphysically he already moves from the essence of the heart.

Undoubtedly, the weakness of present-day man is his remaining centred in the head system, but it is an inevitable point of departure for the awareness of the I, which initially must be a mental consciousness. Surpassing the system of the head is to connect to the forces of the I that start to manifest in this system: it is they that have the power to descend into the depths, because they move from a Principle that possesses depth. It is important not so much

to descend into the vital depths to conquer them, as it is to connect to the I that surpasses the reflected astral consciousness, and is at the same time the bearer of the power of the depths that, by means of the organ of will in the solar plexus, realises the balance of the forces in man.

The man of the head today is the weakest, but the most aware. This lucid awareness is a precious asset to which the disciple must not renounce: all of the transformations of mankind, including his descent into Materialism, have had the goal of achieving this lucid awareness. The spiritual path consists not of going back, but in going forward, understanding the real meaning of the conquest of autonomous awareness: what more it demands on its own. The task is precisely entering into the sphere of the forces that organise the body, thanks to this lucid awareness: they are the highest ones. In that sphere at one time man entered by going back towards original, pre-individual states of consciousness that demanded a condition of dreaming or of ecstasy: today he must enter by means of the forces of Self-consciousness, awakened thanks to the descent into uni-dimensional sensory experience. The harm in this experience is its lacking its true meaning, its being rejected in the name of the past, whilst it is the very one that bears the forces of the future.

Self-awareness must link up to the forces of the depths in the abdomen and re-establish the balance that opens up to the greatest centre of the depths, which is in the heart. But the final meaning of this conquest of the depths in the future will be the restitution of the centre of the head, by means of rekindling the Light of the “frontal eye”, or the “eye of Shiva”. The loss of this “eye” cost Lucifer the need to seduce man by means of knowledge that lacked the original Light. Man, by means of the forces of self-awareness, has the task of reconquering the original light, that is, the essence. The ascetic of this time must understand what forces must flower from experience at the lowest level of knowledge.

XXXIII. In the point within the forehead, between the eyebrows, the disciple evokes the "I am" as transcendent Self-awareness, the fulcrum from which all the Work moves. The immanence of this self-affirmation reaches the maximum of its transcendence, where it substantially expresses the "No I, but the Christ in me." The disciple perceives himself at the centre of himself, the instrument of the Light of the Logos, that is, of the incarnation of the Superhuman in the human.

XV. Will Techniques

To face up to the difficulties of the age, the intensification of darkness, psychic chaos, the attacks by the Obstaclers, to which the human mind has unconsciously completely opened the way; to gather forces and build from them an unalterable flow, able to sustain the indecisive, to overcome the moments of tension and to find anew the drive beyond the trial faced: it is fundamental to build in the soul an autonomous zone of the Will. This zone has to be wisely prepared.

The Ascent of Thinking, of which we have spoken, is the presupposition. Every exercise of Thinking is in substance an exercise of Will. The Will strengthens to the extent that it harmonises with Thinking. Every act or gesture or action, which incarnates a conscious thought, strengthens the Will. In truth, whoever sets himself tasks and performs them with rigorous consistency, empowers the Will.

The disciple takes care to develop an autonomous current of the Will, to which he can entrust himself in the moments in which independence from the overwhelming psyche is urgent. He achieves this by insisting in certain operations of the autonomous Will: a calm insistence, impersonal, tenacious, which carries on continually the inner movement, taking no account of failures, or of interferences, or of interruptions.

A fundamental exercise for the development of the objective force of the Will, is the imagination of the current of the Will flowing in the limbs, referred to on page 55. It is necessary to dynamise this exercise, until the force flowing from the Will can be contemplated in the legs for walking, or for running, like a current that can be recognised through having nothing to do with the other systems in the body, and especially with the

torso: like a current that comes from the Cosmos directly. In reality it comes from the Cosmos, without going through the nervous system, if not *a posteriori* [afterwards]. The nervous system gathers it according to the movement, whose perception is so simultaneous with it, that it induces physiologists to believe that it is produced by the so-called motor nerves. These in reality are sensor nerves that have the task of providing the sensation of movement: motor nerves do not exist.

The current of the Will comes directly from the Cosmos: ordinary man perceives its post-corporeal manifestations, by means of the nervous system: he only gathers a secondary process. Whoever realises the pre-corporeal moment of the Will –imaginative ascent is the presupposition for this realization – perceives an impersonal force, which does not know the ills of the psyche. This is the meaning of the imagination of motor Will: the disciple has in it the initial perception of the magical Will.

The independence of the current of the Will flowing in the legs, must be felt above all as an independence from the torso, and in particular from the spinal column. This independence must become something precise imaginatively, like an objective perception.

XXXIV. The disciple who is familiar with the imagination of motor Will can attempt the following exercise. Seated normally, he mentally contemplates the motionless legs: when after a few minutes, he has the awareness of a subtle perception of the limbs, he imagines them moving, evoking the motor current independent of the torso. It is as if he had inner legs with regard to the physical ones that are perfectly motionless.

This exercise confers a dynamic autonomy of the will current of the I with regard to the psyche. The will current is in substance the dynamic current of the Spirit (Logos) that enters into the human. Taking account of the rules involving the posture of the body for the purpose of meditation, the disciple that masters the exercise of concentration can benefit,

through the contemplation of the Will, of the position of the body advised for operating techniques (see page 62).

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Faced with any overwhelming situation, which is physical or psychic, when he realises it is necessary, the disciple can realise absolute un-seizability as the possibility of the Will directly manifesting the I. In substance, the true inner subject, articulating in the Will, which is its immediate vehicle, cannot be involved in ill-being, because it is essentially outside it. In ordinary man the inner subject cannot be aware of its own will element, because it is not sensory: it escapes the nervous system, which only perceives its manifestations. The will element is not psychic nor dialectic: thus the subject cannot deploy it against ill-being. He identifies with it, so he suffers it, right up to the crisis that solicits the basic organic forces for the purpose of healing, but at the cost of using them up. The physical body always ends up being the “scapegoat” for the errors of the psyche.

The technique of un-seizability is as follows. Normally, ill-being acquires force from the unconscious and intense opposition of the subject to it: in that opposition the will being is required itself by the ill-being. The opposition must be removed: nothing must be opposed.

XXXV. Let ill-being be as it is: something extraneous, from which all tension is suddenly withdrawn: even the most subtle one. From the depths of the soul springs back the force that is un-seizable to the ill-being force, as the power of impersonality, called into the empty space created.

With the positive cessation of opposing ill-being, an un-chaining takes place, that is an autonomous act, that has the task of continuing itself, as the vehicle of the I, that is, as the vehicle of the un-seizability of the inner being, which is a being of Will. Un-seizability is not

an egotistical attitude, nor out of the ordinary, because it expresses the real nature of the inner being: of which the disciple has the task of benefiting no differently than from the physical with regard to the instruments of sense investigation.

Un-seizability is in substance the way of being of the I, which immerses itself into the deep nature of things, remaining however identical to itself. The maximum of its force is impersonality. An exercise aimed at making the will element of the I directly operative is the following one.

XXXVI. The disciple imagines the physical body as a sheath in which he, as a soul being, inserts himself, until he feels fully within it: until he feels the physical body as perfectly fitting clothes, in which he moves with ease and autonomy, perceiving himself to be concretely incarnated: not imprisoned in the sheath, but harmonically mobile in it and above all capable of endless rest.

This image, in case of physical illness or psychic impediments, can be repeated several times, until it translates into a sensation of autonomy with regard to the difficulty in question. As an exercise it is useful above all in the morning, immediately after waking. Besides as a Will exercise, it is important as therapeutic action with regard to any kind of ill, psychic or physical.

The Will can be considered to be really strengthened, down to the instinctive level, when it can provide independence with regard to the series of personal impulses, and practically translate into a feeling of understanding for the various forms of human error, from misunderstanding truths to the pretence of justice. It must be able to awaken in the experimenter a state of detachment and indulgence towards the psychic assemblages of error or the dramatic part-playing by the ego: which correspond to the level from which he works to uplift the human.

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Especially strengthening for the Will, is the imagination of the configuration of one's own skin: this can be substantially connected with the previous exercise.

XXXVII. The disciple exercises feeling the form of his won skin, the borders of his won physical body: he forms a complete image of the skin surface, until he perceives it as a single entity. When this image becomes alive for him, he can feel the presence of the cosmic Will in the form of the skin.

In reality, where the physical body ends, “begins” the life of the true spiritual body. This is reflected in the physical body: it is the reflected I, the reflected psyche. Furthermore, it is indeed inserted into the physical body, it moves in the physical organism, it is even its foundation but, becoming the bodily architectural movement, it conforms to the laws of the animal nature and alienates itself: thus it does not dominate this nature fully. If it dominated it, the physical body would not undergo illness nor death. The disciple manages to solicit, at the borders of the physical body, the spiritual body free from the physical and urging within it.

XVI. Eros and Imagination

The imagination of the form of one's own skin also awakens the forces of the magical Will and has a therapeutic value. It starts to form part of the pre-initiatic ascent, to the extent that it evokes, at the supersensible periphery of the body, the current of the I that is able to rectify the illusory psychical image of the body, and its unconscious s e x u a l c o u n t e r - i m a g e .

