

The Search for the New Consciousness

Renewal Series Volume 3

Lectorium Rosicrucianum

Translated from Portuguese.
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Preface

Mythology recounts that Medusa was a monster that lived in a cave and turned everyone who looked at her into stone. She lived in a country devastated by her curse; for these people to be freed, Medusa needed to be killed. Perseus wanted to free these people, and to face her, he used a mirror to see her without having to look directly at her. Thus, he managed to slit her throat with a sword. When she died, the winged horse Pegasus was released from Medusa's womb.

The myth of Medusa and Perseus contains four elements that correspond to the four aspects of the inner alchemical process: the Mirror, the Medusa, the Sword, and Pegasus.

The Mirror, the "Mirror of Perseus" or "Mirror of the Soul," represents the surface that reflects the image of what human consciousness perceives as reality, the boundary between the conscious and the unconscious. That mirror is the world we perceive with our consciousness.

Medusa represents the invisible face of this consciousness: a monstrous being, whose hair was serpents. It is the image that we project externally with our most striking traits, the most pronounced lines of our character and behavior.

The Mirror suggests that the logic of this narrative be reversed in order to understand how the inner combat works. To transform their state of consciousness, the seekers must recognize the reflection of their behavior in the way the world and people interact with them. And by recognizing that the reactions of their fellows are but a reflection of the way they themselves act, they can finally do something to change it.

This process takes place in us from experience to experience until we reach the enlightenment of consciousness and this

light in us is so strong as to become a powerful tool – symbolically, a Sword.

Once illuminated by the light of the superconscious, consciousness reaches a new state of being represented here by the glorious Pegasus, which is born after a slow gestation in the consciousness.

In this book, seekers are given the challenge of awakening their consciousness by observing the world around them, recognizing in it the great mirror of Universal Intelligence in which it is recognized that all beings are the projected reflection of their own individual consciousness. Seeing the world in this way unmask the farce of the illusory self and frees it from Medusa's masks, thus allowing the manifestation of the inner reality of the real being here and now.

Lectorium Rosicrucianum

Jarinu, 2020

Who Are You?

*Who are You, who are inside and outside of me,
closer than feet and hands,
and yet so infinitely far away and alien,
that you accept all my love
and break all my bonds?*

*You, who free Yourself in the present,
rising from the depths of my being!*

*You, who lead me in Your ways
to finally welcome myself in You!*

*Give me the strength to remain in You
and to walk the path in Your service,
and of conquering myself in Your strength!*

*Because only when all of the night of this earth
is consummated
will the Golden Rose awaken to life
on the Golden Cross!*

Introduction

May the Fire of the great yearning that burns in our hearts rise like the light of a new consciousness, granting us the strength to rise beyond the walls of our self-created prison. That in this fire, in this light, and in this strength, we can finally reach the great goal of human existence and enter the New Field of Life, which is already here and now.

A disciple and his master were talking about the awakening of consciousness.

Disciple: Master, who is the one who, at this moment, in me says, “I”? Is it a voice, a thought, a feeling, or a sensation? Is it in my head, in my mind, or in my imagination? In what part of my being is it located? Would it be outside or inside me?

Perplexed to realize that he could not define his “I,” the disciple is silent for a few minutes and continues:

Disciple: I realize that my “I,” that ever-present and absolute certainty of being and existing, which accompanies me at every moment, which never leaves me, becomes something completely indefinable at the very moment I turn to it. I can’t explain why. When I am silent, even for a moment, and not even a single thought circulates in my mind, astonished, I realize that the one in me that says “I” is still there. Even with my body immobile, without even any breath, emotion, or sensation circulating in it, I realize that the one in me that says “I” is still there.

I realize that the one who says “I” is not my thoughts, nor my emotions or sensations. Even if my mind were to shut down and my body were to disappear, the one who says “I” would still remain there. Even if my last attachment fades away, like a flickering candle flame in the wind, the one who says “I” would still be there. Beyond the mind, beyond the

body, beyond attachment, it would remain, like a lightless mirror, invisible in the core of my being and yet still present.

Who then is this “I,” which remains in me, beyond everything? There in that place at once so familiar and yet utterly indefinable, in that place I can’t touch, or define, or point to, or even destroy?

After patiently listening to his disciple’s questions and reflections, the Master replies.

Master: That “I” that is far beyond everything is both the perceiver and that which is perceived. It is awareness itself, awareness that knows and recognizes only itself. It is this knowledge, this ‘knowing,’ cognition. It is consciousness itself. Consciousness is that infinite force, the drive to know itself. The force that keeps the great wheel of life and its phenomena in motion. The force that animates and drives all manifestation: That force is the soul.

“I,” “consciousness,” and “soul” are different names for the one eternal and silent observer. For the faceless and nameless observer, without a label, without time, without space. To the one who is the same in me, you, and all beings. The nameless and faceless Great I. The Great Consciousness, one and omnipresent in all beings. The Great Soul which animates and moves all Life. Look inside now, and see yourself beyond all veils. Yes, perceive the Self!

Still restless, the disciple triggers a series of new questions.

Disciple: Master, if the Real Self, the I, the consciousness, or the soul lies eternally beyond all veils, then what must be demolished in me? What is the barrier that separates me, even now, from its unquestionable but incomprehensible presence? What should I do when asked to demolish the

self, my self? What should I do when I am told to build a new consciousness? What should I do when I'm pointed to the dawn of a New Soul? What is old and what is new about me? What is mortal and what is immortal in me? What is my being and what is the One Being in me? If the Light is one, the Being is one, and if Life is one, where is the end and the beginning? Where do the old and the new meet? Where do I find myself in all of this?

Master: The Light is one, but its reflections are infinite. The Being is one, but its manifestations are countless. Life is one, but each being is unique. The Great Self, the Great Consciousness, the Great Soul are one and indivisible. But each being carries within itself a fragment of the Great Mirror. Each mirror reflects an image. Each image generates a reflection. Each reflection, its manifestation. The Great Law of Universal Love is the Law of Complete Freedom. Each Being emanates from the unfathomable ocean of the omni-manifestation, as one of its infinite and countless waves. The Great Being, the Omni-Consciousness, the driving power that unites idea and form, generates, vivifies, animates, and awakens each of its children. The Great Soul splits into countless sparks. The Great Consciousness is reflected in the countless mirrors of each being's consciousness.

Thus echo the words of an ancient text of Indian poetry:

“God sleeps in the rocks,
breathes in plants,
dreams in animals,
and awakens in human beings.”

God, the Universal, is the Great and One Consciousness. It is the principle that moves everything. Many question the reason for suffering and living in the pain of their “I,” isolated from the whole. I asked myself these questions many times. Then came the day and hour when I heard a

voice. Not from outside, above, or below, but inside me. In the depths of my heart. A meek whisper, a faint song.

It was a voice that was not strange to me, although I thought I was hearing it for the first time. It told me how life could really be lived by human beings. It was like the world came crashing down around me! It was as if everything around me dissolved into nothingness, like fleeing clouds. It was like seeing a new heaven and a new earth! There, where the true Human Being dwelt, there was a Love such as I had sought. It was a different feeling; it haunted me.

A flood of joy flooded my entire being. Everything I saw was welcomed into every fiber of my body. I harbored that Love in my heart and soon discovered that It had long been within me, that it had always been there, like a diamond in the dark earth. The next instant, I was back in the world, walking among billions of other beings. I saw their works, the weariness of their limbs and their hearts. I saw the sadness of their mood, the ice of their solidified tears.

A deep Love flooded my heart. It came and went from me like a bird's cry! I turned as if on the run, walking the world with a firm determination to find the country whose image lay hidden in the depths of my heart. I knew that there were countless bearers of the treasure, that they wanted to come with me. It was not a journey to distant places, for this country was closer than hands and feet!

One step is enough to reach it, the step of self-revolution. And that I wanted with all my might.

May the certainty of inner possession, of the connection with the spark of the One True Being within us, accompany us, enlighten us, and guide us in all our paths!

They embraced and before leaving, the disciple thanked the

master for those words like a child of God who is eternally grateful for the gift of Life.

I Am

I am the light; I am the dark.

I am eternity; I am time.

I am the universal; I am the individual.

Being two, I am one. Being one, I am two. As long as I am two, I am not One. As long as I am not the One, I will be the divided one. As long as the One who is is not in me, I will be the shadow of myself. As long as the real me is not in me, I will be the shadow of my transitory and fleeting self.

Until the all-seeing eye is opened in me, I will wander in the shadows of my own darkness. At that time, the voice of the unfathomable rises in my being, and with its silent fire tells me:

“Become aware . . .

aware of yourself.

Conscious of the only consciousness.

Aware that you are the one you are looking for.

Aware of that you are already the one who perceives everything.

Lift the veils of your soul.

Lift the veils of your fleeting thoughts.

Lift the veils of your swirling emotions.

Lift the veils of your fleeting sensations

and behold!

Yes, contemplate the Light that already dwells in You.

Behold the Life that already flows from You.

Look at yourself in the mirror

resplendent in your consciousness!

You are your own Nous!

You are your own Pymander!

You are the One Who Is!”

Chapter 1

I-Consciousness and New Consciousness

What is consciousness?

What is its origin?

Where is it located?

How can we define it?

It is common for the seeker of truth to wonder about what consciousness is, about the difference between the I-consciousness and the new consciousness, about the coexistence of two different consciousnesses that do not communicate, and about how the transformation of consciousness occurs.

These questions are essential for walking the path, as consciousness transformation is the only solid foundation upon which any transmutation process can take place.

For those on the path, knowing what consciousness is is like an archer seeing the target. Without the vision of the target, the bow, arrows, and aim are worthless. Without knowing what consciousness is, efforts to transform it are useless.

It is easy to see how we get lost in the mass of concepts of the inner world, without knowing exactly what they mean. Thus, we often find ourselves talking about the “demolition of the old consciousness” and the “necessary efforts for the rebirth of the new consciousness” without having inner clarity about what consciousness itself is.

This habit is equivalent to archers throwing arrows at random, in the vain hope that one of them, by mere chance, will reach the desired target that is still invisible to them.

For this reason, the first effort of those on the path must be to acquire the minimum knowledge about themselves so that even if in a somewhat uncertain and vague way, they can see the inner goal, to only then mobilize and set out on the way.

In the beginning, this minimum knowledge necessary will come from an external source and will thus be second-hand knowledge. However, as soon as the seekers have received the basic instructions, they must strive to convert this second-hand knowledge into first-hand knowledge, that is, into knowledge based on their own experience and their own inner recognition.

We will deal here with a set of fundamental concepts of the Universal Teachings, hoping that they will be used as tools for inner work to convert one's own experience into a solid base of first-hand knowledge.

The first fundamental concept is that in the entire universe, there is only one consciousness, just as the waters of the oceans are only a single and continuous mass of the same water, which touches and interpenetrates around the whole Earth.

The second fundamental concept is that this one and only consciousness unfolds in spirit and matter, initiating the entire universal manifestation in a fully integrated manner in the one whole of the universe.

The one and only consciousness maintains its reflection in every particle and every being that manifests itself in the universe. Just as each particle is both an individual entity and an indissoluble part of the same one whole, so consciousness is both the power that unites the whole and that which manifests itself in each of its parts. In other words, everything is one. All beings are both the part and the whole.

In this way, consciousness is the great unifying power in the universe, which gives cohesion, continuity, and unity to all that exists, which indivisibly unites the part and the whole, which gives uniformity and continuity to the infinite levels of manifestation in the universe, from micro to macro and again from macro to micro. Consciousness is the very image of the absolute, projected as a factor of permanent union between spirit and matter. It is referring to this that Hermes Trismegistus says, “As it is above, so it is below.”

The one, the absolute, becomes the Triple Logos, forming everything, from a subatomic particle to the body of the universe, through three indivisible universal principles: spirit, matter, and the consciousness that unites them.

So far, the first two fundamental concepts of the Universal Teachings have been presented: (1) the existence of a single consciousness in the entire universe and (2) consciousness as the great unifying power of the universe.

The third fundamental concept of the Universal Teachings about consciousness refers to its three attributes: identity, perception, and manifestation, which correspond to the images of the absolute, spirit, and matter.

These three attributes always form the present consciousness of everything, from a subatomic particle to the largest aggregate of matter imaginable in the entire universe.

It is precisely the fact that these three attributes are always the same and are present in all beings that allows a state of consciousness to grow towards another greater and more awake state of consciousness. That is also why all these states are interconnected as if by an invisible thread that unites everything that exists and manifests itself, forming a single and indivisible universal fabric – the great network

that connects everything that exists.

This ensures that divinity itself, or the universal principle, arises, lives, awakens, and becomes aware of itself in all life waves in the universe until it reaches perfection and transcendence in itself.

For this reason, it is said that “God sleeps in the stone, breathes in the plant, dreams in the animal, and awakens in the human being.” This God who sleeps, breathes, dreams, and awakens is the one and indivisible consciousness itself, the universal consciousness, the great power that unfolds from the heart of the atom, creating, generating, and impelling all life waves and fields of manifestation in the universe.

Faced with this grandeur of the manifestation of universal consciousness, here are some frequently asked questions:

“If the one consciousness is that universal power omnipresent and omnipotent in everything and everyone, if it is the image of divinity itself in every particle and being, and above all, if it is the power that unites and ensures the unity of all beings in the universe, then how do you explain our current egocentric state of consciousness, which generates this world of horrors in which we live?”

“How do you explain this world that we created, isolated from the universal whole, in which we shackle each other, devouring each other and devastating our cosmos?”

“How can this be explained in the face of such greatness of universal consciousness?”

Although it may sound surprising, our state of consciousness and life is the logical and natural consequence of the evolution of the universal power of consciousness itself, which grows and rises through

different forms of life until it becomes aware of itself. The universal consciousness which, as the binding force of spirit and matter, sleeps in the mineral kingdom, breathes and lives in the plant kingdom, and begins to become conscious, as in a sleeping consciousness, in the animal kingdom – is finally becoming self-conscious in the human kingdom.

