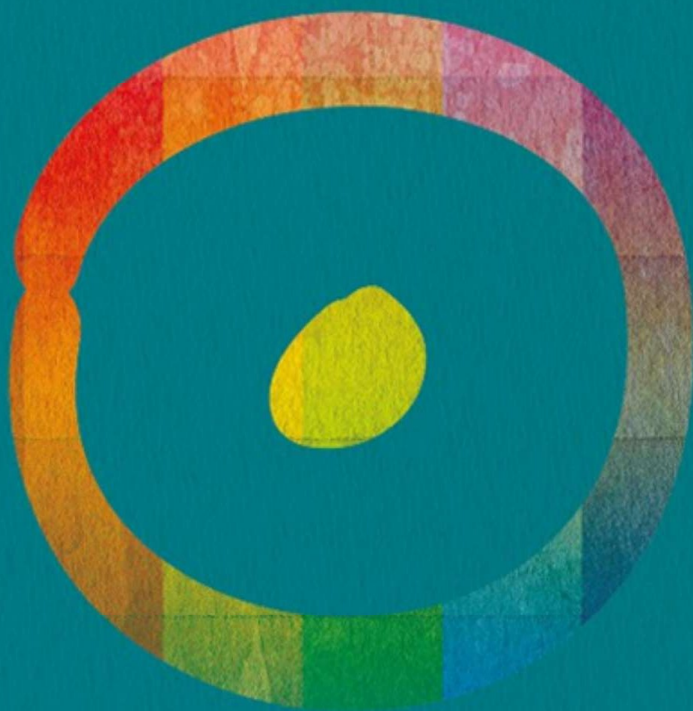


# OUTER CHAOS, INNER AWAKENING

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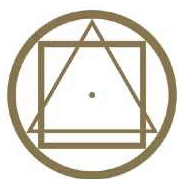


SERIES

# RENEWAL

LECTORIUM ROSICRUCIANUM

# LECTORIUM ROSICRUCIANUM



Renewal

Series

Volume 4



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# Preface

In early 2020, with the outbreak of the Covid-19 pandemic, the world was faced with enormous challenges. It was in this context that the School of the Golden Rosycross in Brazil sought alternatives to stay active, seeking to accelerate transition processes to virtual activities that were already underway.

In this way, thanks to the effort of several pupils in a relatively short period, it was possible to maintain the continuity of all activities from those dedicated to the public to those directed at its pupils, at all levels of pupilship.

It was in this challenging scenario that the Golden Rosycross not only maintained its activities but witnessed an unprecedented influx of seekers and pupils.

Always in tune with the needs of the moment, a series of Temple services and conferences were transmitted to the pupils during this period, which not only brought reflections for a broader understanding of the world situation but also stimulated perseverance on the inner path and offered a balm for the suffering of many who have experienced loss in their families and in their circles of friends.

This book is an overview of these services and conferences, offered to all readers who with us also seek a higher meaning for their lives.

We hope that the words shared here will help many to seek this meaning in the deepest part of their being.

We hope this makes it clear to you that despite all the suffering and apparent chaos, grandiose possibilities are open to humanity at this time.

We hope that they impel you to work on yourself to transform these possibilities into inner realizations so that a new future can be built based on a new consciousness.

# Introduction —

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*“Few seeds come from God, but they are potent and beautiful and good — virtue, moderation and reverence.”*

We are profoundly grateful for the gift of having been able to carry forward the work of the Spiritual School throughout this unique period, which will go down in human history as a true watershed. Thanks to the commitment, dedication, and affection of the entire community and especially to the unconditional and tireless effort of a core group of workers, it was possible to go through the years 2020 and 2021 as an even more cohesive and stronger group, prepared for possibly even bigger challenges in the future.

These years will go down in history: It is not possible to list all the remarkable aspects in which humanity has had its life affected. However, if we want to extract the synthesis of the lived experiences, we can affirm that, in all the situations that we live, we always receive a very special invitation. It is as if in everything that happened, we were told:

— Return to your essence!

Yes, we have lost loved ones; we have been deprived of the fellowship of those we love; we were shaken in our physical and psychic safety. In loss, loneliness, and deprivation, it is as if the amusement park of self-centered life has run out of energy, and in an instant, all the noise, glitter, and bustle has been converted into an awkward, disconcerting silence.

The merry-go-round of feverish routine suddenly stopped, and many were lost. Yes, because they did not live around their own axis but in the constant agitation and false brightness of the superficiality of their routines. And the



perplexity took over countless people, due to the dry and abrupt braking, as in the telegraphic words of the Brazilian poet Carlos Drummond de Andrade in the poem Zero Quota”:

“Stop. Did life stop or did the automobile?”<sup>1</sup>

In all these sudden losses, we were invited to look inside and to find the lost axis again:

— Return to your essence!

The call to abandon the nauseating movement of the frenetic routine echoed in every remarkable experience we lived - from the pain of losing loved ones, to the long hours lived in solitude, to the uncomfortable silence of the time available with ourselves.

The seeds of world turmoil have dried up. The brightness of its flowers has faded. The vigor of its fruits became transformed in the in mist. And humanity that considered all this as wealth and purpose found itself devoid of both and empty-handed. However, the call to inner self-revolution sounded at each of these moments, and it resonates now as well:

— Return to your essence!

There is an essence, there are core values that need to be discovered in the heart of the human being. Hermes Trismegistus refers to that essence as the divine seeds:

“Few seeds come from God, but they are potent and beautiful and good – virtue, moderation and reverence. Reverence is knowledge of God, and one who has come to know God, filled with all good things, has thoughts that are divine ...”<sup>2</sup> Why is it important to reflect on this? Because if humanity does not return to that triple essence, to those few good seeds, perhaps it will not have the necessary provisions to overcome the challenges that still lie ahead. It is the urgent need to manifest, in the triangle of human consciousness, three

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<sup>1</sup> Andrade, Carlos Drummond de, Poetry 1930-62: The Lessons of Things from Some Poetry. São Paulo: Cosac Naify, 2002, p. 25.

new powers, represented by Hermes as the seeds of virtue, moderation, and reverence or piety, in the sense described. Humanity's reaction to these three new soul powers determines the possibility of a new future or an acute crisis. If the two new signatures of the triangle of the soul are present in human beings, namely, a new inner authority and a new inner vision, and they turn their life totally to these new capacities, the sixth ray of unwavering dedication gives them a growing source of strength of an awakening, discernment, and inner discipline, which allows them to move quickly into the new Aquarian period. However, if human beings lack the new faculties of ray one and ray three, or if, even possessing them, they do not direct their life to the new powers latent in their consciousness, then ray six will also manifest in their life as a great power, however, as a demolishing force, through a dissociation, a dissolution, and a disintegration.<sup>3</sup> Needless to say, the year 2020 was the full proof of this crisis, which fell on all of humanity with overwhelming speed.

Now, a year later, it is verified that a very powerful demolishing impulse is hitting all of us, precipitating a process of collective unmasking with the force of a storm. Many of our illusions were shattered, like a storm rips off the roofs of houses, revealing their bare walls and the lives of their residents. The roof of appearances of our soul's inner life has been torn away before our astonished gaze, and we now wonder what the nakedness of its chambers reveals.

With what is our heart, our mind, and our inner life filled? Could it be that the fruits of the seven seeds of the chaotic vortices of the astral, mental, and etheric spheres, which penetrate through our seven chakras open to the collective influences of the egocentric life spheres, the collective unconscious, still germinate in them?

Or have we already opened a pure, luminous, and protected space in the three sanctuaries of the soul so that the three divine seeds can fill it with strength, light, and life?

These three seeds — the three powers of the threefold Logos — are being shed upon humanity at this time as help, consolation, and strength. Without them, the three sanctuaries of the human soul could be plunged into the shock waves that will follow the Covid-19 pandemic, which we can already see manifesting in many as depression, despair, and destruction. These outer manifestations are the classic inner obstacles of the self-centered soul: anxiety, worry, and fear.

And the three powers of the triple Logos, the three good seeds of Hermes, are the classic powers that characterize the new consciousness, the new soul that can manifest itself in the human being. At the present moment, these three powers rise from the seven rays of the Spirit, plunging into the heart, head, and life of open and yearning human beings as: universal will, creative intelligence, and unwavering dedication.

These three powers, these three seeds, are also recognized in three concepts that are closer than ever to the reality of our lives, as a pressing and urgent need. They are about faith, hope, and love. These three words represent the essence of life itself. They represent the few good seeds that need to germinate now to fill the void, chaos, and bewilderment that has been revealed in the hearts of human beings in this crisis.

They are also the necessary provisions for humanity to be able to get through the crisis that is looming over the next few years, in which the pandemic may be followed by a long period of economic recession which will end up transforming into a humanitarian crisis of massive global dimensions.

However, there are relatively few human beings who can share such provisions with their fellows, for such powers do not come from any external divinity and not even from the universal intelligence, from the Brotherhood of Life. These three new soul powers need to be transmuted by the human soul itself, in the intimacy of its inner world, in the alchemical laboratory of its three sanctuaries, in its heart, head, and life.

If human beings are able to transmute such new soul powers into themselves, they generate energetic superabundance in their being, just as when the

good seed falls on fertile soil, it germinates and bears fruit at the rate of hundreds or thousands to one.

What we need at this moment – when humanity finds itself at a crossroads of the times, which has descended on it with surprising speed – is a group of human beings who not only speak of the necessary change or of new perspectives and values. We need human beings who themselves are such changes, who create the new perspectives, and who are the incarnation of the new values they preach.

If a group of these human beings is active in the world at this time, it is capable of multiplying the new triple soul power into a superabundance capable of touching, awakening, and transforming the lives of millions of their fellow human beings.

For in them, the flame of the threefold Logos will burn, of the irresistible power of the universal will, of a new creative intelligence, and of an unshakable dedication. In them burns the higher octave of faith, hope, and love, free from dogma, daydreaming, or well-meaning but still partial and sectarian goodness. A new triple power burns in them, rising through a direct link between the core of the soul and the Spirit, first-hand revealed knowledge, and a capacity for action capable of triggering the Aquarian revolution in all of humanity.

This group of human beings is capable of impelling, awakening, and sustaining from within, by the radiation of their souls, millions of human beings who have become receptive to the demolishing and unmasking action of karma in this period. Therefore, this is our work as pupils of a Spiritual School.

More than ever, the task is to realize the three pillars of the new soul in our being. For by now joining the group of pioneers of the new state of consciousness, we hold open, despite all destruction and chaos, a new future for humanity.

A future in which, in the coming decades, the new lines of force of the

Aquarian consciousness will have to be drawn, a future in which humanity will be able to rise to the new horizons of soul-spiritual life, as is intended by the Brotherhood of the soul, by the community of liberated souls who act here and now in the irresistible power of the universal intelligence of the Logos. The Spiritual School is prepared for this moment.

Full of faith, hope, and loving expectation, it waits for the good seeds to germinate in the hearts, heads, and lives of its pupils so that they can become multipliers of the good seed of the Logos in the world and in humanity. The next words have the strength of certainty that is born from the lived experience, forever engraved in the blood:

From the New Triangle of the Soul rise the foundations of the New Square of Manifestation. And from it, the foundations of a new period for the world and humanity are already arising. The years we live in now will define the decades to come! And the next decades will define the next centuries!

This is the future that shines before the eyes of the Brotherhood of Life. We now strip away all the illusion of the self! Let us return to the essence of our soul! And let us transform our lives into the rich soil where the divine seeds germinate in all their splendor!

# 1 — Change in Consciousness

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There has long been talk of the speed with which global transformations affect the world and humanity, and major changes in our state of life are triggered by the acceleration of forces acting on human consciousness, impelling it to react.

This is the world in which we live now! A super-connected and super-accelerated world where situations like the one we are experiencing can gain global proportions in the short space of a few weeks, directly impacting the lives of all human beings on Earth. Humanity creates for itself a series of crises resulting from a state of consciousness that needs to be fundamentally transformed if it does not want to reach an unsustainable state of life.

In the face of everything that is happening now, if we cannot understand the need for a radical shift in consciousness, we must ask ourselves what else needs to happen. For it is obvious that the egocentric consciousness, which treats the planet as a warehouse of raw materials or waste, which pushes the environment beyond its limits, which unbelievably denies its share of responsibility in all this, whether for personal or group interests, it is obvious that this state of egocentric consciousness will generate crises and chaos around it and above all for itself. And what we are living through today needs to be seen in its multiple facets and not just on the surface of the global tragedy we are going through.

The world literally stopped. Hundreds of millions, if not billions of people at this point, are retreating into their homes, and the routine that kept us in a constant circle of living has ceased to exist. Large cities in the world are taken over by unusual landscapes, with their streets, avenues, squares, and parks completely empty, immersed in profound silence.

The reactions to all this are as diverse as possible.

There are those who take advantage of this pause to immerse themselves in a profound process of reflection. Others are obliged to bring a heavy workload into their homes. Many feel trapped and confined with people and family, trying to find the balance point of their living space. And so many others feel genuinely threatened in the face of doubt over the continuity of their employment or material support.

In the face of this unprecedented global crisis, we see the full spectrum of human behavior pushed to its limit. From the moving, tireless dedication of health professionals to the touching solidarity that emerges between neighbors who did not even say hello before, to the panic of exaggerated purchases due to the risk of running out of food and essential items.

What a revelation and at the same time, what an unmasking!

As pupils of a Spiritual School, it is necessary to deepen our gaze in order to clearly see such aspects – in the world and in ourselves – that perhaps are still hidden from our consciousness. It is a matter of clearly seeing the inner wheel of self-centered consciousness that keeps the outer wheel of the world turning incessantly.

And now that the wheel of the world has stopped turning or is turning more slowly for many, can we realize that the only wheel that exists and that turns without ceasing is the wheel of our own self-centeredness? Let us open our eyes and ears and pay attention! Humanity has stopped, but Earth is doing very well. Human beings are reclusive in their homes, but outside the birds sing, the fish swim freely in the seas and rivers, the trees grow serenely, and the sun continues to shine among the clouds of a less polluted sky.

So what a unique opportunity to wake up to the fact that the wheel of chaos is within each of us and what is outside is just its projection. For when we interrupt the turning of the living wheel of outer life, we realize that the living wheel of consciousness does not stop. Look around, look at yourself, and notice this wheel.

It is what creates the environmental imbalance.  
It is what creates the biological imbalance.  
It is what creates the imbalance between nations.

In the book *The Coming New Man*, Jan van Rijckenborgh explains in detail how this wheel creates imbalance between the very kingdoms of nature.<sup>2</sup>

Well then, in this moment of pause, interruption, seclusion, we all have a very clear task. It is the task of stopping this wheel, the wheel of egocentric consciousness. No longer just seeing it working but freeing ourselves from it!

If in the past, we said we did not have time to dedicate ourselves to the inner process because the hustle and bustle of life did not allow it, now that hustle has been suspended as if by magic. In this way, we are all given an extraordinary chance, a chance that no recent generation has been given: the chance to see the inner wheel of chaos of self-centeredness and to stop that wheel.

For this, as pupils, we must focus our efforts on three main axes: on the daily inner work, on the objective observation of the facts, and on the distancing from the collective waves of fear and panic.

In relation to the daily inner work, the physical distance that now exists between us and the School's focuses should help us to strengthen – not weaken – our connection with the real being and the Living Body of the Spiritual School.

Remember the parable of the tree that grew by the river and did not take advantage of its waters and the other tree that was far away and knew how to take advantage of all the moisture that reached it despite the distance and which thus flourished splendidly.

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<sup>2</sup> Rijckenborgh, *The Coming New Man*.



In the new etheric field, there are no distances. If we keep our soul in tune with its vibrations wherever we are, we are instantly welcomed into the House Sancti Spiritus, into the Living Body of the Spiritual School.

The selector capable of attuning us to these waves of omnipresent radiation is found in our heart, in the connection that exists between our heart and the Spirit-Spark.

We all have that connection. It is not theoretical: It is closer than hands and feet, for it is found in our own hearts and in this moment. Turn to that link; recognize it in yourself. Enliven it every minute. It will keep you connected to the real being itself and to the nucleus of the Living Body of the Spiritual School.

On that basis, rather than an obstacle, the distances that separate us can be a great help for us to recognize the powerful connection that we already have and that is in our heart. Based on this connection, objectively observe the facts around you. In long periods of seclusion and isolation, things tend to look like the shadows of trees when the sun goes down: They appear fuzzy and immensely larger than the trees themselves. They take on a much larger dimension than they actually have, starting to dominate the environment around us, projecting shadows on our heads, and clouding our understanding.

When we interact with others, in person or remotely, when we act or react, these long shadows make the smallest details and the most trivial things assume a disproportionate proportion, with emotional content and mental tension almost explosive, making everything relative, distorted, and absolutely subjective.

Pay attention to this, and do not get carried away. Focus your attention on what is actually happening. That is, raise the light of your consciousness as if it were the midday sun right in the middle of the sky at an equidistant and neutral point in relation to all the objects it illuminates. This neutral and objective light of consciousness, the light of the midday sun, does not cast

shadows; it only illuminates the reality of things, reality as it is, and not as the illusory shadows of astral and mental tensions project.

If your heart remains oriented to the Spirit-Spark, it will shine in your head like the light of a new consciousness, like the light of a new sun rising in the firmament of your understanding. Utilize the light of this new understanding. Make it shine! Make it grow! This light dispels the shadows of your consciousness and calms your mind.

And now we must approach the third task at this time: that of keeping our distance from the collective waves of fear and panic. This is not a very easy task at the moment in which we find ourselves. That is why we must always approach it on the basis of our connection with the Spirit-Spark and in the light of new understanding. This gives us the perfect key to free ourselves from the constant collective waves of fear and panic that circulate mainly in the virtual world.

And what is this key? It is about always asking yourself, "What can I do in this situation?"

We all live within two circles: one very large and diffused, and the other smaller but very clear. The first is the circle of anxiety, worry, and fear. The second is the circle of action.

The circle of anxiety, worry, and fear is huge and is lost in the shadows of the limits of our consciousness. It represents everything that worries us precisely because we cannot do anything about it. These are the endless questions that assail us as if to say. What if that happens? What if that is true? What if I lack such a thing?

All the pseudo information circulating in the virtual world multiplies faster than the pandemic virus itself because it feeds on the shadows of this great circle. So let us make a conscious effort not to indulge in that. And let us be very careful to get rid of the two extremes of this very harmful situation: the

baseless panic that spreads out of control and the illusion that we are invulnerable and that nothing is happening.

Let us listen to what science tells us; let us hear what health professionals tell us. And let us follow their guidelines with objectivity, clarity, and pragmatism. In other words, let us live within the clear and clean circle of action, the circle of what we can actually influence and do, according to facts and not hearsay, according to evidence and not empty beliefs.

By doing this, we are closing the door of our sanctuary of life to the incessant astral and etheric eddies of fear and panic that, like a storm, plague people at times like the ones we are experiencing. By doing this, we are balancing our lives from the Spirit-Spark and the light of the new consciousness that is already within us. By doing this, we avoid physical and emotional exhaustion, and conserve our vital energy in the best possible way to remain healthy and balanced throughout this period.

The period in which we are living, however long it may be, needs to be seen as a huge opportunity for us, pupils of the Spiritual School. For it can turn into a period of great maturation, inner growth and flourishing. May we remain united, strong, and awake!

And so it may be given to us to continue as a group on the liberating path towards new life!

## 2 — The Living Body

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Symbols speak the language of the soul; they speak to us without words, in the silence of the heart, recording their profound meaning with the intuitive and silent language of the soul, managing to evoke the true meaning of things in our being.

In the center of each of the fire temples of the Spiritual School of the Golden Rosycross, there is a fountain from whose center (symbolizing the heart of the rose) three continuous streams of crystalline water spout, which rise and multiply in countless drops permeated by the brightness of the light and are transformed into enchanting and serene music as they plunge into the great and pure crystalline mirror of the fountain. The fountain in the temple is the symbol of the Living Body in which that intuitive image is recognized, and we understand how it can manifest itself in our own being.

Hermes Trismegistus said, “The Universal Being is an infinite sphere whose center is everywhere.” The Living Body is also an infinite sphere whose center is everywhere. It is a cosmos of light, a ray of the Light of Lights that is omnipresent, an infinite sphere of light which knows no limits imposed by our consciousness.

The heart of the Living Body is light, the same light whose spark is found in the heart of the human being. And as the light is One, the heart of the Living Body, the heart of the temple fountain, and the spark in the heart of the human being are One. And being One, they are the perfect image and likeness of each other: If we understand one of them, we understand the other by its image and likeness. The heart of the Living Body is a rose of fire, a rose of radiant light. From the core of the petals of this igneous rose spout the three original currents of the Holy Logos: will, wisdom, and love.

These three currents form a great radiating field around you, a field that

transforms the Living Body into a power field, a light field, and a life field, full of will, wisdom, and love, of strength, light, and life. And through its great radiation field, which spreads like an oasis in the subtle spheres of the world, the Living Body opens a luminous clearing in them, like a pure and radiant space in the turbulent mental, astral, and etheric clouds that surround us.

In the subtle spheres of the world, the Living Body is that living space of silence where the voice of the silence resonates without ceasing, like a powerful call.

The Living Body awakens, vivifies, and feeds. It awakens through the power of the will of the Logos; it vivifies through the light of the wisdom of the Logos, and it feeds through the very life that springs from the power of the love of the Logos!

And so its radiation field unfolds in the subtle spheres of the world, in a new mental field, a new astral field, and a new etheric field, from where infinite waves of power, light, and life depart in all directions.

In it are abundantly found the three essential provisions for every pilgrim on the path: the wine of the Spirit, the pure living water, and the four holy foods, which are respectively: the new mental ether, the fluid of the soul touched by the fire of the Spirit; the new astral ether, the radiance of the soul's robe of light; and the new vital ether, the bread of life transmuted by the soul.

And as living cells of that body, each one of us must transmute our being so that we become its image and likeness.

Through the transformation of our consciousness, the three original currents of the Logos also resurface in us: will, wisdom, and love, reflected in the three sanctuaries of our soul: in the heart, in the head, and in life.

By the transmutation of our whole being, the three life-giving powers of the Logos are also reborn in us: the wine of the Spirit, the pure living water, and the four holy foods, which continually flow from us, through a new mental body, a new astral body, and a new etheric body.

We ourselves need to become a living cell of the Living Body, a living cell that receives the pure sap of the tree of life from the whole and that returns to the whole the sweetness of the food transmuted in itself, as a fruit that feeds everyone. We ourselves need to become a fountain that flows without ceasing, quenching the thirst of all those who still wander in the desert of life.

As we understand this from the core of the soul, as we thus offer ourselves to the whole, we instantly know that the heart of the Living Body, the heart of the temple fountain, and the heart of our true being are One in One; we know that in the new etheric field, there are no distances, only vibration.

And the moment the rose in our heart vibrates in unison with the heart of the temple and the heart of the Living Body, then wherever we are, we are instantly One. No distance separates us anymore because in the vibration of the rose of the heart, we are One!

May we not only glimpse or understand but above all, realize this mystery in us: the mystery of absolute unity in the Light of Lights. This unity is the balm of Gilead, which permanently refreshes the longing soul in its journey through the desert of life.

And now, from our hearts, the question arises: What can I do? How can I stay connected to this source of strength, light, and life?

The key to this is found in faith. Not faith as belief, as dogma, as external authority. But in faith as a power, as an unbreakable inner bond, the power of the inner bond between the core of our consciousness and the fiery core of the Spirit-Spark.

If due to an imperious inner need – a real and true need, stronger than air for the lungs, than food for the body, than light for the eyes, than company for solitude – we dive with the core of our consciousness into the fiery core of the Spirit-Spark, then we hear the voice of the silence that resonates in the heart of the rose. Then from our heart, like a fountain that flows without

ceasing, also flow the three original currents of the Logos: will, wisdom, and love.

These three currents rise and purify our head of all shadow, doubt, and uncertainty. The head and the heart united maintain and make the light of the new consciousness shine in us, with all its strength and clarity. And that light is projected onto our life, showing us the just and correct action in all dimensions of life, like infinite luminous drops that dive into the fountain in its infinite and bubbling song.

Filled with strength and light, our sanctuary of life radiates a new atmosphere of life that fills the entire space, spreading in our being and in the silence of our homes the true atmosphere of a temple of light. Not by idle words but by the state of being, the state of being of pupils who have transformed themselves into a temple, who have transformed themselves into cells of the Living Body! This is our task: By linking our soul to the Spirit-Spark in our heart, we become the heart of the temple, the heart of the Living Body.

Let us work intensely in our inner sanctuary with our consciousness in our life. And so, let us remain united, in the omnipresent unity of the new life, in the absolute unity of the heart of all things, in the reality of the One, the Absolute, here and now!

### 3 — The Sanctuary of the Heart

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The heart plays a fundamental role in the process of transforming consciousness since there is absolute unity between the three sanctuaries: heart, head, and life. Let us delve into the practical aspects of this sanctuary. There is a battle that takes place in the sanctuary of the heart, as described by Jan van Rijckenborgh:

“The pupil’s greatest battle is always fought in the heart, by the heart and with the heart. The heart is the great battleground, as the *Bhagavad Gita* so clearly explains. The heart is always chasing after something, driven by the desires of the human ego. But since, in our world, the law of antitheses operates, it is obvious that as soon as the heart’s desires are emitted, all sorts of counteracting factors and forces will also be invoked. These will, for instance, take the form of people who oppose you. Without them knowing or even having a single suspicion, you will see them as opponents, owing to your egocentric state. Your heart radiations will then attempt to neutralize these people whom you believe to be your adversaries, for they stand between you and your objectives. And all the functions of your entire personality will be summoned to your aid, particularly the faculty of speech. With speech, with words, people break each other, they tear each other apart, they kill each other. So the human heart is very impure. This becomes particularly apparent when the human being enters the Living Body of the young Gnosis. No-one has a pure heart, a clean heart, in the light of the Gnosis, for the heart has been a battlefield for a very long time. So, if a person wishes to follow the path, his heart must be purified, it must become silent. It must become ‘still before God’, as the Bible puts it. The constant agitation, conflict and turbulence of the ego must come to an end. If you do not put a stop to the heart’s ordinary processes of attraction and conflict, your heart will never be able to receive the radiation of the nucleus of the microcosm in a harmonious way [...]. Only when the heart has become genuinely still, when it has been purified, can it devote itself to the true task to which every human being has been called and chosen on account of his two divine faculties. That



task is to overcome death, and in this way to enter the true, new state of life.”<sup>3</sup>

These paragraphs clearly reveal the nature of the battle that must be fought, the battle against our own self-centeredness. We often come into conflict with other people because we react by projecting outside of ourselves what circulates in our being. And in doing so, we imagine that our battle must be fought with people or situations.

We often think and say things such as:

- “He or she does not understand what I am going through.”
- “How could the person have acted like that with me, since I just wanted to help?”
- “I reacted this way because he or she forced me to.”
- “My life is not easy.”

Probably many can identify with these phrases or something similar. Let us understand what happens to us. It all starts with our state of mind. And our state of mind is directly linked to what arises in the heart: joy, melancholy, anger, euphoria, sadness, apathy, and so on. Everything we feel, at any moment, arises in the heart and quickly takes over our being. And when that happens, we are compelled to act, whether with thoughts, words, or actions.

From the moment that a mood “spreads” through our being – takes hold of us – it is invariably too late to stop: We are impelled to externalize this mood in some way. And besides, our moods change very quickly: from joy to sadness or melancholy, from euphoria to apathy, from calm to anger, and so on.

Why does it happen? Because as we live based on our solar plexus, our liver-spleen system, we perceive and experience everything as dual, as two sides of the same coin, as a single force that unfolds in a double polarity: When a force is awakened, its counterpart will invariably surface. That is why it is not possible to experience joy without sadness, good without evil, calm without

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<sup>3</sup> *Rijckenborgh, The Egyptian Arch-Gnosis, Part IV, Chapter 12.*

anger, and so on.

If nothing exists without polarity, how does this work in practice? A mood arises in the heart. This state of mind unfolds into its two polarities, positive and negative, and from the interaction of these polarities, a manifestation takes place. This is called the threefold manifestation: When the human being is said to be a threefold being, this is what is meant. From the interaction of the two polarities, an action — visible or not — must arise.

A concrete example: A mood arises in the heart caused by a situation that makes us euphoric. Invariably this unfolds into a double current, and apathy or the like arises as the counterpart of this first impulse. From the interaction of these two forces, according to their intensities, one or the other action is manifested as a result.

Who has never experienced the following? We are touched by a power, for example at a service or conference. We left there filled with that strength, and we believed that anything is possible, that everything will change. However, sometime later — and in many cases, almost immediately — various doubts or conflicting feelings arise in our being, and we no longer believe so much in our ability to achieve. Doubt weakens our action, and almost without realizing it, we are back to old habits.

And in many cases, we believe that something external is to blame for what happens to us: a person, a situation, karma, life, destiny, and so on.

We are the only ones responsible for everything that happens to us and also for the change that happens in our life due to the inner battle that is fought in our heart. What excites us must change. It must no longer be a force that descends into the liver-spleen system, which divides into a double polarity and which from then on dominates our life.

When we start to live on the strength of the rose, the spirit of the heart changes, and we start to live on the kundalini of the heart, a power that unfolds in a superior spiral of energy and leads us to a new liberating action:

what we call the "new attitude of life."

"How can one begin? How can one bring about the silence of the heart, the purification of the heart? By disengaging the heart from the dialectical process of life and devoting it entirely to the soul-process, which is beginning to dawn, to the radiation emanating from the center of the microcosm. Can that be done? Is it possible? Yes, it is. If you undertake to accomplish it, you will discover that you can adopt and persevere in a totally new way of life, without needing to force yourself in any way; you will discover that the ship of your life will enter another current, by which it will be borne along. If you decide on such a new way of life, then the I, the ego of nature, will still be in you, but it will have resolved very consciously not to use the heart any longer in the daily game of life; the ego will have decided to make the paths straight for its God.

It may sound strange to say that the ego will no longer involve the heart in the processes of its dialectical life, for the heart will naturally go on fulfilling its biological functions. However, the heart will be withdrawn from everything that is of the 'here'; it will be disengaged from all dialectical turbulence and conflict. The heart will enter a deep state of peace, the peace of Bethlehem. It will no longer desire dialectical things. It will no longer struggle against people, things and circumstances.

Even so, it will not be indifferent towards people and things. With the heart, you can approach dialectics from three different angles: you can attract things, or you can repel them, but you can also be totally indifferent towards them. And that indifference towards people, things and the world is perhaps the worst of the three. If, as a pupil, you begin to disengage the heart from dialectical things, you should certainly not fall into indifference. It is only that the heart no longer desires to participate in the battlefield of life. It no longer fights against people and things, and maintains this position right down to the smallest detail. All the functions that have to be performed here in order to live, in order to fulfil your social obligations, are carried out solely with the aid of the organs of intelligence, and thus without involving the heart. If you do this, you will discover that you can perform your activities in society much better than before. Think, for instance, of the widespread aversion to work.

Aversion is an activity of the heart. So, with your heart, you can make your daily work much harder.

You will also find that if the ego no longer has the heart and its functions at its disposal, the self-maintaining nature will be completely fettered from within. If you withdraw the heart from all turbulence and open it to the radiation of the microcosmic nucleus, you will lose all your self-preserving instincts. And if you adopt this new attitude of the heart, you will experience that your nerve-ether will enter a state of intense tranquility. You will stand in the midst of life, you will do your duty, but you will not wish to hold on to any of it.

Now you should not think that the heart will simply be inactive throughout all this. If one no longer allows the heart to do anything in a dialectical sense, it will then be able to perform its true, sublime task, the task for which it has been chosen by God. When the heart surrenders itself to the radiation of the original atom, this rose begins to bloom and can be attached to the cross of nature without any interference. Only then does one become a true Rosicrucian. Once this cross has been erected, it will have a purifying, transforming effect on the entire personality. In short, the whole life, the whole approach to life, will change. The person will begin to prove that he has become a Rosicrucian, that he has entered the Brotherhood of the Red Rosycross. Once his heart has become still, such a person can no longer do anything else than be a Rosicrucian.

So your heart must first become truly still, and devoted to its true purpose, which is to receive and assimilate the radiation of the nucleus of the microcosm. When, in this way, the heart has become silent and pure, the rose will begin to open for the universal Gnosis, and the Word can be made alive in you. A tremendous joy will come over you, a joy that will never fade. Your heart will be filled with a great and glorious happiness, and you will feel an intense affinity with everyone and everything. The first, mighty, immortal faculty of man will have entered the system in a liberating way. The Spirit, which is from God, will then have been ensouled in you, and it will no longer encounter any opposition in the heart, the place of vivification. It will then be

able to purify the heart completely.”<sup>4</sup>

May it be clear how important the battle of the heart is and how we must become truly silent.

This silence, which no longer awakens the twin forces of nature in a chaotic way, makes us understand these forces, and in this way, they can collaborate on the path that opens the doors to the sanctuary of the heart. The heart is then purified and becomes the Temple of Light. From that temple, the Light ascends and touches the sanctuary of the head, illuminating that sanctuary. In the strength of the touch of the Light in the heart and the understanding of this touch in the head, each one can act in a liberating way, and all our acts will be acts of love and freedom.

May this come true for each of us.

## 4 — What Can We Do?

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This period of social isolation has been very beneficial for nature: The regeneration capacity of rivers, forests, and oceans is surprising. It is concluded that when human action is reduced, life manifests itself with all its strength, as there is no empty space.

To understand the process of spiritual self-transformation proposed by the

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<sup>4</sup> *Rijckenborgh, The Egyptian Arch-Gnosis, Part IV, Chapter 12.*

School, the recovery of nature is a useful metaphor: The world has stopped, and nature is regenerating itself.

Considering the microcosm as our particular planet Earth, how can we stop our inner world and voluntarily regenerate our innermost nature?

For this to be possible, it is necessary to understand how the mechanisms of thinking, feeling, and doing work to pollute the personal atmosphere. If we achieve this, we will certainly enhance the birth of an intense and lucid life on our personal planet.

In the challenge of this moment, we are learning to deal with our physical body in a completely new way, knowing that the consequences of carelessness can be serious. But we need to be just as careful with our personal astral atmosphere. It is formed by the interrelation of the thoughts and feelings that populate our respiration field with living forms which ask to be fed and lead us to think and feel always in the same way.

And this is reflected around us like a set of mirrors that dialogue with each other and reinforce the pattern of thinking and feeling that each one of us has. In general, mirror reflections are so automatic that we are not even aware that we are experiencing them. It is behavior that has escaped self-mastery, has become second nature, has escaped conscious control, and has become an autonomous mechanism within us.

This repetitive cycle of actions, thoughts, and desires ends up creating a certain image of us for ourselves and for others. This image, fixed and naturalized, becomes a kind of identity of the person.

It is the same situation when someone asks us, "Do you remember that person??" And we answer, "Yes, the one who says that, thinks that, is it like that, does this or that?"

This idea has become a fixed image, created by ourselves, and makes us believe that we are a certain way. Soon, we reflect this image, and the people we live with also believe in it.

Consequently, as we live more and more in the web we weave, our mental, emotional, and action mechanisms become totally addicted and dependent on our self-created image.

And consciousness, which should be free, is caught in this net that we call the identified ego, which only sees itself; the choices and worldview of the natural consciousness are induced by this ego.

And so we live. In our interpersonal relationships and in life, we externally reflect the internal tensions created by the uncontrollable flow of thoughts, feelings, and reactions, causing this great agitation, this pollution in which our internal ecosystem finds itself.

Internal agitation and external agitation. This is the moment in which, as humanity, we are living. On the other hand, it is also a huge renewal opportunity for everyone.

As human beings, we have an inner spiritual principle that for most is unknown. If our consciousness has no perception of the action of this principle or if our astral life is disconnected from it, everything that circulates in us is a false reality compared to the higher reality that could be experienced. And just as fake news can lead people to act completely contrary to the truth due to a lack of knowledge, we too, by not living the inner truth, lead a life that from the point of view of the freedom of consciousness, is also false!

This situation only begins to be unmasked when we begin to orient our consciousness towards this spiritual principle, the source of our true identity, which is behind the reflections of ourselves that dance freely in our respiration field.

This is unmasking the self-created illusory reality, which leads us to realize that life is much more than what we think. And that happens when we start to reorient the compass of our consciousness from the fake or fake life to the

Spirit in us. This amounts to creating space for the manifestation of a new inner reality. And this reality happens because there is no empty space.

What can we do in our daily lives to contribute positively to this process? In very practical terms: We need to make use of what is already in us!

Let us take advantage of the recollection of social isolation and probe ourselves with great sincerity: Where is the healthy intuition that can raise our sights above ordinary life?

Where do we find the strength and courage to give our life to the effort to find the truth at any cost?

The power to transform the existential discomfort that turned us into seekers of truth is the path to freedom, and it is always knocking at the door of our consciousness. Because we were forced to stop life, we are having the unique chance, as pupils and as humanity, to return to what is fundamental in human life.

Let us evaluate our repetitive thoughts, our feelings of anger, persecution, envy, fear, bitterness, insecurity, and even our laziness. Let us evaluate our automatic reactions: those that arise because someone said something or because we read the online news on our cell phones without questioning ourselves whether we should really do so or not, without knowing for sure if that is in line with our deepest nature. We evaluate our positions for or against, extremely subtle mechanisms that act as powerful rubber bands that bind us to collective ideas. Like good rubber bands, they allow us to distance ourselves and then immediately bring us back into a variegated imprisonment externally painted with colors that symbolize our positions and our critical view of the world.

All this is pollution! It is disfiguration of an ecosystem the origin of which is divine. It is as if we were never living the historic moment in which and that for which we were looking, and for which we continue to look, that is close at hand.



The most precious lessons of this moment are impulses to return more strongly within ourselves, to recognize that fire, that restlessness that led us to the spiritual quest and that will free us from ourselves. Yes, we are experiencing the unmasking of the reality that we individually call “my life” and collectively we call “human life.” And more than unmasking, this moment points out the path we must follow to reverse the situation and get rid of our agony.

How are we living this moment? Are we just content to admire the regeneration of nature, or are we going to also regenerate our inner nature? It is time to brake the wheel of our respiration field. We are being invited to make an objective assessment of life based on neutrality. This is the first step towards regeneration.

At all times, we are led to the choice-impact binomial. The gigantic accumulation of mistaken collective choices seems to be being answered with an equally gigantic impact. This choice-impact binomial is not something from the past but a recurrent and current mechanism. Just check our daily reactions to what we experience: We are trapped in the consumption of news that pollutes our personal astral field, that descends to the etheric field, and that even interferes in the physical field. Despite being aware of what is happening, do we maintain our astral autonomy?

Keeping our respiration field intact and connected to the inner Spirit is making a choice whose impact is not limited to just balancing our personal astral field but also the collective astral field. Elevating the direction of our life is more than watching interesting videos, which feed us for a few minutes and do not change our reality in any way. It is about something deeper: the effort of consciousness to transform itself. This effort is a kind of tension that aims at fulfillment, but it cannot come from outside or from someone else; this effort must be linked to the person's own structure of consciousness.

The School cannot do this for us. It sustains us and gives us strength, but it does not do what we have to do: Self-initiation and self-liberation are our tasks. Self-initiation is not practicing high ethics or accumulating knowledge. Rather,

it is a turning to our first love, which is the power that propelled us to the spiritual search. The driving force of self-initiation is the driving force of all inner change. Why? Because it comes from the divine element that is in us, the source of our true identity that is behind all egocentricity.

We can carry out, not only individually but as a group, the process of unpolluting that goes far beyond cleaning rivers, seas, and the air we breathe. Although all of this is urgent and needs to be done, the real unpolluting we are talking about is another one with even greater impact.

Our role as pupils, in addition to understanding this choice-impact mechanism, is to apply it to ourselves. Each one carries a story tinted with the tones of our state of consciousness. Are we going to remain inert, waiting for change to come from outside, or are we going to put our hands on the tools we already have?

We hope that the correct understanding of what must be done can be born in each one of us and that the power of action becomes a reality for our benefit and that of all humanity.

## 5 — Why Is It Difficult to Be Silent?

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The first property of the new consciousness is true silence, the power of the silent mind. This theme is of great importance, especially when people are confronted with their inner world and have to deal with issues that perhaps have been postponed for a long time. Why is it so hard to be silent? Why is silence often uncomfortable to the point of making living with ourselves almost unbearable? Why do we always look for distractions and means of escape to get away from this silence that oppresses us?

We say that the world is hectic and that we would like to be in a quiet place to rest from so much noise. But it is curious that when we have that opportunity, we end up seeking again the agitation of the world and its situations that until recently oppressed and suffocated us. In this phase of social isolation, many say, “It is okay to be isolated at home for a few days, but now I feel like it is too much.” For those who know themselves very little, living with themselves for months, with their thoughts, feelings, desires, and inner questions, translates into the feeling that they are in a prison for years. And for those who have to live with other people, this can turn out to be something both sweet and bitter: on the one hand, being with someone relieves the pressure of solitude, but on the other hand, the situations that were camouflaged and hidden under the rug come to the surface with intensity, and there is nowhere to run or hide. And why is this so?

Just as true silence is not simply the absence of noise, thoughts, and speech, all the agitation that arises from them have their causes in something much deeper than one imagines. The roots of these manifestations are to be found in our astral world, for all astral tensions, all polarities of our desires, feelings, and even our thoughts are accumulated in our astral body.

The astral body is extremely dynamic and volatile. For this reason, it can be

compared to the element of water because like water, it quickly molds itself to any form that contains it and can be as calm as a serene lake or as violent and agitated as a raging sea. That is why we react exactly like this: At one moment, we are tranquil and calm, and in the next moment, we act violently as if all the fury of our being rises in great waves against everything and everyone.

In addition to this characteristic, the astral body is formed by countless magnetic points, which keep it functioning through their polarity. Everything that exists and surrounds us has polarity; the same is true of us. All our thoughts, feelings, and desires have polarity. It can be a positive, creative polarity when we think, feel, and desire something, or a negative polarity, when we react to other people's thoughts, feelings, and desires. And none of that is lost because energy does not dissolve; like dammed up water, it accumulates and discharges when it finds a way to do so.

Most of the time, this path is found in the two poles of the creative power of the human being: in the biological creative power, also called the lower creative power, and in speech, also called the higher creative power. In this case, the words lower and higher do not mean better or worse but refer to the chakras and plexuses to which these powers are linked: normally what relates to the chakras situated below the heart is called lower, and what relates to the chakras above the heart is called higher.

These two manifestations of the same power set the world in motion. And sometimes they also set it on fire: Just think how many things are caused by inconsequential words, how many hurts, problems, and wars are caused by what people say and the communication problems that result.

The intensity of communication problems is not explained only by the words uttered and misinterpreted but mainly by the astral charge that is behind the words, by the intentions. That is why words can hurt so much: because they are transmitters of astral force. The saying, "It is just an expression," can be translated as, "It is an expression with a lot of force."

That is why it is so hard to be silent; silence is often compared to a pressure cooker with a clogged valve, which at some point explodes. The astral body is like a big pressure cooker that builds up tension through thoughts, feelings, and desires, and at a certain point, it explodes, causing accidents.

People need to talk non-stop because speech is the outlet for the astral force. Living in an increasingly hectic, noisier world, these tensions are discharged in an almost uncontrollable way through speech.

And what about speech from the point of view of the spiritual path? It is observed that for many pupils constant talking is still a necessity, even on so-called spiritual issues. This is not to suggest that we should remain silent in a repressed and forced way, for as already explained, accumulated astral tensions would be released one way or another.

The subject of this reflection is why silence has been considered of great importance by spiritual schools of all times. The reasons are the same as those of our Spiritual School, which also attributes importance to silence without ever suggesting that it should be forced, as that is of no use.

All must realize and come to this understanding for themselves; all must realize the true space of silence of true being in themselves and rise to it. Such a condition can never be forced. The silence that springs from the soul's contact with the Spirit cannot be imitated either. The expression, "Silence is golden," is true: Silence is the immaterial gold of the Spirit.

But if one cannot force or imitate this silence, what is the solution?

As has already been said, true silence is much more than the mere absence of noise; it is a new state of being which arises through the transformation of the subtle bodies, mainly the astral body. This silence is the manifestation of a very high vibration that we do not perceive with the ordinary senses of our I-consciousness, and for this reason it is called the voice of the silence. In the eponymous book, Helena Blavatsky states that the voice of the silence

literally speaks, that when we can perceive this vibration coming from the monad of the heart, it tells us:

“If your soul smiles in the sun of the life of the I,  
if your soul sings in its chrysalis of the I,  
if your soul tries to break its true connection with the Monad,  
if your soul listens to the tumult of the world,  
if your soul is deafened by the groans of anguish,  
if your soul is frightened and reacts to the cries of pain from the I,  
if your soul is lost in illusion,  
then your soul is of the earth.”<sup>5</sup>

Do you understand the profound message of *The Voice of the Silence*? As long as we remain victims of the polarity of our astral body, of the duality created by our I-consciousness, all attempts at being silent are just subterfuges that always lead us back to the starting point.

Only the transformation of the astral consciousness can lead us towards this silence. And this transformation takes place through the awakening of the Monad, when a new non-egocentric power springs from it, which transforms and re-polarizes all the magnetic currents of the astral body through the work and constant effort of an awakened new consciousness.

It is not enough for the Monad to awaken: The consciousness has to perceive and act. The consciousness needs to actively cooperate with this process, as it is not automatic but requires our total lucidity and collaboration. For this reason, we are part of a Spiritual School, which gives us the tools to act.

But it is about “doing” and not “talking about doing.” For the power of the Gnosis does not grow in us through words but through liberating actions. And talking endlessly about spiritual matters does not bring us closer to that path. It is about looking at our inner world through the new consciousness

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<sup>5</sup> A free interpretation of verse 14 of Fragment I of *The Voice of the Silence* by Helena Blavatsky.

illuminated by the Monad and taking action!

Words are certainly used in the School but with the sole aim of creating in us a bridge of understanding so that we can visualize within ourselves what we should do, and then do it. By understanding what must be done, we must do it in silence and not just talk about it or constantly look for other possible answers, in people, pupils, or texts. In so doing, we are but postponing the only right action and diluting the soul's new creative power.

We have to unveil our inner world through the power of the consciousness illuminated by the monad, allowing and collaborating so that these magnetic tensions are transformed. From there, we can walk towards true silence.

And that is the true power of the silent mind; when the mind becomes truly silent through the transformation of the astral body, silence becomes an inner possession and nothing further separates us from the central power that emanates from the Monad. And in that strength, everything becomes possible!

“So, it is a very concrete problem for you to know from what matrix the true man is born, and from what seed. And Hermes replies that it is from Sophia that thinks in the silence. This matrix, this primordial substance of Sophia, exists far beyond the turmoil and ruin of this nature of death. Sophia is in the silence, that is, in the free, original space, and every particle of this substance is laden with divine forces, with the ideas of the Logos. That is the seed of the Only Good. When this glorious seed, the substance of Sophia, can gain access to the rudimentary cognitive faculty, the latter will begin to function as a proper body and the fourfold life originally intended for man will become a fact. Then, via the head sanctuary, the glorified figure will once more be able to breathe in Sophia. The resulting thought processes will then animate the astral body, the astral will animate the etheric, and the etheric the material. [...]

There are material, etheric and astral elements. However, human beings do not have access to the pure, mental element, the element of liberation, the material of the silence, the substance of Sophia, because their mental body,

their thinking apparatus, is not complete. What we call intellectual thought is only a minuscule fragment of the true cognitive faculty. Intellectual thinking can never bring you anything liberating. The true cognitive faculty is the only gate, the only exit leading to the essence of silence. [...]

The generation of this consciousness must begin with ensoulment by the radiation of the microcosmic nucleus. This radiation must seize and fill the entire system of vehicles, and this is what makes possible the influx of the Sophia, the substance of the silence. As a result of this influx, the golden wedding raiment [...] comes into being. This is the substance of the silence combined with the radiation of the Soul, and it clothes the candidate in a new garment, the Soul-vehicle. In a flash, as soon as the Sophia enters the system, the Soul forms this garment from the substance of the silence.”

“So, your heart must first become truly still, and devoted to its true purpose, which is to receive and assimilate the radiation of the nucleus of the microcosm. When, in this way, the heart has become silent and pure, the rose will begin to open for the universal Gnosis, and the Word can be made alive in you. A tremendous joy will come over you, a joy that will never fade.”<sup>6</sup>

This is how transfiguration begins. May everyone enter this True Silence very soon!

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<sup>6</sup> *Rijckenborgh, The Egyptian Arch-Gnosis, Part IV, Chapter XIX, XX, and XII.*



## 6 — Deviations from the Path

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Silence is a property of the higher mind and therefore cannot be constructed artificially. Behind all universal manifestation, time, and our perception of its flow, there is this omnipresent space of silence, which is never altered. This is the domain of being, of the essential reality behind all phenomena.

What prevents us from perceiving this silence if it is the most essential reality of our being and of all universal manifestation? In the book *The Voice of the Silence*, we read that the lower mind is the “great Slayer of the Real”<sup>7</sup> when the mind is directed towards the outside, surrounded by its illusions, and is unaware that beyond its apparently insurmountable limits, there is a reality and a truth greater than it conceives.

Therefore, the silent or higher mind is not the negation of the lower mind but its transcendence. First, the higher mind assimilates the fruits of the lower mind, including the intellect and an initial level of clarity; then it envelops and transcends them. This is the task of humanity today: to complete the development of the lower mind – of concrete thinking – so that it becomes capable of acting as a mirror, as the reflecting element of the higher and abstract mind, also called the soul body or Manas.

This process is impeded when the lower mind allows itself to be dominated by dogmatic, dualistic thoughts and by external authorities; in so doing, it lives in the domain of illusory images created by itself or by political or religious authorities. And as the amount of information to which we are subjected daily only increases, it becomes increasingly difficult to distinguish what is true from what is a lie, what are facts from their illusory images.

To protect ourselves from this risk, it may seem more comfortable to cling to a

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<sup>7</sup> Blavatsky, *The Voice of the Silence*, Fragment I, Verse 4

restricted view of reality or blindly trust a leader or a digital influencer, delegating to them the responsibility of interpreting what we then accept as reality. In this way, we begin to see only inside an information bubble, which is a limited set of concepts and ideas about reality and facts. It is as if we started to live inside that bubble, alongside those who think the same way, rejecting any different conception, convincing ourselves that things are as they make us believe. We feel safe having simple explanations for complex things. But then there is no longer any possibility of developing freedom of consciousness or free thought.

To cite an example of how this bubble works, let us think about the different conspiracy theories that circulate on the internet targeting all audiences: atheists, religious people, the esoterically inclined, moderates, extremists, leftists, and rightists. The method for creating such bubbles is always the same.

First, some proven facts are chosen, often unrelated to each other, and speculations are made about possible relationships between them. Added to this is false information that circulates through social networks created with the purpose of leading the consciousness of the masses in a certain direction. Then, a comprehensive view is created of how all this data, whether real or not, is part of a great worldwide conspiracy which only a few would be aware of. So that such a theory cannot be contested, its creators involve constituted powers, international bodies, universities, the press, science, and so on in the conspiracy. The goal is achieved when the bubble closes, and the only reliable sources are the conspiracy theory advocates themselves.

For the pupils of an initiatory school, letting themselves be involved in this kind of distorted view of reality is a gigantic danger: As their vigilance wanes, their attention is shifted from their inner life to the outer life, and thus, little by little, without them noticing, the flame of their new consciousness goes out. In the saturated and suffocating space of this closed bubble, there is no longer room for sober and lucid discernment nor for interior and spiritual autonomy. The mind allows itself to be enslaved again by religious and political authorities, which start to stimulate certain characteristics incompatible with gnostic pupilship, such as prejudice and hatred of those who are judged to be

different. In fact, these authorities are what the sacred texts call “false prophets” and “wolves in sheep’s clothing.”

Such intoxicating images of conspiracy theories become powerful thought forms in the respiration field, images that are very difficult to erase, as they become fixed through the repetition of continuously read texts, videos, and watched programs, leaving no room for anything else, much less for the reality of the higher mind.

Thus, the concrete mental body crystallizes into fixed and hardened forms which divide reality into forces that oppose each other in continuous combat. In one part of reality is the supposed good, our worldview, our religion, our political opinion, our teachers and leaders; on the other side is evil, the opinion of others, the religion of others, the enemy ideology, the evil teachers and leaders.

Should the media or governments be trusted without question in the false peace of negative alienation? No way! Throughout history, information has always been manipulated at the service of the most powerful, the winners. An example very close to us are the ancient history books which presented the Cathars or Albigenses (as they preferred to call them) as suicides and murderers, which the most recent historical research has shown to be completely false.

Information has always been synonymous with power. Getting ahead of an opponent in terms of information has always been a recipe for success, from small personal disputes to major conflicts between nations.

Therefore, in the past, information was always controlled, and its sharing only occurred in exchange for money, favors, or benefits. And when the information was shared with the masses, it was made sure that it had been crafted enough to convey the “right message,” the message that suited the interests of those transmitting it.

Until the Middle Ages, books were produced by copyists, very slowly, and the few copies available were protected in the libraries of the Church and its sponsors. However, since the Renaissance, this scenario began to change, especially with the invention of the printing press. From then on, it became much

more difficult to control the ownership and flow of information, as a book with hundreds or thousands of copies could be printed in a few days, making it a great challenge to track and control the path of each one of them.

It was thanks to this technological resource that the work of Classical Rosicrucianism had wide and rapid repercussions in the 17th century. But that has not stopped the powers that be from continuing to try to control access to information. There are, for example, several images that represent the great bonfires that the inquisitors built to destroy the books considered heretical.

Also, totalitarian regimes of all political persuasions always prohibited and when possible, destroyed books that opposed their project of power. For example, it is easy to access videos from the Nazi period in Germany which show processions of men, women, and children walking with torches, forming a swastika of fire around a pile of books to be burned.

And no matter how careful all this work was, some copies of the banned books always survived. Several original Christian texts, for example, were hidden for about 1,500 years, only to be rediscovered in a cave near the city of Nag Hammadi, Egypt, in 1945.

From the 20th century, with the universalization of education in many countries, a considerable part of the population learned to read and had access to the growing production of printed materials.

In the first half of the twentieth century, a powerful means of communication was created, which spread especially in the second half of the twentieth century: television. Through it, the information available in the immense amount of existing books could be summarized: Someone supposedly more intelligent and studied informs us, in a few minutes, of everything that is important to know in television news and documentaries. This certainly saves the reader work, but it also creates the opportunity and conditions for manipulating the information.

Nowadays, with the advent of the internet, access to information is instantaneous. The internet is an anarchic and decentralized means of communication through which everyone can express themselves and present

their points of view, which are read, heard, and seen instantly.

This certainly has positive aspects. The School itself broadcasts live presentations weekly to hundreds of seekers. Even more so now, in this difficult moment in the life of the world, of imperative social isolation, the help of this technology has made it possible for the work of the School to remain alive and vibrant, from the Public Work to the Inner School.

However, there is another side of which one must be aware and vigilant: Without a filter, any information can be presented on this network as real, however absurd it may be, and any conspiracy theory can be spread, regardless of whether there is evidence to support it or not.

Many human beings, including pupils and sincere seekers of truth, when seeking to inform themselves in this new academic sea, allow themselves to be carried away by imperceptible currents of false and distorted information, consume the content of obscure pages, connect with digital influencers, and allow themselves to be oriented and guided through all sorts of fanciful ideas.

In this way, they begin to see the world through blurry lenses, not only the lenses of their eyes but mainly those of their respiration field, intoxicating their subtle vehicles and seriously compromising the continuity of the process of the rebirth of consciousness.

Through social networks, without realizing it, we are in contact with new methods of manipulating consciousness, very subtly created by artificial intelligence, which define the type of information to which we have access. In these environments, it is no longer possible to distinguish people from robots, that is, fake profiles created with the sole purpose of spreading conspiracy theories and false information. In all these cases, the distorted reality that is shown tends to be a mirror of negative and egocentric aspects that still reside in our being. Such aspects were already in us as potential energy, and due to our unconsciousness and passive submission to the information received from these sources and authorities, they are transformed into dynamic energy, manifesting and reinforcing old mental schemes, making us quickly regress to

the old corresponding state of consciousness and life.

That is, this entire structure of domination strengthens old beliefs, prejudices, fear and hatred of what is different, as they filter the information to which we have access, leading us deeper and deeper into our bubbles, preventing us from questioning our false certainties or opening ourselves to any different perception of reality.

Whenever we activate the magic screen of cell phones, there are messages, news, and videos that prove our certainties, our conspiratorial ideas, our suspicions. And time passes, the day passes, the month passes, and life passes. So busy with all this, how much time do we have left to reflect on the essentials? what space is left in our minds for thinking, free of external authorities? In this whirlwind of information and entertainment, is there any inner life left? Certainly not.

It takes effort to remain very aware and not fall into this game, or else break this cycle before it closes and all pupilship slips through your fingers because a central aspect of the path is precisely the development of true spiritual intelligence. In other words, the pupils' task is to pioneer the new consciousness, which is to be realized in all humanity later on. This means that one must complete the development of the lower mind so that it becomes a pure mirror for the higher mind. And very important tools for this are rationality, reason, and true common sense.

A lucid mind can protect us from many illusions. From a sober and rational consciousness, our concrete mental body is able to evaluate all information through an inner filter. This filter will be able to tell if each piece of information is useful or not: Does what I just read or heard make sense? When I manage to vibrate in the silence of eternal being for even an instant, what does my heart say? Is this information of any use to me? Does it contribute in any way to my practical life or my spiritual path? If the answers are negative, why am I wasting my time on this?

When we open ourselves to the illusory domain, these images come to life in us. And to the same extent that we give our time to these contents — due to our

exposure and emotional involvement — they demand more and more nourishment from us, draining us of the energy that must be used in practical life and on the inner path.

The intelligent use of our time and energy in the daily and conscious inner work, our participation in the activities of the School, in person or online, reading and reflecting on the universal teachings available in the School's abundant literature, all of this has a completely different effect. These activities help us connect with the inner light and build a new train of thought, more closely attuned to the inner path we have chosen.

By being thus open to the spiritual powers that radiate from our work together, these new energies can work within us and transform us.

Let us not lower ourselves to the external authority of false information and its vested interests. Let us not let our respiration field be plagued by illusory images.

Thus, self-knowledge and spiritual discernment are manifested in us and allow a growing lucidity to lead us through the labyrinths of life, until the higher reason of the new soul speaks louder and frees us.

The mind can awaken to the fundamental reality that lies behind all noise, beyond all illusory realms, in the silence of real being.

## 7 — Conscious, Subconscious, and Unconscious

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When one is welcomed into the second aspect of the Spiritual School, one receives a clear warning that translates into the commitment assumed by each one throughout pupilship: “I will examine myself to the depths of my being to be sure that what I take to be light in me is not actually darkness.”

The principle of self-examination shows something fundamental about how our consciousness works: It works exactly the opposite of what we perceive and believe.

“Like this?” some will ask. The answer is, From the point of view of the Light of Lights, what the I-consciousness believes to be light is actually darkness and vice versa. Herein lies the great challenge that prevents the I-consciousness from realizing the prison it creates for itself, blocking its own release.

To clarify, let us use an example from nature: the solar eclipse. In a solar eclipse, the Sun’s light is momentarily obscured by the Moon which interposes itself between the Sun and the Earth, projecting two cones of shadow which cross the Earth’s surface as it rotates on its axis. These two shadow cones are known by the names of umbra and penumbra. The umbra is a small cone of total darkness, where sunlight is completely blocked by the Moon’s shadow: This is a total eclipse of the Sun. The penumbra, in turn, is a large cone of diffuse shadow that forms around the umbra; in it the sunlight is blocked only partially by the shadow of the Moon: This is a partial eclipse of the Sun. And outside the umbra and penumbra areas, sunlight continues to shine on the Earth’s surface, unaffected by the eclipse phenomenon.

For this reason, every time an eclipse of the Sun occurs, there is always: a small band across the Earth where the total eclipse is seen, a much larger



band where the partial eclipse is observed, and the large remaining part of the Earth where there is no eclipse.

The self-examination principle of the universal teachings say that what the I-consciousness thinks is light is actually darkness. In the eclipse analogy, the Sun is the light of the Spirit, the Moon is the shadow of consciousness, and the Earth is life as we perceive it.

During the eclipse, the visible side of the Moon is turned away from the light of the Sun, just as the I-consciousness is turned away from the light of the Spirit itself. In this way, just as the Moon casts its shadow on the Earth, the I-consciousness perceives itself only by the shadow it casts on life.

This is why the universal teachings say that we live in a world of shadows, where what we think is light is actually darkness, that is, the very shadow that our consciousness projects on life. Like a nocturnal animal that only sees well in the dark, the I-consciousness only sees well within its own shadow, which it projects onto everything and everyone around it.

Going back to the eclipse example, there are three gradations of shadows: the umbra – the small cone of full shadow, the penumbra – the larger cone of partial shadow projected around it, and daylight – which covers virtually all of the rest of the Earth's surface and which is not impacted by the eclipse.