Unconsciously suffering the power of this counter-image by means of bodily appearance, man normally lives the subjective drama of sex and projects it into the world as if it were objective. Those who know the symbolism of the two Obstaclers, Lucifer and Ahriman, can understand how, with regard to sexual configuration, the etheric image is Luciferic and its counter-image Ahrimanic, or vice-versa, according to the sex one belongs to. The importance of this exercise consists of its overcoming, in accordance with the synthesis of the supersensible current of the Will at the borders of the physical body, Luciferic and Ahrimanic determinism: thereby initiating a transformation of the subconscious activity of mental picturing, connected with one's own sexual form and its related counter-image: which is the form of the other sex continually instinctively evoked according to the dual influence referred to.

Normally inner development is hampered in the depths by the subconscious erotic imagination, which is objectively dominated by the two Obstacler Powers: which govern in man the animal form of reproduction and the series of psycho-physiological processes that accompany it, and possess the etheric-astral zone from which creative imagination derives its force. The most p r e c i o u s imaginative power of man is seized by the erotic projection of

the etheric image of the body and its astral counter-image: this projection takes the place of the real image of the inner figure of the other person that is not bound to *eros*, and thus capable of a pure soul correlation by means of the force that, normally, at the level of sex, expresses itself as voluptuousness.

A metaphysical path of the *eros* can only be realised on condition that the background of the erotic process is known, together with the influence exercised in this sense by the Luciferic and Ahrimanic currents. The action of the latter is objectively necessary for the animal manifestation of sex, but normally it goes beyond what it must achieve in the animal sphere, to the extent that it uses the human mind and mobilizes its most elevated forces in accordance with desire that no longer corresponds to the function of sex, nor to the true being of the other, but only to the unhealthy erotic imagination.

When the process of erotic imagination however is sublimated and rises up to being a soul event, in which independent forces from the soul intervene, this independence is also equally deceived, by means of the radical possession of the process on the part of the Obstaclers. In reality the forces of the soul tend to the spiritual reunion with the being of the other, but each time they are tricked by the subconscious erotic correlation with the etheric image and the astral counter-image dominated by the Obstaclers, whose action on current man goes beyond the limit destined for the earth, and seizes all his existence.

The Spiritual Science to which we refer, teaches that the etheric body in a man is “feminine” and in a woman is “masculine”, whilst in both of them the astral body is of an androgynic nature. This original androgynic nature of the astral body, however, is latent and is in any case overwhelmed by the Ahrimanic influence of the physical body which, according to a given nature, male or female, imposes its own *cliché* and its etheric counter-image, paralysing the transcendent power of the androgynous nature of the astral body and reducing the spiritual relationship to that of the human-animal level. This is the evil of which

love in the human couple has been suffering for thousands of years: an evil which is the symbol of man's subservience to a psycho-physiological necessity whose laws escape him. The experimenter of the new times must know these laws, by means of a c o n s c i o u s p a t h which actions, beyond the dimension of quantity, the empiricism learned in the sphere of quantity: thus going beyond ancient y o g a too and the various spiritualistic or mediumnic forms by means of which it is resurfacing. This path is the one of the concentration disciplines indicated in the previous pages.

In reality, each soul reaches out towards liberation or redemption, as towards the reconquering of an original lost dimension. This is always potentially active in the soul of the other, like a spontaneous counterpart, when the meeting of a human couple takes place: in substance, each one takes the dimensions that the other is looking for towards the other, but does not know it and simultaneously opposes this metaphysical movement with the etheric image and the astral counter-image dominated by the lower *eros*. By means of this man is looking for a spiritual woman and a woman is looking for a spiritual man, deeply yearning for the true inner being of the other, but in the same time pushing it away with the force of the occult dependence from the luciferic-ahrimanic imagination of the bodily form. Therefore the path of the realisation of human love is a path of reintegration of the soul, of reconquering its radical forces that are incorporeally free, but corporeally imprisoned in the sentient imagination.

The contemplation of the form of one's own skin, lived with intensity, works to transform the imagination of the body of the other, thanks to a re-found relationship with the fluid forces at the borders of the body, and to overcome the barrier towards the complementary being of the soul: which is indeed in the other, but also equally in the intimacy of the soul, potentially constituting the "angelic" zone of the soul. The creature that

one loves awakens with its being found again: thanks to which the current of the creative imagination is awakened.

At the borders of the body, that is, of the intimacy of the soul, the synthesis of the two principles male and female, is achieved, which corresponds to the original lost unity. Ascent can enable one to find it again, if it is operatively connected with the mystery of the Only-Born of the Father: which is the true secret of the Androgynous. It is the secret of the subtle force which, as a synthesis that can be realised on high, in the sphere of the conscious operations of the Light, can operate in the depths right down to the base of the spinal column, liberating the highest powers of humanity, cataleptically committed to the sexual process and from their state of sleep, feeding the unhealthy erotic imagination in the depths.

This feeding takes place unconsciously even in the purest beings that observe disciplines of chastity. It is the zone in which the future destiny of mankind is decided, because, by means of the erotic imagination, the flower of the creative forces of mankind is continually destroyed: the possibility of the Tree of Life's re-flowering is continually pushed away, and the generation of vampiric entities, which are clients of the human psyche, is brought about. Since this zone is linked to the highest powers of humanity, life of the inner man for now takes place in complete unawareness of this. Everything that arises from it as an impulse of desire or of fear, is no more than the deadened echo of the inversion of the Powers.

XXXVIII. Exercise. The disciple contemplates the form of his own skin. Afterwards he evokes the image of the purely etherico-physical structure of his own body, independent of the astral that bears desire. He realistically imagines the pure dynamic of this etheric-physical body and the inexhaustibility of its force, unhampered by the inferences of the psyche: therefore chaste, even through the process of sex.

The perception of the pure dynamic of the etherico-physical body and its objective autonomy, leads the disciple to the possibility of the imagination that specifically transforms the sex instinct. It must be able to convert itself into a recovered Lightning-of-the-Light-of-Life.

XXXIX. Meditation. Sexual coupling exclusively concerns the etheric-physical bodies, which are in themselves incapable of desire. Desire only moves from the astral body that, to the extent that it is the desire-body, kama rupa, is a stranger to the cosmic reasons for this coupling. In reality the essential astral body, or the higher astral, vajra rupa, immune to desire, takes part in the coupling as a purely metaphysical being. In this sense it is the pure force of Love of the couple, foreign to sex.

This meditation contains in itself the seed of freeing the psyche from the bond to the current which from the depths alters and destroys Life.

XVII. Magic Ataraxy

The faculty of being ungraspable can be refined and intensified, until it becomes magical Ataraxy: it is the possibility of going through human evil unperturbed, assuming it as objective data and transforming it into good. Assuming evil as objective data is the operation of thinking in the essence.

Briefly one can say that magical Ataraxy is the state of connection of the soul with the Higher I, or with the Logos, such that it provides the perception of the absolute super-material content of things, through which there is no event that cannot be recognized as the vehicle of a union with the Spiritual World: there is nothing that should not be faced or undergone with the certainty that we are substantially dealing with a means of elevation. There is no sacrifice that does not contain its content of Light.

From this kind of inner state, deep relaxation can arise. Meditatively it leads to the cessation of the habitual reactions of the nervous system and to the independence from the usual perception of self: to the certainty of not being caught up, or bruised or wounded by something, a physical or psychic evil, without a simultaneous resolving power from the I. It is dying to the habitual being, a self-annihilation, an absolute non-being, animated by the being that, unseen, resurrects to its essential dimension, free. Immersing in the being that we are, until we expel it: abandoning everything, not wanting anything any more, tending towards an abyssal rest, descending to the maximum depths, without for one moment stopping descending: abandoning oneself limitlessly, extinguishing everything, converging

towards pure nothingness. It involves managing to be as we were in the origin. It is, in reality, the path of the essence: which is the essence of Thinking.

Along the process, we find what remains, and take that to extinguishment too, without fear of losing oneself. Extinguishment should be taken with insistence towards the unconscious zone of tension and suffering, which gradually is revealed, until it gives itself as the radical bond of the *ego*. This bond is felt as something that one fears losing and thus opposes the operation of the essence. This fear too is to be eliminated.

At a certain moment, the experimenter feels that his penetrating with thinking into the reality of the world is allowing himself to fall continually into an abyss, wilfully abandoning himself, and overcoming each time the fear of falling: finding anew each time the identity that the I radically has with everything. It is the identity from which perception and thinking continually arise, and from which ordinary man is regularly estranged. The estrangement, in the depths, becomes fear. The descent into the depths of oneself is in substance the victory over fear, as thinking has redeemed itself and found the essence anew.

It is the victory over fear, because it is the meeting with the Principle of Resurrection, at the root of all things and in every being: but it is at the root of every being, because it is the root of thinking, of the soul, the etheric body, of the physical body, the bone system, as the pure Power of Fire that contains all the Light and dynamics of Life. It is the Principle of Resurrection, close to the consciousness of the I, incumbent, adjacent, immanent and nevertheless separated by the barrier of desiring tension and fear.