As universal consciousness is the great driving power of all life manifested in the universe, when it becomes aware of itself – even if in an embryonic way, as in present humanity – it assumes command of the evolution of life, becoming the preponderant factor of all development. At a certain moment in its history, the human species ceased to be part of nature's automatic evolutionary development and assumed for itself the burden and the bonus of its evolution. The Universal Teachings state that this moment marks the emergence of self-awareness or what we call I-consciousness. In *Sapiens – A Brief History of Humankind*, historian Yuval Noah Harari¹ describes the emergence of I-consciousness in the human species as the “cognitive revolution,” a change in our state of consciousness that occurred approximately 70,000 years ago and which also marked the emergence of language and of the fictional representation of the world. Thus originated the world and its history as we know them today.

Yuval N. Harari states that this moment marks the separation of the human species from its integrated life with nature. From that point on, humanity begins to live in a dual reality in which the imagined reality – the collective fiction created by this new state of consciousness – becomes the dominant factor. This also explains the myths of Adam and Eve, and the lost paradise of Eden, which represent the loss of life integrated into nature. The Universal Teachings associate this moment with all the myths of the fall and the creation of an order of life separate from the Whole.

¹ Harari, Yuval Noah, *Sapiens – A Brief History of Humankind*. London, UK: Harvill Secker, 2014.

Thus, whether from a scientific point of view or from the Universal Teachings, the emergence of self-awareness in human beings marks a change in their development, initiating the transition from a natural state of animal semi-consciousness to an initial state of human self-awareness, which we call “I-consciousness.” This change can be translated as the alteration of the three attributes of their state of consciousness: identity, perception, and manifestation.

Let us look at the three basic differences between the state of consciousness of an animal and that of a self-aware human being. The Universal Teachings explain that an animal’s identity is collective and that its actions are directly explainable by the set of collective behaviors of its species. These collective behaviors are stored in their genes and in the collective morphic field, in the collective energetic memory of their species, which in the past was called “group soul.” This morphic field is the reservoir of memory for all beings of this species. It is their collective unconscious, that which determines the way in which all its members perceive reality. This is the second attribute of their consciousness, collective awareness.

As a consequence, its manifestation – the third attribute of its consciousness – also takes place through a set of collective and highly predictable behaviors, supported by its collective identity and its collective morphic field. This is how an animal’s consciousness works.

What happens when a being becomes self-aware? The emergence of self-awareness works like a gigantic magnet placed inside its own consciousness. This magnet causes the center of gravity to sink in on itself, as if the center of all life becomes its own center of self-awareness. Consciousness ceases to be centrifugal, integrated with the whole, and becomes centripetal, keeping the center within itself, in an

increasingly intense and growing attempt to integrate the whole from its own individual perspective.

This process triggers change in the three attributes of consciousness, a process that isolates consciousness away from the nature that generated it. This is the origin of the myths of a lost paradise and the creation of a nature isolated in itself. Let us see how this happens.

Regarding identity, the new state of self-awareness generates the phenomenon of identification, also known as attachment or egocentrism. This is how the “I” is born.

In relation to perception, the new state of self-consciousness generates an individual morphic field in which thoughts, feelings, and reactions are individualized and particularized, creating its own and self-isolated respiration field. We can call this phenomenon illusion, deception, or more precisely, projection. This is how “I-consciousness” arises.

Regarding the manifestation, the new state of self-awareness generates a set of self-induced individual behaviors, which over time are perpetuated in a series of automatisms, a phenomenon that we can call repetition. Here, through its automatisms, the “natural soul” appears.

Thus, identity, perception, and manifestation become identification, projection, and repetition, which in turn generate the I, self-consciousness, and the natural soul. Here, dear reader, are the three pillars of natural self-consciousness.

Based on these three pillars, we create the vicious circle we live in, which can only be broken from the inside out, through a transformation of consciousness generated by the consciousness itself.

This transformation of consciousness needs to totally change these three pillars. This is to what we refer when we speak of “I-demolition,” of the birth of a new consciousness.

Now that we have a modicum of clarity about these elements, we can dive deeper in the next chapter into this process to understand how it should be carried out.

State of Consciousness

State-of-Consciousness is State-of-Life.

*O – would that we possessed the consciousness
of the New Era, which has appeared in the
course of time.*

*A Morning Light has spring up – the Day has
come.*

*Now contemplation has become a minor matter
and pure Deed the Liberating Good.*

*They in whom the torch of the New
State-of-Consciousness is kindled
have nothing to fear,
for State-of-Consciousness is State-of-Life.*

*Consciousness is no theoretical possession,
but an arsenal full of possibilities and powers.
Powers can be applied, possibilities used.*

*Application and use
are then necessities-of-life.
Let us in tranquility, joy and gratitude
approach the Feast of the Fire.
The Feast of the Kindling of the Fourth
Candlestick.*

*And we see it – clearly and distinctly:
State-of-Consciousness is State-of-Life.*

*State-of-Consciousness is State-of-Life.
State-of-Life is state-of-blood.
State-of-blood means the resolute deed
in purposeful Attitude-of-Life.*

(Rosa Mystica 51 – Lectorium Rosicrucianum)

Chapter 2

The New Organic Capacities of the New Consciousness

The lever of consciousness, when well used, can open the way for the transmutation of our entire being.

The initial objective of the Spiritual School of the Golden Rosycross,² referred to in other parts of this book simply as the “School,” is the transformation of consciousness. Its founder, Jan van Rijckenborgh, in the book *Dei Gloria Intacta – The Christian Mystery of Initiation*,³ alluded to this transformation as a fundamental change, the basis for carrying out the transmutation proposed by the method of modern initiation.

In the previous chapter, we saw that we can understand this transformation as a change in the three attributes of the natural egocentric consciousness, thus allowing the manifestation of the new consciousness. The process proposed by the School for this manifestation starts from the most ancestral and central archetype of human beings, the absolute principle at their core, which we call the “Spirit-Spark.”

2 The Spiritual School of the Golden Rosycross, or Lectorium Rosicrucianum, is based on Gnostic Christianity and has strong influences from Catharism and Hermeticism. It discloses the possibility of liberation from the wheel of life and death through a process of purification and subsequent transfiguration – which begins with the revival of the divine spark that has fallen asleep in the hearts of human beings.

3 Rijckenborgh, Jan van, *Dei Gloria Intacta: The Christian Mystery of Initiation of the Holy Rosycross for the New Era*. Haarlem, The Netherlands: Rozekruis-Pers, 1962.

When people's degree of self-awareness has matured enough, they awaken to the fact that the core of their consciousness, the core of their I, cannot be the foundation on which they will build a new consciousness. It is at this moment that people become seekers: They open themselves to the touch of the absolute, to the touch of the Spirit-Spark in their being. This touch is the only indispensable condition to start the process of transformation, as it is the sign of the maturation of consciousness and that a new organic development has become possible.

The manifestation of a new state of consciousness lies beyond the borders of natural egocentric consciousness and can only be achieved by inner awakening, not as a natural evolution of the present structure of the I-consciousness.

Let us now consciously delve into our inner world to see how this fundamental shift can take place. The fundamental shift triggers the emergence of three new organic capacities, which allow the three fundamental attributes of consciousness to function in organically different ways, as if three new inner senses had been awakened. They are the identity of consciousness, the objective perception of itself, and the power of free and autonomous manifestation.

The identity of consciousness is made up of two poles: the universal pole integrated into the whole and the individual pole separated from the whole. The current stage of our consciousness is characterized by the strengthening of the individual pole, which is the condition for individuals to separate from the group and become aware of themselves, perceiving themselves as a core of self-consciousness independent of the morphic field of the group to which they belong.

In the initial phase of self-consciousness, the strengthening of the individual pole of the identity of consciousness generates the very strong phenomenon of identification, an

irresistible attachment to oneself, a process of total adherence of the individual pole of identity of consciousness to the newly formed nucleus of self-consciousness. At this stage, the core of self-awareness functions only from its individual pole of identity: Its other pole – the universal and integrated pole – becomes invisible, disappearing completely from the field of the inner vision of the consciousness. In other words, the universal and integrated pole of its identity disappears and only its individual and isolated pole is perceptible.

Devoid of the universal aspect of its identity, consciousness is wholly immersed in the illusion of its individuality, what we call “I.” This explains all egocentrism, which is the ultimate distortion of the core of self-consciousness, believing that its existence is completely defined and limited by the individuality of the I. The magnetism of the individual pole of consciousness becomes so great that it can be compared to the suction force of a black hole, a magnetic force from which not even light can escape. For this reason, only a much greater quantum of gravitational force – a much greater and more powerful force emanating from the universal and integrated pole of the identity of consciousness – can reverse the seemingly dead-end picture of the black hole of self-centeredness. In the initial and infantile phase of self-awareness, the universal and integrated pole of consciousness – the Spirit-Spark – remains invisible and dormant, awakening only when the egocentricity of the individual pole of identity reaches its maximum limit of saturation.

If the gravitational force of the I can be compared to the force of a black hole, the power emanating from the core of the universal identity equals the gravitational power of the entire universe. For this reason, all the great ones of the Spirit have always affirmed that for those in whom the core of the universal identity, the Spirit-Spark, has awakened, the process of transforming consciousness is irreversible

and will always culminate in the victory of the universal over the individual: The final victory is always assured. It is also for this reason that the effort of those who follow the path and who are in the phase of the birth of a new identity is never to suppress the illusory self by themselves. In addition to being an impossible mission, it would only cause foolish and useless suffering.

The effort of the pupils of the Spiritual School of the Golden Rosycross, carried out consciously, consists of looking at themselves, observing themselves, to gradually recognize what in them comes from one pole or another of their identity. It is the conscious effort to recognize, on the one hand, what comes from the unfathomable well of the black hole of the I, whose irresistible suction force seeks to engulf everything and everyone around it in an insatiable desire for security and self-affirmation and on the other hand, what in them comes from the other pole of their identity, the universal, integrated, and non-identified pole, from the absolute, from the Spirit-Spark.

This is the first and most important effort of consciousness. In this effort lies the secret of all transformation, which is why this must be the constant effort of the seekers, so that their path or pupilship advances on the path of transfiguration.

The first attribute of consciousness, the attribute of identity, acts as a powerful energy conduit. However, the energy of consciousness is never neutral: It is always polarized, that is, it works from a sense, an orientation, a direction. This means that the quantum of force needed to transform consciousness does not come from insisting on forcibly changing something based on a direction or orientation that clearly does not work. It would be like insisting on working twice as hard to lift a weight that is beyond our capacity.

The effort required is of another nature. It consists of

realizing that within us, there is already an infinitely superior power, a power that is capable of performing unimaginable feats for the individual and identified pole of our identity. For this other power to come into play, the polarization, that is, the direction of our energy flow, must change. And this can be done by changing the orientation of our identity.

To make it easier to understand what we are saying, let us compare our consciousness to a lever made up of three parts: the longer part of the rod, the shorter part, and the fulcrum that divides the rod in two. In this example, we can imagine that:

1. the long part of the rod is the universal identity pole of consciousness,
2. the shorter part is the individual identity pole,
3. and the fulcrum is the core of self-awareness.

What would be the position of the lever in an individual state of consciousness and what would be its power to move the great stone of your own state of consciousness? We could see it as a large and long lever, with a support point completely displaced to one of its sides, positioned almost at one of the limits of its rod.

Imagine now that you want to move a gigantic rock with this lever. If you place the long end of the lever under the stone, thus bringing the fulcrum closer to you, even using all your strength on the shorter side of the lever, you will not be able to move the stone even a millimeter!

However, if aware of the importance of the lever's orientation, you place its smaller rod under the stone, moving the fulcrum away from you and leaning on the larger rod of the lever, the stone will look like a feather, and

you will move it almost effortlessly.

Assuming the rock and the lever have not changed, what caused the results to be so different between the two situations? This concerns the orientation of the lever and the position of the fulcrum. A process analogous to the one just described occurs with the transformation of consciousness.

The principle that allows for the transformation of consciousness is, in essence, as simple as the example of the lever. If we try to bring about the shift in consciousness by placing all our efforts on the individual pole of consciousness identity (the I represented by the smaller rod), we may do our best, but the stone of our egocentric state of consciousness will not budge even a millimeter. However, if we recognize the other pole that has already become active in us, that of the universal and integrated identity, of the absolute, of the spark of the Spirit, represented by the longer rod, and we have the courage to let ourselves be guided by the powerful force that emanates from it, we can change the polarity of our identity by reorienting our consciousness.

In this way, we no longer try to move the stone from the side of the I, which desperately strives to carry out the task of the Spirit-Spark. In the exact moment of inner lucidity, when we realize the madness of our self-centered behavior, we are already changing the direction of the lever of our consciousness. We place the smaller shaft of the lever, our I, as a servant beneath the rock-hard reality, we place the core of our consciousness on the ground of reality and not on our fantasies, and upon it we apply the immeasurable power of the longer shaft of the lever of our consciousness: the power of the Spirit-Spark. And so, in wonder, we see how the stone of our state of consciousness moves and transforms.

The secret of every path, of all the highest mysteries, is to

recognize the two sources of identity, the two sides of the first and most important attribute of consciousness. From the superior reason, which allows the flow of the infinite power of the universal identity, the individual identity becomes capable of transforming itself.

The first new organic capacity of consciousness has just been described, which is the only solid foundation of inner construction. It is true discernment, self-knowledge, which is the ability to recognize, at every moment, which pole of the identity of consciousness moves us. When this first new organic capacity is gained, it allows the two other capacities to manifest as well.

The new power coming from the Spirit-Spark gives consciousness the ability to discern, to perceive the infinite veils of its own projections, and thus, step by step, it frees itself from the vicious cycle of its infinite thoughts, feelings, and reactions. The second new organic capacity of consciousness is then born, which is the objective perception of itself.

The strength of the new identity, now united with the new objective perception, allows the new consciousness to manifest its third new organic capacity: the power of free and autonomous manifestation.