From an I-consciousness point of view, these three areas can be compared to the classic concepts of the conscious, subconscious, and unconscious. The conscious is represented by the small focus of total darkness, the focus of the shadow, where the gaze of the I-consciousness, like a nocturnal animal, is blind to the universal light of the Spirit, seeing only its own shadow projected onto reality. The subconscious represents the larger area of partial darkness around the conscious, analogous to the penumbra focus, where the I-consciousness does not perceive itself and the world clearly; it transits this area with anxiety for not being able to see it fully. And finally, the unconscious is equivalent to the gigantic surface of the Earth where there is no

darkness at all but which is nevertheless perceived as darkness by the I-consciousness, from which it flees considering it a source of fear and threat.

This is the tragic logic of the I-consciousness, of that nocturnal animal that amidst the shadows, can only see what it projects onto reality and becomes blind when approaching the Light. Realize the infinite love of the Light of Lights when at the beginning of the path, it tells us, "Pay attention, and discover for yourself that in truth what you insist to be light is actually darkness..."

The conscious, associated with the cerebral neocortex, is formed by the neural network of I-consciousness thoughts, which projects the concentrated shadow of our identity onto the world and onto others. It is formed by our certainties, our personal convictions, by everything we believe to be ourselves and reality itself. As paradoxical as it may seem, the conscious is our most intense inner shadow area because to define ourselves and say "I," we totally eliminate the universal light, not letting any of that light enter; this allows our eyes, accustomed to darkness, to see in the total absence of light and thus surround themselves with the security of control, certainties, and convictions.

This explains the insane hell of our "selves," of more than eight billion "selves" on Earth, who live in the tiny cones of personal darkness projected by their consciousnesses and stupidly dispute their points of view, affirming, insisting, swearing that they see the light of truth, when in reality they live in their personal world of fake news, of false and tiny pseudo-visions of reality that they project around them in the bubbles of information in which they live immersed. How pathetic it is to see this multitude of pseudo-awarenesses screaming their false truths in each other's ears, blindly rubbing their personal collection of darkness in the equally blind eyes of their fellow human beings: "they have eyes, but they do not see; they have ears, but they do not hear" (Psalms 135:16-17, NRSV).

And the same happens in the subconscious life of feelings, desires, and astral forces, where the tangle of light and shadow increases the penumbra which we normally prefer not to approach, the immense unconscious life of our

reactions, our deepest intentions, and our instincts, which form the blocked door of I-consciousness to nature, whose light, by being denied, becomes total darkness from which we flee, full of fear, panic, and dread.

For anyone who strives to be a candidate for the path of self-initiation, the unique moment of this pandemic should help to clearly understand this whole tragic pantomime! This is the pantomime where the self-isolation of the I-consciousness should finally become visible. This is the self-isolation that becomes visible through a consciousness blurred by self-deception, through a turbulent relationship with the inner world of cloistered feelings, and through panic in the face of the threat of the unknown, which makes it oscillate like a puppet between the primal fear of death and the dread of deprivation and hunger.

If at this moment, we do not wake up to the fundamental self-deception in which we live immersed, we are missing perhaps the most significant opportunity of our lives! May we use the tools at our disposal to free ourselves from this self-created prison of shadows and darkness. We are offered a key that all of us – in these moments of self-isolation for many, or a completely different routine for others – should be able to fully handle: the key of self-observation.

When we are alone with ourselves, when the distractions of outer life are reduced to almost nothing, we must be able to realize that everything around us is nothing but our own perception, that everything we perceive is but a shadow of our own consciousness.

Let us not face this task as if it were something impossible. The inner path is something that must be walked soberly and in the apparent smallness of knowing ourselves in each of the small situations that we experience. It is a matter of gradually turning the gaze of the soul towards the Spirit-Spark and beginning to see something other than just shadows: it is a matter of turning the visible face of the Moon towards the splendorous light of the Sun. And we must start precisely with the focus of the shadow, with the conscious, with our thoughts that reside above all in our head sanctuary.

Pay attention to your thoughts. Yes, turn your soul's gaze to the Spirit-Spark; turn your attention to your thoughts and discover that what you thought was light was actually shadow, the shadows of the certainties of your I, the darkness of your dogmas, of your self-centered convictions devoid of light. Yes, pay attention and free yourself from your shadow.

Let the sunlight of the Spirit penetrate the eyes of your soul and thus be healed, step by step, of your blindness. As the shadow of your thoughts fades away, you will perceive your astral world, the world of your desires, with much greater clarity.

And so you can then pay attention to your feelings. Your subconscious life will light up, step by step, from the rays of the sun of the Spirit. And when the heavy cone of shadow of your thoughts and the diffuse cone of the penumbra of your feelings have been illuminated by the sun of the Spirit, then the activity of your will is revealed before your consciousness.

Your deepest reactions, your most internal motives, and most essential intentions will become known to you, and finding out if they are in harmony with the light of the Spirit, you will finally be able to choose which master you will follow, whether you will follow the will of the self or the will of the Absolute. You will then be free. The eyes of your soul, the inner face of your being, will be turned towards the sun of the Spirit, which will completely illuminate you.

The outer cycles of life will continue to follow each other with their ups and downs, their joys and sorrows, with their moments of fullness and deprivation. However, you will be entirely free! In your daily life, as you play your different roles, you will continue to project the shadow and penumbra of your consciousness onto external reality and onto your fellow beings, however, you will no longer be under the illusion that such shadows are the light, as you will be flooded by the light of the superconscious, the sunlight of the Spirit that will have given birth to a totally new consciousness in you.

May we make intense use of these times to carry out this inner work of transforming our consciousness. Doing this in an intense and profound way, we are using this extremely critical period of seclusion and recollection in the same way that the caterpillar uses the silent phase of the chrysalis as a powerful opportunity for transformation, emerging from it as a totally new being!

May we strive in this direction so that we can emerge as totally renewed beings from this very unique period. May the Strength, Light, and Love of the Brotherhood of Life be and remain with each and every one of us!

## 8 — The Transformation of Thoughts — Part 1

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The renewal of mental life, of thoughts, is a central aspect of the inner task, as it determines the whole of life, governing the will, feelings, and actions. As Jan van Rijckenborgh said,

“Furthermore, a fire burns in the head-sanctuary, the flame of the mentality, the common brain-thinking. [...] When the personality is fully grown it possesses a mentality entirely in agreement with the nature of the brain cells, with that of the lipika and with the astral sphere of ordinary nature. Consequently, the natural mentality is in complete equilibrium with the astral sphere of the nature of death.

One could say that the astral sphere and, more particularly, some of its forces or aeons, control human thought. [...]

Consequently, we find two fires in the head: the flame of thought and that of the will, both originating from the astral field, the field of sidereal radiations. In a normal human being, thinking comes before willing or desiring. Thought affects the brain cells and the activity of the brain cells influences in turn the organ in which the will is situated. In this manner the will or the desire to act or not to act is awakened. Thus, it is always the thought that defines our desire or will. That is why the Universal Doctrine gives a serious warning to all the candidates on the path: ‘Five minutes of ill-advised thinking can undo five years’ work.’ It is perfectly clear and easy to remember; the pupil needs to watch his thoughts.”<sup>8</sup>

This teaching provides the elements for an essential transformation of life. However, the task is not simple because thinking is normally out of control.

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<sup>8</sup> *Rijckenborgh, The Egyptian Arch-Gnosis, Part I, Chapter 19.*

We think at random, without stopping, in a continuous rotation.

Despite this, we have some control over appearances, over what we express through gestures, facial expressions, and words. To a certain extent, we are trained to hide from others and even from ourselves what we think, feel, and want. We are generally more or less educated, polite people, and we almost always manage to behave well in society. But if it were possible to hear our thoughts or see them as moving images, they would often frighten us.

Most people do not truly think but are slaves to their automatically generated thoughts, without their conscious participation. Therefore, we still do not deserve to be called human beings, Manas, or thinkers, since we lack the true faculty of thinking, of generating thoughts, and of reflecting by ourselves. We have little control over the thoughts, and there is no pause in this activity: An infinity of thoughts continually arise in the mind, and by repetition, fixed forms of thought are created which come to life in our minds, exerting an influence sometimes uncontrollable.

We can see that thought is not only discursive, formed by words, but is also composed of corresponding images. The world of advertising, for example, knows how to take advantage of this automatic process inducing people to pre-defined decisions, simply using forced associations between discursive thought and images. For example, the idea of freedom is associated with the image of people riding motorcycles at high speed on a road surrounded by beautiful scenery. Or the idea of security is associated with banking products such as private pensions or other financial investments.

For all this, pupils of a school that aims at the manifestation of a free consciousness need to be continually attentive to prevent the establishment and strengthening of mental associations that deceive and enslave. This is difficult work, as mental manipulation is the keynote of our time. And this prevents the consciousness of humanity from taking a decisive step towards its flowering and becoming autonomous.

The autonomy of consciousness is linked to the full development of the concrete mental body, which transforms it into the connecting element

between the personality and the abstract mental body, the vehicle of the Spirit-Soul. In most people's present condition, however, the concrete mental body is nothing more than a small flame in the head sanctuary, which is why the astral body – or desire body – is what really controls behavior and therefore human destiny.

This issue is very much emphasized in the School because while our mind is not freed from automatisms and lets itself be dominated by the astral body; our structural issues cannot be resolved.

Knowing the problem, what can we do? What are the work tools? Before answering these questions, it is necessary to answer others: Do we sincerely want to change this situation? Does this question arouse in us a warm interest and a deep longing?

If the answers to the last questions are affirmative, we have the proper basis with which to start, as this is proof of the action of the Spirit-Spark to the point of affecting, even just a little, our thoughts, feelings, and will. This interest and longing cannot be explained by our common biological and karmic condition. Our life and our experiences must have taken us to the limits of self-centered consciousness, opening "cracks" in the crystallized structure that surrounds the personality through which the light of the Spirit-Spark can shine.

It is precisely the action of the Spirit-Spark that leads to interest and yearning different from all others. This light breaks into our system and in the first place, reorients our thoughts. Out of inner necessity, for a moment, we rise above ordinary biological consciousness to a higher vibratory level where we initially perceive this light as restlessness, as an impetus for the spiritual quest.

At a given moment, this light begins to work in us, mixes with our blood, is conducted to the head sanctuary, and there exerts an influence on our mentality so that there are instants of inner perception of great lucidity and



flashes of thoughts of a special nature.

These experiences were described by the Gnostics of the past as “hearing the voice of God” or “the voice of the silence.” This is already evidence that progress has been made from the initial touch to connecting with the Spirit-Spark within us.

If we identify the interest and longing described, we can be sure that a new faculty is present, a key to open many doors because thanks to this faculty, it is possible to start the process of self-knowledge and prevent automatic thoughts from gaining strength and controlling us. This new faculty is the necessary tool to direct our mentality according to the needs of the initiatory path without using the weapon of repression, which is an instrument of the ego.

However, it is fundamental that the presence of the new faculty is not only recognized but that it is used through self-perception and the effort for clear and true thinking that is no longer automatic. To observe anything, we need light. The new faculty is inner light. In a dark room at night, we cannot perceive anything. Likewise, before this faculty is present, we lack the essential element to perceive ourselves inwardly.

But even in a bright environment or in daylight, we can be so distracted that we do not notice the objects and events around us. So also the fact that we have the inner light is the fundamental basis, but that only puts us before the task of being attentive to our inner life. Light and observation complement each other; otherwise we do not truly see.

In self-observation, the baggage we carry with us from our memory, our ideas, and our prejudices needs to be abandoned.

For example, if we want to see a tree, we must drop the word “tree” and all concepts connected with that word, for then we will be facing the reality of the tree as the unique being that it is in the unique moment that is the living

present.

Similarly, if we want to perceive the continuous loop of our thoughts, we should not label them either.

“Heed your thoughts. [...] do not force a counter-action [...]. Only observe objectively. It is essential to obtain self-knowledge. Try to descend into the sources of the subconsciousness.”<sup>9</sup>

It is not, however, about being complacent with our limitations. If we identify that thoughts of criticism and judgment are forming, we must see this reality as it is without denying it. We perceive the positive and the negative without condemning or repressing anything but also without self-deception, without justifications, in the lucidity made possible by the inner light.

In that light, inner awareness can work, unmasking the illusory nature of our identification with these thoughts. This will eventually purify and renew our whole mental life.

In this process of self-knowledge, we discover not only the conscious mind but also the subconscious and unconscious.

We are familiar with our conscious, superficial mind, which picks up on everyday events, what we do or say, the mechanical routine that little by little dulls our awareness. But there are deeper layers to which we often only have access indirectly through our dream lives or inner crises that force us to rethink the way we perceive ourselves and see life.

As we deepen the process of self-knowledge, taking the inner light as a basis, this deeper inner reality will also reveal itself and be worked on. In this process, we know many resistances and obstacles which our own mind builds to protect our egocentric condition. Therefore, we are not dealing with merely individual issues, as they are experiences linked to the collective consciousness

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<sup>9</sup> Petri and Rijckenborgh, *Rosa Mystica*, Verse 108.

of humanity.

But we also have the grace of having a new atmosphere, a pure etheric-astral cosmos, which to the extent that we work within us, keeps all illusion at bay. This is the Living Body of the School, which long ago became one with a wider and older cosmos, the field of the Universal Brotherhood. In the serenity of this cosmos, we are assisted at every step of the inner path. But we can only remain connected to it if we continuously use the light that shines within us, with which this field has an affinity.

If we are successful in reorienting our thoughts, we lay the groundwork for the renewal of the other aspects of our being, the will, emotions, and desires, a renewal which ultimately completely renews our life of action.

Quoting yet another excerpt from Jan van Rijckenborgh:

"Therefore, keep in mind the warning of the great ones: five minutes of ill-advised thinking — uncharitable thoughts full of criticism, envy, hate etc., undo the work of your pupilship. This is why a practical redirection of thought is urgently necessary for all those who want to go the path. This is the intellectual education to which you need to submit in the Spiritual School. The way to self-liberation is purification of the thought-life; to think truly. Do see the significance of this, as your self-revolution should begin in this way.

Whoever begins the purification of his thoughts begins to break the ties between the personality system and the lipika and, accordingly, the astral sphere. These ties make us into harlequins, as it were, because they induce us to act in accordance with the impulses emanating from the astral sphere.

When one begins to change the mentality in the power of the Gnosis, then one is gradually freed from this fatal influence. In the meantime the heart opens increasingly, you become alienated from the nature of death and its astral sphere and the gnostic forces enter your system in great waves. Your new faculty becomes more vigorous and through this self-sacrifice you transfigure your astral body quickly. Thus, you are placed before a completely new beginning. Now ask yourself once more: does the profound longing to approach the Gnosis, to enter the new life, really exist in me? Is this longing genuine? If your reply is a firm 'yes', then you have already entered the new beginning and received the new faculty. Then, the issue is

whether you will make consistently use of it.”<sup>10</sup>

May we all step forward into these grandiose possibilities.

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<sup>10</sup> *Rijckenborgh, The Egyptian Arch-Gnosis, Part I, Chapter 19.*

## 9 — The Voice of the Silence

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*"Thus saith the Sage.*

*Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvâna one must reach Self-Knowledge, and Self-Knowledge is of loving deeds, the child.*

*Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.*

*Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee knows, for it is knowledge, is not of fleeing life: it is the man that was, that is, and will be, for whom the hour shall never strike.*

*If thou would'st reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests. Accept the woes of birth.*

*Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow, bring forth the blossoms and the fruits of Karmic retribution. Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward, 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path.*

*These vestures are: Nirmânakâya, Sambhogakâya, and Dharmakâya, robe Sublime.*

*The Shangna robe, 'tis true, can purchase light eternal. The Shangna robe alone gives the Nirvâna of destruction; it stops rebirth, but, O Lanoo, it also kills—compassion. No longer can the perfect Buddhas, who don the Dharmakâya glory, help man's salvation. Alas! shall SELVES be sacrificed to Self; mankind, unto the weal of Units?*

*Know, O beginner, this is the Open PATH, the way to selfish bliss, shunned by the Bodhisattvas of the "Secret Heart," the Buddhas of Compassion.*

*To live to benefit mankind is the first step. To practise the six glorious virtues is the second.*

*To don Nirmânakâya's humble robe is to forego eternal bliss for Self, to help on man's salvation. To reach Nirvâna's bliss, but to renounce it, is the supreme, the final step—the highest on Renunciation's Path.*

*Know, O Disciple, this is the Secret PATH, selected by the Buddhas of Perfection, who sacrificed The SELF to weaker Selves."*<sup>11</sup>

Feelings and thoughts are extensions of the body, as they form the most subtle aspects of our consciousness that often go unnoticed.

All of this is expressed in what we call the light vesture. The light vesture is directly linked to the soul of the human being, which is composed of five main elements: blood, nervous fluid, hormones, astral fluid, and consciousness.

The reorientation of the consciousness towards the eternal being within itself gradually transforms all its aspects — from the grossest to the subtlest — transforming its light vesture.

*The Voice of the Silence* speaks of the three garments that are available to those who have renewed their consciousness completely to the point of having

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<sup>11</sup> Blavatsky, *The Voice of the Silence, Fragment II, Verses 136 to 146.*

become free of selfishness. To that being, freed from the shackles of the ego's illusion, three garments are offered corresponding to three states of being.

Dharmakâya, the sublime garment, corresponds to the state of being of those who have freed themselves from every shadow of selfishness and who can definitively enter a new state of life. However, this also means a definitive disconnection from this world. One who enters this state of consciousness, symbolically one who accepts the Dharmakâya garment, enters a new state of reality and thus completely abandons the ordinary state of life that we know. That is why *The Voice of the Silence* says that reaching this state and refusing it in order to serve humanity is the supreme step on the path of renunciation. What renunciation? The total renunciation of self.

Those who renounce their immediate liberation and accept the Nirmânakâya garment, the sacrificial garment, assist in the great work of liberation for the world and humanity. This is the sacrifice of all the great ones of the Spirit: Buddha, Lao Tse, Hermes Trismegistus, Christ, yes, of all those who chose to show humanity the way of liberation from selfishness. They did it not only in words but by their own example.

Thus, everyone who walks the path of the transformation of consciousness becomes a helper in the work of liberating humanity. All of us can rise in this work and have the opportunity to weave their garment of the Holy Office, of the sacred office, and through their own example of life, help all those who are still trapped in selfishness. Everyone who walks this path realizes that there is no separation. For this reason, *The Voice of the Silence* states that for those who walk this path, it is impossible to refrain from action because only when one works as a true servant of the eternal being in oneself is it possible to embrace what the Spirit is.

For the Spirit is not in beautiful and lofty words. It is not found in quiet and remote places. The Spirit is found in the hearts of those who dedicate their whole life to weaving a new light vesture, the light vesture of the renunciation of selfishness. And the bridge between those servants who accept the Nirmânakâya robe and the new reality of those who have already entered

the Dharmakâya state is made by those who wear the robe called Sambhogakâya.

This is about the state of being of those who are on the frontier, who full of mercy, wait for the servants of this field of life to finish their work and take their place, so that the current of light is never broken.

May we all weave the first garment, the garment of Nirmânakâya, and in the joy of serving, find the Spirit in the very core of our being.

“Saith the pupil:

O Teacher, what shall I do to reach to Wisdom?

O Wise one, what, to gain perfection?

Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-Wisdom, the “Eye” from the “Heart” doctrine. Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.

But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.

The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Mâyâ’s realm; but soar beyond illusions, search the eternal and the changeless SAT, mistrusting fancy’s false suggestions.

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek O Beginner, to blend thy Mind and Soul.



Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body — the shrine of thy sensations — seek in the Impersonal for the “eternal man”; and having sought him out, look inward: thou art Buddha.”<sup>12</sup>

These words show the reality of the eternal being that is found in each of us. One of the most important steps to be taken to awaken this reality is the purification of the heart. “Be pure in heart before you begin your journey.”

Our selfish thoughts, feelings, and desires put us in a maze, the way out of which can only be found through the eternal being that is found in the heart. Only when we settle down and turn to that point in ourselves can we hear the voice of the silence. Only in the silence of a pure heart can the Spirit begin to speak.

When our consciousness begins this conversion, this movement away from selfishness towards the true being in our inner selves, we can perceive what is illusion and what is real. Reality, eternity, and new life are not places to reach but a state of being.

This state of being is not found outside of us but within. After we have looked outside, after we have trod countless paths exploring endless theories and philosophies, it is possible that the wisdom of the soul, the wisdom of a new consciousness renewed by the Spirit, will blow away the dust of our wandering mind.

And it is when we unite our mind with our Soul, when our consciousness unites with the eternal being within us, that is when the doors of a true transformation open: the gradual transformation of our thoughts, feelings, and actions, the transformation of our light vesture.

But within your body — the sanctuary of your sensations — seek in the

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<sup>12</sup> Blavatsky, *The Voice of the Silence, Fragment II, Verses 109 to 116.*

Impersonal the “eternal man” and having sought him outside, look within; you are Buddha.

In line with these reflections, we will conclude this chapter with an old text from the Spiritual School called “Closer Than Hands and Feet,” which says:

“The day came, the time in my life when I heard a voice.  
Not from outside, above, or below, but inside me.  
In the depth of my heart. A meek whisper, a tenuous song.

It was a voice that was not strange to me although I thought I heard it for the first time. It told me about life as it could really be lived by people.

It was like the world crumbled 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 people lived, there was a love such as they had sought.

See, it was different; it haunted me. A flood of joy flooded my entire being. And everything I saw I welcomed into every fiber of my being. I have sheltered it safely in my heart.

But look at the wonder: I soon discovered that it had been inside me for a long time, that it had always been there like a diamond in the dark earth.

When I saw and experienced it, as soon as it had imprinted itself inextinguishably in every cell of my being, I found myself again in the middle of the world among the billions of my neighbors.

I saw them go. I saw their works. I saw the weariness of their limbs and their hearts. I saw the sadness of their mood, the ice of their solidified tears.

A deep, intimate love coursed through my heart. It came to me and departed

from me like the cry of a bird.

I turned as if fleeing. And I went to the world and through the world, firmly determined to go to the country whose image was hidden in the depths of my heart. Determined to go with those who wanted to go with me.

Because absolute certainty accompanied me since I knew that there were countless bearers of the treasure. So I went.

But, it is not a trip to different places, as it is closer than hands and feet. To the final goal there is only one step: the step of self-revolution.”

# 10 — The Three Spirals of Development

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*What drives us forward, chasing our dreams?*

*What pushes us to the constant search for happiness?*

*What torments us in the face of an unattainable image of personal fulfillment?*

These questions are the eternal companions of all human beings, from those whose dreams are reduced to having something to eat, to those whose dreams do not fit into their fortunes; from those who define happiness as the possession of material goods, to those who define it as transforming the world; from those who define achievement as wealth, prestige, and power, to those who seek to realize the true meaning of life. These questions are the eternal companions of human beings, as they form the very spiral of life along which we all walk.

They rise from nature's spirals of manifestation taking humanity through three great spirals of development: that of becoming conscious, that of becoming self-aware, and that of becoming omniscient.

In these three spirals, the transformation occurs in the functioning of the three sanctuaries of the soul, in the three foci of consciousness located in the sanctuaries of the head, heart, and life. In these spirals, the three centers of the soul rise together in three great processes that can be synthesized as: the formation of the focal point, also called the "I"; reaching the edge of that focal point, also called "awakening"; and the crossing of this limit, integrating the consciousness of the real being with oneself, also called "liberation."

The formation of the focal point of consciousness, the "I," is a very long process. It takes every spark of consciousness in the collective body of

humanity through a particular path of development, until the three sanctuaries – of the head, of the heart, and of life – function independently of the collective body.

The same is true of a small child, who has to live on the etheric body of its parents for the first few years of its life until, after it has grown sufficiently, it can live on its own etheric body.

So it is with a spark of consciousness, with a human soul. When it rises to the top of the first great spiral of manifestation, it will have formed a consciousness in which the three sanctuaries have focal points of their own through which it looks at itself, as in a mirror, and recognizing itself, says “I.”

That is why individual and collective mechanisms – which we call the pursuit of dreams, happiness, and fulfillment – are constant, dominant, and present aspects in the life of every human being. They are the very mechanisms of development, growth, and maturation of consciousness, and they translate the most central and fundamental instinct of life, which pushes consciousness forward on its path. This instinct is the very manifestation of the will of the whole in human beings.

The will of the whole is the irresistible power that pushes the spark of consciousness in its path, leading it onward, not to stop in the face of any difficulty, urging it to go forward, just as the river of life must follow its flow, never interrupting the flow of its waters.

Thus, it is the universal intelligence itself, the will of the whole, that leads consciousness to awaken in itself a mirror where it can see itself in a slow and gradual construction. This is the mirror of the soul, the mirror of consciousness, formed by the images projected by consciousness itself. These images need to be built and consolidated by the consciousness in the three centers that form it: in the head, in the heart, and in the center of life, where it sees itself and becomes self-conscious. These soul projections are the thought-images, desire-forms, and etheric geometries that constantly circulate in our respiration field.

The activity of forming the mirror of consciousness takes place at the same time in its three sanctuaries: in the head, through the formation of thought-images; in the heart, through the circulation of desire-forms; and in the center of life, through the crystallization of etheric geometries.

For human beings who are still in this first spiral of consciousness, that of building their own consciousness, the process of forming these images is vital and essential. At this stage of the development of consciousness, the pursuit of dreams, happiness, and fulfillment means the very process of soul growth; in so doing, it matures through the increasingly concentric functioning of the head, heart, and life sanctuaries. In other words, it is through these mental, emotional, and vital processes that the soul grows, matures, and finally attains autonomy, rising along the second spiral of self-awareness.

In the second spiral, these processes work like a great accelerator to the point where the I-consciousness can see itself clearly in the mirror of its own soul. Dreams, the idealized vision of happiness, and the pursuit of self-realization become extremely defined and individualized to the point that the I-consciousness lives within its projections, formed by its thought-images, desire-forms, and etheric geometries. It is as if the consciousness has created a huge greenhouse for itself; as its projections become stronger and more palpable, they form something like a mirrored sphere within which no light can escape to the outside.

Thus the I-consciousness absorbs the etheric radiations of the environment for its own maintenance, but as it is enveloped by the closed mirror of its mental, astral, and etheric projections, these projections gradually enclose and asphyxiate it.

The result of this process is invariably a major crisis, a major collapse, where the I-consciousness is trapped within its closed mirror of projections, within the scorching greenhouse of its respiration field. It is as if sunlight raised the temperature of the greenhouse, and the heat cannot escape, pushing the respiration field of the I-consciousness to its limit.

Surrounded by its own images, its dreams, its projections of happiness, and its incessant search for self-realization, the I-consciousness suffocates in the heat of the energetic tension that it itself generates. And when it reaches that saturation point, something totally different can happen: The closed system of thoughts, desires, and reactions collapses, and ceases to function for a moment.

It is in this moment of crisis that the touch of fire from the Spirit-Spark occurs. The moment the I-consciousness circuit breaker trips from extreme overload and its electromagnetic field energy ceases to circulate, consciousness can see for the first time; it sees that what it believed to be itself is, in fact, an illusion, a set of images reflected in the mirror formed by its fantasies.

In that instant, in that flash that can last a fraction of a second, consciousness awakens, and those human beings will see themselves imprisoned in an illusory world. Even if they want to, the memory of that moment is not erased, and they are no longer able to conform to the images of this illusory world. Their relationship with themselves and the world is transformed. They become seekers of truth who only find peace when they demolish and overcome the countless layers of self-deception that are now visible to them.

These human beings reached the top of the spiral of self-consciousness, and now the work of the third spiral begins, the spiral of the new consciousness, the only inner path proposed by the spiritual schools of all time. Their old dreams, visions of happiness, and the struggle for personal fulfillment completely change. New horizons, new aspirations, and new possibilities arise for them. Based on these new possibilities, these human beings begin to fight the great battle to overcome the illusion.

All those who are in the Spiritual School, as candidates for this inner path, need to seriously reflect on this great inner fight to overcome the illusion. The Spiritual School and the universal teachings offer valuable advice in this regard which, if taken into account, can be of great help.

The first of them refers to the interaction of the seekers of truth with their peers, the immense love, acceptance, and respect that they need to demonstrate and with which they need to treat all people according to their own state of consciousness.

Divine love does not judge and provides everything; divine love acts so that all beings receive what they need; it sees everyone as equal, as treading one and the same path towards love itself.

Those who understand this principle and apply it to their personal lives and to those around them are given each day a wonderful opportunity to free themselves from a heavy burden of pain and suffering. In each person we meet along the way — family members, friends, colleagues, acquaintances — burns a spark of the great soul of the world, burns the impulse of divine and universal realization. And all of them tread hard on their path, finding themselves at a particular and unique point in the great spiral of universal life.

By approaching each of them with love, acceptance, and respect for all that their souls express — their dreams, their vision of happiness, and their sincere pursuit of fulfillment — we free ourselves from the curse of judging and condemning others. We accept them as they are; we recognize their value within their state of consciousness and life. We do not look at them from the supposed criteria of life of a pupil of the Spiritual School, criteria that we often strive to apply to others but not always to ourselves. We look at them as they are. And just as the sun shines on us all and accepts us as we are, so too do we accept them as they are. And we understand that their dreams, their pursuit of happiness and fulfillment are part of their life and growth process.

With this understanding, we cooperate with them, encouraging the best in them, helping them to overcome their own obstacles to the extent that they themselves request our help, avoiding any coercion or intervention in their path of development.



By taking such a positive and healthy attitude towards our fellow human beings, in a natural and spontaneous way, they will do the same for us, as we will stop interfering with the mental, astral, and etheric currents that direct and determine the course of their lives and their development. And in doing so, they also stop interfering with our development.

On that basis, we place ourselves in a spontaneous attitude of cooperation with each other, cooperation that allows all those close to us to reach their maximum soul potential, growing and maturing inwardly at their own pace and speed.

By not interfering with the path of others, we also break the shackles that bind us to our own path. By doing this, as aspirants to a spiritual path, we quickly mature on our path and place ourselves before the next step as human beings seeking the Light: We will have overcome the most common of illusions, the illusion of being able to transform others into the image of what we would like them to be.

And having overcome the first of the illusions, the illusion about other people, we can concentrate on the great effort to free ourselves from the greatest illusion of all: the great illusion of oneself!

Our only dream will be to get rid of illusory dreams. Our only vision of happiness will be to attain the happiness of the new soul. And our only achievement will be to find the fulfillment of the new life!

May the clear vision, joy, and strength of this new reality be our stimulus, here and now, on the path towards the freedom of the new soul!

# 11 — The Illusion of Ourselves

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*Who never regretted their destiny?*

*Who has never rebelled against their karma?*

*Who never wished to live a life different from their own?*

Most human beings believe that destiny is something more or less predetermined, be it by the material conditions they inherited at birth, the family into which they were born, the opportunities or difficulties they encountered. Many see themselves as spectators of existence trying to make the best of what life offers them.

In this there is always a mixture of fatalism, resignation, and indignation, which is translated in many cultures as nostalgia and victimization.

Destiny is also used by human beings to build the narrative of their lives. When speaking about themselves, people normally link the facts as if they were the beads of a necklace in which the common thread is the logic of their destination. Destiny is like the backdrop, a canvas of a certain size, shape, and frame on which one event after another is drawn, on which one can see a certain coherence in the different strokes, as if they were all part of a single painting. We use the mortar of destiny to unite the scattered facts of life into a single frame in which we see and explain ourselves. Fate also helps us to create a trajectory where we see ourselves as the same people in different moments of time.

The life of human beings can be compared to a train, where the locomotive is their consciousness, their experiences are the countless carriages that follow it, and the tracks are the destination that keeps life within determined and predictable parameters. The rails, those two parallel lines that go into infinity connected by countless people sleeping, are as if formed by the lines of our

dreams and struggles for fulfillment united by the tireless search for some meaning and happiness.

But what would they say if they learned that these rails – on which we run our lives so repetitively and predictably – simply do not exist? If they learned that fate does not exist, never existed, and never will exist for any human being? What would they say if they were told that this is nothing but a grand illusion that we use to define ourselves, the grand illusion of ourselves?

Our entire life and interaction with others takes place through our respiration field and the images that circulate in it. In this way, all events come to us through the powerful filter of our thoughts, feelings, and reactions. It is no exaggeration to say that we interact with the images we have of people, and not with the people themselves.

The same is true of all situations in our life, with everything that taken together we call destiny. When we look more closely at these predictable paths of destiny, we see that they are made by the mere continuation of the internal images of our dreams, the search for happiness and fulfillment. It works like a movie projector which projects a railroad track onto a white screen creating in the dark room the illusion of reality in which we believe we are moving, even though we are sitting in an armchair.

This illusion of continuity is what generates the narrative about ourselves; this continual projection of our inner images into outer life is what generates the identity illusion of our I-consciousness. A person narrating their life based on their destiny is like someone describing their reactions to watching a movie.

Long before the invention of cinema, Plato compared this state of consciousness to the myth of the cave where countless human beings believe that the shadows they see on its walls are reality. And this is still the state of consciousness of a good part of humanity!

Perhaps some will ask, “Wait a moment. Where are the facts; what really happens? Where are the physical world, the health restrictions, the obvious

limitations of one's life? Does none of that exist? Is this all just an illusion, too? What are we really talking about here?"

Of course, all these exist. All these aspects form the factual and material reality in which we live. Just as on a train line, they form the terrain and contours on which the tracks rest. And, certainly, there are different situations, as well as an infinity of different terrains and contours, from flat and extensive fields to upward slopes and downward slopes, and accidents encountered traveling along the way, such as from rivers and cliffs.

However, pay attention: It is not these major road accidents that define our destiny, but the way we react to each of these situations.

Take the example of the pandemic we are experiencing. It is a gigantic accident along the way, something that will profoundly change the way we all live from now on. But are we all reacting in the same way? Are we all learning the same things or even using our time and energy in the same way?

From alarmists to deniers, we have an infinite spectrum of reactions. Some people will come out of this period crushed inside; others will grow and mature and will never be the same again.

Therefore, if in the face of such an accident along the way, which supposedly would make everyone react in a similar way, there are so many different attitudes, the same goes even more markedly for everyday situations in life because it is the repetition of our small particular reactions to day-to-day situations that creates a trajectory and that from the inside out, projects the illusion of continuity, like the rails along a predetermined path.

Think of any situation in life, such as a crisis or conflict. Imagine two people we know well, who have very striking and very different behaviors: Faced with the same situation, such people would act in completely different ways from each other. This happens all the time because our behavior is predictable. And this happens not because external situations are predictable, but because our inner world is predictable.

It is as if our cycles of thoughts, feelings, and reactions were the wheels of the locomotive of our consciousness, which are turning with power and unceasingly, pushing us forward, repeating experience after experience, and thus reinforcing our character until its total crystallization.

It is this repetition, this crystallization that turns the treasure of accumulated experiences of karma into the burden of destiny, a burden that weighs on the consciousness, making it live its rich experiences in a repetitive way and without any learning. It is this repetition that transforms karma into destiny and keeps us always the same, that crystallizes the images of our respiration field into a vision, into a false identity that reinforces itself as it repeats itself, into the illusion of itself.

When the School says that we can change the course of destiny, it means a change so profound that it can be compared to a revolution, a self-revolution.

For the pupils on the path who begin to free themselves from the illusory veils of their images and projections, a new step needs to be taken. When through deep self-knowledge, these pupils free themselves from the repetitive cycles of thinking, feeling, and reacting, they advance toward the purification of their respiration field.

The beginning of a new consciousness, which shimmers in the three sanctuaries of their soul, becomes an ever more powerful force. As Jan van Rijkenborgh describes in *The Coming New Man*, a new serpent fire appears in the pupils, whose strength and brightness gradually transform and purify their electromagnetic field, their respiration field. This purification transforms their consciousness, so that a pure, luminous, and silent space gradually arises in their being in which the soul can see reality directly, without the interference of the images and projections of the old I-consciousness. The continual self-projection that created the illusion of a trajectory of the self slowly begins to fade; the rails of fate, on which the locomotive of the I-consciousness ran swiftly, fade away little by little, like mist in the sun.

Many will ask, "What does this mean in practice? Will anything change in the pupils' outer lives? Will their material conditions change, or will people treat them differently? Will they break free of their fate?"

The answer to these questions is both yes and no. The change that takes place in the pupils' respiration field is so great that it can also influence the external circumstances of their life. Things will not cease to be as they are. Their karma will remain intact as a veritable arsenal of inner possibilities of manifestation. Their gifts, their basic personal characteristics, the surroundings of their material conditions, the people with whom they relate, all this remains intact, as they form the terrain, the contours on which they move. However, if the pupils really persevere in the Endura, in the path of self-knowledge that frees them more and more from the illusion of their self, they will exert less and less mental, astral, and etheric pressure on what forms their life. They will live without conflicts!

This does not mean omission, coldness, or distance: It is about something very different. They start to live without the conflicts that they themselves projected onto others and on the situations in their life, as these conflicts were the result of the illusion of their mental, emotional, and reactive projections, which added weight, limitation, and useless repetition of the series of experiences which they thought hitherto unavoidable, which they called fate.

And when the weight of projections of their self-ceases to be exerted, their life becomes what it really is: a treasure formed by the conjunction of characteristics and infinite possibilities. The pupils are effectively in the middle of the world but no longer live under the illusion of a predetermined destiny, in the prison of a world that they themselves created. They break free from the world in which they were trapped, the old illusory world of the self.

They now find themselves in the middle of the real world. They are in the middle of the world because in the condition of inner freedom, the pupils

have all the paths open and all the possibilities before them.

They no longer need to walk the old preordained path of fate, the old illusory tracks of I-consciousness. Now around them, there are only open spaces and possibilities. And from this freedom, they need to learn to move again. Until then, they were living under the yoke of the automatism of their illusions and projections. Now they have regained their free will. In the new spaces of their renewed being, they become autonomous and unconditioned.

*What will they do with their freedom?*

Freed from the illusion of the self and its projection of a pre-established destiny, they rescue their karma, transforming this rich treasure of gifts into real learning possibilities insofar as they place their free will, their newly conquered freedom, in the service of the will of the whole.

Awake and lucid, free and autonomous, they place themselves at the service of the whole:

They no longer regret their fate, no longer rebel against their karma, for by fulfilling the will of the whole, they enter the new life!

## 12 — Beyond the Illusion of the Self

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Once upon a time, there was a wave which emerged from the blue waters of the sea on a beautiful sunny day. It rose majestically, and its crest gleamed in the dazzling white foam. Looking at itself, it said, “I am great and mighty; I tower above the sea and the other waves around me. How lucky I am!” Its crest shot forward with a great crash folding in on itself and forming an almost perfect circle.

Time passed, and the wave slowly approached the beach.

And as it approached the white dunes, its shape changed, its crest gliding more silently over the waters, like a soft murmur. And finally when it touched the sands of the beach, it disappeared. Thus, in the great sea, many waves appeared, all making their continuous movement through the waters until they disappeared, one by one, in the fine sands of the beach.

Until one day a wave came, and it was as if all the eternal memory of the sea resounded in it. When looking at itself, it understood that it was formed by the sea water itself. That its form was born from the loving union of the waters with the breath of the wind. And that the roar of its crest was the very song of the sea that echoed in the wind.

And when it finally touched the fine sand of the beach, it understood that its essence was not its form but the eternal movement, the eternal blowing of the wind over the eternal waters of the sea. And so, united to its essence of being, it lived eternally.

The universal teachings say that the human being is formed by the union of three principles of the universal manifestation: the spiritual being – the



microcosm; the focus of consciousness – the soul with its subtle vehicles; and the material being – the material body with its etheric double.

The spiritual being, the microcosm, is eternal. It is a perfect image of the great macrocosm, the universe, and all its powers, possibilities, and dimensions are found in it. For this reason, its essence lies beyond the illusory veils of time.

The focus of consciousness, the soul with its subtle vehicles, is a double being. On the one hand, it is formed by the eternal memory of the microcosm, the treasure of karma accumulated in its magnetic spheres. On the other hand, it is formed by energetic transmutation, by the flow of ethers generated by the material being.

The material being, the physical body with its etheric double, is a being of time formed by all the memory of nature and carries within itself the image of the evolutionary process of life on our planet. It is a composite body which disintegrates when its organic processes cease to function.

In its present stage of development, the greater part of humanity is in a very particular state with regard to these three principles of universal manifestation.

Regarding the microcosm, the greater part of humanity ignores its existence. Consciousness is still unamenable to the touch of the Spirit-Spark, and the true spiritual and eternal dimension of life remains vague, diffuse, and distant.

The soul with its subtle vehicles is totally dependent on the material being. Consciousness is attached to the physical form, identifying itself with it. Unaware of the original being from which it emanated, the soul vanishes along with its subtle vehicles when the physical form ceases to function.

And in relation to the material body and its etheric double, the majority of humanity lives an artificial life in contradiction with the laws of nature. The consequence of this contradiction is the generation of successive personal,

collective, and environmental crises, as the great crisis in which we are now exemplifies.

To overcome this state of torpor, ignorance, and disharmony, human beings need to follow a threefold inner path. This inner path is at the same time a process of transformation of consciousness and life. In other words, a process of liberation from illusion and a corresponding fundamental healing. The three illusions that need to be overcome are: the illusion of the world, the illusion of oneself, and the illusion of being. And the three fundamental cures that follow from this are related to the pain of the self, the pain of the soul, and the pain of humanity.

When the pupils on the path advance in self-knowledge, they free themselves from the illusion of the world formed by the joining of their attempts to change others and reality based on the images and projections of their own self. And when pupils free themselves from the illusion of the world, they are also cured of the pain of the self whose cause lies in placing the center of gravity of their life in the outside world, with its illusory dreams, the constant search for idealized happiness and self-realization at any cost.

Based on the inner possession of a new state of consciousness, the pupils advance on the path and increasingly purify their respiration field. They discover that the profound causes of everything they sought to attract or repel in relation to people and situations in life are found in themselves.

They mature on the path and now walk the steep path of liberation from self-delusion. This is equivalent to identifying and pulling out the weeds of their egocentric thoughts, feelings, and reactions, transforming their respiration field into a pure and luminous garden. As they advance on this path, they are healed of the pain of the soul, which on the one hand, is the pain of yearning for the Light of Lights and on the other hand, of still falling into the traps of the old consciousness with its automatisms and attachments. But if the pupils persist, the new awareness grows in them, and through the balm that emanates from the Light that now shines in their respiration field, the soul's

poignant pain is mitigated and finally healed.

The pupils then win the second battle, the battle of the inner world of the soul for victory over self-illusion and for the purification of their life system.

Then comes the third and final battle, the biggest and most intense of all: Now it is not just about fighting with your consciousness and in your consciousness. The pupils who have advanced to this point are confronted with a real battle, which translates into the transmutation of their subtle bodies, that is, into the organic-energetic transformation of the garments of their consciousness. Here they need to overcome the strongest and deepest of illusions: the illusion of being.

What does that mean? It was seen that the human being is formed by the union of three principles of universal manifestation: the spiritual being (the microcosm), the focus of consciousness (the soul and its subtle vehicles), and the material body (with its etheric double).

In the first two phases of the path described, what happens in the pupils is related to the growth in the radiation of the nucleus of their microcosm, where the Spirit-Spark and the rose of the heart are found. This new radiation triggers a change in the three centers of consciousness – in the head, in the heart, and in the center of life – generating a new flow of energy in them, which circulates through the lateral channels of the serpent fire, the sympathetic and parasympathetic system.

The circulation of this new flow of energy generates a new consciousness, the new soul. This new consciousness generates an electromagnetic field around it, like an electromagnet. It is the constant and steady activity of this field that gradually purifies the pupils' respiration field, eliminating everything that does not harmonize with the vibratory key of their consciousness.

Up to this point, the organic and energetic functioning of the pupils' subtle bodies has not yet changed. This means that their subtle bodies are not yet nourished by the etheric radiations that spring from the new consciousness,

whose core is the Spirit-Spark in the heart.

The pupils' subtle bodies, the natural-soul vestments — formed by the concrete mental body, the astral body, and the subtle etheric body — still feed on the etheric forces that are transmuted by the material being; therefore, from the organic activity of the physical body and the vital energy that its etheric double — the dense etheric body — manages to transmute. This explains why the pupils, at this point in the path, literally have two souls. Let us see what this means and what its implications are.

From the point of view of their consciousness, the pupils live in the new soul because when they manage to remain oriented towards the Spirit-Spark, the powers that circulate in their serpent fire transform their respiration field into an inductive field, into a new electromagnetic field. The pupils already have the embryo of the new human being because the principles of the three higher bodies, the three higher garments of the soul, have already been born in their life system. This refers to the embryos of the spiritual body: the body of Atman, the body of the Spirit-Spark, which is the rose of the heart; the body of the spiritual consciousness, the body of Buddhi, the body of the Spirit-Soul, which is the purified respiration field touched by the Spirit; and the body of the higher mind, the body of Manas, the higher mental body, which is the nucleus of the new consciousness in the fiery circle of the pineal.

Based on the new embryonic being, the pupil lives in and of the new soul. However, the bodies that form the clothing of the natural soul, of the old consciousness that had been born from nature, have not yet been transmuted, as they live from the organic-etheric flow of the material being. Therefore, the four lower bodies — the concrete mental body, the astral body, the higher etheric body, and the binomial formed by the physical body and its etheric double — still live from the transmutation of the old natural forces. These forces are not only physical but also vital, astral, and mental.

The flow of transmutation is always from the grossest aspect to the subtlest; in this case, the center of gravity is always the physical form, not the subtle field. This flow is what the School calls the natural soul, for from it derive not

only the maintenance of life but also the emergence of a biological consciousness with its energetic development. That is why the universal teachings clearly say that this natural consciousness, trapped and conditioned by the form, disappears when the form ceases to exist. Therefore, the liberation of the pupils' subtle vehicles can only occur through a radical energy transformation, which the School calls transfiguration.

Therefore, the final liberation from the last and strongest of illusions, which is the illusion of being, can only be achieved when the Spirit penetrates the central channel of the serpent fire and begins, from the top to the bottom, the transmutation of the etheric power supply to the subtle bodies, freeing them from their energetic dependence on the material body and its etheric double.

As this process progresses, in the silence of their being, the pupils begin to work to assuage the world's great pain, for as a cell in the Living Body of humanity, the pupils are connected to all the kingdoms of nature. As their bodies transmute, they also free a part of the world and humanity. Through their soul connection with everything and everyone, they spread a pure and healing stream of ethers that have been transmuted from above downwards from the fiery core of their microcosm.

This is the great work for the world and humanity: the work of healing the world and humanity through the regeneration of all the fields of life, from humanity to nature, and the entire cosmos. By constant effort to unite their consciousness with the Spirit and free themselves from the illusion of the form aspect in all things, the pupils who persist advance in inner self-revolution.

Thus they free themselves from the great illusion and discover that their true being, their soul, and their garments are the product of the infinite and eternal union of the Spirit's breath with the pure original matter of the universe. With the eye of the Spirit, they finally see through the veil; they see the real being, the pure and eternal movement, the eternal and non-material wave of the soul over the sea of life, in the breath of the Spirit. At this point, the pupils fulfill Krishna's words to Arjuna:

“Become aware that you are the Immortal.

Become Master over your thoughts, for by and through the nature of your thoughts, the Immortal becomes perceptible.

Apprehend that all forms are mere illusory appearance, which conceal the glory of Divinity.

Understand and recognize that true Life interpenetrates all forms and fills them with Its Being and that therefore, in reality there is no death, no sorrow, no separation!

Free yourself, therefore, from the great bewilderment of the form aspect of things and draw near to Me so that you may dwell there where Light and Life are.”

This is how every illusion finds its end!

# 13 — Work for the World and Humanity

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We are living in a unique time. Many are sheltered in their homes, while others are obliged to continue working either because of the essential functions they perform or because of the need to guarantee material support for themselves and others.

Undoubtedly, this is an unusual period, as it deprived us of habit and routine: It turned our day-to-day life upside down and removed us from the frantic external movement linked to interacting with people, obligations, and schedules.

On the other hand, this moment brings us something very new, an enormous possibility: We are now invited to discover the subtle dimension of things, that instance of our inner world from which the impulses that keep the outer wheel of life in constant movement depart. This inner world is formed by the subtle fields where our thoughts, feelings, and perceptions move and in which our vital, astral, and mental bodies also live.

Are we aware of the turmoil that takes place in these subtle fields? We are not referring to sensitivity to the etheric and astral spheres; it is something very different. The question refers to whether in the situation of withdrawal or breaking habits in which we find ourselves, we perceive the constant inner movement that kept us trapped in the outer routine as if in a heavy and deep torpor. Even though we have moved away from the external turmoil, does the inner turmoil continue?

We live in a vicious cycle that in order to be broken, requires us to become

aware of the inner and subtle world that keeps us moving. And this moment is a unique chance for several discoveries.

When pupils become aware of the movement in their inner world, they realize that their consciousness and their subtle bodies are true power plants which form around them a powerful magnetic field which acts in the same way as a large magnet: It attracts everything that harmonizes and vibrates in tune with their state of being and repels everything that is not in accordance with it.

This magnetic field also regulates the exchange of energy with the environment. These forces and energies are enlivened and strengthened as they circulate in the personal magnetic field. And they are returned to the environment carrying an even more intense magnetic charge.

Just think of what happens to pieces of iron exposed for some time to the field of an electromagnet: They temporarily gain the property of attracting other small iron particles. In the School, we call this personal magnetic field the “respiration field” precisely because we are constantly inhaling and exhaling energies, influenced by what we breathe in and influencing the environment by what we breathe out. These energies, which keep our inner world in motion, are the ethers that form and nourish our subtle bodies.

And how does this relate to our role as small cells which are part of the world and humanity? How can we, as pupils, work for the transformation of the world and humanity? As we pay more attention to the inner world, we discover how it works, with its constant circulation of energies that shape our vital, emotional, and mental states. We understand that we, the world, and humanity form a perfect and indissoluble unity.

We discover that we are the very energy of the environment, dynamized and particularized by a certain state of consciousness, that there is no barrier between our being, the being of our fellow human beings, and all nature around us. We then perceive the great illusion of separation.

Yes, then the self looks at the sea of life, sees separate islands, and says,



“This island is me; that is someone else”, and so on. The self-delimits its territory, establishes cooperation agreements, defends its borders against supposed enemies, and thus lives in constant anticipation. If we try to fit the work on behalf of the world and humanity into this perspective, we conclude that we are small, limited, and of little relevance.

But the soul sees differently. The eye of the soul does not see isolated islands because it sees from the inside and does not dwell on the reflection of things; it dives into their interior. The soul sees a great continent, a great mass of land fully united under the sea floor. And the sea that bathes this and that island is the same, and its waters are also in perfect unity. And the same is true of the air, the firmament, and the sunlight that shines equally for everyone. Perfect unity: That is all the soul sees because that is the only thing that really exists.

When we see ourselves with the eyes of the soul, we realize that we are one with the world and humanity, that we are the world and humanity, a living cell of the same body. Just as each cell in our body has the same DNA, mirroring the complexity of the whole in the part, in the same way, each of us is a perfect little mirror of the whole world and humanity. Therefore, our work on behalf of the world and humanity is to transform ourselves, for in so doing, we transform the whole.

The School explains to us that the one in whom the new soul is born acts positively in the regeneration of the four kingdoms of nature – of the minerals, the plants, the animals, and human beings. Whoever lives this renewal process, lives from the fifth ether, the fiery ether of the new soul, and thus becomes a positive factor for the fundamental healing of the world and humanity. This happens because the respiration field — purified by the new soul principle — opens to the Spirit.

The Spirit divides into the seven rays at the head sanctuary, renewing the mental body. Through the intense inner work of consciousness, the seven rays plunge into the sanctuary of the heart, uniting with the strength of the rose. Then, a great power enters the sanctuary of life, starting the process of

transfiguration. However, it is no longer a matter of knowing how this works but of searching within oneself for the path that leads us to make it work, in truth, in our own being.

And the School gives us extremely practical guidance from which we should all try to live in this very challenging time: It is about changing the type of energy we attract and the energetic signature that we imprint on that energy that circulates in us so that we can transform what we give back as an energetic contribution to the four kingdoms of nature, therefore, to the world and humanity.

Reflect and answer:

- *How am I living this moment?*
- *With what am I occupying my mind?*
- *With what kind of feelings am I feeding myself?*
- *With what kind of vital energy am I filling my days and hours?*
- *What kind of routine do I have in material life?*

The environment, the media, the virtual world, and social networks are swamped with toxic, obscure, and false content. If we open our mental field to this type of influence, it brings about obscurity, a true vibratory lowering of our mental body. This vibratory lowering draws the mental body away from the sparkling sphere of the fifth ether and plunges it into the old waves of the astral world, which are an endless source of anxiety, worry, and fear. And such astral agitation, reinforced by the dynamizing force of thought, robs our life force, compromises our vitality and the functioning of the physical body.

Therefore, as pupils who strive to build a new consciousness and a new state of life, we cannot allow this to happen. We have a duty to care for and protect the new soul just as a mother protects the baby that grows silently in her being. And it all starts with our mindset, with the kind of influence to which we expose our mental life and the kind of energy we let circulate and influence our thoughts.

Surely the astral body is strong and powerful, and certainly our biological conditioning is asserted. However, the strength of the new soul body, the fiery soul body formed by the fire ether, the fifth ether, is much greater than all that. For this reason, at this time, effort must be directed towards keeping our mentality oriented towards the new soul principle so that in that power our thoughts can remain centered and illuminated, like a clearing in the midst of a storm.

This clearing, this pure and radiant space, will envelop all our bodies — astral, etheric, and physical — in a crystalline atmosphere, in a true transformed respiration field. So, wherever we are, in whatever situation we are, this purified respiration field acts like a powerful magnet. It attracts the etheric powers that are in accordance with our vibratory key, with our real state of being. These pure etheric powers, flowing profusely into our respiration field, strengthen and enliven the life processes of the new soul.

Taken together, these processes are called transfiguration. And so, uplifted by the radiations of the new soul, the pure etheric powers convert into new energies, into new etheric compounds, into powers that have a radiance totally different from those we had inhaled. They become the new ethers, the new holy foods, which radiate from our respiration field in all directions like the glow of a beacon in the night, like a sanctifying healing radiance for the benefit of everything and everyone around us. In the silence of their being, wherever they are, the pupils become a source of strength, of impersonal light and love. Not by what they say or do but by the silent radiance of their state of being.

This state of being radiates the four holy foods, the four pure and original etheric substances of nature, for the benefit of the four kingdoms on Earth: the new mental reflecting ether for all humanity, the new astral light ether for the entire animal kingdom, the new regenerating life ether for the entire plant kingdom, and the pure and original chemical ether for the entire planet Earth.

What a grand mission awaits us! Yes, we can and must work for the benefit

of the world and humanity here and now in a much more real, beautiful, and effective way than we could ever imagine. Let us work then!

And let us make true the profound and loving words of a Gnostic poem: "If renewed you go to the world, its suffering you can end. Go, therefore, now to work, the work of Gnosis come to carry out!"

## 14 — Self-Knowledge

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Summarizing the stages of human transformation proposed by the School is not a simple task. The only honest way to express it is to relate personal experience. But expressing something universal from a personal point of view is limiting.

To resort to books is to use memory to report the experiences of others, which prevents a deeper connection between personal experience and the universal aspect of our much needed transformation. Obviously, the support provided by the School's literature or other books of the universal literature is not neglected; they are fundamental tools that allow the pupils to maintain the inner connection. The universal knowledge speaks of this path through parables, legends, and symbols, or even practical lessons. However, the deepening of these in the pupils is the most desired aspect in this process; it is necessary to seek in oneself the deepest reasons and the strength for transformation.

In the School, one learns to work from the square of construction the elements of which are: the single objective (guiding principle), the absence of struggle (objectivity), harmony in the alternation of activities (autonomy), and group unity.

Group work functions as a catalyst which stimulates and provides elements for the unmasking of what all believe they have and are, in order to slow down crystallization, to remove from each one the illusion of being at peace under the presumption of having already achieved a high level of transformation and there being nothing more to accomplish.

The group also serves as a mirror, where all see themselves in the others as their reflection, allowing them to perceive their own limitations, defects, and their good and bad qualities, and everything that they call I. When you are

disposed to real self-knowledge, this process allows for very effective learning.

For the complete reconstruction of the original threefold human being, strength and wisdom are needed. In this reconstruction, it is necessary for all to identify which aspect of the threefold ego predominates in them. Some have reason as the most evident element of their lives; others are moved more by the emotional aspect, and others have action as the most relevant impulse in their existence. Thus, some are more introspective, plan more; others feel more and are driven by emotions, and others act before anything else.

The group has a clearer view of these human qualities. You learn to respect them and respect yourself. What we lack is in our fellow human beings and vice versa. With the presence of these different tendencies (head, heart, and hands), we create our mutual learning relationships. We are always learning because under the impetus of the Living Body of the School with our eyes turned to the single objective, an unshakable connection is created. The work of true self-knowledge based on the divine principle must always guide our path.

The square is the solid foundation on which the construction is built: With fair understanding based on the yearning that burns in the heart and through a serious attitude to life as a consequence of this condition, the pupils can raise the square and the triangle — the true principles latent in our being — and with them balance the inner triangle of the soul, those three true power plants that are our thinking, feeling, and acting. It is for this reason that the School warns us to take care of these three energy centers uninterruptedly, without carelessness, because from them we build the world and ourselves.

Regardless of our basic human type, we are all able to go through and completely transform the way we know ourselves, how we relate to our threefold ego, in order to rescue the three sanctuaries: of the heart, the head, and of life. This is the good fight, always driven by the heart: That is why a pure heart is fundamental! Even knowing that the divine spark is what

drives us and gives strength for transformation, care must be taken to keep the heart pure. Exaggerated emotions, irony, primordial fear, sarcasm with oneself and with others do not fit into a pure heart. A pure heart is simple.

We seek the beginning, the beginning of everything, our true identity. The beginning reveals itself, and we are part of that revelation. We have arrived at the moment for which we were looking so much, wandering through our own projections and limitations. We finally met them. This is the gift, the miracle of our soul condition. That is why all the care with that pearl, with that precious stone, that cornerstone, is absolutely necessary.

A protected heart, freed from automatisms, constantly illuminates our mentality and leads us to self-understanding, self-commitment, the fight that frees us from our own illusions.

For the contemporary human being, this fight is difficult because our way of thinking is conducted through mazes.

Without self-knowledge, this fight is impossible, as all of modern culture exalts rationalism as the main method of life.

We need to stay awake, as the distractions in the thinking region are endless. And it is the distractions that make us lose sight of the whole and of ourselves.

Despite these challenges, the highest point for the human being has always been compared to the summit of a mountain: At the summit, the sun is always visible and keeps the top of the mountain always illuminated; the vision is clearer, and one sees far.

True life transformation can only be achieved from a pure heart and an awakened mentality. This state can be maintained by self-knowledge, which reveals to us all the ways in which we defile our heart and unmasks all the ways in which we are distracted. It is the deep knowledge of ourselves that protects the purity of the heart and thus keeps open the door of the heart that illuminates the head. And in the same way, we gain strength to keep ourselves attentive and awake.

With the heart and head connection established and activated by a living pupilship, it is possible to go to the battlefield for the conquest of the sanctuary of life. State of consciousness is state of life! This is the principle that governs human life.

In the book *The Alchemical Wedding of Christian Rosycross*, there is a veiled allusion to the role of the threefold human ego as ladders, ropes, and wings. Jan van Rijckenborgh says in this regard that the pupils of the School who have not yet advanced in the transformation of the threefold ego perceive the path in three ways: One sees it as a philosophy, another as a desire, and a third as a task.

However, those who advance in their own transformation are described in this way:

“The possession of the ladder refers to the candidate who [...] has always laid the emphasis on action, who in his preparations for the liberating life has sought to fully experience every new step to the full and to incorporate the result in his own being as a fullness of experience. [...]

He who prepares, opens and purifies this pathway through liberating action, through the new way of life we have described, always has access [...] to this ascending [...] path. So, such a person is always able to [...] gain admittance to the highest or seventh aspect of the personality-state, the ego of the consciousness, the highest facet of the ego, corresponding to the spirit.”<sup>13</sup>

The human goal is to consciously belong again to universality, to the universal circle that encompasses everything and everyone. Square, triangle, and circle, in a perfect balance, allow the descent of the original principle — as an organic manifestation in the human being — and the realization of its true evolutionary process — in ever higher vibrating spheres.

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<sup>13</sup> Rijckenborgh, *The Alchemical Wedding of Christian Rosycross*, Part Two, pages 169-170.



To move forward in this process, it is necessary to unify philosophy (head), yearning (heart), and task (action) in an individual and daily experience, which makes it possible to consciously use all the divine fullness offered to each one in connection with the universal idea. The development of this process is fully accessible to those who are guided in this way.

“As soon as the world has slept off the stupor of its cup filled with poisons and intoxicants [...] when every child of man will step forth merrily and joyfully, with bare head, open heart and unshod feet, to meet the sun when it rises in the morning.”<sup>14</sup>

Nothing is lost: Everything that could be a stumbling block becomes a mark of recognition on the way to the One.