The connection with this Principle at one time was Faith, or the communion “given” to the soul as the positive Magic of spontaneity. This communion must be found again by means of the forces of the Self-awareness and meditatively lived with the drive of depth and of self-gift, which are possible to the wilful determination which, as the original dedication of self of thinking, bears in its intimacy the power of the ancient faith. It is the magical force

that can do everything: reachable by anyone who understands the real meaning of Ascent in this time. This is not an exceptional personal event, but a force that works within the intimate *karma* of mankind: above all in the *karma* of those that make up the “neighbour” and who are awaiting essential orientation from the ascetic.

His path consists not of freeing himself of his own evils, which, expelled and not resolved, will go and unload themselves onto weaker people connected with him, in accordance with a mechanism in lower magic, but of resolving his own evils, so as to be able to take on those of others: which is the path of the courage of thought, of un-graspability, of the conquest of the essential identity.

XL. Evoke the image of the colour red and immerse in it. Suddenly go over to the image of sky blue and immerse in it equally. Then go back to red, and then back to sky blue, and so on, until an intimate synthesis is perceived, which gives itself as a force of independence of the I from the psyche, in the psyche.

With this exercise, what has matured in the soul as a sense of a disinterested love for beings and for the world, flowers as a positive force of un-graspability.

XVIII. Transforming Breathing

The disciplines of concentration set out here do not call upon any breathing techniques, but they can take advantage of one of them, which is exceptional and can only be transmitted orally at a certain point in ascent, with regard to the disciples possibility of using I in a way that does not contradict spiritual assumptions. These may be there, but not yet be consistent with themselves in accordance with absolute determination.

Before thinking is unchained from the cerebral organ and a conscious capacity of perception of the subtle or etheric body, any breathing technique is only physical mechanics, a spiritual illusion. In passing however, one can state that a simply physical breathing discipline, without any ascetic reasons, is helpful for children up to the age of adolescence, that is at less than their fourteenth year, for the purpose of making the area of the thorax more rhythmic and for harmonising the nervous system with the blood circulation. In effect, the breathing process of a youth naturally bears the active spiritual element, which will fall away later on, with the entry of the rational awareness.

Breathing exercises do not lead a disciple to the Supersensible, based on the simple fact that he controls and interiorises breathing: they only lead him there if fluidic-etheric activity is already present in him which they can use as a vehicle. The disciple must first of all possess concentration, so he can achieve the unchaining of thinking from the breathing, to which it is normally conjoined, and arrive at that decisive experience that the objective perception of thought is: the basis of real inner development. The faculty of perceiving thinking becomes the possibility of perceiving the subtle or etheric body, and accordingly of the subtle flow of breathing. This possibility is enough for the disciple to work upon breathing not grossly by means of its material mechanics, but *ab interiore* [from within]: it is the basis of a new metaphysical science of breathing, connected to the realisation symbolically indicated as the *Philosopher's Stone*. The technique can be communicated by the invisible Masters to the disciple, only when he is judged able to use it unselfishly.

The disciple can be considered to be worthy of knowing that respiratory technique, only when he manages to perceive the subtle element of breathing, or the Light of breathing: this is the presupposition. In breathing he must perceive the inner element of the air: this is the equivalent of the conceptual complement, or of the essence of the object in sensory knowledge. Reality arises from the synthesis of the concept with the object. One of the fundamental achievements of the disciple is the conscious experience of that synthesis: he experiences the essence, by means of the ether of thought. In the same way as he perceives in breathing the inner element of the air: which is the experience called of that of the Archangel of the Air. He himself, based on this subtle perception of the air, can intuit the rhythm that he must impress upon breathing and for how long: normally this involves only a few minutes and practically a certain slowing of breathing. It should be repeated that the technique as a physical process is not the presupposition: its particular inner process is communicated by way of an exception as the secret of the Philosopher's Stone to the disciple that arrives at the etheric perception of breathing, and corresponds to a super-individual degree of morality.

Contrary to what is promised by treatises on Yoga, the disciple realises that he cannot arrive at the Spirit by moving from breathing, but that he can arrive at breathing only if he is able to move from the Spirit. Inner transformation is above all a moral process: the subtle body can awaken to the extent that it frees itself of the series of sentient and cerebral bonds that normally subjugate it to the physical body. For the occultist, knowledge and morality coincide, to the extent that knowledge, more than any learning, is direct action in reality. He observes that this action, of itself, without the need of breathing exercises, changes breathing from the inside, inverting its physical-etheric-soul polarity: that is, freeing the breath of the luciferic-ahrimanic dominion of the subtle body.

Thanks to ascent, breathing ceases to move from the physical to the etheric-soul, but moves from the pure soul towards the etheric-physical: it ceases to be animal breathing, that needs to expel carbon dioxide and to supply itself with oxygen: it makes itself independent of a vital process which is in substance dominated by desire. Normally man, by breathing in oxygen and breathing out carbon dioxide, carries out in his own etheric-

physical bodies the reverse process of that of the plant, that builds its own body from carbon: the plant keeps carbon in itself, subjecting it to the process of life and issuing oxygen that the life of mankind needs.

If an ordinary man were not expel carbon, he would kill life in himself: by breathing it out, instead, in substance he emits a death-dealing gas, that is, he expels the same deadly element that the plant manages to dominate to build its own living form and to give oxygen for mankind. One can understand from this how the contemplation of the plant acts in the subtle or etheric body of the contemplator, awakening in the soul the memory of a lost etheric power. One can say that “edenic” man was provided with a similar power.

Inner disciplines act on the subtle body of the ascetic, feeding him from within with pure etheric life that has no need of oxygen: in this way in his vital or etheric body, the same process takes place – not animally, not selfishly – that the plant performs as it is built by supersensible forces, that transcend its physical form. The ascetic ceases to need oxygen for the vital process of the body, because in breathing it retains carbon and issues oxygen, realising through the conscious will the process in whose accomplishment in a plant transcendent astral forces collaborate that are not involved in the physical sphere.

Carbon is retained in the ascetic indeed by means of the etheric or vital body, but to the extent that the latter is purified, thanks to the ascent of thought, by transcendent forces that in the soul bind the human to the human-animal. The need to expel carbon and to ceaselessly provide oneself with oxygen is the indication of fallen man, incapable of dominating Life through the Spirit: that is unable to make the substantial element of Matter serve for the edification of Life. Thus Matter is for man the symbol of Death: the n o t h i n g n e s s continually objectified.

By absorbing oxygen with breathing, man performs an operation that is a sign of his weakness, that is, of his subjection to desire and to the need of Death. Emitting carbon dioxide and breathing in oxygen is the physiological process that is proper to the animal organism: for a man it is the process of the desire of Life founded on the material vision of the world: which is the opposite of the truth. Matter does not move Life, but it is moved by Life, from the mineral state to the state of heat. The relationship of the plant to carbon

expresses the dominion of Life over Matter: therefore the plant can emit oxygen. In man the relationship is altered by the desire of Life, through which Matter overcomes Life, and man in order to subsist in those conditions must continuously absorb oxygen and breathe out carbon dioxide.

The disciple who follows the correct ascent, restores the original relationship of Life, that is of the etheric currents, with the physical body, realising in this a process that is the opposite of that of the animal nature: he retains carbon and breathes out oxygen. If we take into account that carbon in its pure state is diamond, one can understand the Gnostic expression of the “adamantine body” or “body of glory”, indicating the subtle body returned to the original state. One can further understand the key to the *Vajrayana*, the term *Vajra* meaning both diamond and lightning. The path of the diamond-lightning is today in fact follow-able, but only by an experimenter that knows the ascetic of the new times, the secret of living thought, through which he masters the astral-etheric forces normally committed to the formation of concepts. These forces are unknown to modern man, despite his normal use of them. The concept was born in Greece as the first determination of thought, but still having against it as an opposite the world to be known, whilst in modern thought, for the first time there arises the possibility that, by means of a conscious will, it can realise itself as the content of the world: certainly, to the extent that it knows its own predialectic moment, the presence of the I.

The conversion of thought becomes the conversion of breathing. Concentration on breathing is in substance an exercise of pure perception.

The disciplines of concentration lead to the perception of the subtle body, when they accompany the exercises of pure perception. These presuppose the capacity to arrest the flow of thinking and to perform mental silence: they presuppose the control of thought and of feeling.

XIX. Pure Perception

The exercise of pure perception can be practised by means of any sense object, but initially it demands being performed by means of certain perceptions from the vegetable and mineral worlds.

XLI. The experimenter must move from mental silence. In a state of silence, he exercises contemplating a detail of the vegetable world – a flowering branch, a lawn, a hedge against the light, a distant tree, plant growths shimmering in sunlight – or the blue of the sky or of the sea, or the water flowing in a stream, or unmoving in a lake. He must train himself to perceive the object without thinking: yet having of it the same clear awareness that he has of the object in concentration, at the end of the latter. He must look in such a way that only seeing acts, allied with absolute mental silence. Nothing else.

What awakens within by means of this contemplation must not come from thinking or feeling. The art of the disciple is opposing his own metaphysical immobility to the object: that is to say, the I. That which awakens within by means of pure perception, must take place in the pure astral-etheric-physical, as the consequence of the identity actioned by the I with the thing. Thanks to that identity normal perception usually arises.