The automatisms with their repetitive and conditioned behavior gradually give way to a totally new functioning of the three attributes of consciousness. The strength for a new attitude towards life spontaneously springs up in the seekers' consciousness: a strength that allows them to transform themselves into true servants of the Light. Thus the new consciousness is born.

Now we propose that the readers reflect on their ability to recognize the different poles of consciousness in themselves: which pole of their consciousness predominates

over the situations that arise in their day-to-day life, and if they have the courage to place the individual consciousness of the I in the service of the universal consciousness of the absolute itself.

We guarantee that no fancy solution will fall from the heavens onto their lap. However, we can assure you that if you find the courage to apply the correct guidance of your consciousness to all the recurring issues in your life, your attitude, and your habits, they will all yield meekly in time. And just as the great stone of our I-consciousness necessarily yields to the irresistible power of the Spirit, everything will happen in the only right way, under the lever of our changing consciousness. May we have the courage to do what we know needs to be done!

On Triviality

Question: With what should the mind be occupied?

Krishnamurti: Here is a very good example of how conflict is brought into being: the conflict between what *should* be and what *is*. First we establish what *should* be, the ideal, and then we try to live according to that pattern. We say that the mind should be occupied with noble things, with unselfishness, with generosity, with kindness, with love; that is the pattern, the belief, the *should* be, the must, and we try to live accordingly. So there is a conflict set going, between the projection of what *should* be and the actuality, the what *is*, and through that conflict we hope to be transformed. So long as we are struggling with the *should* be, we feel virtuous, we feel good, but which is important: the *should* be or what *is*? With what are our minds occupied – actually, not ideologically? With trivialities, are they not? With how one looks, with ambition, with greed, with envy, with gossip, with cruelty. The mind lives in a world of trivialities and a trivial mind creating a noble pattern is still trivial, is it not? The question is not with what should the mind be occupied but can the mind free itself from trivialities? If we are at all aware, if we are at all inquiring, we know our own particular trivialities: incessant talk, the everlasting chattering of the mind, worry over this and that, curiosity as to what people are doing and not doing, trying to achieve a result, groping after one's own aggrandizement and so on. With that we are occupied and we know it very well. Can that be transformed? *That* is the problem, is it not? To ask with what the mind should be occupied is mere immaturity.

Now, being aware that my mind is trivial and occupied with trivialities, can it free itself from this condition? Is not the mind, by its very nature, trivial? What is the mind but the result of memory? Memory of what? Of how to survive, not only physically but also psychologically through the development of certain qualities, virtues, the

storing up of experiences, of establishing of itself in its own activities. Is that not trivial? The mind, being the result of memory, of time, is trivial in itself; what can it do to free itself from its own triviality? Can it do anything? Can the mind, which is self-centered activity, free itself from that activity? Obviously, it cannot; whatever it does, it is still trivial. It can speculate about God; it can devise political systems; it can invent beliefs; but it is still within the field of time; its change is still from memory to memory; it is still bound by its own limitation. Can the mind break down this limitation? Or does that limitation break down when the mind is quiet, when it is not active, when it recognizes its own trivialities, however great it may have imagined them to be? When the mind, having seen its trivialities, is fully aware of them and so becomes really quiet – only then is there a possibility of these trivialities dropping away. So long as you are inquiring with what the mind should be occupied, it will be occupied with trivialities, whether it builds a church, whether it prays or goes to a shrine. The mind itself is petty, small, and by merely saying it is petty you haven't dissolved its pettiness. You have to understand it, the mind has to recognize its own activities, and in the process of that recognition, in the awareness of the trivialities which it has consciously and unconsciously built, the mind becomes quiet. In that quietness there is a creative state, and *this* is the factor which brings about a transformation.⁴

4 Krishnamurti, Jiddu, *The First and Last Freedom*, "Questions and Answers, Question 34: On Triviality," New York: Harper and Row, 1954.

Chapter 3

Conflicts and Contradictions

We need to bring Light to the darkness!

In the Light, conscious and subconscious merge and form a new unit, open, transparent, invulnerable.

Then we will behold the Philosopher's Stone!

There is the alchemical laboratory of all times.

It is in this laboratory that the building material for the New Human Being is found.

The objective of the next chapters can be summed up in Krishnamurti's words which we can translate as follows: Human beings live a contradictory life; they project one thing, feel another, and do something completely different. This life of contradictions, explained by Krishnamurti as the conflict between what should be and what is, makes human beings walk in circles, trapped in their own projections of reality.

In this short chapter, we propose that the reader make the following reflections:

Do I project an apparent reality into my life and live a totally different one?

Do I realize that I always project my happiness and well-being onto the outside, onto people or situations, and this often conflicts with how I really live?

Would I like to change my life so as to resolve apparent contradictions and harmonize what should be with what actually is?

Do I feel that my mind is lost in trivialities, and thus I cannot be silent inside?

Do I notice the constant turmoil of my thoughts, feelings, and desires, which carry me to and fro like a boat at the mercy of a storm?

To answer these and other questions, it is necessary to use inner tools and seek within ourselves for the understanding of what must be done for real change to happen in our lives. The key to change lies within us. To perceive this key and know how to use it, it is necessary to learn to silence thoughts, feelings, and desires in order to perceive the subtle voice of a totally new reality that is within our reach.

May this work help the reader to find that inner silence and realize what needs to be transformed, what needs to be demolished and built, dissolved and regrouped, or in the words of the ancient alchemists: *solve et coagula*, dissolve and coagulate.

The dissolution process consists of putting solvent into something, aiming at its dispersion, decomposition, or breakdown. Solving a problem would therefore consist of putting a solvent into the problem in order to dissolve it or as they say, solve it. The coagulation process, on the other hand, consists of putting a coagulating agent into something, aiming at the agglutination of its structure.

And what would be the dissolving and coagulating agent to use in our lives? This is the secret of modern alchemists! The solvent or coagulating agent to be used is the consciousness transformed by a power that is already within us. This requires an inner dive towards true silence. It is necessary to avoid meaningless thoughts and conversations, the problems of our daily lives, the agitation that we know so well.

That during the reading of the next chapters we can experience true stillness and experience what is described in the words of Krishnamurti: “In that stillness there is a creative state, and this is the factor that brings about a transformation.”

Songs

Everything passes and everything remains;
but it is our lot to pass,
to pass creating roads
roads over the sea.

I have never chased after fame
nor wished to leave my song
in the memory of men;
I love the worlds that are as subtle,
weightless, and elegant
as soap bubbles.
I like to watch those worlds take on the colors
of sunshine and scarlet, fly
beneath the blue sky, tremble
all at once, and burst.

Wayfarer, only your footprints
are the path, and nothing more;
wayfarer, there is no path,
you make the path as you walk.
As you walk you make the path,
and as you turn to glance behind,
you see the trail that you never
shall return to tread again.
Wayfarer, there is no path,
only wake trails on the sea.

(Antonio Machado, "Aphorisms and Rhymes I, XLIV,
XXIX" from the book *Fields of Castile*,
translated by Stanley Appelbaum)

It's been some time ago in this place
where today the forests are
dressed in thorns
that someone heard the voice of a
poet cry out:

“Wayfarer, there is no path!
The path is made by walking...”

Stroke by stroke, verse by verse...

The poet died far from home:
covered with the dust of a neighboring country.
As he left, they came to cry for him.

“Wayfarer, there is no path!
The path is made by walking...”

Stroke by stroke, verse by verse...

When the goldfinch cannot sing.
When the poet is a pilgrim.
When it is of no use to pray.

“Wayfarer there is no path!
The path is made by walking...”

Stroke by stroke, verse by verse.

Chapter 4

The Path of the Golden Rosycross: Preparation, Work, and Realization

When the mind, having seen its trivialities, is fully aware of them and so becomes really quiet – only then is there a possibility of these trivialities dropping away.⁵

The process of the transformation of consciousness proposed by the Golden Rosycross can be divided into three stages: preparation, work, and realization. The goal of this path is the full manifestation of self-awareness and the transcendence of self-centered consciousness into spiritual consciousness, thereby transforming all aspects of life. When we speak of “spiritual,” “spirit,” and related topics, we are referring to a power of ideation that propels everything into activity, a non-egocentric power that knows no separation because it is united with the whole as a universal consciousness.

The first step on the spiritual path is preparation. One of the aspects of this preparation is the knowledge of the School’s philosophy and work proposal, in which one acquires a series of new concepts and ideas about life and about the transformation that can occur in the consciousness and in life itself when treading a spiritual path.

Obviously, we all have our own way of seeing life according to the culture into which we were born, the education we received, the family and religious principles we acquired. Thus, it is natural that we approach a new philosophy by comparing its apparently new teachings with what we already know.

We say “apparently” because these are not new teachings, as everything we talk about in the School has been addressed

⁵ Krishnamurti, Jiddu, *op.cit.*

in the past in different ways, in languages appropriate to the consciousness of people in different times and places. Thus, we can say that the teaching of the School has a direct connection with the teachings of various schools and envoys of the past, such as Hermes Trismegistus, Lao Tse, Buddha, and many others. In the West, original Gnostic Christianity is the best known link in this chain.

At this very moment, we are probably comparing everything we think we know, heard, or studied with what we are reading now. From there, we will classify the concepts, for example, between those that we agree with, those that we do not agree with, and those that will seem contradictory to us.

But whatever path we take, whenever we learn something new, we experience the preparatory phase, which is the understanding of the teaching. This understanding, however, has value only when it effectively leads us to a change in consciousness and behavior.

Any teaching only has real value when it is transformed into action. Thus, no matter how much we study a philosophy of life, its value is only proven in practice, which is why we must not simply know but also seek to transform what we believe to be true into a concrete reality. Then comes the second phase: the inner work, the effort and struggle to transform theory into practice.

Many mistakenly believe that in order to start the inner work, it is necessary to be fully prepared, that is, to fully understand all the teachings and to be sufficiently settled in life. It turns out that this ideal moment is nothing more than an illusion. Waiting for that moment would make the philosophy of life nothing more than a beautiful ideal, incapable of fulfilling its most important task, which is the transformation of consciousness and through it, of life itself.

Only a sincere effort at this very moment, in the living present, will allow the effective realization of the path. In this way, we will transform theory into reality, after overcoming numerous obstacles.

The next step on the path is full realization, the transformation of one's own life based on the transformation of consciousness. It is the harvest of all the inner work of self-transformation, which is a new psychic and structural condition.

As we have seen, the consciousness of most of humanity today is self-centered, based on an I, a sense of identity separate from the whole. Self-consciousness is thus caught in the meshes of identification, attachment, and self-centeredness. This consciousness develops from the moment when a consciousness becomes aware of itself. But to advance in its development, humanity needs to transcend this condition.

In the egocentric state, in which everything is directed towards our I or egocentric consciousness, the outside world constitutes a space of separate objects in which we move and act with our body (which is one of these objects) over time, that is, from the past to the future. Egocentric consciousness divides universal space into separate fragments, whether grains of sand or galaxies, and the eternity of the eternal present into other fragments, whether seconds or eons.

It is natural, therefore, not to question the following understanding that we have of the world: I exist separately from all the other objects that make up the universe. I know this outer universe through my senses, and I perpetuate myself as an I through my lifetime and even beyond.

But we do not stop there: We also perceive thoughts,

feelings, and desires as objects, even if they seem to be generated by us or by that I that we perceive as our true identity and that seems to inhabit our head. That is why we say, “I think,” “I feel,” “I want,” etc. In our individual morphogenetic field, thoughts, feelings, and reactions became particularized and isolated, creating a reality divided and separated from the whole.

In this way, everything we know about the universal manifestation, from the most subtle to the most concrete, from the clusters of galaxies to the subatomic world, is just what we filter from a multidimensional reality through our senses and our consciousness deluded in the nets of egocentrism.

This partial reality can be known and described by egocentric consciousness, which divides and categorizes everything. This has value, of course: Science, for example, only developed thanks to the development of this type of perception. However, the totality of the universal manifestation, in its unity, can neither be known nor described in this way.

Perhaps we can see that there is something wrong with these impressions. First, we can say that our entire understanding of reality boils down to memories of the past and anticipations of the future. Anticipations are also a by-product of memory because we imagine what will be based on what was: Sometimes we live remembering the past, in some cases regretting that it cannot come back and in others blaming it for what we are today. Now we live projecting our happiness into the future, thinking that everything will be better when we have this or that, or when some projected situation materializes in our lives.

However, both memories and anticipations constitute realities perceived in the present. The feeling that we are moving from the past to the future can only be confirmed by

memory, as the only possible perception occurs in the present. But memory is not even reliable, as our experience shows.

All of this is so natural in our lives that we do not even question whether a different form of consciousness and perception is possible, even though we often recognize our limitations. For example, we apparently inhabit a firm, static place, an earth around which the sun, moon, planets, and stars make their orbits, but we know that this is not the case.

Many problems arise because of our limited perception of reality. As we perceive ourselves as beings separate from everything else, we live for our own purposes and do not take into account the consequences of our actions, which are often harmful to other people and to nature. And try as we might to overcome this stage through the cultivation of kindness, if there is not a fundamental change in the very structure of consciousness, we will remain essentially selfish.

Here we are faced with a very important point of the theme: our conflicts, which are the contradictions of our life, arising from a consciousness turned to the ego itself. The dual and separate reality that we perceive, with its innumerable divisions and contradictions, is the mirror of our egocentric consciousness which projects its own internal split onto the external world. We live in a world separated by religions, philosophies, countries, political parties, and ideologies because our egocentric consciousness has divided the one reality in this way. It is the internal division between what we think, feel, and do that generates all the division that we perceive in the external world.

How can we move beyond this self-centered consciousness and move towards unity consciousness? How can we turn to

the universal and integrated pole but without denying the positive fruits of self-awareness, freedom, and autonomy? How can we change our lives towards this?

Isn't it true that we are all already saturated in a certain way with knowledge and theories? Isn't it a fact that what we are looking for is something concrete, the method that allows us to move towards real change?

Only action, realization, can bring liberating results. If we stop at discussing concepts, intellectual understanding, accepting or rejecting ideas and philosophies, we remain practically the same as we have always been, and we only move from one philosophy to another, from one theoretical understanding of the universe to another, without changing anything fundamental in our lives.

