



KARMA
&
REINCARNATION

BERSERKER

BOOKS



*Of meditation, the sense of expectation
emerges: in concordant identity to find oneself
at the Tree of Life, from which to radiate to other
beings the Food of Resurrection.*

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THE RELATIVITY OF TIME AND FATE

Try to imagine a simultaneous series of events: in an instant, as you would normally see a panorama at a glance, you can have before you the unified image of groups of events taking place at the same time on Earth.

This is not a difficult operation. Keep in mind that for usually your thoughts can at one point in time - whether or not your physical person is in motion - to grasp the simultaneousness of facts of immense spatial extensions: this does not mean that thought must have spatial extensions. Human representation knows no limits of space: can infinitely represent itself as exceeding a represented limit. When you think, for example, of the firmament, there is a moment when you can easily perceive its limitlessness.

If, having grasped simultaneity as an image, you nevertheless wish to examine the elements that make up the picture of the unitary representation point by point in your thinking, then you must renounce simultaneity and examine the particulars one after the other.

Thus time is born. But while time is born for you, simultaneity does not cease to be, in an area of consciousness, as a state independent of time. Insofar as one is incapable of grasping the simultaneity of a succession of facts, if this itself cannot be grasped directly as a concrete unity, the singularity of each fact makes their cognitive sequence necessary, along a progressive linearity, which constitutes the past-present-future series of time.

It is evident that the human mind borrows the sense of the progression of time from the normal representation of space. Simultaneity is a universal and therefore ideal moment. Succession is the passage from the universal to the particular: but it is evidently a passage that takes place in the human mind: which has the power each time to rediscover the universal, the unity of the contemplated scenario.

The relation of one moment of time to another is always a connection that takes place in human consciousness, a movement of thought, as is the relation one point of space to another. The unique direction of time in a progressive sense from 'before' to 'after' constitutes what commonly is called *i r e v e r s i b i l i t y*. It can be shown that irrevocability is such, insofar as it is produced by the hourly consciousness conditioned by the sensitive vision of space, which imposes progressivity in succession and therefore requires a becoming relationship from point to point, i.e. the unilateral representation of time. In other words, we represent the "before" and the "after" according to the spatial image of what is "before" or "after": with the difference, however, that while we can turn back with respect to the spatial direction, time, on the other hand, demands passing, refuses to turn back. We can go back by means of thought, or memory, but not

retracing time as a path where we find everything before it happened. However, time imposes progression: we only experience it as progression.

It is as if one were looking at the flight of trees on an avenue: in an instant, one perceives it all in its unity, but if one wants to walk along it, passing from tree to tree, one needs progressing time: time that grows, even when we turn back in thought. It follows from this that true time, the time that can be identified with simultaneity, corresponds to the possibility of the thinking assumption of simultaneity, i.e. to the possibility of conceiving of it independently of the progressing direction: as pure d u r a t i o n . If such a conception were possible and even perceivable in itself, a non-ordinary, albeit momentary, inner event would occur: one would not be conditioned by the irreversibility of time progressing from a present to a future, but would be dealing with the consciousness whereby such a progression may occur, but may at this point also be unnecessary, since it rises to a rarefied plane in which it ceases to make sense. One can arrive, by such a path, at moving through time, as in a path that is retraced. But it would not be a movement as in the physical world: it would be a movement of the Spirit in the soul, not according to the soul conditioned by corporeity, and therefore by the category of time, but according to the Spirit dominating the soul and the body. A condition that is undoubtedly exceptional therefore exceptionally repeatable. If, by some miracle, it were to become normal, it would mean man's conquest of earthly immortality.

However, the reader does not mistake this possibility for the power of consciousness to abstract from time, which is familiar to every serious thinker: it consists, in fact, in an extremely subtle perception of the life of things, of the

nature, phenomena, beings, at a stage prior to their a p p a r t i c i p a t i o n i n spatial image-forms, and thus not yet perceptible as occurring in time. It is time that is not yet time, i.e. not yet frozen in linearity and irreversibility.

It is therefore possible for man to escape from the constraints of time, to realise that possibility that Herbert George Wells, in his famous novel *The Time Machine*, put forward in narrative form. We answer this question: provided, however, that certain conditions of extrasensory experience are fulfilled: inner conditions that can only be grasped by a thought that is properly educated to perceive its own pure content, free of all physical or metaphysical thematism. Thought, free of all content, realises its own essential content, which at a given moment flows to it internally from the very vitality of the Cosmos. Today, only a courageous and positive inner empiricism can ascertain this concrete power of thought.

On the basis of what has been mentioned, this is a possibility of exploring the past and predicting the future, not as an intuition certain facts, but as grasping the potential state of the fact, before it enters into manifest form: as a will surprised in its inception, not yet extrinsic. A realised future, in fact, is always the result of an imaginary will that belongs to the present. Gosl, insofar as certain causes have been willed, consciously or unconsciously, one has a future composed of successions of certain effects.

It like surprising a secret plan things, before its execution. One has the future as not yet happened, taken as a part of the t e m p o c a u s a l and not yet entered into space in the form of the present. It is not yet true on the external plane,

but it is already true as the internal determination of the present, indeed it is the will of the present: it emerges in the soul, more or less perceived by the consciousness, in the form of an idea tending towards its realisation. Thus, the past is not the happening that has taken place, but the internal structure of it: which is objectively part of the life of the world and of man's history. The series of events bears the objective connection of inter- structures with which the intertemporal consciousness can establish the relationship to the essence. It can be said that the part of the consciousness in which the Spirit moves independently comes action: here the Spirit arouses in the soul the dormant faculty to resonate not according to the body, but according to its original incorporeal nature. The soul can realise its true suprasensible nature through the presence of the Spirit: a presence that expresses itself individually through ego.

When the soul is subjected to the laws of physical corporeity, the ego that weakly moves in it is the ego, whose force, though sometimes irresistible, is always a weakness, because it moves according to impulses other than the original ones: it moves according to nature, rather than according to interiority. Those impulses do not come from the ego, but from opposite direction: instinctive life. It is the ego that undergoes the hypnosis of time, in that it is immersed without residue in the corporeal life, for which the laws of spanium and time are real. These laws become less **real** for the soul, until they cease to be valid, as the soul realises its real nature, independent of bodily conditions. The total cessation of the validity of these laws is realised by the soul naturally, every night, in the state of deep sleep, i.e. in a state of absolute spatio-temporal unconsciousness.

Man's contradictory situation consists of

the fact that he, as the intemporal Ego, operates in the soul, which is also intemporal, but which is bound deep down to the part of the self that is subject to daily bodily dominance and therefore to the necessity of the spatio-temporal measure reality. It is the situation necessary to the waking state of self-consciousness.

Inner discipline is the key to overcoming such a contradiction: as long as man lives Anteriorly conditioned by sensual experience, he is subject to the conditions of space and time. Through the animation of thought, he can transfer his self-awareness to the level of the aspatial forces which, as vital or etheric forces, simultaneously convey thought and have the power to formally structure the physical body: it can be said that, at this suprasensible level, he moves in the zone of his etheric body independent of bodily structural processes. Here he is free of space and has an initial perception of pure time, i.e. of time not as passing, but rather as *d u r a t i o n*.

It is the possibility that man achieves when he meditatively has before him a synthesis of thoughts and lives with their indialectic simultaneity, possessing in the instant, and thus from instant to instant, as a unity, all meaning: the analysis of which, however, would require dialectical unfolding and thus a progression of time. If the experiencer, through further asceticism of thought, takes himself beyond the etheric and astral worlds, he overcomes - at least in the mental sphere - the conditions of space and time. At this level, already belonging to the initiatory order, he could begin to perceive how the space-time form of reality is continually being produced. He would begin to consciously experience the world he enters every night through deep sleep.

can be said that man has fallen asleep a bit

on his representation of time: in effect, unreality is a condition of his consciousness, rather than an objective reality. By means of inner training man can also wake up and disengage himself from this dormancy and discover that the future is not real, because it has not yet happened: but at every point where it becomes real, it is not pictured as it was before: it is in the sphere of the present and afterwards belongs to the past. One does not grasp the future, precisely because one is incapable of experiencing it as present, since the succession that ceaselessly binds the moments of the consciousness of a present to space causes what was necessary to be arrested outside of every moment in the past to be lost again and again in a non-reversible past, in order to experience it in effect as present.

By making use of linear representations, we have given an idea, neither scientific nor philosophical, but merely empirical, of the possibility that an investigator of the Spirit has of disenchanting the progression of time by making use of the knowledge of mathematical laws of the supersensible. In order to make contact with the theme of this book, we must resort another practical set of representations.

Imagine that you are in a hotel in the country and you telephone the porter to wake you up the next morning at five o'clock: you have already agreed with a friend who is to pick you up in a car and drive you to town, where you have to perform certain tasks, including seeing a doctor for a minor annoying operation, etc. Imagine that the next morning, due to a transitory phenomenon of amnesia, you are forced to wake up,

to leave, to go to the bank, to the land registry, then to the doctor, etc., without linking this with your previous decisions, but putting up with it as an inexplicable fact, which you accept, because coming to you from the outside world, it has the power to impose its progression on you from the outside. You have forgotten that you yourself have arranged all this, but you cannot help but undergo it as a necessary series of events. You have, from the image of such progressive inevitability, the idea of *ènrmn*, that is, of a substantial logic of destiny.

You gave rise the day before - or even several days before - to certain causes, which now tend irresistibly to present themselves in the form of effects. These affect you, even if you forgotten that you were the originator of them. If you could go back to the actual causes with your memory, you would find yourself, your responsibility: that is, your autonomy, or your dependence on even earlier causes, which would also need to be identified. You must with memory go back in time, to identify the causes of the present events. You can do this with the immediate causes of events in your present existence. You could not do this with causes placed earlier, e.g. in a previous existence. The hypothesis of *èorw* is necessarily connected with the hypothesis of reincarnation.

We use the term *èorw*'t, because it has become commonly used in literature concerning the extrasensible. The term - to whose spelling we shall henceforth cease to give it italic form - means various things, but especially *c o r r e l a t i o n a n d c a u s e l a n d c o n n e c t i n g* the events of man's various earthly lives: a cor- relation, therefore, transcendent.

That man does not live only one life, but each time returns to the Earth, in order to have further experiences, is knowledge that was familiar to the ancient world. At a certain point in man's history, it was necessary for this knowledge to be lost from him, because it bound him too much to the memory of the original spiritual homeland and prevented him from an autonomous thought-relationship with the physical Earth. The science of Supernature prevented him from developing a Science of Nature, which was necessary to express rational, self-conscious activity at the sensitive level. Indeed, in those areas of the Earth where the knowledge of Supernature survived in various forms, albeit altered, the doctrine of Reincarnation did not cease to be a traditional heritage. These are the areas of the Earth - Asia, Africa, Australia, America - where an exclusively physical World Science, and therefore a Technology, could never have come into being: nor a dialectic as logic separated from Spirit, because it is forgetful of Spirit. Whatever form of physical world science we may today recognise as having been realised by traditional civilisations in ancient times - particularly in protohistoric China and Egypt - was not the product of human thought formed through physical experience, but of an impersonal, extrahuman power of thought, first intuited by a few initiates.

If we take into account the fact that the primary meaning of man's earthly experience is the conquest of self-awareness and freedom, we can understand how the spiritually strongest humanity was the one in the West that could assume, on behalf of whole of mankind, the task of achieving independence from the ancient Revelation by developing rational thought, through which the Spirit emerges as reason, then scientific thought and finally the agnostic civilisation of the machine: proceeding exclusively by means of conceptual activity and experience.

sensible experience. The content of Revelation could now only be found through self-named forces of consciousness. It is precisely the doctrine of Reincarnation that gives us an insight into how the most highly evolved human personalities were embodied in the West, because they were able to open the door to a new experience of reality, i.e. to bear the weight of the impending materialism: a weight that entails a powerful gymnastics of the soul and an energetic demand of the ego, if man does not let himself be overwhelmed by it, but rather takes it on in order to demand from himself the flow of more intense inner forces, because they are more original.

Inner discipline in effect can enable the seeker to find within himself, original and conscious, the forces that were once transcendent, flowing through him as Revelation. Only the man who conquers self-awareness can feel himself to be at the centre of plurality of earthly lives and recognise the doctrine of the Revelation as an awakening discourse of the Spirit. In fact, the peoples who tried to keep this doctrine intact, along with the general crisis of human consciousness, had to suffer the loss of knowledge of the plurality of earthly lives, while continuing to have it as a traditional content: typical of this are the Buddhist conception of the *on"/ir*, which sees only the phenomenal aspect of transmigration, and the doctrine of Metempsychosis in Greece, which to distinguish the animic from the spiritual. Once the epoch of direct vision of the supersensible had ceased and the epoch of Tradition had begun, at a certain point in time, only the ego, as an entity capable of seeing itself independently of its own particular incarnations, could stand up as the experiencer of its own reincarnation. He who reincarnates, in fact, is not the ego, *or* the transitional ego,

but the true ego, which barely emerges in the soul as self-consciousness.

Normally man is born as an ego, to become an 'I'. Dissolving himself from the ancient cosmic-mythical consciousness, man could prepare the epoch of the conscious experience of the ego, provided he reclined himself within agnostic knowledge, experienced agnostic solitudeisolation in the physicality of the world: a world that in reality is not physical, but first and foremost metaphysical. He had to get used to seeing Nature as devoid of Spirit and as such see it as real, taking it exclusively as a world of quantity. He could only activate the Spirit in himself at a level of "cautiousness", where the necessity of mathematical and logical correlation, as only measure of reality, would force him to an immanent self-expression, independent of the ordinary transcendence: that is, in short, such that the power of transcendence would be individual to him. Of course, at the lowest level.

The real problem arises from the fact that, at this level, man is no longer capable of recognising the synthesis of the original forces of thought with the physical world, which he realises. Science is not capable of awareness of what it accomplishes. It only sees the physical world, in its objectivity, ignoring the thinking forces, thanks to which it can make it arise before it, dynamic and organic, in its physicality. It believes that all content comes to it from perception, whereas perception, in reality, can offer no true content. Perception is nothing, an indeterminate *quid*, an animal process, if the ego, the creative thought, not intervene in it, giving it meaning, inner animation. The determination of a perception, and therefore its objective evidence, is always a subtle motion of thought in perceiving, a motion of life. It is a matter of realising it.

We began by positing the possibility that the experiencer of the supersensible can summon up inner forces that can give him a different relation to time. At a certain point in time, time presents itself to such an experiencer as a corridor, along which he or she can walk not only in the normal human direction of progressiveness towards the future, but also with the possibility of going . It is possible to go backwards in time, not physically, but inwardly, by means of the disengagement of the intellect, and yet of the soul, from the sensitive vision that makes the progressive succession of time necessary. But precisely for this reason, it is possible, by means of a similar operation, to explore the future, to know what awaits mankind in the future.

What is the point of this possibility of foreseeing the future? Perhaps, for example, the advantage of avoiding illnesses or unpleasant events, or preparing for pleasant or favourable ones? It would be naive to believe so.

To move independently through time is an act out of the ordinary, achievable only by beings who are not randomly operating in the world, but rather operating according to a specific mission. Their task is not to prevent mankind from doing what is necessary for its evolution, but to help it to develop, according to its own free will, authentic self-knowledge as a force, the strength of which makes painful trials inevitable.

If such disastrous events could be avoided by extraterrestrial means, their content, rejected and therefore unresolved, would present itself in another, undoubtedly more virulent form. There are painful events that cannot be avoided simply because they are exceptional.

nally can be foreseen. On the other hand, it is possible to pre-empt the resolving forces of their negative content: one can act towards the future and retroactively with regard to the past, with a present act of will, which develops a causal power greater than that of the causes already posited. It will be seen in the following pages how such an intervention in karmic correlation can be realised through suprasensible action, but also how collective events concerning mankind take place, obedient to laws that man cannot yet know, or dating back to causes that are remote in time.

Those who have the ability to foresee such events know very well that there are no human measures capable of avoiding them, except in the case in which the Masters of humanity can educate an initiatic current capable of operating rigorously, according to transcendent directives, down to the sensitive level. As will be seen, man has the power to change his own destiny, but on condition that he does not evade its karmic content, but rather that he knows it, in order to be able to resolve it. Such knowledge is the secret of evolution. The evil man today his lack of knowledge: that he has closed himself off from the essential issues of reality, including that of reincarnation and karma.

An Initiate who knows that his or her life will end in disaster, which will involve him or her along with other beings, will do nothing to escape such a fate, but will do everything possible to ensure that inner forces arise beforehand that can complement those that demand such an event. A group of Initiates can also know the karmic background of a collective situation, the course of which makes a world conflict inevitable, and nevertheless attempt, in agreement with the supra-sensible, an exceptional ritual way of giving different form to the content of this background.

karmic scene. In such a case, ritual action is required to address, as if on a test bench, the impediments that underlie the collective karmic situation, and as a result it is likely that the most substantial difficulty will become insuperable through the weaknesses, or a particular weakness, of the granted initiative. It is not difficult to realise how mankind is only able to progress for now through inevitable series of defeats, karmic germs of overcoming realisable in the future.

The transcendent intervention, or the miracle, requires the impulse of human freedom and the cooperation of associated loyalty to intuited ideals in order to take place. Where human will is not free, or where it contradicts the intuited ideals, it always unconsciously ends up creating new impediments to the general karmic situation. Although the presence of Judas was inevitable among the Twelve, his action could have been avoided: not so the Sacrifice of Golgotha, which was freely willed and foretold in detail by Christ Himself. Judas' betrayal is part of the laws of karma, which only He who is above them can act upon: He can act according to the victory at Golgotha. Only the Christ has the power to forgive Judas by forgiving him the grave sin. But the human ego can now realise the Christ in itself.

There is no individual karma that is not concomitant with the karma of the collective: in this sense, it is important that an individual karma has the power to insert itself as an exceptionally dynamic seed into the collective karma. There are individualities that have the task of giving impetus to the wheel of karma so that humanity can move forward. This is possible up to the unique case of the Being who takes upon himself the karma of humanity: the case of the God who becomes man, bringing with him the Divine.

original lost by man, so that he allows himself to be condemned and killed, to experience Death and overcome it, so to restore to man the seed of lost immortality: to man who really wants to find it again.

There are beings who consciously allow themselves to be caught up in the collective karma, or the karma of the human group to which they are connected, precisely in order to give further spiritual impetus to the destiny that unites the group. This possibility is the logical consequence of the spiritual degree attained by such beings: a different logic is the false spiritual.

Humanity's karma is unique and is expressed through the karma of each individual, who therefore processes personal karma, making it increasingly independent of collective karma, precisely so that he can become, according to Spirit, a dynamic processor of collective karma. The more a spiritual personality evolves, the more it becomes a co-operator of the karma of others, that is to say, a helper of others who bear the consequences of karma: consequences that refer to an original fault of humanity, or to an "original sin", that is to say, to the loss of a superhuman level, which karma has task of enabling man to rediscover, according to the power of his free being.

For man to truly rediscover the lost level, the "Paradise lost", he must achieve co-science of the history he lives as an earthly existence: he must acquire awareness of the true meaning of existence, in order to assume a responsibility, which is still unknown to him. He must realise himself as the Subject of his own history, not merely be the object of destiny. From the moment he begins to be the Subject, the responsibility for karma begins to be his: new forces of the spiritual personality flow into his soul.

The Helper, the "Lord of Karma", has followed man on Earth from the earliest times, guiding him through the work of the gods and the Initiates, or through human-cosmic events, through inspirations and visions, to the decisive moment in his evolution, requiring the birth of conscious individuality, when he was able to meet it by incarnating on Earth: with an absolute act of redemption of the individual human, he has achieved victory over ego and over Death, separating the old world from the new: to the point of enabling man to be the Subject of the movement from existence to existence, from outside the stream of time each time within the stream of time: so that one day he may, with the faculty of knowledge, become aware of the ultimate meaning of his own story: to gain the liberating knowledge, the meaning of his every further return to the Earth. This return is necessary, until he returns as one and immortal: it is necessary, so that what was begun by the Logos on Earth may be brought to completion.

The real problem of the present civilisation is the knowledge of the extrasensible basis that it unconsciously postulates and yet contradicts through the forces of conscience that it draws from that basis. The fact man, in the present time, becomes the subject of his own earthly vicissitude, which demands a conscious distinction between the current of *n e c e s s i t y*, which comes as karma from the past, and the current of *l i b e r t y*, which goes towards the future, aggravates his present karma. He has deal with difficulties that are becoming, with their gradual severity, inexplicable and therefore increasingly difficult to deal with. The severity of such a situation can for now only be coped with by the silent sacrifice of spiritual communities. It is crucial that such communities intensify their ritual work and the

fidelity to the mandate that the Master of the new times has entrusted to them. (We will say the name of that Master at the beginning of Chapter III).

Collective karma involves individual karma, and individual karma is often recognisable as the sacrifice of an individual offered to the community he belongs to. There is a higher mathematics to this process: an individual who sacrifices himself for his community, insofar as he pays for it, in essence freely gives himself a pledge of his future karma. A particularly painful fate may also not be explicable by recent karmic causes, so to speak: it often connected with the destiny of a community or with causes that go back more than one lifetime, or it manifests the current, essentially unconscious need to create together with others an organic future destiny, i.e. the nucleus of a future spiritual community.

The identifiable karmic connections at the basis of certain particular destinies indeed require investigator to transcend time, and a type of research that escapes the limits imposed by human logic on the thought that produces all logic, because it is free in itself. Nevertheless human logic can, without renouncing its own process, justify the contents of the supersensible enquiry with its own means: indeed, at its own level, it is the most certain interpreter of this. Real logic today is capable of posing the hypothesis of karma and . It is not easy, for example, to explain the undisturbed course of destiny of beings who systematically break moral laws, encountering nothing to help them along the way. The inner investigation leads to the discovery of something logically comprehensible: such beings lack moral resources to such an extent that they are not yet able to appeal obstacles or adverse blows that would help them disenchant their current destiny.

A man whose destiny presents itself with particular tragic characteristics is recognisable as an individuality in extraordinary spiritual forces are concentrated. In such a case, his karma cannot but be beneficially connected with that of many others. The sacrifice of such a being becomes the spiritual impetus of a community in the making.

From life to life, reincarnating, man carries the impulse to change his destiny, according to the transcendent logic of karma. It is this logic that demands the cessation of a life each time, because it no longer responds to the relationship of forces between extra-terrestrial causal impulses and the individual's capacity for manifestation. The individual soul is the scene in which this relationship of forces takes place: but the ego operating in the soul, given its purely spiritual and pragmatic-sensuous function, can be in life itself the instigator of changes in karma, connected with what the karmic Principle demands man for the purpose of his evolution.

The aim here is to emphasise the wide margin of freedom that accompanies the current of karmic necessity, and therefore how there is no limit to man's courageous self-giving for the task of the evolution of the human community. The best, the helpers of man, whether they belong to the human or superhuman rank, are almost always the bearers of the ultimate human sacrifice. From Osiris to Zagreus, from Jeshuà Ben Pandira to Manes, from Jacques Molay to Giordano Bruno, etc., there is a line-up of great beings, men, or gods, who have had to endure the ultimate in earthly hatred, mockery and martyrdom, in order to release from the human the victorious forces hatred, transformers of the human.

the soul bearer of hatred, in itself however radically immunity of hatred.

That the soul is in itself immune to hatred and is actually a tissue of love and light, it can normally only learn this after death: during life it could do so every night if it had conscious experience of the dreamless state of deep sleep. The task of knowledge of the laws of karma is to make the soul during existence aware of its own higher nature emerging every night in the dreamless sleep state and daily contradicted by ego-consciousness. The soul, through asceticism, can learn the real meaning of its alternate oscillation between error and truth on Earth: it needs to come awake to the truth concealed in deep dreamless sleep. It needs a knowledge that is not dialectical, not mere knowledge, but radical experience of its superhuman zones, which hidden from it by everyday sense-conditioned consciousness. Only the original being of the soul, the eternal being that is not subject to corporeality, can recognise karma, accept it, extinguish it, gain independence from it: realise the secret of the divine nature of the soul in the earthly, waking state. Initiates refer to this divine nature of the soul when they speak of "celestial knowledge", of "Isis-Sophia", or of the "Virgin Mary".

TRANSCENDENT IDENTITY OF KARMA AND FREEDOM

We are all reincarnated. Centuries of life pulsate in every human heart. In each one of our fellow human beings, whom we see every day moving, acting, expressing his or her personality, we can recognise a reincarnate: a being who has already lived once before on Earth. It is seldom the case that anyone knows this: few people in the human majority know that they are reincarnated: many, however, come to suppose it, they are faced with the idea of reincarnation as a fascinating hypothesis, but they do not go beyond this, they stop at the task of verification. But verification is possible 2

The Oriental world, which holds knowledge of the subject as a tradition, admittedly not systematically or conceptually determined, has in effect gradually lost the supersensible vision of reality over the centuries.

and therefore also the doctrine of Reincarnation: it no longer possesses this as an organic knowledge and inspiration for life, even though its last great ascetics, such as Ramakrishna, Vivekananda, Ramana Maharshi, Aurobindo - especially the latter - have restored vitality or organicity to the doctrine. In fact, their message has been profitably grasped mainly by Western researchers.

The West, through shrewd investigators, sometimes shows signs of a clearer vocation with regard to the subject. This in fact concerns the ego, postulates the ego, the subject of soul life and therefore of karmic connection. The connection can only be realised by a self, an ego, independent of it. With regard to the cognitive approach to the subject, the difficulties arise from the fact that the ego of the European-American man is predominantly a 'rational ego'. It is a strong Ego, even too strong, but as an Ego driven instincts, precisely because it is purely rational: an Ego that does not come out of the soul, does not know its own independence from the soul, i.e. from karma: it does not know its own spiritual nature. On the conscious plane, this ego is simply a rational entity, a very debile entity. Reason possesses truths that instincts lack: instincts possess a power that reason lacks.

From the point of view of strength, instincts are true, because they have the power of reality, whereas reason is false, because it does not have the strength to experience what it conceives as real. At the rational level, the ego is weak, whereas it is powerful in the instinctive sphere, as ego, as subjective ego, incapable of overcoming nature, because it relies on it, draws strength from it, draws reality from it. And so it comes about that this ego, intimately true but essentially illusory, insofar as it is not strong in itself but thanks to its own

instinctive support, uses rationality as the stniment of the its own subservience to instincts. But he does not feel it.

To discover that the Culture of this age moves from a distortion of the ego, rather than from the ego, is to discover that it does not, in essence, help man to be free. The man in whom the instinctive nature dominates cannot be free, because free in him could only be the ego: it makes no sense for the soul or the psyche to be free. It is the ego that reincarnates, through the soul, not the soul, which nevertheless makes use of the rational ego. The rational ego cannot grasp the law of reincarnation and karma, because it is part of the soul, it is not the ego independent to that law. Rationality is in essence reflex thought, unconsciously devoid of its own self-movement, and therefore moved by the soul, i.e. the emotional-instinctive psyche. The process of reincarnation essentially concerns the soul: but only the ego, insofar as it is independent of the soul, can realise the cognitive autonomy and responsibility of the spirit with regard to this process.