The exercise of pure perception is not accompanied by any meditation: it is meditation already, direct inner action, absolutely a-dialectic. This is its strength.

The green colour of the world expresses the etheric power of Life that is continually on the point of defeating the Death of Matter: in the juices of a plant the dead element of the mineral becomes permeated by life. Contemplating greenery has a therapeutic virtue because it solicits in the contemplation of the element of Life that defeats the impulse of Death of the dead mineral. The art of the ascetic is to provide that contemplation with the maximum void of the awareness.

The element of Life that awakens thanks to pure perception, is what the Hermetists call the “Stellar Food”, or the “Food of Resurrection” and the Rosicrucian disciples recognise as the “New Eucharist”. A movement of the etheric or subtle body is awakened that expresses the original dominion of the I over the world by means of the mental body. This movement operates down to the physical, in accordance with an order that is the germinal restitution of the Primordial State.

Whilst the exercise of pure perception with regard to the plant world demands the absolute absence of inner activity, or a conscious motionlessness, the perception of a mineral on the other hand demands a basic thought: the idea of the presence of the force “outside” the physical form, like its opposite, or a negative. This relationship can be typically found in the contemplation of a crystal. The basic thought is that the power of that form is where its material appearance ceases: in which it has left its own immaterial imprint as the symbol for the Spirit that destroys Matter.

This kind of basic thought must a-dialectically accompany the perception of a crystal. This exercise, according to the moral development of the disciple, awakens essential supersensible forces. The Spirit, which by means of a process of “incarnation” expresses itself in man as thought, as it is less incarnate in animals, where it does so as a forming force, is present in crystals in its pure “unincarnate” state. The perception of a crystal awakens fundamental forces in the soul, to the extent that the exercise is performed with real dedication to its content and with the time that is necessary for this.

XLII. Meditation. The form of a crystal is the symbol of the negation of Matter. By contemplating the crystal, one evokes its supersensible principle in the sphere of the pure Unmanifest, that corresponds to the degree of Nirvana: one imaginatively thinks that such a sphere is “present” in the form of the crystal: not locatable in any point, but arising from the contemplative connection. The crystal gives itself to this as a symbol of the meeting of extra-spatial forces in space: whilst the Archetype of man is incarnate in him and surfaces as the I, the Archetype of the animal lives un-incarnate in the lower astral sphere, that of the plant in

the higher astral, and that of the mineral in the pure Spiritual. Thus it has the power to penetrate into Space.

XLIII. Meditation. The Spirit in man destroys and recreates Nature in accordance with the Logos: It dissolves the mineral element in the physical sphere, making it the support for the consciousness of the I: it grasps the plant element in the etheric-physical sphere, making its vital flow into a power of rhythm: it affirms itself over the animal organism in the astral-etheric-physical sphere, transforming the current of the instincts into the Light of the Will.

Every incarnation of the Spirit of Nature that is not dominated by the Logos, is a fall of the Spirit into the animal, which in man becomes the corruption of animal nature. Only in mankind does the Spirit become freedom: the corruption can be overcome by an act of freedom, to the extent that it is a renewed union of the soul with the Spirit of incorruptibility.

XVIV. Meditation. Nature tends to continue to form man according to cosmic impulses that in the past had the legitimate task of uniting his inner life with the body, right up to the experience of free consciousness. This consciousness can realise its own supersensible nature, only when it spiritualises the individual element bound up with the sensory: to this end it cannot fail to oppose the cosmic impulses that insist in his psychophysical formation in accordance with the past direction: which, continuing in the ancient way to push the soul towards the physical body, now cannot fail to work towards the animalisation of man. This is what is already happening.

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Modern man runs the risk of no longer knowing the real background of his existence, if he believes he can find the path to the Supersensible in doctrines or methods, in which knowledge of the “subtle” process of thinking and of the power of determination demanded by its logical-scientific expression were not possible, nor was knowledge of the identity of

the I with reality in sensory perception. The techniques of concentration have the task of taking the disciple to the experience of pure determination in perceiving and in thinking.

The presence of the I can be experienced in the pure determination of perceiving, just as in thinking. The experience of pure determination must have the same concreteness of perception: it must become perception itself. The typical exercise of concentration, by leading to the consciousness of pure determination, prepares the disciple for the preliminary initiatic experience that is the presence of the I in the flowing of Light in the soul of things.

The flowing of Light of the soul into beings and into things through perceiving and thinking, can be recognised by the disciple as an act of continual unconscious love, by a constitutional virtue turned towards the world. He can intuit an inexhaustible function that demands not being contradicted, and even becoming conscious in order to extend itself in accordance with the highest Light of ideas. The I becomes presence in the flowing of the Light. That presence is metaphysical motionlessness of the soul before things and the scenery of the world. Without that motionlessness, the I, in its temporary expressions continually destroys or deteriorates the Light.

XX. Food of Life

Normally in perception one has the sensation of coming into a direct relationship with things. By means of the disciplines, the experimenter must be able to realise this same relationship with the power of identity, which is the power by which the I enters into the heart of things, in the predialectic moment of perceiving and thinking. Each time, this magic moment is lost by man, for the purpose of egoic sensation and of dialectic knowledge.

Identity is not supposed to be thought, even if it has to be thought initially: it has to be perceived. The disciplines that prepare correctly tend towards this. Where the identity is perceived, it becomes awareness of the I's identifying itself with the essence of the world: reality and knowledge coincide.

The real content of things turns out to be immaterial, or supersensible. It is the content that the I already has in itself in its own supersensible domain. But it must encounter it by means of the senses on Earth, as an external content. In this meeting, its power of identity with things becomes the power to redeem their material nature: but for this the free act that implements its original independence from things is necessary. The power of identity is that which in the world secretly operates as the real connection between beings or entities, in accordance with their Principle.

At a human level, the connection that proceeds from the I's identity manifests as love: rising from the lowest or the sensual degree, to that which fully expresses the essence, that is the Principle of the I itself. Ordinary love unfolds exclusively by means of the astral body, binding itself to sex: it is inevitably changeable and perishable, as it does not know of the dynamic connection to the Principle, which is in itself independent of the desirous nature of the astral body. The I is the only Principle that can awaken in the astral body the original heavenly nature, to the extent that one achieves one's own state of absolute independence, or of "immobility" concerning it, in the state of identity.

The I cannot dominate that in within which it moves, or is identified, but only that with regard to whose movement it realises, in the state of identity, its own *metaphysical immobility*. By means of the dialectic level of the awareness, the I moves in reflection, and has no independence with regard to reflection: independence awakens only in the fleeting moment of reflex determination. Not being normally aware of this moment, the I identifies with the reflection, in which its virtually free being can move only by means of the sensory support: the independence from the support escapes it, thanks to which its experience of the contents of the world is continually direct, or supersensible,

In reality, in this situation one can recognise the contradiction between the original luciferic prevalence of the astral body over the I, and the initial surfacing of processes of the I's autonomy by means of modern rational thinking. Against this nascent autonomy, which is the true value of the inner man, the instinctive nature is continually mobilised, above all in intellectual form, and is systematically solicited by the series of doctrines of matter and by the related ideologies and psychologies.

Inner investigation enables one to ascertain that the real content of sense perception is non sensory: sensory is its track, or its support. Its actual entity is always an extra-sensory process, like a pure content of thought, pre-rational and non-dialectic, provided with imaginative movement. In fact, it arises from the direct encounter of the I with the physical world. However, ordinary consciousness does not pick up on this encounter: it resounds within it by means of the etheric-astral vehicle and gives itself precisely as perception. This always arises as an astral-etheric content, an original imagining, immediately cut-off by dialectic consciousness.

It is worth stressing that in perception there is no passing over of physical matter from the perceived to the perceiving consciousness: neither are the nerve conductors perception, just as water pipes are not water: nor are the electro-magnetic vibrations along the pathway of perception, perception, just as a horse's footprints are not the horse. When modern scientists will have overcome in this way their naïve-realist positions, they will be able to positively turn their own investigations to the astral-etheric currents that structure perception as the forces of original imagining.

The tissue of this imagining is the same as of pre-dialectic thought: purely intuitive: the dynamic tissue of identity, which actuates as the identity of the I with being: of the I that cannot know duality in itself, or an opposite world, because it is the essence of the world. This image, whose statement can sound philosophical, corresponds to the reality of the I's identity with the world, thanks to which a man everyday perceives and thinks, not knowing however the magical-dynamic moment to which he attains each time for this purpose.

Identity is the real meeting of the I with the world, in perceiving and in thinking. Normally this meeting is unknown. By means of ascent, the I begins to acknowledge its own penetration of the world, which normally appears external to it. It begins to find it anew, at first by separating the initial inner content from the world that appears external. It appears so for as long as with regard to it, the I does not totally reconstitute in itself that which is its higher world: its own very essence as an I. An ascetic must be able to feel himself the I of every entity. He must manage to say I to every being or created thing: this is the resurrection from the state of prevarication of the astral body.