This is the joy of living in the absolute present, the joy of meeting the spiritual sun that is within us and that lifts us individually and collectively above time and space.

## 15 — Stages in the Transformation of the Consciousness

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All human beings live conditioned by time and this is reality for our consciousness. We usually divide life into three phases: the past, the present, and the future. And what determines each of these stages is our perception.

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<sup>14</sup> *Rijckenborgh, The Confession of the Brotherhood of the Rosycross, page 14.*

Who are you? Are you the same person as you were 10 years ago? Probably not. But what has really changed: you or your perception of yourself?

Our life and our consciousness create a complex fabric that we call reality, and what we perceive of that reality is what determines us. What is consciousness? How did it come about? Consciousness can be described as that which determines what each of us is. Consciousness is what makes us say, "I am!"

To reach the point of perceiving itself as an autonomous individual and saying "I," consciousness has gone through several phases: the mineral kingdom – the consciousness of matter, the beginning of the formation of the material body; the plant kingdom – consciousness begins to reach out of itself and rises upwards, the formation of the etheric body; the animal kingdom – after it begins to expand, consciousness begins to manifest in a group, a group consciousness, which corresponds to the formation of the astral body; and the human realm – the individualization of consciousness: For the first time, the beings perceive themselves as something distinct from the group and can say, "I." This marks the beginning of the formation of the mental body.

This last is the phase in which we are and in which, in a way, we are stuck because from the moment that beings became individualized, they should continue their path of transformation towards the next stage of self-awareness, which is that of Manas, the true thinker. Manas indicates the consciousness that perceives itself but which, through this perception, turns to the eternal being in itself – to the Monad – and begins the path towards universal consciousness.

It was from this fourth phase, in which the process of self-awareness and the formation of the mental body began, that the perception of time emerged: Perceiving and dividing time is a characteristic of the human being. Animals do not have this perception; they do not live divided into memories of the past and expectations about the future: They live only in the present, as they

do not perceive the passage of time.

The perception of time is related to one of the properties of the mental body: thought, and one of the characteristics of thought is related to structuring. The concrete mental body should serve as the catalyst for the suggestions received from the Monad – through the abstract mental body or soul body – and manifest these suggestions in transforming actions. And as the soul body is an everdynamic body because it is directly influenced by the actions of the Spirit – which is constantly changing by nature – the concrete mental body would not be attached to any image or concept; it would be the vehicle for revealing the images of the Spirit.

And what happened? The mental body is imprisoned by the astral body, by the phase that is characterized by the emergence of group consciousness, which among other things has as its priority the search for survival. The result is that the mental body is caught in a determinant that can be described as attack or flight. It remains trapped in an attempt to preserve what causes it well-being and attack or run away from what makes it feel unwell, related – directly or indirectly – to the threat to life.

And what is the tool used by the astral consciousness to guarantee this pattern? memory. It is from memory that we build our relationships with the world, with people and situations. It is memory that leads us to divide life into phases and to oscillate between the past and the future. The past as something to be preserved or avoided and the future that should bring us security so that past situations do not occur again or if they are positive, that they manifest themselves again.

Pay attention to your life, and see if you identify with one or more of these situations: pain or trauma you experienced, you keep in your memory, and you do not want to experience again; hurt of a person or situation that is constantly relived and that always comes to the surface; situations that marked your life positively and that you would like to repeat.

See the pattern: avoid – repeat; attack or flight – reinforcement. Do you see what has become of the mental body? An instrument for crystallizing repeated images of the astral consciousness either to avoid or run away from

something or to reinforce a pattern or situation. And from that situation, we become slaves of time. As we are unable to be free to manifest the ever-dynamic reality of the Spirit in the present, we oscillate between the memory of the past and the expectation of the future. The result of this is very clear: We do not live in the present.

But there is a way out; to discover it, we must look in the only place that makes sense: within ourselves. This exit begins with self-knowledge. We must know ourselves and know if we really want to be free. This is related to the fundamental role of a Spiritual School: offering the power field, a true laboratory, so that we begin to free ourselves from the astral prison and that the manifestation of the mental body guided by the Spirit becomes a reality.

And where and how can we begin to truly know ourselves? It is no use being isolated studying, reading, believing that this can bring self-knowledge. Self-knowledge is not a study but life itself. And that life is determined by the relationships with people, things, situations, realizing how we are, how we interact and react with the world around us. But mind you: perceiving how we are, and not how we would like to be or imagine we are.

This self-knowledge is not an intellectual process. What we think we know about ourselves – and about others – is always based on the past. That way, we do not progress because we are looking at ourselves, others, situations, and so on based on what we have built to date. And this is not just related to our recent memory of this life, but also to the memories of other lives accumulated in the microcosm and which in this way, are manifested today.

Therefore, the secret to getting out of this situation is the following: True self-knowledge is always in the present. And the present always manifests itself in an action. Do you notice the difference? Knowledge is always in the past. And many people use the past as a comfort zone or a crutch to do nothing because after all, everything is too difficult to change: “Life, people, situations, and so on made me like this...”

We live in an era that puts knowledge on a pedestal: We want to know, understand, scrutinize. It is common to hear from pupils, “But wouldn’t it help

my process if I did something else? Doesn't the School have some practice or exercise that can help with all this? I am missing something." Those who express this have not yet realized what true self-knowledge is. In this situation, one is still very busy with knowledge, that is, with the past. The School's process is not based on the study of a philosophy or method but on a direct connection with the Spirit. And as the Spirit is constant transformation, everything is always new. So it is no use trying to retain knowledge from a spiritual school.

The soul body is a body that is always new, that is always renewed. We do not belong to an institution that is based on dogma, but the dogma is within us. "We live in a certain way; we follow certain thought patterns; we are determined by what we believe, by our concepts and prejudices. We do not want to launch ourselves into something new if we are not quite sure what to expect: After all, we have been through a lot in the past, and we do not want that to happen again."

We do not want to jump into something new because deep down, we are afraid. Every time we step out of the present moment, consciously or not, we start thinking about what might happen in the future or that something from the past will come back and harm us. We are afraid of either the past or the future because fear does not exist in the present.

Here are some examples of common expressions:

- "I have to be careful that it doesn't happen again."
- "I have to prepare myself for the future."
- "Today I have something, but I can lose it at any moment."
- "I may die tomorrow."

We are dominated by our fears, be it the fear of death, fear of losing something, and so on. And that prevents us from living in the present. Memory associations make us live on memories and projections. Memories are always old and projections do not exist; they are like the fog that prevents the passage of sunlight. But the sun is shining despite of the fog. When we notice

a recurring thought, it is not new. It is something that has already happened, perhaps in a slightly different guise, but the essence is the same.

It is not saying that we should live any which way, without planning anything; that would just be the other extreme of the situation. Thought is necessary because as has been said, thought is responsible for creating structure. The problem happens when we become slaves to the ghosts of the past and the projections about the future; when that happens, we stop living what happens to live what happened or could happen.

The mind is always busy with something; we keep it busy so we do not look at ourselves; we are afraid to be alone with ourselves and see ourselves as we really are.

What is time? Not the time that we can measure and count in years, months, and hours, but the perception of time. Time is what separates an idea from action. Action is always immediate; it is always in the present. But every time we postpone an action, we are leaving the present and putting ourselves back on the seesaw of the past and the future:

- "Tomorrow I will be happy."
- "When I have such a thing, everything will be fine."
- "When my life is more balanced, I will be able to tread the path of self-knowledge more diligently."

With these attitudes, we postpone action and go back to playing on the seesaw of time. What then is the true purpose of the Spiritual School? How can we transform the past into a true treasure trove of experiences? When we start living in the present. And to live in the present is to act.

When we open ourselves to the Monad, to the true being within us, experiences become a true map that shows us what we must learn, what we must transform. The Spiritual School is not intended to erase our past or resolve our future. The proposal of the Spiritual School is to transform our present through liberating actions, actions that we ourselves have to carry out.

One of the founders of the Spiritual School of the Golden Rosycross, Z. W. Leene, wrote to his brother Jan Leene, who would later take the name Jan

van Rijckenborgh:

*“Trace the source of all evil in your heart, and lock it up – every minute of the day.*

*Do or say nothing without having thought it through so that you do not create causes for new troubles.*

*Observe that the strongest are always those who conquer themselves.*

*When pain overpowers you, then come to rest.*

*Do not flee into stupor or lies, but regard the pain in the light of its many meanings.*

*Understand that pain is a purifying fire that cauterizes and cleanses the wounds.*

*Let yourself long fervently for this purification.*

*Only when you have been reborn as a phoenix in this fire can you then show the way.*

*Live in the eternal now.*

*Do not look back, and do not long for the morning, for the infinite vibrates in every second.*

*This can be a great help to you on your path, as neither jealousy nor ill will, neither envy nor hate can thrive in the now. May we all realize the absolute reality of the Spirit, which manifests itself in every second, in the living present. May the true new consciousness manifest in us and through us, the new consciousness that makes everything ever new.*

*“The sanctification of consciousness is based on the certainty: ‘Today it must and will be done.’*

*Live in the radiant present as in a daily feast!*

*Neither the past nor the future is essential but the absolute now. The*

*sanctification of the consciousness is necessary to vivify the gnostic magic in a practical way.”<sup>15</sup>*

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<sup>15</sup> Petri and Rijckenborgh, *Rosa Mystica*, Verse 80.



# 16 — The Three Mysteries

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The fundamental questions of life to which every human being is called to find answers are approached from the most diverse angles by philosophy, science, esotericism, religion, and art. In antiquity, they were also the main object of reflection and work of initiatory schools or mystery schools. Although never revealed to the profane, there are hints of these teachings in the sacred texts of all time.

These teachings were called “mysteries” for different reasons: The most common sense reason is because they were only divulged to those who had gone through certain initiation ceremonies under the commitment of secrecy. The word mystery can be misunderstood as something secret and mysterious in a banal sense. This term originates from the Greek words *mysterion* (secret rite or doctrine), *mystes* (person initiated into secrets, initiate) and *myein* (to close) because the persons who had such experiences metaphorically closed their eyes and mouth so as not to see with their material eyes or reveal the secrets they had learned in the initiatory schools.

This secrecy was required for several reasons. It was believed, for example, that access to certain knowledge was dangerous, as it gave power to those who possessed it, power that could be distorted by selfish interests. In addition, in some periods, there was persecution of those who had certain knowledge and conceptions about life. For example, as early as the 5th century BC, the Pythagoreans of southern Italy were persecuted and massacred. History bears witness to the persecution of several other groups that were also in possession of initiatory knowledge, such as the Gnostic Christians, the Manicheans, and the Cathars.

In antiquity, as a large part of humanity had magical-mythical consciousness, the language of mythology was used to clarify the mysteries. The current

language is that of science, philosophy, and esotericism, which in practice, also have a mythological character.

Regardless of the outer form they assume, these mysteries can be distinguished in their threefold nature, through three questions: “Who am I?”; “Where did I come from?”; and “Where am I going?” These are questions related to the being, origin, and destiny of human beings and the universe. These three mysteries exist only because of the limitation of human consciousness; perceiving reality from their egocentric consciousness, people try to see through the dense veils imposed by egocentricity. These veils prevent them from perceiving the most intimate nature of reality; they see only its shadows, as Plato pointed out in the myth of the cave. But reality is present and wants to reveal itself, wants to stop being a mystery.

“And the light shines in the darkness, and the darkness did not comprehend it” (John 1:5, NKJV), we read in the prologue of the Gospel of John, one of the jewels that reveal the Christian mysteries. Christ is precisely the light that reveals the mysteries, the unseen; that is, it is through the Son that the Father reveals himself.

Thus, mysteries are not mysteries themselves, but it is our limited consciousness that creates a veil between us and the reality that shines behind that veil. And therefore, a true mystery school is not a school full of secrets but a school of revelation of the mysteries, as it allows each of its pupils to tear down their own veils. This does not happen through reading the School’s books or the universal teachings but through the real experience of a process of transformation of the consciousness and of life.

Considering that the fundamental mysteries are the three previously mentioned, there are also three veils that cover up the mysteries and three truths that want to reveal themselves coming from the hidden sanctuary of the Universal Brotherhood.

These three truths awaken us to self-knowledge (who we are), to the knowledge of our origin (where we came from), and to the path of inner

transformation (where we are going). Every human quest and effort is an attempt to answer these three questions. All art, science, philosophy, and religion came from this quest. . Even people totally directed towards the pursuit of power, fame, and material goods act under the influence of these three mysteries.

Let us start with the first mystery (who we are) because its understanding already contains the answer to the other two questions. We are proud to be seekers of truth disquieted by fundamental mysteries; however, if our search is not directed towards the effective realization of the path of inner liberation, the search is nothing more than an external biological reaction to the mysteries, which does not lead to any fundamental transformation.

In relation to this, let us face the following image described by Jan van Rijckenborgh in the book *The New Sign*: The cover of a well is removed, and as a result of the strong light that invades it, the various types of insects that are there spread out in all directions, disturbed by the change. If the lid is not replaced, these beings will slowly adapt to the new situation, although they will not understand this light. Their movement was just a biological reaction to light, and in the end nothing changes in essence.

If like us, insects could reflect on the event, they would have impulses to improve and modify their existence, and under purely biological conditions, they would occupy themselves with the mysteries of being, origin, and destiny.

We conclude that we all live and find ourselves under the fundamental influence of the threefold mystery. Particularly now, when the rays of Aquarius work more intensely on human consciousness, we perceive a restlessness coming from all sides. In most cases, this restlessness leads the egocentric consciousness to bargain with the new powers, resisting them without changing anything fundamental in itself.

So the question is, "As Rosicrucian pupils, in what situation do we find ourselves? Is our pursuit equally a mere biological reaction, or does it lie

above that?" Each one must answer these questions with sincerity and clarity.

If we find ourselves only on the ordinary horizontal level, we continue in the circular motion of the self-centered consciousness and by no means approach the mysteries, although they keep us moving. It is still, however, the movement of conformism, of repetition, of illusion, which has its value only insofar as it takes us to the limits of the self and propels us beyond these limits.

But those who rise beyond self-centered ways experience the power of the threefold divine mystery in a completely new way. What was just a touch, a call, becomes a transforming power, as it is consciously welcomed by the human system. In this case, the mysteries are revealed in fact, no longer for the intellect or human sentimentality but for the whole being, redirecting all life. And what is thus revealed first of all is the first mystery, the mystery of being, what we really are.

Among the mysteries, this is the essential one because from its revelation, the others open up. In other words, the foundation of the entire spiritual path is self-knowledge; it is the discovery of being, the answer to the question, "Who am I." In this process of self-knowledge, people recognize themselves as egocentric consciousness. Not as an intellectually understood theory but as truth perceived in every fiber of their being.

This recognition also points to another deeper reality, for it is the discovery of the illusory nature of the egocentric consciousness that opens up the possibility for the activity of the real being. Only when the illusion dissolves is there room for the real. At that moment, we enter the transcendent domain to which our logic and words have no access. Therefore, those who came into contact with this inner reality had to describe it in a symbolic or indirect way.

One of the ways to do this is to use the negative method, which we find in Chinese, Hindu, and other wisdom texts. That is, everything that is not the real being is enunciated so that in the end only It remains. For example, we cannot characterize our unique being – that in us that actually "is" — with the activities of perception, thought, feeling, or with the habits we acquire

because all these patterns change throughout our existence — and this is the best case; otherwise we would be crystallized beings. All these elements are envelopes and instruments, but they are not the very reality of being.

In essence, we are not the physical body although this is a useful and necessary instrument while we live in dense matter. We are not the sense organs, which have the function of showing us a limited inner picture of the limitless outer reality. Nor are we the vital energy that surrounds us, although it forms a coherent structure around us, the vital or etheric body. We feel; we desire; we are moved; we want, but neither are we the vehicle in which all these forces are individualized in consciousness, our astral body. Nor are we the thoughts or all the programming that crystallized in us as a mental body after all the biological, karmic, and educational conditioning. For the greater part of humanity, this mental body is only a part of the astral body, the “kama-manas” of theosophical literature. Nor are we the illusion of identity created by mind programming, the egocentric consciousness or ordinary self.

What is left then? If we are none of these, what are we? Buddhism prefers to say that emptiness remains, as they want to avoid the risk of confusing any manifestation with the timeless essence beyond description. Another way of describing it is to say that we are the real being or the true self called Atman by ancient Hindu sages, and the microcosmic core or rose of the heart by contemporary Rosicrucians.

We are the real, timeless being which is found in the most sacred recess of the human being, which is not confused with all the transitory elements that gravitate around it. For it, there is no past or future, as its reality is that of the eternal present. This is the pure space of consciousness that perceives everything, judges nothing, and identifies with nothing. It is absolute objectivity for which even the ordinary self is an object of perception. This being cannot be accessed by common memory but only by the most essential memory, which in the School's literature is called pre-remembrance.

As explained earlier, memory linked to outer life takes us away from the reality of the living present and takes us to the illusions generated by

memories and projections. Pre-remembrance, on the other hand, is like a memory of eternity, which only manifests itself in the living present. This pre-remembrance is a vague intuition that there is the real being in us, the one who was, is, and is to come, the real me, the real “I am,” which is beyond all self-centered illusion, be it of the lower self, be it of the karmic higher self.

In this regard, Shankara wrote:

“The Atman is pure consciousness, clearly manifest as underlying the waking, dreaming, and dreamless sleep states. It is experienced inwardly as unbroken awareness, the awareness that “I am I.” It is the unchanging witness that experiences the ego, intellect, and everything else, with its various forms and changes. It is understood in the depths of our hearts as absolute existence, knowledge, and bliss. Realize that Atman in the sanctuary of your own heart.

The fool sees the reflection of the sun in the water of a pitcher and thinks that the reflection is the sun. Entangled in the ignorance of their illusion, people see the reflection of Pure Consciousness in their sheaths and mistake it for the true Self.

To look at the sun, you must move away from the pitcher, the water, and the reflections of the sun on the water. The sage knows that these objects are only revealed by the reflection of the sun, which shines by itself. They are not the sun itself.”<sup>16</sup>

In that being, in that central point of our microcosm, all the wisdom of the universe is present. And we access it through pre-remembrance or recollection. Perhaps we are not yet aware of its reality. But the fact of feeling all your life as the same person, as someone who remains unchanged amid all the permanent changes — that sense of being, even if erased and distorted by external memory — is like a glimpse of the real being, of our microcosmic core, of the rose of the heart.

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<sup>16</sup> Shankara, *The Crest Jewel of Wisdom*, Verses 217-219.

And the restlessness that takes us away from the outside and directs us to the innermost core of being is a clear sign of its action. It is through this immutable fulcrum that we can do all things; without it, we can do nothing.

Contradictorily, it is in the manifestation of real being that we discover, on the one hand, our true individuality and on the other, our essential unity with the whole. Christianity describes this condition through Christ's statement that "The Father and I are One" (John 10:30, NRSV).

This is also why in the revelation of the first mystery, the second is also revealed, the mystery of our divine origin, not as a theory but through the experience that the real being emanates from the Father and continues to be one with Him in the eternal now.

We can say, It is only in the light of the Son that the Father reveals himself. Or in the words of Christ, "No one comes to the Father except through me" (John 14:6, NRSV).

In the certainty of this connection, the third mystery, that of human destiny, is also revealed, as the pressing need for a path of inner transformation manifests itself to the candidates' consciousness. They recognize unity; they know they have been welcomed into the light of the new life, and for this very reason, they feel driven upwards, towards a path of ascension from strength to strength, from glory to glory. They work within themselves to enable ascension, realization, in the Spirit that sanctifies, in the Spirit that transforms, transmutes, and transfigures.

## 17 — Beyond the Wheel of Time

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After reflecting on the past, how to transform it into a treasure trove of experiences, and how to connect to the eternal present, finding answers to the fundamental questions of existence, let us look at the future and how human consciousness builds it with its projections.

Going beyond mere dreams, using the perspective of those who seek the spiritual meaning of existence, we can say that the greatest and most elaborate projection of the future that humanity has created so far is of life after death. It is recognized that this mental construction is perhaps the most improbable and controversial projection that the human mind has created, demonstrating how far we are from reality. There is no tangible evidence to support any of the speculations that have been made in this regard.

However, even in the face of the evident lack of substance regarding what is found in different religions, it is these speculations about an afterlife that serve as justification for many human behaviors. The notion of sin, of eternal condemnation of the soul, of heavens and hells, of eternal rewards for sacrifices made in this material world, all this justified and in part still justifies many totally unnatural behaviors, from penances and privations to caste systems and social inequality between classes, even to the behavior of religious extremists. All religious systems are based on this, for without the promise of heaven or the threat of hell, no religion would make any sense, and its power to influence the behavior of human beings would be very limited. Therefore, all these systems are based on a fantasy construction of the future whose real objective is the control of the behavior of the human masses by the elites, confirming the maxim that religion is the opium of the people.

Every bona fide spiritual school completely distances itself from any religious system, even knowing that its pupils, due to the conditioning to which they



have been subjected throughout their lives, will always try again to fit its teachings into the paradigm of a religion. The approach of a spiritual school always starts from a totally different point of view, namely reality, knowing that its teachings will always be distorted and misinterpreted.

It certainly uses symbols and images that are already found in the psyche of human beings as conceptual bridges, but it does so only until an inner and autonomous knowledge arises in them, which gradually replaces the old system of symbols and images. Based on this inner possession, on a knowledge that emerged in their own consciousness in a free and autonomous way and on the basis of experience and life, people who tread a truly spiritual path become free from the dogmas of religious systems. Only then will they understand that all these systems with their concepts and dogmas are nothing more than symbolic bridges that try to connect human beings to their most real and profound essence, which has no name, belief, or definition.

It is to this connection to one's essence that Jan van Rijckenborgh and Catharose de Petri refer when they state that the Spiritual School can be compared to a royal and priestly religion. In other words, the founders of the School of the Golden Rosycross did not intend for the pupils to replace their old dogmas and religious concepts with others which had been formulated by the School as if it were a new religion. Their objective was for pupils to understand that any symbolic system, including ours, serves only as a bridge to lead them to find the origin of symbols in themselves, awakening the essential source of inner and true knowledge.

For this reason, the Spiritual School built symbols and external places, to function as mirrors, as containment vessels for the new consciousness, which perhaps is still immaturely and embryonically growing in each of us. And the same goes for everything that the Spiritual School brings as concepts and symbols regarding this supposed future of human life, when it tries to clarify how life after death and reincarnation work.

Everything the School describes in relation to these matters has the sole purpose of connecting us with an inner knowledge about our own life,

allowing us to actually transform it. It is with this same objective in mind that we will approach this subject below.

From the point of view of the material human being, the most honest statement is that there is no reincarnation, and all these mental constructions are nothing but pure fantasy, used as narcotics for an apparently meaningless life. Life ends with the dissolution of the body, and there is nothing else.

When talking about the dissolution of the body, the Spiritual School also refers to the energetic fields that interpenetrate it and which are used as supports for the manifestation of consciousness. We will not go into detailed descriptions of these energy fields here – comparing them, for example, to subtle bodies – because any attempt to describe them slides into speculation when you are using descriptions made by other people, taking them as true, because even the supposed visions of clairvoyants (those with the faculty of seeing subtle fields) are always distorted by their own mental images.

The accepted and proven facts today are that matter and energy are an inseparable continuum. Just as celestial bodies and objects themselves have magnetic fields, the human being also has energy fields around the physical body, interpenetrating it. When the physical body ceases to function, such energy fields volatilize in a short period of time, as their source of energy – which is the physical body – no longer exists.

In this situation, the perception of time by consciousness changes because what allows us to perceive time as we do is the physical body. And like the pendulum of a great clock, it generates our rhythmic perception of time which is marked by its cycles and functioning. However, when the physical body ceases to function, the brief time of dissolution of the energy fields that support the continuity of the manifestation of consciousness is perceived in a totally different way. Without the physical body, the perception of time dilates. The more intense the perception, the more time increases, and an instant can seem to last forever.

Making a parallel here with the theory of relativity: We know that the greater the energy and speed, the more time dilates. In this state, what defines the intensity of the perception of time is how striking and profound the experiences of consciousness are. Therefore, the symbols of heavens and hells, with their supposed eternal joy or damnation, can be better understood by understanding how time dilates when reliving experiences when the energy fields of consciousness dissolve after the physical body ceases to function. And when the energy fields of consciousness completely dissolve, their energy returns to the fields from which they were formed, which continue to exist as the collective energy field of humanity.

This also applies to all living beings, animals, plants and even rocks and minerals when they decompose. Universal intelligence does not allow anything to be lost, from a particle to a lived experience, absorbing everything into the great collective energy fields of manifested life. Based on this reality, the spiritual schools of the past coined symbols about the different kingdoms of nature with their respective group spirits.

In this sober vision and without digressions about human existence, it is evident that there is no reincarnation and that after the dissolution of the material body, its energetic envelopes are totally volatilized, and thus the consciousness is reabsorbed by the original collective energetic fields.

Contrary to common religious dogmatism, the Spiritual School has always stated and continues to clearly state that the quadruple personality is mortal; the natural soul is mortal and does not reincarnate; and all the so-called heavens and hells are nothing more than experiences lived by consciousness itself during the dissolution of its subtle bodies.

It may be that there is an experience strong enough and deep enough, an instant so intense lived by a consciousness, that takes it to its own limit. Relativity teaches us that when we reach the speed of light, time stops. There are certainly different types of experiences of the consciousness, and each of them generates a certain amount of energy and speed of inner perception.

The most powerful experience is that of becoming aware of yourself and in that becoming aware, realizing the illusion of separate existence from the whole. This experience takes consciousness and the inner speed of perception to their energetic limit. It is as if inside, it reached the speed of light, and at that point, light touched it. This point in consciousness is flooded by an immense store of energy, hitherto unknown to it, which reaches it from the power of the universe itself and cannot be explained by the collective energy fields that formed it.

In the Spiritual School, we call this power which touched the awakened core of consciousness the Spirit-Spark. That point is beyond the barrier of time, for it manifested itself in that instant of inner omnipresence by the touch of the light.

Thus, this point can no longer be dissolved or reabsorbed by the collective energy fields of nature when the material body ceases to exist. It is a point outside of time, a spark of light, a Spirit-Spark, immortal, timeless, imperishable.

In fact, there are no words to describe it. Those who know it because they have their consciousnesses moved by it use symbols to express it and help us to approach it within. In the School, it is symbolically described as the immortal point in the center of an infinite sphere, as a resplendent image of the great universe, as a micro-universe, the microcosm.

All human beings in whom this spark burns know what is meant. Not because someone convinced them of it because that would be impossible. But because they know for themselves, because they remember without ever having heard it. It is the reminiscence of their own being, which echoes in them free of space and outside of time.

This, this indefinable, is what unites us. It is what allows us to call ourselves brothers and sisters because in the core of our being burns a spark of universal light, which unites us with everything and everyone in which it burns

and shines. From that point, from that indefinable particle, all consciousness can be reborn if it is pushed to its limit in every experience of your life. This is the true meaning of the wise advice, "Know yourself."

It is no longer about projecting futures, believing in dogmas, chasing dreams, building future paradises of continuity of the self, whether in heaven, on earth, or under the earth. In the Spirit-Spark, the only space that exists is here; the only time that exists is now; the only experience that exists is being.

How many moments do we still have in our lives? Just one moment is enough for us to wake up to this possibility and transform every other instant into a great workshop. In the great workshop of our existence, each experience can finally become a spark of eternity if we have the courage to unveil ourselves through the infinite energy of light, the infinite light, the spark of light within us.

But for that, we need to be willing to abandon all illusion, all illusory images, all shadows, all dogmas and beliefs, everything that in a way gives us hope and assurance of continuity. Yes, we need to abandon all these false images to just be and live from the one point in our being that is beyond all manifestation of time and space.

Are we up for it? Are we willing to put aside all theories, all esoteric systems of explanation and speculation? Are we willing to become like children again, to strip ourselves of the certainties and conditioning of the past as the light in us asks of us?

If we are willing to do so, then we no longer venture to speculate about the future, about life, about death, or about what lies beyond it. These things will no longer matter, for the future will already have arrived for us. A future that unites in itself the past and the future in the eternal present.

Once upon a time, a poet touched by this light dared to invite us to live in a world without illusions, in the real world that he managed to envision only in

an intuitive glimpse. He said, "Imagine there's no heaven. No hell below us. Above us only sky."

For some this is a dream because they are convinced that their illusions are reality itself. For others, however, who have awakened from their illusions, this is the new life in its eternal flow.

May we awaken from the illusions we still carry. May the only reality become visible to the eyes of our consciousness, and may all of this become true in our lives and in the lives of all who have been touched and awakened by the light!

## 18 — The Prison of Time

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From *The Book of Mirdad*:

“There are no halts and starts in Time. Nor are there caravanserais where travelers may stop for refreshment and rest.

Time is a continuity which overlaps itself. Its rear is coupled to its van. Nothing is ended and dismissed in Time; and nothing is begun and finished.

Time is a wheel created by the senses, and by the senses set a whirling in the voids of Space.

You sense the bewildering change of seasons and you believe, therefore, that all is in the clutches of change. But you allow withal that the power which folds and unfolds the seasons is everlastingly one and the same.

You sense the growth of things and their decay, and you declare despondently that decay is the end of all growing things. But you avow withal that the force which makes for the growth and decay itself neither grows nor decays.

You sense the speed of the wind in relation to the breeze; and you say that the wind is the swiftest by far. But despite that you admit that the mover of the wind and the mover of the breeze is one and the same, and neither dashes with the wind, nor toddles with the breeze.

How credulous you are! How gullible of every trick your senses play on you! Where is your imagination? For with it only can you see that all the changes, which bewilder you, are but a sleight of hand?

How can the wind be swifter than the breeze? Does not the breeze give birth to the wind? Does not the wind carry with it the breeze?

You walkers on the Earth, how measure you the distances you walk with paces and with leagues? Whether you saunter or gallop, are you not carried on by the speed of the Earth into the spaces and regions whither the Earth herself is carried? Is not your gait, therefore, the same as the gait of the Earth? Is not the Earth, in turn, carried along by the other bodies, and her speed made equal to their speed?

Yea, the slow is the mother of the swift. The swift is the carrier of the slow. And the swift and the slow are inseparable at every point of time and Space.

How say you that growth is growth and decay is decay, and that the one is the other's enemy? Has anything ever sprung up except out of something decayed? Has anything ever decayed except from something growing?

Are not the dead the subsoil of the living, and the living, the granaries of the dead?

If growth be the child of decay, and decay be the child of growth; if Life be the mother of Death, and Death be the mother of Life, but verily were they but one at every point of Time and Space. And verily were your joy for living and for growing as stupid as your grief for dying and decaying.

How say you that Autumn only is the season of grapes? I say that the grape is ripe in Winter, too, when it is but a drowsy sap pulsating imperceptibly and dreaming its dreams in the vine; and also in the Spring when it comes out in tender clusters of tiny beads of emerald; and also in the Summer when the clusters spread out and the beads swell up, and their cheeks become tinted with the gold of the Sun.

If every season carry within itself the other three, then verily were all the seasons one at every point of Time and Space.



Aye, Time is the greatest juggler, and men are the greatest dupes.

Much like the squirrel in the wheel, Man who has set the wheel of Time a-turning is so enthralled and carried by the motion that he no longer can believe himself to be the mover, nor can he 'find the time' to stay the whirl of Time. [...]

The wheel of time revolves in the voids of Space. Upon its rim are all the things perceivable by the senses, which are unable to perceive a thing except in Time and Space. So things continue to appear and disappear. What disappears for one at a certain point in Time and Space appears to another at another point. What may be up to one is down to another. What may be day to one is to another night, depending on the 'When' and 'Where' of the looker on.

One is the road of Life and Death, O monks, upon the rim of the wheel of Time. For motion in a circle can never reach an end, nor ever spent itself. And every motion in the world is a motion in a circle.

Shall Man, then never free himself of the vicious circle of Time?

Man shall, because Man is heir to God's holy Freedom.

The wheel of Time rotates, but its axis is ever at rest.

God is the axis of the wheel of Time. Though all things rotate about Him in Time and Space yet is He always timeless and space-less and still. Though all things proceed from His Word yet is His Word as timeless and space-less as He.

In the axis all is peace. On the rim all is commotion. Where would you rather be?

I say to you, slip from the rim of Time into the axis and spare yourselves the nausea of motion. Let Time revolve about you; but you revolve not with Time. [...]

How can Man, a creature of Time, be free of the clutches of Time? [...]

As Death shall deliver you from Death, and Life shall release you from Life,  
so shall Time emancipate you from Time.

Man shall so weary of change that everything in him shall yearn, and yearn  
with unabating passion, for that which is mightier than change. And surely he  
shall find it in himself.

Happy are they that yearn, for they are already upon the threshold of  
Freedom. [...]

But woe to them who swing the rounds of time and seek to find therein their  
freedom and their peace. No sooner do they smile for birth than they are  
made to weep for death. No sooner are they filled when they are emptied.  
No sooner do they trap the dove of peace than she is turned into a vulture of  
war in their hands. The more they think they know, the less in truth they know.  
The farther they advance, the farther they retreat. The higher they rise, the  
lower they fall.

For these my words shall be a vague and irritating murmurs; as prayers in a  
madhouse shall they be, and as torches lit before the blind. Not till they, too,  
begin to yearn for Freedom, will they open their ears to my words. [...]

Let those who laugh when tickled by Time's cunning fingers weep when their  
skin is shredded by his nails.

Let those who dance and sing to radiate of Youth totter and moan to the  
wrinkles of Old Age.

Let the merry-makers at the carnivals of Time cover their heads with ashes at  
his funerals.

But you must ever be serene. In the kaleidoscope of change seek only the  
unchanging.

Nothing is worth a tear in Time. Nothing is worth a smile. A laughing face and  
a weeping face are equally unseemly and distorted.

Would you avoid the salt of tears? Avoid, then, the contortions of laughter.

A tear when volatilized becomes a giggle. A giggle when condensed becomes a tear.

Be neither volatile to joy, nor condensable to sorrow. But be serenely equable to both.”<sup>17</sup>

*From the book The Aquarian Gospel:*

“Time never was when man was not.

If life of man at any time began a time would come when it would end.

The thoughts of God cannot be circumscribed. No finite mind can comprehend things infinite.

All finite things are subject unto change. All finite things will cease to be, because there was a time when they were not.

The bodies and the soul of men are finite things, and they will change, yea, from the finite point of view the time will come when they will be no more.

But man himself is not the body, nor the soul; he is a spirit and is part of God.

Creative Fiat gave to man, to spirit man, a soul that he might function on the plane of soul; gave him a body of the flesh, that he might function on the plane of things made manifest.

Why did creative Fiat give to spirit man a soul that he might function on the plane of soul?

Why did creative Fiat give to soul a body of the flesh that it might function on the plane of things that are made manifest?

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<sup>17</sup> Naimy. *The Book of Mirdad*, Chapter XVIII and XIX.

Hear, now, ye worlds, dominions, powers and thrones! Hear, now, ye cherubim, ye seraphim, ye angels and ye men!  
Hear, now, O protoplast, and earth, and plant and beast!  
Hear, now, ye creeping things of earth, ye fish that swim, ye birds that fly!  
Hear, now, ye winds that blow, ye thunders and ye lightnings of the sky!  
Hear, now, ye spirits of the fire, of water, earth, and air!  
Hear, now, O everything that is, or was, or evermore will be, for Wisdom speaks from out of the highest plane of spirit life:

Man is a thought of God; all thoughts of God are infinite; they are not measured up by time, for things that are concerned with time begin and end. The thoughts of God are from the everlasting of the past unto the never ending days to come – And so is man, the Spirit-man.

But man, like every other thought of God, was but a seed, a seed that held within itself the potencies of God, just as the seed of any plant of earth holds deep within itself the attributes of every part of that special plant.

So spirit-man, as seed of God, held deep within himself the attributes of every part of God. Now, seeds are perfect, yea, as perfect as the source from which they come; but they are not unfolded into life made manifest.

The child in utero is perfect as the mother is.

So man, the seed, must be deep planted in a soil that he might grow, untold, as does the bud unfold to show the flower.

The human seed that came forth from the heart of God was full ordained to be the lord of plane of soul, and of the plane of things made manifest.

So God, the husbandman of every thing that is, threw forth this human seed into the soil of soul; it grew apace, and man became a living soul; and he became the lord of all the kingdom of the soul.

Hark, now, let every creature hear, The plane of soul is but the ether of the spirit plane vibrating not so fast, and in the slower rhythm of this plane the essences of life are manifest; the perfumes and the odours, the true sensations and the all of love are manifest.

And these soul attributes become a body beautiful.

A multitude of lessons man must learn upon the plane of soul; and here he tarries many ages until his lessons are all learned.

Upon the boundary of the plane of soul the ether began to vibrate slower still, and then the essences took on a garb; the perfumes and the odours and the true sensations and the all of love were clothed in flesh; and man was clothed in flesh.

Perfected man must pass through all the ways of life, and so a carnal nature was full manifest, a nature that sprang forth from fleshly things.

Without a foe a soldier never knows his strength, and thought must be developed by the exercise of strength.

And so this carnal nature soon became a foe that man must fight, that he might be the strength of God made manifest.

Let every living thing stand still and hear!

Man is the lord of all the plane of manifests; of protoplast, of mineral, of plant, of beast; but he has given up his birthright, just to gratify his lower self, his carnal self.

But man will full regain his lost estate, his heritage; but he must do it in a conflict that cannot be told in words.

Yea, he must suffer trials and temptations manifold; but let him know that cherubim and seraphim that rule the stations of the sun, and spirits of the

mighty God who rule the solar stars are his protectors and his guides, and they will lead to victory.

Man will be fully saved, redeemed, perfected by the things he suffers on the plane of flesh, and on the plane of soul.

When man has conquered carnal things his garb of flesh will then have served its purpose well and it will fall, will be no more.

Then he will stand untrammelled on the plane of soul where he must full complete his victories.

Unnumbered foes will stand before the man upon the plane of soul; there he must overcome, yea, overcome them every one.

Thus hope will ever be his beacon light; there is no failure for the human soul, for God is leading on and victory is sure.

Man cannot die; the spirit man in one with God, and while God lives man cannot die.

When man has conquered every foe upon the plane of soul the seed will have full opened out, will have unfolded in the Holy Breath.

The garb of soul will then have served its purpose well, and man will need it never more, and it will pass and be no more.

And man will then attain unto the blessedness of perfectness and be at one with God."<sup>18</sup>

*From The Gospel of the Holy Twelve:*

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<sup>18</sup> Dowling, *The Aquarian Gospel, Prologue*.

“As Jesus sat by the west of the Temple with his disciples, behold there passed some carrying one that was dead to burial; and a certain one said unto him, Master, if a man die, shall he live again?

And he answered and said, I am the resurrection and the life; I am the Good, the Beautiful, the True; if a man believe in me he shall not die, but live eternally. As in Adam all die, so in the Christ shall all be made alive. Blessed are the dead who die in me, and are made perfect in my image and likeness, for they rest from their labours and their works do follow them. They have overcome evil, and are made Pillars in the Temple of my God; and they go out no more for they rest in the Eternal. [...]

Over them the repeated death and birth have no power; for them the wheel of the Eternal revolves no more; for they have attained unto the Centre, where is eternal rest, and the centre of all things is God.”<sup>19</sup>

## 19 — The New Spiritual School

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In the last few months of social isolation in which face-to-face meetings at the School have been replaced by remote meetings, pupils have expressed different reactions to what we have been experiencing and to the way found to carry out the work of the School.

Many express gratitude for the services being maintained in this way: Dozens of pupils who could no longer participate in the activities in person and those residing in distant cities were able to become fully involved, participating more in services and conferences. The result is that the attendance at services transmitted virtually during the years 2020 and 2021 has been more than

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<sup>19</sup> Ouseley, *The Gospel of the Holy Twelve*, Chapter 68

two thirds higher than the physical presence during the year 2019, which surely demonstrates their effectiveness.

Others lament that we cannot meet physically and wonder if we are really doing the work by not meeting in temples. There are also those who question the need for physical temples if apparently we can do the work in another way.

These issues become clearer when one understands the nature of the work of the Spiritual School, the real nature of the Living Body, and one deciphers the apparent contradiction between on the one hand, needing conference centers and city centers and on the other, being able to fully carry out the School's work virtually with the help of technology. Such an understanding will allow us to cooperate with the current work, simultaneously being co-creators of a new way of operating for the Spiritual School that is emerging at this moment, full of challenges and great and new opportunities. We are talking here about a new Spiritual School for the 21st century, which is being created within the Living Body and which now needs to be born and manifest itself fully.

What differentiates the Spiritual School from other groups and movements is the existence and manifestation of its Living Body. If our work were limited to transmitting esoteric concepts or practical advice on a better way of living, we would surely have already been shipwrecked in the sea of new content that appears daily on the internet.

However, if we pay attention to what is happening in our services, we perceive a subtle and non-definable flow, something like a touch or in the absence of another word, a power, that is acting right now. At this moment, it is possible that several hundred pupils are gathered. And everyone is united not by words but by the power that lies behind them and which is not necessarily associated with what is said, much less with who says it. Indeed, that power beyond words and their concepts, that inaudible sound behind what is heard, is the etheric and astral fluid of the Living Body in its full manifestation.

What makes this moment special and transforms it into true service, and what unites us in the etheric field of the world, beyond physical barriers, side by



side in the great white temple of the Universal Brotherhood, is the pure etheric and astral radiation of the Living Body of the Spiritual School. Each one's being experiences this power, but it is necessary to understand its true nature in order not only to experience it internally but also to cooperate with the work that results from it.

Above it was said that the new Spiritual School for the 21st century is being conceived within the Living Body. Think of a mother who carries, full of love and gratitude, the new life that develops in her being. Within herself, she carries an invisible miracle of nature, a process that touches and revolutionizes every aspect of her life and her soul. Those who have gone through this experience describe it as something that changed their lives.

Even if we have not lived it that way, all of us are its product, having been generated and gestated in that inner space, so intimate and mysterious, emerging from it to enter this life. This mystery, of generating and gestating a new being within oneself, can be used as a metaphor to understand the spiritual process in its three grandiose dimensions: the dimension of the pupils – those who carry within themselves the embryo of the new soul-being; the dimension of the group – where the embryo of new life in each one is welcomed and protected in the great maternal space of the Living Body; and finally, the dimension of the worldwide work of the Spiritual School – where the Living Body is constantly gestating within itself its next manifestation in a process of continuous renewal and transformation of what must be the eternally young Gnostic Brotherhood.

Starting from the real and intuitive basis of the inner work, which allows us to know the reality of the new inner being that is gestating within us, let us dive deeper into the collective dimension of the work in which the Living Body becomes the great maternal field in which the embryos of the new soul are gestated until the full birth of the new being. In the mother's womb is the embryo of a new being generated by the union of the two great universal principles of life which converged one into the other. This new being, tenuous and fragile, needs a closed, isolated, and protected space, as if it were a small world within the big world, where it can be protected in order to grow

and develop. This space is the mother's womb, where the embryo rests, attaching itself to it and receiving all the protection and sustenance necessary for its growth.

The embryo is linked to the mother's being by a very clear physical bond that over time becomes the umbilical cord. In addition to literally being inside the mother's being, the embryo is physically and bodily connected to her, forming throughout its gestation a single being. Through this organ of physical connection between the mother and the embryo, all the necessary nutrients flow so that it begins to transform, generating its own organs, in the image and likeness of the mother.

The new being grows and develops, moving within a protective space that surrounds it, filled with a special atmosphere, the amniotic fluid, which allows the baby free and essential movement protected from the threats of the outside world in which it would not survive if exposed to it prematurely.

All of this is surrounded by different protective layers, from the placenta to the walls of the mother's organs and tissues, which growing together with the baby form the protective sphere of the uterus in her womb, as a micro-universe, unique and singular, within which this new life grows.

When the baby reaches full development, it is born, and its attachment and relationship with the mother changes completely. It leaves behind the cord that physically bound it to her and the layers of containment that encased it. It breathes in a new atmosphere, opens its eyes, and sees for the first time the loving eyes of a mother that now look directly at it and welcome it, welcome it to the new world in which it will live.

Just as the mother has in her being this sacred space, reserved for the manifestation of a new life, in the same way, the Spiritual School also has in its being this maternal space, destined for the gestation of the embryo of a new soul-being. This space was not formed by the Spiritual School. It is an original archetype of nature engraved in the ether of the world, like a matrix that takes form in the Spiritual School, just as it happened with all the spiritual

schools of the past. These schools, symbolically called the preceding brotherhoods, served as faithful guardians of this space.

Just as a girl carries within herself the potential to become a mother at the right time in her life when the corresponding organs in her grow and mature, transforming her into an adult woman who can conceive a new life within herself, in the same way this occurs with a spiritual school. At the right time, it stops being just a field of pure and original ideas, to become the space that generates a new life. It is at that moment that it inherits the treasure of wisdom from all preceding schools, which take shape in it, as the continuity of an immemorial and sacred work, just as the young woman, when she becomes a mother, incarnates in herself the innate wisdom of all mothers that preceded her.

This maternal field took shape in the Spiritual School, allowing it to help in a very concrete way the universal work of gestation of the countless embryos of the new soul-being. This embryo arises when the Spirit-Spark touches the nucleus of the soul at the core of the human heart. At that moment, the two universal principles meet and unite to form a new life. The Spirit touches the nucleus of the soul, and from it emerges the tender and fragile embryo of the new being.

At first, this embryo is welcomed into the pure etheric field of the cosmic Christ, the great soul of the world. In this field, the embryo of the new soul-being is protected until, like the seed of a new life, it is ready to germinate in fertile and protected soil, which is the innermost space of the Living Body of a spiritual school, of that mother which can receive within itself the embryo of a new life conceived directly by the Spirit, and thus give it shelter and sustain it in its growth process.

All who find a spiritual school carry within them that seed, that embryo of potential new life, which was born by the touch of the Spirit-Spark in the nucleus of their soul. It is this embryo that is welcomed into the Living Body of the Spiritual School. From then on, a direct, intimate, and private connection is established between the two. The embryo of the new being is a seed of the

tree of life, of a being whose origin lies in the original, undefiled etheric field of nature. For this reason, it needs to be nourished by an etheric fluid that in the beginning cannot yet be generated autonomously and continuously by the pupils' consciousness.

It is at this moment that the generative and absolutely fundamental work of a spiritual school comes into play, which like a loving mother, provides essential nourishment to the embryo of the new life that grows within it, the pure etheric nourishment transmuted by the Living Body. It provides this etheric fluid from the very organs of its body, just as a mother gives her baby the fluids and nutrients generated in abundance in her own body.

In the Spiritual School, these bodies are the Conference Centers and the Centers that gravitate around them. Like the organs of our physical body, they are the material image of great etheric and energetic flows, which are concentrated in them in such a particular and powerful way, and which depart from them in all directions, in constant rhythmic waves.

The power of love from the Living Body of the Spiritual School – of this image of the great universal mother – comes to us with its strength, light, and the flow of the original powers of being, reaches the core of the embryo of the new soul-being in our hearts, and vivifies, nourishes, and gradually transforms it into the full being of the new life. That is why we need these great transmuting stations, these great reactors of the original etheric power of the atoms, because it is from them that we can act powerfully in the etheric field of the world, spreading this power there, like the pure dew of roses, not only for those who are connected to it in their hearts but for the sake of all potential seeds of the Spirit in the hearts of all beings.

That is why we gather in our temples, in our services and conferences. Not only to enliven that great fire that burns in the etheric field of the world but also to strengthen our link with it, a link which, realized on the most concrete plane of matter, the physical world, becomes the point of concentration, irradiation, and great circulation in the etheric field. This physical connection is like the umbilical cord that physically joins the bodies of mother and baby. However, it is not a restriction, a chain, or a fetter that limits or binds. Quite

the contrary, it is the bridge that unites and across which flows a river of new energies, a bridge that nourishes and enlivens.

Just as behind the physical form of a temple lies the true omnipresent etheric temple, in the same way behind everything we accomplish in matter lies the true objective, which is the forging of a permanent etheric connection. When the embryo grows and begins to develop its own organs, it needs to move away from the wall of the mother's uterus and immerse itself in the large space filled with the atmosphere formed by the amniotic fluid that surrounds it. For it, this is equivalent to floating in the void, in an immense and unknown space. However, it can and must do so based on the connection of the umbilical cord, which keeps it securely and indissolubly united with the mother's being.

For all of us, the period of distancing we are experiencing has imposed the removal of our physical activities, causing insecurity and uncertainty for many, and this is absolutely natural. However, just like the embryo that becomes a baby with its own defined contours, we must use this moment to become aware of our true connection, the connection that unites us in an indissoluble way. Through our concrete and real work in the Spiritual School, not only a physical bond is built but above all an etheric bridge.

When the embryo detaches from the wall of the uterus to advance in its growth, its connecting cord grows and strengthens, precisely to allow it to remain even more strongly connected to the mother's being. In the same way, when we dive into the unfathomable inner etheric space, we need to become even more aware of the connection that we already carry within our being, to allow it to grow and increase its flow of new etheric and astral powers, which as pure and powerful nourishment ensure the growth of the new being in us.

This becoming aware is equivalent to the growth of the new being in us. It is this which allows the organs of the new consciousness to begin to take shape in us so that we can continue the work of the Spiritual School that we are doing in an even more profound and dynamic way at this moment. It is this

becoming conscious, with its corresponding ever stronger inner connection, that will ensure the powerful etheric and astral flow that will allow us to grow and mature until we become spiritually autonomous.

When the baby grows fully in the mother's womb, it again touches the inner walls of that protective space that welcomed it throughout the pregnancy. However, this moment marks the beginning of a new life for it. When it touches again the walls of the small world that welcomed it, the moment arrives for it to go beyond, to enter the great and vast world that lies beyond the veil. Thus, the embryo of the new soul-being is born into the great world; the new being becomes conscious in the new field of life and now unites with the universal mother who generated it, as a new link in the great chain, as a new organ in the Living Body of the Brotherhood. Now it will work to generate and maintain the loving and continuous flow of powers for all those who are still gestating, like embryos, in the maternal womb of the Living Body.

This is how the work can and must continue. This is how the young mother, the Young Gnostic Brotherhood, proceeds from strength to strength, always adding a new autonomous link, a new spiritually mature and conscious being, who was born in the new etheric field of the world and who can help in a free, spontaneous, and loving way in the great work of liberation of the world and all its beings.

May the moment when we touch again the physical walls of the fire temples of the Spiritual School also be the mark of this new stage of our pupilship. A new stage in which we no longer use our contact with the conference centers and centers as an initial dependency relationship but which is a new, clear, and mature moment in which we use our physical presence to enhance the inner reality of our pupilship and our connection to the field of power, light, and life of the Spiritual School. A moment when the great fire of the heart of the Living Body will be able to rise even higher, touching, awakening, and impelling countless human beings on their path towards enlightenment and full liberation!

This is the new Spiritual School that awaits us!

## 20 — Silence

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The Spiritual School of the Golden Rosycross teaches the need for silence, introspection, and inner stillness. It is necessary to understand its real meaning and importance in the awakening of a new consciousness.

One of the materials intended for young people at the School says the following about silence:

Do you know what silence is?

Silence?! Oh yes, you will answer, that I know for sure! Silence is when we don't hear anything anymore! You no longer hear talking or laughing, not a single step, and you don't hear a door slam either. Even the soft murmur of the wind and the whisper of the leaves are silent.

In that case, really, all is quiet. But is this "the silence"?

Of course, outwardly there is no noise, but how is your inside? Is there also silence in your heart and in your head? Is there not an infinity of thoughts running dizzily through your head? There are many of them, and they take turns with great speed. Sometimes you do not even notice.

The heart too always desires something new; it is full of agitation. Only rarely do you notice this agitation.

Well then, when we speak of silence, we are not referring only to the perceptible silence outside of us but to the true silence in every human being. That perfect silence, which is quieter than the silence we know, is within us.

And you see, when everything is still, then the soul flame will begin to live.

O young people of the Rosycross, you whose spark awaits anxiously in your hearts, please be silent so that you can hear the voice of the heart because



no one will be able to stop you from hearing that voice that is in you.

According to Jan van Rijckenborgh, silence plays a fundamental role – a first order role – in the alchemical process of transfiguration. To live from silence, true silence, you need openness, interest, and an inner readiness to submit to it.

Daily life is full of noise, which makes silence a difficult practice, both to observe or feel it and to harmonize with it. Today's society, subject to technology, has practically banned silence. Everything contributes, within human beings and outside of them, to cover up silence, to banish it. Today's human beings think that life corresponds to the set of their behaviors, generally conditioned by their thoughts. It is often said that life is movement, action, but as long as movement, action, comes from habitual consciousness, from egocentric consciousness, there will be no silence.

In our busy and agitated age, millions of beings rise up against each other to defend their own interests and points of view. Egocentric thinking has woven a veil of illusions and people have identified with these illusions and defend them with great zeal. As soon as there is an opportunity, people set themselves in motion, impose themselves, react, transform, invent, speak and listen, look, and want to establish contact with anything to give themselves the illusion that they are alive.

Human beings, in a way, run away from silence. Talkative people stand out over silent ones, making moments of pause rare. For many, discussing or speaking at length is, often unconsciously, an attempt to escape silence. Others cling to all sorts of distractions and occupations because they cannot stand the silence, which weighs on them as a real threat. On certain occasions, people even aspire to silence, but when they find it, they obstruct it. They are not easily penetrated by the essence of silence.

Why are people so afraid of silence? Is it because of the anguish that seizes them? When the outside is silent, our inner noise shows more clearly. Fears, worries, anxieties, torments become more evident. And that is often painful; we try to avoid it by turning outwards. When we do not avoid it, we fall into

an endless maze of thoughts and feelings, which imprison us and keep us distant from inner silence.

In silence, people – identified with the projections of their egocentrism – stop receiving new stimuli and therefore, lose their frame of reference, their illusory identity, which in general, frightens them. All movement, all action and reaction of thought born of the egocentric being, all identification with its projections, must disappear before it can perceive silence. And this not in a forced way, by methods or practices imposed from the outside, but by choice and above all, through the understanding that the chaos of thoughts and feelings has become the great adversary of true life.

We cannot reach true silence if not through an inner transformation. Not applying our reflection to it, nor making it an object of speculation, but rather taking leave of all the illusions of the senses. For the domain of silence is beyond the competence of the intellect.

People want to possess; it is their nature to want, to desire, but because of this predisposition, they cannot enter into the possession of silence. That is why we talk about non-action. Non-action by the complete surrender to the spiritual principle in the heart is the state that precedes inner silence. It is from this principle that true action must spring.

In an excerpt from the book *The Little Prince* by Antoine de Saint-Exupéry, the narrator meets the little prince in the desert.

“As the little prince dropped off to sleep, I took him in my arms [...] and I said to myself: ‘What I see here is nothing but a shell. What is most important is invisible ... [...] What moves me so deeply, about this little prince that is sleeping here, is his loyalty to a flower – the image of a rose that shines through his whole being like the flame of a lamp, even when he is asleep ...’”<sup>20</sup>

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<sup>20</sup> Saint-Exupéry, *The Little Prince*.

In this narrative, there are two important symbolic aspects: the first, the desert, which for the human being who is awakening represents the sterility of the egocentric life; the second, the little prince, who represents the purity of serene silence, the living principle of another dimension.

Inspired by the intimate faith in the rose, by the spiritual principle that continually wants to come into activity in their hearts, many human beings become aware that something is missing in their lives. They suffer from an unsatisfied desire; they lack calm, silence. They seek something new that will fill their lives and help them find inner peace, and they direct this search towards texts, books, teachings, methods, and practices of the most diverse kind.

How many trials and experiences of this kind must a human being accumulate in order to understand the silent voice of the soul, which is the source of this desire? The essence of God, Truth, is silence. Those who seek the Truth, in love, are silent. True silence is a dimension of the divine soul.

Inner calm and silence are signs of a purified heart and a mature soul. The source of true wisdom and the path of spiritual awakening is in the heart. "What the heart does not recognize does not enter the head." Therefore, it is in the heart that we must fight the great battle.

In the book *Light on the Path* by Mabel Collins, we read:

"For through your own heart comes the one light which can illuminate life and make it clear to your eyes.

Listen to the song of life. Look for it and listen to it first in your own heart. At first you may say: 'It is not there; when I search I find only discord.' Look deeper. If again you are disappointed, pause and look deeper again. There is a natural melody, an obscure fount in every human heart."<sup>21</sup>

The human heart is a whirlpool of feelings, and this hidden source is behind that whirlpool. When we look for this hidden source in our heart, this turmoil

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<sup>21</sup> Collins, *Light on the Path*.

sucks us in, drags us along, because we are still deeply identified with feelings. But we are not those feelings; we are something far beyond and greater than them. In truth, all this turmoil is nothing more than impressions of a recent or remote past, or expectations and projections of an uncertain future. When we realize this, we stop fighting them and become just their observers. We become the ones who observe this endless stream, and so we stop feeding it with our thoughts; little by little, its power diminishes, and our heart comes into silence. In this way, little by little, we approach the living present, the life that really manifests itself in the now.

The purification of the heart is therefore the immense task that awaits us. This is making the paths straight. Without starting there, without gaining a victory in this field, our pupilship does not advance. A great calm must be generated and the egoistic desires must be neutralized, not by repressing them, but by remaining continually vigilant in objective observation.

The Gnosis of the only true good is divine silence, which quiets all the senses. And the quieting of the senses leads to a change in our view, which from the outside starts to turn to the inside. The wild natural turmoil is diminished; the aural sphere ceases to be disturbed and denatured by new mental speculations, and the damaged analytical power of thought, bestowed on every human being as a kind of sixth sense, receives, in that calm, the possibility of becoming disconnected from habits, blood, and intellectual formations. It recovers from the pressure under which it has always had to work.

From that moment on, divine silence settles in the heart, and then an extraordinary change is noticed in our respiration field. The cessation of habitual agitation brings, as a consequence, real benefit, great blessing, because it allows something of the cosmic light of Christ, which is omnipresent, to penetrate the calm and peaceful thought, in free observation. Penetrating into the depths of the heart, we feel new strength, the strength of the divine essence.

*Mikhail Naimy speaks thus of this power of the divine essence of silence:*

“The silence I would usher you into is that interminable expanse wherein non-being passes into being, and being into non-being. It is that awesome void where every sound is born and hushed and every form is shaped and crushed; where every self is writ and unwrit; where nothing is but IT. Except you cross that void and that expanse in silent contemplation, you shall not know how real is your being, how unreal the non-being. Nor shall you know how fast your reality is bound up with all Reality.”<sup>22</sup>

By penetrating the silence of our being and going beyond all the convictions and traditions that have shaped us, we can know unity. Reconnect the power of your thought to the soul. Do not expect it to come quietly. Light is born from struggle in pure yearning, and this is precisely self-realization, the great work, the *Mysterium Magnum*.

The Brotherhood of the Golden Rosycross is with us at any time and under any circumstances. Let us persevere! Let us persevere and go forward until the good end!

Thus, we enter Realization! Thus, we enter the halls of the sacred silence of the new field of life!

## 21 — The Formation of Time

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What is time? Of what is it made? Where does it come from? And where is it going? Children are not shy about asking these questions, but when they grow up to be responsible adults, they do not feel comfortable asking these kinds of questions anymore.

Modern human beings normally do not question time. Instead, they just run after it. Life is so tense and hectic that time is only mentioned by its lack: “I don’t have time for this. There won’t be time. Time is up. If I had the time.” If

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<sup>22</sup> Naimy, *The Book of Mirdad*, Chapter 12.

time were money, as they say, then the vast majority of people would be very poor.

And even those who have more free time or take more than they have or spend it on useless things, later miss it when they really need it. If this already happened when the pace of life was different, what can we say today, in this fast-moving society, where time literally goes up in smoke. The accumulation of tasks, the immediacy of deadlines, and the stress that comes with them have become so common that many people do not even talk about it anymore. Days pass between one setback and another, until finally the end comes.

Gautama Buddha said that human misery is “to live as if you were never going to die and to die as if you had never lived.” With that, he stated that the human being lives in time but does not understand its real nature and therefore does not know how to use it throughout life.

Reflecting on time, its origin, purpose, and nature is uncomfortable. And the best way to get rid of this nuisance is to get rid of it, filling your time with things to do and useless things, as every respectable adult in the Western world does. This is tragic, as it creates a society that structures its life to escape it, filling every free space and instant with something interesting. Even loneliness has been practically and conveniently eliminated by the magic mirrors of ubiquitous cell phones. Silent couples, facing each other in a beautiful restaurant, each with their faces glued to their smart phones, are frequent and eloquent examples. And so time flies; time drains away; its source dries up, and we die as if we had never lived.

However, people who seek the truth cannot be content with that. The futility of such an existence is so glaring that they cannot come to terms with it, even if they try. And so, even though their life revolves wildly on the merry-go-round of their obligations and affairs, they ask themselves:

— “What is time really?”

— “Of what matter, ether, or vibration is it made?”

— “From which dimension does it arise?”