To help understand the "how," the method, the proposed path, we quote again part of the text by Jiddu Krishnamurti that was quoted at the opening of chapter 3:

"When the mind, having seen its trivialities, is fully aware of them and so becomes really quiet – only then is there a possibility of these trivialities dropping away. So long as you are inquiring with what the mind should be occupied, it will be occupied with trivialities, whether it builds a church, whether it prays or goes to a shrine. The mind itself is petty, small, and by merely saying it is petty you haven't dissolved its pettiness. You have to understand it, the mind has to recognize its own activities, and in the process of that recognition, in the awareness of the trivialities which it has consciously and unconsciously built, the mind becomes quiet. In that quietness there is a creative state, and this is the factor which brings about a transformation."⁶

The key to moving from theory to practice is found in this teaching: The mind has to recognize its own activities, its

6 Krishnamurti, Jiddu, *op. cit.*

projections. You need to be alert and in that alert state, be silent. It is in this inner silence that we perceive within us a latent non-egocentric power waiting to be awakened, the power of the Spirit-Spark, the principle of ideation that moves and unites all that exists, the absolute principle at the core of our being.

The Spirit-Spark manifests itself in silence. But this silence is much deeper than simply being silent, for this silence is itself pure perception, without conceptualization or judgment. That silence, that stillness, is realizing the situations in which we find ourselves exactly as they are. Noticing how our thoughts, feelings, and desires move us from one place to another, guiding us towards one attitude or another.

This awareness can happen at any moment when thanks to the activity of consciousness, we make room in the usual mental and emotional turmoil: space between two thoughts, emotional silence between one emotion and the next, a pause between one unconscious action and another.

These spaces can be created at any moment, for example, in the middle of intense traffic in which we usually allow ourselves to be enveloped by anxiety. For a moment, we can perceive the forces that drive us and with which we identify and through that perception, break this movement and stop this game, even if only for a few seconds.

Perhaps these stops are enough to realize that this anxiety is not an intelligent impulse but a blind one which pushes us from one unconscious action to another. It is even possible to realize that this anxiety does not belong to us, that it is simply useless mental and emotional programming. That awareness alone opens up a little space of silence, which opens up more space for awareness.

If we carry out this task as a group, getting together to

reflect on these things, and dedicating ourselves to seeing the reality of what we are, without subterfuge, from inner silence, we can also create a collective space of silence and self-perception. In such a space, a collective atmosphere of a special nature is created in which the Spirit-Spark can awaken and manifest itself. In this case, we rely not only on our own individual strength but on the strength of the entire group.

In these special moments, there is no longer separation in space and time. There are no projections about the future nor all the burdens of the past. There is also no separation between your I and the other, between individual consciousness and the consciousness of the whole. There are no concepts to be compared, accepted, or rejected, as it is not the concepts that matter most but the experience of the now.

Based on these experiences, we can return to our complicated day-to-day life and live the experiences with a clearer awareness of the impulses that move us at every moment. This makes it possible to cut the circuit of habitual unconscious actions that many times lead us to internal contradictions and conflicts.

In the next chapter, the origin of this internal split and the tools that can help resolve it will be discussed in greater detail.

Renunciation and Superior Perception

When people renounce all desires engendered by the mind, finding contentment only in the real being, they attain spiritual consciousness.

Those who are detached in everything and who are neither happy nor disgusted by this or that experience, good or bad, live from the spiritual consciousness.

For those who wear the body as a garment, objects disappear, but taste does not. After higher perception, taste also disappears.

However, the agitated senses can forcibly drag down even the mind of those who have renewed discernment and action.

Controlling all the senses, united and attentive to Me, they feel good, for the spiritual consciousness of those who have the senses under control is well established.

When people contemplate objects, direct contact with them is born. From that contact, desire springs; from desire, anger is produced.

From anger comes confusion; from confusion, disturbance of memory; from disturbance of memory, destruction of the faculty of wisdom.

With the destruction of the faculty of wisdom, people are lost.

Without connection to the divine, there is no spiritual awareness. Without that connection, there is no fulfillment. Those who do not achieve this realization do not have peace. From where could happiness come for those without peace?

Those who, leaving desires behind, move without longing for anything, without the idea of “mine,” without the sense of the ego – they indeed approach peace.

This is the state of Brahma, the Universal Spirit. When they reach this state, people are no longer deluded. When they rest in it, even in the last hour, they achieve union with the universal foundation.

(Bhagavad Gita)

Chapter 5

The Alchemical Process of *Solve et Coagula*

May the Light of a new consciousness shine in us and through us!

May this Light lead us towards a new attitude of life: an attitude of life that is not self-centered and is focused on the ONE: the ONE that is all in all.

In the previous chapter, it was explained how contradictions operate in our lives. In this chapter, this subject will be deepened.

What is “contradictory”? Would it be like saying one thing, believing it, and acting differently? In this sense, it can be said that we are contradictory beings by nature because most of the time what we believe is related to a projection, an idealization, and what we do shows our real state of consciousness.

Most human beings have a desire to do good, to be good persons, and to love all their fellow human beings. In practice, however, the opposite is often observed: intolerance, prejudice, anger. Examples of this are common in everyday life, and if we reflect on our daily lives, we realize how often contradictions govern our lives.

The consequences of these contradictions can be clearly perceived: Every time we think or talk about something and act differently from what we think and say, this affects our physical and mental health in a conscious or unconscious way.

Here is the core of humanity’s drama: People think one thing, feel another, and act differently than they think and feel. This would be like going into the bathroom to take a

shower and when we turn on the shower, instead of water running, the stove would light. One can imagine the chaos that our daily lives would be if things happened this way. For that is exactly what we cause ourselves.

Human beings were created to perceive in themselves the unity of all that exists and from that perception, transform the apparent contradictions into a path of learning and transforming their own life. For this to happen, they must stop to live a contradictory life, having to be what they believe and talk about. Although it is quite simple to understand, this does not happen at the moment of realization because we are used to projecting and idealizing things that only happen in our heads: the ideal life, the dream job, the partner or perfect partner; the fairy tale that we hope, one day, to see realized as if by magic. Look at your life now. Is that not exactly what you do? See now before your eyes your projections. Is it not true that we are always projecting and hoping that tomorrow will be better? Is it not a fact that you think your life might not be ideal, but once you have that job, that person, that situation, everything will be fine?

We project constantly, and with the same intensity, we are confronted with the harsh reality, very different from the imagined one. We often spend time and energy trying to adapt the things and people around us to fit our projection, and when we fail, we blame them or our lack of luck, destiny, or karma and start all over again, without seeking the inner causes of this frustration.

It is not about simply accepting things as they are and not trying to change what does not seem to be working. We need to focus on what can and should be transformed, that is, ourselves. We must stop the flow of contradictions in our life and from there, transform our inner reality. Since the outer world is a reflection of our inner world, the moment we change our inner reality, our whole life will follow that

change. When we apply this same *solve et coagula* principle to our apparent contradictions, we free ourselves from the apparent chains that bind us and thus transform our lives.

As was said in the previous chapters, we must use the strength we receive from the Spirit – the highest there is – so that this liberation becomes real. The power of the Spirit is a non-egocentric power which is united with the whole and knows no separation, for it propels all that exists into activity and manifestation.

This strength of the Spirit is in us. Just remember how many times we asked ourselves, “What is the meaning of life? Why do I exist? What is my origin, and what is my destiny?” These questions are a reflection of the impulse of the Spirit in our consciousness. An image reflected in a mirror is not the object but a representation of it. These questions are a reflection, a representation of the Spirit in us. They indicate that Spirit is trying to tell us something, but as our consciousness has not yet risen to the spiritual field, this impulse, also spiritual, comes and touches us in another way: through the path of seeking and research.

The reader must be wondering why not all people ask themselves these questions and why only a few want to unravel this riddle. The answer is simple: Some people went through life experiences that made them go in search of an answer to these questions. This is a natural process: Life is like a big seedbed in which some seeds germinate before others. But all will germinate some day.

If we are aware and certain that the Spirit is speaking to us, we will be close to unveiling the secret of the alchemists and dissolving life’s contradictions. The next step will then be the application of *solve et coagula* in our daily lives.

Let us start with *solve*. Let us imagine an ordinary day. We are going to work and everything is fine. Suddenly

something happens that upsets us, whether it is a traffic situation, an unwanted phone call, a thought that assaults us, a feeling that worries us, or any circumstance that alters our state of mind. As a rule, we will spend some time in this new state until it is replaced by another diversion, another thought, another reaction, instead of being effectively dissolved.

If in that precise moment, we dare to break this already so automatic process and just observe that we are being carried away by that reaction, by the thought or by the feeling, in that fraction of a second, we open our consciousness to a field of perception that is above the connection between our consciousness and our reactions or thoughts or feelings. That is exactly what we mean by “just watching.” And that is hard! After all, we immediately add other ingredients to perception: our judgment, our justifications, our preconceptions. We almost always add something that makes the pendulum of consciousness swing between seeing positively or seeing negatively, judging for good or judging for evil.

Let us imagine that you manage even just once to look completely neutrally at a reaction, a feeling, or a thought. At that moment, your awareness gains amplitude, as you have not reinforced your pre-established mechanisms. By having that fraction of free self-awareness, even if it lasts for a single second, you will be amazed at how your insides actually work. That is, you do not fall into the conflict mentioned in the previous chapter, between what we think or imagine we are and what we actually are, because neutral observation, without judgment, does not conflict with anything or anyone, not even with yourself!

This is the first step: Observe without judging. The next step is the illumination of neutral observation through the question: Do our reactions bring us closer or further away from the path of the spiritual quest?

Again, without arguing or justifying, by removing subjectivity, and by observing objectively, we check whether our reaction, feeling, or thought is in line with the unknown but intuited energy that drives us towards the spiritual quest; so at that moment, our consciousness gains a little breadth, even if the neutrality is minimal. In that micro-instant of neutral appraisal, our consciousness is propelled by the power that is in our spiritual quest. Put another way: Our consciousness is driven or sustained by the Spirit within us.

This process is slow, as automatism and existing self-maintenance behaviors speak volumes! But slow does not mean impossible. In fact, one of the most efficient traps to trap a consciousness that wants to break free is to say to yourself, “This is not for me. I cannot do it today, and maybe I will never succeed.” To the extent that this self-observation is insisted on, each one at their own pace, without external paradigms that serve as false models, then with slow but steady steps, this space of consciousness that is in the field of neutrality is strengthened.

This is the *solve* process, the dissolution which dissolves all situations in which our awareness of consciousness is stuck, identified, and limited. The solvent is the image of the Spirit reflected in our consciousness, acting as an agent of dissolution. This image is what in the School we call yearning, a desire to transform our egocentric consciousness through a power that is already in us and that needs to be awakened.

And what is *coagula*? It is the construction of these neutral moments of a new state of perception which since it judges nothing as good or evil, is guided by the third faculty of consciousness, which is neutrality.

The state of neutrality should in no way be confused with coldness or indifference. Much is said in today's society about this neutral observation, which has its value and certainly strengthens the power of the objective observation of the consciousness by the consciousness itself. The difference between what the School proposes and these methods we are talking about here is simple but fundamental. It is necessary to know clearly what is the background that guides self-observation.

There are two possibilities – therefore two paths. The first consists of improving your life, lowering your stress, improving your relationships, and other similar goals. The second concerns the transformation of your life based on the impulse of the spiritual search, using the discomfort that the questions and the internal search cause you as a fulcrum for the lever that changes the axis of consciousness.

It is important to make it clear that we are not saying that you should not use the first method, as it is possible to gain some neutral observation through those tools, but the big issue is that these tools alone do not contribute to the transformation of consciousness. In other words, there is a yearning to improve human life in this order of nature, which obviously has its value from the dialectical point of view and is within the reach of any well-meaning person; it turns out that this is not enough for seekers who yearn to solve the riddle of life.

In the first case, we try to solve life's problems with the same conditions that created them. In the second case, we seek to solve the problems with other conditions that are not the same as the common life that generated them. These other conditions are the spiritual images that speak in our heart as an undefined desire for a higher life, which not even the strongest superlatives of our language are capable of fully describing: eternity, omniscience, omnipresence, eternal love, etc.

These images are the reflection of the Spirit that is already in us, but they are confused with the thousands that also form what we call the “identified ego.” Therefore, if we venture into this path of inner discovery, impelled and enlightened by the strength of the spiritual quest that throbs in our being, we will be unmasking the identifications that bind us to what is external on the one hand, and on the other hand, strengthening the power of neutralizing our consciousness and increasing its vibratory and perception level.

In short, this is the *solve et coagula* of the alchemists: the dissolution of an egocentric state of consciousness and in parallel, the construction of a new, non-egocentric consciousness with a new power.

All the necessary building materials are within us: Our thoughts, feelings, and reactions are the fuel for the alchemical furnace, the Athanor, where the fire of consciousness burns. And the product of this transformation is freedom of consciousness, which detaches itself from problems by placing itself above them. Everything remains the same in our outer life; the wheel of life continues to turn with all its issues and challenges, but internally, everything changes.

In this new state of perception, the conflict is undone, as the distance between what should be and what we actually are is gradually decreasing, as the breath of the Spirit speaks in us.

If you are sincerely seeking the ways of the Spirit, be sure that the most important thing is already within you. It always has been: the voice of the Spirit. Trust in your spiritual quest; know that all elements of the alchemical laboratory are prepared on the path that you intuitively already know exists. Trust the Spirit that throbs in your

heart, because It also trusts you, because It is you!

May this confidence translate into an effective change in your life.

Hora Est!

It is now that this tower with forty-nine Steps
is unlocked for us.

It is now that the Gates are opened wide.

It is now that we are called to bid farewell to
temporal life and to let our nature-born
consciousness dissolve into the new
Soul-Consciousness.

Everything is ready to help you
at the beginning of your journey.

Everything has been prepared
to bring you Home.