The I frees itself by grasping cognitively first of all, the contradiction from which duality and the spirit of aversion arise simultaneously. In the world, the I arises as self-awareness, which initially only has unconscious identity with being: identity is unconscious for it because awareness is born reflected. At the same time, self-awareness, to the extent that it is reflected, knows of itself only thanks to its finding itself opposed to being which, reflected in turn, illusorily turns out to be outside of its power of identity. This initial movement of self-awareness is that which is normally called the I, but is only the reflected I, the opposite of the I: which by means of identity, is destined to bring the power of Love into the world. The reflected I always inevitably inverts this direction, to the extent that it has the world as an outer reality over against itself: all the world, other people, and its peers.

There can be no overcoming of the error of human thought, connected to dual appearance, nor from the mechanistic ideologies that arise from it, nor from the hatred inherent in such a level against every creative value and every qualitative hierarchy, without finding anew the singularly real content of the world, at least initially by the work of a few. The imaginative-intuitive tissue of pre-dialectic thinking, from which dialectic thinking is

estranged, is the internal content of the world; without this the world appears external and dual. In dialectic thought the I does not exist except reflected: the inner content of reality is unknown to it, into which however it penetrates metaphysically as into its own content, thanks to the identity that is continually actioned in intimate perceiving, and in immediate thinking.

It is nevertheless important not to forget that precisely through dialectic thought, which is the thought that lacks imaginative-intuitive life, and is also affected by duality, the I experiences the dimension of freedom: but it experiences it in favour of the psycho-physiological nature, which provides the support for this kind of thought. This freedom with a sensory support, in the vehicle of the body, is truly temporary and as such is acclaimed by the modern rhetoricists of freedom: it is anyway the source of human disasters, for as long as it does not realise its extra-bodily dimension, which is its possibility of being true, that is, of expressing itself as a will that is not subordinate to the processes of the animal nature. Freedom, actioned in its essential Light, is the presupposition of Love of which the I, beyond reflections, is the bearer in the world.

The I is free, but imprisoned by its own inferior freedom, to the extent that the latter does not unfold except as reflected. Everything is reflected: sense appearance is in substance a reflection, and thus it presents itself as “material”. If it were not reflected, it would be intimately penetrable. For now there is still nothing in which a man truly penetrates, neither inside nor outside himself: nothing into which he can plunge. Even the voluptuousness of the senses, at every point in which he experiences it, it escapes him. It escapes him in the temporal sense, through the mirage of a beatific content that can be grasped in the moment that is continually the next one: being in reality the inner content, the true one, imperceptible to the reflected consciousness. So it is with colours, forms, lights, thoughts, and feelings: everything gives itself fleetingly in its undefined reflected-ness, or superficiality, which is the impenetrable form of Life.

It is the ancient deprivation of the virtue of the Tree of Life, which according to the myth followed the luciferic seduction and the loss of Eden: a virtue that the Logos shall return to whoever is able to recognise it as the intimate force of the I. This is the force that in

the astral body can defeat the lunar Serpent without the need to fight it. This force shall flower in the West as the wilful determination of thinking in humans that are capable of achieving the conscious experience of it.

The impenetrability of Life is gathered by current man as a necessary state of fact, incontrovertible in the clothing of physical measurability: to which he abandons himself as if to a limitless value, whilst it is the absence of that living element that constitutes the true value. It is the value that surfaces in the predialectic moment of perceiving and thinking: from which we separate through the determination of dialectic thought. At the level of that Life-less thought, that limits itself to the quantitative connection, but which is at the same time limitlessly the arbiter of reasoning and calculating, man is free: but with a freedom what he has no hope of realising. With a freedom that cannot breathe, because it has no knowledge of the world, which, beyond the veneer of quantity, works like a support for free being: without any knowledge of its own movement, of its own direction, or of its own meaning, with regard to the support of freedom.

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One can intuit from the previous image, the task of the ascetic that reaches out to the conscious experience of Life, that is, of the identity of the I with being and with the things of the world. The experience of this power is the path of authentic freedom, of which instinctive freedom is the opposite path, proceeding along the unconscious thread of aversion with regard to beings and the world. The instinctive current is always egocentric, because it never goes beyond the astral limit, whilst the current of the power of identity, to the extent that it moves from the I, is the opposite. Thus the Ascent of Freedom is in substance the Ascent of Love.

We have seen how the discipline of pure perception and of pure thinking is the method by means of which the experimenter of this time realises the power of identity of the I, that is, of the earthly bearer of the cosmic power of Love. In this way, the series of the exercises of concentration, meditation, and contemplation that are proper to modern Spiritual

Science have been outlined. It is however, important not to forget that the ascent of pure perception, which is fundamental for an experimenter of modern times, is that with which he is least familiar, because it is set out for the first time in a practical way: the I turns to its own power of identity with the sensory, by means of perception itself, in accordance with a procedure that was unknown to the past disciplines of the Supersensible.

Mental silence, brought to bear upon a crystal or on a plant, is a direct experience that the I has of its own power of identity by means of perceiving. At that moment the ascetic realises the process thanks to which the I encounters the astral, in order to reach the physical. For him the freeing of the astral from the “lunar” sentient element starts, which normally hinders the solar consciousness of the I. In the soul, the entity of the crystal or of the plant is revealed: a force arises within, which is substantially the identity of the power of the I with it, and is projected within the object in etheric vision. This vision is a symbol, needed for the operation, but it is not the most important part of it.

In the contemplation of the crystal or of the plant, the experimenter consciously takes in the element of Life of perceiving: he can have the first experience of his own being inserted into a current of Life. In which he always is in reality, but never consciously so: normally he lives in the sensation and in the mental picturing of Life, and not in Life. Life as such escapes him every time, since he is estranged by reflected consciousness: but he owes to that estrangement the clear waking consciousness that enables him to contemplate the physical world with determination, as measurable and lacking inner content. Since the element of Life is missing, he lacks the fluid vehicle of Life: which is the vehicle of the I in the soul, the Logos. He perceives the Light, in fact, through the subjection of the I to the “lunar” astral, as reflected: whilst in perception it continually encounters Life, outside of reflected consciousness.

The desire that excites, tires and destroys man, is in substance nostalgia for and at the same time a search for the lost element of life, that perception allows to be presaged, but which it does not give, but hides from the reflected astral. In the sensation of the perceived, that is in the ever fleeting possession of the perceived, he illusorily seeks for this element of

Life: this, in the dynamic pre-dialectic moment of perceiving, gets away from reflected consciousness every time. However, without it, there would be no perception.

Man in reality does not live: he exists. That is he stays outside of Life, at the edges of the living element. And it is right for the moment that it should be so. If he possessed the element of Life, without being free of desire, he would produce demonic forms provided with magical powers. That is the reason why, in the biblical myth, the Lord provided that Adam was to be taken away from the Tree of Life: to avoid that he bring the damage produced in him by Lucifer's seduction to this one too.

If he could possess the element of Life through which he lives, without harming it, man would not die. He uses the current of Life, and is inserted within it, but he does not perceive it: his perceiving, even though it is mediated by the current of Life, is limited to the sensory, and stops at the dead mineral state. Here too it stops at the reflection of the object, at a p p e a r a n c e , and not at being. Being moves from him, through him, unknown. He only knows it after Death, and he meets it unawares in sleep: but he has it continually within thinking, in the pre-dialectic moment. The initiatic art is finding the Logos again at the root of thinking, beyond the *maya* of thought. Having been found in thought, it is recognised as the element of the Light of Life of every perception.

The current of Life surfaces minimally in poetic imagining, that is in aesthetic activity, when it is authentic and not cerebral, and in intuitive thought, which is a rarer and rarer experience in man. In any case, it surfaces unconsciously. The true and energetic discipline of thinking is necessary to open the awareness to its basic current of Life. But it must be the discipline given by the real Guides of humanity: the discipline that does not elude the power of identity of the I, that expresses itself as determination of thought for sensory experience and as the inner process of perception. Pure thinking and pure perceiving must be experienced in a modern way.

XXI. Initiation

The series of concentration exercises, including those of pure perception, must be able to lead the disciple to an independence of the soul from the astral body, or the sentient body, that opens up the way for the pure Force of the I and to the initial perception of the subtle body. Thanks to this perception, he manages to penetrate instinctive movements and recognise them as sentient contents dominated by the *s p i r i t o f a v e r s i o n*. This is the spirit of aversion that is rooted in man, because it is the concrete force of the I made subservient to the sensory: it needs to free itself from the sensory to really be the force of the I. The I must manage to operate radically in reality, without undergoing the bond to the sensory, which belongs to the astral body.

Everything that the experimenter normally feels or conceives by means of the spirit of aversion in him, is deceptive, but he is impotent with regard to it for as long as the subjection to it remains unconscious. He must acknowledge he is habitually moved by the spirit of aversion, as by something that he believes is his I and is the opposite of the I. As soon as he recognises this, the true I starts to express itself in him and starts to free itself of the need for aversion.

The disciple separates the feeling of aversion from the feeling movement, thus achieving the transformation of instinctive contents. At the moment in which the tension of aversion disappears, the liberating force of the I manifests in its place. When the disciple discovers the spirit of aversion at the source of a soul movement, he can identify the point at which real freedom arises: which, as independence of the I from the astral body, is freedom from *karma*.