The true 'I' is that which in the human body-organisation expresses the spirit. The ego that allows itself to be grasped by the soul is the ego, that is, the subjective soul that in the body corrupts the cosmic forces operating in its vital organisation. As far as the soul is concerned, karma implies the responsibility of the ego, but there is a point in human evolution when the ego is given direct responsibility for the soul's relationship with karma. This possibility begins with the human events of the present century. The escaping of this possibility

man, means for him an aggravation of his contrast with his own "destiny", since an increase in the ego's conscious forces is not matched by the possibility of an ego-penetration into the real domain of the soul.

It is not the ego that is the secret of man's incarnation, but the soul. This is the real unknown. The ego at every level answers for itself: but the value of the ego's level is decided by its ability to penetrate the mystery of the soul. This is the ultimate meaning of the experience of thought, because thought arises as a force at the point where the Ego meets the soul: a point **that** is normally not conscious, **because consciousness only arises where thought** loses its vital motion, becoming reflection or dialectic: ceasing to be life of the soul, or rather opposing that life. The task of **thought** is to revive consciousness, according to the force with which it is born, where the Ego meets the soul.

The rational Ego, in the West, sometimes raises the subject of reincarnation: but if that Ego is substantially dominated by instincts, it is not reason that turns to extrasensible enquiry, but instinct. But precisely it can be found that karma makes use of instincts to act upon the man who is incapable of rationality moving from the ego. The rational automaton should not be a product of the soul, but of the ego in the soul. Just as there is a 'cunning of reason', so there is a cunning of instinct.

The ordinary man, whose reason is unconsciously subservient to instincts, is the dialectical man, encoding his own tightening. He is the weak-willed man. Gon weak will is led, without knowing it, to contradict karma. But in this karma is already at work: which acts with all its formally irrational power there where reason is not capable of its own autonomous movement, that is, of movement according to ego, which is true knowledge. LX where reason, on the other hand, has presence of this drama, it can turn to the knowledge of karma: and this is a good thing. But the problem then arises again in the fact that reason tends towards such knowledge not through the positive Ego, aware of its own positing, but through the dialectical Ego, the ungrounded Ego, unaware of its own power of limitlessness beyond the rational soul.

The metaphysical demand in itself is not answered by an appropriate metaphysical act: the rational soul, which is the soul's reflexive consciousness, i.e. the illegitimate impersonator of the soul's life, in reality the logical justifier of everything that is the psycho-somatic deterioration of the soul, responds. The rational soul reduces the subject of karma to a level at which reason is incapable of cognitive action, because it is incapable of agreement with the pure forces of the soul: expressing the impotence of reflexive, or dialectical, conscience, it is incapable of rising above affectivity, above the psyche, it is incapable of rising above the limits of subjectivity. Therefore, a rather comfortable knowledge of karma is organised,

"human", 'too human', mechanistic, like all that is merely rational, which repels conscious thought: a knowledge devoid of the ego's relation to the transcendent element of karma. The rational soul basically adapts the knowledge of karma to its egoic position.

at the root the ego as a function of the true I, independent of the rational soul. However, this is already something, it is better than nothing.

Karma is the Ego's instrument of depth, but the dialectical-rational Ego does not know it, and, if it does know it, it must surpass itself, transcend itself, begin to be the Ego, if it wants, as well as to know, to minimally possess what it knows: to penetrate the secret of the soul's life, that is, the secret of karma, its own secret.

The real I is independent of karma, so it can operate through it. The rational ego, the sentient ego, the instinctive ego, depend on karma: the real ego does not. That is to say, the soul depends on karma, not the ego, whose task it is to reawaken the dormant original forces in the soul. The resurrection of the soul as it was originally is the true meaning of action of the Ego. In essence, the ego operates in the lower part of itself, through karma. It operates by means of instincts, or by means of reason: if reason is subjugated to instincts, then the ego can only make use of them: it makes use of what in man is temporary im-mediation, nature, *animalitas*, extra-rationality. In this case, man suffers karma with the full weight of its inevitability: intellect is not capable of connection with ego, it does not go beyond the rational soul, which is not the soul: man only progresses through traumas of fate, events inexplicable in their brute factuality, processes of pain, devoid of the light of consciousness. Through these, reason receives impulses that it should instead give itself, drawing on its own source. The ego acts indirectly, following the most lunp-a way.

It is the way that quantitatively concerns the vast majority of mankind: the way that coincides with the collective history of peoples. Each people is a majority of beings that proceeds thanks to the transcendent impulses of karma and simultaneously through the contribution of exceptional individualities, capable of perceiving the karmic process. Such individualities work positively for the evolution of the collectivity, thanks to the spiritual forces they carry. However, collectivity proceeds, however, by accepting new impulses through what is less conscious in the soul: less conscious, i.e. less alive with individual light. This was intuited by the greatest thinkers of mankind, from Heraclitus to Novalis, Hegel, Goethe and Nietzsche. Proclus tells us how Heraclitus recognised in the people, as the majority, the humanity to be sacrificed, because it lacked intellect and the capacity for reflection. "Where," he said, "is your ability to think? The majority of you are wicked: only a few are good."

However, when the individual light of the few is allowed to work for the collective karma, it becomes unavoidable for it to renounce the human benefit its own life over darkness. Every time, the victory of light over darkness, from Jeshuà Ben Pandira to Socrates, from Joan of Arc to Giordano Bruno, comes at the price of a holocaust.

The domination of the most, which always demands the sacrifice of the few, is essentially the domination of the current of passion. The few, the best, always represent the current courage, which makes mankind go on its way: they personally suffer having dared to give new impulses to human consciousness: for having contradicted 'public opinion', the dominant superstitions of the time.

The presence of the two currents, of past and future, as a sign of a harmony or a struggle between darkness and light, can be grasped in the shaping of individual destiny. The course of this is determined by the continuous combination of the two currents. The current of the past represents karma, but it is not karma: that the future carries the seed of freedom. The kind of synthesis that continually results from the meeting of these two forces determines man's destiny.

There exists for individual a path already taken, like a corridor in which everything from the past is already present: an obligatory itinerary, which he however must travel. It is the series of consequences of what he has already placed as causes in previous lives. Recognisable here is the necessitating current of karma, which appears in time as proceeding from the past.

At the same time, however, there is a current moving in the individual towards the future: it is the current of the ego, active in pure thought, independent of the impulses of feeling and will rooted in nature, blood, race, expressing precisely the direction of karma, the past. From the coming together and the combination of the two currents comes destiny. Golui, who operates inwardly by the ego independent karma, modifies his own destiny. The content of karma can take different forms depending on the presence of the principle of freedom in the individual. The free man can indeed transform the content of karma: but he whose thought does not know the inner liberation that is innate to him cannot but passively suffer karma.

What man really strives for is to become creator of one's destiny, according to the Spiritual Principle

that is original to him. Through the autonomous current of thought expressed in living ideas, in pure intuitions, i.e. in a free intuiting and imagining, man inserts germs of new actions in himself and thus in the world. They are the ideas that are not prefabricated, that have the task of overcoming established knowledge, dogmatism, the dominant dialectic: they are the ideas that make the world move forward. Ideas whose living synthesis constitutes the germ of the future Earth.

These ideas, in order to make the world move forward, have to fight against the dominant persuasions of the time: persuasions that are expressed in collective karma, in the potency of 'public opinion', in the universally accepted, dogmatically affirmed truths, which it is dangerous to contradict. They are too. Modern man indeed moves in a thicket of idols, and therefore *taboos*.

Humanity's path comes to a halt, when it takes the place of prejudiced truth, which it is sacrilegious to contradict: when contradicting these is culturally and legally forbidden. It is the return of the *Znóu*, whereby certain universally accepted persuasions do not admit of refutation, i.e. they do not admit of a moment of inner freedom with respect to them. There is then only one freedom, that of the necessity of nature: then karma has the power to totally grasp the human, operating through catastrophes: whose ultimate task is to annihilate the barriers of constituted prejudices into a system.

The obscure inevitable, the inescapable, the incontestable */atum*, which for the Greeks before Socrates is the dominion of the intermediate Deities over the human, for the men of this time is the absolute dominion of ideologies, in which the task of freedom is altered from that of necessity. The ego in fact does not live, as it has no possibility of being alive, in rational thought: it needs a thought that is true thought, that is, current

of its original force. If this current does not awaken through consciousness, with the same lucidity with which it is endowed when it is mathematical thought, then it subtends unconsciously in the form of the inescapable power of destiny. The ego operates through karma, as it cannot make use of living thought.

Rational thought is not actually true thought, as it exists only as a passive form of physical objectivity: it seems to reduce the real to the rational, but in truth, the real, unpenetrated, therefore contingent, subjugates thought itself. So it seems, to obnoxious philosophers, that thought is a reflection of the real. In truth, the real only suffers thought capable of surpassing the rational. It is a rare thought, inconceivable to the modern investigator, who identifies thought with the rational, that is to say, with the dialectic dominated by physical phenomenology: a phenomenology that, moreover, only arises thanks to thought embedded in perception, that is to say, thanks to living, non-rational, natural thought, so that the investigator believes in a reality outside himself, imperious, complete, without his thought: the immense naivety of the alleged 'rational'.

Only a powerful thought, i.e. an archetypal thought that is not enslaved to physical objectivity and yet to instincts, is free, and as such can penetrate physical phenomena: it can penetrate the current of destiny, i.e. the current of necessity, unite the flow of the past with that of the future, realise the agreement between freedom and karma. But this powerful thought, when it actually exists and turns to objective expression, finds against itself the forces of the past, the rational soul dominating through the collective mind, or the numeric power human generality.

He who bears ideas alive, must die for them: he must

Each time, he allows himself to be sacrificed for them, just as the God who intends to come to man's aid, Osiris, Zagreo, Dióniso, or the genius of human reintegration, Prometheus: right up to the God who finally takes on human guise himself, taking upon himself the weight of whole human.

Indeed, living ideas have the task of shaking the dominant *taboos*: they must work against the current, they must be heretical, blasphemous, dangerous, they must be accompanied by the courage of truth and sacrifice, to enter the resistant human sphere. Especially by sacrifice: see Socrates, Jeshuà Ben Pandira, Jacques Molay, see Giordano Bruno, Vanini, etc. There is only one reason why Socrates, for the *à idres dikastài*, must die: he introduces truths that undermine the foundations of tradition, truths that shake the social agglomeration, the dominant universal inferior, the constituted collectivity, the *koinonla tón éoéd-*.

Socrates must die, because the Logos he affirmed is rejected by most, is feared by the social domain of error, that is, by 'public opinion': he must die, however, so that the Logos can begin to work on earth. In this sense, Socrates, with his sacrifice, paves the way for the Christ. Without Socrates, modern man would not have the light of the concept: the West would not have been able to give the world the rational conscience, the civilisation of the machine: of course, the lower forms of the Spirit, moving in the exclusive sensitive sphere, but signs of the Spirit that becomes human, identifies itself, not to stop at the lowest level, the sensitive, but to consciously overcome it, according to the direction indicated by Socrates, realisable by virtue of the Christ. But Socrates dies, accused of being a corrupter of youth, a subverter of customs, an attacker of the established social system. Only a few faithful disciples know who he really is, they know that he is not a corrupter but a high guide, they know that he is a leader.

its integrity: however, they have no power over the will of the majority impersonated by the judges.

There are men who must be murdered because they have thought different thoughts from those prevailing in their time: men who are socially great, but are considered dangerous because they are bearers of new thoughts, demanding new movements of the Spirit. When mankind fears certain thoughts, it is a sign that it lacks true thought. In effect, true thought, or free thought, has nothing to fear from a different thought, because a different thought from true thought is false thought.

In a free society, which does not impede the free expression of the human mind, true or free thought does not need to suppress the bearer of the aversive, i.e. false, thought, because it annihilates it directly without fighting it, only by being what it is, the true thought. For example, the equality of all before the law, as the expression of true thought, is subverted when the aversion to such thought takes possession of the juridical element and makes it the instrument of the dominant 'opinion', i.e. the dogma codifying the fear of true thought. When this occurs, violence also becomes a technique to prevent the expression of true thought: the attack on a writer, the assault on a newspaper or cultural institute, the murder of a philosopher. It is the darkest path of karma, which therefore prepares for future karma, reparation through further suffering, i.e. through forces of consciousness that are not responsible.

Kill, or persecute the one who thinks, because the his thinking is independent of prevailing dogmas, it is the

sign of the fall of thought within the captivity of animal nature, of the past, of superstition in its dialectical guise: but there is no other way for true thought to become the pulsating force of human evolution. On the basis of the impulses of karma, i.e. of the past, such a force could not exist: it can only exist through the impulse of that which operates independently of karma in man.

Here we can grasp a criterion for the distinction between what is karmic in the human and what is not. To karma belongs everything that has the power to be realised down to the physical plane, as an auspicious or unfortunate event, the reality of which can be grasped in the perceptible sphere: a marriage, a riot, a political event, an armed clash, a move, a theft, an illness, the attainment of a , etc.: if the event has the power to tangibly manifest itself, it is karmic, it comes from the past, from the past. If the event has the power to tangibly manifest itself, it is karmic, it comes from the past, it has already been accomplished since before birth, it may have been prepared for centuries: it carries within itself the power to realise itself even within the sensitive categories.

The thought of Socrates is the seed of a future karma of mankind, it is not itself a production of karma, even if the possibility of its full expression is a sign of its being propitiated by karma: it does not have the power to manifest itself as the tangible content of human culture until centuries later. That Socrates is born, exists, fights, teaches, is accused, is persecuted, is condemned: this indeed belongs to karma. But his thought is autonomous: in order to assert itself, it must struggle with the karma of the time, that is to say, against the opinions that dominate the man of that age up to the physical sphere: it can do so, because it is thought independent of karma, thought that generates the current of the human future, but therefore in the present it has no hope of realising itself, it does not become social fact, it does not become operative Culture

to the sensitive sphere. It will become so in time, but at the price of Serrate's present condemnation and death: it demands martyrdom on a human level, i.e. defamation, accusation, persecution to the extreme.

So a great love: great because it is independent of nature, of the past, of sex, even though it may include sex in itself: it has no hope of being realised in this life, as a union admitted by the *dharmu* of time, that is, as a tangible union of the two. It has the power of the future, it determines the fatal encounter in the next life, but precisely for this reason it now collides with the ineluctable preconception, it does not realise itself: it is not a karmic datum bearing the impulse to fulfil itself as far as the sensitive sphere. But, for that very reason, it can be animated by the protagonists with the impulse that surpasses the human: it can overcome the transitory with its force of eternity. *In Jortiori*, a love capable bearing within itself the real metaphysical impetus can now, in the present, be the bearer of fate, because its germ has already been laid in a previous life. In such a case it bears within itself the karmic datum, but is simultaneously open to the current of the future.

The karmic datum has the power to connect the two, but once the coniession has taken place, the function of it ceases: the two, in order that the current of perpetuity from which their agreement actually originates may continue, should deliberately, every day, draw on the sphere of freedom that carries the impulses independent of past and present. Every day they should freely perform the ritual of their agreement. Normally, however, they behave as if agreement can indefinitely continue flow from the karmic mechanism, rather than from the very essence of it, from the pre-karmic source.

Exhausted the karmic drive of the agreement, each of the two ceases to have spontaneous peren-

of the other: he may even come to believe that he has deceived himself with regard to his own choice, and recognise that he has the right to search in other experiences for the dynamic content of the relationship, which has entered a state of sleep. But he can no longer find it in the present life. Not having been able to recognise it where it came to him karmically, he cannot recognise it where it can flow to him as the impulse of the future.

The distinction between what in existence is a product karma and what draws on the karma-independent soul principle is an act possible for beings with a concrete awareness of reality. They experience within themselves the point at which the ego meets the original soul element. Karmically, these beings have the power to bring to their neighbour the impulse of independence from karma, which makes man move beyond the limits of necessity, nature, heredity, and rationality. In them, the element of freedom operates as a conscious impulse.

In the ordinary man, the element of freedom is made in rare moments, which are the moments of heroic decisions following painful trials: decisions that are then almost always betrayed because they gradually lose the exceptional transcendent element that gave rise to them. In the human majority, as we have seen, it is karma, fate, destiny, rather than the free element of the soul that dominates. The fate of collectivities can be positive if they are guided by bearers of the principle independent of karma, i.e. free beings: a rare case indeed. The least evolved man rarely com-

free act: he is always a pawn in a game. He thinks he chooses freely, but in reality he chooses according to what he has been mentally implanted with a power of persuasion that conforms to his evocative level, i.e. responding not to his freedom, but to his state of necessity, and therefore confirming that state.

In essence, those who are unable to know themselves so as to discern in their inner life the sometimes exceptionally emergent element that gives them impulses independent of temperament, nature, blood, the past, i.e. karma, could only be helped if Culture, or rather the soul of culture to which they belong, would be made up of helpers of humanity, of free beings, not bound to anything, not subject to any predisposed world-view, because they themselves, as the power of vision, bear the radical possession of thought. Their vision would be direct, because it is pre-dialectic. Such beings, on the other hand, can exist and operate, precisely because they are ignored by the official Culture. If however, their action is hindered, or fails because they themselves are not faithful to their own task, then the situation of a collectivity is aggravated: karma takes the reins of history.

History is, however, dominated by the Spirit, but to be true human history, or the history of the true man, it should not be predominantly mediated to the Spirit by karma, but rather the current of the Spirit should take the process of karma as its vehicle. Such a possibility, however, beginning with the present epoch, which is the epoch of the "conscious soul", once the forces of Tradition have been exhausted, depends on the initiative of the spiritual mediators, or free beings, who can help mankind, because they are able to unite the human with what really, not rhetorically or dialectically, brings it down.

The distinction between the current of karma and the free spirit, the creator of karmic causes, is something that educates man to know himself. This knowledge, rather than knowledge, is a seeing, a coming each time to contemplate the play of forces, the dynamic relationship between karma and freedom, the continuous oscillation of the soul between the forces of the past on the verge of realisation and the forces of the future tending to be new principles of karma.

Self-knowledge is a continuous synthesis: but a volitional, arduous, animated synthesis. Yesterday's synthesis demands to be overcome or supplemented, or recreated, by today's synthesis. A synthesis conquered today, which wants to remain as a fixed framework, valid once and for all, becomes an obstacle to the essence of the thought that made it possible, a paralysis of self-knowledge: it is the dialectical consciousness that tends to have certain, immobile, definitively true, dogmatic notions, opposed to intuitive thought, for itself, for the individual, for Society. This is the attitude that underlies doctrines that are oblivious to the extra-sensitive background of human becoming: doctrines that are regularly portrayed as fact and de content, insofar as they require belief in facts - which therefore do not exist unless thought - while eluding knowledge of their foundation that cannot be perceived by the senses, naively denying the possibility of reaching this foundation, i.e. its own essence, which is instead the objective possibility of thought to realise itself. Such doctrines have an unsuspected paralysing effect on human evolution, by ignoring the actual dynamic of changes, i.e. the process by which it is a reality *in Jieri*. This task is, among other things, to give way to the conception of human evolution.

History as a spatio-temporal series of facts, linked by external causality, in the same way as phenomena of physics, which can therefore be interpreted according to a canon

seemingly correlative dialectic, but in reality con- forms to a metaphysics of matter: the pedestrian pict- eral metaphysics, dialectically the most acceptable to the many, yet persuading the human generality: the common inferior den- minator of thought as opposed to its spiritual origin.

Such a metaphysics, dogmatic as the opposite of self- knowledge, is fuelled by trapped impulses of human evolution. These are dead impulses enlivened by hindering entities, whose realm of manoeuvre is the one in which man's p a s s a t e is corporatised and psychicised, which he does not recognise as past. Here, the individual free element manifests itself not at the level where it springs from, of which it has no consciousness, but at the level of the unconscious domain of instinctiveness. The free element, lacking the consciousness of its own identity, coincides with immediacy of physical nature: the sediment of the past. In this sense, the free element, which in itself is the force of the consciousness that co-operates with karma, opposes karma, aggravates its negative aspect, and is assisted in this by the aforementioned cosmic entities adverse man. They have an interest in protecting ethical-political or ethical-religious organisation of man's attachment to the past, giving the illusion of acting in accordance with the line of his evolution, and propitiating the formal, outward, rhetorical overcoming of the past: the a p p a r t i c i p a t i o n , the false revival.

Self-knowledge opens the way to the free element of the soul, i.e. to the ego, to the essential, or atmic principle, which has the possibility of distinguishing itself from the current.

The one who practises self-knowledge begins to distinguish those events which, as the expression of karma, have the power to fully manifest themselves on the physical plane from those which do not yet have that power in the present. He who practises self-knowledge begins to distinguish between events which, as an expression of karma, have power to manifest themselves fully on the physical plane, and those which do not yet have this power in the present, which are not yet realised, because they do not belong to karma, which are inner aspirations, germs of future realities, new ideas in search of incarnation, which are necessarily obstructed by the prejudices of time: new ideas, insofar as they are true, which arise from being free, that is, from the inner current of the future.

The current of the past, i.e. of karma, reaches the physical sphere because it operates from the depths of the individual will, or rather it coincides as an impersonal power with the current of the will or invests it, whereas the current of freedom, springing from that is not incarnated of the Spirit, does not yet have the power to operate organically from the animus down to the physical, so as to become tangible reality. But the higher matrix of the two motions is one: the pure will of the Spirit.

Only in cases in which it becomes meditative action can the corollary of freedom, by means of an elevated spiritual process that grasps and elaborates it, reach the sphere of the will and have repercussions in the physical sphere, but not operate directly on it. Also possible is the exceptional event of the descent of transcendental impulses in an absolute direction, manifesting as a real power of "removing" karma. This is the intervention of the Logos in the human. Human, on the other hand, is the experience of the driving ideas of reality, which are given to man in the original current of thought, where thought attains that exceptional level, where it is the essence of things, not dialectical form. These ideas are the positive forces of future karma: forces of vo-

will turned towards the future. These ideas, in essence, being conjoined with the Logos, begin to embody its power: hence their being living ideas.

Action performed under the impetus of karma is never free, even if it is morally positive: it does not enrich human reality, it is simply the expression of the past, i.e. of a content that germinally already exists. For human reality, on the other hand, it is important that new germs of action, as pure ideas, are placed by the Spirit independent of karma. As the principle of autonomy in man, Spirit cannot act directly upon external reality, but it can operate in man, through meditation, by means of the motive idea, that is, by means of the essence of things, or the thinking intuition of the action required by the world, or by the other, or by the object.

Thanks to the imaginative creativity available to individual intuitive act in relation to practical action, the spirit becomes part of external reality. Reality is unreal if lacks this spiritual content, which only man can restore to it. As we learn from Steiner's *Philosophy of Freedom*, the intuition of the spiritual content of things and its moral power coincide. Moreover, the pure Spiritual Powers, in their creative absoluteness, are destructive or annihilating of all that is physical or merely psychic: pure thought and liberated imagination have the task of undermining the transcendent power of pure Spiritual Powers: the higher forces of the soul and the corresponding etheric forces are continually engaged in stemming and filtering the Powers of the Spirit, so that they can take in as much of them as the human structure can bear without being annihilated. The living ideas, or motive ideas, conquered in meditation bring the power of the Spirit into life: organic life-processes are at first extinguished by them, but they open the way for the vital current of the Spirit.

Individual intuition is the source of that imaginative relationship between the original inner world and outer reality, from which right action springs. It is the intuition that arises, as pure idea, when it overcomes the first immediate form of knowing, i.e. the limits of the ego, the current of the past: it burns, it eliminates ego-limits, the barriers of the past and opens the way for the creative Will. When action can, through imagination, become the form of such intuition, it is not in function of the subject, but in order to what the subject can objectively accept in itself of the world, of other people's being. Even if the intuition is not perfect, the corresponding individual action nevertheless becomes *uni-versally* creative, because it is in an extra-subjective function, by means of the real power of subjectivity: without moving from a particular intention, it actually works for the other's sake. The true individual is realised insofar as it has within itself the power of the Superindividual.

It must be realised that the ego cannot operate directly on the external world, but must make use of the corporeal instrument: it has the power to move the body, to perceive, to think, to feel, to will, by means of the body, but insofar as it has in the body an instrument that is in any case obedient, constructed according to cosmic wisdom, over which it as the rational ego has very little power: It has only the power that is allowed to it by the current of the motor will and by karma: it has no direct power over it as, for example, the sculptor's hands have over the clay from whose material it draws the forms it imagines. Only the higher ego could operate directly on the external reality. The rational ego has no such power: it can act on external reality through its external vehicles: it is the action of one physical medium on another, in accordance with intention or idea. Through idea, a rational ego taps into the vition of the higher ego, realises itself as

Me, overcome the rational soul: experience the co-scientent soul.

Only by him who possesses the art of meditation can the idea be experienced as essence, that is, as the original power things, capable of operating on things. The power that *yogis* once wielded over sensible reality through the animation of psychophysical currents can now be realised as the power of idea by the one who possesses logical thought and meditatively frees its original element from the dialectical mechanism. Wherever the experiencer is able to identify in himself the first motion of his own being and thus of his own creativity, he finds thought: but thought as essence, pure pre-dialectic force, the first power of the ego in the soul. In this prime power, he encounters the essence of things that from the outside appear inexplicable to him, or explainable only in relation to their manifestation.
sensitive.

The utmost power with which the ego can express its power as far as the physical sphere is the will of the mind. He finds it ready to serve him, but it is not identical with him, it is not immediate to him, whereas there is an activity in him, the only one that is immediate to him, through which he can operate directly as Ego, can operate voluntarily without mediation. This activity is thought.

But in order to realise its immediacy, thought must be able to dominate the scope of its dialectical process and experience itself as an entity independent of this process.

forces of will active in the soul and, on a radial level, in the bodily dynamics. Thought can enter into relationship with these forces exceptionally, insofar as, by means of meditation or concentration, it reinvigorates its own immediate power: but this is precisely what thought can do, by virtue of its being the direct and conscious activity of the ego, as opposed to the other, nonconscious and non-directed activities of consciousness. Indeed, the methods that presume to lead the disciple to an experience of inner forces by skipping thought are wrong, when in fact they resort to its mediation as the element that decides on the content pursued in any case: they resort to thought in its most ingenious form, ignoring it as pure content. They resort to the pure immediate, seeking another outside of it: as if it were a spiritual thing. Without hope of finding it.

In its turn, thought, as pure immediacy, cannot do without man as he is, it cannot act directly on reality: man must have recourse to his own action in the physical world. Thought can express itself directly in a living world of thoughts, in dynamic impulses of ideas that can act on one's own and other people's subtle bodies, exceptionally yielding perceptible results through the forces that are brought to bear, but it cannot directly change outer reality - at least not yet. Neither can abstract thought, normal dialectical thinking.