(Excerpt from Rosa Mystica 81 — Lectorium
Rosicrucianum)

Chapter 6

Transforming Lead into the Gold of the Spirit

*Don't be of today.
Don't sigh for yesterdays...
You don't want to be of tomorrow.
Make yourself without limits in time.*

*See your life in all backgrounds.
In all existences.
In all deaths.*

*And know that you will be like this forever.
You don't want to mark your passage.*

*It continues:
It is the passage that continues.
It is your eternity...
It is eternity.
It is you.*

(Meireles, Cecília. *Cânticos*. 4th Ed. São Paulo: Editora Global, 2010.

Following the main theme of alchemy, *solve et coagula*, or the separation and union of opposites, Carl Jung conceived a relationship between the conscious and the unconscious marked by a process of differentiation followed by a process of integration of the psychic contents; by a distancing followed by a reunion; by highlighting psychic contents that lead to integrity; by adopting a symbolic attitude to replace the continuous projection of oneself to the outside, and the fact of identifying oneself with this whole process. Thus he stated:

“The great problem in psychology is the integration of opposites. We find it everywhere and at every level. [...] This is done through a very complicated symbolic process, which is more or less identical with the psychological process of individuation. In alchemy, it is called the conjunction of the two principles. [...]

Alchemical operations were real, but their reality was not physical but psychological. Alchemy represents the projection of a cosmic and spiritual drama in laboratory terms. [...]

In the language of the alchemists, matter suffers until the *nigredo* disappears, when the “dawn” will be announced by the “peacock’s tail” and a new day will break, the *leukosis* or *albedo*. But in this state of “whiteness” one does not live in the true sense of the word. It is a sort of abstract, ideal state. In order to make it come alive, it must have “blood”; it must have what the alchemists call the *rubedo*, the “redness” of life. Only the total experience of being can transform this ideal state of the *albedo* into a fully human mode of existence. Blood alone can reanimate a glorious state of consciousness in which the last trace of blackness is dissolved, in which the devil [opposite] no longer has an autonomous existence but rejoins the profound unity of the psyche. Then, the Opus Magnum is finished: The human soul is completely integrated.”⁷

Jung did not relate this link between conscious and unconscious to metaphysical consequences because for him, in alchemy, immortality and eternity are symbols which should lead human beings to what he calls “individuation.” Individuation is the modern equivalent of alchemical transformation, for this individuation concerns not only

7 McGuire, William and Hull, R. F. C., *C. G. Jung Speaking: Interviews and Encounters*, Princeton University Press, 1977. Translated from <https://www.lampeju.com/post/entrevista-de-mircea-eliade-com-c-g-jung-em-1952>

consciousness but also the unconscious. As in alchemy, liberation does not only concern those who believe but extends to reality as a whole.

Alchemy was presented by Jan van Rijckenborgh, one of the founders of the Spiritual School of the Golden Rosycross, as follows:

“There are two interpretations of the word ‘alchemy.’ The first thinks of the transmutation of metals in a literal sense [...] culminating in the art of making gold from base metals. The second interpretation [...] thinks of the transmutation of metals in a purely spiritual sense and is centered around the idea of liberating the gold of the spirit from the bonds of the lower life and raising it to a higher reality. The first interpretation is totally wrong; the second, as a description of one of the aims of mankind, contains some truth, but still has nothing to say with respect to the alchemy of the Rosicrucians.

What is alchemy? [...] With our material vehicles, we live consciously in the chemical sphere of the material world, in the nadir of materiality. This material world is composed of elements, forces, minerals, metals.

This degenerate material world in which we live is imbued with a spiritual essence: the power of the Christ. The unceasing task of this spiritual essence is to restore the material world to its original purity and to propel the life manifested therein along the path intended for it. Christ, the all-fulfiller, is aided by the Western Mystery School in the fulfillment of this task. Behind every process of renewal or breaking stands the Order of the Rosycross with its entire apparatus, working feverishly in His service on all planes. That is alchemy, the alchemy of the Rosicrucians.

[...] It does not suffice to say: ‘The most important thing is to liberate the symbolic gold of the spirit.’ Of course that is

the most important thing; it is the goal of human existence, expressed in a nutshell. But alchemy concerns the process of actually reaching that goal.

A Rosicrucian alchemist is therefore a person who works in all possible ways to achieve the renewal of the world and mankind. The magnificent process of alchemy appears in all fields of science, art and religion. [...]

Of course the most important thing is to liberate the gold of the spirit [...]

It is on the basis of this reality that the universal work of healing has arisen.”⁸

It is this true alchemy, presented by the classical Rosicrucians of the 17th century in Germany, which is adopted in the 21st century by the Spiritual School of the Golden Rosycross, aiming to solve the existing contradictions in our lives. We hope that all of us can reach the true understanding of *solve et coagula* so that, with the help of the universal solvent, the Spirit, we enter the inner freedom of the new soul-consciousness.

⁸ Rijckenborgh, Jan van, *The Confession of the Brotherhood of the Rosycross*, Haarlem, The Netherlands: Rozekruis Pers, 1989.

The Truth

*Behold the Truth and accept it.
Truth will overcome.
Truth discloses the pathways of the Gods.
Through Truth, the Comforter comes to us.
Through Truth, Wisdom descends into us.
They who purify their being
through the knowledge of eternal Peace,
they gain the All.
Enter through the Portals
of the Liberating Life
and harken not to the songs of
your dialectical will.
But be attuned to the One Universal Truth
which lies behind the Golden Veil,
and form a unity with That which is nearer
than hands and feet.*

(Rosa Mystica 129 – Lectorium Rosicrucianum)

Chapter 7

The Centenary of our School and the Mission of Aquarius

*Lord of Life,
may the One Fire of Life
which we are able to liberate,
prove to be sufficiently strong
to carry out its sustaining task.
May the Way of Peace be opened
for all who are seeking.*

*Seven Rays of Liberation and Redemption
descend in us.
Seven Healing Forces touch us with the
Supreme Remedy.*

*Seven walls must be torn down in us and razed
to the ground.
Seven cords which bind us we shall have to
break, so that the Holy Seven-Spirit may raise
us up into the Unwavering Light.*

(Excerpt from Rosa Mystica 86 – Lectorium
Rosicrucianum)

Humanity approaches a clear and almost impassable limit which marks a dividing line between the old state of consciousness and the new consciousness that is approaching. The crises we are experiencing at the international, regional, and individual levels have a direct connection with the approach of this limit, and all of this has as a background the incessant movement of the Great Universal Intelligence, the Power of the Triple Logos in the heart of our Earth, which manifests itself as the great

cosmic clock of the Seven Rays of the Spirit.⁹

As we approach this limit, all resistance on the individual and collective level accumulated in our energy fields represents a powerful and dense ballast of alchemical substance not yet transmuted in the seven aspects of our being. Knowing that this accumulation is the fruit of everything that has not yet been transmuted in the seven aspects of our consciousness and our life, we place ourselves in front of seven fundamental questions, so that each of these aspects can be touched and revealed by the Seven Rays of the Spirit:

1. To what extent do I still live from the I?
2. To what extent am I still lived by it?
3. To what extent am I still anxious, worried, and afraid?
4. To what extent do I still allow dark, negative, and obstructive thoughts to populate and fill my mental field?
5. To what extent do I still allow my feelings to be carried away by the firestorms of the lower astral world?
6. To what extent do I still allow my life force to be stolen, defiled, or degraded?
7. To what extent do I still live two lives, as if the only path were a life separated from material and everyday life?

If we really worked all these aspects inwardly, these seven essential questions must have acted in us like a powerful solvent, thus initiating the first stage of an even more powerful alchemical process, a true superior octave of the

⁹ For more details on the theme of the Seven Rays of the Spirit, we recommend reading the first volume of this Renewal Series, *The Seven Rays of the Spirit and the Transformation of Human Life*.

solve, which corresponds to dissolution, to the extremely potent unmasking that needs to come with even greater force to face the accumulated resistance. These seven questions, these seven alchemical solvents, are primarily aimed at making us aware of ourselves on a much more real and profound level. For only if we base ourselves on this true self-awareness can we begin a new, more real, and profound stage, the stage of a new, gradual, and systematic demolition of these last and most powerful resistances.

We carry in our I and in the groups of which we are part a ballast of habits and automatisms. This ballast is the true *Nigredo*, the first phase of alchemy, accumulated in our sanctuary of life. It needs to be perceived, understood, and transmuted as soon as possible, as the time for a great transformation, which goes beyond what we have experienced until now, is fast approaching. Symbolically, the *Nigredo* is associated with a residue, with the dregs that accumulate at the bottom of the alchemical mixing vessel after many operations, and which needs an even more intense alchemical fire to be finely dissolved and transmuted into a new and pure substance. All these habits and automatisms accumulated in the sanctuary of life are found in the “serpent’s tail” of our serpent fire, in the space formed by the fused vertebrae of the sacrum and coccyx, between the sacral plexus chakra and the root chakra, which is equivalent to the nucleus of the creative force and the point of connection with all blood and karmic heritage. So we are dealing with the real Gordian knot of our individual resistance which accumulates and manifests itself in our group.

The Spiritual School of the Golden Rosycross is the manifestation of a contemporary initiatory school active during the Aquarian Revolution. A short time separates us from the celebration of the centenary in 2024 of the creation of the School, meaning that the time to transmute all the resistance to which we are still subject is urgent. If

we do not, the inertia of habit and the past will end up sealing our future. In the middle of the 2020s, we will have living conditions that, even more significantly, could open doors for millions of human beings to become self-aware and awaken to the search for the meaning of their existence. For that, it is enough that humanity allows itself to remain in the spiral of acceleration of consciousness in which it finds itself now, as several modern thinkers indicate. According to the founders of our School and other Brotherhood workers who left us indications regarding the direct action of the Great Intelligence of the Logos, this could happen in the near future. For this reason, we have very important years of work ahead of us, and we must use this time to transmute all these aspects, through a single and powerful key: inner alchemy.

In recent years, the preparation phase has been marked by many impulses and many changes. A wealth of new ideas and new perspectives were offered to us so that we could carry out a meticulous preparation for the great alchemical process of transmutation. This preparation consisted of a great push with three clear objectives:

- Identify our main resistances, group and individual;
- Provide new perspectives that could trigger a powerful process of dissolution of such resistance; and
- Introduce new activities and ways of carrying out the work, which would allow the consolidation of a new manifestation of the School.

This powerful preparatory impulse accompanied all aspects of the School, from the Youth Work, the Public Work, the Outer and Inner School, the Inner Degrees, Pentagrama Publishing House, and the Civitas Solis Institute, opening new dynamics in its spirals of action and development. This impetus was also translated into new open conferences and

meetings designed to welcome new pupils and seekers. It enabled a maturation of our understanding of the Seven Rays of the Spirit as a major factor in changing the human psyche and life. It permeated a profound reflection on the structure of the Mystery School and its role in the current world and also directed a great impetus for the much needed transformation of our language to reach the consciousness of the modern human being. For this reason, the main focus of our conferences and services has been the tool that allows us to understand, welcome, and manifest this great momentum over the coming years.

This tool is our consciousness, which needs to become the great driving power, the great lever capable of carrying out all these transformations. It is necessary to crown these efforts by focusing all our attention on understanding how consciousness transforms life so that it consolidates itself in us as a real alchemical tool. That is why we are going to focus on three key factors that help us to place the alchemical work of our consciousness on a higher, clearer, deeper, and more real level.

These ideas are:

1. What is the structure of our consciousness, and how does this structure form its three inseparable aspects: the superconscious, the conscious, and the unconscious?
2. What is the nature of the effort that consciousness must learn to transform life?
3. How can this effort be accomplished?

This is an audacious goal, but on the basis of sincere yearning, openness, and active participation, we can attract and welcome the powerful impetus that approaches as a true help on our path, in the strength of the Group and its Living Body.

Let us prepare ourselves for this intense and transforming work, consolidating the first step towards the full manifestation of the Spiritual School for the Aquarian human being.

The Full Truth¹⁰

It is true! It is certain! It is the whole truth!

That which is below is like that which is above,
and that which is above is like that which is below,
in order that the wonders of the One shall be accomplished.

As all things are accomplished out of the One,
through one mediatorship,
so they are all born out of the One by transmission.

Its father is the sun;
its mother is the moon,
the air has carried it in its womb,
the earth was its nurse.

The father of all things in the whole world is omnipresent.

His power remains intact, when it is used in the earth.

Divide lovingly and with great insight and wisdom
the earth from the fire,
the subtle from what is gross, dense, and congealed.

It ascends from the earth to heaven
and again descends to the earth,
and takes unto itself the power of that which is above
and that which is below.

So you will possess the glory of the entire world,
and for that reason all darkness will flee from you.

10 From the *Tabula Smaragdina* by Hermes Trismegistus. For various translations, see *The Egyptian Arch-Gnosis, Part I* by Jan van Rijckenborgh and <https://www.sacred-texts.com/alc/emerald.htm>

Chapter 8

Full Consciousness and the Cosmos: The Metaphor of the Phases of the Moon

*Morning glory of Eternity!
We welcome You!*

*Before our consciousness
a New Sun has risen,
the Sun of the New Life.
To us is revealed
the Light of the New Day,
a Day that will never end.*

*To us is given New Provision:
the Bread and the Wine
of the Gnostic Plenitude.
The New Life-Force
flows through all parts of our body.
Golden is its color
and its fragrance as of roses.*

*Thus we approach the Miracle,
the Miracle of Fulfillment.*

(Rosa Mystica 154 – Lectorium Rosicrucianum)

Imagine that we are in front of the immense solar disk in all its magnificence: the Sun, an incandescent sphere that does not project any shadow and that from all points of its gigantic surface emanates only a powerful and intense light that spreads throughout the entire universe. Enraptured by such light, we spin around it, describing countless spirals that are increasingly open in space, until we come across another magnificent celestial body, much smaller than the

Sun but which has an intense and captivating glow. When looking at it in its splendor, we have the impression that we are facing a beautiful colorful mosaic which stands out against a blue background wrapped in a layer of white clouds that look more like the image of a beautiful pearl floating in space.