An important step forward is made by the disciple when he, behind the recognition of the inversion of the Light in reflected consciousness, manages to perceive the inverted force of the I at the centre of each instinctive content, but authoritarian as if it were the I, bearing the imperious presumption of the I: the *ego*. The *ego*'s self-assertion is in substance the opposite of the movement of love. The disciple must discover that what he normally calls I is

not the I, but the spirit of aversion, that is, the opposite of the Spirit. All of earthly experience has no other meaning than the Resurrection of the I, as an individual event.

The suffering that accompanies each impulse of hatred, worry, criticism, accusation, fear, irritation etc. is the conflict between the pure current of the I with its own inverted force: operating, in the sense of aversion, as the I. Ordinarily it inverts in reflexivity and, however, even inverted, it continues to be the emanation of the original force: which flows, being continually corrupted, or deviated or inverted. It is the contradiction of the human, from which arise simultaneously the evils of the soul and of the body, and the impulse of reintegration. This consists of converting and harmonising the altered current of the Light of the I with its original cosmic form.

XLV. Meditation. The disciple contemplates the Light of the I descending from the supra-mental sphere along the spinal column and he animates the image in himself: "The Light that is below is as the Light that is above". He perceives the Light descending as a power of Sacrifice and of Liberation of the Life of the Light, which, at every level along the spinal column as it comes down, redeems the impulses of the spirit of aversion.

The movements of the spirit of aversion, to the extent that they are of a "lunar" nature, have a direction that is so to speak parallel to the Earth, that is horizontal: they acquire the power to rise up vertically along the spinal column, by means of the inversion of the Light, which is enslaved by the spirit of aversion: the source of human Evil. The vertical current of the I descending from on high encounters the horizontal one of aversion at the level of the shoulder blades and forms by means of it the Cross, which appears as a black Cross, or as a Cross of transmuting Light, which cannot be fixed in any particular colour. The disciple contemplates in the Cross the Solar Power restored. The horizontal current, which before expressed itself as a destructive force becomes a force that catalyses the I to overcome duality, in accordance with the secret structure of the Logos: *Pater Ejus Sol, Mater Ejus Luna...*[His father is the sun, his mother is the moon...]

The disciple at this point acquires knowledge of the path that he must follow to animate the astral centres (*chakras*), or the astral body that is, in substance, the soul, the

vehicle of the I. Any description of the *chakras*, even if taken from traditional texts, is simply indicative, if not approximate. These descriptions, even when they are authentic, correspond to a transcendent physiology, with regard to which the current inner man has undergone deep changes. Concentration that presumes to awaken the virtues of a given centre, in accordance with that occult physiology would therefore be erroneous. These are organs of which only the original embryos are present in the soul body, at a level that corresponds to the consciousness of dreamless sleep. Any connection of the ordinary consciousness with them is illusory, in addition to being harmful: only the moral development of the disciple can operate indirectly towards their reactivation. Direct reactivation demands ascetic techniques that are correct, that is, that are relevant to the inner structure of man in this time, for whom supersensible action and moral development coincide. In substance it is necessary for the waking consciousness, by means of the current of liberated thought, to rise to the level that corresponds to that of dreamless sleep: which is precisely the level of the Life of the Light.

Initiation is conferred upon the disciple by the invisible masters, who can make themselves visible with regard to this task, naturally where the corresponds to a meeting point of *karma* with the principle of freedom for the disciple, to the extent that by his working certain conditions have been fulfilled that are the equivalent of the individual surpassing of the human-animal level, which is proper to the entire human species. Up to that time, the disciple must be master of himself: he is left absolutely free, so that he can carry out an experience of *p u r e s o l i t u d e*. In this stretch of the path, which is more or less long, he can be helped or assisted by an instructor, whose vicarious task is above all to connect to the Initiatic Order, by means of his faithfulness and consistency: beyond clarifying or providing the techniques of concentration and ascent turned towards the absolute independence of the soul from the human-animal element, so he can cross victoriously through the area where the solitude will be absolute. It is the solitude thanks to which the disciple finds himself in the I, that is in the immanent transcendent centre, whose realisation involves the univocal communion with other beings and with the world. This communion has to be re-conquered by him deliberately time and again.

The disciple receives the teaching that cannot come from books. The teaching is now the language of direct intuition in his soul. However, this intuition would not be possible for him, if it had not already been realised by the invisible Masters, as trailblazers: to whom he gives the possibility of guiding him, by means of faithfulness and the liberation of thinking. This is the true sense of a reconnection to the perennial Tradition.

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Any techniques for going beyond the limit of nature, with regard to breathing or the animation of the centres of the subtle body, at this level of development, spring from the disciple's intuition, to the extent that he starts to have a perception of the subtle body.

The techniques of concentration outlined up to here converge towards the following possibility: that the disciple, identifying the central current of the etheric body in the flow of predialectic thinking, may start to operate by means of it. From this arises for him the indication of the further path and the awareness that he owes those indications to his connection to the invisible masters.

With the initial realisation of the centre of the etheric forces of the heart, the disciple goes to meet the experience called by the Master of the new Times the *e t h e r i s a t i o n* of the blood: he knows a process of redemption of Matter which normally takes place in him, but which he can manage to see and realise consciously as the movement of new Life in the soul. This event is the sign of the initiatic connection in him with the Order of the Rose Cross. He perceives the process through which ceaselessly in the heart a transcendent phenomenon takes place connected to the unnameable content of the Grail: part of the blood transforms into Light, returning as a pure etheric force able to be the vehicle for the Higher I: thanks to this etherisation, the current of Life of the Light rises from the centre of the heart to the etheric centre of the head. In ordinary man, it is normally countered by the current of the head that continually, through the dialectic process, inverts the Light of Life. It is from this inversion that dialectic awareness springs, the impulse of opposition of the *ego* to the Spirit: the spirit of aversion.

There is no individual in whom the process of etherisation of the blood is not already in action, as the pre-individual presence of the Light of the Logos, that he is free to contradict or to let work with its maximum transcendent power in the soul, right down to the body. The possibility of contradicting the etheric restitution of the Light that rises from the heart and thus of opposing the current of the Spirit, is the kernel of human freedom. Precisely he who is free to oppose the etheric current of Life, is simultaneously free to go with his will to meet it and to let it act in accordance with its own law: from which he can in essence action his own free being and at last act not illusorily in the world, since every ordinary action expresses the unconscious subjection to the Powers of Obstacles, false freedom. The final meaning of human freedom is in truth being able to accept wilfully the Order of the Spirit, which does not compel, being the original Reality. The final meaning of the earthly I is to manage to realise the ascent of its own annihilation: the maximum of its force is to extinguish itself. Having extinguished itself, the extinguishing force remains as a higher power of the I, which was at the beginning and alone has the force to penetrate the material nature of the Earth: of continuing the path of man.

The ascetic path set out up to here leads the disciple to the Threshold of the Spirit World, where he can meet his own Master, the Initiator, he who, having monitored him incognito, gives the meaning or the impulse for his further experience. But going over the Threshold is an act that must be carried out by him, thanks to his initiative, to a matured decision, to the worthiness acquired, to the valour and above all to courage. The path is indicated to him, but he must go along it on his own. The Force is given to him, but he must dare to carry out the first movement in accordance with It. At this point the disciple knows what it means to have followed a modern and “conscious path”, that corresponds to the current inner condition of man. The pathway traced in these pages, is the correct preparation for the experience of the Threshold: towards which culminations of the ascetic *opus* [work] have been indicated, that are suitable for surpassing the individual limit, in accordance with the initiatic canon of the new times.

This limit is the human limit, which in reality man is afraid to overcome, because it is something he leans on, a final reason – even if an illusory one – for life, a habitual form, a

cliché, an unconscious mechanism, provided with its own codification, be it spiritualistic, philosophic, psycho-analytical etc. In reality, the human-animal controls man and man is secretly afraid of ceasing being dominated by it, because he has made all modes of existence conform to it, from knowing, feeling, sleeping, breathing etc. The change is presented to him as a tragic one. Thus he normally turns to methods or disciplines that do not disturb the soul subordination to the human-animal, that do not imply real change.

The Spiritual Science to which we refer, goes to face this problem. There is the possibility for modern man of a discipline that, without frontally conflicting with the human-animal element, gradually takes the latter to an internal transformation within its own determination in the sentient sphere, working according to its spiritual Principle. This is the Path of Thinking: it realises the direct experience of the etheric Light of nature, by means of the current of thinking made independent of nature. With regard to what has been shown, the art of the disciple consists of taking possession of a force that manifests each time in thinking, but *i s n o t t h i n k i n g*: it involves making this force manifest, by means of any topic, by thinking its content intensely, but taking care to receive it beyond that level. The Force of Thinking is the current of Life itself through which Light flows.

XXII. Absolute Determination

Not unlike the assumptions of Tantrism, the method we indicate leads the experimenter from the semi-conscious experience of Life to the perception of the etheric current of Life, by means of the passage from ordinary lifeless thought to its living element, that is, from reflected Light of thought to its Light of Life. This Light of Life is experienced in the pre-dialectic moment of thinking, and in perceiving.