In reality, there is no transition from an abstract programme to the human reality it purports to modify: there is a gulf between the two that is difficult to bridge. It has never been the case that a programme, political or ethical, is translated into a corresponding reality. Indeed, only that which concretely less dominant, i.e. capable of being realised, in its operators can flow into an ethical-political reality: which is never the content of the political programme.

tion, but only the dynamics of the *a n i m a t i o n* and the karma they bear. Of the abstract programme, only the tangible physical aspect can be translated into objective reality, which is almost always the least important aspect, the spatio-temporal form of the ethical-political content invoked as a motive. The only theoretical programme that can really be realised by man is the one that responds to mechanical action on things or physical persons: the design of a building or a machine, a staffing of personnel, an increase in salary, the logistical organisation of groups of individuals, etc. The ethical-spiritual aspect is the only one that can be realised by man. What is ethical-spiritual cannot start with the programme, but with the *m o r a l e r e a l t y* of the operator. It is only by virtue of this that the concrete animus can coexist with its abstract dialectical shadow, the theoretical programme.

Moreover, the ethical-political programme is rarely an expression of moral impulses. Only if it is conceived according to living thought, and thus according to the inherent connection with social reality, could it be a vehicle for positive change: but even in this case, it would require as a prerequisite the morality of the political operator. Abstract thought does not its ironclad confines: it has no relation except to the *nume- rable*, i.e. to the least important aspect of reality, which, however, thanks to the connection of the mechanical extract with the human sphere of instincts, becomes the most important one and, with its contradiction, constitutes the root of human disasters.

What operates under the guise of social programmes, in which the words 'justice', 'freedom', 'order', 'democracy', etc. abound, is ultimately the real moral level of the operators. There is no programme

that modifies a socio-economic reality, if it is not the instrument of beings who impersonators of a particular collective karma or bearers of the supersensible direction, who are allowed to intuit the karmic reality of the collectivity with their own potential of ideas. In this case, the practitioner does not express a partisan ideology that is to be forcibly applied to reality - ideologically impenetrable indeed - but that which is demanded by the objective substance of reality. Instead, it is usually the case that practitioners are not interested in the objective demand of social reality, but what they have previously accepted as an ideological suggestion, doctrinally founded, humanly plausible: in reality, motivated by the dead impulses of the psyche abandoned by the Spirit. This psyche sees nothing but matter, things, physical men, economic **processes** and in Spirit the adversary. What really acts through them is not the abstract content of programme, or ideology, but the world of instincts.

As mentioned above (see p. 48), a type of knowledge equivalent to an inner awareness of sensible reality is possible when thought is so able to perceive the identity with this reality that it reveals to itself what lies at its foundation and recognises this **as its own motion**, or essence: the inner content that integrates it.

To operate according to the objective demand of reality and not according to subjective sentient impulses, however doctrinally ennobled, to operate not by virtue of , of the psyche, of nature, of prefabricated ideology **with** all the wiles **of its** realism, is to **operate** according to the Spirit: then it is that the Spirit components, with the free life of ideas, karmic necessity. The operator then in essence acts not according to karmic necessity, but according to the transcendent principle that

dominates it: he acts not according to the ego, 'nor is sentient lust or partisan ideology proper, but according to the ego bearing the univocal connection with every other human ego. He must be able to realise thought within himself, which finds its own pure force, since no process of nature enters into its production.

Grasping the ego's higher connection to karma means realising, already in the present life, the independence from karma, which karma needs in order to be a life-sustaining, rather than a constraining force. Man can modify karma, can extinguish it, can change its content. Example: imagine that a man, out of karmic necessity, in his thirtieth year must receive a severe blow, the task of which is to arouse in him a new order of thoughts.

Let it be imagined that this order of thoughts through discipline has already aroused him within himself, thanks to the inner element that is independent of karma: then the case that on the day when he passes the road, along which he should receive the blow from the beam on his head that is necessary to keep him bedridden for several months, the beam will barely touch him. It will be important for him to understand what really saved him. In the light of the doctrine of reincarnation and karma, the case does not really exist.

Man is free in the face of karma, but he has to realise this freedom: he has to be able to make the subjective inner content objectively valid each time through an act of cognitive integration, a magical act of redemption. Such a realisation can enable him to perceive the concreteness of Reincarnation: he alone can demonstrate it to himself. No demonstration can come to him from outside: even when he is provided external data, it is his inner action that gives them connection and meaning. He cannot be shown from outside: even when he is provided with external data, it is his inner action that gives them connection and meaning.

nosca legitimises, based on the instances of logic and Science, the hypothesis of Reincarnation and karma. But the confirmation of the hypothesis can only be his own doing.

When man thinks, his thought, rather than expressing his own autonomous life, ordinarily expresses the instinctive sphere, insofar as it is subservient to the unmediated sensual necessity, to the spontaneity of nature, to temperament. Ordinarily, thought lacks the strength to distinguish itself from the animic past, it is dominated by what man is as a psycho-physical structure: it is thought subjugated by karma, thought unable to grasp itself and therefore unable to contemplate karma as an objective current.

When this thought is aroused by a feeling, it is buoyed by what man is as past and therefore conditioned by karma, but its relation is to the present, in the sense that it draws on his present capacity to relate to the world. On the other hand, the ordinary feeling is not the true feeling, because it comes from man-nature, from man-temperament, from man ethnically, i.e. from man's unfinished being, because it belongs to the past: however, it demands to be valid as such in the present. To this end, the man of the past illicitly appeals to higher forces of the soul. By means of higher forces of thinking and feeling, the current of the past succeeds in dominating the present: feeling is bensl in itself the rhythm between past and present, but simultaneously the instinctive remembering, the subconscious memory, the past that illegitimately asserts itself as present: it makes use of the relationship that thought has with the present.

In effect, each of the three faculties of the soul, thinking, feeling and willing, has two distinct, slightly opposite functions: one dependent nature and therefore on karma, the other dependent on the ego and therefore on freedom. It is the soul-spirit opposition, or nature-spirit.

Ordinary feeling, through which the past is affirmed in the present, is not true feeling, it is not feeling as an impersonal, pre-psychic force to which man can open himself up, if he frees himself from subjective feeling, which is bound precisely to nature, blood and temperament. Karmic necessity is affirmed above all by this feeling, which is the dominant force of the astral body, i.e. the seat in which man's opposing Forces impart their impulses from two different directions, dying from the vital, or etheric, body.

Ultimately, ordinary thinking, spontaneity of which is its proceeding from instinctive processes, is not true thinking, but reflexive or cerebral thinking, which, at such a level, as we have seen, is conditioned by subjective feeling expressing the past in order to be valid as preconceived. Through such thinking, the impulses of the past, of nature and race, assert themselves as ideologies that dialectically can take the form of innovation: abstract innovation that, not springing from the original power of ideas, but from its opposite, demands subjugation of other people's thinking in order to make its content acceptable.

Thought, in order to realise its independence from karmic necessity, must simply succeed in being itself, that is, in being what is essentially outside the physical or psychic support: it must, through inner concentration, free itself from subconscious feeling and willing, that is, from the instinctive psyche, or astral body: it then experiences its own essence within itself and realises this as the essence of things, the true relationship with the world. It realises an intimate life, which is the life of the Spirit, in which the pure forces of feeling and willing, pre-psychic, or pre-subjective, flow. Spirit begins to live in the soul. In effect, thought, which experiences its own autonomy, can find within itself as essence

the pure will, or original will. Normally, such willing becomes conscious as logical thought, rather than as a thinking intuition of logical truths, without which they would not make sense, could not have an internal relationship. By renouncing the slightest possibility of self-consciousness in logical thought, such willing inevitably inheres in the psycho-physical nature: by binding itself to which ends up acting as instinct, karmic necessity. Recognition of the inner process becomes inconceivable to himman loses the possibility of knowing the pure will, which he can exceptionally always draw upon when formulating logical truths.

Those who practise the discipline of concentration and meditation can recognise in themselves, apart from the will engaged in the structure and movement of the body, the two aforementioned forms of the will: one higher, unembodied, and therefore independent of karma, having the possibility of embodying itself in free thought, or in the intuitive thought of the conscious enquirer: the other lower, continually embodying itself as the vehicle of karma's power of necessity. They are the same current of force, in two different moments. There where it arises, the will is the power of pure thought, the bearer of l i b r t y: there where it expresses itself as psychic, or instinctive nature, it is the power of r e c e s s i t y, i.e. karma.

In the instinctive current of the will, man's past is expressed: in the incorporeal current, the force of the future flows, which pure thought welcomes within itself. The new ideas, creative forces that move the world forward, insofar as they transcend the limits of the already made, of thought

thought, of conservative necessity, draw their impulse from where autonomous thought is one with the pre-body will. Authentic thinkers, inventors, helpers of mankind, free creators, pure scientists, unconsciously draw their insights or inspirations from the sphere of the creative will. The ascetic, on the other hand, consciously experiences this sphere: through it, he sees the forces of the future coming towards him from the Cosmos: he himself can open himself up to them and use them according to the Spirit, thanks to an autonomous creativity that harmonises them with those of the past.

Of the volitional forces of the past, the experiencer perceives power interwoven with the organicity of the body and therefore feels their subtle opposition to the pre-body will. Opposition is normally processed in sleep and dream state, but on a similar level it continues in the waking state, because in the waking state only thought is awake, i.e. the activity of the consciousness in which the possibility of independence from karma arises, but is not realised. When this possibility is not realised, karma dominates man completely

A higher degree of consciousness can be conquered ascetically, in which the volitional forces of the past operating from the depths and the pre-corporal conscious will become one force: the cooperation between karma and freedom is realised in this way.

The harmonisation that the ascetic can achieve within himself between the forces of the past and those of the future is not simply an individual event, because is no karma

individual that is not intertwined with the serial karma of other beings. If karma were simply an individual fact, limited to individual subjectivity, the harmonisation between the current of the past and the current of the future could easily be achieved by the experiencer. He could easily attain, through asceticism, an individual state equilibrium and strength, which would substantially diversify his own destiny from that of others: but this would take place according to an impossible unrealisation, or it would be possible thanks to an inverse, or ahrimanic, use of the spiritual forces: which are all the more individual the more they are connected with their super-individual source. This source, in its transcendence, is the profound relation of all individualities: their original unity, each being in itself unmistakable and irreplaceable.

Together with the content of personal karma, what man accepts as the direction of future is, in its impersonality, one with the direction of the destinies of others and as such necessary to the world. Each individual in himself yearns to be open to the creative impulses of the future, but in the egoic sphere, that is, in the sphere of existence dominated by the instinctive and affective nature, he tenaciously opposes them: he does not know how much he opposes them. He who by intuitive-inspirational means knows the transcendent connection between the karmic current of the past and that of the future and therefore has the task of transmitting its impulses to his neighbour - it could not be otherwise - must make himself forgiven by his neighbour for such a transmission, which can give new motion to the common destiny.

What, as a process of destiny, positively changes in an enlightened person, cannot be separated from the process of destiny taking place in negation of others: it cannot simultaneously do not tend to change in others, to the

which he is connected to on the karmic level. The others, however, from the point of view of the ego and its subconscious motion

- which is something quite different from the extra-consciousness of the real ego, as we have shown in our psycho-

rapia - They cannot accept this removal of ego-bound profundity from the impulses of the past: they unconsciously resist and react from the zone from which egohood dominates. It is only in the purest zone of the soul and in the most secret motion of feeling that they can have the seldom-conscious insight into the connection between the presence of the ego and further human experience. Therefore, in every soul there lives a profound contradiction and this constantly rebounds towards the operator who

positively realises within himself the connection between the current of karma and the independent current capable of **producing** new causes of destiny. This is a task from which the authentic ascetic cannot evade, indeed he strives with all his might, for he recognises that it is required by the Spirit itself directs man's evolution.

The harmonisation between the current of karma and the current of liberation entails the contrast in the individual sphere between opposing extra-individual forces. The overcoming of this contrast, which finally led Socrates to drink hemlock and Joan of Arc to the stake - in a sacrifice that very few were aware of - **is realised in the human soul in this age** by the One whom the Master of the new age calls the "Lord of karma", when the individual ego realises the transcendent identity in the soul with His power.

The deepest struggle between the Spirit Freedom and the Spirit of Lies takes place in man:

Outside the human ego, such a struggle does not exist, the Spirit of Truth, the Logos, dominates the world. In man, the Logos must overcome the world that enslaves man: pain, sickness, inner darkness, death, are the price that man pays for the gradual liberation from his own savage. The operation is supremely heroic, because man's tightening to the Spirit of Lies disposes in the world of codifications that take on the name of Culture, or Civilisation: Animal welfare, existential voluptuousness are the means which, in every class, in every people, the Spirit of Lies uses to hold man, providing him with relevant ideologies: socio-economic, aiming at an absolute right of animal man, ignoring spiritual man, from whom alone the right ideology can spring.

This animal well-being, this voluptuousness, which is characteristic of every human level, has nothing to do with the healthy experience of the soul in the sphere of the senses: it expresses the soul's subservience to the corporeal sphere and in this sense opposes the connection of karma and liberty from the depths, arousing against liberating co-knowledge all the pitfalls necessary to paralyse its subtle power, especially through the corruption of the corporeal support. A struggle is perpetrated in which the cooperation of lies and recitation form an overwhelming amalgam, from which there is only one force capable of lifting the doer to the sacrificial connection: Only the "Lord of karma" can pull the operator out of the web of misunderstandings and lies, so that, in the sphere of an all-embracing harmony, he can continue the correlation with the essences in need of liberation and yet tending to the elimination of him, as a spiritual operator, the bearer of that liberation.

The secret of life is the connection of karma with

freedom. Dialectical thinking cannot grasp this connection, because it, in modern man, being normally conditioned by the cerebral instrument, lacks independence of karma: it expresses the past, it thinks according to existential necessity: it is unconsciously dominated by karma. Karma makes use of this thinking to lead unfree man "spontaneously" to the situations he karmically needs, as he cannot make use of the autonomous forces of thought. All dialectical, soundly oriented thought can accept the idea of reincarnation and karma as a hypothesis and receive transmuting impulses from it, but even in this case it can remain largely bound to the immobilising impulses of the past if it does not impose itself on its own pre-dialectical motion.

When, through self-discipline, it becomes conscious of its own pure motion, thought experiences the objective forces of the present, it begins to have a certain autonomy with respect to the past, because it becomes independent of the subconscious feeling that binds it to the cerebral organ. *However*, it is not yet independent of this organ: it overcomes representation by being bound to the forms of the past, *but* it cannot objectify the current of time, because it is included in it, even though it perceives the etheric structure of the entities as a structure-synthesis of time, in which the past and the impulses of the future of each entity are present.

If, on the other hand, thought intensifies its etheric *dynamis*, raising its level of wakefulness through concentration, it comes to incorporate within itself its own element of *v o l o n t y*, that is, the current of the future. It is worth emphasising the importance of the enhancement of the waking consciousness for such an experience, because the etheric *dynamis* can also be illegitimately stimulated by an artificial diminution of the waking consciousness.

waking consciousness. This is the case with methods that lead, rather than to the supersensible, to a semi-dreaming experience of reality, as they express a level below that of reflex thought, i.e. an impure mediumistic condition: which is inevitably the opposite of the way of thought to the supersensible, the way of Spiritism and drugs.

Reflected thought does not contain the degree of consciousness through which it arises: its level is precisely semi-sleep. The dream is in fact an inner content reflected by the etheric body concerning higher experiences of the soul during sleep: the content of reflected thought is no different. It is the deception of the rational soul that reduces to a condition devoid of inner life, all knowledge that, whether it concerns the sensible or the non-sensible, is nevertheless spiritual activity. To the modern enquirer, this activity remains unknown. The deception of the rational mind is to believe that it possesses an inner content merely by thinking it logically: not to experience the disappearance of inner power in reflexivity.

THERE, where thought draws on its volitional source, because its being is in that source a pure self-will not yet projected into dialectical form, the experiencer begins to perceive an imperial zone of himself, independent of the present incorporation and rooted in an unlimited world of forces, access to which he recognises as forbidden to his present inner conception: He realises that he must come to essential identity with his original will, to the transcendent essence, in order for the pre-birth world to open up and the structures of karma to be revealed to him.

This essential identity demands radical changes in the soul life of the experiencer. To access the supersensible just glimpsed, he needs qualities

inner, which he can only develop in the sentient life, freeing them from it through patient work of self-formation. Deep forces, the cosmic nature of which he has perceived in the experience of the impersonal will, forces that are interwoven with the processes of bodily life, demand to be experienced by him independently of this, up to the Threshold of the Spiritual World.

The awakening of the prenatal will, even when it is not yet direct experience, is already sufficient to open the way for the experimenter to the current of the future, independent of karma, and to provide his sense experience with original . These are the pure intuitions without which sensual experience is meaningless, even if as such it becomes the current value, resulting in scientific codification. This unscientific assumption experience requires thought to ignore its own intuitive motion in the investigation, so that facts, phenomena are seen as the unique constituents of reality: they are mystically believed to be the foundations, ignoring the thought that gives them their empirical connection, their scientific meaning. In such an abdication of thought, the possibility of it grasping the inner process of reality, and consequently the structural forces of destiny, dies.

Concentration and meditation enable the experiencer to open within himself, through a free act, the doorway to the intuitive current of thought, which is present in all sound empirical enquiry, even if it is ignored, and yet to the impersonal Will, independent of karma, which is capable not only of becoming acquainted with the laws of Reincarnation, but also of laying the germs of a karma responding to the reintegration of the original entity of man. This possibility makes the experiencer a vehicle for the karma of the collective, or of the people.

pole to which he belongs, as he rises to a super-individual zone, in which the forms of collective karma are *iii fierce*, still not determined according to their content: still formally variable.

At this level, the spiritual operator becomes a realiator of the direct contact between the human being and the legitimately guiding Co-mic Forces, which are hierarchically in charge of his evolution. These Forces give way to human Opponent, as an unconscious but precise instrument of human becoming, when they do not have the possibility of a direct correlation with the self. A free ego concretely co-operates in the positive destiny of its own people, even if it does not appear on the scene, i.e. even if it does not belong to an officially representative personality of that people.

True human history does not take place on the social-political stage: this is the last stage of a process that is prepared in specific "zones" of the supersensible. The ego capable of rising to the level of pure Will, independent of karma, can co-operate in this process. The helpers of the peoples have always been the Initiates, the direct inductees of the Spiritual World, who have the task of inspiring thinkers, poets, scientists, discoverers, i.e. those who possess the inner faculties necessary to practically realise the aims of human evolution. The helpers of their people are almost always personalities ignored by the dominant world of Politics or Culture: they rarely appear on the scene as recognisable protagonists.

The real work of these beings takes place in the suprasensible, where the spirits of the peoples, in order to be able to their impulses, need to perceive what is necessary for human evolution from the point of view of man. This point of view, however, is only possible for man. The Spirits of the Peoples learn what is

necessary to the human, if they can read it, like an impersonal language, in the souls of the Initiates who are able to rise to their sphere, transforming the mental content into a spiritual content. When the material organisation of life overwhelms the spiritual element in the human, and the mediation of the Initiates fails, such a reading becomes impossible for the Spirits of the Peoples. In reality, the higher directing element is never subdued: it must follow an indirect, temporally longer and more difficult path for humans to dominate the material mental process anyway. This, when opposed on the human plane to the spiritual element, appears, to the supersensible vision, as a darkening blanket, which prevents the perception of the substantial meaning of events. An entity belonging to the Spiritual World perceives an area of darkness or false light, which dominates the human, recognises the human in need of help, but at the same needs to know what is specifically required of the human: it needs channels of communication, so that this help not limited to the way of karma, to the heavier way, but at least to a minimum through conscious vehicles in the human. These vehicles should be the initiatory communities.

The gaze that moves from the Spirit penetrates everywhere, but the human is such that it opposes that individual principle which is meaningless in the spiritual sphere, unless it achieves self-consciousness and thus its identity with the Superindividual in relation to the human sphere. Here, the individual normally only has the power to manifest itself insofar as it opposes the Superindividual from which it originates. In this it has its strength, but that strength is an *i r r e a l t y*, which makes human values the rove of spiritual ones.

dominating human point of view is the

effective barrier between human and Superhuman. The a-human is in effect the characteristic of the Spiritual Entities, or of the Hierarchies: absolute impersonality: an inconceivable human condition, which can only be presented by an inner intensity of the soul, up to the limit of impressions of aesthetic bliss, or emptiness, or fright. Everything that takes place in the **human** soul as a joy or emotion of the Spiritual, is usually a personal arrangement, practically useful, but irrelevant, at least immediately, to the Spiritual. The original forces of thinking, feeling and willing, which arise as cosmic impulses from the Hierarchies, are in their substance absolutely impersonal: they become a **personal fact** in man. They become a maya. Man does not know them as they really are, but only in relation to **his own** psychophysical structure, **i.e. in** relation to the lower aspect of himself: they do not manifest themselves as a function of the autonomous ego, but as a function of the reflex ego, drawing its self-consciousness from the corporeal-animal medium.

Man mistakenly believes that **the Spiritual** is that which he arranges as such within himself: but precisely this spiritual arranged in the psyche, must **disappear, if in** its place there is to be authentic spiritual content: if he wants the real Suprasensible to penetrate in the soul. But to this the current vehicle man is the **l i b e r t y**. An energetic effort to liberate the ego from the ancient sentient-rational soul through the asceticism of thought is required of the modern initiate. To hinder this, there are spiritualist currents today that treat their followers as children to be guided towards the supersensible by means of a sum of gno- stic knowledge, ritualism, symbolism, a meticulous esoteric-critical philology, a traditionalism steeped in mystical notions. By means of a kind of cognitive exaltation, these disciples are prevented from developing the qua- lity.

ness of the Spirit of the present age: the activity of pure ideas, which alone can give living content to esoteric formalism. In this sense, Spiritualism exercises a function not unlike that of Materialism. Both have the task of preventing man from discovering in himself source of strength and feeling his freedom springing from it: not bound by the dialectic of Matter, but not bound by the dialectic of Spirit either. The true esoteric method is that which allows the pure force-thought to be found beyond the dialectical form.

Normally, the soul defends itself from the Spiritual, but it can access it through disciplines of concentration and meditation, if it knows the real task of these, which is to protect it from the overwhelming impersonality proper to the authentic force of the Spirit. The saints and mystics of the past could open themselves to the flow of the Spiritual, provided they lived in a state of exaltation of the soul for the Divine, in exaltation of joy or sorrow: thus indirect action they coupled within themselves the transcendent power of the Spirit: they dissolved the soul from the personal element and made it capable of communion with the impersonal. transcendent.

The modern ascetic can gain access to the experience of the spiritual imperial, directly, by enlivening and rectifying, through the power of liberated thought, i.e. made non-dialectical, the element of the spiritual. person
alone.

The ego, not the soul, must open itself to the Divine. The ego must be rationalised to the point where the transcendent Principle manifests itself in its strength. Through a volitional excess of the self, brought about by pure thought-force, the personal element achieves its own transcendence. Any escape from the personal limit, which does not occur through such a strengthening, is inevitably a mediumistic event, whatever the esoteric dignification with which it is clothed. To the transcendent Forces that govern earthly life-

access to the human through the path of mere ego-consciousness not possible: therein lies man's freedom, the possibility rejecting the spiritual. Such a possibility of rejection is already spiritual activity. But this is the reason why the Higher Guides of the Peoples today do not have the possibility of directing the collective, and why human history is in danger escaping its own higher reason for being. The human point of view undermines human Culture and opposes it to the Spiritual. Nietzsche had rightly understood this, in confronting the "too human", but the understanding of it was in him the presence of the impersonal Force, or superhuman, not distinct from the egoic consciousness: which was overwhelmed by it.

If the Hierarchies could make direct contact in the human soul with its existential needs, and could therefore directly inspire it, human history would begin to unfold along the lines of a higher, infallible harmony: but man would not be free, he would behave like the animal, totally guided by a principle that is outside him. The animal group principle, in fact, gives rise to a single behaviour, all over the earth, in all the members of the species in which it is incarnated. In the collective movements in which the lower astral of man expresses itself, a demon group soul tends to incarnate: groups of men move like herds, uniformly manoeuvred.

On the human level, the function of the demonic group soul is different, and that of the spirit-guide of a people is different: these are two opposite directions, like the direction of the corrupted astral body and that of the ego. True reintegration of man can only take place to the extent that the individual principle, as free and conscious, realises its original impersonal forces, in the soul: according to the immanence of the ego's agreement with the operation.

transcendent ra of the Hierarchies. Then the astral body begins to heal of its own corruption.

For the time being the People's Governing Entities can operate through Initiates who are able to cross the Threshold of the human. If there is a lack of such Initiates, or if they are not equal to the task assigned to them, the Governing Entities of the Peoples have no other possibility of operating in the human but the current of karma. When the human vicissitude is forced to be the exclusive expression of karma, the History that subsequently reconstructs it only responds allusively to the reality of that vicissitude: it is inevitable that it will be plausibly interpreted by the dominant Spirit of Lies. The human ego is not present in it, even if it indirectly operates through it. Only the presence of the ego can reconstruct the truth of past events, i.e. their substantial content: man's true history, as yet unknown.

It can therefore be said that in man there is a pure current of will, an impulse of the ego independent of karma - directed towards the will - which is continually impeded or altered by the rational consciousness: it is an impersonal power impeded by the personal or subjective element, but exceptionally capable of surfacing in pure thought or living idea of meditation. Similarly, it can be said that there is an instinctive current of will coming from the *p a s s a t e*, which has subjective power through sentient-rational soul, that is, through the astral body, where it escapes the action of pure thought. It is the same forya in two different, polar opposite forms, both of which are necessary for the liberation of man, whose task is to harmonise them within himself and unite them according to an original direction. Freedom must be able to use the forces of necessity, in order to express itself in the human, for new creations.

The Impersonal is the personal power of the ego: but

The personal in man normally manifests itself through the astral body, it is not a direct expression of the ego. The immediate individual obtusely identifies with the astral body, which is fundamentally opposed to the ego. The empowerment of that which is impersonal in us, on the other hand, makes that which is truly personal creative, because it expresses the power of the ego independent of the astral body: that is to say, independent of karma. The activity that bears the impersonal power in the soul is thought, when it is assured of autonomous expression.

The ego's independence from karma restores karma to its positive function, from incarnation to incarnation. This function is always positive, but it is important that at a given moment it begins to respond to the volitional direction of the free man, rediscovering the path of the Spirit. Every experience man between death and a new birth secretly becomes the model or inspiration for an inner work, which man must consciously begin to realise between a new birth death. The two experiences, the earthly and the otherworldly, tend to unify in the one who realises the true meaning of evolution: every experience after death becomes for him the flowering a knowledge and a power, the germ of which he elaborates during his life, through the unceasing transformation of material necessity into spiritual freedom.