— “Does it have an end? Is it a cycle? Does it repeat? After all, where is it

going?”

The universal teachings state that the only reality manifests itself outside of time as we perceive it. It manifests itself in what is termed eternity or the eternal present. The eternal present is an expression often used in the School, and for this reason, it can lead us to believe that we know what it is about and to make an analogy with concepts and ideas that we already have about time.

Eternity is not the opposite of time. It goes far beyond the binary reasoning with which one speculates about what one does not know, when one states, for example, “Well, if time ends, eternity does not end. If time has an end, eternity has no end. If mortal life is marked by an inevitable end, eternal life must be something like that life but without passing through death.”

The universal teachings never asserted such things. Such statements are distortions of the original doctrine, which comes to us from outside the sphere of time and which humanity has turned into dogma by clinging to the shadows of the symbols used to convey it. These symbols, metaphors, and allegories seek to explain something complex in a simple and intuitive way, like explaining how a bird flies by showing its shadow that moves on the ground. Jesus’ parables, Plato’s allegories, the epics of Gilgamesh and the Mahabharata are just examples of this continuous effort to communicate the transcendent through symbols.

We are going to approach the initial questions about time using a very simple allegory, hoping that it will lead us to a broader and deeper inner vision. Imagine a child walking peacefully and carefree through a beautiful forest. Suddenly, between one curve and another on the beautiful path between the trees, the child comes across a large lake with clear, crystalline waters. Mesmerized by the enchanting sight, the child approaches the shore and admires the beauty of the lake.

Lost in thought, the child starts throwing small stones, one after the other, right into the center of the surface of the lake. The stones sink, but what captivates

the child's attention are the perfect circles that appear and spread through the waters of the lake, like infinite waves. With each new pebble thrown into the center of the lake, new concentric waves appear which spread out until they disappear on its banks. The rhythmic dance of these waves holds the child's gaze as if it were a gigantic magnet, and the child can do nothing but keep throwing stones, one after the other, so that new waves arise without ceasing. The child suddenly hears the loud call of the family who, worried, are looking for the child in the woods. Without realizing it, the child had become lost in daydreams, with night approaching.

The source of time is not outside of us but inside, in the mind and its flow. With our mind, we create the perception of space, and within that space of perception, we move. However, our perception is very limited. Our eyes can only focus on a small part of the space around them. Our ears can hear only certain sound tracks.

Eyes, ears, and the other senses are the windows to the closed room of the mind. They only let in a small part of all the infinite information that surrounds us. This limitation makes us perceive space and time in a very distorted way.

Our mind works through continuous impulses. As the heart beats, the mind also beats. The impulses generated by the mind are extremely fast and complex. They range from the synapses in the brain to the energetic aspects of the subtle bodies and the entire circuitry of the five fluids of the soul. Each of these infinite impulses can be compared to one of the small stones thrown into the center of the lake.

How would the surface of this lake look if an endless, repetitive series of small stones were thrown into it, one after the other? Its surface would be completely taken over by concentric waves, which would accumulate until it was no longer possible to even perceive a surface but only a continuous and growing undulation.

Each time the mind pulsates and emits an impulse, it generates an energetic oscillation, with something like a very subtle magnetic field around it, just like



the waves in the lake. All these impulses depart from the center of the I-consciousness in the head and return to their creator in the world of unconscious desires, in the sanctuary of life.

The Spiritual School asserts that thoughts and desires are a single force with two poles, in constant circulation. On this path, they cross the surface of contact between them, which is found in the heart, and there they generate infinite waves that spread around us, filling our entire respiration field. The circulation between desires and thoughts generates the magnetic field of our respiration field, and thus we create a cohesive reality around us, which has its own unique vibration and characteristics.

The gravitational laws that govern the stars determine that time passes at different speeds in celestial bodies with different magnetic fields. This is also true of every human being. Through the interaction of the three centers of our consciousness, we form a unique and totally individualized magnetic field, which manifests different nuances about how time and space are organized and, mainly, perceived.

Imagine that the surface of the lake of your soul in your heart is not flat and that the waves of your thoughts do not spread out like circles on a plane but like spheres in all directions around you. If you were in the center of the spherical lake, what would you see? You would have the impression of living within countless spheres, yes, so many spheres that at a given moment, you would no longer see the reality around you but only the waves generated by your own consciousness.

Well, that is more or less the case but not with the water of a lake but with the ethers of your respiration field, which are very subtle substances. Every thought generates a new wave, a new sphere of vibration. Sphere within sphere, like infinite translucent layers, one covering the other, until consciousness can no longer perceive anything but the reflection of itself. For this reason, the School says that we do not perceive reality but only the reflection of our state of consciousness and that this state of consciousness creates, in fact, a particular field, that is, a state of life. It follows that time is perceived by different people in different ways and that their relationship with the space around them, that is, their interaction with material reality and

with the people around them, is different from one person to another.

After these considerations, let us return to the initial questions to draw some conclusions.

— “What is time really?” Time is an individual phenomenon of space perception, created by the functioning of our consciousness.

— “Of what matter, ether, or vibration is it made?” For human consciousness, time is the sum of all impulses and vibrations in the energy field; therefore, it is a unique and particular sphere of perception and life.

— “From which dimension does it arise?” Time is the dimension of manifestation of consciousness itself, which is why human beings do not perceive it externally, in the same way as they perceive an object in space, with height, width, and depth. For consciousness, it is as if time were itself its own life, its memories, its connections, in short, its own field of existence. Time is the veil, the very vehicle of expression of the consciousness, and therefore the consciousness is totally identified with it and does not perceive it externally.

— “Does time have an end? Is it a cycle? Does it repeat? Where is it going anyway?” The answer to these last questions is even more provocative, as it leads us to an inescapable conclusion. The way the consciousness sees itself distorts its perception of time. And as it only sees the waves that it itself creates, it feels encapsulated, enclosed within these waves, as if it were their prisoner. That is why the consciousness always feels hostage to time. Not knowing itself, it feels attacked from all sides by the consequences of impulses it itself has created and set in motion. And because it is totally tied to time and the forms that manifest within it, when forms fall apart, the consciousness falls apart with them.

This is the grand illusion, the sum of all other illusions created by the consciousness, the grand illusion of a state of consciousness that imprisons us almost inescapably. It is this state of consciousness that needs to be

understood, demolished, and transformed. This is the objective of the Spiritual School and all its work.

## 22 — The Pupil's Task

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How can the process proposed by the Spiritual School be summarized? What is the task of the pupil on the inner path? How can the soul cross the sphere of time and enter eternity?

These questions asked by seekers and pupils express the yearning for a new state of life. They know that the answers are the key to realizing the new state of life so ardently sought after. Deep down, they also know that the answers do not come from something or someone outside of them but must be forged within them, in the furnace of the alchemical laboratory of their being.

What the Spiritual School can do for its pupils is to provide them with indications so that they themselves discover the tools and building materials that are already within them and by their own work and inner effort, become the free builders of themselves.

Three words summarize the pupils' task in their inner path: Awakening – Perceiving – Transforming. The previous chapter described in detail the process by which human consciousness creates its own sphere of life through the interaction of its three foci, situated in the head, heart, and life sanctuaries. This interaction was summarized through an image: The mind produces infinite and successive impulses, like stones thrown into a lake; the unconscious reacts to such impulses, like water disturbed by the impact of stones; and from the heart proceed countless astral waves, like the waves on the surface of the lake. These astral waves fill our respiration field and form the particular sphere of life through which we perceive time and space, interpreting and interacting with people and situations. Thus consciousness closes and isolates itself from the universal reality that interpenetrates it.

This is the frame in which the seekers of truth find themselves when they stand before the portal of the inner path. For this reason, it is fundamental that first of all, they understand this in depth before trying to take any step on this path. This is also the reason why a legitimate spiritual school does not use any type of improvement technique – whether occult, mystical, or magical – because all this only mobilizes the already existing interaction between the three focuses of consciousness and further aggravates the already so troubled frame in which it is. Therefore, the basis to be used initially on the inner path cannot be that.

The Spiritual School always points to a totally different principle, which has already awakened in the human being who seeks the truth. This principle needs to be outside the closed loop of consciousness and cannot be subjected to the automatism of its usual interaction. Over the centuries, the universal teachings have called this principle by different names, and today in the Spiritual School, it is called the Spirit-Spark. We know that this spark cannot be awakened by the consciousness, on the contrary, it is the spark that awakens the consciousness.

This being the main foundation of a legitimate spiritual school, it does not teach any technique that awakens anything in the common consciousness. When the School speaks of an awakening as the first step on the inner path, it refers to the use of the power of the spark which is active in the core of the consciousness. In other words, it is not necessary to awaken anything but to use the impulse that has already awakened us. And how does it work?

The pupils' task at this initial point on the path is to use a faculty of their consciousness that normally escapes their control, which is their attention. Who has never had the embarrassing moment when they could not pay attention to someone's speech and then had to apologize for not having heard them? Where was your attention at that moment? Surely it was in what it, in fact, wanted to do and not in that meeting. This is always the case because what we call attention is the focus of consciousness. And this focus is dominated by

the astral force of desires. That is why you cannot pay attention to what you need but only to what you really want.

This is what we mean when we say that the touch of the spark awakens a different yearning that transforms us into seekers of truth. When this principle, this Spirit-Spark, awakens in the focus of our consciousness, it generates a totally different astral wave that starts from the heart. This internal commotion is so great, like a wave that neutralizes all the others in a fraction of a second. It generates such a powerful, clear, and recognizable insight that it immediately grabs our full attention. It awakens the consciousness, making it aware of itself and everything around it, freeing it, for a fraction of a second, from its bonds.

In that flash, the consciousness awakens. All of us who seek the truth have been there, and we have been reminded of it not once but countless times. These instants are the points of contact between the spark and the focus of the consciousness, therefore, of your attention. That is why the School tells its pupils at the beginning of the inner path: "Pay attention to your feelings, thoughts, and the activity of your will!"

What does that mean? Why would it be helpful? And how can it transform us? Paying attention to something you do not want is impossible. In the same way, asking the I-consciousness to pay attention and to confront and dissolve the tangle of desires, thoughts, and reactions of which it consists is something impossible for it to do because it does not want it, it does not desire it, because it does not bring stimulation, reward, or any gain for the I-consciousness.

Trying to pay attention to the desires, thoughts, and reactions of the ordinary self-centered consciousness is like convincing a child to study grammar at an amusement park; it will not work. And that is what the School tries to explain to pupils when, desolate, they say they cannot do it either. The School does not answer them, "Try again with more faith and will, and you will succeed!" On the contrary, the School says, "Great! Have you figured out why it doesn't work?"

When the School states that the "I" cannot carry out the process, it is not

saying that nothing can or should be done on our path. It is saying that trying to change the state of consciousness through mere training or effort of consciousness itself is impossible. So why insist if it is totally ineffective? However, no matter how much you listen, you only learn through experience. And learning and becoming aware is the true meaning of unmasking. This means knowing from experience that our automatic awareness mechanisms always act to play tricks on us. And so we do not need to wear the mask of an illusory appearance.

When the School says, "Pay attention," it is addressing that part of our consciousness that has really awakened, that point in us that can really pay a totally different kind of attention to itself. But this point is not stable. It does not arise through a command of the common will. Therefore, it cannot be activated when we want it or when it suits us.

A beautiful allegory of the universal teachings affirms that "the Spirit, like the wind, blows where it wants, how it wants, and when it wants." This also applies to the Spirit-Spark: It awakens the focus of our consciousness in an unexpected, unusual moment uncontrollable for the common consciousness. It is precisely at that moment that we have "the attention to pay attention." It is like being in the dark, and suddenly there is a flash of light. What is the effort to be made? It is obvious: "Use the light! Pay attention to it! Hear, see, and understand yourself in that light!" That is how it works; that is what it is for, and that is how it transforms us!

By making this effort with each touch, with each insight that springs from the Spirit-Spark, the consciousness finally awakens definitively. It is through this continuous effort that a core of permanent attention is formed in it, totally different from the common egocentric consciousness. It is the beginning of a new consciousness, of a new soul, formed by a powerful force and totally different from the tangle of astral waves of desires, thought-forms, and etheric geometries of the ordinary consciousness.

The pupils' first effort on the inner path is to forge this principle in themselves because based on it, the pupils can really start working. Because that

principle becomes something permanent, like a second nature, like the open eye of an inner observer which no longer closes or disappears because it has been awakened by the Spirit-Spark in the eternal present. And what work must they now do on the basis of the principle of a new consciousness? The pupils must use it to understand. And what does that mean?

On the basis of this new solid foothold, the principle of a new consciousness, this source of abiding attention in themselves, they must turn their gaze inward and realize the real nature of their prison. Thus, they clearly perceive their being in full operation and how the impulses of their thoughts agitate their sanctuary of life and keep their heart in constant movement, in infinite astral waves. They notice how these waves become the way they see, react, and interact with all situations in life, forming the set of their beliefs, opinions, and habits.

A new space of awareness grows within them. A space filled by something that until then was completely unknown. A space filled with silence. Not a silence as a mere absence of noise or an inner emptiness, quite the contrary! A real, tangible, serene silence, like a mighty power, a peace that surpasses all understanding. A silence that does not need to be created but has always been there: the silence of the eternal present.

In the sanctuary of their heart, something amazing has happened -the endless astral agitations that arose from the struggle between thoughts, desires, and reactions have given way to a serene, clear, and crystalline surface, to a true mirror of the soul. And in that still, clear inner mirror of the new soul, they can now see. Just as the infinite celestial bodies in the firmament accurately reflect their image on the clear and serene surface of a lake, in the same way, the pupils can now contemplate the image of the absolute reflected in the mirror of their soul. The image, the plan, and the strength to carry it out have taken shape in their purified heart, in the mirror of their soul. They initiate the transformation of themselves and become transformers of the world. Awaken – Perceive – Transform! Here is the Key! Let us use it!



## 23 — The Eternal Present

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Time is not a line. It is a circle, a perfect multidimensional sphere within which consciousness builds its field of manifestation. Anyone who enters the eternal present clearly sees the continuous flow of time cycles, sees how human consciousness maintains it as concentric waves, which vibrate and expand without ceasing in all directions, filling the spaces of the cosmos.

For the form-bound I-consciousness, time is an unpredictable line, a constant chaos of uncertain and surprising events. For those who woke up in the eternal present, time is a cycle and all events are interconnected, like an infinite sphere of inseparable causes and effects.

The I-consciousness fights against time, clings to what it calls good, and flees from what it calls evil; the consciousness of the eternal present sees time as a faithful servant that fulfills the great law of eternal return, the law of sowing and reaping, the law of universal love. The I-consciousness struggles to impose its will on the course of events; the consciousness of the eternal present finds itself in the midst of the world and from there, sees the will of the whole in the course of events and places itself at its service.

The consciousness of the eternal present understands that all that was, is, and will come are the same wave, the same temporal cycle, created at the same time, in the original substance of eternity. It does not cling to or reject the harvest of time; it accepts and welcomes it all in humility, understanding, and love. It knows that time will always deliver the fruit of creation to its creator. Thus, it does not fight with time but works for the elevation of human consciousness because when it is transformed, the world is also transformed. When it breaks free from the veils of time, the field of eternity reveals itself.

We live in challenging times. However, in essence, they are nothing new. Humanity resists abandoning its egocentric state of consciousness and lives the

consequences of this. The egocentrism of the 20th century has not yet been dissolved. The consequence is that, in many respects, we live in the repetition of its problems.

In 1918, a pandemic forced the interruption of the First World War. Bankrupt countries plunged into a long economic crisis that led to fascism. The health crisis spawned the economic crisis; the economic crisis generated the political crisis; and the political crisis generated the War. One hundred years later, this historical cycle shows new signs of manifestation. The pandemic has barely stabilized and economic depression is already looming on the horizon. With it, the already existing political polarization can be accentuated, and populism, nationalism, and fascism, always present in extreme minorities, already dominate the political scenario in large nations. In the face of this, one must ask oneself, What should we do?

As citizens, true Rosicrucians never support in their private or public life any kind of attitude based on fear and obscurantism, and thus distance themselves from those who blindly defend supremacy, racism, discrimination, misogyny, homophobia, totalitarianism, denial of science, religious dogmatism, disregard for the environment, and suppression of individual and democratic rights. The Rosicrucians know that all this has always been against truth and light, and has been used to persecute and attack their defenders, such as the early Christians, the Manicheans, the Cathars, and many others. This is obvious, and it is not necessary to expand upon it here. But as candidates for the inner path of the Brotherhood of Life, we certainly have a greater responsibility in the course of events. We need to remain lucid and awake so as not to be swept away by the great shock waves that are coming, the harvest of decades of pure and inconsequential egocentrism of the vast majority of humanity. We certainly have a role in this great scenario, which is to intervene in the course of events at their root cause and not their superficial effects: It is to change the seed that is sown and not reject or uselessly attack its fruits.

Our role is to allow the original life field, that great omnipresent space in the silence, to manifest itself in our microcosm as well as in the cosmos. This means

consciously entering the eternal present so that it flows into the heart of the sphere of time; our role is to remain in the heart of the world so that what is not of this world may rise from it.

We are not alone in this task. Our work is a small building stone in the gigantic worldwide work of the Brotherhood of Life. But at this moment, everyone needs to carry out their work; all the true and free builders of themselves need to contribute their building stone for the great construction of a new reality. This is what all the workers of the Brotherhood of Life have done before us. This is what we now also have to do.

Annually, close to the date of the founding anniversary of our School, we celebrate by renewing the promise of fidelity in our work and our lives in the service of the work of the Brotherhood of Life. On the eve of the 96th anniversary of the Spiritual School, we renewed our promise of fidelity to the work of the Brotherhood, and we declared, as a group and as pupils, that we do not deviate from the only narrow path, neither to the right nor to the left, and that we strive to fulfill, to the last breath, the task entrusted to us.

Right now, the narrow path requires all of us to realize the new being in our being. It requires that we live in the eternal present in the heart of time, that we are in the heart of the world, as citizens of two worlds: the world of human beings and the world of light. World events take their course. We do our task in the now, full of energy and positivity. And the liberating future for the world and for humanity appears on the horizon of time!

And as a sealing of this vow and this promise, let us recall the words of Jan van Rijckenborgh in one of his post-war speeches, which clearly and positively place us in the face of the crucial moment in which we find ourselves:

“One can think of situations in the work in which one would find deep-seated divergences of opinion rather aggravating or painful, but this is certainly not the case where policy issues are concerned. Differences of opinion about such questions do not affect us in the least; on the contrary, they are very enlightening. When they arise we know that the resulting conflict will be decisive as regards choosing whether or not one wants to be a pupil of the Spiritual School in the full sense of the word and whether or not one wants to go the path of the Rosycross. [...]

The School of the Golden Rosycross propagates the Universal Doctrine, so there is no need for us to argue about it, as it is not our personal opinion we are placing before you. You may find this philosophy enlightening or primitive, dangerous or liberating, but this is not important to us. Our purpose is only to make contact with those who belong in our work-field, and they will come anyway.

As we have already explained, we are in the middle of a world revolution and the coming years will be characterized by violent upheavals. Everything that is to develop will be tremendously interesting and will arouse the greatest attention. Everyone will be called upon unceasingly and fingers will itch with eagerness to proceed to activity on the horizontal level. This may give rise to the feeling that we, too, may not refrain from involving ourselves in these things.

However, the Rosycross warns its pupils not to take sides in the vast whirlpool of dialectical activities, not to throw themselves headlong into the fire of upheaval but to save their talents, strength and vitality for the work the Spiritual School will ask of them. This work will be very concrete, clear and vital.

It should be understood that we are not asking you to withdraw from dialectical life, but that the point of view of the Rosycross is simply a consequence of the path which it proclaims and teaches its pupils, the path that leads to being 'in this world but not of this world.' First of all, the pupil should see to it that he is no longer of this world. Then he will be able to act in the world according to the demands of the Hierarchy. Then he will be a master, a possessor of the Stone. [...]

The possessor of the Stone, however, is neither conservative nor reactionary, he is not inclined either to the right or to the left. With the faculties of his mind – indicated [...] as gold – and the faculties of the soul, indicated as silver – he places himself solely in the service of the divine government, in other words, he knows and serves the work of the Christ-Hierarchy in dialectics. Standing in the service of the government of God, he does not serve any aspiration born

of a dialectical persuasion. He remains aloof from all political, social and economic development, as well as from all governments that embody and symbolize these developments. A possessor of the Stone sees a hellish squirming and struggling in the dialectical field of existence, he sees a seeking for a way out, which is there! A seeking for light, which is there! A seeking for a solution, which is there! In short, he diagnoses a tremendous insanity. He sees an engine that has gone off the rails.

Consequently, he will not join in the yelling of the hordes that are in the grip of delusion, he will not stick a dialectical badge on his chest but will make himself ready to work in this hell, as he has been called to do by the government of God, by the Christ-Hierarchy. What he does, therefore, is perfectly justified from the point of view of gnostic science. This is possible anywhere. [...]

Since the Master of the Stone is active in the material world, aided by his helpers and his power-field, people want to take advantage of him for their own objectives. [...]

However, the workers of the Spiritual School will not do so; they pursue their own line of action. Although in the world, they are not of the world.

After this explanation it will be easy to understand why groups pursuing dialectical aims use the name of Christ. Each one finds its own text, ranging from the extreme left to the extreme right. This also explains why some people think they can use the Rosycross for any purpose they choose, assuming that its philosophy can take any direction. [...]

Yet the Rosycross does not allow itself to be influenced in any way by such attitudes. Its pupils serve the government of God and work together towards a total spiritual revolution. [...]

Those who understand us will come and work with us. Those who do not have such understanding will not be able to come or join us in the work. The work will then be done without them, yet it will still be done for them.

The Christ-Hierarchy has various tasks to fulfil. First of all, The Hierarchy has established a Spiritual School to guide those who are ready for it on the

path upwards and awaken those who have remembrance to go the path. That is the work of resurrection.

However, breaking up and maintaining are also necessary. [...]

They represent the reality of the words of Christ: 'I am come unto a resurrection and unto a fall.' That is why Christ always was and always will be the victor. This means that anyone who cannot come to resurrection is left to himself for his own protection and is broken up according to this nature in one way or another, perhaps together with many millions of others. If anyone were to say: 'Can you imagine Christ with a firearm?' our answer would be 'no.' However, we can imagine Him as the embodiment of the universal law, which He connects with our being by means of the unity of the blood. This law, as a law of the Kingdom, has a breaking-up effect on this nature. This means that its effect is either regenerative, unto a resurrection, or degenerative, unto a fall. The Universal Brotherhood works day and night to make the first activity of the universal law possible for all. If that cannot be done – and in fact will not be able to be – then the rest of humanity will be harvested by the second activity [...].

The pupil who goes the path will place himself in the service of the government of God, the Universal Brotherhood of Christ. In all world-events, he will take his place in accordance with the task designated for him by that government. Someone might say: 'I am doing this or that in the service of the government of God, so help me to do this or that. I am a messenger, do this or that for me.' However, if an individual is a loyal pupil of the Spiritual School and has been given a task, he will not say such a thing but will remain silent. He will only ask and obtain the necessary co-operation from those who, through awareness, have been ennobled to understanding. Where there is understanding, there can be no difference of opinion. All the rest, all compulsion and pressure from above, is exploitation.

That is why the School of the Rosycross is a School for acquiring understanding. Only through understanding can the right kind of co-operation come about. The School of the Rosycross has no use for faith on authority.”<sup>23</sup>

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<sup>23</sup> *Rijckenborgh, Elementary Philosophy of Modern Rosycross, Chapter XXII.*

## 24 — A Time of Transition

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*The Rosicrucians, among other treasures, inherited from their predecessors knowledge about the periods of human development. As early as the 17th century, the classical Rosicrucians announced a new period into which humanity could enter, with words such as these:*

“as soon as the world has slept off the stupor of its cup filled with poisons and intoxicants, and merrily and joyfully, with open heart, bare head, and unshod feet, steps forth early in the morning to meet the rising sun.”<sup>24</sup> This period announced in the *Confessio Fraternitatis* is currently called the Age of Aquarius and in a symbolic way referred to as an apocalypse, a revelation. The Aquarian forces are forces of fruit-bearing, of concretion, of finalization, and of absolute renewal. They bring about an end that is also a new beginning. Only a definitive end can open the possibility for new developments which are at a higher level.

The development of consciousness ceases to be automatic as self-awareness becomes the possession of many individuals. In the slow process of acquiring self-awareness, beings gain the possibility of acting with ever greater freedom and gradually become co-responsible for their own development. Although slow, this process is not linear and at times, requires leaps from one stage to another. However, to make these leaps, a higher energy needs to be accepted and assimilated by the system.

There is, at these moments, a meeting and a conflict between the forces of transformation and the forces of conservation, which resist change. We are currently experiencing one of those moments, which is the transition between the age of Pisces and the age of Aquarius. In those moments of transition,



when the old patterns of a period are destroyed, without new patterns having yet been erected and crystallized, there is something like a window of opportunity, a silence between two noises, a breach through which the light of eternity can shine into time. It is when there is the possibility that something really new will happen, that humanity will abandon repetitive cycles and create a new future.

In times such as this, there is a group that goes to the front, as if giving testimony, opening the way, and calling to the others to follow with them. They are already mature enough to assimilate the new energy in a positive way; they glimpse the possibility of a new day and advance towards the new morning, the new consciousness, before the first glimmers of dawn rise. Therefore, they constitute a group of pioneers in a very special sense.

The spiritual schools that appear at the end of one era and the beginning of another are particularly schools of this type of pioneers. The Golden Rosycross is an Aquarian school precisely because it announces the new period and works together with other groups and individuals for its full realization.

These schools have a decisive task, as universal history has demonstrated several times. Its action, however, is from above, that is, it is solidly based on the Gnosis, on the Tao, on the Spirit, on the power of Unity, far beyond the conflicts between the twin forces of egocentric consciousness. However, as we know, "as below, so above," and according to this universal law, the course of world events can be transformed by the fundamental renewal of the state of consciousness and life of individuals and groups that connect to this power of Oneness.

We strive to be one such group of pioneers, and our central task is to assist the Aquarian forces in their work because there are also opposing forces, forces resisting change, which want to take us back to repeat the past that needs to be abandoned. In circumstances such as the present, these forces are also concentrated in a desperate attempt to prevent any fundamental change from taking place.

Therefore, we live in a time of great contradictions, with immense possibilities but also with great obstacles to overcome. The Aquarian forces are already at work throughout the entire planetary system, creating around us a new astral and etheric atmosphere, which is continually expanding. There are those among us who at different levels, open up to these forces and with them carry out a new inner construction – many of them in schools like ours, where they are guided on how to do it. There are also those who try to adjust only externally to the new forces, seeking compromises, mere external changes, but keeping the self-centered illusion intact. Finally, there are those who – strongly rooted in the previous period – will use all means to oppose the changes and maintain their power over consciousness.

The members of the first group need to be aware that without their help, the new reality will not fully materialize. The part of the Brotherhood that works from the spiritual domains needs the spiritual schools located in the region of dense matter to carry out its task together with it. There is a plan behind this work, a precise and solidly based science and system. And in line with this plan, all collaborators who join the group of pioneers are perfectly prepared for their task, as long as they have the disposition and courage to renew themselves from within.

When observing the world, we see a challenging scenario. And confronted with it, it may not seem realistic to talk about a new period or about the possibilities of a new consciousness. It is indeed a delicate time in which a radical technological change is foreseen, a so-called technological singularity, which needs to be accompanied by an equally radical change of consciousness in order to give rise to a harmonious and free society and not a dystopia with sophisticated means of controlling consciousness.

It is a world with enormous challenges, such as the current pandemic, overpopulation, the possibility of a new cold war between nations with nuclear weapons, terrorism, the accelerated reduction of countless species, the destruction of ecosystems on a large scale, and climate change, just to name

a few. There are issues that are even more difficult to resolve, however, as they darken human consciousness and strengthen division and obscurantism.

Attitudes such as supremacism, racism, discrimination, misogyny, homophobia, totalitarianism, the denial of science, religious dogmatism, disregard for the environment, and the suppression of individual and democratic rights are driven by an exacerbated egocentrism. It is a world divided into extremes, a world of post-truths, in which people are easily guided by false information and the most absurd conspiracy ideas, almost choosing to believe in what is most comfortable or in what does not shake their belief in their political and religious leaders. They thus abdicate any inner filter and common sense.

All this constitutes a collective blindness, which is precisely what prevents a clear perception of the central issues of our time and consequently, makes corrective actions difficult. Furthermore, those who let themselves be carried away by these distorted views of reality become involved in an astral reality poisoned by lies and deceit, partiality, and hatred of what is different.

We remember that any event on the physical plane is related to the creation of a corresponding image on the astral plane, in the collective psychic field. When a lie or a distortion of a fact is created, a distorted image of the fact is also created there, which ends up being attracted by the original image. The two images – the distorted one and the original one – are incompatible, and their meeting generates a kind of explosion in the collective psychic field, which in turn causes an astral poisoning. This poisoning ends up leading to destructive consequences both on the astral plane as well as on the etheric and physical planes – causing, for example, psychic and physical problems, which can affect individuals or even an entire population.

Our century is a unique epoch, which can bequeath the end of civilization on a planet uninhabitable for a long time or a completely new civilization. There seems to be no possible middle ground. What can we do, as individuals and as a group, to help humanity to clearly perceive the obstacles that lie ahead and to overcome them? How can we help the full and positive manifestation of the Aquarian forces?

We are only in a position to sketch out a few answers. We can say that the

emergence – and there is evidence that it is emerging – of avant-garde thinking is necessary, which is born from a structurally new consciousness and can lead humanity to a new period through self-transcendence. There are already signs that positive transformations are taking place. Just to name a few examples: (1) a large number of people, in different ways, are seeking a renewal of consciousness and questioning old values and standards; (2) many try to modify their actions in the world, abandoning personal and consumption habits that harm the planet; and (3) countless are those, mainly among the youngest, who no longer tolerate any kind of discrimination and together raise their voices towards mutual acceptance and equality among all.

Even so, we need to understand that without a real overcoming of egocentrism, at least by a vanguard group, by the pioneers, we will continue to make only external modifications, still keeping ourselves in the horizontal turning of the wheel of a divided consciousness, repeating the past in new ways.

On the one hand, we currently have the situation of many who are carried away by fanaticism, religious and political extremism, and science denialism. On the other hand, there are many people who have overcome old patterns, but only to create new ones, not essentially modifying anything in themselves and even based on a materialistic understanding of things, which denies not only the reality of the Spirit but of consciousness itself. Both groups are still restricted to a certain conception of the world, to a paradigm, whether old or new, which in any case keeps them within the limits of concrete thinking, the ego, egocentric life, and its divided perception.

Our ego advances from one paradigm to another, and as Max Planck said, “A great scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it,” but egocentrism remains untouched in its essence. In other words, if we act like this, we advance from Pisces to Aquarius only externally; we experience external changes, but nothing fundamental changes. Life continues to be suffering; human beings continue being enslaved by the wheel of repetitions, imprisoned

by their own desires and attachments.

All this is to some extent natural. We just observe reality, trying to understand it from a higher point of view in order to discover our own role in all of this. But in this way, as a collective, we continue to maintain and expand an extremely polluted astral field around the planet. Without a fundamental change that shifts the focus of our lives from self-centeredness to a new spiritual awareness, nothing effective can be done about it.

That is why Jan van Rijckenborgh so often highlighted the need to build and maintain a pure astral sphere, the House Sancti Spiritus, in order to break down the astral prison in which humanity is held captive and replace it with a totally different astral state, if human beings so desire, so that there, they can find a refuge and a place of work.

This collective field, built, strengthened, and maintained by the spiritual schools and their pupils, works in absolute harmony with the power of Unity, which is currently externalized through the Aquarian forces and the new astral atmosphere created by them. In order to promote a real and broad modification of the collective consciousness, it is necessary to act from an astral field such as this. This will only be possible if we also act in a pure and neutral way, in tune with the nature of this field.

It is not possible to advance in a forced way, trying to impose a condition on consciousnesses that are not yet prepared. Throughout history, there have been attempts to change human beings from the outside in, which only caused more pain and suffering. It is necessary to move forward, but without an understanding of the previous stages – which can even be described as less conscious, less complex, and less inclusive – a field of tension is created between the old and the new that ends up causing excessive reactions.

That is why our actions need to come from the intermediary element, from the new consciousness, which harmonizes the extremes. New values have to emerge and gain space, but they must be inserted into society through

example, compassion, humility, and understanding. A new stage of consciousness must transcend and include the previous stages, not despise or exclude and hate them, which only brings about corresponding reactions. It is essential, therefore, that we remain above the hustle and bustle of our time, not allowing ourselves to be dragged down by the divided moods of consciousness, which are intensified in these transitional times.

All sincere pupils of our School and all people who through their inner transformation have established a connection with the Universal Brotherhood have the duty to maintain, strengthen, and expand this regenerative astral field over the world and humanity, through their own inner transformation and through their impersonal contribution to the world and to humanity.

Therefore, this group must form the spearhead of a real planetary change. If this is successful, if enough people manage to reach a certain condition of overcoming the egocentric illusion, a tipping point can be reached, taking humanity beyond its limits, as never seen before.

We hope that you understand all our responsibility and that you resolutely abandon the paths of illusion, to enter the new day, the new Aquarian day, the day of the new spiritual consciousness.

## 25 — Intelligence, Intellectuality, and the Future

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It is known that the human being does not yet have the full mental faculty but only a mental principle or better said, only an active concrete mental body. Based on this knowledge, let us investigate the relationship between human mentality and the future of humanity, taking as a guideline the book *The Living Word* by Catharose de Petri, as it explains the limits of intellectuality and the role of intelligence.<sup>24</sup>

Intellectuality is the result of a well-trained brain. Intelligence, on the other hand, requires a newly developed mental power which manifests itself as the mirror of the human Spirit that illuminates reason, clarified by a correct reaction to divine impulses. The path of intellectuality, when disconnected from this intelligence, is always speculation.

The difference between everyday speculation and scientific speculation is the method employed. Thanks to the mental body, we are capable of creating any type of thought, and this creative power can generate great confusion if it is used in an uncontrolled way.

In scientific methodology, it starts with hypotheses that are tested according to pre-established methods, which in theory guarantees rigor and control over mental projections. For example, when we go out and look at the weather to choose our clothes, we speculate about the weather: Is it cold or is it hot? In this speculation, we can get lost in thought. We can also consult a research body on the climate, which uses scientific methods to estimate the behavior of

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<sup>24</sup> Petri, *The Living Word*, Chapter 29.

the weather from scientifically pre-established parameters, which does not guarantee absolute precision but greater objectivity.

That is, no matter how refined the prediction is, at best it is the result of a well-trained brain. The rigor of scientific methodology in the field of urban planning, for example, has allowed us to live in cities. Without very complex organization, it would be impossible to coordinate population flows in large centers. And so, by mastering refined logistical techniques and a set of pre-established rules, it has been possible to build huge population agglomerations in large urban centers around the world.

Today, a large part of these urban centers, considering their size and complexity, require an enormous degree of coordination in order not to collapse. Traffic in big cities, for example: imagine what an ordinary day would be like if all the traffic lights stopped working. We have already experienced something similar when the traffic light on a major road stops working: imagine the situation if they all stopped working! The result would be the deafening sound of horns and danger for all.

Traffic signs, so common in our daily lives, were born from a scientific process of trial and error. Population agglomerations in large centers and the invention and popularization of vehicles required urban planners to study formulas to literally organize chaos.

If in the past, when the number of people and vehicles was smaller, the traffic coordination solution by traffic lights was satisfactory, today – the future of that past – it is no longer enough. Currently, computational systems monitor the flow of cars in large centers and make the necessary adjustments in real time to optimize the flow of vehicles; yet traffic jams are common in big cities. So, however well-meaning city planners may be, their speculations about the need for traffic coordination have yet to come up with permanent solutions. Therefore, however well-intentioned they may be, at best human speculations are partial solutions for the coordination of life in society, in a given space and time. These short-term solutions say a lot about how human beings react to the external environment: We also react speculatively.



Every time the social situation is disharmonious, when there is no effective economic, political, or social coordination, a certain despair sets in. The fear of a social rupture is fertile ground for the search for far-fetched explanations about the future. In these situations, it is common to lack serenity and to see people getting involved in debates heated by pure speculation. Why do we not allow wisdom to flourish within us, which can take us beyond the borders of speculative intellectuality?

The answer is simple, but the consequences are very complex. The answer is: because we are conditioned by speculative habits of thinking because we need to tell ourselves a coherent story to feel safe. The consequence of this conditioning is very relevant. Let us try to examine it from the point of view of the self-awareness process proposed by the School.

If we are serious pupils, we have a deep connection, a heart connection, with the work of the School, and we recognize the action of its power field in our lives. However, by feeding our mental field with speculative thoughts, we obstruct the progress of the process, as we prevent the manifestation of the higher mental body.

The rose, or the Spirit-Spark, illuminates our reason, but if we do not use that light to identify the old way of thinking, we stagnate. If we do not free ourselves from speculative thinking, we will never have access to the impulses of the Spirit of Light, and thus, we will stagnate on our journey. It is necessary to attain the perfect coordination between intellectuality and intelligence through a process that leads us to self-awareness.

One of the main tasks of pupilship is to achieve a balance between intelligence and intellectuality. When Helena Blavatsky says that “the mind is the slayer of the real,” she is referring to this type of use of the concrete mental body, to its speculative use, which prevents the manifestation of true intelligence that takes place from the abstract mental body.

Our life is symbolic, full of signs that indicate different directions. The processes of building up and disintegration are the very breath of life. Ideas

and habits come and go. Problems come, and solutions arise, which then turn into new problems.

This is the rhythm of life; this is the cycle of natural life limited in space and time. When we perceive this incessant rhythm and have a neutral attitude towards life, without mobilizing our emotions, thoughts, and reactions, we verify in a simple and objective way what our role is in these movements.

Each of us has a role to play in society, as we are not ascetics: an objective role, without passion, hatred, or sarcasm, performed serenely from an understanding of the incessant rhythm of life. Perhaps we recognize that our task in life in general is very simple but necessary. Each living being with whom we relate, even for a fraction of a second, is part of our role in life.

When we do not idealize anything with speculations and keep a serene concrete mind which acts in ordinary life in a simple and objective way, everything around us calms down. In this state, we are not affected by anything we read, see, or hear about the future. And so, we see ourselves more and more deeply because in a neutral way and without passions, we allow the brightness of the soul to illuminate our mentality.

We need this serenity because in this way, in a simple and objective way, our previously hidden internal spaces are revealed to the mind itself. We feel the glimpses of true wisdom, of intelligence. It is the flowering of the abstract mind. In that state, the real battle is ready to begin. Our accumulated fears, cherished illusions about our importance, and reactions when we feel threatened will come to the fore.

We do not need to die to have access to the recording of our experiences. This occurs when the abstract mind can access our concrete mind. And in this battle, in which our thinking, feeling, and doing can go through the process of total transformation, there is a capital moment: the desert, the moment when time stops and there is no past and no future. At that moment, the pupil is only faced with the fundamental fear, which needs to be looked at and overcome. It is not the reactive fear we know so well: no! But the fear of ceasing to exist;

the fear that without our old way of thinking, feeling, and doing, we will disappear; the fear of losing ourselves.

In many battles, fear wins! And with it, the fear of the future resurfaces with all its intensity. Like a frightened child seeking parental security in the face of the unknown, fear infantilizes us. We search blogs, websites, and books for coherent stories about the future of humanity. Stories that look good in a novel but that we accept as true because they bring us the illusion of comfort, the illusion of control. We open ourselves to spectacular speculations and become even more fearful of the future. We stuff our minds with hypotheses whose only basis is the narratives we accept. Hypotheses that will become ideas that we start defending or attacking. We literally fill our heads with contradictory ideas and isolate ourselves again in the solitude of our lower mental body, in the concrete mental body. That is, we become victims of the ideas we seek: This is the complex consequence to which we are referring. This process ends up exhausting us. We ask for help, but deep down, we know that only we can help ourselves.

If we make room for self-knowledge again, it reveals the contradictions of our speculations about the future. It also unmask false certainties. But we are never alone in this battle. The light of the divine spark illuminates our mentality again to the point of understanding more deeply that “the mind is the slayer of the real.” Thus, a new internal battle looms. Self-knowledge leads us to detachment. We need to get rid of conditioned thoughts, addicted feelings, and our automatic reactions.

A new sun appears on the horizon of our mentality. The higher mind and the divine spark establish the true head and heart connection. In our mind, objectivity is established, and with it, clarity and serenity arise. With these attributes, it is possible to perceive a still unknown power. Like lightning that lights up a dark night, it is possible to perceive within us the task that needs to be accomplished. Our future does not exist; it needs to be built now, by us. Fear again arises; its seat is the sanctuary of life, but now there is a pure and radiant heart that gives us hitherto unknown strength and vitality, and an

objective concrete mind which guides the processes of life, as it understands its role and fulfills it without being dominated by emotion.

With these attributes, there is no room for speculation, as it is possible to perceive the limit of the concrete mind, where there is no more reason and space to speculate about the future. In that empty space, the concrete mind surrenders to the abstract mind. Fear is then absorbed. It does not end, but it loses power over the candidate's system. Fear does not end because as long as there is material life, the survival instinct will be present. This instinct can reoccupy its space if there is a moment of distraction: "Five minutes of ill-advised thinking can undo five years work," as Jan van Rijckenborgh warns us.

This advice is essential at all stages of the self-initiation process: The candidate needs to be careful not to get lost in speculative daydreams again. One of the most revered fields is the set of speculations about the future of humanity. When we let ourselves be carried away by this, we connect our concrete mentality with illusory images, with fantasy threats. There is not, never has been, and never will be a predetermined future for every human being. To see the future this way is to have a childish view of the impact of human life on nature.

What is real is a battle, a great battle that every human being needs to face: the search for freedom from oneself, freedom from patterns of thinking, feeling, and doing, that is, getting rid of what we believe to be the "I am."

The connection between the concrete and the abstract mind produces true self-awareness. In practical terms, this self-awareness does not mean the annihilation of the concrete mental body, on the contrary: It is from this self-awareness that intellectuality and intelligence will walk side by side.

In other words, this self-awareness gives new meaning to individuality. This is the meaning of the cross, of freedom from oneself, of true access to free will; for only from the freedom from themselves are human beings able to rebuild their whole life: the past, the present, and the future. This situation is represented by the alchemical symbol of Mercury: a sun with a moon on top and a cross below.

Now it is necessary to build the future. And the future of humanity is the resultant of forces. On the one hand, there is the struggle between conservative forces and progressive forces, forces that are part of the old dual conflict always present in humanity. The struggle between conservative and progressive forces will never enable consciousness to transcend; the most they can do is produce weariness and hopelessness. On the other hand, there is the transcendent power propelled by a sufficient number of human beings with the courage and strength to move forward, to detach themselves, and thus open the way to the transfiguration of themselves. If this group is strong enough, humanity will move towards the transformation of its mentality, which will allow the complete renewal of all life on the planet.

This is a possible future for all humanity. If we work intensely for the renewal of the head and the heart, we will soon see the flowering of a new intelligence, which is far beyond our intellectuality. The new higher mental body will govern the thinking processes, acting as a new intuition when needed.

In everyday life, we will use the concrete mental body in a practical and objective way. And acting like this, we keep open the inflows of divine light into our system, coming from the heart, like a light that illuminates and helps us to stay awake, attentive; and coming from the head, from the abstract mental body that in connection with the fire of the original life, will guide us in the necessary moments. Therefore, more than ever, it is necessary that we engage in the exercise of our autonomy attained by self-awareness. Nothing and no one can prevent this from happening Only we can.

## 26 — Karma, Freedom, and Responsibility

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When reviewing what has unfolded in our life so far, what is happening now, or what we sense is coming, we experience a variety of feelings. So we ask ourselves: Why did I live this or that? Why is this or that happening now? And what will come tomorrow?

In this examination, our immediate and intuitive understanding is taken to what we call destiny, and thus, we bump into the well-known goddess of divine justice, Nemesis, also known as Karma-Nemesis. This goddess – blindfolded and wielding a sword – weighs, regulates, and balances everything with her scales. Her blindfold indicates that her power is exercised without personal preferences. She has no prejudice, no hate, no joy. Her sword with two edges shows us that we will be rewarded or corrected, always in search of balance. Nemesis takes into account the tensions generated by all thoughts, feelings, and actions, individual or collective, which were lived in total free will and self-responsibility.

The sum of all these tensions is called karma. This law operates in the beings in whom self-awareness has matured to the point of becoming responsible for their actions. In its development process, when humanity still did not have the self-awareness to perceive the result of its behavior, when it was still in its infantile stage, it was guided from the outside. But the maturation of the mental field and the I-consciousness, bringing free will, freedom of action, and self-responsibility, allowed human beings to choose their own path.

However, at a certain point in history, by their own decision, human beings no longer connected with the divine reality in themselves. They entered into a movement contrary to the flow of universal life and immediately the fundamental law of restoring balance began to act. From then on, we

accumulated the results of our decisions and have lived constantly under the helping action of this law, which is divine.

This law, which we call Karma-Nemesis, is the only method capable of bringing human beings to the knowledge of their state of being. It acts on them in a very particular way, through the distinct inheritances accumulated throughout the incarnations, individually and collectively. They are positive or negative tensions that are revealed and balanced by the action of Karma-Nemesis, at the precise moment, in this or in a future incarnation.

The corrective law and the sum of unbalanced tensions work in perfect harmony. Here fits the saying, "We have complete freedom to choose what we want and no freedom to escape the consequences." But – and this is fundamental – between the law that balances and the inevitable result of each action, there is a space in which our consciousness acts in freedom and responsibility. It is about free will.

One might think that karma restricts or limits the action of free will, but it is quite the opposite! When we go through multiple experiences and use them as transformation tools for the maturing of our consciousness, it is possible to recover the freedom to make the right decisions. When we are immature in relation to a certain aspect of our life, what happens is the opposite: the previous causes present themselves as current effects. That is why in the current state of a large part of humanity, karma operates by provoking the tireless turning of the wheel of samsara, the wheel of being born, living, and dying.

This spinning in the wheel is not punishment but a precious chance to accumulate experiences and through them, to reach maturity and wisdom, and to then let ourselves be led by the Spirit again. Accumulated experience with regard to some aspect of our life turns the tables, and former effects become new causes today. Why? For the expansion of consciousness! When strengthened, it becomes a space of freedom for the right choice.

When a previous cause (the result of a previous act) manifests itself as an effect in the current life, there is simply nothing to be done because Karma-

Nemesis, blindfolded, devoid of common pity and emotion, brings us what is needed. It is that simple! But if from so much consciously suffering the effects of previous acts, we have the wisdom to use each experience, our consciousness learns to establish new causes in the present. It is only in this way that we build the future.

Here we observe a subtle but at the same time enormous difference. All this happens because we are going through a process of transformation of consciousness and start to see the facts of life in a different way. While we are immature, we are driven by the accumulation of internal tensions that have not yet been balanced. Consciousness is led to a maturation process, which takes place in the world of pairs of opposites.

But whatever the situation, our consciousness can choose what is going to be done. When our consciousness begins to separate cause and effect, the pressure that comes from habits, repetitive mental tracks, feeling neuroses, vicious patterns of physical behavior, and so on lessens, and the consciousness begins to act in freedom.

Therefore, accumulated karma is not some kind of maximum-security cosmic prison from which no one escapes but a call to freedom, so that we can overcome the limited state of existence through a fundamental change of perception and life. So, to repeat, karma does not nullify free will; on the contrary, it invites us to use it in favor of liberation. Free will never ceases to be an attribute of our consciousness, but in a being with immature consciousness, it, too, is limited. In this case, the action of karma is being exercised precisely to promote this maturation.

Thus, karma acts where there is still no wisdom. This is confirmed in the Hindu phrase, "Karma does not dispel ignorance, for both are in the same category. Only wisdom dispels ignorance, just as only light dispels darkness." The great reflection that falls to us in this regard is: How to put order in the inner world and thus transmute karma?

What we call pupilship in the School aims at exactly that. When human beings walk the path of initiation, they advance from consciousness on the concrete mental plane to consciousness on the abstract plane. Then begins the



path that leads to Manas, the true thinker in the matter of silence, in the field of the abstract mind.

In the initial steps of membership and pupilship in the School, the first and second aspects are the foundations of this transformation. The task of the first aspect is to seek connection with the driving force of the Spirit-Spark in us and to investigate the veils that separate us from it. We call this true self-knowledge. From this touch on the consciousness, it is possible to create a rhythm of work on the three centers of the human soul – in the sanctuaries of the heart, of the head, and of life – so that afterwards, this internal environment becomes a field of development for the future new consciousness.

Starting in the subsequent aspects of pupilship, the rhythm of work acquired in the first and second aspects can be converted into a field of work. In it, the concrete consciousness has the means to gradually become the consciousness of the true being which thinks in the silence. The pupils have open before them the possibility of reconnecting with the original divine nature where the corrective law no longer acts, because the higher mind is above bipolarity. Then those pupils have the possibility, even if it only happens for a fraction of a second of no longer fettering themselves to karma. At these moments, such people act in freedom, with responsibility and aware of the positive consequences of what they do. This act causes them, at those moments, to be driven on the path of transfiguration, as Karma-Nemesis does not trap them in the cycle of repetition on the wheel of life and death; in those instants, they join the spiral of ascension. This is how we build the path of reconnection with the divine in us.

Through pupilship and the action of the Living Body, we receive the driving forces for our development. If we stop them by actions that go against the objective of these forces, we generate an opposite movement, a reaction that at a given moment will manifest itself with the aim of rebalancing the situation that we ourselves have created. This leads us to understand that the task started cannot be interrupted, although we have free will as to the pace of our development.

Deep down, it is a blessing to be put back lovingly into a position to follow

the path that we seek so much. When we understand that the karmic pressure wants to teach us a lesson that we did not learn in the past, we look at everything that happens to us and around us with the eyes of understanding and intelligent acceptance. Through acceptance, we transform the dreaded karma into dharma: Everything in our life is one or the other depending on our perception, our awareness. From that point forward, we do not use our energies to fight corrective action but to learn the lesson we are being shown. Instead of fighting what ails us in the physical, etheric, emotional, or mental field, we ask ourselves: What does this want to teach me? This is the proper use of the present. That is, instead of using our forces fighting for self-preservation, we surrender to the flow of the divine currents of transformation, which are the law of life. This is righteous action; this is dharma.

Making that choice is in our hands, which leads us to ask: From the point of view of pupilship, what then is freedom? When the School speaks of freedom, it does so taking into account the profound and unknown spiritual mission that all human beings carry within themselves. Freedom in pupilship is the existential possibility of fulfilling God's plan in oneself, of acquiring wisdom by oneself, learning from what happens in one's own life.

Someone might ask: "In our life, are we really free to fulfill the divine plan?" If we only consider the limits of the physical or etheric body, the emotional chaos that reigns in virtually every human being and the prison of thoughts that swirl in our mind, perhaps we fall into negativism and say, "No, it is not possible to be free and much less, to follow the path of inner transformation. Maybe it's better just trying to live my life...."

But this is exactly where the School operates. Pupilship offers in fact a very real possibility, despite many opposing factors, to start the process that has true freedom, life in the Spirit, as its endpoint. This true freedom is neither doing nor not doing. It is to be aware of what is convenient or what not to do, aiming at our spiritual progress. It is being free to leave an inner state of consciousness and open to the next spiral, in the same way that the caterpillar leaves its state of life to transform itself into a chrysalis and gives up the chrysalis state to fly as a butterfly.

Such freedom can only be understood and lived in full autonomy. Many who start the process of spiritual transformation do so hoping that a master or an authority will serve as support and help in transforming their karmic load. This expectation reveals that the inner fundamental nature has not been conquered: This dependency is basically the desire of an ego. To achieve freedom, it is fundamental to have acquired the certainty that the true master, the Spirit, is within oneself. This is the voice to which you should listen because it will indicate your choices. If people depend on others to tell them what they can and cannot do, what is right and what is wrong, they still need experiences to arrive at freedom as a living concept.

The free will used to live in a new state of life is always accompanied by the challenge of detaching oneself from the previous one, which must be abandoned, as in the classic example of the caterpillar-chrysalis-butterfly. Imagine a caterpillar wanting to move into the chrysalis state but maintaining its caterpillar state: That would be impossible. Just like the caterpillar, if we are stuck in the current state, the new does not find space to manifest itself because freedom implies recognizing what needs to be done and responsibly assuming the consequences.

And what does it mean to be responsible or to have responsibility? It is assuming the consequences of our choices, whatever the situation. We know that by the action of the law of cause and effect, the past manifests itself in the present, and the present determines the future. If each one of us carries the weight of the past and is responsible for everything that will happen in the future, how are we going to live in the now if we want to evade this responsibility or even reject it?

The way out of this false dilemma lies in the responsible and correct use of the present. Those who are really looking for the meaning of life will certainly find the only possible answer to this question and will understand that they are responsible for their own lives. They live like any other human being, fulfilling their duties and enjoying their rights, but beyond that, they swim in the silent underground river of the search for the reason for existence.

When people incorporate this pursuit into their life, their level of responsibility for life in general rises. They know that they are responsible, first and foremost, for the Spirit-Spark in them to blossom. They also perceive themselves to be co-responsible for the spiritual development of humanity, as they recognize themselves as cells of the great planetary body and what develops within them impacts the community, possibly not as humanity itself expects but as the Spirit desires.

These human beings know that their spiritual development does not belong to them but in essence, to everyone because as they are on the path of overcoming separateness, they intuit that their life is also part of the infinite. Having this broad responsibility as a living factor is proof that what we have as a theoretical proposal for pupilship is beginning to leave the sphere of simple knowledge and to take concrete form.

This is understanding and living the true spiritual dimension or essence of the human being, or quoting Chardin, "We are spiritual beings having a human experience." Let us strive, then, so that the bridge that leads to a higher understanding of the laws of life is soon erected and crossed by all of us in the certainty that everything necessary for this is already within us.

## 27 — The Formation of the I-Consciousness

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"After an unspeakably long time, in the course of innumerable stages of biological development, humanity finally proved capable of assimilating the idea through thought, capable of loving this idea, and through will, realizing it in actions. This is how a state of consciousness and a state of life were born in the field of manifestation of the monads.

In the most refined form of life, there was a center [...], which we call 'soul.' [...] However, if human beings had appeared in the full sense, so that the

monad could express itself in and through them, transforming them into moral and rational conscious beings, would the final goal of biological development have been achieved?

Human beings had acquired an 'I-consciousness.' They had become the bearer of the image of an idea, of a cosmic idea, with the aid of which they could act in a self-fulfilling manner. From that moment on, human creation in the earthly sense was complete. [...]

From that moment on, on the basis of I-consciousness, humanity would have to rise to a higher good, to a further development, which would allow the monads to celebrate their definitive return to their original state. However, in those remote times, a large part of humanity did not. And this is the tragedy of humanity today: It has abandoned the original idea, the primordial ideational force [...].

[...] As a consequence, all their descendants have become denatured and wander with the legacy of a heavy karmic monadic burden on their I-consciousness.

They try to cultivate this I-consciousness in order to raise it to a higher state. However, this is impossible because the I-consciousness was not envisaged as the culmination of the original process of genesis but only as a phase. Anyone who clings to the I-consciousness will experience that it bends back to the past.

Therefore, to renounce the I-consciousness does not mean to adopt a certain cultural attitude, to be kind, modest, and silent. No, this renunciation means a fundamental change: recapturing the original pure fundamental radiation and rising to a state of consciousness that is far above all other states of the I-consciousness: the soul-consciousness."<sup>25</sup>

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<sup>25</sup> Rijckenborgh, *The Mystery of Life and Death*, Chapter 10, translated from Portuguese.

The past has great influence and power over us, and it is said that looking into the past is important for understanding the present and anticipating the future. The past acts on us mainly through our unconscious. And when we say past, we are referring to different levels of the past, from the most recent, whose memory remains in a more conscious part of our being, to more distant pasts that are manifested through our karmic, biological, and blood inheritances. These legacies form a source of forces and tendencies which manifest themselves in our lives independently of our control.

Human consciousness has a journey of at least six million years behind it if we stick only to the manifestation of our life wave. And if we go back even further in time, to the emergence of our universe and in particular, the Earth, we can follow the development of mineral, plant, and animal life to the apex of this evolutionary chain, human beings, who inherited aspects and characteristics of everything that preceded them throughout this immense past.

It is an absolute reality that the past is part of our present existence. Glancing at the history of a few thousand years, it is clear that everything we consider new is in reality a repetition coated only with another culture, technology, and other conditions that move the current consciousness. In a more subtle sense, human happiness and suffering, joys and sorrows, achievements or their lack are seen to continue as they always have.

The concrete mind, with which we relate to the world, reflects the images of the past, of happy or sad experiences, of sufferings or pleasures, of adventures in our walk in life. The way in which the concrete mind manifests itself is what prevents us from obtaining an observation free from the influences of the past. Like a mirror, it reflects the images lived and brought from our legacies of immemorial times, dragging our perception towards a false reality which eludes our consciousness and keeps it imprisoned.

Time and again, the School directs our attention to the existence of the principle of a new consciousness, a consciousness freed from identification

with these illusory perceptions. As pupils, as we dedicate ourselves to the inner work, we will realize that the new consciousness, in fact, occurs from the transformation of our own current consciousness. When we speak of consciousness, we are referring, among other things, to the way we face, perceive, or live our life. If we do not understand our circumstances, if we do not understand what happens inside and outside of us, our fears and insecurities, disharmonies and conflicts, our suffering, it is because there is a filter in our consciousness that prevents us from seeing these inner realities.

Also because of this filter, we fail to realize that everything that happens in our lives, in our personal relationships, with the world, and also with our interior, can become the very matter of transformation of ourselves and the world. This filter, in fact, is the egocentric direction of our consciousness, a state in which almost all of humanity lives. In this condition, human consciousness is characterized by separateness, self-centeredness, and isolation, as it is incapable of perceiving the unity and integrality of everything and everyone. It is a self-awareness based on a false identity, on the illusion of a separate self, which we build throughout our existence, from birth, based on predominantly external influences, which has no relation with our deepest essence, with our being real, with the transcendent aspect in ourselves.

And what external influences are these, which we use to build this illusory identity? They can be grouped into three main categories: (1) our blood heritage, which comes from our parents, grandparents, and ancestors such as physical characteristics, behavior patterns, and temperament; (2) our karmic inheritance, which comes from past lives, lived in total unconsciousness of our real being, which often determine the nature of our desires, feelings, and thoughts in this life; and (3) the influences we receive through our interaction with the social environment, our family, country, and people, our school and professional environment, our friendships, and so on.

An analogy between this process of constructing an egocentric identity and the development of the physical body may allow us to better understand this.

In the formation of our physical body, from the embryo and the development of the fetus, the existence of a genetic matrix is perceived in which substances from the external environment coalesce in a certain way, giving a very particular form to the physical body. Therefore, the physical body is the reflection of that matrix, of that genetic archetype; in this way, the physical body is formed from the characteristics inherited from our ancestors.

The same occurs with the formation of the subtle bodies, invisible to the eyes, made up of energy in different vibratory states: the vital body, responsible for the nature of our vitality; the emotional or astral body, responsible for the nature of our emotions, feelings, and desires; and the mental body, responsible for the nature of our thoughts. Just as the hereditary matrix acts in the formation of the physical body, a karmic matrix determines the formation of the subtle bodies, asserting the influence not only of our blood inheritance but also of our karmic inheritance. These legacies act as strong tendencies that drive us to act, feel, want, and think in a certain way. They also determine the nature of our subtle bodies and therefore in a fixed manner structure our vitality, our desires, feelings, and thoughts.

These legacies thus determine the type and nature of the subtle substances or energies in their various vibratory ranges that are attracted and organized in order to compose our subtle bodies, in the same way as with our physical body. And just as we identify with our physical body, we do the same with our subtle bodies and with everything that circulates in them, identifying ourselves with these aspects and creating our egocentric identity.

In addition to genetic and karmic influences, we also have a third group of influences, those arising from our interaction with the social environment, which also contribute to the formation of our identity.

Just as the physical body will one day dissolve, so too will the subtle bodies, and with them, the egocentric identity. A consciousness identified with its physical form, its way of acting, its way of thinking, or its way of feeling recognizes itself from transitory and illusory forms, which one day will



dissolve like smoke. This identified consciousness therefore experiences death when these elements dissolve. But for those who understand that self-centered identity and all its forms, gross or subtle, are illusory, they also understand that death is an illusion.

Therefore, we can say that the synthesis of our task on the inner path is to change the matrix of our identity; no longer living from these blood and karmic inheritances – which are like veils that do not allow us to see the reality of things – but rather to be entirely reborn from another matrix, the matrix that comes from the real being, from the absolute being in us, latent and forgotten, obscured by our self-centered identification. In that being, in that deepest essence within us, resides the archetype of a new consciousness. In that being is also the foundation for the reconstruction of the entire fourfold personality, the matrix of a new human being. This eternal matrix is the source of all creation, and all being can be recreated from it.