It is however obvious that, in relation to its assumption, Tantrism cannot provide the method required by the inner constitution of modern man, who, for the purpose of experience of the etheric current of Life, must free the subtle powers of thought from the sensory, as he cannot move except from the condition that is proper to his current thinking consciousness: the reflected condition. Mankind of the present day fundamentally needs a technique to free itself of reflected consciousness, because at the level of the latter it suffers from mistreatment by the instinctive life. It therefore needs a technique for liberating the Light by means of the reflected thought from which it moves, that is of an ascent of thought that finds pre-dialectic Life anew, thanks to resolving the reflected condition: that is by re-arising from the reflection to the Light.

The current of Light is not normally possessed by man: it flows as a forming force in his physical body, but he has no conscious relation with it: as we have seen, it arises, unconsciously in the original moment of thought and of perception. This current of Life, as the etheric forming body, builds the physical body, but in the upper part, arising independently of its function of building the body, it becomes the vehicle of the Spirit, forming the original element of perceiving and thinking.

In the thinking that estranges itself from the flow of Life, man is free: he becomes conscious in the mental-spiritual reflection, lacking vital movement, that is, in the reflection of the Light, which, however, thanks to the wilful element that is in any case inherent in it, transcends the vital body itself. In reflected thought, man loses the vital current and therefore

the original Light, but precisely from this he is immersed in the sphere of freedom, which enables him – where he acquires awareness if it – of t r a c k i n g b a c k the reflection wilfully, until he finds the element of life anew, in which the Light is resplendent once more. This finding anew is possible for thinking, on condition it overcomes the limit of reflexivity, which despite its freedom, subjects him to the psycho-physiological nature. The abstract freedom always ends up being the freedom of the instincts in him: the opposite of his true free being, which, as we have seen, is the pre-dialectic Impulse of awareness: the Impulse of the original Warmth of the Light.

This contradictory state postulates the reconnection of thinking with its own Life-source: thus it harks back to the technique of concentration. Thinking must gather itself together to re-form the nucleus of its force: which is internal to it, not reflected and not conscious. It can realise this by means of its own focussing on an idea.

The idea always has the central force within itself, but as a potential, from which it normally abstracts itself: by means of concentration, it can be willed from its centre and saturated with the life from which it truly arises and of which it is normally deprived. If we are aware of the real process of duality, we can understand the meaning of this operation, which is the re-connection of the subtle forces of the soul with the I: a re-connection that means surpassing duality. This surpassing in truth is not given for free. Its not giving itself is the source of human evil and its related pain.

The re-connection is the restitution of the e s s e n c e which since the origin has been removed from thought, and because of which thinking necessarily thought the essence as a metaphysical or superhuman entity: it could not realise it as immanent Life. It is the wilful movement of the free being or of the non-animal being of the soul, which frees itself of the reflected state with which it normally identifies. The free act awakens a higher, unconscious mediation, that unites its transcendent product with the current of the Life body: that is with the supersensible current by means of which the Principle of the I operates unknown in the soul, as a Light of Fire that wins over the processes of matter. The force that gives the I the power to link to the body of Life, is the Logos, which is intimate to it, as its own Principle: this force, that restores the essence, acts in the moment of freedom, when

thought awakens from the hallucination of reflexivity. This moment of freedom is in effect the moment of the Will: the Light of the Fire of the Logos is kindled, unseen. The initiatic art is seeing it.

Dialectic thought can be brought to the *possibility* of the *reality* of freedom, thanks to the wilful determination what makes its self-movement conscious. Any dialectic or reflected thought can be thought intensely, until it opens to its own change of will: in that Will lies the element of Will that makes it resurrect from its reflected state.

In the act of concentration, freedom and Will coincide: the idea, finding the essence anew, becomes an idea-force, capable of overcoming any thought that is extraneous to the reality of the soul, whilst at the same time operating independently of the psyche: as a new seed of destiny. At the level of degradation that is proper to the reflected state, thinking is inevitably manoeuvred by the obstacle Powers: from which man cannot extricate himself, if he does not free thinking from reflexivity. The reflected element of freedom, which manages to rise to its own non-reflected moment, in reality actions its own *r e s u r r e c t i o n* from a state of death. Thinking can will its own reflection, until it perceives it as movement and following the movement draws on the source of the intuitive synthesis, that overcomes duality, where the human is not separate from the Superhuman: where the Word incarnates. By virtue of this wilful act, the idea resurrects as idea-force: it re-conquers the essence, of which the original Deities had deprived it, keeping it for themselves, so as to dominate mankind. In fact, the ascetic that actions free individuality, finds the essence anew.

Whoever were to know nothing of the Logos made Man, and nevertheless, finding in the intimacy of the soul the perennity of tradition, and intuiting the path of the new Mysteries, were to identify the Will that flows from the essence, which is the perception of the pure relation, or of the idea-force, and were to operate ascetically in this sense, would inevitably arrive at seeing in him- or herself the golden Light of the Beginning, flowing in the determination of thought, in order to realise itself in the physical. He or she could even give it another name: even at a degree in which the acknowledgement of the Logos made man were inevitable but where he or she, for a their own specific requirements, were to provisionally resort to an expression from a given tradition.

That principle bears the force of the reconnection, so it can restore the essence to thought. But only to the extent that it frees itself, can thinking receive it: the I can unfold itself in the living current of thought. The I realises that force all the more, the more it is itself in the soul, independently of the soul: it then manifests its power to reintegrate instincts and passions, as pure Powers of the soul.

Man can penetrate the Mystery of his own life body, to the extent that the latter is the expression of the cosmic forming force, by means of which the flowing of the Logos is present upon Earth. The action of the I on the Life body is possible indirectly to the disciple, when he realises in thinking the essence, the Logos, that frees him from dialectics. The I can at last operate in the soul as the centre of action of the Logos on Earth: it becomes the victor and the transformer of human evil.

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The final meaning of the techniques of concentration, is the opening of the soul to the Power of its own Principle: an event that can be realised through animating of the central current of the “subtle body”, or the etheric, upon which, as we have seen, waking awareness has direct control through thinking. Thinking, dominated and interiorised, realises its own etheric movement, and at the same time the connection with the central etheric current that receives in itself the Power of Life of the Logos.

In every thought that thinks, the possibility of the Logos surfaces. This possibility is however contradicted by thought that falls into reflexivity, and does not see the world deprived of the Logos, as objective nature, with which the relation is measurability, desire and discursiveness. Nature, imprisoned in the material form, is not freed by a man who submits himself mystically to its material appearance, excluding the Logos, to build his own transitory Science, and his own temporary Culture.

Man, founded on the reflected consciousness, in substance drawing his sense of self from the astral body, rather than from the I, does not live in a true waking state: his task is to realise his own waking state as an I, that is the level which he actually achieves thanks to sense perception. We have seen how the first degree of uplifting of the inner life, by means

of disciplines, is the conquest of awareness of the perceptive process, which is normally unconscious.

The non-awareness of the reflected condition is in substance a sleeping state of the awareness. Man bears in himself the liberating force, but he throws it down through the reflected attitude of freedom that, lacking any inner circuit, absurdly attempts to unfold on the physical level, where being free is meaningless: since being free is the function of the inner Principle that dominates the physical sphere and orders it, because it transcends it.

The absurd freedom of the *ego* at the sense level generates its ethics, its laws, its struggles, its broken laws, the tensions of unleashed desire and its limitless non-satisfaction. The Logos is not only misread, but also opposed. There is a part of humanity that in this sense risks losing the embryonic possibility of regenerating in accordance with the Logos: it risks losing the human level, which is already a fallen one. The human is generating the *s u b - h u m a n*, if the meaning of humanity is not regenerated by the Logos. The *karma* that today weighs down upon the individual and upon the collectivity, depends on the lower use, if not the corrupt use, of thinking, by means of which man is free to subject forces that are divine-spiritual in themselves, to desire.

The real content of the human is not nature, but Super-nature: the Logos. The possibility of this recognition is etherically present in every thought that thinks. This thought should turn to nature, only to bring it the content it lacks and because of whose absence it appears to be merely physical nature. It is the content that is intimate and original in it, being at the same time intimate and original to thinking: as Super-nature, as the Logos.

But the Logos in man does not move by authority, but by freedom: it does not force thought. Thought is forced, or dialectically enslaved, by means of the forms of systematic, scientific, social, ethical, political etc. intelligence, by the Adversary of the Logos: Adversary that is afraid of free thinking: whilst the Logos cannot have any other vehicle in humanity than free thinking, able to feel the state of death, the inadequacy, the transitory nature of earthly intelligence bound to the numberable processes of reality.

It is important to grasp the opposite polarity of the two impulses: that of modern pre-constituted knowledge, that needs passive, un-free thought, that can be analytically classified,

and for which it traces a positive track, by not contemplating a search for the source of thinking, other than a physiological or psycho-physiological one, for which reason the objects of sciences are their pre-suppositions thought to be such, instead of the authentic pre-supposition, thinking, which gives them their positive presumption itself; and the essential impulse, that does not manoeuvre, does not direct, and does not enslave thought, because it is its source itself, and can thus flow in it with the maximum truth, to the extent that it is free, and able to decide in accordance with an unconditional inner movement.

The imminent future of mankind shall be decided by the choices that the spiritual Communities can indicate for the currents of Culture, between the path of the Logos, that is of free thinking according to the Ascent of Freedom, and the path of Ahriman, which is the thought of the illusory dialectic freedom, the thought of pre-constituted analysis of knowledge and of the spiritual-social sublimation of the Reign of Quantity.