III

THE OTHERWORLDLY JOURNEY OF THE SOUL

But how does man's journey after death unfold, and what makes it possible for him to return to the earthly stage, i.e. his new incarnation? Here it is useful to draw on the contribution of the moderate experimenter in the supersensible, undoubtedly the greatest authority in this field, Rudolf Steiner, who, with regard to the learning of his doctrines and the related method, appeals to the modern scholar's intuitive organ, which as a rule comes into operation in the consciousness with regard to logical and mathematical truths, even though the scholar is not normally aware of on the empirical level. It is the absence of awareness of the intuitive foundation, which constitutes the current dogmatic character of Science, the nefarious materialistic limit of the empiricism of the sensible, in itself indeed just.

With regard to man's otherworldly journey Steiner's contribution is his direct experience due to the conscious possession of the intuitive organ. It is something much more than a dialectical experience. The suprasensible content itself, perceived, is translated into the language in accordance with its indiality: the language

of images. Imagery usually speaks to the human intellect at every level: through it, when clothed in non-dialectical intuitive content, everyone grasps what he can in relation to his own inner degree. It is therefore possible for the naive apprentice to rectify the images and believe he has the content in them, of which they are merely the symbol. Indeed, while that vision demands to be relived according to the immediacy of the imagery, at the same time the enacted imagining operates as the very power of mediation.

In the disciple's cognitive act, mediation is required to the very power immediate imagining: this, however, must be properly educated. Otherwise, the Master's teaching risks being altered precisely by his impeccable repeaters. In truth, it is difficult for certain contents to be repeated without undergoing an interpretative modification on the subjective, rational level: they would have to be resurrected as objective experiences of the individual soul, each time by way of an overcoming of the subjective limit, in order for them to be genuinely transmitted and realise the actual connection with their source. Such a transmission is necessary, but it needs to be a re-creation rather than a diligent repetition. Individual inner experience must speak, rather than impeccable knowledge, which, despite the best intentions, extinguishes the perennial element of teaching, with alibi of fidelity to it.

According to the aforementioned vision, after death, with the cessation of connection with the physical body, man realises a condition he has never known before. During his earthly existence, he would, at the moment of sleep, slip with the ego and the astral body out of the etheric-physical body, which remained sleeping in the bed. However, he was not aware of this con-

extracorporeal, except for the reflections of this in the experience of dreams. In reality, consciousness, in its state of being, always had physical corporeity as its support. Now he loses his physical consciousness as he discharges his physical body, while retaining a magical power of the physical consciousness that corresponds to the degree of self-consciousness he attained during his life.

Having abandoned the physical body altogether, man takes the etheric body with him: for the first, he carries the etheric body within him objectively and externally: that is the conception of the angel, now unimpeded and therefore gradually stimulating the higher consciousness of the ego. This condition demands of man the reintegration of the original purity of the etheric body. This, however, now actually presents itself to him as the mnemonic fabric of the lived earthly life: this mnemonic form he is now ready to contemplate.

The etheric body is in effect a dynamic synthesis of time: of "subtle time", in the sense mentioned in Chapter I. It presents itself as a condensation of time, in which the history of individual life between birth and death is objectified as a mnemonic unit. Man has it in front of him: as a single panorama, he contains his past and feels that of this past he can conserve a creative, luminous part that born on Earth and corresponds to the original nature of the soul, i.e. its pre-earthly structure. He has to get rid of the other part, which is marked by selfishness and distortion of truth, as if it were an encumbrance: it is something impure, which he, moving in the sphere of the angel, cannot take with him: his otherworldly path does not allow it. Of this impure form of the etheric memory he must rid himself: for him it is in reality getting rid of a second corpse. For it detaches itself from him in order to recon-

reunion with the universal ether. Through this detachment from the individuality of the altered part its consequent reunification with the universal being, the etheric body is freed from the imprint human error: for this affects the astral body, it falls upon the astral body, i.e. upon the soul, even though in the next incarnation it will again affect the etheric body. The etheric body bears no responsibility human error.

In the brief contemplation of the mnemonic picture, which is in essence the etheric body, man is independent of the astral body: he looks at it from the point of view of the ego, he begins to identify with the ego in a way that is rarely possible for him on Earth. Therefore, contemplation of the etheric body is calm, detached, devoid of human emotion. Indeed, the beginning of identification with the ego gives man, with respect to his own constitution, a power truth never known earthly experience, except in the case of illuminations or initiatory moments.

This power of truth enables man to con- template the mnemonic fabric of his life without selfishness: it enables him to separate within it that which he has lived purely and brought back to supra-sensible reality from that which has obeyed the shameful condition of the human. The etheric forces which the Ego has impregnated through conscious responsibility during life, the human being incorporates them and has them for ever: he can now take them with him on his otherworldly journey and, having illumined them in the pure Spiritual World (*devayana*), bring them back as the mould of a new individual form on his return to Earth. But he must separate himself from that part of the etheric body which has not consonated with the Spirit and therefore cannot now ascend with him to the realm of the Spirit.

Identifying with the ego and disposing of its power of objective vision of truth, gives man a sense of the

its further journey. Separation from one's etheric body that not interpenetrated with spirit, and identity with the part that is, on the other hand, interpenetrated, is a relatively simple and, from the soul's point of view, immediate operation. Man now, as Ego, freed from the mineral body and the etheric body, has to deal objectively, for the first time in a direct manner, with his own soul or astral body. During earthly life, he is continually at the mercy of error and lies, because he never moves directly from the ego independent of the astral body (psyche), but through the reflex ego, the ego, unconsciously identifying itself with the motions of the astral body, conditioned in turn by its own identification with the physical body.

Having laid down the physical body, having eliminated the part of the etheric body that does not correspond to the spiritual nature of the Ego, man finds himself contemplating the soul no longer from a personal point of view, i.e. conditioned by the soul itself, but rather from an *a s s o l u t i o n a l* point of view. But this contemplation is not synthetic or simultaneous, like that of a landscape, as is the case with the etheric body, but rather it requires a temporal type of development, given the relationship that the animic, or astral, life has had to undergo, during earthly existence, with the category of progressive time, through the etheric body. The etheric body is a space-independent structure; the astral body, on the other hand, is independent of space and time. But during the earthly existence, the astral body has no consciousness of its a-spatial and a-temporal nature: it is gradually imprinted by representations of physical space and the irreversible direction of time.

For the liberating vision of the astral body, the unilateral irreversible dimension of time demands to be disenchanted. As the etheric body has been freed of

as it conforms to the sensitive impressions of space, and therefore does not respond to the higher structure of the ego, so that man is left with a spiritualised etheric essence, so the astral body must be freed from the direction of time, which is the one-sided direction of it, produced by the *b r a m a* . In reality, it is lust that leads man through time, according to a constraint that continuously projects into the future the will to exist. It can be said that the path of time is traced by the impulse to voluptuousness, always pursued and never actually realised, because it concerns a content of life, which does not allow itself to be grasped by that deprivation of life, which is craving, but only by the will that has extinguished craving.

The thirst for life arises in man from deprivation of life, i.e. from his powerlessness to grasp the ethereal life of things: powerlessness, or alienation, which he tends to overcome in the sensitive sphere, by sensitive means, i.e. by acts which reconfirm the deprivation and thus simultaneously the illusion of grasping in the next moment what has eluded him in the present moment: for in the present moment there is no Ego, but only the domain of the yearning astral, and therefore it will continue not to be there: whereby the yearning astral will be ceaselessly drawn into the current of time to grasp life contents destined to escape it.

In his book *M persuasion and rhetoric*, Carlo Michelstaedter has an intuition of the act that the ego would have to perform in order to cease being played by craving, which traces its path through time as a craving to exist: this writer, however, fails in his own acute assumption, because he fails to see in that act the affirmation of the ego liberated in the ether of thought, that is, voluntarily reunited through the pure idea with the incorruptible element of life, which is the subtle force of time: where is no need for desire or pas-

sion, to achieve profound communion with the real. It is the "Wood of Life", or the evergreen Tree, that man mistakenly seeks outside the etheric sphere in which he is living: he seeks it in the sphere dominated by the ghost physical of time and the necessity of death. In effect, the ego ordinarily begins to be free where it derives its sense of self not from the living, but from the inanimate, that is to say, from the external sensory appearance and from the cerebral support: this is the level of self-consciousness and of the brain, where the ego is free to choose between the path of Life and the path of the projection of the lust for Life in time. In reality, the lust of which the astral body is sick, and the one-sided progressed current of time run in parallel.

The imprint of yearning, during the earthly life, characterises man's thoughts, except in the case of consciously or intentionally willed cognitive particular determinations, such as logical thinking, or the ascetic type of thinking. Normally, thought, before its cerebral-dialectical de-animation, takes place through the etheric body, in a non-conscious state, but belonging qualitatively, i.e. as a value, to the astral body. By perceiving thoughts up to this level, one discovers that they respond to real spiritual entities. By contrast, behind reflex, or dialectical thought, there is never any real thought content, only instinct. As an expression of craving, thoughts become destructive forces after death: during earthly existence, the etheric-physical body is for them a custodian limits their evil manifestation, but the body is gradually destroyed. Now, in the absence of the body, such extrusion is no longer impeded and, in relation to the contemplating Ego, reveals its virulence, which is correlated to the one-dimensional direction of time from which the Ego tends to free itself.

In the same way as on Earth, the ego is based on a physical consciousness, which plots its representations "Thus, after death, it draws its sense of self no longer from the body, but from the very contact of consciousness. This gives rise to a right relationship of the ego with soul, which manifests itself, among other things, as a need for the reintegration of the consciousness marked by temporality and, therefore, backward contemplation of the series of earthly events. Now the one-sided dimension of time and longing reveal their identical direction.

This direction, contemplated by the Ego, needs to be known in its inversion, in order to be known in its objectivity: thus it cooperates in the constitution of the further Ego-consciousness, which is the development of the real consciousness formed during existence, through the corporeal support. Having discharged the physical corpse, having discharged the etheric corpse, the ego-consciousness prepares to expel the astral corpse. In a certain respect, it can be said that the physical world is a degree of the etheric world, this a lower degree of the astral world, which is a lower degree of the spiritual.

Once the physical body, and subsequently the etheric body, been deposited, man is confronted with his abstract body, which begins to reveal objectively the imprint that the series of impulses of craving has left upon him during his existence. The inner realm that man now passes through is called the "place of", *kamaloka*: in which the ego, now able to understand the soul from the point of view of the spirit, begins to free soul from that which has altered its original spiritual nature existence: the internal series of impulses.

of instincts and passions. As has been pointed out, the ego, in order to fulfil this task, is necessarily led to disenchant the astral body from the imprint of time intertwined with that of lust. Its con- templation operates as a reversal of terrestrial time: the ego begins to review its own history ani- micn from the last moment of its past life, proceeding backwards, as in a film in reverse, from the last days up to the day of its birth.

Whereas he could contemplate the simultaneous mnemonic picture of the etheric body with calm detachment from the point of view of the real ego, independent of the astral body, it is precisely this point of view implies that he, in order to free the astral body from the imprint of lust and time, experiences the unreality of such an im- pronta: that is, he no longer experiences it according to his subjective view of the earth, but according to his objective

During his earthly life, he knew the of the soul's life only *a parte subjecti*, i.e. he only felt what concerned him egoically: now he only experiences what his self-expression actually produces in the surrounding world, in the soul of others. He experiences the v e r i t y that escaped him in his earthly life because of his egocentric point of view: the pain and joy, the light or darkness, the elevation or degradation, that he caused in other beings without perceiving it. This retrospective view enables man to separate truth from error in the astral body, through objective experience of the impulses that led him to partial, or one-sided or sectarian, behaviour towards others.

Such a phase of the after-life experience is different for those who, in their earthly life, are continually at peace with taking into account the point of view of others and with warning.

tion of the effects of its way of acting on others. Craving, already partly dominated during life, is more easily dissolved, leaving the astral body free, death. When lust has dominated the astral body during existence, the perception of its consequences makes **the experience of** èari "foèa difficult and painful. Such an experience has a liberating function. If the soul after death carries with it the impulses and desires of physical life unchecked, these, being disembodied, manifest an unexpected power, , deprived of the **bodily** vehicle which **in some way** contained them and through which **they could be expressed**, until temporarily dampened, they now turn the centre from which they emanated, **directing** themselves against the one who nourished them, thus manifesting their true nature as opposed to the Spiritual. Man sees these impulses kindling like fire and feels as if they were devouring flames; such suffering, however, helps him to separate himself from them and purify himself. In this burning - which can justifiably be related to the image of the "flames of purgatory" - man experiences that true nature of craving, which he fails to recognise **during his earthly** life. During the earthly life, the fire of the instincts is continually quenched in the etheric-physical body by their fulfilment, but it always ends by destroying the heart and the nervous system.

The phase of the revision of the astral organism lasts, from the point of view of earthly time, approximately one-third of earthly life, because it essentially **objectifies** the extrasensory knowledge that man **realises about** himself every night during the sleeping state. The overall experience of sleep temporally corresponds to roughly one-third of life: every night the critical review of the ego in relation to the astral body is the same as it is after death, but every night it is the same as it is after death.

night with rare possibilities of consciousness and direct liberating action. After death, it is not the consciousness of the ego that establishes the relationship with the astral, but the ego itself.

Man dynamically relives the entire journey he made during life in deep sleep: that is already a reversal of time and the subjective view of reality. In effect in the otherworldly phase of the soul's experience, man realises the earthly condition as a state of inversion of spiritual reality: instincts are the inverse of spiritual impulses, passions contravene the feeling of the spirit, thoughts are the reflection or shadow or opposite of true thought, living in itself. He must now realise the inverse of the terrestrial, to recognise the truth of the nature of the soul. "What is joy in the terrestrial world becomes sorrow in the spiritual world, and is terrestrial sorrow becomes joy". Such knowledge can become highly educative throughout life. Now the series of integrating astral counter-images of the one-sided earthly experience has the task of uniting it with the reality of the world of the soul. The soul begins to know of itself what it can hardly learn on Earth: it begins to know its own secret divine fabric. To know on Earth the secret divine fabric of the soul is Initiation.

In the otherworldly overhaul of the astral body, by realising the inverse of earthly time, like winter of yearning, man ultimately realises the inverse of the reflex thought, that is to say, of the dialectic in which human error is daily stunned. This operation frees the astral body from the malfunctions which alter its transparency and spiritual power: which could express even during earthly existence the original cosmic nature of the astral body, if hindering entities did not have the power to use it as an instrument.

for its own expression. This can, inasmuch as the ego is unable to be the real subject of the astral body's motions: in order to become the real subject, to awaken as ego, it needs the opposition of these adverse entities in the soul.

One can understand, in this respect, the meaning that the experience of the world's mineral reality has for the ego. The Ego is called to its own rightful conquest of reality, starting at the lowest level: it is traumatically recalled to its free being, that is to the Logos that is its origin, when it collides with the physicality of the world and with the cold mechanicism of the dominion of Technology, that is to say of a dominion devoid of life. The collision with the physical world, the need for rational rigour, makes him independent of the ancient cosmic-mi- tical impulses of the astral body and brings him to the possibility of directly appealing to the Logos itself. But herein lies the proof of his l i b e r t y: normally, man has only a faint awareness of the positive content of this process, so that he led to transform it into another kind of unconscious dependence on the world that appears to him to be external and measurable, whereas, as such, it is only the product of his provisional self-limitation, the embryonic instrument of his autonomy.

The experience of èomnfoèn gives man the opportunity to identify himself with that higher part of the astral body, which during life has responded to the super-individual demands of the ego: this part he can take with him as his own being of light on the further journey into the realm of the spirit. He therefore expels from himself the other part of the astral **body**, the irregular part: this is the slag **complex**, or "astral corpse", which adds to the human debt **on** Earth: related to **what** each individual individually has to deal **with**, returning to Earth. Objectively, it is the m a l e of which the Earth would not be able-

would have to break free, if the Logos did not take it upon itself to neutralise the destructive process.

It has been said that in the backward revision of the astral body, man experiences the inner states that he used to experience in others as a consequence his actions: before he only perceived these, from the ego's point of view, ignoring their objective consequences: now he knows these consequences. In essence, he comes into contact with their real moral content. Whether he has caused unhappiness or happiness, darkness or light in someone, he now only feels these. He finally knows what he really caused others by his self-expression, and he simultaneously develops the impulse to make reparation. He dissolves the erroneous astral from himself and frees himself from it in order to be able to continue his path in the spiritual worlds, but the expelled forms permeate the earthly aura. They are lower forms connected with individual man, but at the same time participants in the collective karma. They should await his return, for only he, as the responsible and free one, can remove the poisonous character that he has imprinted upon them. But man does not yet possess such autonomy and responsibility.

There remains a relationship of individual responsibility between man and the earthly alteration of the astral body: but the Logos, or "Lord of karma", is the one whose redemptive action neutralises the objective evil caused by the series of ejected dross (cf. Rudolf Steiner, *The Christ and Human Soul*). Christ can sins individually to man at any time of life: at the same time, through his intervention, Christ annihilates the inevitable objectivity of the earthly, and therefore cosmic, venfication caused by sins. However, the relationship of personal responsibility for the consequences of the mistakes made remains with man.

It deals with the karmic formations pertaining to the ego made deeply conscious by their otherworldly formation. Christ annihilates man's cosmic debt, but leaves it to him to take the initiative in the personal balancing of the debt: this is necessary for man for the building of the individual Archetype. This is necessary for man for the building up of the individual Archetype. The remission of sins, which liberates man and his action, is a different matter from the need to repair the faults caused, which can become a free will to repair them or to repair those of others.

The astral corpses are more or less fluidic organic wastes that remain in the earth's aura until dissolved by a pertinent power, but because of level at which they move, they are meanwhile used by lower elemental entities as vehicles for their impulse to become vampiric clients of man's animic body. The latter opens the door to them in various ways: in , in all forms of possession, obsessive neurosis, or alienation of consciousness through hallucinogens. In the latter case, a distinction must be made between the visionary phenomenology of the drug addict, which is a subjective fact, and the objective penetration of the infectious entities into the psyche, tending to his personality. The after-effects of individual human evil have various consequences in time and space on earth, forming the material of personal and collective karma.

The operations which characterise the permanence of the human soul in the zone of liberation of the brainy astral, known as *é "wnfoèn*, may be summarised as follows: (I) elimination or objectification of the disembodied instincts, in accordance with the subjective principle from which they emanated during life, when they had in corporeality the vehicle for their manifestation; (II) perception of the consequences of the earthly egoistic action in the soul *aitrui* and sensation of the inner states brought about in this sense;

(III) astral counterpart of personal joy and sorrow: earthly sorrow and joy resurrect respectively as extraterrestrial joy and sorrow, except in the case of experiences of such feelings, already purified; (IV) expulsion of the impure astral as an astral corpse; (V) beginning of the determination to repair the evil done and to reintegrate the altered astral forces. These are *s i m u l t a n e o u s* events, which constitute a single experience of the soul in the *éowofòeo*.

If one looks at these operations as a whole, one can recognise in them the stages of inner discipline which in the earthly sphere constitute the path of Initiation. In essence, the disciple seeks to realise already on Earth the series of purifications of the astral body provided for by the knowledge of the soul's journey into the otherworldly worlds: similarly, he can recognise in the series of liberating operations the different moments of retention of thought, according to the canon of the *YilosoJia of Freedom*.

Already on Earth, the initiate realises the etheric counter-image of the irregular astral processes of instincts, cravings and passions: he knows the discipline of the conversion of thought, of the reversal of reflex thought, which takes the form of the radical rectification of imaginative activity, because through the imaginative vehicle the earthly *maya* continually subjugates the feeling or astral body, and therefore also the ego. When the disciple succeeds in objectifying an instinct or a state of mind, he may have a vision of a demonic entity at him: if he has been able to train himself by means of a sound discipline of thought, so that he contemplate a conscious content as a dominated image, the experience of the objective demoniac is an absolutely positive possibility for him.

dominate the entity presented to him, but also bring it to evolution.

What is problematic is the case in which such experiences are entered into without the required preparation of thought, which is certainly not a dialectical or conceptual preparation, but the discipline of the pure forces of conceptual or dialectical thought. It can happen that the seeker has just the beginning of a perception of the lower astral and that, as the demonic manifests itself, he lacks the strength not to identify with it: the experience can fall into the pathological. This is the specific case with the irregular pathways to the extrasensible, such as Spiritism or the inner phenomenology of the addict: the slightest dissociation of the personality unleashes entities that, incarnated, were only relatively harmful: disembodied, they manifest an unpredictable power of invasion. If the disciple rigorously follows the Way of Thought - and modern rational experience has no meaning for man except to introduce him to the Way of Thought - the discipline of the objectification of thought becomes for him a model for the objectification of the inner world in which he is normally contained and from which he is therefore normally over-ridden. Through such objectivation, the ego begins to be the real experiencer, as contemplator.

Man's experience after death, that is, after the elimination of the physical corpse, then of the etheric corpse, then of the astral corpse, is in essence a state of profound contemplation, whereby the Ego begins to be at the centre of its own experience, as it has never been on Earth. Man on Earth, when he is self-conscious, can at most be a detached contemplator of the physical world, of physical nature: the first life of the Ego is expressed for him in such contemplation of the sensible: but this in reality is the model for the first elementary

contemplation of the Supersensible, starting with one's own inner life.

The *post-mortem* itinerary implements, as a completed event in itself, what on Earth is the final object of the initiatory experience: the analogy can be grasped in the paradigm of the stages of higher knowledge (*Hypothesis*), where it is compared with the framework of the posthumous degrees of soul liberation, according to the Science of the Divine (*Theosophia*): corresponding these to the sub- inner mental states that the Ego realises on Earth, through the redemption of thought in the pure moment of knowing (*Philosophy of Freedom*). Man discovers that every joy, every pain, every sensation is but the inevitable consequence of thought's servitude to the otherness of the world: he mistakes the forms of this servitude (mryr) for reality, while otherness, in effect, is the illusion that the ego must overcome in order to realise itself as the bearer of the annihilating synthesis of otherness. During earthly existence, every inner state indeed refers the ego back to itself, i.e. to the radiant force, which expresses itself directly in normal con- sunction, without, however, knowing itself. When, on the other hand, the ego realises itself in knowing, it radiates its being into the concrete being of the world: at last, life has at its centre the subject, the bearer of its original light. After death, the revelation of the true meaning of existence becomes for the soul an indicator of the path to the realm of the Spirit (dernynr), naturally under different conditions if the soul has already experienced it through initiation during life.

Man is now approaching the threshold of the Spiritual World: hitherto he has been moving in the astral sphere, in which during his life he was immersed and dominated, despite the direction of the Ego. It is this inadequacy of the Ego's power in relation to the astral corrupting body

physical reality and corrupted by it, which during life generates human error and thus the need for the critical revision of the earthly action, after death, characterised by pain. Man realises the true, or asso- cious, point of view of the ego in the posthuman experience of the astral body: an experience whose painful character, as a process of purification, is the transcendent counterpart to earthly yearning. Every movement of covetous dependence, and thus of distortion of the soul's life in relation to the terrestrial element, is relived by him as the evil in which he lived or which he carried out, without being objectively aware of it: from which he temporarily disengages himself, in order to be able to continue his journey towards the realm of the Spirit.

The conscious objectification of terrestrial evil during life can only be the experience of the ascetic or initiate, insofar as he or she knows the **conversion of reflected thought into living thought, of yearning into the** to be absent, of the current of time into the limitless presence of the etheric cosmos: an operation which the soul achieves after death, reliving its life **backwards** as the vicissitude of the astral body, up to a condition of purity, which corresponds to the stage of innocence of childhood: to what Christ indicated as the standard measure of man's inner development.

There are noble human goals, ideals normally assumed as the highest values of morality or culture, which, in the supra-human sphere, when brought to reveal their true, sometimes spiritually minimal or even non-existent content, nonetheless show their rhetorical consistency. A measure of the eternal is needed to grasp the difficulties of human spirituality in con- suming its truth during life, in overcoming the individual line connected to the necessity of dia- lectual expression: that is, the impotence to connect with the real forces or essences of things.

The individual is only true as an instrument of the Superindividual. Only the Super-individual justifies it: this is man's experience at the threshold of the Spiritual World, when he is able to see all the constraints of the physical world: constraints that are also felt in the initiate during existence, but which have a binding power over his inner being, which articulates itself through them as through stimuli for its own activity. The Logos demands to grasp and transform the human, *n o n e s c l u d e r l o*.

At this point in the *post-mortem* man begins to acquire more fundamentally the power to co-operate in human evolution, or in the correction of the human lie, if higher forces of the soul have emerged for him from the purifying process of the *èdmn/oén*: forces which on Earth have not been able to fully unfold, which he has struggled to express and bring to life in man, suffering for them and devoting the sacrificial impulses of will to them. Now they acquire the power which will enable them to operate objectively in the human with the help of the Hierarchies: they flourish, they have no impediment. The impediment on Earth was the structure of the physical body, the etheric, the astral, that is to say, the instruments which were still insufficient for the incorporation of the creative ideas. For only the initiate can work, living, at the incarnation of the Suprasensible, despite the limitations of the physical, etheric, astral corporeity. A human moral force, in order to rise to the objective usability of the Spiritual World during existence, must be able to transcend the subjective limits of individual sentient-rational-affective nature: it is thus grasped by the Spiritual World and transformed into the impulse of destiny.

After death, the soul brings to life the spiritual impulses it has sacrificially nurtured during existence. What it has morally pursued, struggling

Against the lower nature, it acquires power of life, by which it flows in the current of human evolution: it therefore works first of all towards the individually loved beings on Earth beyond the individual limit. In the new incarnation, a divine magic unites the soul, which has been kindled by its own light in the otherworldly world, with the souls of brothers, or companions, or great friends, or the boundlessly beloved, who are also engaged in the human incorporation of the Divine. Such fraternal magic cannot but extend, beyond the sphere of the *esses* already loved, to the whole humanity, none excluded, thanks to the inexhaustible germ of light from which it proceeds.

Having passed beyond the world of the soul, having deposited the residual dross of the astral body, the journey into the authentic Spiritual World begins for man: he begins to know *devayatia*, the path of the Gods, the atrium of the realm of the creative entities. At this point he has experience of the centrality and infinity of the Ego, such as is not possible for him on Earth: unless he attains Initiation.

In effect, during life on earth, man feels identical with his physical being: even if he is persuaded of the reality of supersensible world, even if he experiences such a world, he practically feels himself, as man, to be a bodily entity: he says "I" not of the "I", but of the body. He does not come out of such coincidence, even when he believes he is ascetically extracting himself from it. It is difficult to imagine how much, during life, one depends on the image of one's identity with the corporeal garment. It is the arrogance of such an image that is the source of human evil, pain, injustice, lies, the destruction of body and soul, and the necessity of death.