While we do not advance in our self-knowledge and discover this new and unique foundation in ourselves, we remain victims of the projections of the past, which manifest themselves in the present and project the conditions of the future. In this state of affairs, sooner or later, everything repeats itself, one way or another. And we usually call this destiny, this future that recurrently repeats the past, which is nothing more than the pure and simple repetition of memories.

Faced with this process, this memory that enslaves our consciousness in itself and in its vehicles, which from incarnation to incarnation prevents the manifestation of the consciousness that leads to unity, we ask: Can we return to the past and recover the moment when this deviation was established? How can we change the future if we cannot go back to the past and correct the route that was traced?

But the correct question is: Do we need to go back to the past?

Let us reflect: If eternity is not an interval of time, but an instant in the eternal present, would we not have here and now, in this instant, the opportunity to carry out the transformation that we intimately desire so much?

## 28 — Memory

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Long was the development of human consciousness until it began the path to full self-awareness. To reach the point where it is, instruments were used that could not be ignored. One such instrument is memory – not just the memory of this life but all karmic, genetic, and social memory inherited from other lives.

Based on this heritage, the notion of identity, an image that we call the “I” or “ego,” egocentric consciousness, and the corresponding concrete thinking developed. The entire personality structure works within the limits of this self, of memory, and of psychological time, the basic operating pattern of which is the repetition of the past and the creation of expectations about the future.

Human beings have been trapped in this phase of their development – that of egocentric consciousness. To continue their path, a new construction is necessary, the rebirth from the matrix of the real being, from the absolute in us, which contains the archetype of the new human being.

Memory, which is time and the accumulation of the past, brought us here. We have at our disposal the best that the game of time can build, and we do not need more than that. What we need now is to build in another dimension, with recognition, affection, and respect for our entire history but also with the courage to take on the new task. To be fulfilled, this new task requires leaving the past in its place, not occupying an undue space, because it is necessary to build a future that is not a simple repetition of the past in a new guise.

Understanding from within how the temporal programming of continuous repetition of the past occurs is a step towards overcoming it. For example, suppose you were psychologically hurt in the past and you still carry the weight of that experience, even if it is deep in your unconscious. What was

hurt that way? The image you have of yourself, which is extremely fragile, which you call “I.”

This self is the direct result of the temporal process, as it is created from the perception of oneself as a separate, isolated element, distinct from external reality. By perceiving itself in this way, the system protects itself and clings to the past, to memory, to what it already knows. It identifies with all this and tries to project itself with this past into the future. The self is the created image of oneself through this identification.

When you live new experiences based on this identification, you do not fully live the new because everything is filtered through the emotional glasses of past experiences – for example, through the hurt, the wound, caused to your self-image. For we see, hear, touch, smell, and taste not only through the sense organs but also through the emotional filters constructed from memory. Even if the people involved are different, when going through a new experience, something – perhaps a smell, a color, a gesture, a speech – can bring all the content of the past to the surface and prevent us from living it with openness. Thus, there is no open relationship with the world and with other people, as we close ourselves to try to protect our self-image so that it is not hurt again.

There is another side of which we must be aware. By understanding how these emotional burdens limit us, we can deny emotional memories and behave as if they do not exist or bother us. We can try to create a different future, transforming ourselves according to a certain ideal, such as that of a perfect pupil, of a liberated, enlightened, transfigured human being. But these ideals are not reality; they are also projections of the past, of what we know. And this, therefore, still keeps us in the horizontal game of psychological time – the game of memory and projections of the future. In this way, we cannot go beyond this scheme even though, as sincere pupils, we feel the need to go further.

We also have a need for autonomy and freedom of consciousness, which are not possible within the limits imposed by past programming. This freedom has

to be conquered; it has to be built autonomously. And this is critical in our time.

However, common egocentric thinking, concrete thinking, in all its complexity, is not free because it is a simple mental programming, an algorithm. We have been programmed by the past like a computer, and all our functioning is mechanical. We have the illusion of having some control over our lives, but we think, feel, want, and act according to this programming. We live in a subjective world where we say we like some things and not others, some people and not others, but we really do not have much choice. We think that freedom is acting according to our desires, but our desires are simply karmic, hereditary, and social programming.

Why is it like this? Because even concrete thinking, the highest element of the personality, always works mechanically, according to all this pre-programming. Because we are still on the way to real self-awareness and what we call lucid consciousness is still very fragile and obscure. We are still asleep to the most essential reality of being, which transcends all past programming.

In the illusion of the egocentric consciousness, unaware of the unity of all human consciousness, we live deluded by the patterns of thinking whose essence is division: division between the self and the others, between my and your family, my and your country. We are all part of a collective consciousness built according to the same mental and emotional programming with minor secondary differences. Our own sense of individuality also never stops being programmed and does not constitute true individuality. This programming encourages us to see differences, whatever their nature, and that is why we do not perceive this very obvious truth, that deep down there is no difference.

Regardless of the country in which we live, the culture of which we are part, regardless of our religious, esoteric, scientific, or artistic tendencies – we all function in a very similar way, and we all suffer in the same way described by Buddha about 2,500 years ago. In any corner of the world, under cultural

guises, human beings experience uncertainty and loneliness, suffer, feel anxiety, jealousy, envy, and hatred. Under the most different conditions, the same basic impulses are perceived.

In our time, all this programming is even more critical because computational power is outpacing human thinking in many areas, and this is only going to expand. As egocentric consciousnesses, we have completely conditioned thinking, and there are other better programs emerging, including the ability to self-improve. In that situation, what will happen to us?

We are facing a crisis that cannot be resolved by known methods, that is, within the limits of the egocentric consciousness, for it is a crisis at the very core of that consciousness. This consciousness created the entire social structure of the world, with its glory and its problems – and it created the technology that supports this entire civilization. It also managed to replicate the very functioning of concrete thinking through computer programming. And this programming increasingly dominates all sectors of our lives.

We have shown ourselves to be docile instruments in the hands of complex algorithms precisely because our consciousness is not free but a prisoner of mental and emotional patterns that can be easily manipulated. Can we go beyond this programming? Theoretically, yes. But how to turn theory into practice?

We do not need to go back to the past or speculate about the future because the only possible field of action for consciousness is the present, where the past and the future meet. However, we need to be careful not to reach the erroneous conclusion that this experience in the present can take place from a central point, the self-image, in a programmed and forced way. Realizing the importance of breaking into a consciousness freed from the play of time and the mechanisms of concrete thinking, we may be tempted to control or subdue that thinking. But this is still an operation of the same limited thinking.

We do not need to insist on any of this. We have already abandoned all techniques, all formulas, all mechanical processes because we know that the ways of training the egocentric consciousness do not help us. At the same time,

we also know that it is necessary to know in depth the reality of the egocentric consciousness – to perceive its mechanisms, its attachments, its insurmountable limits. It is the light of the divine spark, already active, that makes this inner perception possible. The light of the spark can still be intangible and indefinable, as it is pre-remembrance itself, outside of time, outside of space, at the core of our being. We need to create conditions for it to act, opening space in our lives, distancing ourselves from all the useless struggle on the outer battlefield and directing ourselves continuously to the essential things.

Yes, we are programmed machines but special machines that can be aware of their own mechanical nature. And this only happens when something other than the machine can act, when a new light illuminates the mechanical consciousness and makes it possible for it to perceive itself instantly. But this enlightenment only happens in an instant, in the present, as an immediate step. This transcendent perception is not the result of a method; it does not involve analysis, study; it is not the denial of the reality of what we are but a clear and lucid perception which does not judge anything. It is not a movement towards an ideal, as this is still the movement of time, which we need to transcend.

It is precisely because the game of denying reality and idealizing future change has been abandoned that real transformation takes place. Because inner noise has not been denied but known in depth, the very perception of it leads to weakening of the noise, making room for the silence that exists behind it. In that silence, there is no center, no self, as the self-image shows its illusory nature and fades away. In that silence, there is no time, as the weight of the past and expectations about the future are absent.

Now all the contents of consciousness – thoughts, feelings, memory – are present, but they no longer interfere with the process of pure perception. There is a void full of new possibilities, an inner space where a new intelligence can function, free of all conditioning, free of all the past. This intelligence knows, in the instant of perception, that there is no individual suffering. Egocentric consciousness, which perceives from divided thought, perceives only its own suffering and limited circumstances. The new

intelligence does not see separation as fundamental but as illusory. The suffering of a single human being is the suffering of all humanity, and moving beyond suffering is therefore moving forward with everyone.

This process is also comparable to the growth of a plant. The plant is contained in the seed, but to give rise to the plant, the seed needs to let itself be transformed by silence, by emptiness, by non-being. The being of the plant is born from the silence of the seed, from its non-being. The plant, therefore, will only germinate if it first lets its seed condition die. If we get stuck in our condition, we will never develop. And we need to develop ourselves; we are being internally called to this.

The life of the seed has a central objective: to recognize that it bears the image, the archetype, of the plant. When there is this recognition, the seed can then become silent, abandon itself, surrender, let itself be transformed, die to its old life. The universal teachings have always spoken about this silence, this emptiness, this symbolic death of the illusory consciousness. Death, seen as strange and dangerous, contains this mystery, the mystery of abandoning the past. In that abandonment, there is an intelligence, love, and compassion of which our ego is unaware and which is so well expressed in this treasure of the universal teachings brought to the West by Helena Blavatsky:

“The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Mâyâ’s realm; but soar beyond illusions, search the eternal and the changeless SAT, mistrusting fancy’s false suggestions.

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek O Beginner, to blend thy Mind and Soul.

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body—the shrine



of thy sensations—seek in the Impersonal for the “eternal man”; and having sought him out, look inward: thou art Buddha.”<sup>26</sup>

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<sup>26</sup> Blavatsky, *The Voice of the Silence*, Fragment II, Lines 114 to 116.

## 29 — A New Future

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From the deep silence that precedes dawn, the crimson glow that colors the dark sky announces the arrival of another day.

Slowly, the golden disk of the incandescent sun rises above the horizon and transforms it into a growing sea of light.

Before our eyes enraptured by this unique spectacle, the sun's brilliance colors an immense field of wheat an even more vivid gold that now reveals itself in its light, where countless stalks hang ripe, like drops of gold that have sprouted from the dark earth.

The soft breeze of the wind, inaudible to the ears, becomes perceptible in the field, as if its invisible hand were caressing the infinite stalks of grain, making them gently sway.

A wheat field, humanity. Each stalk, , each human being, each plant, an entire life.

Vertiginous thoughts invade our mind.

Inevitably, the perspective of the whole is particularized.

Our gaze differentiates a single stem, a single stalk, , like the mirror of our life.

Yes, there we are in the middle of the indistinct crowd, struggling to grow, bear fruit, generate meaning.

The notion of infinite repetition invades us, as if our entire existence were contained there in that moment.

The sowing, the struggle for growth, the approaching harvest.

A stalk of wheat, an entire life.

Sow, tend, and reap. To be born, grow, and die. To then be born, grow, and die again.

The ecstatic spectacle of sunrise becomes the harsh reality of another day. One more day, one more cycle, one more repetition of ourselves. ... And in the heart, the soul sighs and wonders. Until when...?

Who has never felt like this, touched by the whole and imprisoned by part? Like a centaur aiming arrows at the stars with its feet chained to the ground? Like a dream encapsulated by a hard and repetitive struggle? A struggle that, like a cycle, unfolds and repeats itself. Externally, the years pass; internally, nothing changes. A strange wheel of repetitions that runs on the roads of dust and stones of life. A wheel of repetitions that creaks and shakes, in the bumps and clashes of lived experiences, in solitude and in the company of everyone around us.

And life is so short, and pain is so long. Everything is repetition, collision, blows, and counterattacks. It is as if nothing new really happened. At this level of inner perception, inner sobriety reveals all the aridity of egocentric life, which is revealed to consciousness as an open wound, where painful experiences do not pass; they are only repeated.

When we delve into the inner reality of this endless cycle of repeating painful experiences, we discover something even more surprising. They do not pass like a river, which comes and goes. Nor do they rotate like the stars that complete their cycles, long or short. Your time is not a line, not even a circle. Your time is like a point: a single place, a single moment, which does not move and which does not pass. In that self-centered state, there is no past, present, or future. Not even a past that repeats itself in the present, generating the same future.

Let us look closely and see for ourselves. This egocentric state of consciousness is made up of just one time: the past. For in it, in essence, there is nothing else, everything is just a memory. A memory of oneself that persists, resists, and subsists. Childhood memories, memories of yourself, memories of others, of everything and everyone. Memories that are filters, veils, lenses, walls, ramparts.

Enclosed by its walls of memory, the self is found in its solitude. Within the walls of the ego's self-created prison, there is only one point, one instant, which does not move and which does not pass. In that singularity of space-time, like a tiny black hole that sucks in all the light around it, where there is no more time or space, is the I-consciousness, isolated from everything and everyone, perceiving itself, everything, and everyone from that static point of time and space of your memories.

Everything is read and perceived by the memory filter. There is no new perception of anything and anyone. There is no awareness of the present moment. There is only one memory that appropriates the experience, that filters, molds, deforms, stores, and integrates it, in the great algorithm of the memory of the self. Each new experience only reinforces a state that already exists. Each encounter, clash, joy, or sadness is added to the already existing pile of memories which define the conscious self, transformed by it into one more brick of the wall that imprisons it. Rough or sophisticated, analog or digital: It does not matter - the result is the same.

The I-consciousness is always defined by its version of events, its stories, its narrative, its biography, its own timeline.

Memories of what one tries to relive to strengthen them, of what one tries to avoid in order to eliminate them. This state of affairs, this self-centeredness of no return, is beyond help. It is like a dysfunctional state of mind, a kind of madness, the madness of the self, shared by the billions of human beings who live on this planet.

This state of consciousness is like infected software, like a virus that spreads without control and that in the end contaminates everyone and that generates a completely dysfunctional and meaningless world. That is why this state of affairs, this state of consciousness with its corresponding state of life, cannot be the basis for any real and true development. For it, there is no possible evolution. There is no future, not even alternation. The only product it can generate is a crisis. And that is what we have been living, individually and collectively.

It is this state of affairs that needs to be demolished if we want something new to manifest in our being. At its deepest root, at its truest essence, this is the only problem we need to solve. Karma, fate, the prison of repetition, the endless wheels and cycles in which we find ourselves all point to the same problem: a consciousness that is nothing more than an infinite heap of memories that isolated it from the whole, for which nothing else exists beyond that, a point in the immemorial past that does not move, that does not transform and only replicates itself.

If there is indeed a way out of this, it is necessary to go far beyond the mere explanation because the explanation will soon become just another piece of memory, and thus, in passing it becomes a wall, from a window it turns into a blockade. Therefore, the more you explain, the less you understand; the more you decode, the more you encode. And each new forced rupture attempt only further strengthens the matrix of the mind of the self, the killer of the real.

The exit cannot be that way. The only hope is something that is not memory and cannot be converted into memory. Something that is not storable, processable, programmable, conditional, or definable. The only hope is pre-remembrance. Something that is found before the emergence of the I-consciousness, that I-conscious mind that created the mechanisms of memory accumulation and separated itself from the whole, plunging forever into its self-created image. The way out of the dead end of the self is that pre-remembrance particle in your own being, the only one the self can neither capture nor control. This particle, this pre-remembrance, is beyond your field of perception, as it is not part of the construction of memory, nor of karma, nor of destiny, nor of the infinite cycles and turns constructed by the I-consciousness. It is not past, not present, not future. It is neither time nor space. It simply IS!

Those who freed themselves and entered that state that is neither conditioned nor definable have tried to point it out to their fellow human beings through parables. The parables are circular stories, open concepts, symbols that carry

content that no matter how hard the mind of the conscious self tries, cannot be reduced to mere memories, as they carry a different perspective.

Such a perspective comes from unconditioned pre-remembrance, which lies dormant in all beings. This perspective is like a painting: The image is painted on the plane of a canvas, but when looking at it, we recognize people, valleys, and mountains, which gain depth and spread in the vastness of our interior space. This wisdom manifested in open concepts, in symbols and parables, generates the recognition of this internal dimension.

In one of these parables, liberation from the I-consciousness is compared to becoming a child again. When we first opened our eyes, when we were born into this world, we did not see our memories but only omnipresent reality. We did not see the past, nor the present, nor the future; we just saw. But in the next instant, our innate accumulation mechanisms were flooded by the collective reservoir of the memory of the I-consciousness, and before long, the software, the conditioning program of the matrix of the self, was running in our minds.

Where is the view of this child in us? Have we lost it forever? No, it is not lost, for it cannot be lost. This view is the spark itself, intangible and indefinable, the very pre-remembrance outside of time, outside of space, in the core of our being. If we reach the limit of the self, the limit of the self-imprisonment of our being, in the absolute solitude of the walls of our inner prison, where nothing remains but the pain of loneliness and the uselessness of the self, then we find what is beyond the prison.

If in the most recondite prison of the ego, we reach the limit, if all concepts have lost their usefulness, if all theories and explanations prove to be useless, and there is nothing left for us but the unmasking of our ignorance, then there is nothing left but a yearning, a longing that burns in the heart, which understanding cannot explain, that the hands cannot grasp, and that not even inner commotion can contain. It is a yearning for something beyond the self, beyond the sterility of self-imprisonment, like a cry from the soul for that indefinable other.

In the fire, in the light, and in the strength of this indefinable yearning, we knock on the last door that remains in the heart, and then it opens, and from it, the other one emerges, the one who is beyond memory, the one in whose eyes shines the first look, the look of first love. With the eyes of the self-closed to all illusion and deceit and all the inner senses of the soul silent and awake, we say to it,

*"Give me eyes to see. Give me ears to hear."*

And then we open our eyes, and we see, for the first time, the world, the being, and life! And we become again a child, the child that we always were. And it transforms us into a new being, a being that is born again.

From the deep silence that precedes dawn, the crimson glow that colors the dark sky announces the arrival of another day.

Slowly, the golden disk of the incandescent sun rises above the horizon and transforms it into a growing sea of light.

Before our eyes enraptured by this unique spectacle, the sun's brilliance colors an immense field of wheat an even more vivid gold that now reveals itself in its light, where countless stalks hang ripe, like drops of gold that have sprouted from the dark earth.

The soft breeze of the wind, inaudible to the ears, becomes perceptible in the field as if its invisible hand were caressing the infinite stalks of grain, making them gently sway.

A wheat field, humanity. Each stalk, each human being, each plant, an entire life.

In that moment, all is One.

There is no past, no present, no future. Everything is.

The Sun that shines on a golden seed of wheat.

A golden seed that carries within itself the sun that shines. Each seed is just one seed.

One seed which lives in all seeds.

One being, all beings, the One Being. All is One. Everything is One.  
Everything is.



## 30 — The Transformation of Thoughts — Part II

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“Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e’en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster’s presence.”<sup>27</sup>

These words from *The Voice of the Silence* address a topic of vital importance, which is the influence of thought in our lives. All who seek a path of true inner transformation are faced with several warnings about thinking. As soon as they start such a path, they hear that true liberation from the ego attached to matter is intimately related to the gradual transformation of their thoughts, to the birth of a new mentality.

The reason for this lies in the fact that since ancient times, the human mind, considered the seat of thought, has occupied the attention of scientists, philosophers, and religious people. For many, understanding how thoughts work and learning to master them is the key to happiness. Science can already prove that the life of human beings, starting with their own body, with their cells, is strongly determined by the environment that surrounds them.

Recent studies, such as those by Dr. Bruce Lipton, an American biologist who studies human development and is notable for his views on epigenetics, show that the cells that make up living beings — and therefore also humans — can

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<sup>27</sup> Blavatsky, *The Voice of the Silence*, Fragment I, Line 54.

be influenced and transformed by three factors: trauma, the action of toxins, and external impulses.<sup>28</sup>

These external impulses are energetic impulses that condition the cells, and therefore the whole being, in a certain direction. Dr. Lipton states that more than 95% of the problems that affect human health are related to the environment and our perception of that environment. Three factors can influence our perception: our instincts, our subconscious, and our conscious.

Our subconscious has a much greater influence on our life than our conscious. The author says that what must change is our perception of reality, and that this can be achieved through a change in our consciousness. Here lies an important key for reflection. The path proposed by the School leads to the birth of a new consciousness, a consciousness free of egocentrism. Thus, through a new awareness, one can change the perception of reality and therefore, the entire life of the individual.

Our consciousness is influenced to a large extent by our thoughts. We are dominated by what we think. How many times do we act or fail to act on issues that only happen inside our minds? We imagine situations, fantasize, become victims of our own mental illusions, and thus get lost in the maze of thoughts.

People who realize how they become victims of their own uncontrollable thoughts resort to various means in an attempt to escape situations that they themselves have created: meditation exercises, manipulation of natural energies through yoga, reiki, family constellations, and so on. However, despite the sensation that these means convey of solving the problem, today it is known that they function only as a temporary escape from situations that become increasingly complex. There is evidence showing that meditation, for example, can cause long-term psychic and physical disturbances because the

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<sup>28</sup> Lipton, *The Biology of Belief*, Chapter 5.

real cause of the problem remains intact. And the real cause is we ourselves and our self-centered attitude towards life.

Analyzing this scenario from the point of view of a new consciousness, a consciousness that rises from egocentrism, and which therefore gradually frees itself from the lower ego, other elements can be perceived that can help to find the true solution. The School of the Golden Rosycross and the universal teachings talk about a dormant power principle within the human being, which they symbolically call the rose of the heart. From the moment this power awakens, it blossoms into a spiral of energy similar to the way a rose blooms. This principle of energy contains within itself the power necessary to free not only thought but the whole being from its egocentric prison. This principle of power, this primordial atom of energy, can correct the uncertain and unstable mind, and give the necessary tools to fight impure thoughts, as Blavatsky says in *The Voice of the Silence*.

This is not possible with the forces and characteristics of the ego itself because it is conditioned by what is inside and outside of itself for the maintenance of desires, of common life. Therefore, it is necessary for another source of energy to awaken within us to then assist in the task of reorienting the self-centered consciousness towards a life directed to the Spirit.

The Spirit or the sevenfold Spirit evokes the idea of fullness, unity, justice, love. All human beings yearn for it, whether they are aware of it or not. But despite this, we are victims of what we ourselves have created. And based on this erroneous perception, we place the blame for what happens to us on things such as karma, fate, biological conditions, and so on. However, as mentioned, even science now recognizes that human beings are responsible for creating their own conditions. Today this is widely discussed in theories of quantum physics that among other things, speak of the condition of chance and uncertainty with the possibility of the existence of two different and simultaneous situations for a given subatomic particle. From this idea, several theoretical study hypotheses arise, such as the theory of several worlds, which says that it is possible for each individual to have several alternative realities.

For those who defend the existence of a relationship between quantum physics and the spiritual, the power of thought could exert great power over individual reality, being capable of altering the world around us. Several internationally renowned physicists relate the principles of quantum physics to theories about human consciousness and the power of thought as a constructor of reality. For them, the human mind has the profound capacity to influence the disposition of atomic microparticles around people, the way they behave and how they build the reality of each individual. For scholars who believe in this idea, people's intentions would influence the construction of reality.

The intention of the Spiritual School of the Golden Rosycross is not to offer theories or tools for people to manipulate their reality and build another one that brings them more benefits.

We are talking here about the true liberation of human beings from their lower ego, the awakening of a true consciousness that creates a reality based on the Sevenfold Spirit.

The key to this path consists, among other things: (1) in the perception of the prison created by human beings themselves with their egocentrism, the maintenance of this prison through a life of thoughts, and consequently, of feelings and actions that reinforce this prison; (2) in the yearning to get out of this prison; understanding that they are not the victim of a predetermined destiny but that within them there is the key that can set them free; and (3) in treading an inner path that allows the awakening of a new principle of power – which today lies dormant within them. This principle of power can transform the whole life of thoughts, feelings, and actions, and from there, allow the manifestation of a new reality.

Based on the teachings of Catharose de Petri in the book *The Living Word*, it can be stated that as the form of the human personality changes, therefore, as it changes due to a new positive life, and this form is governed by the soul, the sevenfold Spirit begins to perform its task. A wonderful new light touches the pupils and fills them. The activity of this light is purely mental. For the first

time in their life, these pupils can actually think in a pure manner because their mental organs are now open to it.

In total harmony with the manifestation of the seven rays of the sevenfold Spirit, a sensory renewal takes place, at least if the candidates for the Gnostic mysteries do what the inner process demands of them. This process is supported by the liberating universal doctrine. To be more precise: Intelligence corresponds to the fifth ray of the sevenfold Spirit. Introduced into the sphere of activity of the fifth sense, it is possible to discover directly that intelligence is much more than a sense. Intelligence is the vehicle of thought, the vehicle of the mental body. The awakening of intelligence endowed with reason means the birth of the mental body, which all human beings of this nature still lack.

In ancient teachings, the human being was called Adamas, whose cognate word is Man or Manas, meaning "thinker." For candidates for the Gnostic mysteries who practice the new attitude of life, collaboration with the sevenfold Spirit, in particular with its fifth ray, means nothing less than the birth, the true manifestation, of mental power, the true mental body, and therefore, the manifestation of intelligence endowed with reason.

Based on this, we hope to be able to walk the path that allows the awakening of the rose of the heart so that a new reality of thoughts, feelings, and life can manifest itself.

"Men seek salvation from an evil that they deem a living monster of the nether world; and they have gods that are but demons in disguise; all powerful, yet full of jealousy and hate and lust; whose favours must be bought with costly sacrifice of fruits, and of the lives of birds, and animals, and human kind. And yet these gods possess no ears to hear, no eyes to see, no heart to sympathise, no power to save. This evil is myth; these gods are made of air, clothed with shadows of a thought. The only devil from which men must be redeemed is self, the lower self. If man would find his devil he must look within; his name is self. If man would find his saviour he must look

within; and when the demon self has been dethroned the saviour, Love, will be exulted to the throne of power.”<sup>29</sup>

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<sup>29</sup> Dowling, *The Aquarian Gospel*, Chapter 8.

## 31 — Pre-Remembrance: Firsthand Knowledge

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*The path of a seeker in search of true liberating knowledge, that is, the path of initiation, was presented by Jan van Rijckenborgh as follows:*

“For the serious seeker there is perhaps no problem more acute than the problem: ‘How must I go the path that leads to the new life field?’ We can never think and talk enough about this problem of rebirth. Eventually the psychological moment arrives at which the seeker is tired of all philosophy. All he then still wants to know is how he in his personal life, in the midst of his specific circumstances, can go the path leading to the new life field, the path of Christian Rosycross.

In the Spiritual School, based on the Christ power, firsthand knowledge is a condition for second-hand knowledge. For many this is a completely new point of view. It is generally thought that one needs to have studied the philosophy of the Rosicrucians for years (i. e. secondhand knowledge, passed on by the School) before firsthand knowledge becomes possible for a chosen few. We need to dissociate ourselves from this mystification as quickly as possible. For what is really the case? The Spiritual School indeed knows the concept of firsthand and second-hand knowledge. But firsthand knowledge is direct, personally acquired knowledge, while second-hand knowledge is transmitted by word of mouth, in writing, or by reading in the reflecting ether of the power field of the School. The latter is actually a kind of transition to firsthand knowledge, but remains second-hand nevertheless.

Firsthand knowledge does not come with experience. Somehow the thought has become established that firsthand knowledge can only be achieved after a certain level of initiation or progress has been reached. Yet, nothing is further from the truth. It is true that firsthand knowledge of the mysteries cannot be reached without thorough preparation and without progress on the path, but all of that does not mean that the youngest, newly starting pupil

cannot already possess firsthand knowledge. It is not so, that a newly starting pupil at first depends on the second-hand knowledge passed on to him by his teachers. All second-hand knowledge of the School is utterly useless, if it is not preceded by firsthand knowledge. In the Mystery School, firsthand knowledge is not based on experience in a dialectical sense. In a dialectical sense, knowledge based on experience is always the outcome of experiments, of which the results are uncertain. In the Spiritual School, firsthand knowledge is not the result of experiments, but of enlightenment.

*Supposing that a seeker enters the School:* Where would he begin? In every other esoteric group he would have to begin with second-hand instruction, in the hope of obtaining firsthand knowledge at a later stage by means of exercises. In the Spiritual School it is the other way around. The seeker or pupil bases himself on firsthand knowledge or enlightenment, before second-hand knowledge can be imparted to him. The enlightenment of a seeker who has just begun we call memory, or pre-memory of what once was. And whoever does not have this memory, does not belong in the Spiritual School. For, in that case, he cannot benefit from any second-hand knowledge the School may pass on to him by oral or written means.

That is why pre-memory forms the basis for any second-hand knowledge transmitted by the School.”<sup>30</sup>

This text deals with the only essential point for anyone who wants to walk a path of initiation, which is within ourselves and which we can find with the help of a spiritual school. But this help is not in the texts or lectures but in the awakening of pre-memory or pre-remembrance, of spiritual reminiscence that must illuminate our own inner world from the inside out.

How does this happen? What is the true role of a spiritual school in this initiation process? Offering a power field where successive magnetic shocks – of a nature totally unknown to our egocentric consciousness – can awaken us from our dreams. For in relation to the true state of enlightenment, we are as

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<sup>30</sup> Rijckenborgh, “Rebirth and Its Practical Aspects.”



if asleep. As in a dream, we often believe that what we are going through is real when in fact it is just a projection of our mind.

Why do we seek and what do we seek in a spiritual school? This is a fundamental question. When we find a spiritual school, if something inside us says, "That's it, now I'm home!" we have just entered another dream, within the one we were already having. A dream within another, which can lead us to an even deeper state of unconsciousness.

A true spiritual school does not have the role of being a home where we feel comfortable, thinking that now we can rest. Its role is to cause a constant internal tension through which we realize what must be transformed in us. This tension has absolutely nothing to do with external crises, crises with other people, or the constant chaos we can experience in our lives. Tension, in the sense we are trying to explain, is related to magnetic vibrations that are being transformed – from an egocentric orientation to an orientation towards what was called in the text above enlightenment.

Enlightenment is not something like a mystical ecstasy that comes to us while reflecting on a text or listening to a lecture, but the result of an internal vibratory transformation – of every thought, feeling, and action – that creates a magnetic arc which in this way, generates light.

Therefore, enlightenment is always the result of an inner effort. This is the firsthand knowledge described above, which does not come from reading or listening to a text, however beautiful it may be. Firsthand knowledge is released by a constant effort towards the center of ourselves, driven by reminiscence or pre-remembrance. This reminiscence is like a dormant atom within human beings that when awakened, can help them in their quest for true life transformation. It is, in fact, a life transformation and not an adaptation to live better.

There is a big difference between transformation in the sense that a spiritual school uses the term and adaptation. Many people seek comfort on a spiritual path in order to live a better, more peaceful, or understanding life. There is

no problem with that, but a spiritual school constantly drives us towards a transformation of consciousness and life through constant magnetic shocks that awaken us.

Most of the time, this is not pleasant for the ego if it keeps trying to turn on the “snooze” function of our alarm clock, saying, “Just five more minutes! Just five more minutes to rest, five more minutes for me to keep dreaming” — five more minutes that last for a lifetime. Therefore, the role of a spiritual school is to lead us to constant inner reflection which must be followed by action. And this is why we cannot feel at “home” in a spiritual school. When we believe we have found the truth, we end up imprisoning the truth in a projection.

*We can read about this in a text by Krishnamurti:*

“You may remember the story of how the devil and a friend of his were walking down the street, when they saw ahead of them a man stoop down and pick up something from the ground, look at it, and put it away in his pocket. The friend said to the devil, ‘What did that man pick up?’ ‘He picked up a piece of Truth,’ said the devil. ‘That is a very bad business for you, then,’ said his friend. ‘Oh, not at all,’ the devil replied, ‘I am going to let him organize it.’”<sup>31</sup>

We must realize the depth of these words. The role of a spiritual school loses its effect when we think it can bring us the truth and we cling to it. This is second-hand knowledge, and it is never liberating; it only has a function when it can help us to arrive at firsthand knowledge, enlightenment, true initiation.

It is impossible to retain the light! Because the light we see one moment, the next moment is no longer the same. It transforms, always. Every time we try to grab something, we are grabbing our projection of it through secondhand knowledge. That is why it is so difficult to explain what truth is because it cannot be explained as a concept. When we turn enlightenment into words or

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<sup>31</sup> Krishnamurti, *Dissolution of the Order of the Star Speech*, August 3, 1929, <https://kfoundation.org/dissolution-speech/>

concepts, it is like using a shadow to realize there is light. The light cannot be grasped; we must live from the light in a constant transformation of our consciousness and therefore of our life.

Returning to the initial question: Why do we seek, and what do we seek in a spiritual school? If you seek for definitive answers to your questions – old and new – you are diving into a new dream, that a spiritual path can solve your life. Life is not something to be solved but to be lived consciously. And consciousness has to do with constant transformation, which has to do with movement, with something new at every moment. And that is enlightenment. That is firsthand knowledge.

So the questions never end. Just as the answers can never be definitive. This is the meaning of the phrase, “The Mind is the great Slayer of the Real.”<sup>32</sup> Because the mind tries to equate, grasp, explain, argue, understand. And the real, enlightenment, is a constant experience of something new that springs from the spiritual reminiscence found in the human being’s core, which can only be awakened when the ego is silent. When we let this true silence flow from the core of our being, it is possible to experience this enlightenment like lightning on a dark night. We cannot retain the lightning, but it can illuminate our inner world, and in these brief moments of light, we realize the path we must walk.

On this basis, a spiritual school can fulfill its role of being a true catalyst of new powers for the constant transformation of consciousness and of course, the transformation of life.

“Truth cannot be brought down, rather the individual must make the effort to ascend to it. You cannot bring the mountain-top to the valley. If you would attain to the mountain-top you must pass through the valley, climb the steeps, unafraid of the dangerous precipices. [...]

Again, you have the idea that only certain people hold the key to the Kingdom of Happiness. No one holds it. No one has the authority to hold that

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<sup>32</sup> Blavatsky, *The Voice of the Silence*, Fragment I, Verse 4.

key. That key is your own self, and in the development and the purification and in the incorruptibility of that self alone is the Kingdom of Eternity.”<sup>33</sup>

May everyone find firsthand knowledge, enlightenment, within their own being. And may the light reveal before your consciousness the path of initiation. The truth is always the same, always new, always unique, and always universal because it is a state of being of those who free themselves from the ego and find the eternal within themselves.

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<sup>33</sup> Krishnamurti, *Dissolution of the Order of the Star Speech*, August 3, 1929, <https://kfoundation.org/dissolution-speech/>

## 32 — The Stages of Initiation

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The path proposed by the Golden Rosycross is a threefold process consisting of three successive stages, which manifest in the human being three new states: the new soul, the Spirit-Soul, and the new being, or symbolically, the white rose, the red rose, and the golden rose. Organically and structurally speaking, such stages are described as the birth of a new consciousness, the emergence of a spiritual consciousness, and the transfiguration of the subtle vehicles of the human being.

Understanding the extent and magnitude of this threefold process is vital for the pupil on the path because compared to climbing a mountain, it is necessary to know where we are at each moment in order to choose the right direction towards the summit and to not get lost at every fork on the path.

The general task is always the same: persevering, striving, conquering each step. However, at each new stage, new soul capacities arise, which need to be recognized and used so that new powers of consciousness released along the path of self-initiation can be drawn. These three steps form a single process, which brings about the same transformation in three increasingly intense and powerful phases, transforming the sanctuaries of the heart, the head, and life as described below.

In the first stage, that of a new consciousness, the power of the Spirit-Spark must renew the three sanctuaries, generating a permanent flow of this new power in the two cords of the sympathetic and parasympathetic system of the serpent fire. In the School, when this circulation manifests itself in a stable way, we call it the “new soul.”

In the second stage, that of a spiritual consciousness, the power of the Spirit that forms the sphere of the microcosm must penetrate the central channel of the serpent fire, uniting with the power of the Spirit-Spark that already

circulates in the three sanctuaries. In the School, when this union occurs, we call it the “Spirit-Soul.”

In the third and last stage, that of the new being, through the union of the two poles of the Spirit in the microcosm, the transfiguration of the three subtle vehicles of the human being, the mental body, the astral body, and the upper half of the etheric body, must take place. In the School, when this transfiguration takes place, we speak of the “new human being” or the new being.

Each of these steps must be carried forward by accomplishing three spiritual goals. For this reason, the Spiritual School is structured to help pupils achieve these objectives throughout the different stages of their pupilship. The first stage, with its three spiritual objectives, corresponds to the outer school. The second stage, with its three spiritual objectives, corresponds to the inner school. And the third stage, with its three spiritual goals, corresponds to the inner degrees.

When seekers of truth arrive at the Spiritual School, they must carry within themselves the cornerstone on which they will be able to build the entire inner path of self-initiation. This cornerstone is the Spirit-Spark active in the sanctuary of their heart, which allows them to recognize and assess, for themselves, everything that the School transmits to them, assimilating it as a power of attainment and not as a theoretical teaching. Without that active spark, they quickly lose interest in the School and leave.

The Spirit-Spark does not generate peace, contentment, or personal balance. On the contrary, it manifests itself as the fire of an incessant inner restlessness, which awakens consciousness and transforms human beings into seekers of truth, despite their will. This restlessness works like lightning. It appears unexpectedly and illuminates the human being’s inner world intensely but fleetingly, just as lightning illuminates the sky in an instantaneous flash.

The seekers’ effort must be to be turned and open to these flashes of consciousness, for they are the manifestation of the very Spirit-Spark within

their being. By remaining constantly turned to this power, the seekers keep the sanctuary of the head open to it, arousing ever more strongly the response of certain brain centers which are not controlled by the ordinary I-consciousness. These centers produce a new set of synapses in the brain, which form a completely different perception of oneself, as if observing oneself from the outside, seeing oneself clearly during a flash of full lucidity. The School calls this set of synapses pre-remembrance or pre-memory, which is the lucid vision of oneself outside the prison of repetitive memories of the common consciousness.

By the seekers' receptive response to this process, it feeds back, strengthens, and repeats it, transforming it into a second active state of consciousness. The School calls this new state of awareness self-knowledge, and it is the first new capacity of consciousness. Acquiring this self-knowledge and transforming it into a new capacity of consciousness is the first spiritual aim of the outer school.

Based on self-knowledge, the pupils advance on the path. This advance gives them the strength to start to push away the astral turmoil of desires and feelings that fills their heart. The consciousness wages its battle in the heart, confronting its prevailing mood with the Spirit-Spark. The head and the heart come together like the clarity of an arc of light in the consciousness, connecting more and more with the Spirit-Spark. From this unity of head and heart comes the strength for the consciousness to remain focused on the Spirit-Spark, learning to connect consciously with it. The School calls this inner act the conscious connection, and it constitutes the second spiritual aim of the outer school.

On the basis of this growing unity of head and heart, the pupils advance towards the sanctuary of life, plunging into the sources of the subconscious, from where all the automatic reactions that form their behavior come. These reactions come from the blood heritage and karma accumulated in the microcosm, reactions that cannot be trained, controlled, or concealed by the I-consciousness. They represent what we really are and determine all the behavior of the conscious self. Therefore, only a higher power can interfere

with their functioning. This power is the first arc of light formed by the action of the Spirit-Spark in the pupils' head and heart.

Based on this higher power (and not on a forced attempt by the ego), the pupils first see their inner predisposition transform, their inner attitude towards life, which constitutes the receptive aspect of action.

They will do it through understanding and yearning armed with self-knowledge and inner connection: Thus they learn to confront themselves without fighting. This means learning to unmask yourself to the very core of your being, to the unfathomable depths of the sanctuary of life, generating within you a light that unravels and reveals everything and that has the power to change your reactions, without uselessly forcing yourself. When that light shines on the bottom of the well of the unconscious, the latter reveals itself to the conscious, and the blind and repetitive reactions disappear. This is the only possible basis for concrete action to change, by changing of the internal predisposition that occurred by the direct intervention of light. Thus, the pupils unveil, in each lived experience, the mystery of non-action that generates liberating action. The sanctuary of life opens and unites with the new power circulating in the head and heart.

A second arc of light forms in the pupils' sanctuary of life. Step by step, they unify the three sanctuaries of their consciousness by continuous threefold daily effort. Throughout their stay in the outer school and throughout their pupilship, the pupils increasingly strengthen this unit, as a solid foundation for construction. The School names the unification of the three sanctuaries the principle of the new soul, which is the third spiritual goal of the outer school, the crowning of the first stage of the threefold path. The power of the Spirit-Spark circulates through the sympathetic and parasympathetic cords, the two serpents of the serpent fire, from the pituitary center to the sacral plexus. The new soul has taken shape in the pupils, and they move on to the second stage of the process.

Due to the internal nature of the second and third stages of the self-initiation process, it can only be described to a certain extent.



The second stage of this process, the manifestation of the Spirit-Soul – which is the aim of the inner school's work – must be seen as the higher octave of the process carried out in the first stage. The pupils begin this second stage by carrying out a radical endura, attacking with courage and full inner dedication all the bases of their egocentrism. Without this being radically realized, the new soul cannot grow beyond a certain point.

If the pupils truly walk the path of the endura, the radiance of light from the new soul grows and expands in the three sanctuaries, like a great purification of their respiration field. This purification allows the light of the new soul to touch the crystal window, the energetic membrane at the limit of manifestation of the consciousness in the microcosm, and open it so that the second pole of the Spirit, which forms the very sphere of the microcosm, penetrates directly into the central channel of the serpent fire, through the fiery circle of the pineal.

This power of the Spirit is equivalent to the gale of an irresistible power that spills over the pupil, which when entering the fiery circle of the pineal, unfolds into the seven rays of the Spirit. These seven rays fill and light the three sevenfold candelabra of the head, heart, and pelvis, forming in the pupils' serpent fire system the caduceus of Hermes, the fiery form of the Spirit-Soul. The pupils become knights of the Grail, endowed with the three weapons of the sevenfold Spirit: the new helmet in the sanctuary of the head, the new shield over the sanctuary of the heart, and the sword of the Spirit embedded in the depths of the sanctuary of life.

This new power, represented by the caduceus of Hermes, the scepter of the priest-kings, will open the door to the inner degrees, the third stage of self-initiation, transfiguration. In it, the pupils experience the three days of the resurrection because in it, the subtle vehicles of the three centers of consciousness are reborn, transfigure, and unite with the central structure of the Spirit-Soul, which radiates in them like a new serpent fire.

The new mental body unites definitively with its twin, Manas, the higher mind, and frees consciousness from death and the prison of time. The new astral

body extends from the blossomed rose of the heart, like a glorious mantle of light, which radiates the perfume of the seven roses that bloom through the transformation of the seven chakras in the serpent fire. The new etheric body will serve as the soul's new garment, enveloping it like a mantle of pure white linen, the mantle of eternity.

May the glorious vision of this grand process serve as a guide, comfort, and strength every step of the way on the path of light!

## 33 — Self-Initiation Tools

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The process proposed by the School is self-initiation. One of the fundamental elements for conducting this process is maturation. Mature human beings have self-awareness or awareness of themselves. Not only as a structural aspect but mainly as a life practice.

Only an awakened consciousness prevents human beings from being tossed to and fro by the natural astral waves. Only through self-knowledge can the candidates conquer and maintain this mature state of their own consciousness.

For the correct use of a tool, it is essential to understand its purpose. There is still little understanding of the real role of self-knowledge in the modern initiatory process. Human beings who are potentially self-aware but who do not know or cannot manage self-knowledge are not fully self-aware and therefore are incapable of performing self-initiation. It would be better for them if there were masters or guides to guide them along the way. However, this traditional system is practically closed by the very development of the human life wave.

With the development of individual consciousness, especially of seekers, the traditional initiation system has become impractical for at least two reasons. The first is because of the impossibility for seekers to practice obedience in the initiatory sense, which implies practicing it even without understanding the intention and reason for the instruction received. The second is because of the growing number of people looking for a liberating initiatory solution, which would require the existence of tens of thousands of masters of wisdom willing to carry in their respiration field indocile pupils in the face of the demands of the path, which for themselves seem highly rational. The phrase of the initiate Paul is well known: "For the wisdom of this world is foolishness with God" (1 Corinthians 3:19, NRSV).

In the 20th century, this translated into notable efforts to develop an initiation system based on the absence of a master or instructor. Therefore, from the first contact with the Golden Rosycross, the seekers are confronted with the idea that in our Spiritual School, there are no personal masters and that the teaching of wisdom comes to them in a general and impersonal way. The pupils must be guided by their own inner authority, the authority of their own consciousness.

In a mystery school, it is known that what arises in our brain is a reflection of the spiritual process that emanates from the subtle field – either from the karmic aspects of our microcosm or from the Monad itself – and that therefore, the impulse to act on it or choose it is conditioned by our consciousness, either by the senses, by the social environment, by the aural load, or by pre-remembrance. The nature of this predetermination must be perceived by our powers of discernment. Hence discernment is the key to the first Gnosis and therefore to the initiation of Mercury.

Without clear discernment, we are at the mercy of psychic impressions, blood tendencies, and cultural and social conditioning, when not merely material interests, all of which are very well camouflaged by astute intellectual constructions capable of justifying everything.

Another characteristic element of our Spiritual School is the reality of the Living Body. The existence of this Living Body is an authentic prodigy, and we will never be sufficiently aware of and grateful for its existence. The Living Body is not merely a power field, an energy field. It is a living organism endowed with soul and body but no individuality. Therefore, it is like a planet with its atmosphere, its vehicles, and its triple central ideation.

The Living Body fulfills the role that was once fulfilled by the masters of wisdom with their disciples. The masters welcomed the disciples into their respiration field and instructed them from their own higher Manas. The fundamental difference is that in our case, the pupils are self-responsible and

autonomous in developing their own consciousness, directing their steps, making their decisions, and following a constant learning process.

The learning field is daily experiences. This process is aided by the objective, unemotional observation of ourselves. In this objective, awakened state, it is possible to perceive the universal principle that illuminates our consciousness, the spark of a new light that illuminates our reason and reveals to us how self-knowledge can be transformed into a powerful tool.

An important explanation fits here: The spark or the universal principle that we carry is not another consciousness that will do the work that we ourselves must do. We have only one consciousness, and that consciousness must be transformed. In practical terms, the transformation of the consciousness means the achievement of autonomy or self-awareness.

In order for us to understand how to handle the tool of self-knowledge, we need to delve into its stages. At first, self-knowledge is a powerful tool for objective observation. But as soon as this objective observation is fully achieved, an internal activity, also objective, is required.

The initiatory process requires breaking our fundamental inertia, our atavistic conservatism, and the passion for our story. Therefore, the role of self-knowledge is not to be a passive instrument of the work; it is not to be just an instrument of observation because an initiatory process requires a new beginning and not just contemplating the old like someone who is wistfully looking at old photos.

Without letting go of the past there is truly no new beginning, no initiation. It is necessary to kill the past because with the past, we bring back all the feelings and desires, and we get lost in memories. Nothing is more imprisoning than the past, which is why the media use strategies to constantly remind us of the past, reminding us of and disseminating our past.

This apparently puerile attitude activates in our most subtle fields all the strength of individual and collective memory, activating the powerful field of desires to the astral field of the past. To break this imprisonment, this inertia,

the constant effort of our consciousness is necessary. That effort is self-knowledge. Its task is to alert our consciousness, to give real shocks of reality when we are lost in pleasant daydreams of our memories or in nervous exaltations about some attitude with which we disagree.

Only in this state of attention, in which the pupils consciously let go of their past and their thoughtless reactions, is it possible for the Spirit-Spark to fully illuminate their consciousness. The divine spark, which is a part of the human being, works constantly, but its perception depends on the pupils' state of consciousness. When the disciple is ready, the master appears. The divine spark is as powerful and present in human beings as the sun. But our perception depends on how deeply we free ourselves from our memories and conditioning, that is, on how precise we are in handling the tool of self-knowledge.

Many pupils find it difficult to recognize the conscious operation of this transcendent power. They can talk about it indirectly and intuitively. Sometimes they resort to the memory of what they read in books to describe the action of the divine spark. This lack of knowledge is caused by the insufficient depth and precision with which they use self-knowledge, that is, there is still no constant and intense effort.

Two attitudes can explain this lack of effort: fear or laziness. The pupils are in essence reformers; they desire with all their heart a transformation of the world and humanity. But the pupils who in addition to this desire do not have the courage and energy to overcome fear and laziness are theorists who do not directly know the transcendent aspect of their being.

Only the direct contact with this power, coming from the constant and intelligent effort of the consciousness, guarantees the transformation that allows the past to die definitively. And with it, all the pain and suffering, all the nostalgia and melancholy.

This wondrous transcendent power not only illuminates consciousness; it completely reorganizes the human life system, as Jan van Rijckenborgh describes:

“Now, just think for a moment! When a human being is assailed by a mighty

ray of light such as that of the gnosis, and this light strikes him like lightning, touching heart, head and blood, did you think that this medicine of salvation, this supreme remedy, would achieve nothing more in our life, in our body, than bourgeois religiousness, an officially acknowledged piety?

The power of the Holy Spirit makes one holy, makes one whole. It is a medicine, not just in the abstract, philosophical, mystical sense of the word, but also bodily, anatomically and biologically all at the same time. This is wonderful and magnificent, but likewise radical and dangerous!

If the work of the Spiritual School were merely to engross itself in meditation on the Immovable Kingdom which we do not possess, which we do not see and with which our nature has no dialectical contact whatsoever; were we completely to lose ourselves in numerous philosophical considerations saying: 'It's like this', while remaining natural humans, what difference would there be between the Spiritual School and any other natural religious association? Were a pupil of the Spiritual School, desiring to go the path, to remain exactly the same [...], then we could rightly ask: 'Why all this effort, all this talk?'

However, the person who contemplates the path seriously and decides really to go it, changes physically, biologically and anatomically from that very moment on. You must see the absolute logic, the necessity of this: we are imprisoned here in this Adamic hut and have to bear the consequences. Well then, if the path of salvation, the process of universal healing is real and true, it must begin here in the body, it must be founded here!

A person who merely listens to the word, an observer only, remains a talker – a somebody who knows things very well but does not carry them out. There is no equilibrium between words and deeds. This is understandable, as he is merely orienting himself on spiritual status while rooted in this nature. [...] But whoever breaks through this natural status to the spiritual status changes immediately. And, as already stated, not only morally, ethically and religiously, but physically as well. [...]

Once the Divine light has been ignited in the head-sanctuary, we see a surge of power in the right strand of the sympathicus into the plexus sacralis at the base of the spine. The plexus sacralis is completely isolated from the ordinary serpent-fire. The stream of grace of the gnosis now fills the entire being and descends the tower of mysteries to the earthly chamber of the plexus sacralis. [...]

If you can now imagine this effect, this circulation of the gnostic revelation in the twofold sympathicus – and can see why those possessed of original knowledge called the plexus sacralis ‘the sanctifying plexus’ from which the power of ida drives upwards – then you may also be able to a certain extent to imagine the consequences: the sympathicus, thus in the grip of the gnostic power, develops into a new nervous system; a change of the body literally takes place. The new hydrogen ether reveals itself via this new nervous system, via this new system of lines of force. A new hormonal group is released in the blood which reacts exclusively to the new nervous fluid; a new etheric blood fluid makes itself felt and so we see, as it were, the miracle of the advent of a new personality within the old personality of nature and yet outside it. And this new personality is that of the coming new man.”<sup>34</sup>

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<sup>34</sup> Rijckenborgh, *The Coming New Man*, Chapter II-5, pages 195-196, 199-200.



## 34 — The Effort of Consciousness

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Initiation begins when the maturity of experiences reaches such a point of saturation that it leads human beings to a spiritual search. They feel empty. Their heart is hurt and asks for something indefinable; they may have everything, but they lack the essentials. It is a restlessness that pulls their consciousness out of passivity and begins to move it in another direction.

In ordinary life, people act and then, in a shock of lucidity, ask themselves, “Why did I do that?”

They think or feel something about facts, things, or people. Another shock, “How could I have been such a fool and thought or felt all this?”

In these cases, consciousness acted reactively and not proactively, that is, consciousness entered the scene only after the action, thought, or feeling had surfaced.

How to get out of this loop? One of the objectives of self-knowledge is to provide the initial transformation of the behavior of this consciousness so that it puts itself at the forefront, before action, thought, and feeling. For this to happen, a radical change is needed, both in the relationship between the three sanctuaries and in the dynamics of functioning of each one. This is starting a new phase of life: This is initiation.

It is a change that in the literature of the School is also called the fundamental change. It can only occur when the consciousness begins to act independently of its clothes, which are thinking, feeling, and doing. Without this dissociation, human beings will continue to perceive themselves only through what they think, feel, and do, and not through the power of consciousness itself.

Imagine that your flame of consciousness is strengthened to the point where it can remove its garments itself: Then it sees itself as it really is. However, this is not so simple because it is these garments that feed and shelter it. That is why it identifies so much with the veils that encapsulate it. To reach the state where the garments are pulled off, it is necessary to give new fuel to the flame of consciousness. From where does this fuel come? From the Spirit-Spark, from the core of our universal identity, which lies at the center of the microcosm. It is necessary that the consciousness, by itself, chooses to pay attention to the voice of that spark that resonates behind its garments.

Consciousness is not some attribute lost within you: Consciousness is what is making the choice to read this text at this very moment. This is you! Therefore, it is you who must begin to turn your attention to the voice of the universal core identity that has awakened in your heart. It is not possible to outsource this task, as no one else can make the effort to separate the voice that disquiets you and takes you out of your comfort zone among the thousands of thoughts, feelings, and reactions that constantly occur to you.

When you recognize this drive for transformation and strive not to confuse this call to true life with the calls of ordinary life, then you have set foot on the path of self-knowledge. When we find the School, we are hungry and we do not know why; we are thirsty for something that we cannot translate into words; we are moved by a need for change that we cannot explain. What is behind the “not knowing why, not being able to put it into words, and not being able to explain it” is exactly the voice of the divine spark in us. It is as if it were transverse to the force vectors of the head, heart, and action. This force passes, touches the three centers, and marks them fundamentally.

The task before us is the effort of observation. We purposely use the word effort because reaching and nurturing self-knowledge requires tremendous energy. We are so entangled by the garments that without great energy, it is not possible to separate the flame of consciousness from its garments. That is why self-knowledge is essential for us to fulfill our vocation as human beings; it is the fuel that feeds this transformation process.

If we try to accomplish all this with the power of thoughts, feelings, and reactions, the only result is to tie these garments to the consciousness with even stronger strings. Therefore, in verse 108 of the *Rosa Mystica*, it says that we must observe ourselves in a neutral way without making value judgments such as, “This thought of mine is good or it is bad; this feeling of mine is altruistic or selfish; this reaction of mine is right or reprehensible.”

To make a judgment is to tie the consciousness to what has been observed. It is necessary to free the consciousness from its chains. The secret of this intense process is to pay attention to the fiery principle that inhabits our deepest being. From that point, the entire biological apparatus that protects the energy center – the physical heart, the thymus gland, and the shield of the sternum bone – is flooded with the radiance of the Spirit. And the blood will carry that power to the sanctuary of the head.

There, the brain, the pineal, pituitary, and thyroid glands, as well as the twelve pairs of cranial nerves respond to the core power of the universal identity that has risen from the heart center. In fact, this connection is even more profound since from a spiritual point of view, in the heart there is a candelabrum with seven flames and in the head as well. The biological structure is just a support for these two candelabra to communicate.

When this happens, and the seat of the I-consciousness is touched, the human being enters a new phase. The first initiatory arc, the head-heart union, has been established. In some texts of the School, we find the expression “the rational worship of God,” which expresses worship (the strength of the heart) and the rational strength (the head) placing themselves at the service of the divine in us, the God in us, the Spirit-Spark in us. This process does not fall from the sky; all need to perform the threefold task in themselves.

First, neutrally observe what happens inside you. Remember that the antenna that radiates our state of being outward, the sternum, has three properties: attraction, repulsion, or neutrality. The only possibility for self-observation to be true is to employ the third faculty. For this, the discretionary power of the

consciousness must take precedence, which is only achieved if we do not judge what we think, feel, or do.

The almost automatic flow of head, heart, and pelvis keeps pace. Therefore, secondly, we must persevere in neutrality. And this is not easy because in ordinary life, we are constantly urged to make decisions. For this reason, in the School we talk about a process, something organic. But here the word “organic” is not associated with the physical body but with the new soul body, with the new consciousness that is being born.

This second task is much more challenging than the first, as flashes of self-knowledge are not enough. Now it is necessary to create the conditions for internal quieting so that the Spirit-Spark can shine again with all its splendor in the microcosm. The result is the creation of a space of silence conducive to the development of this spark. It grows if we let it. Do not doubt it! When the beginning of this new consciousness is born, Joseph and Mary, head and heart, flee to Egypt, that is, they seek neutrality and distance themselves from conflict.

Third, our effort leads to a gradual transformation of life, in the sanctuary of life, the pelvic center. No reference is being made to external circumstances, as these, with their blessings or difficulties, remain exactly as they are or if they change, always run into restrictions. What changes is our relationship with everything that happens outside of us. Our resistance to what comes from outside subsides, and unrestrained reactions can begin to take a new turn. As in the development of the human body, this process also requires rhythm, constancy, and balance. No change occurs suddenly but is the result of the constant effort of the consciousness.

It is necessary to cooperate to create an atmosphere of inner silence in the head and in the heart, which also benefits the sanctuary of life. This third point is even more challenging, as the center of life is the seat of karma, and this is where all natural forces run free. The School teaches us that most of the impulses that create thoughts and feelings come exactly from this third center. That is why it makes no sense to try to force an attitude, whether in thinking, feeling, or in the concrete plan of life, if there is not a radical change in the

source that feeds this triple expression of existence.

This center of life always insists on keeping its children alive, that is, the old thoughts, feelings, and reactions. If this work of transformation of the pelvic center is not done, the so-called children can be removed from the heart and head, but they remain alive, hidden, and camouflaged. The source from which they are born must be really transformed.

This is the meaning of Arjuna, guided by Krishna, having to kill his relatives! And this battle is not just once in a lifetime but with every breath. And we succeed only when the arch that connects the power of the Monad in the heart to the head and transforms the mental field, begins to descend through the lateral cords of the medulla to the third center. This Monadic power does not belong to the three-dimensional world. As it transforms the three sanctuaries, the results are not three-dimensional either, although their reflections are perceptible in ordinary life.

This is the path of the human beings who, by their own effort, fulfill their life's goal: to climb the spiral of self-awareness towards the new soul. Didactically, this effort can be placed in four questions that must be continually asked:  
— “Do I clearly understand what I need to accomplish in myself? If I do not identify my personal battleground, what can I do?” This perception is born in the mental field.

— “Do I really want to promote the changes that my consciousness points out as necessary?” This desire for internal transformation is fed by the astral field which at this very moment, begins to transform.

— “Do I put my vital energy to carrying out the task of inner transformation?” This energy comes from the transforming vital center.

— “Do I put into action what I perceive and where I put my energy?” State of consciousness is state of life.

This four-step sequence is practical, not theory-based but a call to action. In summary, on the path of inner transformation, all candidates are confronted with the inner turmoil that results from the disconnect between their feelings, thoughts, and reactions. At this stage, their task is to identify the light that disquiets them. Then, with the torch of this new light in hand, the candidates

begin to clean their interior. It is as if they walked into a storage room in complete disarray. Does anyone risk putting everything in order during the night, in the dark, when they do not have a light that illuminates what needs to be removed, thrown away, or recycled? That is why the light of self-knowledge is fundamental.

However, parallel to the newly born state of mind, the old state of consciousness is still present. Herod is alive. It only leaves the scene when the third center of consciousness is transformed, and the next spiral of change takes place. Therefore, our Herod side continues to exert its power until the Johannine state of consciousness, the one that is carrying out these tasks, reaches the Jesus state of consciousness.

The more all put into practice what they know, the more they collaborate for their own transformation, for the transformation of the group and of all humanity. We can never forget that all human beings have their own time and rhythm. In the course of the development of human consciousness, there are as many rhythms as there are people.

At all times, there are those who only observe the truth, those who come to touch the truth, and those who are already ripe for transformation. These latter are the ones who surrender to the spark, unite with it to be reborn as one of the multiple flames of the universal fire that moves everything, the divine fire of Fohat.

This is the rhythm of maturation of the seeds of eternity sown in the fields of time.

The following ancient Sufi tale is the perfect metaphor for a reality to which we all hopefully set our hearts.

“One night, the moths gathered together, tormented by their longing to unite themselves with the candle. They all said, ‘We must find someone to give us news of that for which we long so earnestly.’

One of the moths then went to a castle and saw the light of a candle within.

Upon returning he reported what he saw, but the wise moth said, 'He did not perceive anything from the candle.' Then another moth visited the candle, passed close to the light, drawing near to it and touching the flame with its wings but the heat made him turn back. He too came back, but as his explanation was no more satisfactory than the previous one, a third moth took off. This one, intoxicated with love, raised its front legs and threw himself joyfully into the candle's flame. As he entered into its embrace, his body became glowing red like the flame itself. The wise moth saw from afar that the candle and the moth appeared as one, and had given the moth its light. He said, 'This moth learned what he desired to know. But only he understands it. Nothing more can be said.'"<sup>35</sup>

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<sup>35</sup> Attar, *The Conference of the Birds*, page 189.