Surprised, we realize that it is the Earth, which reflects like a multicolored mirror of a wonderful mosaic all the light of the golden fire of the Sun. Our eyes, our heart, and our whole being are taken by an intense feeling of fullness as if we saw the perfect union of light and its reflection in the gold of the fire and in the multifaceted brightness of its image manifested in two perfect spheres which move in infinite space in total harmony governed by the supreme laws of the dance of the celestial spheres.

Our attention is diverted by something unexpected: An immense shadow is projected over the Earth's surface. It eclipses the Sun's light, hiding its radiance little by little until its entire radiant solar disk is plunged into darkness. Our attention turns to this frightening phenomenon, and as this shadowy disk moves away from the luminous solar disk, we realize that it is another celestial body which has intervened between the Sun and the Earth.

Thus, we realize that a third celestial body emerged from space. A celestial body that revolving around the Earth interposes itself between the light of the refulgent fire of the Sun and its sparkling mirror, generating for the first time something hitherto unknown, the opposite of light, a deep and thick shadow. In this way, we perceive the Moon which in its constant and imperceptible movement has placed itself between the source of light and its mirror, generating by its very existence the manifestation of shadow. From that moment on, the brightness of the Sun will never be the same because from time to time, it will be obscured by the shadow of the Moon: Its disc of fire will be gradually

swallowed up by the darkness to then resurface from it little by little until it is full again.

How many times have human beings, in the dawn of their existence, raised their eyes from the world of dust and stones in which they lived to contemplate the sky, amazed and terrified by the immense grandeur that towered over the horizon? The radiance of the Sun, the radiance of the Moon, and the twinkling of the stars permeated and filled the psyche of countless generations who not only sought in them a source of enchantment and imagination but also the answers to understand who they really were, the origin of their lives, and above all, what could be the purpose of their constant struggle for existence. How many times has the frightening spectacle of an eclipse burned into the psyche of these first human beings?

It is easy to understand how much the human psyche has always sought answers to the constant need to explain itself in all the symbols that filled its eyes, minds, and hearts. Countless cultures and peoples, in the most diverse eras, have associated the Sun, Earth, and Moon with their own being, calling them gods and idolizing their images. As the human mind evolved and became more aware of itself and matter, these gods of the beginning became forces of nature, material beings who, like great celestial bodies, are governed by measurable and predictable laws.

However, our psyche, which in its deepest aspect works from the intuitive field of symbols, still uses this language full of images today. It is a deep language engraved in us and that needs to be deciphered so that we can understand ourselves and the whole. This chapter is dedicated to understanding a little better this symbolic language of the structure of consciousness, using these three ancestral, deep, and powerful archetypes of our psyche, the Sun, the Earth, and the Moon, in an attempt to consciously rescue them and transform them into tools for our inner work.

Contrast these three archetypes with three very specific layers of our consciousness: what we call the superconscious, unconscious, and conscious. In this symbology, the Sun with its majestic radiance, its light that spreads in all directions, whose immense energy gives rise to heat, movement, and life in everything around it, can be associated with the superconscious, that is, with the full consciousness of absolute being in everything and everyone.

The source of superconsciousness is the Universal Consciousness itself. All things that exist are rays of its infinite being, just as in every particle of our being lives a ray of the Sun that touches, awakens, and animates us. It is from this source that everything that manifests arises. It is also from this source that nature itself springs, represented in our symbology by the Earth.

Earth is the image of the Sun: Nature is the image of divinity. The Sun's light – although it is all-powerful in its brightness and illuminates all things – only becomes visible when it is projected onto something, reflecting its image either in the depths of our eyes or in the great mosaic of nature throughout the cosmos. Likewise, superconsciousness can only take shape and exist through universal manifestation.

Thus, the absolute Being, the divinity, needs an image through which it can be reflected in order to be able to manifest itself. That image is nature. All the kingdoms of nature and all its beings form an infinitely complex image, like an infinite and rich mosaic created from a myriad of distinct and unique parts, full of color, light, and life that as a whole, reflects the light of the great Universal Being. This is how fire becomes light, the Sun is reflected on Earth, and the Universal Consciousness manifests itself in nature. But nature, however beautiful and perfect it may be, like a true garden of Eden reflecting in itself the multidimensional

image of the absolute Being, is still unaware of that glory and of all the light that it emanates. The superconscious is reflected in a perfect image of itself, but this image is unconscious of itself. For this reason, nature's paradise on Earth represents the unconscious.

A focal point needs to emerge in nature, capable of becoming aware of itself, of being the fulcrum so that these two great fields, the superconscious and the unconscious, can meet and merge.

The Universal Teachings tell us that the universal breath, the superconsciousness, pours all its strength into a single focal point in all the infinite reflecting mirror of nature and symbolically creates in it an atom, an entire and complete archetype of divinity. The Judeo-Christian tradition tells us that this concentrated reflective archetype appears in Eden, in the Paradise of nature, as a first nucleus of self-consciousness: *Adamas*, the one who carries within the image of the Triple Logos – the sacred “A-D-M.”

Mr. Jan van Rijckenborgh tells us about a “nucleus of self-awareness” that arises in the human being. He symbolically calls it an “atom,” the reflecting atom of consciousness in the heart. This atom is like a mirror that can perfectly reflect the Light of the Sun, the monad that carries within itself the image of the entire universe. In the symbology of the archetype of consciousness that is being used, this core of self-consciousness, therefore, the conscious, is represented by the Moon. The Moon is the mirror of the Sun. It represents the emergence of a focal point in the firmament of the universe which reflects, like a polished silver mirror, the infinite Light of the Sun. For this reason, since its beginnings, humanity has symbolically associated the Sun with the Spirit, the Earth with the four elements of nature, and the Moon with consciousness, with the human soul.

The Moon – with its phases, cycles, and influence on the tides and on the vital rhythm of all living beings – is the regent of nature's cycles, just as human consciousness, in its continuous process of learning and transformation, must be the ruler of the four elements of the personality. At the root of what allows the Moon to carry out this movement of alternation and govern all the cycles of life, there is something fundamental that if well understood, can be of great help and support for the inner alchemical work. It is about the indivisible nature of light and shadow.

As a metaphor for the soul, the Moon shows us that the alternation of light and shadow constitutes a single, indivisible cycle of consciousness and carries within itself the image of the elements of the Universal Consciousness that merge into human consciousness. On the one hand, the Light of the superconscious, on the other, the shadow of the unconscious, and as a result of their alternation, the conscious. This means that the human consciousness must be the great alchemical laboratory where the superconscious and the unconscious are transmuted and indissolubly united through a process of uninterrupted transformation. Therefore, in the pupils' inner alchemical work, it is necessary to understand the absolutely one and indivisible nature of light and shadow in their own consciousness and to unveil, through its cycles and alternations, the secret of their own transformation.

This seems simple, but all our conditioning takes us in exactly the opposite direction and away from the real understanding of this process. Unconsciously filled with infinite layers of moral concepts and religious dogmatism, which lead us to so many erroneous interpretations of the Universal Teachings or ancestral wisdom, many times, without even realizing it, we associate:

- light with good and shadow with evil;

- light with the Gold of the Spirit and shadow with the Darkness of Matter;
- light with understanding and shadow with the unfathomable and incomprehensible;
- light with the desirable *Albedo* and shadow with the undesirable *Nigredo*;
- light with the conscious and shadow with the unconscious;
- light with the sanctuary of the head and shadow with the sanctuary of life.

Based on this partial and erroneous understanding, we seek the absolute: the light, the good, the Gold of the Spirit, understanding, the *Albedo*, and the conscious, taking refuge in the sanctuary of the head. At the same time, we flee from what we observe in ourselves as forces considered negative: the shadow, evil, the darkness of matter, the incomprehensible, and the *Nigredo*, rejecting our unconscious and our sanctuary of life.

Based on this rejection of ourselves, it is not possible to follow the alchemical path of transfiguration. We would naturally turn it into a path of exclusion, which we so often recognize in natural religions with their dogmas, models of behavior, and lists of right and wrong. That is why it is necessary to understand, really and deeply, that light and shadow are the two sides of the universal manifestation and that their association with good and evil are the creation of our still immature and childish consciousness. It is necessary to realize that the secret of transmutation lies in understanding the nature and function of these elements that form our consciousness so that then, by integrating them in the only correct way, a new state of consciousness,

an integrated consciousness, can arise in us: the higher consciousness.

Egocentric consciousness, which divides the world into good and evil, perceives:

- in hate the opposite of love;
- in lust the opposite of chastity;
- in weakness the opposite of strength and authority;
- in life the opposite of spirituality.

When looking at nature and the cosmos, the egocentric consciousness perceives only the alternation between light and shadow, in a game without winners and without end between what it calls good and evil. The consciousness that has matured understands that the separation is found in itself. It realizes that the apparent contradictions of life are in fact, aspects of a single reality which shows us different facets from our own point of view. This consciousness would look at the same nature and realize that its point of view, its relative position of observation, determines what it is seeing at that exact moment. It would realize that its point of observation makes the image it captures of reality oscillate in constant transformation, constantly showing it the blind spot of its own consciousness, allowing it to keep itself in the infinite spiral of inner learning. In this way, the apparent inner enemy, the shadow, becomes its great teacher, by understanding that it itself projects its shadow, just as the Moon projects a large cone of shadow across the entire universe for the simple reason of reflecting, with its other face, the blazing light of the sun.

This matured consciousness would understand that the shadow of the unconscious is not something malevolent, dark, or frightening, but the reservoir of all universal

wisdom, that immense part of the universe not yet illuminated by its own small and partial consciousness. For this consciousness that has matured, the apparent dualities in our world would finally be understood as the sides of the same coin, the sides of its own consciousness in a constant process of learning and transformation. It would perceive, more and more clearly, the phenomena created by itself and that:

- what it perceives as fear, avoidance, rejection, and hatred is in reality the projected shadow of its partial and imperfect love;
- what it perceives as insecurity, weakness, and chaos is the projected shadow of its quest for security, self-assertion, and power;
- what it classifies in itself as vile and reproachful is nothing more than the shadow it projects in the pursuit of partial goodness and artificial behavior.

The human consciousness that has matured to this point understands that life is one, that the alternation of its different aspects is its great master, and that the only enemy to be defeated is always within itself. Thus, it will be ready to set foot on the true and only alchemical path, which will teach it that Spirit and nature must be united and transmuted by the soul. That the superconscious and the unconscious must be transmuted by the conscious, transforming the seemingly repetitive cycles of nature into a spiral of constant learning.

“Assail your entire natural being, which is severed from the Father of the All, from the Spirit, through the power of the Gnosis, through the power of the loving breath of God. Go the path of the endura, the path of the great reversal, which has been announced and taught by the Spiritual School for so many years, and you will certainly conquer.

He who really joins the mighty Strength of all Strengths,
will once be victorious.
Then everything that the Gnosis has announced about the
preparation of Gold, the activity of the spiritual Sun, is
accomplished.”¹¹

11 Rijckenborgh, Jan van. *The Egyptian Arch-Gnosis and Its Call in the Eternal Present*: proclaimed and explained again from the Tabula Smaragdina and the Corpus Hermeticum of Hermes Trismegistus by J. van Rijckenborgh, Part I, Chapter 2. Haarlem, The Netherlands: Rozekruis Pers, 1982.

Chapter 9

Inner Alchemy

That in the alchemical impulse that is revealed in the magical path of the Rose and the Cross, our consciousness can unravel the mystery of its own being, surpassing the alternation of light and shadow in order to enter the reality of a totally new Life!

The previous chapter dealt with the three aspects of the archetype of human consciousness: the superconscious, the unconscious, and the conscious, through the metaphor of the elements of nature – the Sun, the Earth, and the Moon. Through this metaphor, we saw how the Moon, with its alternation and cycles, represents the human soul in its continuous process of learning and transformation.

The Moon is the symbol of the interaction of the two elements that form our consciousness: light and shadow. The cycles of the Moon, which alternate these two elements in their form and sequence, have a strong correlation with the inner alchemical work of consciousness itself. These two elements are also the classic pairs of all traditions: Yin and Yang for the peoples of the East, fire and water as the basic elements of nature for the Greeks, *Nigredo* and *Albedo* for the alchemists.

From the interaction of these two elements, the four basic states of the manifestation of life in its infinite cycles arise. From light and shadow, from the alternation of heat and cold in nature, the four seasons arise: winter, spring, summer, and autumn. From Yin and Yang arise the four basic human types of classical Chinese medicine: the great yin and the great yang, from which arise the little yang and the little yin as their opposing principles in manifestation. In alchemy, from the interaction of the *Nigredo* and the

Albedo, the following two alchemical phases arise: the *Citrinitas* and the *Rubedo*. In nature, through the interaction of fire and water, the four classical elements arise in their sequence in the zodiacal circle: fire, earth, air and water. In the metaphor of the Moon, as a symbol of the human soul, the four phases of the lunar cycle, the four moons, appear: new, waxing, full, and waning.

All these symbols and metaphors are interconnected, as it was the very inner logic of human consciousness that perceived them in nature. In reality, human consciousness, seeing itself, used nature as the great mirror of the unconscious so that it could reflect and know itself. For this reason, in the sequence and chain of these infinite natural cycles, it is possible to discover the inner workings of consciousness in its cycle of self-knowledge and learning because the intuitive way in which consciousness perceives nature is also the way in which it itself works inwardly.

In fact, the description of natural cycles is an inner narrative of consciousness itself at work. Therefore, the way we perceive a lunar cycle with its four moons – new, waxing, full, and waning – is directly related to the zodiacal sequence of the four elements – fire, earth, air, and water – as this sequence represents the secret of the inner alchemy of the soul with its four phases – *Nigredo*, *Albedo*, *Citrinitas*, and *Rubedo*.

Here is a very important key: The way in which consciousness transforms into the new consciousness is described in a veiled way in this sequence. If we understand its operation in the visible elements reflected in the great mirror of nature, we also understand the operation of the inner invisible process of transformation of the soul. This understanding allows us to consciously cooperate for the transformation of the soul.