All the evils of man depend on the erroneous identification of the ego with the body, and therefore on an astral-etheric life that conforms to the dominance of the cor-

physical corporeity. All the problems the earthly experience can be traced back to the illegitimate astral power of the physical body, so that a continual inversion of the geo- rarchy of forces takes place: the ego identifies itself with the sensitive corporeity, not being able to identify with itself. Those who have the power to transfer the problems inherent in bodily incarnation to the ego would see them resolved, transformed and annihilated, but this is a realisation that is only possible for ascetics of the highest order, who deserve to overcome their personal problems because they have the capacity to take on those of the human community. It would be inconceivable for them to stand on Earth and enjoy their solitary superiority, or identity with the higher Self: for them there is a darkness still to be overcome, represented by the spiritual situation of those who have remained behind, that is, of that part humanity which has made the sacrifice of incorporating this darkness, in order to facilitate the liberation of the advanced, and which today constitutes the majority tending to ideologically codify and practically realise the conception of darkness.

The state of human incarnation is actually, for the time being, a state of dulled consciousness: this in-fact is only awake at the level of the mineral world. It is a consciousness exclusively based on the sensible, even when dialectically abstracted from the sensible. This obtubation, which man should recover from during his life, through conscious inner strengthening, he will certainly recover from after death, as he frees himself from the constraints imposed on the soul by physical corporeity and the one-sided perception of reality. The path to the realm of the Spirit is a path of progressive restoration of the vision of reality: man gradually regains the Light of the original vision. But with this hope

the positive element of the negative forces of the earth consciousness.

At this point man, looking at his physical body, can see it as an objective, almost extractable entity: he can finally contemplate it without being subjected to it, because he is truly free of it. It is extraneous to him, but therefore he can now grasp it in its truth, fill it with its Light; have with it the true relationship from the essence of himself, that is to say, with what it is as a primordial organism: which he will one day clothe from the essence, he will have as a frameable body, or "adamantine body".

Now man realises the transcendent essence of the 'I' as self-identity. The ego finally has itself, through the progressive contemplation its own rapture, which gradually annihilates the human determinations, dissolving them as self-negations: it sums up in itself their power manifested in the human. The ego realises as its own force the process of recent earthly incarnation, the spiritual synthesis of actions performed in the physical realm of craving. The human determinations of the ego reveal the dynamic relationship with that whose annihilation, after death, leaves its own negative trace as a positive value.

The ego acquires the power to deny that which appears to it as the most substantial form of self manifestation, because, identifying itself with its own *e s s e n c e*, it now realises as power the act of its own human-terrestrial alienation, which generated the correlative consciousness. This consciousness is liberated. In essence, the supra-human power of the ego prepares itself on Earth: this is the inhuman gymnasium of the human. In the zone beyond the human, what was extrinsic on Earth as the form of the fall into animal corporeity is taken over centrally by the ego as positive power. It is precisely for this reason that the ego can regard the earthly corporeity as something that is extrinsic to it.

ne and objective: he sees it as a symbol of a cosmic demand: the integral enterprise of human liberation. This contemplation is the germ of a correlation of creative life, whereby man will one day generate his own adamantine body, realising the imperishable form con- quired on Earth by the Logos victor over Death.

"A God who wants to achieve his own liberation must first make himself a man": this is the ultimate meaning of liberating contemplation.

Guilt, sin, error, evil, reveal themselves to man as the negative manifestation of a power of which the ego has the principle in itself. In reality, the ego tends to regain possession of it during its life by means of individual liberation, which is therefore not ascetic detachment from evil, but the assumption of lost power, of which evil is a symbol. Evil is ego's deficiency in relation to the prenatal will operating in the earthly form: the insufficiency of the will in relation to human tension, that is, in relation to the world of instincts: the ego's inability to will itself into the forces of the soul set in motion sensual experience. Evil is the symbol of the deficiency of man's co-scientific will with respect to the real will of the ego.

The otherworldly zone in which the ego, after death, is able to see the reality of its corporeal being and the ultimate meaning of human evil, responds in the earthly sphere to a higher degree of consciousness, thanks to which the initiate attains the possibility of facing the alienations of his present incarnation as instances of his own ego, or of his absolute being: the ego appeals to its essential will, in order to be effectively the subject of the liberating operation, the subject experiencing the forms of human evil. The evil of the less evolved human collectivity tends towards its own redemption through him, expects him to overcome the powers of *natura naturans* within himself. The heroic pin struggle is

each time won by him and each time lost, to be won again.

On Earth, the disciple strives first of all to attain the capacity not to be dominated by earthly constraints, not to move freely through the series of sensations, not to be conditioned or wounded by any fact, or torment, or pedidia; but, when necessary, he must be able to attract that which can condition or wound him, to know it and assume its deviated force: to feel the suffering of others in order to be able to dissolve it: he knows that this is the real act of the will, becoming of the will. When he is capable of such an act, he begins to be the Subject of earthly experience: the soul ceases to corrupt the body, chaste in itself: it ceases to be the bearer of destructive cravings and impulses. It leaves the body free its laws, i.e. to the wisdom and purity of its will. The soul becomes the inner content of the world, redeeming the world, ceasing to be the vehicle of the world's corruption: the ego is the centre of it.

Overcoming the fear of wanting in being, in things, in facts, in sensations, the soul remaining independent, is the assumption of the will, i.e. the ego. idea of the true man is not to refuse anything to human necessity, but to realise in every content the intact life of the soul, i.e. the true penetration of it. It is the ego that penetrates it. In every content man can meet the lost original light with the ego, insofar as he wills himself in it, realises the power that normally belongs to the ego. The egoic will is the one that negatively opens the way, losing itself in sensations, greedy for sensations, passive, craving, detached from the original light. The ego, on the other hand, realises the original light of every perceived entity.

Christ gives mankind the key to the world's true kingdom when he says: "My kingdom is not of this world". This world is the great mech-

nism of appearances: it must be overcome. This was Nietzsche's obscure intuition. The soul, independent of corporeality, unaltered by corporeality, overcomes the world, achieves true dominion over the world, and therefore over corporeality, when it rediscovers its own original truth, which is its being based on itself, on the limitlessness of the Spirit, not on corporeality, from whose prevalence instincts and passions continually sprout. The soul enslaved to corporeality is in essence the human being that must be overcome, as Nietzsche had well perceived: but he could not overcome it, because he did not recognise at the source of his intuition the Logos, the real overcoming force of the corporeal-animal barrenness, the force that was close to him, intimate, ready to make him victorious. He practically rejected the Life for which he instinctively, rather than idealistically, yearned: he rejected the mystery by which the flow of the spiritual forces of Gosmos has its ultimate meaning in earthly event of Golgotha.

The spiritual place in which man achieves total release from earthly bonds is the sphere of the Sun. Before reaching this sphere, he has followed, through the isrm/oeum, the path of his own liberation, passing through the regions of the Moon, Mercury, and Venus, gradually loosening himself from sentient, emotional, and rational constraints, until he is able to free himself even from spiritual constraints that do not conform to the pure laws of the Spirit.

Precisely at the accomplishment of this liberation, man can contemplate as an external entity the corporeal being with whom, in earthly life, he identified himself. He penetrates the sphere of Mars, that is, the first region of *devayana*: he begins to know the realm of the Spirit: he is about to cross the spheres of Mars, Jupiter, Saturn. But the absolute realm the Spirit begins beyond Saturn, that is, beyond the planetary system. From the extra-planetary stellar sphere - of which the visible stars are

barely allusive symbols - draws its creative forces from human evolution, which, however, as an inner, or spiritual evolution, has in the earthly Mystery of the solar Logos its real centre gravity.

The objective form of the physical body, contemplated after death, as an instrument built by the Cosmos for terrestrial experience, provides man with the moment of a high soul-liberation: it marks for the soul the beginning of *devayatia*, or the path to the pure Spiritual World. The first region of this world comprises the Arche-types of the four terrestrial kingdoms: mineral, vegetable, animal, human. At the level of the Archetypes of the Spiritual World, man objectively sees the Archetype of his own physical body: he can contemplate it as an external entity, a model of a necessary form in a realm of concordant actions of cosmic entities.

The craving for the sense-world is only possible in connection with the illicit identification of the inner man with this form, the bearer of sense-organs, constructed from material from the sense-world. The craving, however, does not belong to this form, but to the inner man, and specifically to the astral body, to its continuing earthly alteration. Now the illicit identification is completely exhausted, and therefore also the alteration: man realises his true inner nature. That robe is now objective image, which he, as we have seen, can contemplate as extraneous, outside himself: it is the model of a perfection that he still has to realise as his own inner structure.

On Earth, the identification with the physical par-

ticularises man, individualising him as an entity in itself, opposed to other entities: now this physical individualisation has ceased: in its positivity it remains as a power of the Spirit. Thanks to this powerman experiences that which goes beyond the individual limit, the inner life that unites him with other beings: beyond the sphere of Saturn, he knows the harmony of universal connections with that which is essential and imperishable on Earth, and the more he knows them, the more firmly he has at his disposal the power of free individuality, realised in the terrestrial sphere.

This is where the experience joy begins for man, which he rarely gets to know on Earth. On Earth, joy is always related to the yearning for the sensible, even when it seems to have spiritual objects. He begins to realise the real value of soul life in relation to the Universe, i.e. outside his own personal interests: he bears as his strength the soul freed from the craving that on Earth unilaterally gives meaning to life. Thinking, feeling and willing are experienced here as original powers of the soul, capable of expressing themselves without egoism: whereas on Earth they operate as forces, univocally, only insofar as they express the ego, the personal point of view as opposed to that of others. Spiritual bliss is now the experience of the pure accord of the three original potencies of the soul. Every poetic-creative or aesthetic-magical impulse is an echo of such bliss on Earth. An artist, or thinker, is truly great on Earth, when in the spiritual worlds he has been able to fully contemplate the Divine.

In this sphere, the permanence of the soul becomes formative for its inner structure: the environment exerts a stimulating action on its spiritual organs. Man elaborates his own metaphysical Archetype. In reality, he derives from a cosmic Archetype, the content of which he realises passively on Earth for millennia.

From this original form, however, he is, by his own will and freedom, building another Archetype, of which he will be a direct expression, when this one spiritually has the same power on Earth as the cosmic Archetype had in the beginning.

While he was brought from the cosmic Archetype to the physical incarnation on Earth, up to the contradiction of the consciousness with the bodily support formed by it, i.e. the ego's struggle for individual expression, he is now drawing from the earthly elaboration of the individual consciousness the new Archetype of the same essence as the original: he establishes the principle of his own being, realising the forces of the Logos which have guided his evolution so far. With the pure "quintessence" of the etheric body and astral body, with the individual power of the ego, he prepares his own future being, the immortal body, in which there will be no matter that escapes the Spirit. But man must first return to the Cosmos that which has been given to him for his evolution: he cannot return it corrupted: he must purify the astral body, the etheric body, the physical.

On Earth, in the present age man is not yet able to be the direct creator of his own Archetype: he still has to draw on the cosmic Archetype. But in essence, this is possible for him on the basis of the nascent individual forces: he accepts the power of the Logos in the series of earthly returns which gradually enable him to realise it as an individual power: it is the pure essence of the etheric body, the astral body and the physical body, which he takes with him at the end of each life, freeing himself of the correlative bodies, the physical, etheric and astral. The ultimate meaning of this process, from life to life, is the direct incarnation of the forces of the Logos, that is, realisation the radical identity of the ego with Higher Ego of humanity.

IV

THE PATH OF THE GODS AND THE RETURN TO EARTH

The Archetype that man forms for himself from incarnation to incarnation is enriched at the end of his life by the additional powers of the etheric body and the astral body, but at the same time it reveals deficiencies in comparison with the original world that he can only objectively count with the gaze of the disembodied spirit. In contemplating them, he knows that he can only overcome them through the experience of successive earthly existences. Each incarnation is a means to the fulfilment of the individual Archetype, of which man becomes, from one life to the next, the creator and responsible.

In essence, mankind originally moves on the basis of a single Archetype, formed by Powers *t r a n s c e n d e n t*: he perceives this transcendence and attaches himself to it. Then, throughout the pre-Christian millennia, the soul's gradual identification with the physical corporeity, the loss of living thought and the birth of rational thought gradually render individual individual what was once transcendent. The individual irregularly in opposition to the Spiritual, in order to attain its own independence: but it is nevertheless a form of the transcendent.

unconscious spirituality, which is opposed to the universal Spiritual. In the Christian era, as a result of the earthly event of the Logos, the ego intimately reconnects with the universal Spiritual: it begins to elaborate its own Archetype on the physical plane through forces of self-consciousness. He turns to individual realisation of what was previously the original univocal pattern. Man begins to be responsible for his own earthly experience. This process of self-consciousness and freedom, however, can only occur at first at the exclusively sensitive level: the lowest level, the last of the descent, the first of the ascent. There is at this level the seed of a resurgence, which it would be grave for mankind today not to recognise.

With the birth of the self-consciousness, or , man is no longer aided by the transcendent power of the ego, but can implement the individual ego-determination in the physical sphere, at the most elemental level of consciousness: that of quantity. In the physical sphere he begins to work out his own transcendent substance in forms of self-consciousness: he works unknowingly at the structure of the Archetype from which he will one day move as from his own foundation. Indeed, he initially moves from the Divine: *Ex Deo nascimur*. Moved by the Divine, and yet maneuvered by irregular cosmic entities, he plunges into earthliness, where he drowns as ego, initiating his own autonomy. The fluctuation must take place in time, for the course of time the ego must be exhausted, so that the ego's imaginative forces are freed of their lowersensual imprint: *In Christo morimur*. The ego resurrects as the author of its own Archetype, thanks to the resurrection power succeeded by the Logos, which is the ego's redemption through the new forces of thought: *Per Spiritum Sanctum reviviscimus*.

Until the ego realises its radical identity with the Logos, through the secret of ego-death - which is not inevitably linked to the necessity of physical death - and the Resurrection, which is the seed of the immortality of the physical body, man needs to be educated on his spiritual path by the gradual development of knowledge, from incarnation to incarnation. Knowledge leads him to devotion, as it leads him to contemplation of the Mystery of that which is higher and wider, mighty and inexhaustible, true as it is beyond the limit of the already known. Contemplation becomes action. Whenever he is able to overcome himself, going beyond the limit of his own possibilities, Christ takes possession of the inner strength he has awakened and transforms it into the creative power of destiny.

To overcome his own lower level, man must contemplate that which is above him, the higher level. The relationship with this level is likewise the principle of devotion and evolution. Man must indeed merit such contemplation: it is initially the objective contemplation of that which presents itself as the backdrop of the sensible world, with which he temporarily identifies.

When he attains suprasensible vision, man can, among other things, contemplate that which is inferior to the human: actually insofar as he frees himself from it. Normally, however, he cannot contemplate a level lower than his own: for every apparently inferior entity is an incomplete reality, a p a r v e n c e that conceals a higher reality, or an unembodied idea that cries out to him to be intuited. In truth, everything man comes to contemplate is superior to him: it teaches him his ascent. Indeed, the essence, the unembodied idea of things, emerges in him as a pure idea, tending to realisation.

The power to identify oneself at a level being, is

the power of the ego. The ego must know it, in order to overcome it: but in order to overcome it, it must first come to identify with itself. The path is devotion, because it is the cognitive relationship of each level with level above it. Liberation from the contradiction of sensible appearance heals man of the ignorance (*eri- d ya*) on which the one-dimensional knowledge of the sensible is based.

The formation of the Archetype, of which man is the artificer, requires that from life to life he pions the astral etheric and physical expression of the ego. The time of his return to Earth is ordinarily determined by the for new experiences, in relation to the changes that have taken place in the structure of civilisation in the meantime. There are those who return by mission, in relation to the necessity of their work. They can also be quickly reincarnated.

Individuals who have already undergone Initiation also need to return to Earth in order to experience aspects of evolution that are being experienced for the first time in the present age. Rare are the beings who have already realised the human state without going through the transformations inherent in the normal evolution of the planet: they are realised spiritual personalities who have the task of helping mankind on its difficult path, already belonging to the higher worlds and simultaneously possessing the power to operate with authority in the human sphere. Their authority cannot be manifested man except through his free being, that is to say, through the part of the soul that is capable of connection with them, because it is capable of freeing itself in the waking state from etheric-physical corporeality.

The relationship between the Archetype and its etheric-physical form cannot yet be directed by man. Heavenly entities provide it, waiting for man to take over directly: when the ego will have profound power over the etheric-physical corporeity.

In the same way that highly evolved beings can return to Earth within a relatively short time after death, to put their strength and capacity for sacrifice at the disposal of general human evolution, especially in times of great crisis: so, too, individualities that have lagged behind in their development, and therefore need to work out a heavy karmic burden, can reincarnate after an exceptionally short stay in the spiritual worlds, in order to regain lost earthly opportunities.

The pure Spiritual World is man's true homeland: here he finds himself and simultaneously a series of like-minded, friendly, conjoined privates, as they really are, i.e. as luminous spirits, each bearing the development of the soul achieved on Earth, according to the original archetypal form. A single higher Archetype he here recognises as the origin of all human beings, but at the same time he perceives how each one is developing an Archetype of his own. Thanks to this vision, which is a forming power, man draws from the real spiritual homeland the forces which in the next incarnation will spontaneously operate as forces of brotherhood, without the need to stretch beyond the ordinary to express this faculty. He learns that each one is an unmistakable, necessary note in the great cosmic-human symphony: therein lies the dynamic of fraternity and the recognition of the value of every being. Each one is all human beings and simultaneously, without a being that is equal to him and can replace him. There is no human creature that is not

necessary. There is not a being on Earth whose destiny is not connected with that of every other.

The soul imbued with such an image of fractional understanding and vision of the life-light of each being, the more evolved it is, the more it is impregnated: and with the force that flows from it, it turns to the return to Earth, to a new formative experience of its own Archetype.

Such an image is a flow of Light, by which man prepares the power to pass through the experience of Matter without being overwhelmed by it: he is able see, beyond the sensible appearance, Light and, in Matter, darkness, that is to say, fallen Light. He understands that his task on Earth is the resurrection of the Light that lies dead in Matter. This operation, however, essentially requires that it take place within him, as a relationship of the ego, source of Light, with the structures of the physical body, which is concealed as the "adamantine body, O G COfQO of glory" of the Gnostic traditions. The relationship is realised by pure thought, that is to say, by thought is imbued with its own pre-dialectic being. Thought must return to the power of Light, to operate as the power of the Will to dissolve that p i e r i f c a t i o n o f Will, which is Matter.

Matter becomes a reality that opposes the Light in man, for he thinks not according to the Light of thought, but according to the reflection of the Light, or according to the dying Light. The will, not freed from thought, becomes a craving for the materiality of the world and the nourishment of that materiality. The current of the will on Earth acquires specific impetus through man, as the will of Matter and the power to materialise, remaining, however, as motor will, independent of Matter. It is this current that carries the impulses of karma. Ordinary thought, insofar as it is not conscious.

of its spiritual nature, it is dominated by this spontaneous current of will, which essentially operates as an instinctive flow. If, through inner discipline, thought is able to express itself according to its own autonomous movement, it encounters this current before its bodily operation and realises it as its own original force: in essence, it meets the demands of karma, being independent of it.

The forces of the future operate in will, those of the past in thought. According to the Science of the Spirit, man's past is embodied in the system of the head, which expresses thought, while the forces of future operate in the system of will, which is expressed through the limbs and the system of change. This means that the realisation of thought as a pure force in which will lives, restores the original nature of thought. It becomes independent of the past, of karma, of corporeity: it realises itself as will, that is, as the force of the future. The will of depth is an unconscious instrument of karma: the will that is freed in thought operates beyond karma: it is the power of creative ideas. In thought the Will is freed, and in that freed Will flow the moral forces of the future. That , between death and a new birth, was engraved as the life of the Spirit down to the etheric body, operates as the moral power of the Will. The Light of the world of the Archetypes descends to the Earth as individual Will.

What man can bring back to Earth is the moral force capable of operating as nature, or as conscious spontaneity. Usually, on Earth, a heroic act, an act of self-denial, or of absolute fraternity, requires a surpassing of self, something like an extraordinary effort beyond a usual limit, the egoic limit: such a surpassing will not be necessary for the man who brings morality, or Spirit, as instinct.

Right action will be normal expression of the soul: not demanding effort, but only naturalness, simple self-identity. This means that man begins to bring back to Earth, through the positive current of karma, the forces of the World of Archetypes recognised in his otherworldly journey.

For such an ideal to be realisable, it is necessary that, in the present age of the conscious soul, man does not limit himself to dialectical morality, or to the morality of rules to be conformed to as to external laws. In this way he does not leave his subjectivity: the Spirit does not enter the soul as a healing force: the soul continues to be, with its disorder, a destroyer of itself and of the body, despite the apparent rational order. Something must act in the soul which, although belonging to it, of a spiritual nature, that is to say, capable of transcending its dependence on the corporeal entity and of reawakening in it the paralysed element of perpetuity: this is thought, the original movement of conscience, which always springs forth in it, unconscious, as a pure volitional impulse. When thought, through Meditation, is brought to express its original nature, that is to say, its power of perennality, absolutely impersonable and therefore independent of the soul, the creative Spirit lives in it, the Logos flows in it, as a pure volitional impulse, capable of permeating man to the point of physicality.

In the Spiritual Worldman finds all those who are united to him by ideal vocations and ancient human accords: accords that can still be invoked on Earth in the form of discords. Gone these

beings he establishes the modalities of their return to Earth, i.e. the karma that will once again unite them as kinsmen, or friends, or temporarily as enemies. There is no friendship on Earth that is not a semblance: every friendship is the seed of a friendship that tends to come about gradually, through the necessary processes of karma.

On Earth there exist enmities that are the seed of future wonderful friendships. Such friendships in the Spiritual World are already realised. There are beings who hate each other in the earthly existential sphere, while in the higher astral sphere they are bound together by deep harmony: it is this harmony which enables them to enmity, and to begin to overcome it. Enmities in effect have the task of gauging the reaction of the real soul, that is, the astral body's selfish impulse beyond karmic necessity. A few, however, are able to understand their adversary's point of view and thus to reconcile within themselves the light of thought with the ordinary substance of the will with regard to the world represented by the other: which reveals itself as the ultimate spiritual world.

There are rare beings among whom friendship is possible, because they have already exhausted all conflicts, even those of future lives: others have the everlasting impulse friendship, but must in each existence face the new difficulties that still oppose the transcendent element of that impulse.

The necessitating processes of karma act on Terra as paths to freedom. The self-aware man grasps the meaning of karma and thereby begins to be free: free to interrupt by a new, volitional act a mechanically obstructive karmic course of radical concord. In this sense, the stronger he is, renouncing revenge, arouses in himself the will to eliminate.

dissent: a synthesis of charity, generosity and power. Dissension is always the sign of the fall of the human into animality: which is something worse than natural animality. Those who draw strength from dissension feed on a sub-human food, which destroys the human. Here karma becomes the strict regulator.

Human brotherhood has an essentially spiritual basis: it cannot come from materialism. The foundation of the harmonious human community will be possible in the era of the triumph of the Spirit over the materialistic vision: a vision that necessarily arises from the provisional disanimate and fall of thought into the limited sphere of the sensible, so that a science of that which is lifeless in nature might arise: which is certainly not nature. On the basis of the exclusion of life, a series of laws of that which is dead of nature has given way to dead thought, incapable of grasping the living, to construct its own logic. To whose level it now presumes to reduce everything, even that which in nature, as in history and society, is alive because it is spiritual. The naivety of the uniquely quantitative vision of reality, which uses qualitative inner means for its quest, ignoring them, leads its mystical interpreters today to the systematic destruction of the socio-economic good, based on the conception of the advent of a universal human uniformity at this level: resulting from the absolute mechanicism of dead thought and therefore bearing the impulse that in depth eliminates the knowledge of the real economic-social process, as the very principle of unification and concord.

There can be no concord that is not an inner cohesion of the freely constituting individualities of the community, beyond all mechanistic constraints, beyond dead thought, beyond dialectic. Such a cohesion in fact cannot exclude anyone: it must unite everyone.

particular points of view: allowing everyone to be freely themselves, with their own opinions, their own personal interpretation of reality, naturally requiring that they observe the agreed rules of coexistence.

The realm to which *devayana* leads causes the spiritual forces to flourish in the soul, the seeds of which it was able to plant on Earth: in essence man builds up the spiritual organs according to the *quantum* of formative artistry, which he has deserved to possess on the basis of terrestrial experience. This process takes place thanks to the ability to contemplate the Divine, corresponding precisely to the degree of inner development gained existence between birth and death.

The contemplation of the Divine is an original datum of man, which is lost by him along the course of his earthly evolution, until it becomes a parody, or a fiction, that is, until the time when he is able to reconquer it on Earth, through the forces of self-awareness and freedom. The contemplation of the Absolute, in which he is immersed each time after death, thanks to a process that leads him "automatically" back to a confrontation with what he was at the beginning, is another contemplation of which he can conquer the beginning his earthly existence, thanks to Meditation, or to religiosity, i.e. thanks to the direction of the free will.

Man, through an uninterrupted act of self-formation, through the earthly asperities can become an *amici* of God. contemplation he has been able to realise in sensual experience is transformed into power of vision for the next life by the forces of contemplation of the Absolute after death.

The perfection of self, contemplated by the human soul in the otherworldly domain of the Spirit, enables it to make a comparison with what it lacks in fulfilment.

of the individual inner figure achieved. This is known by it according to the powers of vision aroused by the beatific contemplation of the Divine. The man now knows that in his earthly existence he can , at the limit of the sensible, the original power of the Light, the Logos, as the essence of the Ego, as the imminent reality of the Ego, capable of overcoming and transforming human nature, from the astral body to the etheric to the physical: that is, up to the possibility that he can realise, as the conquest of his own free individuality, the belief that was his own if the transcendent Archetype of the origins. The crisis at the end of this century will be positively faced by beings whose central force of soul is the impulse of the Logos, drawn from *devayana*. This impulse will be expressed through living thought, capable of overcoming the Adversaries of evolution.

The beatific vision of the *devayona* gives a glimpse of the outline of future karma: particularly that relating to the next incarnation. The soul takes on this path as its own determination, which on Earth will have the character of necessity and fatality, because it will have the power to become objective reality down to the sensible level, even though the consciousness will no awareness of its extrasensible background. Such a path, which can include very painful but therefore spiritually necessary experiences, is worked out by ego in agreement with those with whom a karmic connection already exists. These, as has been mentioned, will present themselves as relatives or friends or adversaries in the next incarnation.

Man's return to Earth takes place according to an opposite route to the one followed after death.

He traces *the devayana* backwards, passing through the sphere of the Zodiac and then through that of the planets, first taking on the new astral form, then the etheric form, up to the new physical incarnation. At the stars, in relation to the correlative spiritual entities, he receives the positive and negative forces he for his further earthly experience. The guiding entities direct him towards the people, the race and the family with which he is to be reincarnated. Man begins to soothe his soul with astral potency, responding to the qualities that have become peculiar to him. This preparation constitutes an orientation towards the parental couple, who are to provide for his physical birth. This event is almost always prepared centuries in advance: it never occurs by chance. A being that is born prepares its coming by means of a mathematics of relations between successive generations, which will have to give rise to the birth of the two members of the parental couple. One cannot say of a being that is born 'It might not have been born', because there is always a centuries-long preparatory process behind its birth.