## 35 — States of Consciousness

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Human beings have only one consciousness. Perhaps this may sound strange, as we seem to have understood that our current consciousness must be replaced by another one. Perhaps we have walked for a long time thinking that the self we have today is something evil, which must be completely annihilated so that another divine and eternal self is born in us. In this reasoning, a gray area can emerge, a no man's land into which we can fall without knowing exactly who we are.

In fact, this understanding is wrong. What we call the ego is a projection. This projection is externalized through thoughts, feelings, and reactions; it is a state of consciousness; however, there is the possibility of manifesting another state of consciousness.

If you find this difficult to understand, remember that water can manifest itself in the states of ice, liquid, and vapor. Nobody imagines that liquid water is something totally different from ice or steam. Is it not essentially the same substance?

Using this analogy, it can be said that we have only one consciousness which can manifest itself in different ways depending on the energy that animates or feeds it. Think of the two great phases of consciousness transformation through which humanity has gone: the initial phase of consciousness formation, during the extended period of time – unimaginably long – of the involutionary diminishing process; and the formation of self-awareness that for some scientists, began in the last 70,000 years.

A third phase through which humanity will still have to go is that of the formation of superconsciousness, which is the objective of every initiatory school including the Golden Rosycross. The School welcomes all those who starting from the second spiral – that of self-awareness – want to enter into



the formation of the new soul or superconsciousness.

Just as energy (or heat) needs to be added for ice to melt, so too does energy need to be added to our consciousness to move from the current state (self-awareness) to the next phase (superconsciousness). The beginning of this transposition is the spiritual search that characterizes all those who approach the School.

What impulse underlies the spiritual quest? Why do we struggle, looking for a way out of a life that seems to have no meaning? Why do we ask ourselves, sometimes even in despair, "Why was I born? Why is this life the way it is? Where is the way out of all this?"

These questions and questionings that so well characterize the pupils of a spiritual school are nothing more and nothing less than the preliminary expression of superconsciousness. Many attribute this manifestation to their own thoughts, feelings, and reactions when in fact, it is exactly the opposite. The spiritual quest and all its manifestations are expressions of what the School calls "firsthand knowledge," something that is already within us and does not depend on anyone to manifest itself.

Answer yourself frankly, Did someone teach you to be a seeker of truth, or is this something so deep within you that it only took the right moment to manifest itself?

In alchemy, to transform lead (equivalent to our present state of consciousness) into gold (equivalent to superconsciousness or the true Self), one has to start with gold itself. This gold is already in us. The quest for truth is the living expression of that gold, that latent state of superconsciousness within us. It makes no difference whether we believe this or not. That latent state is there; it is our starting point, the true lever, without which it is impossible to initiate any significant inner change.

So let us look at our situation as follows: on the one hand, a threefold reflex consciousness manifesting as ego identified through the three centers of

consciousness: head, heart, and life center; on the other hand, the eternal energy source, the lever, the tool of internal transformation.

Every pupil's job is to recognize the existence of this tool and once recognized, to learn to use it. That is, consciously reconnecting the two forces of life: the one that maintains our existence and the one that drives us to the spiritual quest.

This connection must be made with a certain effort, as our consciousness clearly perceives the reality of material life and on the other hand, intuitively perceives, through flashes, an unknown reality.

In these flashes, life suddenly gains another value. We realize the emptiness of repetitions and look inside ourselves and ask ourselves, "Who am I really?" This moment is very special, for it is the lightning bolt or "sparking" of the universal divine consciousness speaking to us through our ordinary state of consciousness and suddenly illuminating our inner life.

Do you recognize it? If so, the initial goal of the self-initiation process has been achieved. You see that no one had to teach you this. You may have already read about it, but when this experience happens, there is no doubt about what is happening, is there?

Well then, what is the next step? The conditions that led to this sparking must be nurtured. Sparking, as exciting as it is, does not fundamentally change our lives. It generates a commotion that makes us question the meaning of everything, but this questioning oscillates; sometimes it comes; sometimes it goes.

Therefore, the consciousness must position itself in a new way in the face of these insights, otherwise our spiritual development will be spasmodic: sometimes feeling the spiritual impulse that calls us to change, sometimes seeing this impulse disappear and everything continuing as before. The reason for this is that there is a lot of resistance in the consciousness itself due to the mental habits that have been formed according to the characteristics of

the personal mental field. In the same way, there is also resistance in the human heart due to the emotional habits associated with the personal astral characteristics that are manifested in this sanctuary.

This is what makes us perceive the truth close at hand at one moment, become indifferent at another, and the next moment feel that we are at rock bottom. This is an extremely common situation in the life of every truth seeker. Therefore, if we want to give another direction to our spiritual development, we need to create a dynamic different from the one we know. This is the challenge for all of us in the School of the Golden Rosycross.

Does the search for the transcendent element in you make sense? Is it an integral part of your life? Despite the daily rush, does investigating the truth occupy part of your thoughts, feelings, and reactions? If so, half the answer to how to feed the spark of eternity in you is already given.

It is necessary to be honest about how the self-initiation process works because at a certain point, the pupil needs to be able to advance in this process. The School's role is to give you some clues about how this can happen, but in reality, only you will know how to do it, as neither the School nor anyone else will be able to give you that.

In summary: At the beginning of this path, it is necessary to recognize that voice that leads us to the search, to notice the flashes or sparks when they arise. At first, the sparking is not stable and one has to learn to live with the fact that it both comes and goes, as this is the characteristic of the first steps on the path. We need to identify, within ourselves, what can and should be done so that this touch is strengthened. All human beings have their characteristics; therefore, what in one person creates the conditions for the emergence of this light can act in an opposite way in another.

When we open ourselves to this path, we create a circulation that goes from the Spirit-Spark in the heart to the center of the consciousness in the head. Thanks to this circuit, feeding and feeding back, what the School calls the unity between the head and the heart emerges. If this unity is strengthened

more and more, it leads to a fundamental, albeit preliminary, change in the state of these two centers of consciousness. We can then say that the candidate is setting foot on the path that leads to the state of John.

It is never too much to repeat: For the Johannine state to occur, the impulse that comes from the heart must be recognized and fed back by the brain consciousness. If this cooperation, this double circuit, does not exist, one remains in the field of mysticism or in the field of rationalism and this battle is unsuccessful.

Once such a connection has been made and it has become stable, a transformation takes place in the functioning of these two centers of the human soul. The preliminary process of astral and mental silencing begins. This new inner state inevitably manifests itself as new outer attitudes. Thus a new state of life is created by a new state of consciousness.

In this alchemical process, the natural consciousness is transformed into a higher consciousness, just as ice is transformed into water. This change of state comes from the heat of the Spirit-Spark that warms the human heart from the center of the microcosm. It is very comforting to hear all this, but in the practice of life, we all run the great risk of forgetting the power that motivated our search process.

When we find the School, the seed falls on fertile soil. It is then necessary to take care of it and move forward: to be in the world fulfilling our daily obligations, having our consciousness oriented to the care and zeal for the development of the seed because life in essence is one. That is why it takes a considerable amount of effort, combined with the baggage of experiences born of trials and errors, so that we begin to look at ourselves in a realistic way: "I know about my mistakes, but I am sure that something new is knocking on the doors of my consciousness."

Very slowly, this awareness begins to unfold in the same way that a mixture in an alchemical vessel subjected to fire begins to distill an unknown essence. From our natural consciousness, manifestations of a new state begin to sprout. Both will go hand in hand. Parallel to the fire of the natural consciousness

removed from the origin, a new psychic manifestation appears inflamed by the Spirit. But for such a fundamental change to take place, we must have the courage to approach that unknown fire which is the universal and real identity.

We already know very well the heat of the fire of the common consciousness, don't we? What prevents us from diving into the fire of the universal identity that crackles within us and living the incommunicable experience of re-encountering our own essence? Catharose de Petri tells us about the natural birth and the divine birth:

"If your personality wants to be led by the new soul power in you, and wants to co-operate with it wholeheartedly and with your entire head sanctuary, then that is the basis on which you will be able to serve the mighty work.

If you can learn to distinguish whether it is really the soul that has taken the reins in your life, you will subsequently learn to understand its voice inwardly and to obey it. You will then begin to get conscious of the existence of a divine astral field: the respiration field of the original source, in which all the atoms are filled with divine force.

These atoms form the seed of the divine serenity in which your Spirit-Soul principle can breathe and by which your being will one day be attuned to the rhythmically pulsating radiation field of the Brotherhood of Life, [...] and so in this way you will assist in developing the associated processes on the physical plane. The electric fire ether will become active in you. The reflection of the Invisible One, the Divine Idea, commences its activity in the awakened soul human being."<sup>36</sup>

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<sup>36</sup> Petri, *The Living Word*, Chapter 27, pages 151-152.

## 36 — The Astral Plane

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“Three Halls, O weary pilgrim, lead to the end of toils. Three Halls, O conqueror of Mâra, will bring thee through three states into the fourth and thence into the seven worlds, the worlds of Rest Eternal.

If thou would'st learn their names, then hearken, and remember.

The name of the first Hall is IGNORANCE— Avidyâ.

It is the Hall in which thou saw'st the light, in which thou livest and shalt die (the phenomenal World of Senses and of terrestrial consciousness).

The name of Hall the second is the Hall of Learning. In it thy Soul will find the blossoms of life, but under every flower a serpent coiled (the astral region).

The name of the third Hall is Wisdom, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience (the region of the full Spiritual Consciousness).

If thou would'st cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the Sunlight of life.

If thou would'st cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If freed thou would'st be from the Karmic chains, seek not for thy Guru in those Mâyâvic regions.

The WISE ONES tarry not in pleasure-grounds of senses.

The WISE ONES heed not the sweet-tongued voices of illusion.

Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory. That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou would'st reach it and blend the two, thou must

divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine that thus the twain may blend in one. And having learnt thine own Ajñāna (ignorance), flee from the Hall of Learning. This Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light.

This light shines from the jewel of the Great Ensnarer, (Māra). The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck.

The moth attracted to the dazzling flame of thy night-lamp is doomed to perish in the viscid oil. The unwary Soul that fails to grapple with the mocking demon of illusion, will return to earth the slave of Māra. [...]

If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of separateness that weans thee from the rest. [...]

'Tis only then thou canst become a 'Walker of the Sky' who treads the winds above the waves, whose step touches not the waters."<sup>37</sup>

These words from the book *The Voice of the Silence* make a veiled allusion to a reality perhaps little known to human beings: their astral life. There are many ideas and concepts about the astral world. In the past and even today, there are those who believe that the astral world, the astral plane, is a higher plane than the material one and that delving into it or even understanding how to access it could bring spiritual knowledge or allow expansion of one's consciousness. There are those who believe, for example, that clairvoyance – which is the ability to see certain aspects, mainly of the astral plane – could bring some kind of spiritual elevation. On the other hand, there are also those who believe that they can become a victim of the forces of the astral world and that their choices and therefore their lives can be harmed by these

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<sup>37</sup> Blavatsky, *The Voice of the Silence*, Fragment I, Verses 22 to 40.

forces. It is necessary to clarify some important aspects about the astral plane and its influence on the initiation process of a spiritual school.

The invisible worlds – which in addition to the astral plane include the etheric and mental planes – are also called the reflection sphere because they are a reflection of what is found in this physical world. The difference is that its building material is more subtle energies called ethers. This is important to understand, as everything we think, feel, and desire manifests through these subtle ethers. Even if these ethers are not seen, they exist, and they are grouped according to their vibration, intensity, and frequency. When grouped together, these ethers assume forms and characteristics, and as they are constantly fed by us – by what we think, feel, and desire – they do not disappear and end up influencing our consciousness directly or indirectly. Therefore we affirm that the reflection sphere does not exist as an isolated phenomenon but is a creation of our own state of consciousness.

*Alice Bailey says:*

“But – speaking literally – from the angle of the mental plane, the astral body is ‘a figment of the imagination’; it is not a principle. The massed use of the imagination in the service of desire has nevertheless constructed an illusory glamorous world, the world of the astral plane. During physical incarnation, and when a man is not upon the Path of Discipleship, the astral plane is very real, with a vitality and a life all its own. After the first death (the death of the physical body) it still remains equally real. But its potency slowly dies out: the mental man comes to realise his own true state of consciousness (whether developed or undeveloped), and the second death becomes possible and takes place. [...]

As I have earlier told you, the astral plane has no factual existence, but is an illusory creation of the human family. From now on, however [...], the astral plane will slowly become a dying creation, and in the final period of human history [...], it will become nonexistent. Today this is not the case. The sentient substance which constitutes the astral plane is still being gathered into forms of illusion and still forms a barrier in the path of the soul seeking liberation. It



still “holds prisoner” the many people who die whilst their major reaction to life is that of desire, of wishful thinking and of emotional sentiency.”<sup>38</sup>

We can also read about this in *The Chinese Gnosis*, where the authors discuss the dialectical manifestation with its two halves, the material sphere and the reflection sphere:

“So there is a distinction between the Planetary Spirit, which is a material manifestation, and its monadic counterpart, the Planetary Logos. The same relationship also exists with respect to the life of the sun, the lives of zodiacal systems and galaxies, and the whole totality of the dialectical universe. Seeing and experiencing this panorama, one must surely come to the conclusion that the entire dialectical universe, with all its phenomena, forms and aspects, is, in its deepest essence, an unreality. Anything that appears and then disappears again can surely not be called a high reality? It is a self-dissolving delusion.”<sup>39</sup>

At the time of the formation of the astral consciousness, which is a consciousness that perceives – and note that we are talking about a consciousness that perceives and not that which perceives itself, the development of feelings, desires, and so on gave rise to what we know today as the astral plane. At that time, the mental body – self-consciousness – had not yet manifested itself: It was only a potential force. Even today, when many people are moving towards self-awareness or the awakening of the true mental body, the state of astral consciousness still prevails.

That is why we are constantly attracted and dominated by emotional states as if we were on a roller coaster: Sometimes we are happy and euphoric, sometimes sad and melancholic; sometimes we are firmly determined not to get angry, and sometimes a small event is enough to throw us out of the supposed balance we believe we have.

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<sup>38</sup> Bailey, *Esoteric Healing, Part 2 – The Basic Requirements for Healing – Part 2, Chapter 6*, pages 409, 486-487.

<sup>39</sup> Rijkenborgh, Petri, *The Chinese Gnosis, Chapter 25-II*, page 284

It is this illusory astral plane created by ourselves, which does not exist by itself, that *The Voice of the Silence* calls the Hall of Learning, the Hall of Ignorance being this material plane.

“And having learnt thine own Ajñāna (ignorance), flee from the Hall of Learning. This Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light.”<sup>40</sup>

Notice that the text of *The Voice of the Silence* and the words of Alice Bailey complement each other. We are not victims of forces outside of us on a subtle plane which imprison us nor will we be enlightened by seeking knowledge in this illusory hall. Our supposed prison resides in ourselves: in the unbridled desires, thoughts, and feelings that we do not control but that control us.

For those who perceive, see, or feel the astral world, we add the following: As the astral world is formed by extremely volatile subtle ethers, we perceive what our consciousness can see from these planes, that is, we see what is a reflection of our own state of consciousness or a projection of ourselves, as if it were a private movie.

Only a human being who managed to wake up and enter the Hall of Wisdom, alluding to an awakened state of consciousness, only that human being can see through the veils of the Hall of Learning or the astral world.

This is what made *Ouspensky* write when he came into contact with this astral plane,

“My personal impression was that in the world with which I came into contact there was nothing resembling any of the descriptions which I had read or heard of before. [...] So that at first it was difficult for me to admit that the

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<sup>40</sup> Blavatsky, *The Voice of the Silence*, Fragment I, Verse 33.

whole astral world that was described in such detail by different authors did not exist at all. Later, I found that many other things also did not exist.”<sup>41</sup>

What prompted Ouspensky to write these words? What he perceived or saw in the astral world was only a reflection of his own state of consciousness, what he could see and what he projected in a certain way.

Now the question is, What should pupils of a true spiritual school do? They must do what is written in *The Voice of the Silence*:

“Let not thy ‘Heaven-born,’ merged in the sea of Mâyâ, break from the Universal Parent (SOUL), but let the fiery power retire into the inmost chamber, the chamber of the Heart and the abode of the World’s Mother.

Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the ONE-SOUL, the voice which filleth all, thy Master’s voice.”<sup>42</sup>

The fiery power which must awaken in the heart is the power of the dormant Spirit-Spark, which is the true being. When this power awakens in the course of a path of self-awareness, it is possible that it touches the core of the soul that is found in the region of the pituitary gland, and from there, a new consciousness can arise. It is not an awareness acquired on a subtle plane or an awareness that comes through a supposed master of the subtle planes but an awareness that awakens in your own being through the transformation of your thoughts, feelings, and your entire life.

Thus, the key to the enlightenment of human beings is found within themselves. The only thing that prevents them from reaching this key is their consciousness which is still in the state of astral perception, which has not yet awakened to self-consciousness filled with the fiery power of the Spirit, which is already within them.

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<sup>41</sup> Ouspensky, *A New Model of the Universe*, pages 313-314.

<sup>42</sup> Blavatsky, *The Voice of the Silence*, Fragment I, Verses 38 and 39.

Human beings are themselves their own jailer and liberator. From the moment they understand all these things, they regain the autonomy to take the helm of their life and free themselves. In *The Book of Mirdad*, the author refers to the liberation of the consciousness from the astral prison as a victory over its personal flood:

“Ere you have overcome your flood, you are not worthy of this Day.

Each of you is a flood, and Ark and a commander. And till you reach the day when you can disembark unto a freshly washed and virgin earth be not in haste to celebrate the victory.

You would know how it came about that Man became a flood unto himself.

When Holy Omniwill clove Adam into twain that he may know himself and realize his oneness with the One, then he became a male and a female, an he-Adam and a she-Adam. Then he was deluged with desires which are the offspring of Duality – desires so numerous, so infinite of hues, so very great of magnitude, so profligate and so prolific that till this day Man is a derelict upon their waves. No sooner does a wave lift him to dizzy heights than does another drag him to the bottom. For his desires are paired as he himself is paired. And though two opposites but complement each other in reality, yet to the ignorant they seem at grips and blows and never willing to declare even a moment’s truce.

This is the flood that Man is called to breast hour-by-hour, day-by-day, throughout his very long and arduous dual life.

This is the flood whose mighty fountains gush out of the heart and sweep you in their rush.

This is the flood whose rainbow shall not grace your sky until your sky be wedded to your earth and made with it as one.

[...]

And never shall the balance be adjusted till men have learned to knead all their desires in the kneading trough of Love and bake of them the bread of Holy Understanding. [...]

You, images and likenesses of God, have well-nigh blotted out the likeness and the image. Your godly stature you have dwarfed till you no longer recognize it. Your countenance divine have you besmeared with mud, and masked with many clownish masks. How shall you face the flood you have unleashed, my waifs? [...]

Again I say to you, You are the flood, the Ark and the commander. Your passions are the flood. Your body is the ark. Your faith is the commander. But penetrating all is your will. And hovering over all is your understanding.

Make certain the ark be staunch and seaworthy; but do not waste your life on that alone; else will the time of sailing never come, and in the end both you and your Ark will rot and be submerged upon the spot. Make certain of the captain's competence and calm. But above all, learn to seek out the sources of the flood, and train your will to dry them one by one. Then surely will the flood abate and finally spend itself."<sup>43</sup>

May we understand what was read, and more than understand, may we walk the initiatory path of a renewed consciousness, which guides us through the Hall of Wisdom in victory over our personal flood towards the indestructible source of omniscience.

## 37 — Opening the Way

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In the esoteric world and in the whole field of the search for Truth, spiritual enlightenment occupies a very special place. It is the center of the myths and life stories of all the great initiates of the Spirit, and many times, it is portrayed as a magical moment in which a sudden change occurs in which the seeker becomes an enlightened one, a totally different being.

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<sup>43</sup> Naimy, *The Book of Mirdad*, Chapter 37.

In terms of the reality of pupilship in a spiritual school, these narratives need to be correctly understood: If taken literally, there is a risk of spiritual enlightenment being misunderstood. This incorrect understanding is the main problem along the path, which can lead the pupil to deviate from the objective.

Based on the collective imagination of myths and spiritual epics, most seekers believe that enlightenment is the result of a powerful insight that completely transforms the human being. Belief in that magical instant which miraculously transforms you is the main obstacle because it causes you to react in the opposite way required by the path of transfiguration.

No one becomes a truth seeker by choice. Here we are referring to the true and essential search, not a superficial interest in mysterious or complex subjects. The true and essential search leads human beings to no longer place their personal interests in the accumulation of possessions, emotional security, or power as their main objective in life, since a power higher to that of their common egocentric consciousness is present and active in them. Only when this higher power is awake and active in us do we have the basis to walk the path proposed by a spiritual school.

In our School, we attribute the origin of this power to the Spirit-Spark, the core of the microcosm we inhabit. Therefore, only when this spark is already active do human beings begin their search for the truth. Not because they chose it or wanted it but because they cannot do otherwise. From this we draw a very important first conclusion: Only when there is an active spark of light in human beings do they seek the process of enlightenment. Only when there is already a principle of light do human beings seek more light. Enlightenment is sought only by those who have awakened to the search, by those who have had a brief insight into their own enlightenment.

This first insight awakens us and sets us on the path to enlightenment, but it does not make us enlightened. That alone would be enough to dispel the false conception that enlightenment would be the product of a single powerful

insight supposedly capable of completely changing human beings.

There is another fundamental aspect that you also need to understand. Even if human beings have a Spirit-Spark active in their consciousness, this is not enough to cause a structural change in them. That insight only enables them to wake up to the quest and set their feet on the path. However, the path is still nothing more than an idea, a legend, something about which they have heard.

In essence, the path or path to enlightenment does not exist. The path is only created if the human beings themselves create it within themselves. It is the walkers themselves who create the path with their steps; the path of enlightenment only appears when human beings work with the light within themselves. In other words, it is the consciousness itself that has to work and strive intensely to create and attain its own enlightenment. Nothing can replace this intense work of one's consciousness, not even belonging to a spiritual school. Certainly, a spiritual school plays an essential role, as it offers the essential conditions for walking this path.

But even providing us with the necessary conditions to walk the path, the School cannot walk it for us. And those who do not understand this very well often get stuck in the negative mysticism of a passive attitude, resembling the climbers who have all the necessary equipment but instead of climbing the mountain, they wait for a supernatural force to lift them to the peak.

Participating in the School without making the necessary effort to reach enlightenment is like being part of a group of such mountaineers who camp at the base of the mountain, spend time discussing the best trail to follow, what is the best equipment for climbing, share beautiful stories of heroic climbers from the past, but who never climb a meter of the mountain.

Perhaps this could be the objective of many esoteric groups, self-help associations, or even great religions, but it is certainly not the case of a spiritual school. For this reason, from time to time, we need to blow the "hora est" trumpet in our camp, saying, "Dear friends, less philosophy and more

action.” For the secret of enlightenment is precisely in the word “action”: Enlightenment is the very action of enlightening. The path that leads to enlightenment presupposes the action of generating the light that creates the path as we walk it.

We were all born at a time when the main roads had already been built. However, if we study a little history, we will discover that many of the current highways were born from mere trails of ancient travelers. And these trails were not opened in a planned and orderly way. There was no magical moment of insight when someone decided to cut a trail that went right through here or there and connected one ancient settlement to another. On the contrary, these trails emerged from the countless steps that were taken little by little, in countless trials and errors, sometimes making long detours around almost insurmountable obstacles, other times discovering shortcuts that were, little by little, laying down a visible path, a trail that emerged as it was trodden.

The same is true of our pupilship, our individual path to enlightenment. Our path works exactly like this path, a path that needs to be opened within us. If we ourselves do not cut the weeds of our internal resistances, do not find the firm ground of our inner world, do not step and step again on the ground of the inner reality with the effort of our consciousness, the consolidation of the trail of our path will not come out of nowhere as if by a miracle of enlightenment. Then for us, the path would continue to rhyme with legend. It is just theoretical knowledge, mystical rapture, the story of what others have lived and done. However, it is not our real possession.

For the path to stop being a legend and become real, we need to do it in a similar way to that used to open a trail: opening it and treading it, which in our inner world translates into two words: confrontation and consolidation. We open a trail when we go to its limit and remove the obstacles that arise in front of us. We create a trail when we walk the path we have opened several times so that it does not close again.

We need to do the same within us. First comes the confrontation: It is about having the courage to confront and remove the infinite obstacles of habit, laziness, fear, and everything that defines and reinforces our self-



centeredness. We need to do it not just once but every moment, over and over again, until this challenge, this confrontation, this inner struggle, becomes second nature. The consolidation of the path only happens this way: having the courage and strength to confront ourselves at every moment and always challenging anew the resistance and inertia of our state of being.

It is only in this way, through this constant effort, formed by the confrontation between two states of consciousness, that a new path can be opened and consolidated in us - a new path that leads our consciousness to walk a different path as a new connection of our identity, understanding, and manifestation and a new trail that unites our heart, head, and life in a different way. In essence, this is the path, the result of continuous effort.

And where does this trail take us? Does it lead us straight to enlightenment? No! The adventure of inner enlightenment told as epics in Egyptian, Hindu, and Greek traditions, and brought by Christianity through the Gospels shows that the path opened and consolidated by this confrontation is only the first stage on the path. At this stage, the work of human consciousness is equivalent to the figure of John the Baptist; it is equivalent to the effort that John, the human consciousness touched and purified by the light, announces as an imperative need, which he expresses as “making the paths straight,” that is, the effort of opening a space for work within oneself.

This constant confrontation consolidates in us a different inner state of being. This open clearing in the forest of our inner world is described in the Gospel as a desert. John represents the human consciousness that works hard on itself to open up an inner space and reaches the limit of its possibilities. It needs to clear the weeds, clear the path, and make the desert of its self-centered existence appear before it.

When it really makes an effort and reaches the limit of its possibilities, then the strength of the Spirit in it – its twin, the universal pole of one’s own consciousness symbolized by the figure of Jesus – can bring about a direct confrontation with the root of its self-centeredness. That root burns like an uncontrollable fire, the untamed fire where the lower ego, the self-centered

consciousness, consumes itself in eternal and unrelenting pain. This fire burns in the three centers of consciousness, in the sanctuaries of the heart, head, and pelvis. This confrontation carried out by the power of the Spirit that pours itself directly into the human consciousness must then be fought in the desert of the three sanctuaries. In the inner epic, this threefold confrontation in the desert of the consciousness is represented by three trials or three temptations, the three temptations in the desert.

On the battlefield of human consciousness — which by treading the path revealed the desert of egocentrism — the strength of the Spirit that acts in the pupil's consciousness confronts directly and without subterfuge the threefold root, the foundation of the threefold self. For behind all habit, resistance, inertia, and laziness, behind all anxiety, worry, and fear, behind all the weeds of our inner world, there is only one problem: attachment. Attachment always manifests itself on three levels: material, emotional, and mental, in the image of oneself. It is of the direct confrontation between the strength of the Spirit and the threefold root of this attachment in the desert of human consciousness with which we will deal next.

## 38 — Crossing the Desert

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Enlightenment is sought only by those who have awakened to the search, by those who have had a brief insight into enlightenment itself. Therefore, enlightenment is equivalent to awakening, for those who reach the state of enlightenment understand and realize that until then, they had been deeply asleep.

This awakening has consequences, and one of them is looking at life in society and perceiving its contradictions in a crude way. They observe that in general, there is a lack of coherence between words and actions, which generates disharmony in all spheres of life.

Consequently, this awakening is not comfortable, and therefore enlightenment does not make us sublime beings but only removes the blindfold from our eyes and makes us see reality as it is.

The impact of this vision produced great idealists in the world, people who tried to transform the world through political, economic, or educational means. The original cause of idealism is light, enlightenment. But idealism blinds again with a set of ideas, new or old, when projected into outer life. If we resist the enchantment of idealism or if the path of idealism frustrates us due to its own limitations, the illumination turns to the interior of the individual as if the blindfold to the inner world were removed. We then see in a crude way our contradictions, our inconsistencies, that we create conflicts for others and for ourselves just because we want our personal goals to be met.

As hard as this inner vision, this self-unmasking, is, there is something wonderful in it: the possibility of creating a new life. And this appears as an annunciation in the candidate's consciousness, like an intuition that springs from the heart and reaches the head. It is the possibility of self-initiation.

From the firsthand connection, we are invited to connect head and heart. Hence, a new way of thinking and doing is born, illuminating human action. The consequence is life gaining more intense dynamics. This is not trepidation, but a dynamic guided by the intensity and depth of effort in self-initiation. If at this stage there is no great dynamism in life, it is a sign that the candidate has not been able to transform self-knowledge – coming from the light of the divine spark – into a complete, full tool. It means that one is still in the first phase of self-knowledge, a phase that is characterized by objective observation of oneself.

Self-knowledge is more than observing oneself. When illuminated by the divine spark, self-knowledge can become a tool that allows one to know and overcome the automatisms of thinking, feeling, and doing. To overcome these automatisms, it is necessary to use the will. Not the old will guided by external paradigms but the new will that like new vitality, blossoms with the knowledge of oneself arising from enlightenment.

Enlightenment is followed by self-knowledge and the clear realization that it is necessary to break the repetitive pattern of feeling, thinking, and doing. This task is called self-surrender. Therefore, self-initiation can only go beyond objective self-knowledge if the element that allows inner combat is added to it. That element is self-surrender.

That is, self-knowledge combined with self-surrender is what enables the candidates to know and overcome their own automatisms.

For example, imagine a situation that moves you and that suddenly in an insight, you realize the dynamics of life in society. This makes you look at yourself and realize that you are not who you thought you were, realize that you acted as a conditioned being, and understand your role in what you criticize in others. This internal mechanism generates enormous heat, an even greater commotion, which gives you the strength to act. And based on an internal decision, you decide to definitely change your being, realizing that your behavior prevents you from moving forward.

From objective observation, we become the target of the fundamental change itself. And now we internally declare, "Hora est"! This is the time. We no longer accept justifications for our actions; we no longer accept self-pity.

Despite the strength and honest internal decision, the real change is not immediate. Sometimes we feel that the momentum to change leaves us. There is will and energy, but something is missing. Our internal traction, the fight against the "I am," does not produce the necessary movement; it is necessary to develop other skills to move towards our intentions.

When we look for the root of our intentions and do not see them clearly, it is possible that our limit has been reached.

This is very deep, existential limit. It is as if we became stuck in the desert sands. The problem is that the loss of internal traction in the desert sands cannot be regained with the same force that got us there. We feel that we have finally reached the limit. We arrived in the desert.

How do the pupils get to the desert? And what is the desert? Arriving in the desert is a direct consequence of using self-knowledge as a tool for self-initiation. The desert represents the pupils who take the fire of self-knowledge and advance towards the blindness that surrounds them, the blindness of an isolated life separated from the original life. This blindness is produced by their threefold self: by wanting, thinking, and acting in a self-centered way, which leads them to the illusion of perceiving themselves as separate from the whole.

As the pupils advance in their blind spots, which prevent them from seeing the whole, the light that illuminates the corners of their being becomes stronger. This process allows for dismantling, self-unmasking. The concrete result of this process is the creation of an entirely new internal space. An empty space, without references, a space with the potential to connect with what is sacred in us.

What to do when we lose the references of feeling, thinking, and doing? We

move forward! And this advance takes place in the desert. The problem is that the loss of internal traction in the desert sands cannot be regained with the same force that got us there. The internal battle waged to reach the desert is not the same as the battle there because in the desert the references are not the same.

The fight won in the first spiral of feeling, thinking, and doing freed us from the “I am.” But it has not been finalized because the intentions behind the “I am” remain alive. That is, the pupils find themselves in a very particular situation: They know how to overcome the first spiral of feeling, thinking, and doing but remain blind about their intentions.

Now is the time when enlightenment is at its maximum. When the candidates find themselves in the desert, the light is their only reference. The very light in the desert reveals that there is nothing left for the seekers to which to cling but the hot sands.

Despite this, the candidates must walk, must follow through the desert like someone who has been cured of blindness and has not yet gotten used to the clarity, which in this case is that produced by the light that is reflected in the apparent emptying of their being.

It is necessary to wholeheartedly accept walking without references, whether internal or external. On the sands of the desert, walking is silent, free from feeling, thinking, and doing.

Free of the will of the “I am” is a turning point, a conversion point. And it is described in one of the best-known passages of the Christian Bible as the moment of rupture with the past, the moment when Saul becomes Paul on the way to Damascus:

“Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice saying to him, “Saul, Saul, why do you persecute me?” He asked, “Who are you, Lord?” The reply came, “I am Jesus, whom you are persecuting. But get up and enter the city, and you will be told what you are to do.” The men who were traveling with him stood speechless because they heard the voice but

saw no one. Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. For three days he was without sight, and neither ate nor drank. [...] And [...] something like scales fell from his eyes, and his sight was restored.”<sup>44</sup>

And from then on, he became Paul, who was perhaps the most important spreader of Christianity.

Just as Saul became Paul, it is necessary that a new personality be formed: This is the central idea of initiation. For that, it is necessary to win the battle in the region of the subconscious, the seat of intentions. This threefold battle described in Christianity is the same battle in which Buddha faced Mara. The problem for the candidates is to face something that is totally new. Their consciousness will be exposed to the machinations of their own subconscious or aural being. But what matters is understanding that the accounts of Buddha and Jesus concern an internal battle which needs to take place for complete human transformation.

This great battle, this test of the three temptations in the desert, is the fight against the subconscious, against the hidden intentions behind automatic behavior. For each one, the perception of the subconscious is presented in a particular way, as it depends on the candidates' own history, their fears, their weaknesses, their blind spots. Despite this, it is possible to align a classic sequence with trends that manifest themselves with different shades for each person.

The first temptation concerns speculation: It is drawn from concrete thinking linked to individual karma. It is the attempt to produce food suitable for living in the desert, food that allows you to remain trapped in the illusion of the desert, like refined humanitarianism, self-help created for adaptation in the desert.

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<sup>44</sup> *The Bible, The Acts of the Apostles 9:3-9, 18 (NRSV).*

But the desert is not the destination of the path but a passage. The candidates run the risk of falling in love with the mirages in the desert, of going crazy in its imaginary landscapes. It is as if they sought to transform stones found in the desert into bread from their own imagination, speculation on their own power. The direct connection between the sanctuary of the head and the sanctuary of life, the pelvis, turns the candidate into a victim of their subconscious. The candidate needs to refuse the suggestions of their subconscious mind and recognize their mistake, for self-deception prevents a renewed mental body from arising, the higher mental body.

Although there is no precise sequence for the temptations, the second is characterized by sentimental illusion, passion for oneself and one's creations. It is inconsequential self-delusion, as the pupils talk about the desert, create music and poetry about the desert, without this leading to an active attitude of overcoming themselves. Like a contemporary Narcissus, the candidates assume they are strong, deluded by their newfound powers. And they set up a cabana at a crossing point, invite others to know their pain, and turn it into poetry.

It is like having climbed to the highest peak and seeing everything around: The freedom of the "I am" allows you to see beyond the clouds of simple-minded self-centeredness, childish duality. However, the illusion of being a superhero is much more imprisoning, as it is the illusion of power, the illusion of importance and grandeur.

The second temptation is linked to the connection with the astral field of the world via the subconscious. Their sense of importance ultimately can mean a deep and direct connection with the subconscious without the intermediary of the self. But overcoming this temptation is possible for the mature candidate.

The third temptation is the most refined and has a concrete connection with the much more powerful but also much more subtle idea of self-centeredness. It is the illusion of liberation, generally confused with religiosity. These are people who possess an enviable serenity but seek enlightenment for themselves and fall into an even stronger form of egocentrism. It is the



subconscious which in the struggle for survival offers all its powers to the common consciousness. The candidate realizes that there is no true path to enlightenment without transformation and that there is a law that governs this process of inner change, which is: "What has been achieved must be shared." All the great ones of the Spirit have shown this: The light that is born within you is only maintained and multiplied if it is distributed. Individual enlightenment is actually a collective change process.

But if there is a being of light to be venerated, there is also an even more refined astral prison. Overcoming the third temptation is overcoming the subtlest aspect of the subconscious. In view of their individual character, each pupil must go through the manifestation of these three aspects or three temptations in the desert in a particular way. Arriving and crossing the desert is an urgent task, as this work must not be extended too long.

No pupils should fear this clash if they know how to remain serene and purely illuminated, that is, connected with the divine principle in a mature and conscious way. From this base, this connection, all of nature helps the candidates to cross the desert.

## 39 — Leaving The Desert

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The existential desert is related to an erratic, oscillating, and egocentric state of consciousness. Therefore, crossing the desert is consolidating the steps in the transformation of consciousness. The indispensable prerequisite for this is maturity. While we are satisfied with what we are, with the way things are, and what the world is like, we continue like the Bedouins who live perfectly well with thirst, with sudden and extreme variations in temperature, and with sandstorms because the hope of a small oasis appearing, here and there, is enough to cheer their hearts.

There is no possibility of convincing them that there is another reality. In Plato's myth, this is equivalent to trying to show the way out of the cave to

those who with their backs to the sun, amusing themselves with their own images projected on the wall. Only living through many experiences can change the deluded view of these human beings. Reality then shows itself, little by little, as it is.

At this point arise the first questions, a certain dissatisfaction, and a desire for things to be different from what is perceived, that is, an internal need for things to change. Finally, the moment has arrived when the oscillation between two poles no longer satisfies the heart. There begins the great journey of crossing the desert. The oscillation of consciousness remains for a long time, as this is the characteristic of the desert. There are many comings and goings and many rest stops. There are also many moments when they expect the change of consciousness to be presented to them, to fall from the heavens, like sweet manna in their desert.

But it is not like that. The wanderers will have to gradually go through a fundamental change, chosen and sustained by themselves, a gradual transformation of their basis of life: their habits, their certainties, their uncertainties, their fears, their enchantments, their attachments to things and to themselves. They will continue their normal life, but internally small lights will start to go out and others to come on.

This fundamental change begins when the consciousness begins to realize its own workings and more importantly, when it sees that it must go beyond the limits of its present state. These limits are found in the astral and mental processes in our bodies, like electrical currents. A current or electrical discharge arises from the difference in potential between an emitter pole and a receiver pole. The electricity we receive in our homes, for example, obeys this principle.

When the seekers after truth wandering through the desert of consciousness recognize the power of the Spirit-Spark itself as the impetus of the spiritual quest, a potential difference is created between the positive emitter pole, the Spirit-Spark, and the negative receiver pole, their own consciousness. At that moment, the “sparking” of consciousness appears, that is, an electrical

discharge that runs through the apparatus of the human consciousness, both in the heart and in the cerebral system.

This new current creates a new path in the pupils' understanding. They notice something different, which they did not notice before. In that moment, perhaps fleeting, they say to themselves, "It is not possible for life to come down to this. There must be a way out." The desire to breathe new air is born: The limited view of life was momentarily expanded.

The vibrational limit of human consciousness is the concrete mental field, that is, the incomplete fourth floor of the building of our life. Below the fourth floor are the other three, equivalent to the astral, etheric, and physical bodies. This fourfold set was built according to a plan, an archetype.

The mental is the most recent body, comparable to a willful and clumsy child. But even under these conditions, it commands the other bodies. It works like this: A spark of thought ignites the fiery astral body, which immediately expresses itself in the etheric, which in turn manifests itself in the physical. Our life unfolds in this cycle. The desire to leave the desert happens because in a very brief moment, our potential of consciousness breaks through the limits of this natural edifice and momentarily touches the field of the new soul on the border with the field of the Spirit-Soul, the abstract mental field.

That is why we say that the human mental faculty when it begins to organize itself under the effect of the divine spark represents both the end of our possibilities – knowing we are in the desert – and the beginning of the process of transformation – the intuition that there is another attainable reality. Our state of consciousness manifests according to our natural archetype. It is with this archetype that we come to the edge of the desert and wander through the desert. However, it is not with this archetype that we leave the desert. Therefore, if we know that every bodily manifestation appears as an expression of an archetypal force, that the natural archetype expresses itself through the natural bodies, and that we need a new archetype to get out of the desert, the big question is, Where is the necessary strength to build this new manifestation and get out of the desert of life?

A new archetype, which expresses itself as divine life, can only arise from divine life itself. This new archetype is in the spiritual heart of the human being, not in the biological heart but at the spiritual center of the life system we call the microcosm. It is from there, from the spark of divine life in us, that the tension arises which manifests itself as a brand new electrical current in the centers of the human soul.

The insights of the spiritual quest are nothing more than the principles of manifestation of a new archetype that is already active, however little, in us. So we have everything we need to build a new state of consciousness! Why then do we continue to wander through the desert of life? Why do we lack the courage to take the decisive step?

When all this becomes clear to our understanding, the challenge becomes to follow this path. Which brings us to a rather unusual situation: On the one hand, as human beings, we are the perfect expression of a natural archetype, with an extremely elaborate fourfold corporeality. On the other hand, if we are sensitive to the spiritual intuition that speaks within us, we can calibrate our ears to the very fine frequency of the second archetype, the voice of the divine spark.

If we have the audacity to listen to this primordial voice, it does exactly what is expected. In the same way that a spark of natural life acts as a point of concentration for the four natural forces (the four natural ethers) and through the movement of rotation concentrates and molds our four bodies, the spiritual spark of the microcosm does exactly the same, but in the direction of the divine world. It begins to attract the four ethers of the world of the Spirit, which aggregate according to the orientation of the lines of force that emanate from the divine archetype, and the result is the creation of a new corporeality, also fourfold but divine.

Therefore, leaving the desert is not a mystical event or an intellectual mental reverie or the result of actions that originate from our old and well-known personal archetype. To insist on this is to wander in the desert, to become a

doctor of detail with your feet mired in quicksand.

To leave the desert is to create a new inner life condition with divine raw material. The natural processes of conception, gestation, growth, decay, and death are managed by the forces of the natural archetypes of our life field, planet Earth. The construction of new spiritual bodies equivalently requires the cooperation between the central idea of microcosmic life, the Monad, and the divine spiritual powers, the seven rays of the Spirit.

These new bodies are built from the fourth floor upwards. After the initial purification of our mentality, the door to the field of the new soul will be opened, also known as the abstract mental field, which is characterized by the silence of the mind. Our childish mind ignites our astral field. The new abstract and silent mental capacity is the basis for the reconstruction of a new astral body, which must never be confused with the natural astral body, which connects to the natural field. The new astral body is the fifth floor of our spiritual building.

This new astral body resides in what we know in the School as the Golden Head. This in turn, opens the possibility for the reconstruction of a new etheric body, which likewise, has nothing to do with our vital body that feeds on the etheric spheres of the terrestrial field. This is the sixth floor of our building. Finally, based on this sixth floor, it is possible to build the seventh, a new physical body that, obviously, cannot be compared to our physical body. This is the resurrection body, the body that will inhabit the divine world.

This is how human beings gain their true spiritual stature, a seven-story temple. With the first, second, third, and part of the fourth floor, they live in the world. With the upper half of the fourth, along with the fifth, sixth, and seventh floors, they begin to inhabit the divine world.

The bottom half is constructed from the four natural ethers. The top half with the four holy and divine ethers. It is in this way that, while living, such pupils become a sphinx: their feet planted in the sand of the desert but with the

upper part, they observe the new field of life, their true home, towards which they are heading.

All of this is magnificent, but for the path to stop being a legend and become real, we need to realize it. This realization requires ideation and effort in the approximate proportion of 95% perspiration and 5% inspiration.

It is up to the consciousness to create, within its field of manifestation, the conditions for the new archetype to manifest itself, that is, to lead to the aggregation, gestation, and birth of a completely new fourfold life. That is why the path that the School offers us in no way can be compared to a course on survival in the desert or training in how to learn to live in an oasis. We are not a school for adapting or improving life but for total life transformation. We can say that it is the womb where eternity is conceived and comes to life.

Leaving the desert is only possible when we reach an inner crisis. If this crisis has not happened yet, let us stop at an oasis. We understand this figure well. Oases are essential for anyone crossing a desert: Without them, you die of exhaustion. But if the objective is to cross the desert, it is necessary to be fully aware that an oasis is not the goal, and therefore one cannot remain stationary at an oasis.

The oases in the life of someone who is in the process of self-transformation are the moments when the consciousness is momentarily fed and refreshed. This can happen, for example, when we participate in a Temple service, read something from the literature, participate in a lecture or a meeting between pupils.

An oasis is also an intermediate state of consciousness achieved, which delights us, to which we cling, and which we do not want to abandon. We want to retain what cannot be retained, for movement is the only constant in life.

In these moments, our consciousness rises, and of course, this momentarily waters our need for the Spirit. The problem is wanting to stay in these moments because they only come to give us strength to continue. This is why the School always warns us: We cannot stand still. It is necessary to walk; it is necessary to leave what has been achieved so that something greater can be built. The building of the soul is not limited to the four floors we have today, so we must warn each other so that we never stop. And that is also why the School, aware that our backpack is already heavy enough, does not want to add more weight to it.

In short: First we become aware of what we are. The classical Rosicrucians symbolized this as having a white rose, for white symbolizes meeting the purest, divine essence within us. That is the first step of all pupils, to know the hidden truth within themselves.

Second, we open ourselves to the process of crossing the desert of our condition of consciousness apart from the divine. This process is extremely challenging, as it is necessary to face the images we make of ourselves, others, and life for what they really are: self-constructed mirages in the limitation of our consciousness. In order for these mirages to be undone, the Spirit-Spark in us needs to pour its strength into the blood. The classical Rosicrucians symbolized this as having a red rose.

Third, we approach a new state of consciousness, which springs from the soil of our experiences. A new structure of lines of force begins to emerge, initiating the construction of a new corporeality. The classical Rosicrucians symbolized this as having a golden rose.

From this triangle of roses that expands from the point, the central Spirit, a new square appears, the basis for the construction of the new human being. The circle of eternity envelops the wanderers in the arid desert. Thus, the inner illumination fulfilled its role and prepared the candidates for the next stage of their long spiral of development: the reconstruction of the microcosm and definitive liberation.

May many of us be found in this work that has a beginning in time and space but which has no end, as it moves towards the unlimited and eternal life that we seek so much.



## 40 — Habits and Autonomy

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The spiritual path is built by our decisions and effort. Only a new consciousness united with the Spirit can create the path before our feet and the path of the spiritual school in this century. It is a question of knowing what to do or not to do, of creating the continuity of the work of the Spiritual School through an ever new and dynamic inner realization and therefore also an outer one of everything that is revealed to our consciousness.

Faced with the constant unmasking that we are experiencing, which exposes everything that is not in accordance with the will of the absolute, only a new intelligence, a new state of consciousness, can create the bridge that reunites our split world. The world in which we live and which we help to create is split down the middle. In all countries, perhaps there has never been a moment of such antagonistic positions, which appear as apparently irreconcilable opposites because human consciousness fails in the mission of creating a reality from the inner vision of the soul.

When we stop seeing with the heart, essential things become invisible, as Saint-Exupéry would say. And when the essence of life, where the unity of all that exists is found, becomes invisible, our eyes see only shadows, projections devoid of unity. In this world of projections and shadows, there is no reconciliation between idealism and realism, content and form, uniformity and diversity, between the individual and the collective. Thus, the world of opposites we create is exacerbated and pushes us to our own limits. The endless crises that are observed in all places and aspects of life only worsen and accelerate until a new unifying power arises. Only a new bridge can recreate unity between opposites, no longer on old external agreements of appearances and interests but on the foundation of a new and higher understanding of reality.

It is this new understanding, this new awareness, that can bring together the seemingly irreconcilable dimensions of life, re-creating the middle path, the path that must lead humanity to self-realization. The task of the pupils in a spiritual school is to build this bridge within themselves through a new organic structure which serves as a support on which a new unified reality is built. That bridge is the spiritual consciousness, the Spirit-Soul.

The work of the Spiritual School is very real and concrete, and its objective is to help humanity to discover new horizons. Humanity is a single organism; each of us is one of its cells.

The healing of an organism begins with the healing of a single cell through a different reaction, which is transmitted to neighboring cells.

The great healing work of the classical Rosicrucians takes on a totally different dimension for us when we understand that the cure of the illusion of our selfishness creates powerful information in the Living Body of humanity, functioning as a true antibody to its fundamental illness, and is transmitted in an instantaneous manner to all human beings.

Those who have reached this point after reading this book have done so because autonomously, they have decided to walk a path of enlightenment, freeing themselves from illusions and deceptions. However, to achieve this goal, it is necessary to transform the old way of doing, thinking, and feeling.

For something new to emerge, it is necessary to get rid of what is old: attachments, prejudices, and crystallizations. One of the major obstacles on the spiritual path is the formation of habits, patterns, whether mental, emotional, or in the way of doing. Based on our past experiences and the perceptions absorbed from these experiences, a way of doing and thinking is created, and if the same behavior is repeated several times, a habit is born.

Habits prevent us from experiencing a new spiral of development, keeping us stuck in the wheel of repetitions, inhibiting us from actively choosing the direction of our lives. Habits wield great power in our lives, not simply because we are too lazy to change our behaviors but because structurally they are stored in our brain, in a part destined for reactions and automatic systems. That is, habits are externalized without a conscious decision: They are simply repeated without the participation of our consciousness.

This is true even on a spiritual path. We create habits and procedures about what we believe to be a spiritual path, and this image crystallizes in our minds, therefore, in our lives. While our most complex thoughts are processed in the outermost area of our brain, habits act in the most primitive and ancient structures of the brain, close to the brain stem, where automatic behaviors such as breathing, swallowing, or the startled reaction when we feel fear are controlled.

*Writer Charles Duhigg says:*

“When a habit emerges, the brain stops fully participating in decision making. It stops working so hard, or diverts focus to other tasks. Unless you deliberately fight a habit [...] the pattern will unfold automatically.”

“Habits, scientists say, emerge because the brain is constantly looking for ways to save effort. Left to its own devices, the brain will try to make almost any routine into a habit, because habits allow our minds to ramp down more often.”<sup>45</sup>

It is a natural instinct to save effort and save energy. Thus, brain activity is reduced to minimal levels when we are having repetitive thoughts, feelings, or attitudes. In these moments, we do not live fully because we limit the perception of reality.

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<sup>45</sup> Duhigg, *The Power of Habit*, Chapter 1, pages 20 and 17-18.

Our freedom is closely related to the possibility of making choices. If habits manifest themselves without our consent, they restrict our freedom. And when we give up the ability to choose, we become mere spectators in our own lives.

Therefore, it is essential to become aware of the automatic mechanisms behind our thoughts, feelings, and actions. Only when there is an active spark of light in human beings do they pursue the process of enlightenment. Only when there is already a principle of light do these human beings search for more light! In other words, enlightenment is sought only by those who have already awakened to the quest, by those who have had a brief insight into their own enlightenment.

However, it is not this first insight that awakens us that actually enlightens us or transforms us into enlightened beings. Rather, this first insight wakes us up to seek enlightenment. That alone would be enough to dismantle the false conception that enlightenment would be the product of a single powerful insight that supposedly would be able to completely change human beings.

There is another fundamental aspect that we must also understand: Even if human beings have a Spirit-Spark active in their consciousness, this is not enough to cause a structural change in them. Insight only enables you to wake up to the quest and set your feet on the path. However, and this is crucial, for these human beings, the path is still nothing more than an idea, a legend, something they have heard about.

And here is a second foundation that needs to be very well understood: In essence, the path, the path to enlightenment does not exist. It can only be created if human beings themselves create it within themselves, as it is the walkers themselves who create the path with their steps. The path to enlightenment only appears when human beings work with the light within themselves.

From that insight, self-knowledge can arise; however, it is necessary to overcome inertia, which is resistance to change. In other words, it is not enough to read books, attend lectures, attend services and conferences at the School: It is necessary to act in a renewed way.

An ancient text tells us that “inertia is the lack of intrinsic energy to act.” An infinite energy is active in the universe; it is the power of the Spirit. The energy to transform ourselves is in ourselves; it is in the central core of our microcosm.

Without creating an inner connection with this deeper core of our consciousness, we lack the strength to achieve true enlightenment in our lives. Therefore, a deep relationship must be created with the Spirit-Spark atom, which will allow the perception of what is real in us and what is an illusion. Based on this inner connection, it can be seen that thoughts and feelings do not represent our true identity but are forces in constant movement.

As long as we believe that our thoughts and feelings define us as individuals, that is, as long as we identify with these forces, we are out of balance. Sometimes we are happy and then sad; sometimes we are excited, and sometimes we do not have the energy to do anything, that is, we are thrown up and down like children playing on a seesaw. Therefore, it is absolutely necessary to create an indissoluble link with the core of our consciousness, with the absolute being. Those who manage to maintain this connection are in balance, even if life situations present the most diverse difficulties.

Disharmony is constant in our lives because we are still caught up in the attracting or repulsing activity of the desire body which dominates us. Our astral body or desire body has three powers: that of attraction, that of repulsion, and that of equanimity. Equanimity is not to be confused with indifference, it is an unalterable, impersonal, objective, silent, and dynamic radiation that equally involves all of God's creation. Soul growth will bring us to that state. In it, we are no longer affected by shocks and

violent commotions. This state of perfect equanimity cannot be reached just through our willpower because we do not have the necessary energy to carry out the fundamental transformation of our state of consciousness.

*Quoting Karl von Eckhartshausen:*

“Only Light transmits Light, and only the sun brings forth the day again; it is only through it that objects become visible in its light. [...] Spreading the light ever more widely, even at the brightest noon, that is to what the sun is resplendently devoted; spreading everywhere new blessings, a new life until the harvest, this is where its heat is used.”<sup>46</sup>

Therefore, we have a choice at all times: to live from the perception of a pure consciousness, connected to the inner spiritual sun, or to go back to being puppets of our old patterns of thoughts, feelings, and actions. So each choice can represent real change or an even stronger crystallization.

Choosing the path to follow can only happen in the absolute present, in the now. When we plan to undertake the spiritual path in the future, we fail to pay attention to our everyday situations, which are the true material for self-knowledge. Our hectic life and our relationships with other people demonstrate at every moment everything that needs to be transformed inside. Therefore, the spiritual path cannot be planned but must be experienced. It is no use projecting with our mind the idea of a perfect pupil or an enlightened person. Nor can we keep fantasizing about ideal conditions to transform ourselves or to dedicate ourselves to the inner path because the future will never be as we imagine simply because we do not know it. The only reality is the reality of now.

We need to ask ourselves how long we will live the same cycle of habits, repeating the past, leaving the only really necessary task for later. We need to strip ourselves of all illusions now. The perception of our inner

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<sup>46</sup> Eckhartshausen, *The Cloud Over the Sanctuary*, translated from Portuguese.

reality must be clear, without condemnation or justification. We must look at ourselves simply, directly, and without fear, without hiding the facts or running away from them. If we remain faithful to the truth that springs up at every moment in our being, from the firm connection with the Spirit-Spark atom, we overcome all habits and crystallizations and enter a spiral of infinite evolution.

“Man is generally dominated by willing and thinking, so by desire, as a consequence of all kinds of habits. The surroundings with which we have been familiar for a long time can also dominate us. They exercise a certain pressure on us, which at a given moment becomes coercive and then we often lack the necessary courage to withdraw from such compulsion. Other people can dominate us too. We also know group pressure and the coercion of the state in all its forms.

The group-unity of the pupils of the modern Spiritual School will never be allowed to affect the independence of one's own consciousness. Self-government of one's own being should be pursued by everyone under all circumstances. However, for most people and also for the greatest majority of pupils of the modern Spiritual School, such autonomy is as yet no more than

a pious wish; often they are dominated in one way or another and when it comes to the point, let the initiative slip out of their hands. In such a way neurosis of will and thought come into being. [...]

Generally speaking we are a victim of it. As the years go on, our whole system will react to it. And we say to ourselves: ‘Yes, but we cannot do otherwise, can we, we find ourselves in such circumstances and there they are.’ Foolish, silly people that we are. By one positive decision, one positive action of the consciousness we are freed from all those neuroses. [...]

By one positive action of the consciousness we are freed from this constraining habit. We can positively and radically break through that cell of willing and thinking habits. When the soul sighs its thousand sighs in

this way, it is because we do not put our hands to the plough but allow ourselves to be dominated.”

“That means that you have to surrender your entire will, your entire cerebro-spinal nervous system, everything that is part of your I and all that urges your I to the Gnosis. That is self-surrender. In this way the entire fivefold soul-being will be opened for the new gnostic electromagnetic power. This is the integration of the soul into the Gnosis. This opening of the soul to the Gnosis has been and always will be indicated in the mysteries as: the birth of the light, or the feast of Christmas in the soul.”<sup>47</sup>

And this is enlightenment!

## 41 — The Earth on which We Walk

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The development of the entire process that will be experienced by planet Earth, today and in the future, depends directly on the way we lead our lives.

“Mankind received the earth as a dwelling-place and received the task to cover the earth, to govern it, serve it and make it great. To understand this, one only needs to refer to the account of the creation in legends and myths in various holy writings and in the universal doctrine. Born of the earth, of matter (that is of the forces of the earth), of the magnetic principles of the earth, mankind was placed in nature to fulfil nature and make it great through its natural possibilities. So there is an interaction as well as an interdependence between mankind and our planet. The child (mankind) received capacities

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<sup>47</sup> *Rijckenborgh, The Gnosis in Present-Day Manifestation, Part IV, Chapter 5 pages 182, 183, 184 and Part IV, Chapter 3, page 177.*



from its Mother (the earth). There is of course a love bond between them, and it is clear that the child is a continuation of the idea that underlies the Mother.

Linked and interdependent, the child is a continuation of the great idea and is therefore equipped with faculties that surpass in a certain sense those of the Mother. Therefore the child is able to make or break the Mother. Mankind possesses an electromagnetic force derived from Mother earth. This force interacts with the earth. Nevertheless it is a force that can spiritualize the earth by means of its magnetic nature, that is, it can change the three bodies of the earth in a liberating sense. That was the divine idea underlying all of this. We are purposely writing in the past tense as the cooperation between the Mother and the child has not followed this line of development. Therefore, for aeons of time a totally different line of development has been marked out. We shall all understand that the divine idea in the long run can neither be violated nor resisted. The divine idea is always being fulfilled with regard to mankind, if not in a harmonious way, then in a disharmonious way. We can learn from the history of the world that mankind has not fulfilled its original vocation [...]. It has violated the great idea by deviating from it; it began to go its own way. The consequences of this avenged themselves on the Mother. The body of the Mother and her magnetic forces came into disharmony with mankind. Consequently, the bodies of the Mother increasingly condensed and hardened. The vehicles of mankind crystallize and degenerate to the same extent."<sup>48</sup>

Our planet, the Earth, is like a mother: In the same way that a mother generates a being that develops from a seed in her interior, the Earth receives seeds and makes them sprout and grow; it sustains Life, and this whole process of sowing, being born, growing, bearing fruit and seeds is a powerful symbol. It is the constant flow of eternal transformation: the eternal sowing, being born, growing, bearing fruit and seeds, and sowing again. It is a cycle like that of human life in which humanity has the possibility to evolve through experiences and after achieving self-awareness, reflect on existence

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<sup>48</sup> *Rijckenborgh, There Is No Empty Space, Chapter 2, pages 15-16.*

and the search for eternity. However, the human beings who possess a finite being, conditioned to be born, grow, shine, and fade, are generally unaware that at the same time, they carry within themselves the immortal, the original universe that impels them to awaken. This lack of knowledge, this ignorance, is one of the main reasons why human activity on the planet has had a considerable negative impact on the Earth, which has become evident mainly in the last century with the population explosion and technological and scientific development.

When we refer to human activity, we are not only referring to external actions but also to mental, emotional, and volitional activity. The human being is a creative being. The subtle activities of eight billion people doing, thinking, and feeling have enormous impact. If we manage to have some clarity about the impacts of our daily actions on the planet and on our fellow human beings, the same does not occur with the results of our mental and emotional activities, which are much more subtle, almost imperceptible. Thoughts and feelings are energies we radiate. The quality of our mental and emotional life determines the quality or vibration of the energy generated. And as we know, energy is neither lost nor undone.

All the energy generated and radiated from what we think and what we feel is concentrated and united to the energy generated by other beings with similar vibration, forming around our planet true fields in reciprocity and seen together, constitute what we call the collective astral field. If we associate with this the fact that human beings are trapped in their egocentrism, in their self-created illusions, in their fears, in their self-defense and self-preservation mechanisms, this can give a clearer idea of the nature of the collective astral field that we are creating as humanity.

The problem grows because this collective astral field created by humanity itself from a deviation from its true reason for existence also exerts continuous influence on what we think and feel and consequently, on our attitudes. This process can be understood as follows: For every thought or feeling turned to the egocentric aspects of our being, to the reinforcement of our self-illusory identity, there will always be an energy counterpart of the same vibration

and nature. This counterpart resides in this collective astral field and is able to feed back and reinforce the initial thought or feeling.