Ahriman needs man to identify with thought, to believe it to be its own property and to use it as the instrument of the lower ego-hood, so it cannot know its objective power: whilst the Logos does not influence mankind, and leaves it free, so it can free thinking on its own and as an I, realise independence from it, until it experiences its objective cosmic nature. It is this essential experience of Thought that can reconnect man with that whose loss involves, from time immemorial, the crisis of its terrestrial existence. In this existence it has the task of pouring out the resurrected cosmic content of thinking: the essence.

Some ascetics of the present time affirm that this is the period in which man, to reconquer Eden, must once again feed from the fruit of the Tree of Knowledge. One cannot fail to be in agreement: but it is the clear waking awareness conquered through the experience of the sensory that can reach that food: it would be a grave error to r e g r e s s to states of consciousness that precede the current one. The possibility of the new Knowledge is meaningless if we do not know that, now, the operation is the task of the I, and not, once again, the astral body replacing the I. For which reason the true initiatic art is to know how the I arises in the soul, and what Light of life it bears.

The task of reconquering ancient states of awareness does not consist of regressing towards them, which would be to lose them definitively, but in p r o g r e s s i n g , by means

of the possession of the clear waking awareness awakened by the modern experience of Self-consciousness.

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In a truly modern experimenter, the inner process of Self-consciousness, which has arisen by means of the determination of thinking in the mathematical-physical sphere, can arise, by means of dynamic changeovers mediated by logic in the free element of thought, to a transcendent process. To which the cosmic Archetype responds: the Logos, which has already carried out the union of the human with the Superhuman.

Willing man, the free builder of his own consciousness, can demonstrate to himself, not dialectically, but experimentally, the reality of the Logos: its transcendence, in the immanence. This absolute power of the Foundation cannot be fail to be within the I. The I has in itself all of the Force: it must only be itself, to actuate communion with the world by means of It.

Certainly, this involves experience that is capable of opening to the unknown, to the limitless, to the unexpected: but it is true experience, true renewal, or revolution. A revolution that is not a process of Knowledge, can only be a rhetorical agitation, an unleashing of the un-free man. Discovering, inventing, intuiting, is always surpassing the limit of what is known. The new, the unknown has the power of renewal, beyond the ordinary mentality, beyond the human limit, that is beyond the human-animal limit, or dialectic limit, it is the Logos. And we have been able to see how the whole process of consciousness, of human knowledge and operating, arises from a Foundation that to modern man, who presumes he is audacious in his knowledge, remains unknown. The time has come to know the Foundation, given that the revelation by means of which it once gave itself to man, has exhausted its task.

But the path of the Logos is the path of freedom: its does not exercise any authority over man, it does not suggest, it does not impose, but it calls upon his pure decision. It demands an Ascent of Freedom, because it alone is the one that gives the I the possibility of experiencing the identity with itself, the essential identity with the world, that is continually

expressing itself in the pre-dialectic moment of perceiving and thinking. Such an Ascent is at the centre of the disciplines set out in the present volume.

The disciple in reality practises Ascent, without yet knowing the final meaning of it: and it must be so, because the human intellect is closed to its own cosmic Archetype. The restoration of the Memory of divine things is connected to the development of the conscious Will by the experimenter: who must discover that the Will, in its pure state, is the Force of consecration. This Force connects him to the Logos. He can awaken it by means of Thinking, but at the same time it is in itself that which moves Thinking.

Thinking and Willing united, actuate the *d e e p i n t e n t* from which man in reality moves. The path of knowledge can enable an experimenter to note when this intent, despite its presumed spiritual vocation, is weak. Absoluteness of intent is a conquest that passes through self-knowledge. Without the awakening of the Memory of the Spirit, there is no discipline that can link the human with the Superhuman, break the spell of duality, and lead the disciple to the Threshold of the New Mysteries.

The disciple that cultivates deep intent can know the magic moment that reveals all the Force to come, with absolute clarity. For moments, he can realise the Memory of divine things as a force of pure decision. It is a movement of the I that still does not realise the final meaning of Ascent, but intuits the final content of transmutation: an act that *g o e s t h r o u g h* all of life, coming right down to the physical, with the power of an irresistible instinct: moving from the pure I.

This impulse of the I springs forth instantaneously, from the Spirit to the body, even without disciplines having opened up a gateway for it. It is a moment of memory of the I, that opens up its own gateway, but only for an instant, as continuity is still impossible for it. By means of concentration, continuity can be initiated by the soul that grasps the meaning of the Ascent indicated by the transcendent moment: a moment gifted in reality by the Spirit World.

It is the moment of a decision by the I, of which it is necessary to perceive the unifying force from the metaphysical to the physical, to remember it and to make it into the

deep intent. That appearing of the I, in fact, will disappear: if only to re-present itself at other decisive moments, as the authoritarian original Light, that indicates the forgotten intent.

With regard to this possibility, what is lacking at a human level is the power of memory, of consistency, and of faithfulness. This moment of the I, which can let itself be perceived after an extreme tension of will, or of pain, demands to become absolute determination: it tends to disappear after having radiated its instantaneous Light. It cannot last, because the current constitution of man is not prepared to sustain its Power. It indicates a task, but it cannot remain as an impulse: its instantaneous nature can become continuity only in the ascetic assumption. The qualitative content of ascent, correct concentration, correct meditation, must be the presence of that direction: the ascent that corresponds to it is not an ascent conditioned by nature. The deep intent must build itself day by day as a rediscovered intention of the direction of the I which appeared in a flash. This intent, when it lasts, is the measure of the finding the memory of divine things anew, and of the Ascent that truly corresponds to it, in the current time.

The s e n s e w o r l d is the symbol of the demand for this inner operation. In it, the spiritual and the real coincide. Its presence hides the highest Mystery of the Spirit, the meaning of the highest task in the universe. Sense perception is the gateway that is continually offered to man towards this task. Everything through which man suffers and rejoices, becomes ill and dies, is this lack of the inner content of perception, which penetrates into him without his going to meet it as an I, as a conscious soul. Normally the sentient-feeling soul goes to meet it, which is averse to knowledge and feigns knowledge by means of dialectics, being in reality moved by desire: for which reason the real content remains unknown, and reinforces the dependence of the soul from the series of sensual processes, instead of the sensory ones.

That which has been called the world without the Logos, is the series of everyday perceptions that lack the inner content, for which in reality they form. This content, as pre-dialectic thought, is always there in perceiving, but is unknown. It is necessary to trace back the current of dialectic thought, to find it again and to be able to recognise it as pure content. It is the living element of the soul, which the dialectic awareness normally eliminates in order

to derive reflected awareness, for which reason perception and the concept, lacking their objective essence, feed duality. Matter becomes an illusory otherness that is real in itself: in this way dialectic man, in the experience of knowing, believes he moves from thing to thing, from object to object, whilst in reality he moves from thought to thought, or more precisely, from concept to concept: he does not know the spiritual movement he degrades every time.

Lacking the living element that is pressing at the threshold of awareness each time he perceives and thinks, the same experience of the physical researcher becomes superstition: a mystical belief in the sensory fact, a realism founded on the reality of Matter. Only the experience of the supersensible content of perception and of the thinking act, can enable an understanding of how an obtuse dogmatism has prejudiced the real experience of the physical world for Science.

The experience of the supersensible content of perception and of the concept, is not an initiatic event demanded by Science, but a conquest that appertains to the logic of human Culture: a conquest the absence of which makes Culture anti-human, and foments the evils needed for all the range of political polemics. It is no initiatic event, but a universal process of Truth, but which cannot take place, if behind it initiatic forces are not at work: the forces of the real initiatic Community, not of its imitations in the East and in the West, which are manoeuvred by the Adversaries of the Logos.

In this sense, the inner responsibility of the seeker today is the choice of the Path. In the age of freedom and dialectic awareness, even the best can be deceived by esoteric nominalism into choosing the path of error, in which they remain frozen for years, or for all a lifetime: prisoners, despite mediumnic-metaphysical sensationalism, of the enchantment of Matter, dominated deep down by a vision that impedes their liberation, because it is secretly kindled and fed by the Demon of Matter.

Today spiritual Communities exist that, despite their metaphysical pre-suppositions and their undoubtedly moral level, to an expert eye can be “occultly” recognised as manoeuvred by the Demon of Matter, which fosters all the knowledge they need for their spiritual assumptions, providing they, even though they call upon the Logos, do not know the

current presence of the Logos in human becoming and the Ascent of Freedom that It indicates to mankind, so it may find itself from the essence once more.

In reality, the Ascent of Freedom, of which the disciplines of concentration set out here are the instrument, leads a man to finding himself again from the essence, and not from a metaphysical image of himself, produced by un-liberated thought, in accordance with a tragic deception that has the purpose of impeding man from finding again the interrupted path of the Spirit. Instead, so that this path can be taken up again, the Logos is present upon the earth: the art of the researcher is to recognise its pathways, its forms and the Ascent that are capable of re-awakening the superhuman impulse, the cosmic source in thinking freed from sensory and supersensible bonds.