On his way to Earth, man is moved by the will and the love of return, which will give him the opportunity to retry the human test. Having received the astral garment, he begins to clothe himself in the etheric form capable of moulding his corporeality, aided in this by the guiding entities, which propitiate the correlation of the etheric body, proper to the individual Archetype, with the ether of the earthly zone into which he is about to incarnate.

The moment when the soul, for its return to Earth, takes on the etheric body is equivalent to a death in the Spiritual World. Just as at the moment of physical death on Earthman has a retrospective vision-synthesis of his past existence, so at the moment of rebirth he has a pre-emptive vision of the existence that characterises his life.

will characterise its incarnation. This often determines the typical mood or expression with which the child is born: of pain or joy, or calmness, or strength.

On his back to the Earth, after the pause in the pure sphere of the Spirit and the contemplation of the mystery of the formation of the Archetypes, man draws from the Forces of the Zodiac the impulses necessary for his new animo-physical structure. The meaning of these impulses is, however, substantially determined by his relationship to the Sun, whose principle from the Earth operates in him as the power of the Logos, unifying the choruses of the Zodiac. From the more or less harmonious relationship with the forces of the Sun, he derives the power to take on the type of astral substance necessary for the animic and etheric entities in the new incarnation.

The masculine or feminine form of the etheric body, **respectively** related to the **feminine** or masculine **structure** of the physical body, is determined by the combined influence of the Sun and **Moon, under the sign** of the solar **Logos**, i.e. according to directions whose opposing polarity is realised by intimately renewing the separative and occultly reunitive process of the Androgyne. The process of karma is radically open to the creative impulse of the Spirit, where the soul realises the Sun-Moon accord. **The original** power of the Androgyne lingers unconsciously in the transcendent substance of the astral body, to afford rare in every creative expression human love.

The formation of the etheric body, whose substance is originally solar, takes place according to the positions of the Moon in relation to the planets and constellations of the Zodiac. This relationship is in accordance with the fact that the Moon, during its normal twenty-eight-day orbit around the Earth, continually changes position both in relation to the constellations and in relation to the planets: the presence of the nasciturion in the maternal womb thus takes place according to

the rhythmic sequences of the four phases of the moon, for a fixed series of lunations. Peter *eins Sol, Maker eins Luna...* The processing of etheric body joining man's cosmic entity with his earthly garb is concluding process of his return to Earth. Just as the Moon needs four weeks to complete its roundabout of the Earth, so the roundabout of the Sun in relation to the Earth needs fifty-two weeks. It is the motion that implies the kind of formative relationship of the human astral-etheric structure with the twelve zodiacal constellations and supersolar and subsolar planets: a cooperation related to the moral configuration of the individual individuality.

The different cosmic notes of the human soul, originating from the original domain of the Spirit, through the Forces of the Zodiac, are unified in the region of the Sun and connected, according to new impulses, with the Moon and the planets. What essentially unifies them is the central power of the Logos on Earth, arising from the event of Golgotha. From this correlation of rhythms, the soul derives the form according to the Archetype necessary for its astral body and its etheric body. The further shaping of the relationship for the re-entry into the Earth, however, is entrusted to the guiding Hierarchies: man does not yet possess sufficient strength to accomplish this task. The concretisation of the series of relations and their stellar relationship, in view of the Earth, prompts the action of the Hierarchies, in accordance with that which, as a germinal archetypal morality, man brings back from the sphere of *devayana*, inasmuch as here he has been able to contemplate the Infinity of the Spirit.

During his stay in the pure Spiritual Worldman forms the higher qualities, virtues or faculties

- such as courage, altruism, artistic ability, intelligence, etc., which legitimately belong to him, as they . - which legitimately belong to him, insofar as they have been won by him through the trials of his previous existence. These qualities require that they become integral, that is, that they be conjoined with the ego, or with the Logos, and not depend on the astral body: moreover, they must be accompanied by other qualities in which he is lacking. Thus, in forming within himself the germs of the forces which on his return journey he will receive from the Star Entities, he simultaneously takes on the impulses whose task it is to urge on conquest of new soul-forces. These are impulses which he will have to encounter in the sensitive world as impediments to the direct manifestation of the Spirit. These impediments have the task of arousing more profound decisions of deliverance. Every earthly evil, every difficulty, every organic disease, reveals that which the Spirit has chosen as a means of breaking through the human organisation and expressing its unknown reality through it.

In relation to the spiritual development achieved in the present epoch mankind as yet cannot regulate by itself the connection of the processes of reincarnation with each other. Higher spiritual entities must further , so that he can unite with the parental pair that is to give rise to his physical birth. The choice of such a pair, germinally already made in *devayana*, is realised in relation to the race, the pole and family capable of offering the vital-psychic energy necessary for the sensitive expression of the soul's attained characters. The cosmic-transcendent path from the sphere of the Zodiac to the earthly realm is assisted by the higher entities which have worked on the original human Archetype and from which the self-conscious man gradually, with regard to this task, is being freed individual evolution on Earth.

Man does not yet possess the forces that can replace those of the Hierarchies operating within him from the extra-terrestrial Cosmos: his path is precisely his own formation through inner autonomy, which he begins to develop through conscious thought.

This thought in itself, as the bearer of the Logos, is the synthesis of the forces of the soul, that is, the cosmic forces operating from the Zodiac to the Sun and planets: in them flows the virtue of the Hierarchies towards the formation of the human. In essence, the pre-dialectic force of thought, in which man realises the essential inner act, carries within itself the synthesis of the spiritual influences of the Cosmos. This is why the secret current of human evolution, headed by the Rosicrucians, points to the redemption of dialectical thought, the way of Living Thought, as the fundamental esoteric *opus*. The modern initiate must be able to discover the priority of the pure idea, as the force by which the Spirit begins to work in the soul: he must be able to overcome the dialectical barrier, that is, to realise the resurrection power of the Logos beyond the rational death of thought, which is necessary for temporary human Culture.

As already mentioned, all the zodiacal influences are collected by the Sun, which transmits them to man through its relationship to the etheric heart centre. During earthly life, the etheric-physical heart suffers the ultimate consequences of individual contrasts and deficiencies of the forces, but at the same time it carries within itself the possibility - connected with man's free being - of the secret relationship of thought to the Solar Logos, which can enable it to manifest exceptionally the synthesis of forces through the creative idea, or living thought. During life, the heart suffers the backlash of karmic dissonance with the free element human individuality, which is still incapable of consciousness beyond the cerebral, dialectical limit.

Only through the untying of the inner forces of the soul from the cerebral organ can man realise the relationship with the spiritual currents of the Zodiac, and thus work towards the healing of human evil. Such a release unites the essential forces of the soul with their superhuman source in the heart: they can then operate according to the synthesis of the influences of the Zodiac, which is the power of the solar Logos in the heart. Through the liberation of thought, they can operate according to the synthesis, even if the soul is not yet able to know it objectively, or perceive it.

The structure of the brain is the work of the transcendental Forces, which have the Zodiac as their support: but the ordinary mind, as a reflex projection of the real mind, is powerless to penetrate the presence of these Forces. On Earth, *v e r i t y* is the realisation of the complete cooperation of these Forces: the lie is the discordance between them brought about by man as a free being, but closed within the limits of an unfinished subjectivity. When man experiences the creative idea, in essence he realises the solar synthesis of the twelve zodiacal currents and thus of the planetary ones: he knows that human peace is the harmonisation of the different flows of these currents.

- always partially present in individual beings or groups, or individual ideologies - according to the centre of gravity operating as the power of the solar Logos on Earth.

That which is perfect in the Universe comes from the harmonious co-operation of the twelve influences of the Zodiac, which is to say, from the action of the Hierarchies, with the solar power of the Logos. The need for such co-operation presents itself in human affairs in the form of karma, which continually poses to the free ego the question of the synthesis of the

Forces, that is to say, of overcoming the spirit of menzogna. The problem on Earth is man's problem of thought, because thought, wrongly depending on the instrument of the brain, expresses not the force from which it arises, or its own foundation, which is the synthesis of the twelve zodiacal fluxes, but the brain processes themselves, or the dead reflection of these. Dead self-reflection, which can be objectively expressed in a Science of what is dead in Nature, but, as such, unreal, legitimately usable by the Spirit of the lie, responding only to a partial, non-essential truth of Nature.

The metabolic processes of the cerebral organ, dominating thought, express the karmic situation. The karmic situation is imprinted in the cerebral organ, which, like a mirror, continually reflects back to it the subjective way of thinking, which is essentially influenced feeling and living. Thought is in itself independent of the current of karma, because it is originally independent of the cerebral organ, and therefore of feeling and willing. But it is an independence that it has the task of realising; it is not given to it for free. The ultimate function of thought its autonomy from the cerebral organ, capable of expressing the autonomy which the ego has in the Spiritual World, and therefore of redeeming subjective feeling and willing, subject to karma. In the modern epoch, the abstract or exclusively quantitative experience of Nature, from the point of view of man's spiritual history - derived from supersensible life rather than from texts or documents - had the task, at the lowest level, of educating man the first autonomy of thought, i.e. independence from the emotional-instinctive psyche and thus from the ancient rational soul.

Dying according to the objective request of the investigation-

mathematical-physical, thought is brought to the first autonomous experience of the true objective, the measurable, or quantifiable one: it expresses, independently of individual inner deficiencies, not the synthesis of the zodiacal forces, but its image or projection at the most elementary and abstract level. It is not the level of real fulfilment, of which thought itself is potentially the bearer, but it is the indication of the further procedure towards it.

The disciplines of Concentration and Meditation have precisely the task of bringing to objective manifestation the inner forces that are minimally stimulated by ordinary rational expression. These disciplines enable thought to realise its cosmic nature, that is, its entity independent of all thought. In this way thought realises in itself, as its original nature, the synthesis of the zodiacal-planetary currents, and yet it operates positively in those areas of the soul which, through karmic necessity, lack this synthesis. The karmic necessity is met by the redeeming principle of freedom.

Human error always stems from the incompleteness of the current of thought with respect to the original synthesis: essentially the synthesis of the four life-structuring ethers. In reality, in the beginning was the Synthesis, that is, the Life of the Word: now Thought, liberated through connection with the Word, has the possibility of restoring Life through Synthesis.

Constellations and planets are physical semblances, whose corporeity is correlative to human limitation, percipient only of the mineral element of Earth and Gosmos. Such celestial bodies, in their mineral semblance,

are simply signs or symbols of spiritual districts, on the scene of which the work of transcendent Hierarchies takes place. In the process of these, the web of human destiny is continuously woven, with the driving force of the free ego at its centre: cosmically, the Logos.

Forces, nourishing and shaping this destiny, work on the structure of the astral body and the etheric body of man. That which in the astral body is the fluctuating series of directions drawn from the cosmic realm of the Forces, in order to become operative down to the level of temperament, is condensed in the etheric body according to the virtue of synthesis motivated by the Sun: the virti ng s p a z i o in which the life-creating life of forms unfolds. Condensation, as a forming force, without being spatial, becomes, in space, an executive process of the designs resulting from the cooperation of the planetary-zodiacal forces with that germinates from the individual human Archetype: according to qualities whose virtue has been formed through what the soul has been able to receive from its relationship with the Absolute, in the pure realm of the Spirit, after death. The soul has only an infinitesimal conscious perception of this relationship its earthly existence, when it experiences, by virtue of the ego, its own element of freedom.

Astrology, when it is exact and intuitively functioning on the basis of spatio-temporal data, can identify rather than karma, its pathways: this means that it grasp the relationship of these with need for the Archetype if it stops these data. It can, if it draws on suprasensible experience. Rather than recordings of the influence of certain stars, operating as far as the sensitive sphere, astrological deductions are in reality indicative signs of remote moral resolutions, or of ideal impulses assumed in the pure sphere of the Spirit. Of these, the physical guise is a kind of reversal,

as opposed to rational consciousness: which arises through forces in itself independent of karma: but moves from the medium that carries the impulses of karma: through the astral body.

Karma is not" a mechanism. The connection between the building Forces of the etheric-physical corporeity and the forms of karma, despite its internal mathematics, is not subject to any determinism. The building up of the corporeal medium in general responds almost entirely to the demands of karma. In a certain sense, however, the inner content that is to be expressed through the medium can be said to be mutable, since it can, through free acts of the soul, undergo formal variations and sometimes even profound removals, giving itself the possibility of direct intervention by the supersensible Forces. The forms karma can undergo unlimited variations: however, as possibilities, they are all contained in its transcendent substance. In reality, the spirit, in order to arrive at expression of karma, must necessarily use of forces opposite to those through which it arrives at self-consciousness. It is to the relationship between these two types of forces that we owe the variations in the forms of karma and sometimes of its radical contents. The volitional element of liberty is what decides these variations.

By means of self-consciousness, the ego can realise its in-dependence on karma, but at the same time it must allow the causal action of karma to take place by means of forces that are practically outside its self-consciousness, at least until the ego fully assumes the reigns of life. The ego guides man karmically, through his unconscious dependence on instincts, on the past, on nature. Where man overcomes nature, ego draws minimally on the karmic necessity, it does not need to use instincts to guide man and lead him to rid himself of the past: man takes the initiative, and takes the lead.

comes karma. In essence, karma, nature, the instincts, express man's past, hindering and at the same time prompting his progress towards future. While, through the events of karma, the ego speaks indirectly to the consciousness, in the pure thought-force prompted by Meditation, it can express itself directly, for it flows in the autonomous volitional element of consciousness. In the living thought man realises the synthesis of the past and the future: he begins to operate independently of karma and thus to recognise the obstacles which karma positively serves to solitarise the spiritual forces of the future.

A situation of exceptional responsibility is continually created for the one who realises the forces of meditation: because, in the slightest degree that he contravenes the laws of the forces evoked, karmic difficulties, not solved at the root, resurface with multiplied power. However, this is sometimes the case, with regard to an undisguised positivity, because he has decided in the essence of his soul upon a further evolution, for which he needs more powerful karmic resolving forces, but also needs exceptionally stimulating evidence.

INCARNATION IN MATTER

The secret of the terrestrial incarnation of man is the penetration of the incorporeal into the corporeal, or, more precisely, the entry of the etheric body - the non-spatial vehicle of the ego and astral body - into the spatial world, i.e. into the three-dimensional world: an operation that is one of the greatest enigmas of the Universe, the explanation for which has yet to be found in any human science capable of penetrating it. The partial entry of the ego and astral body into physical corporeity is based on this process.

Entry into the three-dimensional sphere is the sign of man's c a d u c t i o n . To remain there, to exist there to the point of developing conscious thought, is the sign of his greatness. The conquest of the Spirit within the physical world, through the barrier of three dimensions, is for him possibility of developing the forces that will one day conquer Death: the possibility of Resurrection. The

cosmic-human model of such an event necessarily had to be realised, from the purely spiritual sphere, on the physical plane, as the incarnation of the Word. The undertaking of the Word was ultimately to conquer, of the three **dimensions**, the one from which Death **comes**: the dimension that, inversely, leads to Resurrection.

Of the three dimensions of the appearing world, only one is indeed physical, or spatial: the other two are relations of thought, or of immediate representation. The first reconstitution of **space as an** etheric entity is **a process** of immediate thought. The dimension, in fact, as the relationship between physical linearity, is necessarily conceptual. III, as the dimension of depth, is ideal, in that it is a relation between relations, that is, between **conceptual** entities. **Therefore, the truth of the physical, or spatial, dimension** is the ideality of the III. The idea traces the process of physical, or three-dimensional, formation every time it conceives space: from point to line (I), from line to surface (II), from surface to volume (III). But normally, in present-day man, the idea is not aware of its own internal movement. Man has space as an idea, **but** since he **does not** possess the idea, **he relies** unconsciously on a physical image of **space, whereas physical** is only one of the three dimensions: the other two are his inner activity, mediated by the etheric body, which is united with the physical dimension. In reality, from the union of three etheric currents, the world that appears physical arises as an ideal n u c l e a r structure.

It can be said that the etheric world is a two-dimensional world, the astral world a one-dimensional world, the spiritual world out of all dimensions. The direction of the **third** dimension is the direction of the Spirit's fall into materiality, but therefore its inverse, etherically realised on the physical plane, is path of conscious liberation, the enterprise man: an enterprise that begins with

The conversion of immediate, or reflex, **thought** and the restoration of its original etheric motion. direction towards Matter is the way to Death, its counterpart the Resurrection. In the redemption of Thought, the Resurrection begins: to the ethers responding to those operating in the spatial structures, that is, to the ethers which form the earthly nature, the Ether of the Logos, which is their original realised synthesis, is united for the purpose of the Reintegration of man.

In human incarnation, the direction towards Matter is the true direction of the Spirit. Incarnation in matter is indeed intuitable as a paralysis of the Spirit, which demands of itself the utmost power in the realisation of its own annihilation, even to the point of surfacing in physical appearance. Hence, for man, it is a paralysis in the realisation of which he still has to be aided by subterranean entities. This ultimate power, which awaits realisation by man on the physical plane, as a conscious fact, is the secret of the Spirit who destroys and rebuilds, for the attainment of immortality, the human.

The momentum of self-annihilation required of the Spirit in order to enter three-dimensional materiality becomes the momentum of the will, the seed of the Spirit's victory over materiality, insofar as during life it takes on the task of realising as a p o t e n c e the act that produced the paralysis, that is, of realising the negative of the paralysis. The will, which begins to emerge in man as a thought grasping his own movement, is the opposite impetus to that of the 'fall', the embryonic motion of the resurrection. This will can develop

Its intimate motion is the force of the *a m o u r e* that will one day transform the substance of the Earth, converting darkness into Light: in simple terms it will change the direction of the phonon that im- strates minerality into physical three-dimensionality.

The secret of the third dimension is initially the motion of thought which, by overcoming reflexivity, can realise the opposite direction of the third dimension, i.e. the direction opposite to that which holds minerality materially: it can realise the opposite direction to that of *c a d u t a*, flowing as the will of depth: initiating the establishment of the reign of the Spirit in the world, which for the moment only exists as the annihilation of the Spirit. Reflective, or dialectical, thought the thought conditioned by the three-dimensional world, therefore subject to the dimension of the fall into physicality.

It is the thought that identifies itself with the processes of the inorganic world, thinking the abstract laws of nature, which are the laws not of nature, but of is dead in nature: in fact, this thought has been developed in such a way that it ignores the laws of Life, which are the laws of the world from which it itself springs: At most it supposes them, but it cannot know them, because it does not perceive the Life that it annihilates in itself each time, in order to become abstract and dialectical: this thought is lifeless, in order to think only what is lifeless in Nature. The living remains a mystery to it. It is the thought that expresses the Death of the Spirit: it is *bensl* by the Spirit, but by the death of the Spirit. It expresses the non-existence of the Spirit, but at the same time continues be a motion secretly drawing from the Spirit. If this secret motion is ascetically solicited and , it can overcome its own condition of death, conjoining with the intimate resurrection force from which it originates. If it draws on itself, rather than on the sensible,

overcomes the reflex condition imposed on it by the sensible, that is, the expressive being of the Spi-rite's earthly paralysis. Then it is the strength of the paralysis conquered: it is the

Third dimension realised as the will that makes the force of the fall creative on earth: it transforms it into the force of rising again. At this point, it is recognisable as an impulsion of love, or motherhood.

The entry of the human germ of life into the three-dimensional world involves the intervention of an etheric power of necessarily reverse synthesis in the cellular process, the overthrow of the powers of the Archetype. The task of conscious man will one day consist in making the power of this reversal his own, so as to retrace the impulse of the fall: then he will begin to be the realiser of the Archetype on Earth. The thought-force subtracted from the bondage of the brain, that is, from the doom of karma, positively realises the power of reversal.

Such a task, exceptional in itself, but substantially required by the evolution of mankind, at first least by a minority of experimenters, tends to resolve the contradiction that is normally experienced by mankind in the form of obscure daily pain: a contradiction that can be explained psychologically according to interpretations that cannot provide mankind with concrete help, since they themselves dialectically emanate from the latter, i.e. from thought enslaved to the consequences of the "fall" of the spiritual and adaptation of the incorporeal to the corporeal. It is indeed a question of chaos, since the structure of the mineral world originates from a direction of forces, which is the opposite of that from which Life springs. Human pain must be freed from darkness, that is, from the non-knowledge of one's own pure nature.

In the fall system, the germ of the

force that demands to emerge independent of the processes of the fall, as a freed thought, i.e. according to the true archetypal importance. In reality, the world of the archetypes is the inverse of what appears three-dimensional in physical entities. Among these entities, only man, as the bearer of the Ego, has the possibility of volitionally ascending the processes of his own Archetype. The ascetic who realises the in-creation of the reflected current of thought, retraces the direction by which thought binds itself to the perceptible semblance imposed by the third dimension, which is the inverse dimension of the earthly Spirit: the direction of Matter occupying the physical space.

The real space is essentially the etheric world: three-dimensional space is only the abstract shadow of this. The space that man believes he measures is not a physical entity, but the ideal, unconscious relationship he establishes between physical reference points: a relationship necessary for the human mind mediated by a nervous system formed according to three-dimensional space. The archetypal germ, on the other hand, is in itself independent of such a space: yet it can translate itself into an etheric-physical germ, thanks to a power that no physical law can explain. For the laws of physics, the transition from the incorporeal germ to corporeal production is an impossibility, insofar as it is an impossibility to know it: it is as if the figuity of a surface ceased to belong to the supedie, having force to emerge from the two-dimensionality of it, to move into the void, so as to bring forth from itself, from its own metaphysical motion, the "volumetric" element necessary for the three-dimensionality of space.

Life flows from a Force operating from outside the three dimensions, as a pre-material power of the third dimension, capable overcoming the first and second. It is the etheric power of movement that moves in three-dimensional space, without belonging to it: it is the spi-

ritual that i o m p e s in the physical sphere in order to build Life there, doing violence to the laws of the inorganic world. It is the power that wrenches Matter out of minerality, for the edifice²on of living forms: one can recognise in it a current of will that loses its form in the mineral realm, because it stops at its own identity with its own three-dimensional coagulation. This form is abstractly reconstituted by the investigator of physical matter, but unrelated to it, because he realises it solely on the basis of sensory perception, as a subjective rational construction. He does not behave differently when he is confronted with the living, in which that etheric power penetrates as the impulse of the edifying f o r m a from within the m a t e r i a. He does not perceive that here the form arises as his intuitive thought: in fact, he perceives a "vital force", a

"forming force". In the living being, the mineral element is restored to its original conveyance of the Spirit by the volitional current of Life: which reverses its profound impulse, minerally opposite to Life. Man falls ill and dies, when the mineral element no longer conveys the current of Will, returning to behave according to its inorganic nature, that is, according to a power of death.

This current of will in man operates as the natural vehicle of karma: he acquires initial self-consciousness through rational thought, but this consciousness is not sufficient to provide him with the connection to the dynamic element of will. The connection is realised in the living thought, in which form and matter, idea and perception, coincide: it is the inner act through which man's liberation from animal nature begins, that is, the "ascent", the possibility of freeing Life from the necessity of Death. By virtue of this connection, the current of freedom is united with the current of death.

will, that is, with the current of karma. Through the connection of thought with the willman **begins to** know the secret of **his** incarnation: he **begins to** possess, on the level of the earthly waking consciousness, the sense of his own soul-spiritual journey after death and the logic of his return to the Earth, Reincarnation.

There is nothing but the soul-spiritual background of life to justify **to man** actual, necessary meaning of his *d e t i n g*. There no justifiable science of his earthly, psychological, philosophical, sociological or political reality that can afford to ignore the extraterrestrial background that underlies that reality. It is not possible to presume provide for man, to interpret soul, to heal his body, to plan future, without knowing who he really is: what it is that leads him to regard himself as that being future is to be provided for and whose future is supposed to be organised.

The physical manifestation, the third dimension, through which man appears bodily on Earth, can thus be said to be a suprasensible impulse turned towards its opposite: the sensible. It can be said to be the highest expressive power of the Spirit, *i n v e r s o* : the power of the Fall. It is the power that one must recognise as the original spiritual force, to which, in the primordial age of man, beyond the possibility of his decision, is imprinted by irregular cosmic entities, or "re-believers", a direction towards the sensible, equivalent for him to the expulsion from Eden, that is to say, the loss of the suprasensible domain of the sensible and of immortality. The

direction of these entities, as opposition to the original regular entities, becomes in the soul of man a dark impulse of freedom: an inferior impulse, initially directed towards the world in which it arises, that is, towards exclusively physical values. But it is the impulse that will one day, if it acquires self-awareness, resurrect in man as an impulse of freedom capable of regaining its original state in the earthly sphere.

It is these entities, recognisable in the myth as Luciferic entities, that have directed man's soul to the sphere of the senses, arousing in him a yearning for them: they have embedded themselves in his astral body, so that he identifies his own being with their peculiar cosmic pulse. This immediate feeling, like an initial sensation of self and the world, arose in man as a premature knowing, before he possessed such *powers of* thought as to enable him to choose according to objectivity and true freedom.

As a precious counterbalance to the craving and feeling of the sensible, which was born of it, the regular Oriental Entities inserted pain and sickness into the being of man: responding to every form of luciferic joy of the sensible, as a corrective of depth. This corrective is woven into human karma: it tends to develop in man the forces of consciousness independent of feeling, which are necessary in order to free the ego from its identification the sentient, by transforming the subjective impulse of freedom, which is specific to the astral body, into an objective impulse of the ego, i.e. into a real impulse of liberation. Every impulse of freedom that moves from the astral body can in effect only be destructive, because it opposes feeling to its principle, matter to form.

Luciferic spirits, opposed by the original spirits, operated bensl man as a spirit.

rites of progress towards freedom, but they would never lead it, because they would always dominate man, holding him captive through subjective feeling, that is to say, through the deceptive impulse of . Man needed a further impulse that would connect him more deeply with the physical world and partially remove him from Luciferic subjection: A subjection which, moreover, in the higher sphere of the soul, was for him the only mediation with the Spiritual World, in the form of the strict observance of the original Rules and Revelations: except in the case of a single but unknown current whose task it was to secretly guard man's direct relationship with the Mystery of the Logos.

The deeper connection of the inner man with physical matter, intended to provide him with an individual consciousness independent of the Spiritual World, took place through the intervention of another hindrance, Ahrimane, who for his own purposes worked in man in such a way that he ceased to see the spiritual counterpart of the sensible entities and thus became subject to the exclusively material vision of reality. His consciousness became more individual, but he began to identify with three-dimensional world, ignoring the meaning of the dimension of the "fall", which conceals the secret of the "ascent".

The knowledge of this secret has since been overseen by the ahrimanic entity, which wields the utmost power over man, from the corporeal to the animic, through the bondage of the senses. At level, man could only be helped by the Logos who had descended, taking on human guise and redeeming the human, until the eradication of Death. Man could now be helped by the Spirit, through the latter's ability to express itself at the ahrimanic level, i.e. in the lowest form: the rational assumption of sensible reality. This assumption

It could be a way to the rediscovery of the supersensible, if man could discern the Spirit in the inner movement enacted, independent of its rational expression. Mathematical/physical truths are an aspect of reality, not reality: when they wish to embrace the whole of reality, they are human error. The thought that leads to mathematical-physical truths must be grasped: that is more important than these. Such is the meaning of all research: to experience inner activity that makes experience possible.