It all starts with the new moon symbol. The new moon is

associated with the element of fire and the alchemical phase of *Nigredo*. In its orbit around the Earth, the Moon always shows us the same face, keeping the other hidden from our view.¹² From this fact came the myths of the two moons: the visible Moon, and Lilith, the hidden moon. The hidden face of the Moon has always represented the collective and individual unconscious. In the new moon phase, the Moon is positioned between the Sun and Earth. In this position, the Sun illuminates the hidden face of the Moon, and the face that is visible from Earth remains in darkness. Therefore, in the daytime sky, the new moon is invisible because the face we see is not illuminated by the Sun. As a metaphor for the soul, the Moon is at the closest point to the Sun of the Spirit, and is bathed in the element of fire. But this fire of the Spirit – which floods consciousness with its light – remains invisible to us; though its light totally floods the soul, the Spirit is still imperceptible to consciousness; despite being touched by the Light, flooded by the Light of the Fire of the Spirit, the soul still remains in darkness, in the *Nigredo* phase.

This topic is of capital importance, as it reveals that the touch of the Fire of the Spirit occurs at all times in our consciousness; it takes place in the core of our consciousness that is closest to the Fire of the Spiritual Sun, in the monad at the core of our being. But this touch takes place in the hidden, invisible, and therefore inaccessible part of our consciousness. For this reason, the touch of the Fire of the Spirit – which one day awakened us to the spiritual quest and which can also occur at each new cycle of any experience of our life – is at the same time so intense and so indefinable because it floods with its Absolute Light all of our unconscious, which is the invisible part of our being.

The conscious part of our being is touched only indirectly by

12 The far side of the Moon could only be seen after the launch of the first satellites and cameras into space.

the Fire of the Spirit, and it perceives this touch in a disconcerting way because it does not illuminate any area of consciousness. It is just a power, a radiation, or in the language of the Universal Teachings, a fire: the Invisible Fire of the Spirit. As Jan van Rijckenborgh used to say, it is this “Invisible Fire” that generates great restlessness in us: a fundamental restlessness that forces us to react, a restlessness that does not come from any aspect of the conscious I and cannot be explained by it but springs from the depths of the unconscious. At this stage, the conscious does not yet perceive itself because no aspect of its visible face, its conscious face, is illuminated. And because it still does not realize itself, it is in the alchemical phase of *Nigredo*.

Even without understanding what is going on in it, the conscious mind reacts unconsciously, and touched by the Fire of the Spirit, it begins a transformation process because it can no longer act as before; it could no longer ignore the touch of a Fire that awakened in it an extremely powerful force. For this reason, the alchemical cycle of consciousness must continue. Symbolically speaking, the phase associated with the crescent moon, the earth element, and the alchemical phase of *Albedo* arises in consciousness.

At the crescent moon, the visible face of the Moon begins to be gradually illuminated by the Sun’s light causing its brightness to slowly grow in strength and radiance. In the symbolic language of the soul, this means that the conscious, which corresponds to the visible face of the Moon, begins to become aware of itself. This process occurs for all beings in their infinite spirals of development. But for the pupil who is on the alchemical path of the new soul-consciousness, this phase has a very special meaning. It represents the gradual and increasing emergence of the faculty of self-awareness, of true self-knowledge. The visible face of consciousness, the one that perceives itself, is no longer totally in darkness, as a new light begins to emerge in

it!

The light of the Sun of the Spirit begins to be reflected in that part of the consciousness (which opened and turned to this Light after being awakened by the touch of the Fire of Spirit): in its hidden and unconscious face. Symbolically, this phase of soul consciousness is associated with the crescent moon and also with *Albedo*, which is the emergence of an enlightened part of consciousness that begins to perceive what it has not seen in itself until then.

And what does it see? It does not see light but darkness, the duality that still exists in it. It sees with increasing clarity the distinction between its small part of light and the great part that still remains in darkness. That is why this phase is linked to the earth element, as the newly awakened consciousness begins to see in itself all the conditioning, all the inconsistencies, all the heavy ballast that it carries and that determine its material reality, which until then it had not even noticed.

The first phase is connected with the touch of the Fire of the Spirit, which connects with the consciousness and sets it in motion; the second phase, the phase of self-perception, is linked to a confrontation because when self-knowledge dawns in the consciousness, it needs to start a voluntary work of self-transformation. This work brings it a deep understanding of the real nature of Light and shadow, and allows each experience of its life to be gradually illuminated and transformed by the new consciousness. When the pupils work intensely on themselves in this process, the Light of the new consciousness expands (the *Albedo* of the crescent moon) until it culminates in the third phase of the inner alchemical process of the soul.

This third phase is symbolically represented by the full moon and is associated with the moment when the Light of self-knowledge penetrates the depths of consciousness and

illuminates its entire visible face. This inner illumination is also associated with the third phase of alchemy, *Citrinitas*, which represents the brightness of the Gold of the Spirit, which colors the mirror of consciousness; it is also associated with the third element of nature, air.

We have all seen a beautiful full moon rising over the horizon. It comes up slow and powerful as the Sun disappears into the west. When it emerges with its intense golden glow, while the Sun sets at the other end of the sky, it is as if the Moon were a perfect mirror of the Sun, reflecting it in itself.

This third phase indicates that the Breath of the Spirit, the power of new understanding represented by the element of air, has completely filled the visible space of consciousness. The shadows have been integrated by the Light, and in the new consciousness, there is no longer a separation between light and darkness. Duality and separation have disappeared, and in that consciousness reigns the golden glow of the Gold of the Spirit, which is fully reflected in it. Whether in the brief cycle of a single experience or over the course of a lifetime, the third phase of the soul's alchemical process gives the pupil a sense of wholeness and peace. In that state, which can last a second or a lifetime, the pain of separation disappears. Now reigns the peace of the unity of the Spirit, where everything is One, where everything lives in unity.

And so we find ourselves facing the fourth and final phase, symbolized by the waning moon. It is equivalent to the fourth alchemical phase, *Rubedo*, and also to the fourth element, water.

It may seem contradictory to associate the waning moon with the last and highest phase of alchemy, but deeper reflection dispels this first impression. Sunlight always illuminates an entire face of the Moon, just as it illuminates

the Earth and any other celestial body that gravitates around it. So the Sun's light is not disappearing into a void during the waning moon nor is it coming out of nowhere during the waxing moon. Light from the Sun is just moving over the moving surface of the Moon. The light of the *Albedo*, which grew in consciousness, came from its hidden half: The light of the superconscious emerged from the depths of the unconscious, from the Fire of the Spirit that had touched and bound itself to the blood and therefore to the pupil's unconscious.

In the fourth and final phase of inner alchemy, the Light of the Spirit that illuminates the entire surface of the new consciousness will gradually sink into the unconscious, to the depths of the blood in the sanctuary of life, to transform and transmute the essence of each lived experience there. It is for this reason that the fourth phase of alchemy is called *Rubedo*, the Red Gold of the Spirit that united with the blood and consolidated in it a new state of being.

This is also why the fourth phase of the process of transmutation of the soul is represented by the element of water – the pure and original substance indissolubly united with the Fire of the Spirit.

Now the cycle of a life experience or the cycle of an entire life is complete. By going through the four phases of alchemical transmutation, transforming the four elements of their personality, and uniting the three aspects of their consciousness, the pupils on the path extract the quintessence of their experience as the jewel of their inner learning. So they open a new spiral of development for their soul. They reach the end of their learning cycle: symbolically at the end of the twelve lunar cycles of a solar year, which represent the twelve doors of the inner path of their soul in its pilgrimage in matter around the Inner Sun of the Spirit. They will discover to their amazement that even in the seemingly repetitive cycle of a year, there is no

repetition at all!

Just as the Thirteen Songs of the Pistis Sophia symbolize the path of the infinite spiral of learning of the new consciousness, in the same way, this infinite spiral is engraved in the great Book of Nature that here teaches us a lesson so simple but so grandiose: In a solar year, there are not only twelve moons but thirteen! Yes: twelve full moon cycles and the beginning of a new cycle, a thirteenth one – just like the thirteen cycles of soul consciousness.

Therefore, even in what seems to be repetitive and predictable, there is no repetition at all: We never live in closed cycles but always in open spirals, in constant evolution and transformation! It is in this eternal spiral of the Universe that we live! In this eternal spiral, the Sun, Earth, and Moon will never pass through the same point in space twice. In this eternal spiral, each experience is unique; our life is unique in the only power that moves the Universe – the power of the Harmony of the Spheres, the Power of the Spirit that guides the Pistis Sophia, the new consciousness, through its thirteen songs of praise to the supreme goal!

Break your bonds,
Enter the Light.
Take the veil
Away from your sight.

Pass through the portals,
Now in this hour.
Take there the torch
From the holy fire.

Go forth from your houses,
Leave them behind.
Accept your calling,

Take up your cross!

Call to the people
Who wearily go,
Who weep as they walk
Their sorrowful road.

Rise up from your dreams!
Be watchful! Awake!
Become a true worker,
Take up your task!

Arise now in Goodness,
Fight for the Truth!
And with all the heroes,
Seek Justice!¹³

13 Rijckenborgh, Jan van, *The Call of the Brotherhood of the Rosycross*, Chapter 7, Haarlem, The Netherlands: Rozekruis Pers, 1988.

Chapter 10

The Seven Questions, the Mask of Medusa, and the Good Fight

Let us open our whole being to the touch of the Fire of the Invisible Sun of the Spirit.

May that fire rise in us now, revealing itself through the Light of a new consciousness!

Finally, this chapter extracts a synthesis of the presented elements in order to leave a clear vision on how our consciousness can become a true alchemical tool of the transmutation of our resistances. From the seven questions formulated in chapter 7, we sought to reveal the magnetic key of the seven aspects of our being: the threefold consciousness and the fourfold personality. These resistances will be clearly placed before our impersonal and objective spiritual analysis to provide us with abundant working material for the inner alchemical process.

Unconsciously or intuitively, we know where the greatest resistance is found on our inner path: egocentrism that prevents us from shifting our center of gravity towards the only real objective in life; constant imbalances that trigger egocentric self-protection mechanisms in us; feelings of anxiety, worry, and fear; dark and paralyzing thoughts; pace and habits of life that exhaust us inwardly; a material life separate from the one path, among others.

It matters little where the core of our resistance is found or how it manifests itself: whether as a fire that burns within us, whether in conflicts with our fellow human beings, whether in family or professional matters, or even in relation to the work of the School and its dynamics. Each of us has a basic knot, a core of greater resistance, whether in

consciousness or in life, and recognizing this aspect is vitally important, as it will always be the starting point of our inner work.

It is necessary to use this true self-knowledge as a starting point, the result of serious pupilship and constant and lucid self-examination. Thus, the process of the transmutation of the consciousness can be seen as an inner fight but of a very particular nature, which has its own logic often contrary to the way our I functions and works. Therefore, if we try to fight this fight following the biased logic of our I-consciousness, many times we try to carry out impossible actions during years of sincere efforts but with fruitless results.

Many pupils say they already know what to do but not how to do it. “Knowing what fight we have to fight is already an important part of how to do it!” In this regard, in *The Art of War*, the master Sun Tzu states that the general who does not know himself or his enemy loses every fight he fights. The general who knows himself but does not know his enemy wins half and loses half the battles. And the general who knows himself and also knows his enemy triumphs in all combats. The first is destroyed. The second stagnates. And the third triumphs.

In the previous chapters, when approaching consciousness and its functioning, important tools for self-knowledge were presented. Now some elements will be presented that can help to know a little better “our enemy,” in order to know how to fight him.

Joseph Campbell¹⁴ states that this inner combat is represented in the legends of all peoples and that it is the only myth that actually exists: It is a single story with thousands of different faces. In this unique myth, the Hero

14 Campbell, Joseph, *The Hero with a Thousand Faces*, 2nd edition, Princeton, NJ: Princeton University Press, 1968.

– the human being who is walking the inner alchemical path – always lives the same story, the same inner epic, and when unveiling the symbolic language of the soul, understands the logic of the inner fight.

Let us try to unravel the logic of our inner combat through one of the faces of this unique myth, the legend of the combat between Perseus and Medusa mentioned in the preface of this book.

This myth has four fundamental elements, which correspond to the four aspects of the inner alchemical process: the Mirror, the Medusa, the Sword, and Pegasus.

The Mirror symbolizes the Mirror of the Soul: the surface where the image that human consciousness perceives as “reality” is reflected. The Mirror is the boundary between the conscious and the unconscious, between what is Light and Shadow in us. When human consciousness is compared to the metaphor of the Moon, we see that its visible face represents the conscious and the hidden face the unconscious. It so happens that this mirror is invisible within us, or in other words, there is an invisible border in our consciousness. For this reason, when looking honestly within themselves, many pupils cannot discern their own consciousness at work, as they cannot find a foothold from which to perceive it.

The invisibility of this mirror should not lead us to give up our search nor to the belief that if we insist blindly, moving gropingly in our inner world, one day, by accident, we will find this Mirror of the Soul. The truth is that this mirror is much closer to us than we can imagine. And it is something so concrete and real that it goes unnoticed: It is the world! Yes, the whole world, the world that we perceive with our consciousness. When we see a kitten struggling with its image in the mirror, we laugh. A being outside of time and space would find it as much or even more amusing to watch

us move inside our large three-dimensional mirror, in the same illusion as the kitten that the images we see are real!

The Mirror of the Soul is everywhere. Its surface is on all faces, in all situations, in all places because all these elements are instantly perceived by our unconscious from their connection with the collective unconscious and only later are they filtered, ordered, and cataloged by our conscious. Therefore, in our pupilship, we do not need to imagine an invisible Mirror of the Soul within us, in some indefinable corner of our being. The mirror of our soul, that is, the reflection of our consciousness, is the world itself and everything we perceive in it. In other words, we perceive only our own reflection in everything and everyone all the time. So if you want to see your own soul, do not close your eyes in a vague mystical hope. Instead, open your eyes wide and see yourself in everything around you.