In this way, we create a syntony of egocentric thinking and feeling with this collective astral field and are influenced by it, thus dynamizing and reinforcing our egocentric orientation. We are all subject to this feedback loop. That is why it is so common for compulsive thoughts, feelings, and actions which we often regret to manifest. This is the closed cycle of humanity's astral imprisonment, which takes it to a field of experiences of intense suffering, conflicts, and injustices. For this reason, a gloomy horizon is often glimpsed for human life and even for all life on our planet.

Realizing this, there are two possible reactions: either an escape to illusory distractions or a confrontation of this condition from a pure astral energy that is not egocentric and that starts from the core of human beings, from the spiritual principle that is in their heart. This energy is capable of tuning the human being with the pure astral field of the Earth-Mother, which, as Jan van Rijckenborgh states, is from where the electromagnetic power capable of spiritualizing the Earth comes. It is this harmony that can reveal to all human beings their true purpose in life.

Human beings really need to understand their current situation, recognize the inner voice that drives them, and get up from the moment they make the firm decision to change their destiny. It is possible to change, in this way, one's own destiny – and even the destiny of all humanity and the planet. Just as a child comes to light and the parents are responsible for it, so the light that touches the human consciousness and begins a new inner birth makes the human being responsible for this development.

The human beings who have finally found their goal know they have to walk; they have to open a new path in their life and walk the Earth sowing this possibility to all who seek the same as they do. The Earth, which we mistreat so much, is our mother. Only through a new consciousness obtained through an inner transformation can we have a new Earth. Although the ecological and environmental movements are extremely important, they are just a tiny part

of what really needs to happen for us to completely change the dark directions that we can see on the horizon today due to egocentrism and struggles between people. The Earth and its humanity have become diseased cells as a whole.

Therefore, the central question is whether human consciousness is transforming and moving away from its egocentric aspects. All human beings are faced with an urgent task: to walk the Earth and create a new path, starting from the new latent conditions in their being, free from egocentrism. Carrying out this task depends on an awakened consciousness that leads to an encounter with oneself and among other things, to an understanding of the conditions offered to humanity on our planet.

To walk you have to take a first step. And for that, an inner willingness to make urgent changes is necessary in the face of the limited and mistaken view of how we deal with our Mother Earth. A new era begins, and it needs workers who act in tune with the new conditions that present themselves. The age of Aquarius raises the vibrational frequency of the Earth's heart. Its impulse shakes the world to wake us up. Its strength increases and exerts ever stronger activity over all of humanity. It is the action of the fifth ether, the fiery or electric ether, which arises from this vibratory elevation of the Earth's heart. Everyone reacts to it, positively or negatively. Those who oppose it will have to walk even further in the life of conflicts and suffering and will be caught more intensely by the collective and egocentric astral field. Those who consciously surrender to the transforming energies of Aquarius, to the divine light that emanates from it, can carry out the process of inner transformation much faster and better. What will happen to the planet in the near future depends on the action of each of these groups.

We are microcosms, small universes, and the age of Aquarius must first of all be recognized internally. It must manifest itself directly and consciously in ourselves and from us. Otherwise, we will go through it without having experienced it, without essentially changing ourselves.

A group, however small it may be, of people who consciously open themselves to these powers, transmutes them into a power that is not linked only to the number of people in the group but above all, to the seriousness, dedication, and eagerness of those who participate in it. A group that works hard collectively on its own personal transformation, that strives to overcome its egocentric resistances, can generate an astral field capable of influencing and awakening many hearts and thus redirecting the destiny of our Earth; a group with a new mentality and a new attitude to life, which enables its members to become self-creators and self-accomplishers, capable of creating a new reality for themselves and for humanity. For we are the creators of our own reality.

“Are we to look, then, for the end? [...]

Have no fear for the Earth. Too young is she, and too overflowing are her breasts. More generations shall she suckle yet than you can count.

Nor have anxiety for Man, the master of the Earth, for he is indestructible.

Yea, ineffaceable is Man. Yea, inexhaustible is Man. He shall go into the forge a man but shall emerge a god.

Be steady. Make ready. Keep your eyes, and ears, and tongues on fast so that your hearts may know that holy hunger which, once appeased, leaves you forever full.

You must be ever-full that you may fill the wanting. You must be ever strong that you may prop the wavering and the weak. You must be ever ready for the storm that you may shelter all the storm-tossed waifs. You must be ever luminous that you may guide the walkers in the dark. [...]

God's oneness, my companions, is the only law of being. Another name for it is Love. To know it and abide by it is to abide in Life. But to abide by any other law is to abide in non- being, or Death. [...]

The whole earth is alive in you. [...] So love the Earth and all her suckling if you would love yourselves. And love the Heavens and all their tenants if you would love yourselves.”<sup>49</sup>

For this path, once started, there is no end, and there will always be a new beginning, for our goal is the whole, and the whole is infinite.

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<sup>49</sup> Naimy, *The Book of Mirdad*, Chapter 7, Chapter 10, Chapter 11.

## 42 — Unity

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The universal teachings are always the same in essence, for they are timeless. Their essence originates from the One, from the Tao, from the void or emptiness which is also fullness. The entire universe is a manifestation of the transcendent divinity, of that full emptiness that is exteriorized through its creation, becoming imminent divinity in the manifested reality. Although full emptiness – at the same time present in everything and beyond everything – is essentially immutable, the form is continually transformed.

Looking at the history of the known universe and particularly at the history of the development of life and consciousness on our planet, we identify an increasing complexity unfolding through time, from unicellular organisms to mammals and human beings, in which a new stage always includes and transcends the previous stage. Focusing on known human history and concentrating attention on the history of spiritual schools, we recognize the immense wealth of wisdom that has been bequeathed to us. We discover that just as complete emptiness is clothed in the perishable forms of matter, the universal teachings are dressed in the clothes of language, images, and culture of each time and place.

The pure, formless teachings embrace everything, including its garments, but is not confused with them. The outer manifestation is relative and transitory, constituting what has been called the “vesture of the Torah.” The true Torah, the original Bible, would be in heaven written with fiery words not perceptible to human senses. The universal teachings manifested themselves in texts such as the Tao Te Ching, the Bhagavad Gita, the Upanishads, the Buddhist Sutras, the Zohar, the canonical and gnostic Gospels, the Manichean texts, the Cathar rituals, the Rosicrucian manifestos, the Ayvu Rapyta, just to name a few.

Reading these ancient wisdom texts leaves one in awe of the grandeur and clarity with which fundamental truths have been presented. However, we must

be aware that everything that can be put into words is actually limited. As it reads in the Tao Te Ching, "The Tao that can be spoken is not the eternal Tao." Buddhism teaches that manifested truths point to the transcendent pure universal teachings, like a finger pointing to the moon, but one should not fix the gaze on the finger but directly on the moon.

Today we can move beyond cultural constraints, realize the unity of all this wisdom, and separate the eternal from the temporal. If our consciousness overcomes the illusion of self-centeredness, we are able to perceive from above, from the timeless, the unity of all temporal manifestations, the unity in diversity, in multiplicity, from the images of traditional myths to the most elaborate spiritual philosophies. It is possible, for example, to uncover the layers of depth of ancient Greek myths, even though it is difficult to understand the generating consciousness of such elaborate myths. This mythical consciousness was predominant in antiquity. Both in the West and in the East, however, it was gradually transformed into a rational consciousness.

In ancient Greece, Plato took stock of mythological knowledge – and to some extent, the innermost understanding of these myths as understood by the ancient mystery schools – and created a first bridge between the mythical and the rational. In India, Siddhartha Gautama, the Buddha, a profound adept of the ancient wisdom of the Vedas and Upanishads, also gave new direction to human consciousness, leading it to free itself from all metaphysics and all speculation in order to focus on the essential, which is the liberation from psychological suffering. The apparent contradictions between ancient Hindu wisdom and the new Buddhist teaching are explained by this emphasis on spiritual realization.

This development was not restricted to Greece and India but extended to the China of Confucius and Lao Tse, the Persia of Zarathustra, and the Israel of the prophets, who already announced the full manifestation of the Christ power that would occur some centuries later. This period has been called by historians and philosophers the Axial Age in which human consciousness seems to have been shaken beyond mythical consciousness.



What happened at that time was related to the consolidation of the concrete mental body, when the reflecting ether began to be the building element that governs human consciousness. This change brought about the need to express the universal teachings in a new way, that is, to clothe the eternal Torah with the garments appropriate to the new period. At that time, an even more radical modification of human consciousness was already announced, which should lead it from the concrete mental body to the soul-body, the abstract mind, which is related to the manifestation of a new ether, the fifth ether, the electric or fire ether.

The human being who advanced in the conquest of self-awareness could then proceed beyond it, towards spiritual consciousness, the Spirit-Soul, which allows direct access to the wordless teachings. This announced epoch, which we have already entered, is what we call the age of Aquarius.

To deepen this subject, remember that our subtle vehicles are formed of four ethers: the chemical ether, which is the energetic synthesis of the material manifestation; the life ether, linked to the creative forces; the light ether, which is primarily the emotional and sensory ether; and the reflecting ether, which is primarily a mental ether.

In the slow process of the formation of the consciousness, the state of mineral consciousness appeared first, with the activity of the chemical ether. Secondly, the vegetable state of consciousness arose, with the activity of the life ether and to some extent, of the light ether. Thirdly, the state of animal consciousness appeared, with the supplementary activity of the light ether. And fourthly, the human state, with the corresponding egocentric consciousness and the simultaneous activity of the reflecting ether. There are three other ethers which will gradually become active in the future. The fifth ether, the electric or fire ether, the soul ether, has already begun to act in our time.

At the beginning of the development of human consciousness, the processes were purely automatic, as they still aimed to create the structure, the machine, which is the fourfold personality – with its four bodies, which use the chemical, life, light, and reflecting ethers as elements of construction to put it in motion

and in conditions to carry out its task in connection with the individualized monad, the microcosm. But there comes a critical moment, which many human beings have already experienced or are currently experiencing, from which self-realization must begin, when it is necessary to take the development of one's consciousness into one's own hands.

In the ordinary egocentric condition, the highest ether is the reflecting ether, hence the need for purification of our thought life so that from that point, the whole system can also be purified. The etheric assimilation thus rises in vibration and purity, and the four purified ethers may be termed the four holy foods. If this process proceeds, a space can be opened in our being for the operation of this even higher vibrating ether, the fifth ether, which is to become the new ruler of the system. At this stage, the reflecting ether is called upon to carry out its most essential vocation, which is to be a mirror, a reflection, a translator of the higher reason of the soul, whose etheric construction element is precisely the fifth ether.

The following image can be used here: The four ethers together constitute the form element, the candle, which must receive the fire of the fifth ether in order to manifest light. The candle needs to be purified of its impurities so that it can receive this fire properly. Just as the atmospheric expansion of the reflecting ether led human consciousness to advance from the mythical to the rational, today the fifth ether is leading our planet's atmosphere into a new transformation. The consequence is that the rational needs to be gradually transcended, as this fifth ether will become predominant. It is understood here that transcending is not denying but including and embracing something greater.

The manifestation of the fifth ether is already a reality in our days, and it must expand much more. For that, we need to be prepared inside. Belonging to an Aquarian initiatory school, we need to enter the new period in a pioneering way, through inner transformation. We will thus be able to point the way to all those who will come after us. That is why in our School, we are often encouraged to move beyond ourselves. We need to move forward because we need to set an example for those who are still stumbling along their path of experience, with no idea of the forces at work in our time and

the essential reasons for the chaos and nervousness we see everywhere.

Without an adequate psychic structure, a lucid mentality, emotional harmony, and a clear direction in life, human beings do not have the necessary conditions to positively assimilate the fifth ether. However, this new etheric manifestation is inevitable, and its assimilation in a negative way can lead to great nervous tensions and individual and collective imbalances. But what is the point of it all? Does the fifth ether have the function of causing suffering? No! The fifth ether is first of all, the ether of the soul, the building material of the etheric structure of the new soul, of the new consciousness.

We currently have an egocentric consciousness. This consciousness arose from the operation of the four known ethers, which allow us to say, "I." We have a notion of identity, of individuality, which we relate to all our karmic, genetic, and social memory. We all know that this development was necessary but also that this self is not only imperfect and the cause of much suffering but is fundamentally illusory.

Therefore, the School says that the self needs to be overcome, transcended, not in a forced and unconscious way but through a process, which is pupilship.

For this to happen we must learn to work with the fifth ether, to raise consciousness itself to the new consciousness, the new soul, through the mediation of that mighty fire which is the fifth ether. As pupils of the School, we received all the tools to carry out this work until its full realization. Among the characteristics of a consciousness transformed by the action of the fifth ether, one stands out: the perception of the unity behind multiplicity.

Just as it was necessary – through the development of the concrete mind with the help of the reflecting ether – to separate universal reality into parts, analyze these parts, and discover the laws that govern their interrelationships, it is now possible – through the development of the abstract mind, through the higher thinking of the soul with the help of the fifth ether – to holistically perceive reality as an inseparable whole. Over time, this will allow the birth of a new science, which will not be the negation of current science but will surpass it in many aspects and will be able to create bridges between the different fields of knowledge. Furthermore, it will no longer be a

science separate from spirituality and art, but a spiritual and artistic science, which will break down the barriers between head, heart, and hands. This development will require the creation of a new language and a new symbolic structure, free both from the restrictions of materialistic thinking and from the literal understanding of magical and mythical concepts developed in the childhood of humanity by a type of consciousness already outdated, which often prevent humanity from moving forward.

Human beings, more than ever, need something that gives a basis and meaning to their lives, but they can no longer allow themselves to be deceived by a childish understanding of mythological images from the past, translating them as literal truths. Just as a new science must include spirituality, a new spirituality must also be aligned with reason, even if it embraces and transcends it. With regard to the universal teachings, they must also assume a form of universal expression in which the contributions of initiatory schools of all times and all cultures are perceived in their unity and in which the remaining mythical elements are understood as symbols of higher realities and no longer as external and historical realities.

It is precisely the action of the fire ether on consciousness that allows the perception of this higher unity, as it makes possible direct contact with the universal teachings in the abstract field – or in mystical language, with the garments of the Torah of fire which is in the heavens beyond all forms. And perhaps even more urgent today is the action of this power of unity in the human consciousnesses wounded by the disease of division and antagonism.

If a single individual rises to this power, their little light can shine for many and help them to overcome this barrier of separation in themselves. If a whole group of conscious pupils does this, it creates a field of unity, an extremely powerful transforming field of consciousness, which can act to heal the deepest wounds of our time – a field where there is no more “us” and “them,” no more “we” and the “others.”

If as a group, we move towards the rising sun, the fiery soul ether which rises like a new sun on the horizon, we move towards this perception of unity

behind all apparent divisions. We will then bring on our foreheads precisely the element of union which unifies ideality and reality, Spirit and matter. This unique element, as we know, is the soul, for which so many people deeply yearn in our age so battered by division.

May we be found firm and faithful in carrying out our task, to help open the way, to set the milestones on that path, and to help many guided by the same impulse towards unity, who are also walking with us towards the new morning.

## 43 — The Good Seed

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*“The Seven Gateways*

*Roses flower forth – Seven Gateways beckon,  
open to a land which is as Liberation  
to those who have despondent come:  
their prayed-for destination.*

*But those who Pioneers Road have chosen –  
who took upon them journey along most toilsome course,  
they first the wondrous tidings hear  
of the Roses flowering forth.*

*To the New Land of the purest Light,  
opening in the Morning Sun,  
of a duty carried through the night –  
of a dying which over death has won –  
they step forth, from whose wounded soul  
seven Healing Forces flow –  
and the glow alighting through their windows  
becomes the Path they’ll further go.*

*O Light-Path through the Seven Gates  
may you soon by every human foot be trod.  
The flowering forth of Roses Red  
the Christ upon Your Holy Cross has wrought.”<sup>50</sup>*

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<sup>50</sup> Lectorium, “The Seven Gateways.”

Jan van Rijckenborgh was once asked what would define a good pupil in the Spiritual School. He replied, "The good pupil is the one who perseveres to the end." These apparently so simple words have a great secret, which is also contained in the beautiful words of the text "The Seven Gateways": The path is built on pure perseverance.

Observing ourselves objectively, it is easy to conclude how limited we are, either by the deficiencies of our understanding, by the constant oscillations of our mood, or even by the lack of firmness of our decisions. When we place ourselves in front of the mirror of self-knowledge, the image it reflects is not that of a heroic pilgrim but that of an anti-hero, a common and fragile human being who had the audacity to set foot on the Path of Initiation. However, when we also strip ourselves of the illusion of unworthiness – which like pride, is nothing more than an illusion – and investigate the nature of the audacity that set us on this path, we are taken by a great surprise.

Deep down, we are small and fragile, but even so, something greater than our self-criticism, greater than our own reason, pushed us forward on this path and left no room for negotiations. We discover that we set foot on the path without actually having rationally decided to do so: We launched ourselves onto it, like someone who throws himself into the sea to save the drowning, even without being sure if he will succeed.

This impulse, this longing that does not allow us to act otherwise in relation to the path and that transforms it into a vital necessity as if it were air to our lungs, is the power of the Spirit-Spark, which became active in the core of our being. That impulse is the universal will that became active and manifest in us and that literally chose for us like an irresistible power that directed us towards the path despite all our limitations and difficulties.

The universal will, the first ray of the sevenfold Spirit, is the most powerful force in all the manifested universe. If we learn to recognize that strength that carries us forward despite everything and turn our hearts to it, then something wonderful happens. As we turn our hearts to the power of the Spirit-Spark, to that activity of the universal will in our being, the two gradually unite, and a

mighty power flows forth beyond all limitations of our natural being. This connection between the core of the soul and the Spirit-Spark is what we call faith. It is very important to understand this correctly, as we may have been taught that having faith was the same as believing in religious dogma, being fearful of an external deity, or following a spiritual teacher or guide.

In the light of the universal teachings, this can be anything but faith. Perhaps we could call it belief, dogmatism, common religiosity, or submission. However, we cannot call it faith. The faith of true Rosicrucians is not in something or anyone outside of themselves. To have faith is to establish an inner connection between the core of the soul and the Spirit-Spark, the universal will which is active in our being. This is the first of the “few but good divine seeds” to which Hermes Trismegistus refers in the Corpus Hermeticum. He calls it virtue.

The Gospel refers to this first seed as a mustard seed. The mustard seed is very small, something that looks more like a tiny dot when placed in the palm of the hand. It is a powerful symbol, which in antiquity represented what we now call the Spirit-Spark, the good seed that blossoms as a powerful force when we connect the core of our soul to it. Therefore, in Matthew 17:20 we read:

*“For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you” (NRSV).*

And what is this mountain that the strength of the connection between the soul and the Spirit can move? That mountain is the totality of our self-centered life with all its weight, inertia, and resistance. The secret that these words want to show us is that the mountain of the self, apparently indestructible, will obey the command of the universal will if we turn our heart completely to it. The moment this occurs, even though that link is as small and tenuous as a mustard seed, even in the weakness and limitation of our being, we are filled with the power of the universal will, the power of the first and most powerful of all the rays of the sevenfold Spirit, and in that strength, we can tread the inner path!



For this to happen, for the universal will to flow in us, transforming itself into a torrent of powers, something must be done first. It is not enough to be touched and impelled by the power of the Spirit-Spark, by the power of the universal will. A decision must be made to cooperate with it in our daily lives. We need to really use it, have the courage to put it as a yearning power in our heart, and turn our heart completely to that yearning.

For as it has been said, “Where your heart is, there is also your treasure,” which means that if the heart is indeed turned to that powerful yearning, then the power of that yearning becomes our strength. Even in the disheartening reality of egocentric existence, if we make the decision to walk this path – which seems impossible for the self – in the strength of the sacred other in us, in the strength of the universal will in us, the first good seed germinates.

The seed of the rose of the heart begins to germinate, for all who consciously choose to walk the path turn their heart into fertile ground to germinate the seed: “Roses flower forth – Seven Gateways beckon, open to a land which is as Liberation to those who have despondent come: their prayed-for destination. But those who Pioneers Road have chosen – who took upon them journey along most toilsome course, they first the wondrous tidings hear of the Roses flowering forth.”

The first good seed of Hermes, the virtue of the rose, the mustard seed, germinates in the hearts of the pupils who consciously dedicate themselves to the path, and thus the roses blossom. When through dedication of the heart, the pupils tread the most difficult path, then a second inner miracle may unfold: The strength of the rose of the heart rises to the sanctuary of the pupils’ head and there kindles the light of new understanding. The pupils open themselves to the second touch of the sevenfold Spirit, and the ray of creative intelligence, the intelligence of higher consciousness, penetrates their understanding, opening their soul vision.

Every step of the way, this soul vision gives them the ability to unlock their inner world, opening them to true self-knowledge, firsthand knowledge. As

the pupils persevere, this inner light of soul vision grows in strength and power and projects outward, as if their eyes become a mighty beacon illuminating the night. In this light, the pupils see themselves, see everything and everyone around them. In it, the pupils discover their destiny, understand the paths and detours of their life, their karma, and all their experiences. In this light, the pupils transform their life into the path of a new life.

And they do this by transmuting the light that flows into their understanding, which their eyes project as a new way of life. That is why we read in the Seven Gateways, “from whose wounded soul seven Healing Forces flow – and the glow alighting through their windows becomes the Path they’ll further go.” Thus the second seed of Hermes blossoms, temperance, the ability to find balance, the middle path, in all situations of life.

The extremes, the opposites created by the I-consciousness gradually fade away, like shadows disappearing before the dawn light. Conflicts, oppositions, inconsistencies, all of this is dissipating like the mist at dawn, as the light of a new awareness rises in the pupils. With perseverance, these pupils proceed step by step, experience by experience. Each step illumined by the light of the soul forms the path upon which they advance. The second seed blossoms in their head sanctuary as the light of the new consciousness. And to that light, which is born from treading the path and by persisting becomes the path itself, we give the name “hope”.

Thus, three new values flow and merge into each other becoming a powerful unity, the reality of a new understanding which transforms the new understanding into reality.

Perseverance – Temperance – Hope. The pupils discover the only good: the path of the only good! They draw on the strength of the link of faith and even in their weakness, go one step further. They apply the light that rises in them, creating the middle path in the middle of their life. They lift their eyes to the inner mountains of the Spirit, and the light of hope shines in them. That hope is the certainty that the light shines in the darkness, the certainty that all darkness vanishes before the brightness of the light. That hope is the very

light of the new consciousness that shines in them.

And so finally, by their sacrifice of love, the pupils create the path by which everyone who seeks and yearns also rises in the light: "O Light-Path through the Seven Gates may you soon by every human foot be trod. The flowering forth of Roses Red the Christ upon Your Holy Cross has wrought."

May it be so, that one day, we will also be able to testify, with the strength of those who say, based on knowledge drawn from their own experience, "The good pupil is the one who perseveres to the end."

## 44 — The Choice

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Love as a pure, original, and universal power is the very lifeblood of life, which pulsates in everything that exists. Therefore, in the First Letter to the Corinthians, Paul states that the sum of all human and heavenly gifts, if deprived of this love, is reduced to nothing, which means that true love is life itself. It is more excellent than faith and hope, and is also the greatest and most excellent of the three divine seeds mentioned by Hermes. For when love germinates in the human soul, it manifests perfect and true life, blessedness. We live far from this universal love. What the self calls love is partial, restricted, given to some to the detriment of others; it is scarce, stingy, and exclusive, which generates a world of scarcity, stinginess, and exclusion. This partiality is a reflection of the duality we carry and causes the suffering of the egocentric consciousness. Everything that strengthens the self is worthy of its partial love; everything that threatens it is worthy of its unconditional hatred.

For this reason, the love of the self is frivolous and volatile because it does not really love anything and anyone; it just appropriates what suits it. When convenient, it is kind and loving to people; when not, they find its face cold and indifferent. Human relationships are proof of this: Self interests explain why we love a person one day and hate them the next. People follow this insane seesaw of love and hate, trapped in a vicious circle, where situations, names, and people change, but the story told by the self – based on its interests – is always the same.

The heart of this question is the constitution of the egocentric consciousness, which in its essence, is an aggregate of attachments. What differentiates us from each other are our preferences, tastes, and appetites, which are reflected in the people, situations, and things to which we attach ourselves: The essence of this “myself” is a collection of attachments, like a patchwork quilt. With this heap of chaotic and irregular attachments, darned, mended,

and patched together, we set off in search of true love, projecting the chaotic image of these attachments onto other people's faces, hoping to recognize the perfect match, the better half, the ideal family, the ideal job, the ideal place to live.

Who would invest their time looking for a perfect pair of patchwork quilts? But that is what we do when we use the partiality of the self as a yardstick for finding true and perfect love. Projections, attachments, idealizations, frustrations. Then another try and another.

The universal teachings warn us that in reality, the self cannot love. When we heard this, we relativized things, trying to find another angle to justify ourselves, stating that even if in lopsided ways, yes, we can love because we love our parents, children, and family, and if that is not love, then what is it? This is a subtle and profound question, which contains the secret of the third and most powerful of the divine seeds, universal love, the guardian of the power of true life. How we react to it determines what kind of life and love we know: the life of the self with its partial love or the life of the soul where universal love shines. What is the key to this secret so powerful that it can free us from the partial love of the self and lead us to the universal love of the new soul?

The key lies in the fact that true love is not a feeling. It cannot be a feeling, much less a desire, as feelings and desires always arise from the astral and etheric currents polarized by the attachments of the I-consciousness. Such currents always manifest themselves through a negative pole which attracts what you want to retain and a positive pole which repels what you do not want to retain. Thus, desires and feelings, however pure and noble they may be, are always partial; they never produce an absolute response, as they are born from a relative origin.

The Buddha said that the cause of suffering is attachment because attachment creates at the same moment, duality, partiality. And duality sets in motion the etheric and astral forces of desires and feelings, launching the human being in search of something impossible because what the self seeks is its own image,

which nothing and no one can replicate. This explains the suffering of an individual, of a people, and of all humanity. This explains the endless cycles of insoluble individual, collective, and human crises. Therefore, the key to finding the seed of true love and to make the powerful lifeblood of true life flow from it, can never be found in this partial love, however sublime it may seem.

The key is to discover that true love is a choice - not a choice of the partial will of the self based on the false duality of good and evil that causes it to attract or repel something. It is a question of another type of choice, of the integral choice that is born of the one and non-dual power, the result of the total renewal of the triangle of the soul by three rays of the sevenfold Spirit.

We have seen that faith arises as a mighty binding power when we turn the yearning heart to the Spirit-Spark which has become active in it. The universal will is linked to the heart, and the first divine seed germinates in the soul. Hope is born in human beings when the binding power in the heart rises up to their understanding, illuminating the sanctuary of the head. Universal intelligence connects to the head, and the second divine seed germinates in the soul. So far, no concrete action has been taken: There is the strength of a connection and the light of an understanding, but the strength of the new soul has not yet plunged directly into life.

All inner inspiration and wonder, however beautiful they may be, only make sense when they become real, concrete, and transform the reality of life. That is why Paul observes, "if I [...] do not have love, I am nothing" (1 Corinthians 13:2, NRSV).

The third and most powerful of the divine seeds – blessedness, true love – must now germinate in the human soul, like the lifeblood of new life. What makes that seed active is no longer the touch of the Spirit or the instantaneous illumination of new understanding. What makes the seed of divine love active in the human soul is your choice to live each experience of daily life from the strength of the Spirit and the light of new understanding that has been born of it.

The human beings who find themselves on the path can realize this choice by the action of unwavering dedication, so that the ray of the Spirit which grants them the ability to raise their sanctuary of life above the etheric and astral currents of the I-consciousness, into the purified heart where the Spirit-Spark, the power of the universal will, burns. It is not about forcing the ego to love God, our neighbors, and humanity with a mystical sentimentality, a high idealization, or repressing its natural being.

It is just about putting yourself at the service of the whole, right now. Not tomorrow, not when enlightenment comes, or when ideal conditions arise. It is about using the fire of the Spirit and the light of the soul in the only reality that exists, daily life, leaving aside all fantasies, daydreams, and speculations.

When we raise life to the heart, the heart sinks into life. When we rise above the duality and partiality of the self, placing ourselves at the service of the universal will, applying what divine intelligence has manifested in our understanding, then the One power of true love begins to flow in us, like the sap of the tree of life, the elixir of new life. Such pupils reconcile themselves with their destiny, with the circumstances of their life, and with their fellow human beings. They finally begin to live without conflict and no longer struggle to attract or run away from something. Their actions are born from their heart, from the strength of the rose of the heart.

This power knows no division, does not judge, and does not fight. It just accepts every human being and every situation as they are. In this acceptance, it offers itself entirely; it dedicates itself entirely in an unwavering dedication. Through this serving life, beyond me and mine, the soil of the soul's life purifies itself from the poison of egocentrism and becomes once again fertile soil which makes the third and most powerful divine seed germinate, the seed of love, which springs up like the lifeblood of true life, nourishing everything and everyone around it. The greatest of all gifts will have been born in those pupils because to the connection of faith,

the light of hope will have been added, which now becomes the great power of universal love.

These three powers, like three lights, finally emerge and align themselves in the triangle of the human soul, which thus reconciles with its essence. The three divine seeds blossom in its being, and their fruits are its provision on the path it creates for itself and for all humanity. These are the signs of the great shift in the soul triangle.

In the so peculiar biennium 2020/2021, the signs of this change were also drawn in the heavens, like powerful signs, in a very particular conjunction, the precision of which is surprising because of its similarity with what happened centuries ago, in the period of the manifestation of the Rosicrucians in the Renaissance and of the Brotherhood of the Cathars in the Middle Ages. In the winter solstice night of 2020, Jupiter, Saturn, and Pluto lined up in the sky, forming the brightest star in the firmament, called in the past the star of the Magi, the star of Bethlehem. Thus, the human crossroads between the old path of the self and the new path of the soul became visible in the heavens.

On the path of the self, Saturn leads us to repeat the cycles of karma and destiny. The pride of the old Jupiter reinforces the isolation of the I-consciousness, and Pluto, the king of the netherworld, leads us to negative dematerialization. On the path of the soul, we raise the astral currents to the heart, and Saturn leads us to the portals of eternity in time. The new Jupiter consciousness shines like a lighthouse in the sanctuary of the head, and Pluto transmutes matter, where death is swallowed up in victory. At this moment, all of humanity is faced with a choice that will define the course of future events.

At this unique moment in history, as pupils of the Spiritual School, let us make the great choice of our lives: the choice to walk the path of our lives in the service of the light so that light is born in our lives at every moment. May every moment of our lives be a witness to the light itself!



May the light of the Brotherhood of Life accompany us in the coming days.  
May we thus remain connected to its light, today and always!

## 45 — Material, Soul, and Spiritual Archetypes

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In the light of universal teachings, the Spiritual School conceives human beings and their manifestation as the result of the combination of three archetypes: a spiritual archetype, represented by the Monad and the microcosm; a soul archetype, represented by the subtle mental, astral, and etheric bodies; and a material archetype, represented by the material and dense etheric bodies.

The transfiguration process, which is the objective of the Spiritual School, consists in the transmutation of the soul archetype by the spiritual archetype. That is, the transfiguration of the mental, astral, and subtle etheric bodies must be carried out from the Monad and the universal life field of the microcosm. When this process takes place in its fullness, the subtle bodies are freed from the material archetype, as they no longer depend on the energy transmuted by the biological functioning of the material body and its energetic image, which is the dense etheric body.

When the material body dies and the dense etheric body fades away, the subtle bodies can continue to function independently and autonomously from the energy emanating from the spiritual archetype, that is, from the fire of the Monad and the field of universal life of the microcosm.

This process always starts from above, from the spiritual archetype itself, and can never be realized from a culture, refinement, or training of the I-consciousness, which uses the material archetype as the basis of its existence. Let us think here of the beautiful symbol of the tree of life, the inverted tree, whose roots are in the sky, whose trunk grows towards the earth, and whose crown, leaves, and fruits spread over the world. This symbol indicates that the human beings who have been reborn and followed the process of

transfiguration live from above, that is, their vital force comes from their spiritual archetype, the Monad and the microcosm.

It is in this spiritual strength that they find the root of the tree of their new life. From it, they nourish themselves, and in it, they find the base that allows them to build their new soul. From the power of the spiritual field poured into them like the sap of the tree of life through the fiery circle of the pineal, they can build its trunk, which represents the new system of the serpent fire. Thus, through their transfigured subtle etheric body, the seamless garment of the new Spirit-Soul pours down upon their material archetype, through the sanctuary of life, all the blessings of the tree of life, showering comfort, healing, and nourishment on all the world and humanity. In other words, through their life and all their connections, they radiate the powers emanating from their three transfigured subtle bodies: a new mental, astral, and etheric power.

These human beings are in the world, but they are no longer of the world. This means that the functioning of their subtle bodies is no longer conditioned by the material archetype on which they were totally dependent before. In short, the basis of the transfiguration process is not the cultivation, improvement, or harmonization of the material archetype aiming at a supposed subtle transformation and elevation of the soul archetype, but rather the transmutation of the soul archetype from the spiritual archetype. Therefore, the path of the Spiritual School is not the cultivation, improvement, or harmonization of the self and the natural soul but rather the flowering of a totally new state of consciousness, a new soul, directly from the spiritual archetype, the Monad, and the microcosm.

Based on this knowledge, let us address the fight against the current pandemic represented by the emergence of different vaccines against Covid-19 and their relationship with the spiritual process.<sup>51</sup>

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<sup>51</sup> *It is important to emphasize that the School fully recognizes the authority of regulatory agencies and health control bodies as well as of the scientific community in the country and abroad, which works intensely in the development, analysis, and approval of all vaccines that are available for the*

There are two questions that some pupils have asked themselves in this regard:

— “Would vaccines represent an obstacle to the process proposed by the Spiritual School?”

— “Could such a process somehow immunize the pupils against this pandemic?”

The Spiritual School’s response to these questions is clear and emphatic: No! Vaccines do not represent an obstacle to the realization of the spiritual process and the spiritual process cannot immunize against this pandemic. The reason for these responses lies in the fact that the viruses and the vaccines that immunize us from them act essentially on the material archetype of human beings, therefore, on their physical and dense etheric bodies.

Because they act essentially on the material archetype, vaccines cannot directly influence a transfiguration process that is underway through the interaction of the spiritual and soul archetypes, and the spiritual process underway in the spiritual and soul archetypes cannot immunize the material archetype against an external invader.

The foundation lies in the very characteristic of the virus: Its structure is much simpler than that of a common cell, and it cannot, strictly speaking, be classified as a living being. It consists of a long chain of DNA or RNA enveloped by a sphere of lipids, which makes it totally dependent on the cells of a living being to be able to reproduce.

Science claims that viruses are as old as the first manifestations of single-celled life, having emerged billions of years ago, possibly from fragments of

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*population, aiming to combat the current pandemic. Thanks to pre-existing studies, the advanced technological means available and the effort of thousands of scientists and professionals in the field, it became possible to develop, in record time, several alternative vaccines, which are being used safely and effectively by the population, allowing a slow but gradual and consistent return to the normality of social life. The Spiritual School of the Golden Rosycross expresses its gratitude to all those who worked hard so that this could be accomplished and agrees with all national and international medical and health organizations, in the sense that such alternatives are used by the entire population, saving lives and ensuring the normalization of life in society.*

self-replicating genetic material exchanged between the first living beings. Thus, in the light of universal knowledge, it is clear that the composition of a virus is found only in the spectrum of manifestation of the material archetype, since it is made up of genetic material, an aggregate of proteins, lipids, and other material substances, which has in itself a mechanical working memory, therefore an energetic memory, also called chemical ether.

Material substances and the chemical ether, where the energetic memory of the functioning of the material world resides, are the main components of the material archetype. As the virus does not have the ability to live by itself, it also does not have any life ether, which is the ether that allows the manifestation of life from a subtle soul archetype. All it has is a material form and an energetic replication memory or in School terminology, a very elementary concentration of chemical ether.

The action of a vaccine that immunizes against a virus acts exactly on this memory, that is, on the ability of our immune system to respond to an attack, based on the integration into its system of prior information about a potential invader. All the vaccines that are being used to combat the current pandemic do just that, whether they are based on inactive viruses or are those that use proteins or instructions from the virus's own DNA or RNA.

They teach the cells of our immune system to produce a memory response, that is, new information capable of anticipating the possible attack of the virus, preparing the organism to recognize and fight the invader and thus prevent its proliferation. In other words, they add new information to the biological memory of our immune system and thus also to the chemical ether of the dense etheric body, whose function is to keep the material body functioning, as if it were a software update, which prevents the virus invasion.

In this way, vaccines can be compared to upgrading the operating system software of our physical body's machine. Esoterically speaking, they represent information that is added to our dense etheric body so that it is able to face the accumulated karma of the world and humanity, the result of environmental imbalance and the unnatural life of egocentric humanity,

karma against which even the transfiguration of the soul archetype is incapable of immunizing.

Just as when a pupil breaks a bone or ruptures an artery, there is no question of the need for urgent treatment to restore bodily form and ensure the reestablishment of life balance and the continuity of the spiritual process, so we should rejoice with the possibility of immunization offered by vaccines, which come to combat the current pandemic. Making use of them is not only a logical and sensible individual attitude but also a proof of altruism and common sense, essential qualities for any human being who works for the liberation of the world and humanity.

It is essential that we strengthen ourselves from within, feeding our inner connection, focusing our eyes on the path that lies open before our feet, using all the possibilities at our disposal to tread the path, with positivity and responsibility before ourselves and everyone around us.

## 46 — The Attainment of Serenity

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The need to survive and communicate is the basis of human life. We are fundamentally social beings, and therefore, one of the worst punishments is isolation and social rejection. Human communication is a rich instrument using all available resources: body posture, facial expressions, tone and sound of the voice. And this instrument has a purpose, an intention. Sometimes, we talk objectively with little emotion. Other times, we talk to someone to vent a problem or rather, to vent to someone. So this conversation is filled with emotion. We can also use communication to defend our points of view, like someone who defends a city. In this case, there is a lot of tension, as the goal is to produce a reaction, positive or negative.

For several years, social media has been offering new forms of communication, without the need for physical interaction. In this time of the pandemic, as a result of social isolation, there has been a real explosion in intensity and scope, of virtual communication. Instead of face-to-face meetings with family and friends, in company meetings, or even in our Spiritual School, we use virtual means for this interaction. In the absence of physical interaction and bearing in mind the fourfold aspect of the human personality, the body that gains prominence in virtual communication is the astral together with the mental. You post and receive photos, videos, and messages. We expose ourselves, our family, and our friends to the world as well as things we do in our lives.

In this way, we emit and receive a multitude of ideas, thoughts, emotions, and even the energy that emanates from all of this. We are flooded with contradictory feelings which can produce great agitation. The streets are emptier, but the personal energetic field is overloaded, electrified, by the stimulus to react to everything that is received, in a chain of reactions that works in the following way: As there is not so much physical action, the astral body needs to react, and its action is to direct emotive or controversial

messages as a form of manifestation. It is as if in our personal atmosphere, we maintain a constantly polarized electric current: We receive information, and we have to react immediately.

Thought can be the beginning or the end of a chain of reactions. But in this closed cycle, the mind loses its freedom of reflection and becomes a slave to feelings. In this regard, Jan van Rijckenborgh warned several times that “five minutes of thoughtless thinking mortally damages our soul (mentality).” This famous phrase was uttered in the 1940s and 1950s when the world population was less than three billion people and everything worked at a much slower pace than today. At that time, news of an event that occurred in the Netherlands would arrive in one or more days in Brazil or perhaps not at all. Today, we are more than eight billion people and everything works at a very fast pace, almost instantaneously: The news reaches us in seconds and produces immediate reactions. Therefore today, the astral atmosphere is loaded in an infinite order, with no more time for thoughtless thoughts, as they will damage our freedom of expression.

Reactivity makes us much more conditioned than we ever were. As in a global Pavlov exercise, we react in blocks, each with its set of truths reacting to other blocks with another set of truths. The positive or negative reaction always takes place in these blocks. The entertainment industry realized that we have become merely reactive beings and began to monetize controversy, polarization. Channels that feed on controversy are making millionaires on digital media.

As participants in planetary life, we, pupils of the Spiritual School, participate to some degree in this virtual communication, which requires serious reflection. Ask yourself, How emotionally and mentally involved am I in this communication? Do the images, messages, and videos I post cause a chain reaction that generates unnecessary turmoil in myself and others? Does what I receive affect me negatively, producing emotional and mental turmoil? Is this in line with that for which I aim in my inner process?



The task of a modern Rosicrucian is to live in the world, in any circumstances, in an absolutely revolutionary way. This revolutionary way was expressed in Christianity as “living in the world without being of the world.” This in no way means indifference to what happens around us but a form of neutrality that needs to be attained to preserve serenity. Only in serenity can we reach essential self-knowledge, which is the key to inner freedom, true spiritual autonomy.

How is it possible to gain self-knowledge in the midst of reactivity and agitation in speaking, thinking, feeling, and doing? How is self-surrender possible when ardently defending views as embodied truths?

On the other hand, real self-knowledge enables us to have a deep perception of how we react to stimuli from the outside world including the media. Active self-knowledge transforms this perception not into its opposite, the positive thinking type in which gratitude is its contemporary expression, but into the only path to freedom: self-neutrality. The achieved neutrality reduces the magnetic storms and calms us down. We no longer feel the need to warn everyone of emerging threats, whatever they may be. The immaturity of the still undeveloped concrete mental body and the absence of an abstract mental body principle makes us victims of the highly energized astral environment in which we live.

Inwardly mature human beings, who can consciously connect with the transcendental principle in themselves, are not so easily carried away by the astral waves. By not letting yourself go, you do not waste your energies in reacting promptly to everything that pops into your mind or on your computer or cell phone screen. The purification that comes from active self-knowledge opens the way for our mentality to come into contact with the transcendental principle within us. Purification of feelings, thoughts, and the way of doing means, in this sense, to be silent, to calm down. In this absolutely transformative internal silence, it is possible to find peace, the peace that allows you to recreate a new cosmos, free from the common astral formed by the materialization of thoughts and desires that demand systematic reactions.

From this new condition, it is possible to perceive the devastating power of thoughtless thinking and acting – a devastation that affects the individual and collective initiatory process of all humanity. From a practical point of view, we must assume responsibility for the quantity and quality of the information we exchange, and let us be parsimonious: The astral field of humanity does not need more stones thrown into its atmosphere. But beyond that, we can recognize that it is possible to intervene in an intelligent and liberating way. To support us, we quote one of the most beautiful texts of the universal knowledge. In this passage, Hermes Trismegistus addresses Asclepius in the dialogues on the mind and the senses:

“The world’s perception and cognitive faculty, created to be instruments of the will of God, give form to all things and cause them to perish once more within themselves so that, whilst keeping within themselves all the seeds received from God, they bring forth everything that accords with their own task and vocation, and by disintegrating these things again, grant them renewal. Having made these things disintegrate they grant them renewal, like skillful gardeners of Life, by causing them to be manifested in a different way.”<sup>52</sup>

This process described by Hermes could be summarized as receive everything, abandon everything, and thus renew everything. This hermetic principle of life has a great power of transformation when used. “Receiving everything” means that there is no way to close yourself off from the outside world. “Abandon everything,” on the other hand, means that it takes wisdom (intelligence) not to become fixated, not to become a being imprisoned by ideas or anything that comes from outside. Finally, “renew everything” in terms of what is received: This is the great key that a mystery school places as the only essential for its pupils.

This triple key has as a mutation point the “abandon everything.” We cannot avoid receiving it, even without leaving our homes. But we urgently need to

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<sup>52</sup> Rijckenborgh, *The Egyptian Arch-Gnosis, Part III, Chapter 7*, page 57.

exercise the neutrality that will allow for the manifestation of a loving form of “letting go,” otherwise there will be no real renewal in life.

This is certainly a process that needs to be carried out with a lot of dedication and a certain amount of wisdom, but it all starts very simply; simple measures open the door to deeper and deeper measures. Consider something very practical which can certainly be used in our daily lives. We attach great importance to hygiene in our lives. We shower, brush our teeth, wash our hands to keep ourselves clean. We clean our houses. We avoid toxic food and air and water pollution. We know that these hygiene principles are very important for our health. But do we have the same care for our internal atmosphere? Do we prevent mental toxins from negative news and conversations from entering us? Do we avoid thoughts of pessimism, discouragement, criticism, conflict? Do we avoid dwelling on guilt, remorse, anger, resentment, worries? Taking care of our internal atmosphere is a fundamental aspect of the purification process that is so necessary on our inner path, care that will enable us to discern our internal impediments and achieve much needed neutrality. This is “being in the world, not of the world.” The following passage from the Tao Te Ching summarizes what has been said:

“All under heaven know so well that beauty is ‘beautiful,’ that it splits into ugliness. All know so well that goodness is ‘good,’ that it splits into evil.

Being and not-being give birth to one another.

Difficult and easy beget one another. Long and short generate one another. High and low bring forth one another. The tone and the voice harmonise one another. Before and after follow one another.

That is why the sage engages in not-doing; he carries out the teachings without words.

When the work is completed, he is not attached to it. Precisely because he is not attached to it, it will not leave him.”<sup>53</sup> Lao Tse shows us in this passage that when we attach ourselves to any of the poles of an issue, we immediately dynamize the opposite pole and thus create a duality of forces, a tension, an agitation. Not-doing, mentioned by Lao Tse, means being in the

center, in neutrality, where duality ceases, and calm and harmony are established. This center is the eternal in us, our spiritual spark, which is linked to the great One, the Absolute. It is also Lao Tse who says:

*"The hidden power, O mystery, inviolate eternally,  
O clear and tranquil fountain, true life's source:  
In deepest essence, are we truly one with you;  
For, from the One, the multitude flows forth."  
"Yet I who through the maze can find my way,  
Will not by erring lights be led astray.  
I hold the thread that leads me to the core;  
Peacefully I watch where others uselessly make war.  
On the world's stage I play no part at all,  
To the vain, therefore, do I seem insignificant and small.  
And while they strive to gain some part in multiplicity,  
Mine is the All; O true felicity!"<sup>53</sup>*

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<sup>53</sup> Rijckenborgh, Petri, *The Chinese Gnosis, Introduction*, pages 17 and 20.

## 47 — Discernment

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In times of crisis, we are faced with issues that have always been present but that routine and apparent normality seem to hide. It is as if there were a deep well in the basement of our house, in our consciousness, where we throw all the thoughts and emotions that we dislike but that in those moments, swell up to such an extent that they overflow and flood the whole house, taking away our hard-won peace.

It can be recognized that this peace was never full: There is always a noise behind the apparent silence or “a fire under the light rain”, as a poet sang. From time to time, there are small earthquakes or you can hear noises coming from the basement. But you can usually turn up the sound on your TV or cell phone to drown them out. However, with crisis, the noise becomes unbearable and the tremor is so intense that it moves everything out of place. We lose ground and realize that there is no security at all – our accumulated possessions and everything we have can be taken from us in an instant, even our own lives.

Even in conditions of apparent external normality, many experience existential crises. As painful as they are, if these situations are experienced with internal maturity, they can be the key to a profound transformation. Existential crises, whether or not they have external triggers, do not come to cause suffering; on the contrary, they come to take us out of torpor, inertia, unconsciousness, as it is no longer possible to keep up appearances and push suffering into the depths of our being. And it is from these experiences that the need for real change is revealed.

Let us remember, for example, the story of Buddha, a word that means “the awakened one.” The Buddha’s civil name was Siddhartha Gautama, and it is said that he was born into a noble family in northern India about five centuries before Christ. His father wanted him to follow his career, and that is

why he tried to hide the vision of human suffering from his son because a prophecy said that he could become a sage and get away from family obligations. However, at a certain point in life, as an adult, Siddhartha had contact with three characters: an elderly person suffering from the pains of old age, a sick person, and a dead person being cremated.

It may seem strange for someone to learn about old age, illness, and death only in their adult life. But these images want to draw attention to the moment of maturation or awareness of these things because although everyone knows intellectually that death is an indisputable fact, most live as if they were eternal or believe that somehow the self is eternal.

It is known that Buddha's father's intuition was correct because upon recognizing the impermanence of life, Siddhartha abandoned the luxurious conditions of his home and began to dedicate himself to the inner search for liberation from suffering – not only from his individual suffering but from the suffering of all beings. It was a long road to reach enlightenment and then be able to help others to follow the same path.

Just as the story of Jesus must become an inner reality, so too must the story of the Buddha be read as the account of our own inner life. The path of disenchantment and searching is for all pupils. Like Siddhartha, we have certainly already verified the impermanent nature of manifested reality, for impermanence is the very movement of time. Any temporal construction is being deconstructed from the beginning, as the new is present at every moment.

The most beautiful flower in the field does not last long. In fruit trees, the flowers turn into fruit, which ripen until they are harvested or fall and rot. The tree itself, even if it lives for centuries, also has an end. This is also true of animal and human life. Even great civilizations follow the cycle of growth, apex, and decay.

And something similar happens with planets, stars, galaxies, and the entire known universe.

Impermanence is not just in the experience of death or the end but in the whole movement from life to death and from death to new life. Everything is in continuous transformation and movement because this is how the Universal Spirit acts on matter. On the one hand, Spirit is the absolute, transcendent, and beyond all description and all manifestation. But in its imminent, relative aspect, when touching matter, it manifests itself as the image of an ideal, of a universal plan, both in the collective and individual sense.

One can compare the Spirit's action on matter with a sculptor's action on rough stone, seeking to transform it into the image conceived in the mind. However, the sculpture of nature manifests itself as a living image in a continuous movement of transformation and not as the solid and static form of a stone sculpture. Any attempt to freeze this incessant flow will be unsuccessful. Therefore, the attachment to a transitory manifestation, the attempt to eternalize the impermanent, always causes suffering. We try to crystallize, freeze, make rigid the structure to which we cling, and the power of the universal Spirit, which acts precisely as a continuous transformation when touching matter, seems to act violently because it encounters the resistance of the form wanting to crystallize.

It is as if eternity touches time, but the beings of time, which we are, try to translate the word of eternity into the language of time, freezing the spiritual impulse into a dead form. This is why as humanity, we are frozen in an instant of our development, continually repeating past patterns that are no longer useful in the present reality.

What is humanity? When the universal teachings speak about this, the human being is seen in its entirety, as a microcosm, the junction of Spirit and matter, eternity and time, Monad and personality. Between Spirit and matter, there is an element that translates the language of the Spirit into the language of matter, which is the soul or consciousness. If this consciousness is pure as a mirror facing the Spirit, it can reflect the spiritual image without distortion and correctly translate the language of the Spirit at every moment, here and now. As an intermediary of Spirit, consciousness is not restricted by matter, time, and its fluctuations, but is in time at the service of eternity.

However, if the mirror is dirty or damaged, distorted by the dust of matter accumulated on its surface, the translation is poorly done and distorts the original meaning. In the egocentric condition, the consciousness cannot be a pure mirror of the Spirit, of the monad, as it is identified with the personality, with matter. As long as this identification with matter exists, the Spirit will not be able to act in us but will only be a potential, a seed, a spiritual spark.

In this condition, there is a fundamental illusion, an ignorance, a clouding of consciousness. That is why reality is not perceived in its purity but from a fragmented consciousness which identifies itself with the elements of matter and therefore becomes attached to them. Normally we know only that aspect of our being, the personality, constituted in a physical form, structured from a vital personal field of sensations and emotions, of thoughts, volitional impulses, and the corresponding consciousness. The entire structure of the personality must be valued and its role recognized, but it must be known that its nature is changeable and transitory.

The physical form, in addition to being subject to death, is in continuous transformation. This form has five sense organs, which in five different ways show us the outer reality, the phenomena that surround us. And the physical form is also the element that is expressed in the world through our actions. Sensations, in turn, are emotional reactions to what we capture through the senses, such as the pleasure of certain experiences and the pain resulting from others. Emotional life is also in continuous transformation, until its final extinction.

Our mental recognition capacity is usually limited, based on pre-existing patterns and clichés. It is this capacity that enables us to divide and classify the reality of the external world into categories: Some things we call trees, others chairs, others galaxies, others human beings, and so on. It is this ability also that divides people into categories: me and others, those who belong to my country and foreigners, those who follow my religion and the infidels, those who think like me and those who think strangely. This mental process likewise comes to an end.



Also impermanent are the impulses of the will connected with intentions, which are also mental processes. These impulses are driven by the memory of past experiences and their conditioning experienced in the current life and preexisting ones originating in previous lives. It is these impulses that incite us to action. Even egocentric consciousness, which receives and structures the images of the senses, is also not constant and is ephemeral. In this condition, it is not the pure mirror of the Spirit since it is directed towards matter and identified with its elements.

The universal teachings make it clear that none of these elements is permanent. Therefore, in the philosophy of the School, it is learned that after death of the physical body, the subtle bodies also fade away gradually. Of all that we are as personalities, nothing remains – not the outer form, not the feelings, not the thoughts, not the volitional impulses, not the consciousness.

We are not just the personality. We are part of a larger system, the microcosm, which manifests itself in the transience of time, but in essence does not belong to time. This microcosm houses the personality, the Spirit-Spark, and karma. Karma is a concept from ancient Hindu wisdom and means “action” in the sense of intentional action that produces a result at some future time. It is the pre-biblical idea of “you reap whatever you sow” (Galatians 6:7, NRSV). Throughout a lifetime, causes are generated, which sooner or later become consequences, generating new causes.

Mental, emotional, and volitional processes, as well as actions generate karma. But it is above all volitional impulses, intentions, that sow the fields of future harvests. This is easy to understand: An unconscious action in traffic, for example, can physically hurt a person, but it is very different if that same action is driven by the conscious intention to hurt. In the latter case, a diseased seed is planted in the microcosm, and it will germinate sooner or later.

Distorted intentions are born of incorrect insight into the nature of reality. Ignorance is mistaken discernment which perceives material and psychic

phenomena as permanent, in particular the idea of a self from which all egocentrism is born. This fundamental ignorance is the primary cause of continued illusory life and the generation of karma, for it brings about the volitional impulses that generate karma. It is customary to attribute only negative aspects to karma, but it has a very important function: It is through it that microcosmic maturation becomes possible.

Human beings, driven by karma, meet experiences and reap what they have sown. It is this harvesting of experiences that leads to insight into the reality of impermanence, suffering, and dissatisfaction that come from clinging to what is transitory. This discernment can present itself as a profound existential crisis, but it is also the key that opens the way to liberation from suffering. It is also profound self-knowledge, the first step of the initiatory schools because just as ignorance is the fundamental cause of the emergence and maintenance of illusory life, correct discernment cuts the roots of illusion.

## 48 — The Desire for Completeness

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One of the causes of suffering is the attempt to eternalize what is impermanent. Therefore, one of the main objectives of a spiritual school is to help its pupils overcome the false assumptions of self-centered illusions, fundamental ignorance, and the root of all evil.

This ignorance, understood as faulty discernment, needs to be replaced by right discernment, one that allows perceiving the reality of impermanence, suffering, and dissatisfaction resulting from attachment to what is transitory. In other words, right discernment is what allows you to perceive the illusory character of the egocentric consciousness, to cut the evil of ignorance at its root, which makes it possible to perceive the reality behind appearances.

The path of inner transformation begins at this starting point, lucid discernment. Discernment arises from karmic maturation as a result of life's experiences. All human beings are being impelled, consciously or unconsciously, to seek the realization of a state of completeness, a condition of consciousness and life that manifests this completeness in the world of forms, in the world of impermanence.

But their expectations are always frustrated by the inconstancy of things, always postponing the realization of this complete state of being. Even when they reach a certain goal and a feeling of completeness invades them, it does not take long for a new desire for fulfillment to manifest, and the feeling that something is missing puts them in motion again, in the incessant search for the eternal, the permanent.

This constant game in the world of forms brings experiences of pleasure and pain, joy and sadness, victories and frustrations, which are transformed into a wealth of memories accumulated in each microcosm, creating individual and collective karma. This karma manifests itself as a powerful influence on the

character, mentality, feelings, and desires of every personality that comes into being.

Experiences are experienced as positive or negative, pleasurable or painful, and in general, we accept pleasure and deny pain. That is why we try to reach and eternalize pleasure and suppress pain. We act like this because we do not discern that pleasure and pain are sides of the same coin. Out of this false discernment, out of this ignorance, arise mental and emotional distortions such as greed and attachment, which produce more suffering.

As difficult as these experiences are, they are part of the path of maturing the consciousness, which will have to be trodden until the moment when the individual recognizes the foolishness of the game of trying to immortalize the impermanent, of trying to stop what is a continuous transformation. It is like wanting to stop a river, blocking its flow with a dam in order to always bathe in the same waters.

The search for fulfillment in the world of forms, in the world of the impermanent, created in human beings a conditioned way of life, a search for outer fulfillment. This conditioning is so powerful that it keeps human beings imprisoned even after they realize the absurdity of this game. Victimized by their conditioning, which does not disappear in the blink of an eye, they continue to reap the fruits of their experiences, which now seem more bitter to them.

Disillusionment takes over the persons, as the illusion of attachment and greed begins to show its true face. And when one analyzes the elements of the word disillusionment, one realizes that in addition to its usual meaning, there is another one: the dissolution of illusion, “dis-illusion,” and that is what this is about.

We need to understand what actually happens at this stage, which is maturing through experiences. It is the disillusionment and the apparent failure of the search that put the candidates on the path in a condition to overcome this stage and go beyond the path of experiences, to enter the path of the fundamental transformation of their state of consciousness.

The basic impulse that led them to the illusory search remains present, but discernment begins to show that dissatisfaction will never end as long as the search is directed towards matter and as long as it is based on the egocentric consciousness.

It becomes increasingly clear that the dissatisfaction and pain will never end when they seek in this direction. The basic impulse of the quest then turns into the quest for transcendence. Something different happens to them now because moments of silence manifest in their heart and make them recognize, albeit rarely and subtly, the origin of the impulse for liberation. In the eternal core in their heart, a fire ignites and radiates to their entire being. It is as if the Spirit-Spark were ignited, or the core of the rose awakened in them, bringing the first signs of the field of the universal Spirit.

About this moment, Jan van Rijckenborgh says:

“When the consciousness experiences this distress and sighs for liberation, vibrating its cry out into the unknown, the Rose receives, as it were, a magnetic shock and as a reflex sends out the echo of the soul’s distress call through the sternum, evoking the reply of the Gnosis, which can then be admitted.

The power of the Rose creates an opening in the impure heart-sanctuary. In this way the first reply of the Gnosis comes into being. It is from this beginning that we should build further and strive for the purification of the heart.”<sup>54</sup>

The sanctuary of the heart plays a central role in the entire human system. In it converge both the impulses coming from the sanctuary of life as well as the impulses coming from the head sanctuary, linked respectively to the unconscious and the conscious. The automatisms related to the preservation instinct, the karmic memory accumulated in the microcosm, and the fragmented and conditioned perceptions of the sense organs all converge towards the heart. From the heart, through the blood, nervous fluid, and

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<sup>54</sup> Rijckenborgh, *The Gnosis in Present-Day Manifestation*, Chapter IV-6.

serpent fire, they rise to the sanctuary of the head, from there influencing the entire human system.

Therefore, the School insists that a pupil's real fight, in pupilship, must be fought in the heart. This means turning attention to the heart, to what is going on there. Because now a new light rises from the heart, the light coming from the Spirit-Spark, transforming itself from a power of restlessness into the light of a new consciousness, which intensifies more and more the power of inner discernment.

Among other things, to discern is to know how to choose. Among the impulses that reach the heart, choose which ones you will feed with your thoughts and actions. This is not a simple task because in the beginning, we are still easy prey to illusion and its self-preservation mechanisms. It is like being in a dark room illuminated by a small, flickering flame: It allows you to vaguely and intermittently recognize the objects that are in the room, but soon the flame goes out, and everything is dark again.

But if the pupils persevere and manage to develop the power of discernment until it becomes a steady light, their life path can become an upward spiral of transformation. It is perseverance that will eventually purify our heart. Perseverance includes mistakes and successes. To understand this, let us remember the chain of consequences in which we are trapped, karma. Each day, we drink from the fountain of our current experiences and of those of previous incarnations. And the power of discernment is precisely what allows us not to react blindly to karmic and social impulses, and to think and act in a free and autonomous way.

There is always a danger of relying on one's own egocentric strength and neglecting the radiance of the divine core of one's being. In this way, we move away from the cosmic consciousness harmonized with the spiritual principle, and we start to trust in the consciousness oriented exclusively towards the preservation of terrestrial existence. And instead of the full realization for which we long so much, we are enveloped by darkness again.

However, even darkness plays a role in the inner alchemical process, in which

the experience of darkness is called *nigredo*. Because everything that is hidden must be revealed, brought to consciousness, so that we can work on it. This is the purification process in the retorts of the alchemists.

It is perseverance in mistakes and in successes, in light and in darkness, that makes the candidates grow in the desire for purification, which also translates to the increasingly clear discernment that their desire for completeness cannot be fulfilled in the spheres of the impermanent, in the world of illusory forms. Desire is like a magnet which attracts the objects of desire. As long as the desire is only directed towards the outside, we will attract things from the outside world. However, when microcosmic maturity is present, this magnet gradually loses strength; the attraction of the outside world fades away like a magnetized metallic body that loses its properties. But in addition, the desire for full realization also expands, that is, the magnet starts to act with inverse magnetism, repelling what it previously attracted and attracting new powers to the system.