The possibility of discerning the extrasensible element in the experience of reality, and thus of knowing the actual reality, is substantially impeded by the second group of hindrances: the ahrimanic spirits pre-occupying the materiality of the Earth. Thanks to the hallucinatory power exerted on man by these spirits, he can only see the Earth *sub specie materialitatis*, i.e. without seeing the etheric foundation of the Earth, nor therefore its astral substance and spiritual essence. It is this one-dimensional vision that becomes the foundation of modern civilisation.

The ahrimanic, or materialistic, view is man's path to freedom through quotidian error. Of this error he carries within him the powerful spiritual corrective, pain, sickness, fear, operating through karma. It is not the corrective that he would know from sense through the present forces of consciousness: in effect, it comes to him from the extra-conscious inner forces. It could come to him by conscious decision, in another form, if he were capable of ascetic conversion of that which grips him as a craving for sensible things, in everyday experience. Such a conversion is possible for him in thought, insofar as it frees itself from the dialectical form, i.e. from the rational expression of craving.

and Meditation Pure thought is free of craving and springs as a creative power directly from Spirit, independent of karma.

Normally, man is still unable to correct himself: he needs the help of karma. Without the corrective action of karma, his evolution would be paralysed by the daily series of errors of every life, due to the Ahrimanic hallucination of the materiality of the sensible and the Luciferic lust for that materiality, both of which are at the same time operating through dialectical thinking. Dialectic is hardly the form of a real inner conduct: regularly, reflex thought, it is dominated by the instincts: thought, rather than mediating the independence of the spirit from karma, totally subjugates karma, because the reflex condition deprives it of its original power.

Man walks through continuous error and its karmic correction. It has been seen how the current of karma penetrates life as a force capable of reaching as far as the third dimension, the dimension of volume or physical corporeity. This force is simultaneously an impetus for falling and rising, depending on the type of relationship that can be achieved with it by man's essential will. The initiatory path of the new age provides an opportunity to recognise the positive power of this impulse, motivated by the original force of the Logos: a force which, at a certain point in human evolution, arises as the virtue of fallen man's ascent, because he has been able, from his transcendent infinity, to incarnate himself in an earthly man: to be born as the "son man". Fallen man

he must feel that he possesses, at the level of the caduts, the freedom to realise in himself or to reject the virtue of resurgence.

The virtue of making the impulse of the Fall positive arises on Earth, but not as an inherent possibility. A God must come down to earth, to ground this transcendent possibility, realising it Himself through incarnation, so that it becomes, when freely recognised, a human achievement: He must make Himself a human conquest.

"son man". Man, as such, could not: one day, however, he will. This virtue is not a power that can arise from the fallen human, but from the original Superhuman, that is, from the Logos capable of restoring it. The Logos brought it to Earth. However, only man, as a single individuality, that is, as a free being on the level of the Fall, can realise it on Earth. He can realise it, provided he knows that it is more him, more than the terrestrial with which he is identified, more than the human: it is the principle that, awakening in him as his own essence, can overcome the limits of the human. Finally, the free man can realise the p o t e n c y of which his free action is the n c e.

It takes the incarnation of the Logos for man to find within himself the strength to translate isolation in the sensitive sphere into the capacity to draw freely, volitionally, on his own ego. What man finds in this way is ultimately the impulse to convert the direction of ascent into the direction of fall. Man is not reducible to nature, not even human nature: the meaning of the Logos in him is to overcome that which, as an inescapable law, identifies him with human nature, to which corruption and death are inevitable.

The power to bind oneself to the physical sphere, for the exclusively physical consumption, and the decision of the svin-

the will, are in reality the same force. Man would not have been able to say anything about the possibility of freedom, and thus about his choice regarding the central impulse of the will, if he had not had the power to descend definitively into the sensual world and to shut himself away in an exclusively physical experience of the world. In order to develop powers self-consciousness physical experience, he needed a power that the pre-Christian world, the world of Tradition, did not possess: a power peculiar to individuality, capable of experiencing itself within the framework of exclusivist nationalism and thus of materialism.

Traditional pre-Christian wisdom is undoubtedly of superhuman origin: there is no traditional wisdom that is the product of individual intelligence. The initiate, or the enlightened one, deserved to be invested by an impersonal force flowing through him beyond his individuality: a force that rightly enabled him to recognise himself, rather than as an earthly creature, as an entity belonging to the Spiritual Cosmos. In reality, the forces with which man was connected did not allow him the experience of physical nature: he was content with yogic intuition, which gave him supersensible knowledge of the world and the capacity to exhaust himself in it: intuition that was something more than analytical individual intelligence. This alone, however, could have presumed an exclusive experience of the physical world, an absolutely individual will: as a resurgent Spirit at the level of Matter.

The true good of man is the individual. Only the individual can realise the super-individual. The more essentially man realises the individual element in himself, the more he draws on the higher Self. The freer he is, the more he is himself. The ancient wisdom ope-

It flowed through man's higher astral forces, making him contemplate the ego as transcendence: to flow into him, it needed to exclude the individual ego, that is to say, the authentic spiritual germ of the soul. spiritual universal imprinted man from "outside" through the astral body, so that he communicated himself with the spiritual, but as with something transcendent to him. He was not actually free: he depended in everything on the spiritual Cosmos and the memory of it, on ritual, on Tradition. It was necessary for this transcendent Spiritual to become an individual reality, an experience of the ego.

It was necessary for the terrestrial man to finally pass from the *animic* to the *Spiritual*: that is, from sphere of terrestrial-lunar forces to that of pure solar forces. But therefore he had to operate in the depths of physical nature. For this to happen, without him becoming lost in physical materiality, it was necessary to have the *Opus Solis*, the incarnation of the solar Logos, which, at the sentient level, endowed him with the power to grasp the original solar Spirit within himself through the individual inner act. The traditionalist's error consists demanding from a traditional element, that is, from a thing or a fact or a notion, the inner revelation which today he can only derive from his own free inner act, because he is free from the ancient relationship with earthliness: free from the lunar connection of the astral body with the Spiritual.

A human avant-garde, a humanity capable of taking upon itself the commitment of the decisive process of evolution, in the physical sphere, was given the task in the West of fully experiencing the *kaliyuga*, the "Dark Age", by binding itself deeply to physical nature, or to lunar earthliness. The forces of the soul of this human avant-garde, after having given in a final flicker of light to the Greek art and philosophy,

They slumbered as they became more deeply bound to corporeality. But just as such a bond began to the process of a tragic involution, those forces of the soul were seized by the power of the original solar, super-individual power: at the lowest level they became animated with a new life, the life of the ego, and were transformed into immanent forces of consciousness, capable at that level of the intuitive investigation of the physical world.

That thunderbolt was the transcendent Light of pure Fire, emanating from the solar Logos, as an impulse capable of overcoming, by the power of absolute immanence, the extreme dominion of earthliness, Death: the Resurrection impulse of the Spirit, ruler of corporeality. That thunderbolt began to operate without burning the human substance, as it manifested itself at the lowest level of consciousness: arousing the initial life of the rational ego. As pure thunderbolt, it is not yet known to man, but only to the Initiates. One of the first to know it was Paul on the road to Damascus: even earlier, it was known by the Disciples, who received it as the flame of Pentecost. The Western human type was to open the way for the passage of humanity from the animic to the Spiritual. Super-individual forces had to become individual, so that free individuality would be born, in which the solar Spirit would begin to express itself directly: certainly at the lowest level, at the level of Matter.

Man's path towards the free Spirit passes through the Science of the inorganic, that is, of weighable and measurable, whose quality escapes him, as through a process of determining self-consciousness, whose function is merely preliminary: its true meaning is that he grasps in thought that joins phenomenon to phenomenon, fact to fact, thing to thing, the embryonic forces of the Spirit surfacing. Here the moment of freedom de-

cide the further meaning of the process: man, as an individual, can make the transition from the animic to the Spiritual within himself, insofar as he is capable of experiencing the inner activity that enables him, in the direction of Science, the immediate empyrean of the exclusively physical world.

In this immediate empiricism, which is the elementary representation of sensible phenomena, the investigator does not leave the subjective sphere of the soul, i.e. the psyche: he can only leave it if he applies the same special method to this representation, recognising it as belonging to experience just as much as the sensible material, as the force of inner connection of phenomena and identification of laws. By experiencing this connecting force, he sees his own inner power: the power on which Science is founded. He can rise to the heights of the force-principles that govern the physical world: he encounters them through the force enucleated at the source of thought, which, unknown, unites one sensitive note with another, one phenomenon with another, constituting the truths of the Science of the inorganic. He can move according to authority of a thought-force that explains all phenomena, but does not need to explain itself, because it is the original explaining itself: which therefore is not to be thought, but perceived, i.e. experienced.

The laws of nature, which to normal enquiry are given as a synthesis of concepts, present themselves to this thought as signs of objectively perceptible force-principles, independent of the organic entities to which they correspond. It is the living thought that overcomes the subjective limits of normal experience: limits within which Science and Philosophy are confined, incapable of being aware of the meaning of the conceptual activity engaged in investigation, beyond the immediate representation. Idealists and materialists, right-wingers and left-wingers, have stopped at this immediate representation, albeit with different justifications.

Hegelian nistra: unconsciously united by the rational soul of the present time, barring the way to the conscious soul, bearer of the ego or spirit.

The transition from the animic to the spiritual is in danger of not being realised by modern man. It would be the greatest human tragedy since the Atlantic catastrophe. Man's path to liberation is undergoing a severe paralysis. However, man has become entangled in materialism and can no longer get out of it. He is unable to perceive the inner power of thought through which he thinks about things and the processes of Matter: he does not overcome the limits of the sentient-rational soul. It remains in the ancient world of the soul, unable to perceive the supersensible motion thought that implements the inner content of sensible phenomena as its synthesis; it is confined within a subjective assumption of the sensible world, which it actually experiences objectively: it is not scientifically capable of ascertaining it. It stops at the level where it has received the Force through which it should ascend. He is not capable of recognising the powers of the Spirit which enable him to experience the sensible and Self-consciousness equally.

As long as man automatically reacts with the forces of the soul to sense experience, it is inevitable that he will not escape from the materialistic prison: the tridi- mensional prison that ancient man foresaw and feared, knowing that sense experience would have power to annihilate the memory his spiritual origin, i.e. to bring him the greatest of evils. Atheism was

then considered a condition of madness. Therefore, the ascetic sought to escape the experience of the senses: in the soul, open to the transcendence of the ego, he experienced the supra-sensible, caring for the exclusion of the individual ego. Brought into modern times, this attitude of the soul to the exclusion of the ego is materialistic error: which proceeds through the thought, unaware of the autonomous thinking motion and thus of the thinking subject. The thought, alienated in the dialectic of the external, dominates thought. And similarly, with a similar type of thinking, people today take up the texts of Sacred Science and think themselves Christians, or Traditionalists, or Gnostics. Traditionalism and Materialism have the same matrix aversion to the free ego.

As long as the investigator of the physical world reacts to sense-experience with the immediate representation provided by the sensory datum, without experiencing the mediation of thought, he ultimately behaves in the same way as when he irrationally reacts to pleasure, pain, attraction, repulsion: he does not experience the real content of what he experiences, he is not free, he does not bring inner forces into the world as a man: he responds animally, not cognitively, to sense experience, that is, he responds with the soul conditioned by corporeity: he ignores the area of the soul in which he is free and conceptually organises the world. When such a situation is translated into a metaphysical system, we have Kant's philosophy, i.e. modern materialism, with its naive idealistic counterpart, or even without it.

Despite Hegel's guiding light, Kantism influences all modern thought. Thought is asserted to the material vision of reality: in the experience of knowing, it ignores its own spiritual motion, independent of the known object. Although carried out according to the instance of the Spirit, Hegel's thought remains specific, it does not have the power to Kantianism. For

Kant's task is to organise the experience of the senses in accordance with the ordering requirement of a principle, which, however, lacks the possibility of going beyond the perceptible phenomenon, i.e. the possibility of overcoming the animic limit, or subjective limit. He codifies the impotence of reflex thought, i.e. the impotence of thought to express the relationship of the ego or spirit with the world: a relationship that is always present in perception and thought, but unknown. He behaves in ignorance of the force that brings thought from the inner supersensible to sense-experience: he ignores the force that gives the ego the power to unite with the sensible: which is the same force that unites concept to concept in the discovery of the laws of phenomena. Despite religiosity, or morality, of his world view, Kant's philosophy is the expression of the most tenacious human position against the Logos.

It is evident, from this position, the dependence of the inner life on what it assumes to be external: this is the situation of the soul, of the astral body, of animal nature, of thought enslaved to sensible reality. Subjugated thought believes it renders the real rational, whereas there is no real that is reducible to the rational, that is to reflected thought, except for the material or measurable appearance of the real: which is not the real at all. The real, except for its measurable appearance, is irrational, indeed supra-rational. There is no phenomenon of nature that, as a manifestation of forces, is truly rational, reducible to the abstract laws of nature: as sharply, albeit within the limit of reflexive vision, Bergson intimated in his analysis *Of the Contingency of the Laws of Nature*.

Because of the soul, devoid of autonomous motion, or of

The spiritual element, the real overpowers thought: only on the basis of such overpowering does rational knowledge arise, which therefore does not truly grasp the real: it allows itself to be dominated by it, without recognising itself as active in its arising, and therefore fuels human error, the evil of the world.

Only for the alienated, or disanimated, pepsier, hooked on to the object, dominated by the object, imprinted by the object, ignorant of itself by the object, raped by the object and giving the object its own movement, without feeling it: It is only for such a thought that the one-dimensional physical reality, the uniquely quantifiable reality, can exist: that is the unreality into which mankind is sinking, the reality that insufficient empiricism prevents it from penetrating with true experimental forces. In effect, it is not reality, but contingent aspect of it, which, wishing to assert itself as the whole of reality, generates the lie, the daily imbalance of every human endeavour, which comes, through etheric repercussion, to be even disorder in nature: imbalance that mankind increasingly pays for with suffering, disease, fratricidal strife, the systematic destruction of the economy, the worldwide dictatorship of politicalism taking the place of the Spirit.

The lie of this thought consists in denying its own essence, while drawing on it: it excludes the spirit, which it nevertheless simultaneously uses to consider the object, to hold it true, to traffic with it. perceived object imposes itself on the thought through which it is given, arising, however, only as thought: man continues to be marked within by is outside, not only by thinking, but also feeling and wanting. The life of the soul vibrates unilaterally, i.e. **illegitimately**, according to physical sensations. For the spirit as such, on the other hand, there is no separation between the inner and outer life.

physical and spiritual, there is no "outside" or "inside" of reality, there can be no authority of the exterior over the interior: it cannot allow itself to be conditioned by what resonates in the soul as sensible. Everything that affects the interior from the outside can only be subjective, that is, partially spiritual: it is evil, error, if it does not have the integration of the spiritual act, the thinking fulfilment. **Outside** the objective **recognition of** physical-mathematical truths, which can unite the individual minds each time, each man reacts **in his own way**, cannot help but feel his own assumption of reality as the truth, and therefore opposes it to the assumptions of others, which, from their point of view, are equally true.

When man consciously rises to the concept, things change: the mind **here meets the Spirit**. But it is the opus of Concentration and Meditation. Spirit meets the **r e a l e in the living concept**. There are not several **concepts of one thing, but only one concept**, as in mathematical truths. The problem is that man uses concepts dialectically, but does not possess them, does not know where **they come from: he does not live at the level of** their real dynamic: their formation is beyond him. Ordinarily, the consciousness benefits from the dynamism of concepts, but on condition that it does not know their formative virtii, operating in an area of the soul where the spiritual dominates the animic and where, therefore, the subjective limit consecrated by Kant, modern science and the Materialists is exceeded. But since consciousness ignores this zone, man is **in perpetual contradiction**.

dialectic with what it originally thinks.

A concept is in *s c v i i o n* supersensible: as such it is an objective vision: it cannot but be identical for everyone. Here the Spirit begins to live: the Logos in the soul is kindled as a free inner act. But it is necessary to conquer the concept, inner entity re-

demanding by external reality, as belonging to it, but surfacing as man's thought. The living entity of the concept can be seen, if the same experimental method is applied to the thought process that, through observation, leads to the truths of the physical world. This is the task of Concentration. Normally, on the other hand, thought gives itself as a dull abstraction, lacking the dynamic element through which it comes into being, because man lives at the level of reflected consciousness: his thought is reflected, alienated, immobilised in reflection, deprived of the initial movement. This movement is not posited by the reflex consciousness. It can only overcome its reflex condition if it is able to unite with the initial movement of thought: which, insofar as it is pure thought, is simultaneously pure will, pure feeling.

The thought of the object can itself be experienced, independently of the object. If it can itself become an object, through the power of objectification acquired by consciousness, then it arises as an inner being. Man can come to perceive this inner being by dying from the sensual experience of the object, but if he really does come to this, he can objectively see that the inner being is actually the physical thing: it is in a sphere that is the foundation of physical reality.

normally believed, with Kunt and co., that the idea of the thing arises from the experience of the physical thing. In reality, it pre-exists the physical thing, as can be deduced by analogy from the elementary example of a man-made machine, which, before being a machine, is the idea of its inventor. Similarly, at a higher level, which cannot be reached by reflexive thought, a thing, a crystal, a plant, an animal, does not exist before its own Archetype. In pure conceptman has the

first elementary experience of an Archetype. There is only one concept of the triangle, for countless are the minds capable of thinking it.

The person who arrives at the pure concept of the triangle does not derive this concept from the physical world, even if he manages to find it within himself through the physical world. However, it is not sufficient to realise that there is only one concept of the triangle in relation to the plurality of thoughts: it is necessary to realise this uniqueness through a practical inner act. Such an act is not given freely to thought: it must be conquered by means of a higher activity of thought: it enables the thinker to experience the pre-existence of the inner form of the physical thing. It is an objective universal content that, as such, constitutes a supra-sensible point of reference, in respect of which very different minds with conflicting opinions can find agreement. Kantianism, as Materialism, as an obstacle to the concrete experience of the University, as the germ of the human lie, is overcome by the practical inner act that is ascetic empiricism: it is overcome by the lucid *p r a s s i o n o f* thought, which is Concentration.

The higher experience of the concept is the beginning of human concord, because in this experience the Spirit co-experiences as an ego independent of the soul: it brings the soul from bondage to external becoming, through freed thought. The Logos is realised in the Ego: it redeems animality in man, that is, the sphere through which man passively undergoes karmic necessity.

In reality, a triangle does not exist: it can exist its sensitive, graphic layout or configuration

by means of a physical substance, but in itself is an idea, a supersensible entity: that is its reality. Which, being a spiritual reality, is the only one that can enable the soul to overcome its subjective limitation, its dependence on animal nature, which is continually obliged to respond to the urgings of the external world. The experience of the concept is vision of the spiritual element of the soul. It is also a vision of the pure volitional, precorporeal element, which in the corporeal sphere expresses itself as power of karma. That such a spiritual element is identifiable in co-science is the modern possibility of the ego: the positive sense of the current one-dimensional experience of reality.

THE POWER THAT TRANSFORMS THE DMTINO

In the event of Reincarnation, the supersensible background of human reality is recognisable: the process that, with its *dynamis*, 'ù karma, awaits investigation as the substantial content of individual and collective becoming. It awaits investigators capable of responsible, revolutionary, scientific consciousness.

Human inequalities of any kind essentially explained by karma. Believing that one can explain or heal them, without knowing their non-physical causes, makes it impossible to identify the evil and its correlative remedy. In reality, the crisis of the present age awaits the supersensible knowledge, the true doctrine of human becoming, the idea of karma, as a resolving force.

Materialism, despite its logical structures, has no means of dealing with human problems in a concrete manner: it does not know the relationship of thought with the original causes of phenomena: it can only provide abstract, albeit dialectically plausible, remedies. By denying thought its independence from the sensible, which is the authentic reality of thought, Materialism is

the unconscious instrument of Forces that, in order to dominate man, need his ignorance of the extrasensible background of reality. They are Forces that, for the purposes of their invasion of the soul, need the perpetuation of the social struggle and the insolubility of the problem, which is instead given as resolved on the level of the abstract dialectic: abstract, but persuasive for a large group of beings, that is, for the majority of simple, activistically willing beings, endowed adequate logic and bearing mystical faith in the rational representation of the solution.

As modern "primitives", the believers in Matrealism in good faith identify the representation they make of the transformation of Society with its realisation, ignoring the fact that the forces necessary for its realisation are already eliminated in the present: they pursue their mirage, believing that they are dealing with impulses from the future, while in reality they are dealing with exhausted impulses from the past, of which they become the instruments. For Matter is the visible sediment of the past, which the Spirit has expelled from itself in order to build Life according to its own law, that is to say, according to a direction that is in line with that of Matter. The materialistic impulses, expressing that against which man's evolution is in perpetual battle, have the function of preventing the birth of man's new organ of knowledge, the possibility of the inner life inherent in conceptual activity, which demands to be known in its pure state, as pure experience, in order to show its unlimited creativity: it demands to be redeemed of its dialectic.

tism, that is, of its attachment to the past. Everything else in the world before it is a product, and in that sense it is the past, whereas it alone is the p r o d u c e n t , present, autonomous force. This autonomy is lost materialistic thinking: dialectics contradicts the substantial reality of thought.

Behind such a phenomenon, one can recognise a vast action aimed at preventing, through the new organ of knowledge, humanity from becoming aware of its own karma and the powerful forces with which it operates in each individual, linking his or her particular existence with the world of human-cosmic causes. These are forces that demand to be known with the same objectivity with which the laws of the physical world are known by Science: for they are interwoven with man's everyday reality, operating with the most rigorous de- termination at basis.

When people swear against their fate, they express the most immediate aspect of their non-knowledge of karma. Such swearing can easily be translated into an ideological creed, based on the accusation against society or against a particular system, because it is the most suitable means of avoiding the truth about oneself, that is, of avoiding accusing oneself: of radically facing the problem.

According to the doctrine of karma, man evolves to the extent that he is able to shift the blame for his own evils away from others and onto himself. This is the most difficult path, because it is the most truthful: it must start from the original truth inherent in thought and overcome the barrier of prejudice, so that it becomes direct awareness of inner reality and thus experience the real personality. Indeed, each person carries within him the power objectively perceive the meaning of the evils that affect him. The evil that each person believes comes to him

by others, is actually his own: he carries the causes within himself. Normally, however, by instinct he avoids self-knowledge that would give him the opportunity to look at himself: he tends not to see these causes. He does not know how to get out of the closed circle of subjectivity, deluding himself with the illusion of getting out of it, when he believes he sees the causes of his own ills outside himself. These cannot be cured, because he does not truly face the causes, he is far from being able to remove them. In such a case - which is the general human condition - karma dominates man in the most severe form. The evil is aggravated by not knowing about it.

Man's true weakness lies in his inability to see within himself the causes of the evils he daily endures. These evils cannot be cured: they are necessary until he develops the self-knowledge that frees him from the unjust attitude towards others. The weakest person is the one who rebels against his own destiny, without making any effort to know it: only by knowing it can he transform it. This rebellion against one's own destiny inevitably leads the subject to blame his difficulties others, on society, on the political system, on a class that appears to be the benefactor: as if there were classes, or systems, or societies, capable of operating independently of the laws of karma.

weak person, who considers himself the victim of a fate for which others would be responsible, acquires strength through hate. Without hatred, he would have no impetus for the redeeming function with which he considers himself invested: it is his way of acquiring the initial sense of personality, the most elementary and pit-negative way: that for which, however, he is a candidate for neurosis. Neurosis becomes a political dynamic. The ego is the opposite of the ego, but is made up of the same force: inverse. Pain, which should translate into the force of knowledge and therefore into improvement of the destiny, is converted into instinct, which paralyses knowledge

and thus worsens fate. Such a current of hatred, however, is needed by the relatively more conscious manoeuvring men, who, convinced that they are acting in a social function, sincerely wishing to redress social injustices on the more conspicuous but less real level, do not realise that they are stirring up true anti-social instincts, setting in motion forces in their followers that devour the pure, socially-building element.

There is no human evil that, through the mechanism of analytical logic, cannot be translated into the pointing out of an enemy of mankind, without which evil would cease to exist on Earth and the problems would be solved. Such a persuasion, which is easy to spread superstitiously and become a collective suggestion, is the opposite of the attitude that can result from a conscious knowledge of the laws of karma. This knowledge achieves on the supersensible level what Science achieves in the sensitive sphere: it grasps the transcendent causality of facts, just as physics grasps the sensible causality of facts: therefore it can evolve the human situation, stop the action of the real enemy of man, who is not a man, or a human type, or a political current, or a people - as the bearers of ideological superstition and punitive fanaticism believe. but a cosmic entity adverse man: the Spirit of the-the Lie.

When man lies 'for good', he already sets himself against this supposed good: when he believes he is serving a just cause by altering the truth, he already sets himself against the supposed just cause. This is not true: he in

reality serves the Spirit of Lies, the ruler of this age, the provider of the forces for the degrading social organisation to which man inevitably leads.

The Spirit of Lies will always prevent man from being able to explain the reasons for personal pain and collective pain: it will try to deprive man of the possibility of having autonomous ideas and therefore of identifying the unseen causes of everyday events. It will always favour materialistic explanations, because these, although they are valid through the activity of ideas, disregard the basic function ideas in the assumption reality: by capturing appearance, not reality, they stir hatred, the blame aimed at the other, the unconscious aversion to forming the real human community.

The Spirit of Lies also uses certain dialectical (i.e. inauthentic) Spiritualism to deprive man of the knowledge of Reincarnation and kar- ma: the secret of human fraternity. The "meta-physical" logic of certain Spiritualists and the empiricist logic of Materialists, in this sense, are equivalent: they suffer the same mechanism with respect to the essence-thought they unconsciously draw upon and whose dialectical process they also ignore. Spurious Spiritualism denies Rein- carnation, just as consequential Materialism denies it. They suffer from the same deficiency with respect to the perception of the primordial element of the idea, of which they have only the abstract or dead doctrinal reflection, while alive for them is only the content, either spiritual or material, which nevertheless gives itself to them through ideas. Spurious Spiritualism fails to recognise as concrete the thought with which it builds its content: Materialism fails to recognise as thought the concreteness it attributes to Matter.

Ordinary reason and feeling lead people to desire immediate redress or compensation for everyday injustices. The measures to which he normally has recourse are legally and ethically necessary and must legitimately be taken, but they always concern the facts, the appearances, the immediate meaning of things, not the dynamics of their invisible background. However, their form is itself a product of karma.