This leads us to the second element of the myth that we are using to unravel the logic of the inner combat: Medusa. In the shallow logic of our I, Medusa is the enemy, evil. Just eliminate her and everything is solved. The process to eliminate Medusa, however, is neither simple nor trivial; there is no recipe or formula, and from the point of view of the I, it can even be incomprehensible. For this reason, to know how to fight, consciousness must make an effort to understand reality in a different way. This is the very concrete meaning of a new understanding, which must be the result of perceiving the same thing from a completely different point of view.

In the face of this, we ask, Who is Medusa? Medusa is you; she is me; she is all of us. Medusa is the invisible face of our own consciousness.

Mythology says that her face is monstrous. In essence, a monster face is a caricature, an exaggerated drawing of disproportionate lines that form a disgusting, angular face.

And the image we project of ourselves, in the world and in others, is normally formed by our most striking traits, by the most pronounced lines of our character and our behavior. Thus, when we hear the mythological narrative and see that Perseus sets out to exterminate the monstrous Medusa, recognizing her through her image reflected in a mirror, we need to invert the logic of this narrative in order to understand how the inner combat really works.

To transform their state of consciousness, the seekers must recognize the reflection of their behavior in the way the world and people interact with them. By recognizing that their fellow human beings' reactions are but a reflection of the way they themselves act, they can finally do something to change that. Popular wisdom teaches us very well how this works: "Smile at life, and life will smile at you!" Many people try to change their behavior to have a better life, and self-help bookshelves are filled with techniques to do this. Realize, however, that this is about something very different: It is about transmuting consciousness not becoming a happier ego.

The seekers need to understand that all the reactions they perceive are the complementary pole of their actions, in a perfect energetic equation, which increasingly reinforces their blind resistances, imprisoning them continuously. And as long as they do not perceive the nature of the tensions that they themselves generate, they will not be able to neutralize them: They will remain with their consciousness in the *Nigredo*, in that initial state in which they cannot perceive themselves. And not realizing themselves, they will not be able to work on themselves. If my tensions, my thoughts, my emotions are imperceptible to me, that is, if a new faculty of self-perception has not yet awakened in my consciousness, then I must use the mirror of the world. When we look in the mirror, we do not see our face: We see its opposite. When we look at the world, the same thing happens. Therefore, when we look at the world, we perceive

our complementary pole, our inverted image.

Let us look at some simple examples:

I am insecure – I project insecurity around me. That is why I perceive a potential threat in the attitude of every person I meet. I say to myself, “The world is threatening!”

I am vain – I project vanity around me. So I see a potential criticism of my appearance in each person. Soon, I think, “The world disdains me!”

I am greedy – I project greed around me. That is why in everything I see, I feel the risk of losing what I have. Soon, I imagine, “The world is petty and full of bad intentions!”

Dear reader, let us think together for a moment about the countless situations in which we feel threatened, despised, usurped, attacked, criticized, confronted, ignored, abandoned, betrayed, and so on. Let us now put all this before our inner combat, and recognize, “Yes! Now I see! This is the face of Medusa; this is my face, the face of a monster with a thousand faces, the invisible face of my own egocentrism and attachments, which I can only perceive by its reflection in all the people and situations around me!”

When we perceive this, when we perceive ourselves, it is as if the light that was only found in our unconscious, on the hidden face of our consciousness, symbolically on the hidden face of the Moon, slowly began to revolve in us and illuminate the visible face of our consciousness. The moment when, by the touch and impulse of the light of the superconscious, we manage to see ourselves in our mirror, in the world, then this light will not be just another unconscious touch to which we react blindly. At that moment, we will see ourselves, now from the inside out, and no longer just from the outside in. And most importantly: It will completely change our attitude to what we manage to

perceive. Our unconscious behavior will be visible to our consciousness, and this will prevent this little enlightened part of our consciousness from continuing to function in a purely unconscious way.

Rescuing the symbology of the Moon, imagine the moment when a tiny part of the crescent moon begins to appear in the sky on a clear night. Even that small part of light already illuminates and outlines the entire contour of its still dark disc. At that moment, we are no longer completely in darkness, as a new consciousness has begun to be born, and *Albedo* illuminates the gaze of consciousness.

Then, the light of this self-knowledge will work as a catalyst, which will accelerate the process of perceiving ourselves in the world, as the image we reflect will have become clearer and more perceptible. This process will grow in us, from experience to experience, until a large area of our consciousness is illuminated and that Light in us is so strong as to become a powerful tool: symbolically, a Sword. At that point, consciousness was fully illuminated by the light of the superconscious. The Spirit totally illuminated the Soul, which became full, like the full moon. Transformed into the tool of inner combat, into the Sword of Light, consciousness can now free itself from its Medusa.

In the historical origin of the myth, Medusa was a ritualistic mask used by a priestess. Therefore, Medusa is not a monstrous being but only a mask, a distorted appearance of reality projected by our own consciousness. For this reason, the School always tells us, “Unmask your I!” because the monstrous appearance we see in the world and in people is just the result of the disfigured mask we carry to protect ourselves from ourselves. Unmask your I! Unmask your Medusa! After all, she is just a mask.

When the I is unmasked and the consciousness is freed from the mask of Medusa, the new state of being,

symbolically the glorious Pegasus, which was slowly being gestated in the being of the consciousness, can be born. And with its wings, it will be able to soar to the skies of a whole new life. The suffering of the I will have disappeared; the inner battle will have been won, and the new consciousness, with its new state of Being, will rise victorious in the fields of the inner alchemical battle.

This process is not instantaneous. Rather, it is a process that takes place over a lifetime. Every inch of the battlefield of the inner combat needs to be won through truly transmuting every experience, every aspect of our being, every resistance we carry. Let us remember, however, that evil is a myth. That the monster of the I is nothing more than a mask. That the shadow is nothing more than the absence of light and that it disappears at the same moment that the light shines. The Light shines in us, in each one of us, even if it is invisible to our consciousness. We have here and now the right tools to fight the inner battle, the alchemical battle of the soul.

Now that we know what to do and how to do it, let us indelibly engrave our life task:

- Looking at the world and recognizing in it the great mirror of Universal Intelligence.
- Seeing in all beings the projected reflection of our own consciousness.
- Unmasking the farce of our I: freeing ourselves from the mask of our Medusa!
- And releasing the Reality, the Real Life that already lives in us.

Nothing can stop us from doing this. In the strength of the Light that already shines within our being, let's do this now!

APPENDIX: Texts for Reflection

On Linking with the Universal Light

O Lord, all Blessing and Grace radiates
from Your Being.
You have written the character of nature
with Your Finger.
And no one can read it
without having learned in Your School.

Therefore, we who see everything in
Your Divine Hands
raise our eyes to You,
since You will support us.
Everything originates from You
and belongs to You.
Everything returns to You
and is disclosed by Your Love and Your Power.
Nothing can fall from Your Hand.
O You, who are the all in all,
live in me, that I may live in You.

(Rosa Mystica 127 – Lectorium Rosicrucianum)

On the Search and Reconstruction of the Original Divine Human Being¹⁵

Moved by a deep but unconscious longing that can only be explained by their divine origin, human beings strive for the happiness of finding the lost paradise again. Ignoring the truth and why of life in this world, and since the only happiness they know is to feel good here, they try to reconcile, with their earthly personality, with their whole self, what is irreconcilable and to find the original world through their ideals of freedom, equality, and justice.

They fight to build, in this fleeting world, the dreamed of paradise.

At the same time, they live the life of the I-man, always looking for their security and their personal expression in order to maintain themselves despite the difficulties of the daily struggle for existence. Thus, through their repeated sufferings and pain, people arrive at experience and through it, at a new consciousness. Eventually, through this new awareness, they come to understand their limitations.

Then they wonder about the why and what is the purpose of life. Then they become seekers.

However, their quest will only come to an end when they understand that individual life is merely a passing and illusory life. After death, the entire personality – body, soul, and consciousness – decomposes, partly here and partly in the beyond.

Neither the I, nor the biological consciousness, nor the natural soul are reborn.

Neither can one speak of eternal life in the world beyond the

15 LECTORIUM ROSICRUCIANUM, *The Way of the Rosycross in Our Time*, Chapter 2, translated from the 3rd Portuguese edition.

veil, the region of the dead. Only the microcosm emptied of its elements, after processing previous experiences, again returns to this side of the veil, terrestrial life, to adopt once more a newly generated personal principle.

This new being fully responds to the impulse of the microcosm for a new development, due to the lived experiences. This treasure trove of experiences forms the vital foundation of the new personality. Thus are explained all types of personalities and their limitations, all pleasant characteristics, all likes and dislikes, happiness and unhappiness, health and illness.

In this way, the microcosmic being is chained to the laws of birth and death, of cause and effect. This will last until, under the action of the experiences accumulated by the various personalities who lived in the microcosm, a conscious personality emerges in it that can understand the causes of its state of being imprisoned in matter and eventually eliminate them.

The discernment thus acquired teaches people that these causes do not come from the world but are found exclusively in themselves. The yearning to live for personal godliness and the self-centered personality must be overcome and abandoned in order to enable the soul-human being to resume its rightful place.

Then they turn to the inevitable goal of human life in this nature: the reconstruction of the original divine human being.

About the Fundamental Change¹⁶

Now, on the basis of that primal longing, the pupil is given counsel to confront himself with the process of fundamental change, because only that longing is true and essential. It is suggested that, for once, he shall not associate that longing with any particular tenet, with any special trend of thought. Nor shall he repel them, because he always has to reckon with the possibility that the truth has manifested itself in some way in this world. However, his interest must not be shifted, and his position must be neither for nor against anything. A great inner rest must be cultivated in him and any desire neutralized, not by suppressing it, but in such a way that there is neither approval nor disapproval, but only vigilant, objective observation.

If the pupil can live in this state of mind for some time, the three primary functions of his head-heart system will come to a certain state of quietude, their wild whirling within this nature will be slowed down, the aural sphere will not, by new speculations, become clouded and damaged further than it already is, and in this state of rest the warped, critical faculty of the mind which is innate in every human being as a kind of sense organ, is given the opportunity to detach itself from habits, blood and guided intellectual conditioning. It will recover from the constraint under which it has always had to function.

The pupil now stands within the portal of the fundamental change.

If the pupil is only able to maintain the neutralization of his desires long enough, thereby rejecting all metaphysical and philosophical speculations, the freedom of his thinking faculty will be gradually restored, although still within the

16 Rijckenborgh, Jan van, *Dei Gloria Intacta: The Christian Mystery of Initiation of the Holy Rosycross for the New Era*, Chapter II, Haarlem, The Netherlands: Rozekruis-Pers, 1962.

confines of structural bondage. The thinking faculty is set free from the chaos of inclination, education and blood. It is now up to the pupil to courageously fight the inclinations and blood instincts ever trying to draw him back into his old life.

In this stage, let him ignore every impelling authority and above all learn to efface his own personality in all things. Nothing on the spiritual path is more salutary, more important and more absolute than completely giving up the 'I'. And generally speaking, people fear nothing more than having to practise this very renunciation of the self. In this stern reality of life, self-maintenance so runs in man's blood that, even being on the spiritual path, he wants to assert his 'I' (which, being of this nature, is transitory).

Should the reader of these pages harbor such a natural fear and yet wants to let his 'I' bask in the spiritual sunlight, let him then understand that the true self – the true personality – the true man – can never be given up, even if man wanted to do so! *Finding the true self is the very thing at issue!*

The 'I' of nature must be effaced in the process of fundamental change. If the pupil succeeds in accomplishing this effacement, something of true freedom will begin to shine in the system of his microcosm. The pupil then crosses the portal of the fundamental change.

On Surrendering the I-Consciousness to the Universal Consciousness

O full-glorious Aureole of Divine Force,
we thank You
that You come to discover and touch us
in our Ascent towards the Light.
That You impel and support us
from the first step that we take,
perhaps hesitatingly,
upon the Path of Liberation.

Show us what impedes and hinders
us from approaching
Your Unwavering Light.
And when You strike us with the
Fire of Grace, O Lord,
and our nature-being trembles under
the fierce blows of our reversal,
make us then speak, with clear Insight
and in full self-surrender:
“Lord, not my will, but Thy Will be done.”

(Rosa Mystica 126 – Lectorium Rosicrucianum)

On Pupilship and the Quest for the New Consciousness in the 21st Century

The world in which we live is experiencing an extremely acute crisis: the crisis of a world of irreconcilable extremes, where realism and idealism move away in opposite directions precisely because of the absence of the moderating power of a New Consciousness – the only power that will be able to tip the scales in these turbulent times when humanity struggles under the revealing fire of Aquarius.

It is our most sincere wish that we may understand, at this moment, the capital importance of manifesting a New Consciousness for all of humanity and that our pupilship may thus gain a new dimension which goes beyond the personal battle of victory over oneself and which unfolds into a truly transforming factor for the world, as we reveal in ourselves a totally new path: a path that must be the bridge between the past and the future of humanity, revealed in the Eternal Present!

Prayer

Spirit Fire,
Original Power of the Universe,
You rise in my heart
like an unquenchable flame!

In your fire, you consume the obstacles
that are between your abode of Light
and the shadows that still cloud my consciousness.

May I ever again find the courage
to offer you my whole being
in the certainty that in the glow of your flames
lies the original image of my own being,
which will rise again
when the illusion of my I is undone.

Lift me up to you, O Imperishable Fire,
and Free me from the Illusion of my Lower Self, that I may
serve you,
You who are the Nucleus of My Soul,
You who are the Center of the Universe
that radiates and shines in me!
So be it!

The Sacred Silence

Descend into the Silence
O Children of the Fire.
Come in to the Peace,
now, in this hour.

A wonderful mildness
will then fill your heart.
A sovereign grace
will banish what smarts.

And behold, from the center
a flame will unfold.
It touches your brow
with its apex of gold.

And in the archeus
is stilled now the storm.
The soul leads your life
to a loftier norm.

So experience now
the Gnostic square, and
enter this day
the Beckoning Land.

(Rosa Mystica 54 – Lectorium Rosicrucianum)