This desire should become so intense that the still hidden spiritual powers will begin to manifest themselves in an increasingly clear and concentrated way. Dante Alighieri sublimely described this desire in the following verses of *The Divine Comedy*:

*"Such longing upon longing came upon me  
To be above, that at each step thereafter  
For flight I felt in me the wings growing."*<sup>55</sup>

Little by little, perseverance on the path of discernment and the desire for liberation purify the heart and head, and influence the entire microcosm. As long as human beings are involved and identified with their thoughts, feelings, volitional impulses, and actions of the egocentric consciousness, there is no room in them for anything else. But as the purification process progresses, there is inner space, space of perception, of lucidity, of inner silence.

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<sup>55</sup> Alighieri, *The Divine Comedy: Purgatory, Canto XXVII, Lines 121-123.*

The universal teachings of all times have always been clear in saying that in this silence, it is possible to hear the voice of the divine within us. Discernment, the desire for liberation, and silence help us to smooth the path that leads out of the illusory reality, the path that leads to the divine reality, which is already within us.

“As long as the heart is not yet cleansed of its impurities, and tranquillity cannot yet prevail in the soul, the ups and downs of experience carve deep grooves in our lives, sometimes striking us like hammer blows.

Now in a situation like this, can one say, ‘I don’t care. I’m above all that. It leaves me cold. Not so much as my little finger is going to react’?? Decidedly not! And if a person does, it proves either that he has not understood, or that he does not want to understand anything about the causes of his experience, and refuses to accept the consequences. Such an attitude is proof of stupidity, or pride, or self-preservation, or a combination of the three.

If you make a mistake and the Brotherhood corrects you — and such corrections always come through experience — you ought to accept the correction with humility and thankfulness, resolving to learn the lesson and accept all its consequences. If you as yet lack the wisdom of insight, then you should ask for insight and information on the path you need to follow. In this way, the intervention in your fate will make a profound impression on your soul and the resulting chastening will contribute to the purification of your heart.”<sup>56</sup>

In parallel to the purification process that is being described, something different happens in the life of the pupils who do not falter in their efforts: acceptance and understanding of themselves, of their structural imperfection, acceptance of their mistakes, but without running away from the consequences that come from them. Thus, through the resulting harmonizing of positive and

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<sup>56</sup> Petri, *Transfiguration*, Chapter VI, pages 37-38.



negative, their heart becomes silent and enters into neutrality. At that moment, there will no longer be attraction or repulsion, and the pupils will be able to maintain a benevolent and serene attitude in all situations of their life, with themselves and with others. Their heart resets itself and can now support a completely new vibration.

The pupils learn to consciously examine their egocentric nature and progressively detach themselves from it. They understand, from the inside, that it is impossible to serve two masters, and the mantra – “Lord, your will be done” – becomes increasingly clear because now they have learned to use the two currents that flow from the inexhaustible source of living water in their very being: the first, the current that breaks and dissolves the links with the past, karma, and the second, which constantly draws them into the cosmic unity. They manifest themselves through perseverance on the path, which purifies the system, which makes room for these new powers to flow unimpeded.

## 49 — Realization

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The identification of human beings with transience is the result of a lack of true discernment. But the restlessness and the search are due to the impulse coming from the most intimate part of their being, from the spiritual principle. This quest can lead human beings to suffering, a condition that is necessary to a certain extent so that reaching the limit of their experiences, they understand how to guide their lives in order to cut the very roots of suffering.

In their long path of development, as they mature and become individualized, people need to recognize for themselves, autonomously, which path to follow. There are always these two possibilities: the path of identification and attachment to the material garments and the path of the transformation of the consciousness towards the whole, the One.

Human beings, matured by karmic experiences, then begin to perceive the illusion in which they were involved until then. Such a perception leads to disappointment, in the sense of overcoming the illusion, as the pupils also recognize the joy of having envisioned a new path. It is disillusionment that leads to ever clearer inner discernment. There is also the purified yearning for fulfillment, which attracts new spiritual powers. It is the very spiritual core of the being that starts to act with power, purifying the life of desires and rising from the heart to the head to manifest the new capacity of inner perception. Utilizing this ability, it is possible to turn to the sanctuary of the heart and begin the path of purification that encompasses both the mental life (the head) and the emotional life (the heart).

The mind, hitherto dependent on feelings, desires, and emotions, and which exerted a strong influence on the way of doing, goes on purifying itself and little by little, detaches itself from any and all dependence. Thus, the inner noise of egocentric thoughts and feelings subsides, allowing the voice of the spiritual core to manifest itself in some moments of inner silence. Thus, the light

of discernment and the strength of the desire for completeness are the potentials of inner fulfillment.

The way is then opened for the renewal of the faculty of the will, dynamic power, which is externalized as a volitional impulse that leads to action. In the egocentric condition, this power is subject to the emotional life and egocentrism, and human beings do everything to realize their own selfish intentions.

In its renewed condition, however, this power is in tune with the universal plan, which is described in the Gospels by the words, "Your will be done, on earth as it is in heaven" (Matthew 6:10, NRSV): The renewal of the will leads to the inner attunement not only of the being of matter, the personality, the earth, but also of the microcosmic structure, the accumulated karma, the heaven. That is why the human being then perceives, even if from afar, "a new heaven and a new earth" (Revelations 21:1), which is the figure of the microcosm itself transfigured in the image of the Spirit.

The inner light of discernment, the pure longing for liberation, and the renewed will are the instruments of the purified consciousness for the renewal of life. The use of these faculties allows access to the most unknown structures of the consciousness that constitute the unconscious, which is the mirror of karma. In summary, the light arises in the heart, rises to the head, and descends to the depths of the being, to the lower chakras, where the voice of the karmic past makes itself heard. All the conditioning of centuries is present there and still prevents structural transformation.

But now discernment and yearning are strong enough to break the resistance, a break that manifests itself as the gradual renewal of the life of action, not because the pupils force themselves to act according to some external guideline but because they start to orient themselves in tune with the silent voice that they recognize in themselves. The path of experience is then accelerated, but the pupils have the lucidity and strength to go through the experiences without identifying with them, without becoming attached to their fruits, without the weapons of self-protection of the illusory

self. Therefore, the closed circle of experiences is transmuted into a spiral of development of the consciousness.

And so they enter a new reality, the new heaven and the new earth, also known as the new field of life, which is the one life itself, that is, the pure original matter from which all elements originate, from the most dense to the most subtle. Those who enter this reality no longer perceive the world of divisions. There is no longer an inner and outer world; there is no longer near and far; there is no longer the self and others.

The Living Body of any reliable spiritual school has its origin in this pure field because in its development, it moved away from the field of multiplicity, where the secondary elements are manifested, turning towards the very foundation of all existence. Seen both microcosmically and macrocosmically, this field extends like a new firmament around the human being and the entire planet, like a new sky from which the winds of the Spirit have swept away the clouds of karma allowing the stars to shine in their purest splendor and guide many who have sailed through the storms of life to their destiny.

About this, Jan van Rijckenborgh writes:

"This new field of life embraces the entire earth. It does not exhibit a single hole, or interruption in its extension. One can say that the world and mankind are encompassed by the new field of life. [...]"

You can compare this to a uniform, atmospheric stratum. And, just as in rainy weather clouds heavy with moisture burst in torrential rain, so, too, the tensions which have built up in the new field of life, discharge into seven focal points. These seven foci coincide with the seven schools and a horizontal radiation then develops via these seven schools: in wide circles a vibration from the seven schools permeates our dialectical field of existence. This horizontal radiation must be understood as a call, an attraction, an awakening and a touch. If we regard the rays of the new field as a vertical line, then this vertical line forms, as it were, a cross with the line of the horizontal working of the seven schools. So we discover that a cross is planted in the earth with irresistible power.

You must not see the new magnetic field as a suddenly appearing strange phenomenon. It is not the case that it did not exist fifty or a hundred years ago and now suddenly manifests itself. Not at all. [...] You can discover this idea, this proclamation, everywhere, even in the yellow parchments of the ancients. [...]

They knew the essence and the purpose of this process, of this portion of labor. And they were able to state with great certainty: 'One day this building will be finished. Then the results will reveal themselves and that which is new will be fulfilled.' [...]

It has now become so powerful, the glow of the new era so intense that, when you open your microcosm to this touch, you immediately notice and experience this radiation-power [...].

When you open your being, your microcosm, to this wondrous new field of life, then this radiation power will touch your heart atom, set your whole being aglow and lead you into a new process, a process of transmutation and transfiguration."<sup>57</sup>

It is necessary to understand this fundamental condition of being, and more than understand it, it is necessary to externalize it in one's own life. The whole human structure is set up for this realization. New life is a condition already present in every human being but usually as a mystery, an unknown reality, a potential. The new field of life is the most essential reality of the human microcosm as well as of the entire macrocosm. Throughout pupilship, we consciously embark on a path of integration with this field, driven by karmic maturation.

By consciously setting foot on this path, our responsibility increases, as it is no longer just individual but also collective, connected with the collective task of the pure field of the School. We must be careful not to deviate, not to be carried away by the egocentric impulses that still have power over us. That is

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<sup>57</sup> *Rijckenborgh, The Coming New Man, Chapter III-8, pages 285-289.*

why from the beginning of pupilship, we are alerted not to trust what we understand, many times erroneously, to be light in us because it could be darkness. There is a risk of misperceiving because the fundamental ignorance of self-centeredness clouds our consciousness. Accustomed to seeing things in a certain way, we tend to fit everything into known patterns.

For example, in childhood, we may have received religious guidance that interprets the deity as an external god who punishes the wicked and rewards the good. In the School, we learn that the divine is an inner reality, and we start to imagine it as the divine spark in our hearts. Despite this, our childhood religious coexistence with the divine can remain unchanged if we continue to pray as we did to the external god to protect our egos and help us to succeed in life.

Another example: We were taught to believe in external authorities and dogmas, and we entered the School with this tendency. We got rid of religious dogmas and replaced them with what we consider to be “Gnostic dogmas.” We move away from the authority of pastors, gurus, or religious leaders, but we start to believe blindly in the long-time pupils even though we have heard since the public work that in the School, there are no masters or gurus.

Karmic maturation prevents certain illusions from being maintained for a long time. As they advance on the path, it becomes increasingly clear to the pupils that their life is in their own hands, that their pupilship can only be realized if they work intensely on themselves – and not just for themselves.

On the contrary, our most important task is to offer what we have received, transmuted into greater glory, to the world and humanity. Receiving, renewing what we receive, and offering it back, humbly and impersonally, so that all who need these strengths can have access to them. Quietly, this makes possible the gradual awakening of all humanity.

In this way, we become collaborators of the Universal Brotherhood, collaborators who from the new field of life, from the mountain of the Spirit,

descend again into matter to work for the benefit of the world and humanity in self-sacrifice, that is, in the most sacred office of offering our own being, following the example of the great ones of the Spirit. The new life is already present in each of us. Let us live it!

## 50 — The Foursquare of Construction

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In various parts of the world, challenging situations are currently being experienced, and some of them affect the entire world. History shows that this has always been the case: What changes is whether we are directly or indirectly affected. In any circumstance, our psychological structure looks for parameters that can somehow bring order to chaos. These parameters are sought outside of ourselves, as a reference that can guide our position in the face of the facts and thus give us a feeling of balance and security. The search for balance and security navigates through all aspects of life, material, individual, social, and spiritual.

The basis of our balance is a fabric in which each of these aspects works as a texture according to individual characteristics. This is how groups of greater affinity are formed, which form packages of ideas that work as a security base in the midst of chaos. There are a multitude of affinity groups, each with its own package of ideas, and usually the idea of one package is not accepted in another. In this way, these bundles of ideas close, and as the perception of the outer chaos increases, the knots in the fabric tighten, that is, the ideas contained in the bundle become more strongly fixed, and radicalism, separation, and intolerance arise.

At the base of all this is the fear exacerbated by what is perceived as an external threat. The groups formed in this way close themselves to any empathic consideration with those who adopt ideas from another package or when they fail to co-opt them to their side. Thus, a state of war of all against all is established, with the weapons with which and in the places where these battles can be fought.

Ancient wars were fought hand to hand, the current ones through guided drones. The current war of all against all expands, through technology, the



field of confrontation, which no longer is limited to personal encounters. And so deep psychological isolation is created, even if the participants of a package of ideas may be physically in an unknown place or not even exist. All this forms an environment of anxiety, helplessness, and isolation.

The predominance of the astral body in the human system works like the submerged portion of the iceberg, which leaves only a small part of its structure visible. Our gaze turns to the external parameters (the tip of the iceberg) because if we were to look inside (the submerged portion of the iceberg), we would be faced with even greater chaos and that would be psychologically unbearable! The chaotic state we perceive originates more in our inner condition than in our relationship with the external environment, although both are indissolubly associated.

As a group and as individuals, how can we maintain a positive, lucid, and renewing attitude at the service of each and every one? In the first place, it is necessary to emphasize that transcendence sought only as a projection, as an idea, that is, if it is dissociated from its conjuncture with its effective manifestation, is nothing more than an escape, a subterfuge.

As living souls, we are bearers of the rose of the heart. This principle is the primordial cause in the soul of every being, the only basis, its only reference, its only center of gravity, its potential Spirit-Soul consciousness. This basis does not move through the chaotic karmic astral state but responds only to the consciousness that begins to awaken from a state of natural blindness. This seed is unassailable, unattainable by threats or death, as it originates in the fundamental cause and remains eternally in silence, stillness, and serenity.

The first task of the pupils is to recognize and perceive the presence of that Spirit-Spark in themselves, and it is precisely there that any threat that wants to insinuate itself is disarmed. The mortal part of human beings continues to exist because, as Hermes points out, human beings are dual; they have a mortal and an immortal part.

In this apparent paradox, the consciousness must play its fundamental role when it recognizes its weakness, its helplessness and isolation as a mortal soul

and opens its package of habits and allows itself to cooperate for the blossoming of the universal seed from which spring the strength, embrace, and welcome of the universal unity.

Self-knowledge, the recognition of one's weakness in connection with the perception of the seed of the primordial cause in oneself, is what gives the pupils the first corner of the foundation stone or magic carpet and which can also be seen in the symbol of the School. This is what the School calls one-pointedness of purpose, the continued effort of consciousness to lay this cornerstone. Supported by this new principle of consciousness, the pupils no longer choose the goals of the self as priority or essential; they no longer submit themselves to the desperate attempts of the self to balance itself against the jolts of the present time, supported by the thousand-year-old repetitions of the karmic pattern and outer perceptions.

In this state of freedom, albeit very limited, the pupils seek to align one more corner of the cornerstone, the cubic stone. This second corner is non-conflict. The pupils align this corner of the cube when they abstain from the useless war of all against all, even from the fight towards what they suppose to be good and from all the battles chosen in its name, which in fact, are more of the self's attempts to stay in command.

Conflicts diminish when faced with the perception that the building stone is not a square but a cube, a double reality. In this condition, the pupils free themselves from fear, anxieties, and dread for the future, without leaning towards their opposite side, without entrenching themselves in pride and in the vain presumption of pseudo wisdom and spirituality, which could be used as a justification for unsheathing the sword. Under this new perception, all personal aspects, preferences, and visions are abandoned, so that tensions and separations do not arise, and to open up the possibility of unity with the universal. In the School, this intelligent attitude of humility is called group unity.

Thus, a peace agreement is sealed from the rose of the heart, and the lethal weapons of criticism and judgment that condemn – ourselves and humanity to

the death penalty of the soul – are laid down. Only in harmony is it possible to continuously build a new state of soul until the realization of the Spirit-Soul.

The alignment of this last corner fixes the cornerstone, and so the work can begin. The balance that arises is called harmony in the alternation of activities. This new attitude eliminates the conflicts that arise from attempts to make what is not essential, what is personal, prevail.

The world has acted according to the self, obeying it, and has sought to build life and relationships according to its self-centered vision. Our selves are very adept at grasping formulas, presenting them, and ruthlessly applying them to others. This demonstrates that the correct application of the cubic stone formula has failed. The cubic stone formula and all other aspects of the path are for application without any mercy upon our own state of consciousness adapted to automatic reactions.

It is necessary that everything that we idealize as spiritual and elevated manifests itself in practical life as evidence of the new state of consciousness, the Spirit-Soul, or that it gives sure signs of a correct self-orientation in this sense.

Jan van Rijckenborgh, founder of the Spiritual School of the Golden Rosycross, once told his pupils, “Do not lean on me.” Even if in the beginning, the pupils depend a lot on the Living Body of the School to receive the impulses of the Spirit that still cannot be directly addressed to them, it is crucial that they have a lucid desire, a clear capacity for decision against the dominion of the self and rely on their own consciousness.

The objective of the School is to bring each pupil to the state of Spirit-Soul consciousness and thus bring about the transfiguration of the entire personality. In this state, the pupils are the free builders of their own body of manifestation and are in total unity with the fullness of the universal manifestation. In the state of a new soul according to the Spirit, the soul, and the body, it is natural that they do not depend on any intermediary, and the Living Body is in fact the expression of the resulting synergy of all the pupils

who manifest themselves in the world as new Spirit-Soul human beings, both among themselves and in relation to the Universal Brotherhood. In that capacity, they are pillars of the temple.

If in the beginning, the pupils were received in a transmutation body under the protection, support, and care of the preceding Brotherhood, now it is a question of consolidating the Living Body so that it welcomes, guides, and supports every human being and every pupil. It is also about being able to offer the Brotherhood the basis for the initial work of forming a new link in the chain, in a future that does not belong to us, if that is the will of the Universal Brotherhood.

What use is there for something that is not applicable and does not materialize in a tangible way? A set of ideas, an idealization, in the first place needs lines of force so that it can be understood, visualized, and later, materialized.

One cannot choose to realize only one aspect of the threefold seed as an accommodation to the intuitive awareness of the presence of the Spirit-Spark within us. Such a perception will be very unstable and will quickly fade. In that case, only a theoretical understanding is produced, and the head is not opened to higher understanding, subjecting everything to the criteria of the old mentality. There is then only a more refined personality, a strengthened self, and an even greater illusory state.

The threefold seed requests integral realization from us. The intuitive perception of its presence gives us, in the first place, the infinite power that is to be applied; secondly, the intelligence that understands and activates the lines of force of a new consciousness; and thirdly, the manifestation of an actual new state of consciousness.

If the pupils want to walk the path of inner transformation, the path that leads to spiritual enlightenment, then they must know that it is all or nothing! This might seem a bit radical. But look, for at least fifteen years, you study or

dedicate yourself to a practical activity to prepare yourself to work in a profession. Afterwards, you work for thirty or more years to apply what you have learned before the responsibilities for social life are considered fulfilled. At the beginning of these activities, everything is very uncertain; you only see one or two steps ahead, and sometimes not even that!

Spiritual realization also requires dedication and must be accomplished while fulfilling all the responsibilities inherent in everyday life. The most important thing is that there must be a connection between spiritual realization and life in matter, until any separation between them disappears and that spiritual realization is the guiding principle of actions in all planes of existence.

The changing state of consciousness must be evident in every situation of individual and collective life. When we realize that this is not our reality, let us not point to ordinary life as the cause of our difficulties in inner realization and let us avoid taking refuge in the heartwarming idea that we are doing everything for the pupilship of the School of the Golden Rosycross, when in reality, we can be running away from our own responsibility in the effective realization of the spiritual process.

In the direction to the transcendent, we cannot make this mistake. This would be exacerbated self-centeredness, which would trigger procrastination that must be overcome when laying the cornerstone. Pain, suffering, darkness, and uncertainties lead us to strengthen our purpose and our dedication. After all, we found the path indicated by the Brotherhood of Life; we yearned to carry it out; we made the decision to carry it out, and now we want to carry it out effectively, as poetically expressed in the dialogues of the divine Spirit with the human soul in Love Letters from Spirit to You:

"I see that you suffer and I do not get rid of it because you need to suffer; not to punish you, but to develop you.

You may not agree with Me now, as you are still trapped in darkness and selfishness; yet when you come into full light, you are one with Me in all things. Then you are satisfied and withdraw all your condemnation. So for you, everything is good.

You cannot believe that everything is good until you grow up, no matter what theory you adopt or how you rationalize it. While you need the benefits of condemnation, you condemn: you cannot do otherwise.

My dear, you suffer, you are afraid of the dark and flee from discouragement. I give you all these things because they are the only ones that make you enter the Light of Life.

Accept them, accept them with joy and enter them like the water that purifies you. Do not separate Me from them. Many find Me in the chamber of suffering, on the bed of affliction and in intense darkness. Do not flee from those places where I must be found.

You seek me because I am your life and a necessary part of you. You only find rest when you find Me. In the same way, I seek you because I love you.

I frame our meeting in sadness, suffering and darkness, but you flee from them with all your strength. And if, by chance, you are forced into them, you are so determined to get out that you are not quiet enough for Me to find you. You call evil and bad all that is there, and so I cannot reveal Myself to you.

We wish to meet, and the only meeting place in accordance with the nature of our beings, you condemn and declare that you only enter it if forced to do so; and then you waste all your time fighting to escape My presence.

[...] When you find Me and become One with Me, I manifest Myself through your life and your thoughts: you no longer see the shadow of the wrongly employed human will, which gave rise to the I and its disorders.

[...] Now that I have written to you, you find Me more easily, because you know where I promised to find you and you no longer run away from our meeting.

You find Me with an empty heart, and I fill it with My Life of Love.  
You find Me with an empty mind, and I fill it with My thoughts.

You find me with an empty life, and I fill it with My Life and Joy.  
You meet me with the empty world, and I fill the world for you: I live for you  
in all things.  
I have Faith in you and you have Faith in Me; we support each other, and  
Our lives are One.

There is so much more I can tell you, but the time has not come yet. See how  
close you can get to Me until I write to you again.”<sup>58</sup>

May everyone understand and act in the most serene and conscious way  
possible in the midst of the events of our time, supported at the point where  
they are on the path, for the strengthening, understanding, and  
accomplishment of the task as an individual and as a group for the good of  
all who long for the imperishable life.

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<sup>58</sup> Beilhart, *Love Letters from Spirit to You*, Chapters 2 and 3, translated from Portuguese.

## 51 — The Lectorium Rosicrucianum and the Liberating Knowledge

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Lectorium, a term that the School of the Golden Rosycross in its beginnings adopted to mean the foundation of the construction of what would later become the House Sancti Spiritus, in its Latin root literally means “reading.” However, the Golden Rosycross in its years of unceasing development, aligning itself with the source of universal knowledge, intended to use the term “reading” to indicate the interpretation from the modern Gnostic-Rosicrucian point of view of the scriptures and records of the great spiritual traditions. Thus, a field of work based on the universal language was developed with the aim of making it clearer and more accessible to seekers of the truth in our time.

It was with this highly revolutionary Spirit that Jan van Rijckenborgh, together with Catharose de Petri, already in the advanced phase of this construction process, left prepared for all those who deeply yearn for the realization of self-revolution, what would become the sevenfold field of the universal Spirit manifested in matter as a focus of highly dynamic power. This gateway to support the development of this process was symbolically established as the Lectorium Rosicrucianum.

More than an expression, the Lectorium Rosicrucianum is a living organic field, an atmosphere full of powers in which stagnation has no place. It is a field that offers purifying power from the conditioning mechanisms that so blunt and hinder pupils' ability to understand. In other words, the Lectorium can promote in the pupils, who, touched by its strength, have approached and were welcomed into its field, the gradual development of their discernment, even if it knows beforehand that they are impregnated with concepts and preconceptions mixed with countless habits and inherited karmic implications.

The aim of the Lectorium Rosicrucianum can be defined by a basic principle which is self-knowledge. And self-knowledge goes hand in hand with the



ability to interpret what is received from information coming from transmission channels. With regard to Gnostic knowledge, today its transmission can be carried out through means such as books, audio recordings, lectures, Temple services, and conferences. And because it is a principle, this means that this work is not limited to a mere external aspect of preparation, wrapped up in divided stages in what we know as the pupilship aspects of the external school. But it continues and will always continue with its profound mission, which is to promote the freest and most autonomous state of understanding possible at a continuous and growing scale.

Here reference is not made only to the basic processes of understanding in the rational and emotional sense; this is what you possess to start the journey. But as the pupils advance in the connection of their consciousness with the Spirit-Spark and with the power field of the School, true self-knowledge expands discernment to the point of eliminating, step by step, these classifying conceptual divisions, opening the way to full spiritual awareness.

Achieving autonomy and continuous expansion of discernment and understanding is the synthesis of the revolution promoted by what is known as the age of Aquarius, which seeks to rescue understanding in its pure state, a purity that comes before any and all concepts, a state that only the pure soul can access.

This is the Aquarian character of the Lectorium Rosicrucianum: placing the sincere seekers, who arrive and are connected to its field, at a high level of inner revolution, boosting their capacity for understanding. If this is not achieved through dedication and absolute surrender by the pupils themselves, the following steps in the path of pupilship will be restricted to merely aesthetic and philosophical contours and adornments at best. This will be even more unproductive further on when, faced with the need for conscious actions capable of being the basis of support for the Living Body of the Spiritual School, the pupils reveal that their consciousness is still attached to the old level of understanding dependent on external associations.

This condition of consciousness indicates that not enough progress has been made for the necessary purification of the head and heart system. It is never too much to emphasize that the power that is received on a scale that is more than sufficient for each state of consciousness with its individual characteristics, a power that enters this field in order to be able to transform and elevate the being, will only release all the possibilities contained therein if the pupils confirm it in themselves through their own effort and focus on the one goal.

When connecting to the Spiritual School's power field, a power is pre-installed in the pupils' magnetic field not because of merit, but because there is a divine spark in the core of their being. The question is, based on this power that entered the individual magnetic field, what will be the use that the consciousness will make of this talent that was given to it?

In the high sense of the objective of the Spiritual School, the pupils do not advance on the path if they are limited to endlessly turning around their attachments and lack of discernment, without real action and practice of the process. They might stay for a long time or for a lifetime attending the work of the School and soaking up its elevated and serene atmosphere, but that would be little more than attendance at a slightly above average degree of religion. This perspective regarding the meaning of the Lectorium Rosicrucianum – as the dynamo that drives the correct reading of the knowledge emanating from its field, on an individual scale – is equivalent to the germination and development of the Spiritual School within the pupils, based on the divine spark that is this seed to be germinated. But as nothing falls from the sky, this reality is potentially in the head, heart, and hands of each one.

The recurrence of urging the consciousness to watch itself constantly is due to the fact that our nature is so fickle and given to mystical and intellectual wonders very easily. Vanity, like a mark tattooed on the ego, takes time to leave.

From the essence of Taoism, it is clear: "Act without attachment and even evil will add good to you." The path, as shown in all the great spiritual traditions, is through the absolute elimination of all attachments lodged in the heart.

Without that, pupilship is just a tattoo.

Carrying out the spiritual path proposed by the Golden Rosycross, especially now, means emphasizing the axiom, "Being in the world without belonging to it inwardly." Based on Gnostic knowledge, it is known that the new human being, as an archetypal image, a living idea present in the pupil's magnetic field, waits for the consciousness to be able to understand and realize it. And this is where the difficulty lies for many because consciousness – in its egocentric condition – cannot understand and collaborate with this original archetype. It is necessary for the I-consciousness to be silent and turn towards the archetype of the original being, to collaborate with it. In this way, one comes into contact with an autonomous reality of being where there is no dependence or attachment. The action that is born from this is a spontaneous action which expects nothing for itself and which is not tied to its results.

If this is done by the egocentric self, the results will show themselves in their distorted form. For an I-consciousness, acting without attachment is understood as well-articulated calculation in the game of interests; not connecting to the results of the action, in the distorted view, means disdain for collateral results, the result of egocentrism that seeks beneficial returns for itself or for specific groups.

How then to perceive and understand this living idea that is in us, symbolically indicated as the new human being? The analogy with the old photographic process of capturing images can be useful.

First there is the touch of the Spirit, which imprints the image or archetype of the new human being on the soul. This procedure takes place in the darkroom of the consciousness. That is, from the reflection of the light of the Spirit, through the proto-atom, the negative of the image of the new human being is recorded on the film of the reflecting ether. The consciousness that aligns itself or keeps aligning itself with the proto-atom sees only the inverted conception of the new state of being, like the image in the negative of a photographic film. The important issue is not only to arrive at this perception but to understand that this is, at best, knowing one has been touched.

Those who have been and know they have been touched have two options: either to let themselves be carried away by vanity, with the eyes of discernment overshadowed by the false glow of the illusion of being something that they are still far from being, or, with all effort and honesty, to carry out in themselves the total and absolute elimination of attachments. In the latter case, due to the fact that there is a heart emptied and silent of the self's ills, the absolute exchange of the new ethers can be carried out.

As in the photographic analogy, the new ethers will then form the chemical emulsion that was missing so that the new, which is already present and recorded in the film of the soul, reveals itself in the etheric whole composed of what one thinks, what one feels, how one acts. This is in a rhythm controlled by the light through the Monad or the Spirit-Spark, so that the archetype of the new human being engraved in the depths of the soul is not lost to anxiety, worry, and fear, like a hasty exposure of a photo negative to light. The result would be the loss and burning of the recorded image - one more missed opportunity and the need for effort to restart the process.

“Sometimes, when we are in difficult situations, we cry out in desperation, ‘O God, help me!’ But God — the great, sacrificing power of the ever-living fig tree — has always been helping, right from the very beginning. He would not be able to do otherwise. For the suggestions, the radiations of the spirit flow to the personality via the Monad. So, in fact, the negative aspects of all that bitterness we go through in life are just a delusion, compared to the divine impulse.

All those dreadful things in life are not part of the Godhead. It is a punishment which the human being brings upon himself. The opposition, the hindrance he experiences from the astral self, is the mirror, the sum total of all those mistaken reactions. The Godhead calls and touches you, and seeks to conduct you in the one direction that will lead to liberation. If you do not react in a positive way, the astral self will thwart you. Your progress will be retarded and ultimately brought to a standstill, and round and round you will

go, stuck at the bottom of the pit of death.”<sup>59</sup>

Let us rise, therefore, through the purification of all the thick layer of clouds formed by illusions and attachments so that true help can radiate to many who, under the weight of their difficulties in understanding, delay themselves and others on the path that already exists, pre-installed as a power granted by the Spirit in the deep core of each being.

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<sup>59</sup> Rijckenborgh; Petri, *The Chinese Gnosis*, Chapter 29-II, page 366.

## 52 — The Middle Path

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A year after the start of the pandemic, when we thought the situation would be under control, heading towards a supposed new normal, here we are at the worst of its moments, in March 2021: We are living in difficult times. The pain and rawness of the loss of thousands of lives, the fear and insecurity in the face of the collapse of the health system, and the uncertainty of what lies ahead are a constant test for each one of us.

In the face of all this, who among us has not let themselves down? By feeling the pain of your own loss or that of countless others? By going through needs or witnessing the crowds of unassisted people? By impotence in the face of a limitless tragedy? By solidarity with those who sacrifice themselves saving lives? Or by indignation at those who, despite everything, behave as if nothing has happened? Yes, we are all going through an intense test.

We hope to pass it and emerge from it stronger and more mature; however, let's face it, how many times do we doubt that we have the energy to get through another day? At moments like these, everyday life becomes a burden, and we face the path of the new life like someone at the foot of a mountain range: Its peak rises beyond sight, disappearing into the clouds, and before us stretches a wall of stones. We feel weak, and our inner certainty wavers.

In this uncertainty, we doubt whether we have the strength to continue on our path. However, in this apparent weakness lies the portal to a strength that we may not yet know. At this critical moment, we are being stripped of many certainties: illusions of security, appearances, possessions, celebrations, distractions, plans, dreams. Many of these came crashing down like a sandcastle washed away by a sudden wave. The emptiness they leave is

because we were filled by them, and when they are gone, they only reveal a reality that was already there: the reality of the inner emptiness of our self.

A self filled with false certainties is not strong. For its certainties were but illusions. This self just lived numbed by everything that filled it. What it felt was not strength but numbness. A numbness that disguised the feeling of disconcerting emptiness that filled it, like someone fleeing their pain through excessive doses of painkillers.

We are not weak but only in the daze of awakening, as the harsh reality of the self is overwhelming. The reality of the self is a pure, immense, and sterile void, which many are just now realizing. Therefore, however paradoxical it may sound, we must give thanks for this moment, not with the irony of those who mock their own misfortune but with the serenity of the elderly, of those who have already lived a lot and who are no longer disappointed in the face of vicissitudes and difficulties of life.

We must be grateful for this moment, as it awakens us from our false certainties, from our grossest illusions, and has brought us to the inner portal of the path, the gateway that marks the boundary between the path of the self and the path of the soul. In that portal, the despondency of the desert meets the banks of the river of life, the frontier of a new state of consciousness from which flows a completely different source of strength.

This power cools us, waters us, uplifts us, pushing us forward. It puts us in front of the path, showing us that only in its strength, and not through the illusions of the self, can we walk. This path is the path that crosses the desert of life and leads us to the new life, a path that has been described as “the middle path.”

This path and the strength that allows us to follow it bring a new dimension to our work as pupils of the Spiritual School. The middle path is a concept used by the School to describe the path. However, we often lack the basic understanding to penetrate the secret that surrounds it, like a veil of mystery formed by the opaque membrane of our own understanding, which places such a path in a dimension to which it does not belong.

The big mistake that is made in the attempt to follow this middle path is to place it in the horizontal dimension of life, forcing the application of its laws in a reality in which it does not work. This issue is more subtle than it seems, as our state of consciousness is enmeshed with veils and barely perceptible illusions, as we believe that they are an integral part of our being.

In Mirdad's words, our consciousness often acts like a baby which confuses its body with the swaddling bands around it.<sup>60</sup>

So we unconsciously react, setting out to mobilize all these bands, layers of illusion and self-deception. And where is the heart of this question? It is in our eyes, in the projection that our mind creates and which it believes to be the objective reality of facts. When we hear that we must walk the middle path in the desert of life, we can associate this path with the much sought after and desired balance in our lives and the desert with everything that happens in it and in the relationship with our fellow human beings.

Human life is complex, made up of infinite relationships that condense multiple aspects into a single experience or relationship. We can see these multiple aspects as our thoughts, feelings, desires, and reactions. Each experience we live is like a thread which crosses these different dimensions, uniting them, as if weaving the weft of a fabric.

The universal teachings refer to the human soul as a garment woven by itself, in which each experience is a movement of a loom which never stops weaving. If we took the fabric of our soul and placed it on the sands of the desert of life, looking at it closely, we would ask ourselves: Where does the middle of this fabric pass? Where is the balance in all of this? What trajectory should I choose to cross this tangle of misaligned threads and thus tread the middle path that will lead me to a new life?

The great difficulty lies precisely here. If we pay attention to each of these threads, we see that there is a form that repeats itself, in which a transverse

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<sup>60</sup> Naimy, *The Book of Mirdad*, Chapter 4.



thread moves and joins the others perpendicular to it, creating a weft. Drawing a parallel to the way our consciousness works, we can recognize in the thread that moves from one side to the other, uniting the others, the action of the self itself, in each experience that it lives.

In the threads that are joined together, we see the multiple aspects used by the self as support points, on which it leans to weave the plot of its life. These multiple support points are thoughts, feelings, desires, and reactions. Right in the middle of this web of the life of the I-consciousness lie two of the greatest challenges to the spiritual process.

The first is that the thread of the I-consciousness is tightly tied to the other threads of thoughts, feelings, desires, and reactions. The self is attached to them, as they give it the feeling of security, the certainty of being something and being able to define itself as someone, without realizing that it itself is none of those things, that it is just trapped by such factors.

The first major challenge is therefore the illusion of identity. The second challenge unfolds directly from the first. It is the fact that the thread of the I-consciousness always moves in the same way on its loom. It is this repetitive, predictable movement that unites the threads of thoughts, feelings, desires, and reactions always in the same way, giving them a certain pattern, a certain design.

As a result, by force of repetition and habit, the I-consciousness gets used to a certain functioning, which determines its way of acting and interacting with the world and people. This repetition also generates security, as it forms an environment known and controllable by the self, bringing satisfaction and the feeling of being in balance. So the second big challenge is the illusion of balance.

Observing our daily life carefully, we easily recognize the action of these two illusions feeding and feeding back, weaving and interweaving the fabric of our life: the illusion of our identity and its supposed balance. In all situations, we seek the security of thoughts, feelings, desires, and reactions that are repeated and reinforced. In our homes, we also seek the same

mental, emotional, energetic, and physical factors to build a safe space of self-protection.

The big decision we are facing is not to use these two illusions as a basis for the spiritual path. Undoubtedly, no one wants to walk the path based on an illusion. But the characteristics of these illusions are so challenging that until you discover their real nature, you will believe that they are reality itself, just like a beautiful mirage in the desert of life. In this illusory state of consciousness, the path is confused with the repetitive trajectory of the self, and the environment with its illusion of balance: And the trap of the mirage in the desert, created and set by ourselves, will be created.

Returning to the starting point. Most people experience the current crisis as great suffering, and objectively it is. However, for those who tread the inner path, this crisis is also a blessing because with the violence of its blows and counterblows, it not only frees us from the grossest illusions but also misaligns the fabric of our lives: It subverts our plans, overturns relationships, sweeps away desires, and implodes habits. In other words, it changed the trajectory of the thread of the I-consciousness and frayed the woof it wove with the threads of thoughts, feelings, desires, and reactions. It laid bare the illusory nature of the fabric of our self. What a unique opportunity we had!

With the security and monotonous repetition of our lives so comfortably predictable, how many years of effort at self-knowledge would it take for us to realize how deluded we were? So we would continue, seeking to tread the middle path in the vain attempt to balance what cannot be balanced, to resolve what has no solution, to harmonize irreconcilable opposites, without realizing that the very source of imbalance, problems, conflicts, and oppositions is ourselves when we divide the world into what is good and what is bad.

Having defined what was good and bad according to this false and partial identity of the self, we would continue to impose unspeakable suffering on ourselves and others, classifying and collecting life experiences, and seeking to balance them on the broken scale of the self, which we ourselves have

invented. No, this is certainly not the middle path, and we must be very grateful to have had our lives turned upside down if it allows us to wake up from this great illusion!

We hope that this sober and necessary reflection will help to put this central issue of our lives in a clear and lucid perspective, the perspective of the soul, which sees the real and inner nature of things.

## 53 — The Compass of the New Soul

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We deal with the main illusions that the pupil must get rid of in order to walk the spiritual path. The commotion caused by the crisis we are experiencing can help us to recognize them and to get rid of them more quickly and effectively.

These illusions can be grouped into three large groups: the grossest illusions of the self - its false certainties, which are concentrated in its plans, dreams, desires, and habits; the illusion of identity - origin of the duality of the life of the self, leading it to try to perpetuate itself on the inner path; and the illusion of balance - which leads the self to try to walk the middle path, seeking impossible balance in duality which it created in the form of problems, conflicts, and oppositions.

The attempt to walk the middle path through these illusions is impossible and the cause of great suffering. This occurs because we forget the warning made by the great ones of the Spirit of the past and by the Spiritual School: "You cannot put new wine in old wineskins" (see Matthew 9:17, Mark 2:22, and Luke 5:37). By this they meant that the old structure of the I-consciousness cannot be the basis for building a new state of life, as this is organically impossible. Again and again, we are told that the first major step on the path is the construction of a new consciousness, because only based on this new state of consciousness can we build a new state of life.

Here is the secret that allows you to understand the true nature of what we call the middle path: Walking the middle path is equivalent to building the new consciousness. It can even be said that such a path is this new consciousness.

When the light of the world states, "I am the way, and the truth, and the life. No one comes to the Father except through me" (John 14:6, NRSV), it is not a

figure of speech or a reference to an external messiah or savior. The new consciousness, the new soul that is born of the Spirit in us, clearly states, I am the Way. Therefore, the pupil on the path must understand that treading the path is the same as being it; it is the same as building a new soul, a new consciousness, within oneself.

However, here is a question: "If the middle path is not in the middle of the world of the self, then where will this middle be? And what tool should we use to find it, create it, and follow it?"

While the self uses the broken balance of its partiality to try to balance its life, the soul needs an entirely different instrument to navigate through life, creating for itself the middle path. Such an instrument is not a scale, which seeks balance by measuring, comparing, and juxtaposing opposing elements.

The soul's working tool is a compass – yes, the compass of the new soul. The scale separates opposites and weighs them, judges, and compares, while the compass integrates the extremes, uniting them at the center, and points out a path. The balance weighs, judges, and compares everything on the horizontal plane of the self; the compass integrates, unites, and points out the vertical path of the soul. The center of the compass, the means that creates the path, is in the heart, which is the nucleus of the soul and in which the marvelous jewel, the incorruptible seed, the divine spark, is found.

Upon this medium and upon nothing else, the compass needle of the new soul must rest. If it wants to point in the right direction in full inner freedom, it needs to be free of attachments; it must have the courage to abandon all its illusory positions of strength, the false certainties of the old self and trust itself fully to the Spirit's touch. That touch is subtle; it is the sweet voice that whispers in the heart. That voice is the Spirit speaking to the soul, and the Spirit does not bind the soul but only gives it a real and free foothold.

Unlike the self, which seeks security and shackles everything, the divine spark only sustains the core of the soul, leaving it free, so that the needle of its compass finds the correct direction to follow, and the soul itself can create,

through itself and in itself, the middle way. A compass needle, in its simplicity, is the representation of one of the most beautiful mysteries in the entire universe. Take a compass in your hands and see how when you turn it, its needle always points in the same direction. It does this not because it wants to or because someone has programmed it. It does so because it follows a principle, because it is in harmony with the principle that is the Earth's electromagnetic field.

When the compass needle is free, gently resting on its center, it can rotate unhindered, always pointing to the poles, which indicate the points of concentration and lines of force of the electromagnetic field of our cosmos. When the heart-soul sanctuary is freed from the attachments of the self and relies fully on the gentle touch of the divine spark, then the three sanctuaries can move in unhindered harmony, pointing together and always to the lines of force that govern the field of the microcosm, the cosmos, and the macrocosm. These lines of force are the will of the whole in full manifestation.

When the soul is freed from the self-centered will of the self, it can move in accordance with the lines of force of the will of the whole. That will is found in your center, in the divine spark of the heart. When your heart tunes in and connects to that spark, at the same moment it harmonizes with that center, the middle of everything that exists in the universe, because in the eternal present where time and space no longer separate us, the center of all things is One.

When the soul unites with that medium, that center in its heart, it becomes One with the heart of all things, and the heart of all things becomes One with its heart. United to the whole, to the omnipresent center of the universe, the soul overcomes the illusion of the individuality of the self, as it has become one with the One. Thus it understands that the will of the whole, which manifests itself in the entire universe, must also manifest itself in it. And the manifestation of the will of the whole creates a harmonious movement in the soul through the flow of its lines of force.

In this new state, the soul no longer lives trying to harmonize the opposite poles, as it understands that the apparent opposites are, in reality, a single

line of force, a line of force that arises as love-wisdom, as the Father-Mother which revolve in perfect union around the One, forming the field of life manifested throughout the universe. Soul life is no longer a duality; it sees life from the perfect unity that manifests itself in the infinite richness of the diversity of universal life.

In the center, in the middle, is the will of the whole. Around it revolves the twofold unity of love-wisdom. In the macrocosm, the will is the omnipresent center of all things, and the twofold unity of love-wisdom forms all fields of manifestation and the life that flourishes in them. In the microcosm, the will is the divine spark in the heart of the soul, and the twofold unity of love-wisdom forms its infinite sphere which envelops and sustains the soul's life and its manifestation.

Grateful, we lift our eyes from the compass. In our eyes shines the light of the fire of the Spirit-Spark. Yes, now we understand, and from the heart spring the words:

"My soul is my compass. My soul is the way. The way is the truth, and the truth is the life. Will, Wisdom, and Love; Way, Truth, and Life; Heart, Head, and Life.

Here is the compass needle, the compass of the new soul. The world revolves around me, the choppy waves of the sea of life rise, and the boat of my life is tossed about. However, in my hands, even if soaked by the turbulent waters, the compass of my soul always points in the same direction. Thus, in the midst of the storm, the boat of my life sails the waters, and my soul becomes the middle path. It walks the middle way because it itself is the way.

From the heart rises the fire of the spark. In the head turned towards it, the light of wisdom shines, and in my life flows a new infinite power hitherto unknown, the power that fulfills the will of the whole, the power of love. Heart, head, and life are united. There is no more separation or opposites. There is no more vain attempt to balance, measure, or control anything else. Everything is in its place, for in the soul, the unity of the whole reigns. The soul has overcome the suffering of the old self's illusion of balance. The soul has

become the way, the middle way. The soul has become the way, the truth, and the life.

And so, it was united with the Father of all things, the absolute in itself.” May the real experience of this new state of consciousness, the consciousness of the new soul, be very close to each one of us. May the light of its new understanding illuminate our understanding so that we may approach the task that the new soul must fulfill.



## 54 — The Task of the New Soul

The most sacred space for human beings is their home. Whether it is a castle or a hut, luxurious or modest, it will be equally sacred to those who inhabit it, as they find safe haven, vital space, the soul's corner. Since the beginning of time, human beings have struggled to build their homes and defend them, as they find three foundations for sustaining life: heat, light, and food. The heat of the fire to protect them from the weather, the light of fire to ward off darkness and its threats, and the alchemy of fire to transmute food.

Human life has become more sophisticated and diversified, and its needs have become complex and almost infinite. Needs demand products; products presuppose income, and that is enough to keep the merry-go-round of life in incessant movement. At this moment, precisely in the month of March 2021, many of these needs have disappeared, either because of forced withdrawal, less interaction, or because there is a lack of resources.

Central and ancestral aspects of homes have become perceptible again due to the longer time spent in them because they are quieter or more devoid of superfluous aspects. The situation we are experiencing has restored the original essence of the home, that of serving as a living space, where heat, light, and food can be found.

This applies not only to the needs of the body but especially to those of the soul. A true home not only welcomes, protects, and nourishes the body, but especially the soul. In it, we seek above all, human warmth, the light of mutual understanding, and essential nourishment for the heart.

It does not matter whether it is in a large family, a small nuclear family, or even alone: Homes will always have the ability to welcome, protect, and

nourish our soul. The human soul's need to create its living space is inherent to its existence, for the soul is a mirror reflecting the image of the universal Spirit. The soul is a bridge that connects the universal image to concrete reality, a fire that reflects within itself the ardent divine spark. It creates its living space, which reflects the life field of its microcosm.

The Spiritual School asserts that there is no separation in the life of the soul. The reason lies in its essential nature, for through its vital space, the soul expresses the image of its inner being in concrete life. Therefore, the universal teachings have always used the image of the soul and its home to indicate the inner path of building the soul's new home, the home of the new soul. Symbolizing the eternal abode of the soul are the great pyramids, for example, and the House Sancti Spiritus of the Renaissance Rosicrucians.

When it is said that we must become Freemasons, free and autonomous builders, it indicates the need to learn to build the soul's own inner dwelling. That is the task of the new soul: to become the builder of the new being in itself.

But how can we do this? Where are the raw materials for this to be found? What method is used to erect the walls of this new soul's inner home?

Symbols bring valuable indications in this regard - the symbol of the pyramid, for example: In the sands of the desert on the solid base of an immense square rise lines that converge in a triangle on each of its faces, as if drawn, from bottom to top, by a point at the top of the pyramid, which rises masterfully.

Four elements united in the sands of the desert rise above the horizon converge to a central point that touches the fearless construction from above.



Pyramid in the garden of the Temple of Aquarius, São Paulo.

Another symbol, the House Sancti Spiritus of the Renaissance Rosicrucians: the large building full of symbolic elements characterized as a house on wheels directed from above by a cord in the hand of a sublime being; a large house on four wheels driven by a force line from above.



House Sancti Spiritus in Schweighart, *Speculum Sophicum Rhodostauroticum*. RCE (Bibliotheca Philosophica Hermetica), Allard Pierson Museum, Amsterdam, The Netherlands.

In essence, these two symbols speak of a construction based on four natural elements driven and dynamized by a fifth higher element. We have seen that the self weaves an immense carpet over the desert of life, weaving together

thinking, feeling, desiring, and reacting with the thread of I-consciousness. We have also seen that a new consciousness, the new soul, must walk the middle path, which unites the three sanctuaries of the soul, elevating them like the compass needle of the soul, which moves from above, from the field of the Spirit. This means that the new soul's task is to use these elements to build its new home, its new being, which it will inhabit.

Just as in the classical pyramid or in the House Sancti Spiritus, a new construction arises from the four elements of concrete reality, in the same way, the construction of the new abode of the soul must arise from the four elements of the personality. But it is essential that the building be conducted from above, from a perspective and dimension totally different from that of the horizontal plane of life. This dimension represents the Spirit that touched and awakened the soul, transforming it into a new soul.

This dimension is the compass needle that moves and orients itself along the lines of force of another electromagnetic field. It is the dimension that lifts the pyramid from the desert sands and that moves the House Sancti Spiritus on its wheels. Therefore, the driving power of this construction is the new soul itself, which must build its new state of life in the microcosm in freedom and autonomy.

And what materials does it have to build its walls? From where do the building stones for this subtle building come? Where is the source of these superior materials? The answer is that all the necessary materials are already in our being. But they only become available through the intense work of the soul itself, which as a free builder has to prepare, one by one, the building stones for the inner pyramid and the bricks with which to build the House Sancti Spiritus.

Building stones and building bricks are prepared in the intense heat of fire, where they gain strength, and a similar process must take place with us. In the personality are already found all the necessary materials for this inner construction: the karmic heritage of our microcosm, the circumstances we encounter at birth, the challenges, conflicts, and problems we have in our lives.

All these elements form an immense treasure, the exact amount of rough stones we need to erect the inner building of the new soul. Not one more, not one less, from the base to the top of the pyramid of the soul. For this reason, Rosicrucians never regret their fate, hoping for a more favorable situation to begin their work as free builders. They know that the universal intelligence has already placed them in the exact place, at the right time, and in the necessary circumstances so that they can work internally.

Each of the rough stones of life's experiences is formed by thoughts, feelings, desires, and reactions held together by the mortar of the self. It is these raw stones that need to be transmuted in the furnace of the new soul, where the fire of the Spirit burns, to become true building stones there. To do so, the new soul must utilize a new capacity for understanding that arises in its core, the faculty of objective neutrality. It is the faculty of facing each experience, all its elements, its connections with its peers, and the circumstances of its life, and no longer uniting them with the conducting thread of opposites generated by the old I-consciousness.

By refusing to do so, by refusing to classify everything and everyone, dividing them into the false opposites of the partial duality of the self, the soul will no longer tie the threads of its life together through its old patterns of consciousness. The infinite threads of your life, of thinking, feeling, desiring, and reacting, and all the situations that stem from them in your psyche, relationships, rhythm of life, and your day-to-day life, will no longer come together, tied, knotted and tensioned by the pressure of the thread of the old self.

By refusing to do so, by refusing to perpetuate the dualistic fabric of the self, the soul's inner vision soars, drawn by the higher pole of the Spirit within itself, as if hovering over reality and viewing it from above. When the new soul's inner gaze is raised high enough, it sees another plot, another design, which until then was not visible in its consciousness. It sees the real design of its karmic destiny and its whole life; it sees its own image of the original image

imprinted in its microcosm.

Thus, the new soul can form a new image through new soul connections, no longer by the dark thread of the self, but by the golden thread of the Spirit. So in the sands of the desert of life, the new soul stops weaving the old fabric of the self: It weaves the new fabric of the soul, the magic carpet that indicates the new state of being of the soul, which transmutes each of life's experiences. From the higher vision of the new soul, touched and elevated by the Spirit, it inserts a higher dimension, a higher vibration, into the ethers of the vestments of its subtle bodies. Like the dew of roses, the new higher ethers, the four holy foods, flow from its being, completely filling it and radiating in all directions.

In the circle of the world, the square of nature has been transmuted by the triangle of the soul, by the power of the point, the center, the middle of all things, the power of the Spirit. Eternity has risen from the sands of time. The home of the new soul has resurfaced. In the middle, in the core of the soul, the Spirit-Spark, has awakened.

In the strength of the Spirit, the soul has walked the middle way, until it became the way, the truth, and the life. As a free builder, it has transformed the old abode of the self into the home of the new soul, which offers to everything and everyone warmth of the fire of the Spirit, light of the fire of the Spirit, and holy food from the fire of the Spirit.

Let us work in our lives, whatever the circumstances, with determination, understanding, and joy, for the sake of our souls, for the sake of the Living Body, and for the sake of all who yearn for the light!

## 55 — The Hero's Journey

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All human beings carry a fundamental restlessness within themselves, which can be perceived as an inner void or a constant and disturbing feeling of incompleteness that does not dissolve. As human beings, we want to live as if we were eternal, but we know that we daily undertake a journey called life, which had its beginning and will reach its end in the way that we know.

Surely life is a great adventure. The many challenges we face, from the earliest childhood, in the personal, professional, social, and health areas, among others, are like heroic battles. But where do these battles take us? Do we only follow the known paths of ordinary life, whose inevitable end is death? Or do our battles take us to higher levels of human evolution, towards integration with the Spirit? Integration with a life that knows no death?

This essential experience of thinking about or experiencing the limits of life is shared more or less unconsciously by every human being and underlies an essence, an incorruptible knowledge, a pre-remembrance, as an indelible mark of the fundamental connection that leads us throughout this process. This essence comes to the consciousness in many forms and manifests itself through various allegories in space and time. There are many records and reports about the experience of touching boundaries and entering the unknown, reports that ultimately can be described as ways of accessing and experiencing what we could call universal knowledge. Thus, throughout life, we are always in contact with stories, legends, myths, music, novels, paintings, and poetry, which reach us through various means.

Superheroes need to face their points of vulnerability and overcome themselves to save humanity and achieve fundamental transformation. Characters from children's stories face essential fears and unusual situations, which describe complex possibilities of human experiences, thoughts, and feelings. Impossible romances delineate the depths of pain and grief. Myths and legends analytically describe the dilemmas and paradoxes of the relationships of this being that is existentially so collective and at the same time, so lonely.

What is essential in all these narratives? Why are we somehow so deeply touched?



The contemporary thinker Joseph Campbell noted and recorded in his research that in the experiences described in the various myths, legends, religions, and cultural stories, there is a common thread, found in the most varied narrations, regardless of their geographical or chronological origin. Campbell published the results of his research in the famous book *The Hero with a Thousand Faces*. In the most varied myths, the hero – the one who fights the great battle – follows a cycle composed of three well-defined stages: departure, initiation, and return, which can be summarized as follows:<sup>61</sup>

**Departure:** A problem arises and the hero is called to depart on a quest. At the start, dilemmas arise, denial and the initial refusal to accept the invitation to the mission, usually because of fear. However, outside help comes to them, a mentor or a vision, and provides them with elements to undertake the journey. The departure begins with crossing the first magical threshold, which is crossing the border between the known world, ordinary life, and the unknown with all its dangers, challenges, and uncertainties. And this stage culminates in crossing the first magical threshold, which constitutes a form of self-annihilation, of metamorphosis. It is a true act of life renewal.

**Initiation:** In this new phase, the hero must survive a series of seemingly impossible tests and trials. They often hover between life and death. Their greatest challenge is total mastery of life through their crises of perception, which will result in the expansion of consciousness and the birth of new capacities. In the end, the hero overcomes fear and death, fulfills the mission, and receives the elixir as a reward.

**Return:** In the third and final stage of the journey, the heroes complete the cycle by returning to their origin. They are dedicated to helping those in need. They use the elixir to heal.

The need for transcendence has always been present in history. Campbell shows how this cycle, which goes from awakening to searching to

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<sup>61</sup> Campbell, *The Hero with a Thousand Faces*.

transcendence, is present in many tales and epics. This same journey is represented in many spiritual traditions.

In the works of the classical Rosicrucians such as *The Alchemical Wedding of Christian Rosycross*, we see the use of symbolism equivalent to these when referring to the union between the Spirit and the soul. In this work, all the princesses, princes, kings, knights, and castles, as well as all the situations experienced by these characters are allegories that indicate these inner elements in human beings who must go through the process of transformation of consciousness, of the soul, through the intervention of the universal principle, the Spirit.

In Hinduism, the *Bhagavad Gita* reports that Arjuna fights against his friends and family, who represent his deepest attachments. At first, he is in doubt and in great despondency, but guided by Krishna, his spiritual principle, he fights heroically and overcomes his opponents. These three phases – departure, initiation, and return – are also found in the biblical allegories of John the Baptist, Jesus, and Christ, or in India with Siddhartha Gautama and Buddha.

While the stories of myths and heroes are inspiring, what can they reveal concretely in our lives? They reveal that in all human beings, there is a potential for transforming life, their own life, and consequently the life of the entire planet. The Lectorium Rosicrucianum, which is a manifestation of modern Rosicrucianism, affirms the same and indicates an inner and real path of transformation of the human being, a path that is destined to realize, to make real, this possibility, this beginning of a new life.

It is possible to establish a parallel between the hero's journey and the pupil's stages of pupilship in our School, which are also cyclical and take place in spirals of development that go from departure to return. Let us reflect on the process presented by the School and on our own experience on this inner journey.

The process begins with the calling phase, the one in which the seeker feels a

deep restlessness, senses that their life has a higher destination, and leaves for the search. They realize that there are two paths and that they need to turn their life around. The departure could be associated with the development of self-knowledge and the birth of a new perception. In this phase, external help comes into play with the opening for a change: The human being is touched in the heart by the divine power that helps them, if they make an effort.

When passing or crossing the first threshold, the pilgrim is connected to a Gnostic magnetic field the previously received force of which has a more powerful vibratory range to enable self-knowledge to lead them to a new spiral of transformation.

The second stage can be described as crossing the desert. It is the process of noticing and letting go of old, automatic patterns of behavior: the glimpse of new possibilities. The development of an expanded understanding of objective reality manifests itself through the perception that what we feel, think, and do is equivalent to a concrete displacement from our egocentric perception of the world, to a neutral and objective perception of the events of reality.

The work to be carried out is that of self-forgetfulness, through which there is, initially, an intense dive into the depths, reasons, and intentions of our own being and in the next step, the immersion in the pain and joy of the world, in the integration and acceptance of aspects initially perceived as opposite, external, and separate from human nature. In self-forgetfulness, the pupil transcends the limits of their consciousness and establishes a direct connection with universal knowledge, transforming themselves into a perfect mirror of the universal light.

In the last stage of transmuted consciousness, the consciousness of integration is born in their core. The artificial boundaries between life and death dissolve; the pilgrim recognizes unity, fullness. The eternal cycles merge into continuous spaces and times of the same constant and present reality.

At this stage, there may be a temptation to remain in the transcendental sphere, as the return can bring new challenges. It is the crisis of the threshold, whose overcoming will not depend on human failures or supernatural powers but on the human capacity to transcend. The passage through the threshold of return will be completed when the hero finally understands that their return did not result from a journey between two worlds but resulted, in fact, from the integration of transcendent aspects hitherto not perceived by their consciousness.

In this return, the deep compassion for all their fellow human beings leads the heroes to give themselves completely to the task of serving humanity so that humanity can carry out this inner journey.

Although the hero's journey that every human being must undertake is an individual path, at all times there have always been spiritual schools that have supported and enhanced this process, as *The Seven Rays of the Spirit and the Transformation of Human Life* tells us:

“The Spiritual Schools of all times were for those who had accumulated enough self-awareness and a sufficient amount of experience to recognize that reality is both an illusion and a product of their own consciousness.

These human beings are like the ripe fruits of the Tree of Life. They have matured to begin to learn the difference between reality and illusion, inside and outside of themselves. They have matured enough to begin the process of regaining their power of choice, their free will, the strength to change the direction of the rudder of their lives, in the central chamber of their hearts.  
[...]

These human beings no longer desperately search for their identity, for their treasure, outside of themselves, living a divided life, with a broken heart in pieces, a piece for a lost love, a piece for a speculative knowledge, a piece for an impossible harmony, a piece for the accumulation of goods and wealth, a piece for an insatiable desire, a piece for an unrealizable achievement. When they find the ONE, they find their Real Identity, their Real

Self, their Real Treasure. Their Will and the Will of the ONE become a single Will. [...]

However, the first step is a choice; it is a turning point, an act of your deeper purpose.

Will you continue to seek your treasure outside of yourself? Or are you ready to embrace your divine origin and accept the heritage of the Universal Treasure that awaits you since the dawn of time? [...]

You know you don't have to let go of anything, for this is not a path of division and separation. This is a path of integration."

Self-knowledge. Receive everything.

Self-forgetting. Abandon everything.

Transfiguration. Transform everything.

We are all invited to experience this profound inner journey, of departure, initiation, and return. We hope that your heart can be filled with the luminous fire of the Seven Rays of the Spirit!

<sup>62</sup>. *The Seven Rays of the Spirit and the Transformation of Human Life, Chapter 1.*

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