Those who follow Spiritual Science are well aware that an event that happened today, apparently caused by causes that can be located, through rational investigation, in an immediately preceding period of time, actually has causes that are remote in time. Its possible unjust aspect, which obviously provokes a sense of ineligibility or the impetus for immediate justice, from the point of view of supersensible investigation, can be explained as a karmic consequence of a similar injustice committed centuries earlier, by the person suffering it now. Everyday events are path of a millennial sum of causes. There is no injustice that is not recorded by karma, or does not manifest a karmic content: there is no social inequality that is not an expression of karma in the making. Ignorance of the laws of karma today - in the age of Self-awareness, characterised by the prevalence of the individual inner principle in man, where karma begins to find an ordering centre - leads Culture to obstruct such processing.

Man's freedom also consists, among other things, in the possibility of opposing his own evolution: the karmic consequences of this opposition will later arouse in him, through severe trials, the forces of

knowledge necessary for a more conscious use of freedom. But a new life is needed, i.e. the experience of another existence, in which, however, it is inevitable that the normal 'difficulties' relating specifically to the new incarnation are also present. The debt increases. What is important, however, is that such a knowledge arises today, i.e. at the time when all over the Earth man develops the forces Self-awareness in various forms.

When a conscious being suffers an evil or wrong from his neighbour, he begins to realise a certain degree of wisdom if he is able to say to himself: 'What happens to me, I may have already done to others'. Such a consideration, which is valid as a moral attitude in the present life, even if it cannot give us the certainty, for example, that we ourselves were responsible to others for the kind of slander by which we now feel, becomes a liberating inner force: although we cannot impute such a fault to ourselves in the present life, it is important that we are able to formulate the hypothesis that we were capable of it in a previous life.

The hypothesis of a connection of events in a previous life with causes in a previous life is justified by the very principle of causality, which is valid for physics, if causality is recognised for what it really is: a process in itself sensible. Even if this may scandalise abstract-dialectical logicians, who are not well endowed with thinking autonomy with respect to their logical mechanism, it must be said that there is no such thing as purely physical causality: its principle is always outside the physical sphere. As a relation, it is a motion of ideas. On a sensible level, causality is grasped as a purely physical law, due to the fact that unconsciously, the prime mover is always excluded: which is indeed there, is in any case at the origin of every phenomenon and, as such, not sensible. It is true that an object acts

on another object, one sensible cause provokes another, one physical phenomenon arouses another: but the initial motion, which, if observed, is never physical, is overlooked. The true antecedent is never perceptible. There is no mechanism that does not refer back to its actuator or creator.

The motion that enters the physical sphere, the motion that moves Matter, is not physical; the force that causes the birth and growth of a plant, is not graspable by physical means, but only by means of thought. A life force of the plant is assumed, but is not perceived. Thus a stone that breaks a pane of glass, having been thrown by someone, seems to be the cause of the breaking of the glass, and it is really so on the physical plane, since, for reasons of method and empiricism, one isolates the phenomenon on the physical plane, objectively, outside the metaphysical one. But the reality is that the stone has that power, insofar as it is thrown, thanks to a force that operates through the physical arm: a force that is in itself supersensible, insofar as it is a motive will, independent of the body and therefore of the arm, and related only to the thought of the one who throws the stone. Thus there is no mechanism which, however automatic it may be, does not move because it is driven by a human will, that is, by an original ideal power.

If, by means of suprasensible investigation, the causal principle operating in the sensitive sphere can be brought to its essence, one discovers that causation can be traced back from the physical plane to the etheric plane and again, through ever more transcendent passages, to the astral plane and on to the Spiritual. This possibility of investigation was alluded to in the previous chapter, when we considered the problem of the three-dimensional world and the significance of the third dimension as an aspect of the original power of the fall of the supersensible into the sensible, which man traces back through the individual act of the will, summarising

positively that power. This act of will, as the vehicle of the autonomous idea, ascends the karmic cause, that is, it ascends from the sensible to the supersensible: it grasps in the present a force that impinges in time from outside time, appearing as an impulse to a past life. The present will is reunited through the free, or metadialectic, cognitive act with the prenatal will. This free act is possible as a higher expression of human inner activity: its character is that it is **independent** of karma.

The metaphysical act freedom is the one that resolves human pain every time, dissolving it from the resentment that is congenitally attached to it: transforming it into a sacred act. The highest human qualities are reintegrated by such an act. When one encounters personality whose mere presence is capable of inspiring strength, calm, confidence in life, one must think of a construction born of sacrifice. A being who by his art - singing, music, acting, diagnostic insight, therapeutic virtue, etc. by spontaneous self-expression, brings help to his human brothers and sisters, in essence realises a potency born of conscious sacrifice, in previous lives.

What gives true meaning to life, for example the love of a human couple, capable of triumphing over earthly pitfalls and overcoming the limits of everyday prosaicness, as well as a fraternal friendship capable of the utmost self-denial and loyalty, or the formation of a spiritual group or community, is something that cannot be improvised: it refers back to a seed placed sacri- fically in a previous existence. Every superior

human quality refers back to the sacrificial will developed in other conditions lifeits karmic virtue consists in its being able to act now as nature, on the line of spontaneity, without the need for effort.

In the same way that the power of nature manifests itself as the inevitability of being selfish, irascible, emotional, etc., so too is being creative, sociable, blessing, fraternal, presented as what has karmically worked itself out into nature. Behind this, the Spirit can be found: the Spirit who has acted according to his freedom. He who lovingly for a sick person throughout his life, whether or not he is a conjuror, may be repaying a karmically contracted debt, but he may also be acquiring superior human qualities for the future. Thus we said that he who curses his fate deprives himself of the strength that can be derived conscious and active acceptance of it. Thus, the entire theory underlying the current social outlook, although right in itself as an ethical conatus, is a profound antithesis to the essential element of society.

Every true act of freedom is in essence an act of will independent of karma: but in this sense it is a sacrificial act, because it has the power to extinguish the ego's legitimate need. It thus creates the karma of the future, the future nature, the destiny of the human resurgence. Assuming one's own, sometimes tragic, difficulties as that which one has decisively desired in pre-humanity, in accordance with Spirit, for the purpose of a deeper incarnation of Spirit, means extinguishing karma and recreating it for the Spirit's own realisation. All the difficulties of existence can be contemplated as interlinked motives of a single direction, demanding from the subject something precise, which is the ultimate meaning of life: the overcoming of nature, the overcoming of the

laws of decay and the necessity of human corruption: a sense, behind which a much stronger and more responsible Being, which he is in essence, urges and provides inextinguishable strength.

It is an important exercise in connecting with one's higher self, in perceiving behind the various painful events of life an unambiguous direction, tending towards its precise direction. It is the possibility of getting to know the inner reality of the soul, through the vision of the condition of dishonesty that it bears and with which it is interwoven, by structural necessity, and of the continuous egoic betrayal of that reality, in relation to the degree of morality to which one is capable of aspiring.

The soul, constitutionally bound to corporeality, corrupts the body and continually betrays the Spirit. It is the task of the ego to fight against that dull bodily condition, which continually eliminates the light of the soul. The ultimate meaning of human sorrow is the birth of the higher Ego in the soul, but insofar as the soul is ascetically rediscovered. The soul demands to be liberated, not the Spirit, which is in itself the liberating phonon already in action.

To possess certain psychic powers, thanks to a power of concentration, is the prerequisite of inner work, but it is not yet to enter the realm of the living Pen-serum, or of the liberated soul. A power of concentration which consists with the structures of the ego, is the long path which every experiencer painfully knows, as a continuation of the imprisonment of the soul. Difficult is a power of concentration which consists with

the elevation of the soul, that is, with the penetration of the higher ego into the soul. Katma becomes positively operative, when the acquired power of concentration comes act in the depths as the moral substance of the soul, becoming the transforming force of life.

It is not so much the force that matters, but the possibility that it devolves into the soul, without corrupting itself, where the soul is bound to corporeality. Methodologically, it is envisaged that, once attained by the ascetic, the fona tends unconsciously in him to become a vehicle for a more subtle extrusion of instincts. Man ignores how much he depends on instincts, especially when he believes he has ascetically overcome them. Through more rigorous asceticism, through the flowing of inner strength, man to know the real radicality of instincts: he can contemplate their virulence in a way he could not before. Now, however, he can begin to feel separate from them and thus assert his own autonomy. He does not need to fight the instincts: by his mere presence, he makes them unaggressive, and therefore he can penetrate them and return them as phonies.

The enemy man is the Corruptor of strength. Such a Corruptor does not attack the man without inner strength, for he has nothing to take from him; he attacks the one who conquers the Spiritual. He always undermines the pure supersensible content that has arisen from asceticism or righteous anion, and he sees to it that the subject who has fallen his deception continues believe that he is working for the Spirit. At this point karma can intervene with its rectifying function, breaking the spell of corruption by means of a saving shock, a radical trauma. If this trauma does not intervene, it is a sign that the ascetic now does not have sufficient moral strength to him aware of his betrayal: he must give body to his error, to express objectively his subjection to the Spirit's destroyer, and to place

thereby a cause, capable of giving rise, after death, to the karmic counterpart necessary for co-scientific redemption, in the subsequent existence.

There is a constitutive mode of human nature that is essentially evil, by necessity the co-presence of conflicting forces in it. One could not be human if one did not take on the earthly form that is necessary to the consciousness of the ego: a form that entails, in the depths, with the basic conditioning of the soul by corporeality, the corruption of the forces of the soul: hence wickedness, dishonesty. But it is the depths where the Spirit, the autonomous ego, can come to dominate, to realise *forces* that would otherwise be lost human evolution. The temptation to spiritualise oneself, **to be perfect before** time, can **halt** this evolution. Man must know what the earthly nature really **conceals**. **It is necessary to look at** man's real situation with mathematical objectivity, an objectivity that, however, cannot come from a thought that is already involved in that situation.

It is not man's etheric-physical nature that is the source of wickedness, but the soul's contaminating immersion in it, which is necessary for the birth of ego-consciousness. Even a higher entity that was not the Logos and yet could incarnate as man in the modern world would have to accept the conditioning inherent in the soul's relationship to the bodily structure: it would have to realise the asceticism required by the times, i.e., it would have to separate the consciousness of its own higher nature from the necessity of the nervous system and the clothed human corporeity, a necessity unknown to Yoga and other traditional disciplines. A new kind of asceticism is demanded of man in the age self-awareness. The instrument of this restitutive operation of the consciousness of the essence is the presence: that within oneself one may find

e s e n c . Hence non-dialectical thought, bensl capable of extinguishing dialectics. Dialectics is real impeachment of thought-force.

The profound reason for man's pain is his subjection to unconscious wickedness, which in realtl does not belong to him. Such wickedness is necessary for the ego to arise as an earthly being, gradually freeing its transcendent nature from burden of earthliness. Where he is gripped by the earthly nature, man is constitutionally evil: ethics, laws, rules will always be necessary for him to live with his inferior nature or, at best, to control the manifestations of wickedness, which, however, not change whether ethical or legal limits are placed upon it. It is the action of the Principle independent of nature, victor over nature, that dissolves wickedness: a Principle that the whole world, with its legalism, opposes. In reality, man's everyday strength lies in the utilisation of evil nature, through constant compromise, or 'covenant magic'. Evil nature necessarily becomes dialectical, giving its own codification: it asserts itself as a ma- terialistic creed. Thought, which should be the instrument of the consciousness of the essence, is weak, because it is reflexive: as such, it is enslaved to the opposite impulse.

The fact that physical nature resonates in the soul with the power to impose itself as reality is the principle of evil nature. Man has no thought endowed with as much *power* of representation as nature and its events have to appear real to him. The human imagination has no such power: it only has it when it allows itself to be invested or subjugated by instincts and operates destructively. But it could positively dispose of identical and superior power if it were filled with its own original strength.

The materialistic outlook is in essence a powerful hallucination, stemming from a contradictory, and therefore constantly error-generating, condition of the human mind, which is enslaved to all world's contents, whether concrete or abstract, and ignorant of its own pure content, i.e. its own autonomous creative power. The datum of senses continually overpowers and manoeuvres human thought, makes it dialectical, preventing it from seeing the ethereal reality of things and phenomena, and thus the deeper astral reality and the still more powerful reality of the original Spirit. Hence man suffers from animal nature: he, as Ego, is the bearer of a principle that surpasses the animal category. Materialistic hallucination is the consequence of the weakening, or paralysis, of thought that has become merely rational.

The supernatural, which is continually subjugated by unconscious human freedom that which is natural, gives rise to wickedness: in effect, man has the power to contradict the original order, the hierarchy of reality, with personal spiritual forces. The degradation of that which is superior to nature is continually provoked by necessity of ego-consciousness. The ordinary man cannot help but behave according to his own nature: he ignores the power of independence of thought from nature: therefore it is inevitable that he will be evil, and that karma will correct his evilness from life to life: the rationally inexplicable destiny. But it is also inevitable that he should in good faith, under such conditions, presume to reduce everyone to his level, not being able to conceive of a higher one.

It should be possible for man, as the bearer of supranature, to see as a necessary though infrequent sign of his ability to operate on reality, the *m i r a c o l o*, i.e. the intervention of transcendent Forces capable of dominating nature. He can6 pro

The greatness of the Master of the new times consists in having been able to envisage a Philosopher's Freedom as the ultimate instance of knowledge, pointing out the individual noetic intuition, which can be experienced as far as its giving itself. The greatness of the Master of the new times consists in having been able to envisage a *Philosophy of Freedom* as the ultimate instance of knowledge, pointing to the individual noetic intuition, which can be experienced as far as its becoming the objective *dyiiawir* of thought, as the impulse of the new type of action, capable of resuming the process of reality from absence: the expected event of evolution, arising from the Principle of Freedom, which in man can finally lead nature back to Supernature. The moral element of human individuality, in this sense, comes into contact with the Principle of Supernature, which grasps it and removes it from nature, i.e. from the power of the 'conventional', which in any case degrades the Spirit. Morality, affirmed by the light of the Logos, ceases to be human fiction and becomes the germ of the miracle.

The miracle is the superior flourishing free human action, independent of karma: the inner act that co-mingles to be truer than reality, because it stronger than suggestion, or hallucination, from which the Reality'. Thought germinally has this strength equivalent to the strength of the ancient faith.

Freed thinking opens the door to a new way of being for man. Where, for example, it is possible to realise the principle absolute self-dedication to the work of others, a climate is created in which the social problematic, e.g. that of the "exploiters" and the "exploited", is dissolved.

be eliminated by a change other than a moral one, i.e. relating to individual element that has the power to be just or unjust, as it has the far more important power of individual economic initiative: failure of which today is the decay of the economy all over the Earth, the start towards general poverty of the extractive masses.

nee to political power.

Too easy and ideologically plausible is the thesis of the exploitation of the worker, who in any case in any regime today has to work for someone, therefore always economically dependent on someone, the rhetoric of his redemption being ill-omened. This dependency must be overcome, not the donation of labour to others. This thesis can become an objectively graspable concept in relation to end use of worker's work. He is truly exploited when he is forced to build something that does not serve the spiritual evolution of mankind in which he is included, but a policy, a vested interest, a power based on the authority codified material necessity, i.e. on an error of thought that has become a redemptive rhetorical system. If that to which he gives his all, even beyond ordinary duty, would realistically and not pretextually serve human evolution, then he would not be exploited. An authentic The worker should yearn to give his or her all, to know how to do the work necessary for the community to which he or she belongs. No exploitation would be possible. He should be put in a position where he does not tie the donation of himself or his work to the daily wage. This could not, but for this exception, cease to be the measure of exploitation. In reality, this is a moral level, from which the easy ideological persuaders of the worker have the duty to exclude him, not being able to see how and where he really depends on an economic mechanism, especially when there is a need for an economic mechanism.

is illusion of a process that has brought about his emancipation. Knowledge of the real condition would require an authentic inner perception, which such persuaders are hopelessly lacking otherwise they would waste no time in fostering in the worker an attitude that practically does not concern him. We refer the *essential points of the social question* to Rudolf Steiner's work for concrete knowledge of the subject.

From the point of view of karma, the reality is rather disconcerting: if they could be aware of their karmic impulses, employees should be grateful and at the same time compassionate towards managers, because they give them a way to pay off a karmic debt. Such a relationship, however, would, if it were feasible, extinguish the climate of immorality in which is possible to act out the injustice for which the employee is exploited. He continues to be more severely exploited when this recitation formally becomes a political structure.

The correct interpretation of karma can only be metaphysical, i.e. it must respond to the need for a new relationship between morality and supernature. Indeed, the conception of karma cannot be isolated within the mechanical domain of causality: this causality has a Subject, transcendent of causality, and yet free where it can grasp the mediation outside of evil nature and its rhetorical opposite.

There is no causality without a Subject independent of it and therefore capable of non-obligatory action: a Subject provoking new, unconditioned action, operating beyond subjectivity, i.e. out of love: true free action. The miracle is the essentiality of thought capable of being pin real, i.e. more powerful, than what appears real. This thought becomes objective truth, an impulse of harmony and of

unlimited donation, because it is stronger than the lie that appears to be reality, the external world, physical matter: external reality that is **only minimally** true, but illegitimately assumes the status of truth through bloodless but logical thought, subject to cerebralitl and through this to evil nature.

Modern Knowledge is founded on mental structures dominated by evil: therefore hatred cannot be eradicated, **human** conflicts **cannot be overcome**. The remedy is not to eliminate this Knowledge, but to go to its source, to find the thought capable of integrating it, or of redeeming it: the thought-force independent of deep-seated hatred. This hatred, through its diatribe, organises itself as power in the world: a which in turn, among other things, organises the conferences for Peace: so its real adversary is the Principle which **carries** the power to transform the **evil nature and to** really establish peace in the world.

When the chief priest of the Sanhedrin rends his robes, because he reaches the height of human scandal on hearing the Christ's assertion **of his** mission on **earth, he** in effect, with reci- tatory emphasis, expresses the reaction of the earthly dominion of the con- venational, which is the dominion of evil nature in moralizing fury. The Chief Priest subconsciously perceives the danger that the Principle of fraternity will flourish through Christ in the world and that the earthly power of the Spirit legally subservient to the terrestrial, the temporal power, can be shaken by the authentic Spirit. It is not unlike the Vedic ascetics who have been transformed into pigs by incantation, when Indra manifests his intention to turn them back into men, they react, feeling the dread of having to renounce the bliss of "pighood". They have to become men again, in order to realise the with which they identified themselves.

and feel the abjection of lost humanity. Which is all the human theme in the current era.

The present Culture rightly seeks motherhood, distantly walks towards it, but it ignores the fact that it is itself the expression of lost humanity and deceitful sociality, founded on the subconscious terror of having to appeal to the Spirit, i.e. to authentic Principle of sociality. It is the anti-fraternal nature of mankind that today, through the weakened but imperiously dialectical mind, takes over the theme of fraternity and thus of sociality. It is this basic situation that simultaneously prevents Science from overcoming its own Materialism, making it an instrument of vanity and enquiring pride. Investigation is no longer driven by the yearning for objective, impersonal Truth, into which the penetrating Spirit of nature can flow. Instead, it is the inquiry dominated by nature, which has become evil nature in man: aimed from the depths to hinder suprasensible experience and prevent it from coming to terms with the karma of humanity.

Scientific investigation has definitively lost contact with the spiritual causation of phenomena, becoming an instrument of the forces chain man to earthly necessity. The exclusive sensitive vision, in the age in which it is beginning to be overcome, inevitably becomes the vehicle for the academicism of the mediocre and for all forms of the dialectical vanity of science. Something has also deteriorated in sound scientific thinking, due to the mechanism of discursive thinking: the educative function of physical-mathematical thinking is becoming less and less effective.

From the Spirit's point of view, in order to avoid the further breakdown of such thinking, a specific operation of the consciousness would be needed each time, to supplement the physical-mathematical presentation, so that its exclusion of the physical-mathematical presentation of the consciousness would be a

vism, which systematically cuts thought from intuitive foundation, does not harm the balance of the mind. The as-suction of such an operation not only renders scientific enquiry sterile, but also compromises the psychic balance of the investigators, and even more so of their pupils, by causing a neurocerebral alteration that cannot be clinically identified. In the strengthening of the evil nature, which is pro- vided by the scientific-technological spirit, one cannot fail to see the corruption of a spiritual force, which mankind uses to become even more co-scientific. In this way, self-consciousness, which is the result of the incarnation of the Logos, organises its Culture against the Logos: it corrupts or lets corrupt its own force, which is the individual element of will. It thereby produces the karma it needs.

It must be considered an exceptional achievement for the soul to see, hear or sense the Lo-gos Principle knocking at the door of the human being, if exceptional personalities who set out in search of it, dedicating their lives to it, believed that they saw in the Christ the opposite of the principle they had been searching for. Exceptionally, Paul of Tarsus had the gift of being thunderstruck by the Force that could deliver him from his error. Not so Julian the Apostate, who essentially, like Paul, struggled against formally Christian expression of the Logos, searching for the Logos and drawing on his strength, for such a search. Similarly, Nietzsche passionately tapped into the inner Logos - and this was his real strength but he was not aware of it, he was not at peace with recognising the Logos as the power of Life and in his work he raged against the image he had made of it, simultaneously yearning for that principle of libertl, that power Life, which the Logos is in essence.

Gosl, more recently, V.V. Rozanov attacks the spirit of Gospels in the name of the spirit of Revelation,

believing this to be the authentic virtue of the perpetually revolutionary Creator Principle, which, according to him, is lacking in the evangelical Christ and thus in Christianity: as if to say that the fruit is more authentic than the flower. In reality, we are on the level of a dialectic, which in the current era even the best people play with, to the point of making them instruments of the Spirit lies, against which they fight with true heroism: see Weininger, see Michaelstaeder. The perception of the true background of the human requires overcoming the dialectic: very rare are the beings who, like Paul of Tarsus, are able to be struck by the thunderbolt of inner regeneration, despite their deceptive dialectic persuasion. Remarkable in our century is the figure of the Indian Sadhu Sundar Singh, whose Christic experience bears a striking analogy to that of Paul of Tarsus. Sadhu Sundar Singh, who was also a fanatical opponent of Christianity, one day had a vision of the etheric Christ, who rebuked him and enlightened him: he suddenly became an ardent advocate of the world's new spiritual reality and dedicated his life to it.

Yet, in Paul's time, the dialectic did not have the power it has today. Today it is tool of the Spirit of aversion, the mental limb of the evil nature, the mechanism of the mobilisation of the soul's forces against the liberating knowledge that comes from the Logos. Dialectics today is the fallen man's weapon against the Logos, even when he radically seeks the Logos. The case of Julius Evola, in a decisive position, is striking. anti-Christian mind, who therefore, with his conception of the Absolute Individual pervading all his work, when he succeeds in being authentic and independent of his own dialectics, allows a glimpse of the imperious impulse to move according to the transcendent human instance of the Logos. To understand this contrast, it is sufficient to render

To be aware of what is actually behind Evola's ingenious effort to make Western Alchemy appear non-Christian, the myth of the Grail non-Christian, and yet to note the spiritual value of Alchemy and the Grail: a value that is in itself the Logos. Without the event of Golgotha, indeed, there would be no Western Alchemy or Grail.

An attempt is made to overcome the limit that keeps human in its captivity, but there is not enough will of the Absolute to see the original transcendent in thought. thought springing from the transcendent and carrying it within itself as a lost essence, one looks for the transcendent elsewhere, in Tradition, in Yoga, in Gnosis, etc.: one looks for it and does not know that one is looking for it with the forces of that alone has the power to find it: the Logos within thought. People think they see it outside, but it is inside: in the essence of thought, which is precisely the noble quest it is attempting. Of course, it is not a speculative, philosophical, ideational search, from which the Spirit cannot arise: it is the search for the Living Thought, or the Thought-Logos, which has the power to liberate the soul from dialectics, from dead thought, from lunar nature, or from animal subjection: from the impulse which, for the majority of mankind, is evil. It is the freed thought, as a volitional current, which alone has the power to objectively contemplate the karmic corollary.

Even the most qualified are afraid to go to the root of themselves: they fear the direct *atiimadversio*, or awareness, or perception, of the original Force-Logos of the thought. A fetish, spiritual or anti-spiritual, paralyses them where they attempt to move beyond the rational-sentient limit of the soul. They speak of the Spirit, but they remain prisoners of the soul, so that they ignore the encounter of the pure power of the soul with the pure power of the Spirit, in the living Thought: the mental experience that transcends the mental: the only experience of that which is the soul.

is beyond consciousness, through the positive forces of the conscience.

It is the perception of an absolute original of oneself, which is the original of everything that is grasped outside oneself, in which the human continues into the Superhuman, or rather the Superhuman penetrates into the human: "point" from which the maximum of man's strength can spring, from the Logos, as the light of the heart, or as the pre-dialectic will of thought, which normally fades in the dialectic. For ordinary man can only breathe at level of dialectical consciousness: he lacks the breath for the level at which thought is born, he needs to oxygen and exhale carbonic acid in order to process the dialectical thought, which is the thought of the soul bound to corporeality, i.e. to animal nature, thought of the evil nature, or of the ego, which he is terrified of losing. He lacks the breath for pre-dialectical thought: for the thought in which the thinking Force of the world, the Logos, emerges, and does not demand oxygen from the breath, but rather emanates it. The thought against which human being dominated by animality, dialectical-rationalistic human being, struggles with the most tenacious forces of the soul, because they are ingrained with instinctive vitality, dominating ordinary lifeless thinking. This can never understand the Logos, it does not have the means, not even when it is metaphysical or speculative thought.

It is in essence the struggle against the real impulse of the Christo, against the as yet unknown impulse, which has in itself the power to recreate the world from the essence. Even Hegel, who even intuits the filiation of pure thought from the Logos, falls into the deception of the dialectic, when, having recognised the idea arising in the mental, as essence of the world, it believes it must originate from a movement outside itself, from a being and a non-being, the division of which should give the pure synthesis, i.e. its arising

first: which, however, if we observe, has never ceased to operate, being born, by virtue of transcendent immanence, from his spirit, which instead dialectically makes it an external process: it lives it, but without knowing it is originally lived. Indeed, the synthesis has never ceased to move from his essence, as the thought of being and non-being, that is, as an unconditionally arising thought from what thinks, becoming dialectical and, as unconditionally, simultaneously operating in nature, in the cosmos, in man.

It is necessary not to lose the immanence of this essence of thought, if we want to reach the super-sensible entities that move the world from the Cosmos, operating from the essence of things: an essence that can only come into being and continue operate creatively in the world if it is experienced by man in his emergence as the essence of thought, on this side of the dialectical process.

Unfortunately, Hegel loses the transcendent element of thought in the *Logic*, which he nevertheless managed to identify in the *Phenomenology*: the demon of the dialectic takes possession of his original intuition: a that is undoubtedly superior, precise, but already separated from essence. This is the philosophical basis for the peaceful impotence of human thought in relation to the inner Logos, i.e. in relation to the pole of civilisation's redemption. This impotence does not so much concern Hegel's thinking experience as its product: a product that is detached from him and inevitably becomes an abstract dialectic, which cannot enable the Hegelian disciple to relive the inner experience of the master, because this experience remains unknown to Hegel himself, who nevertheless has the privilege of drawing on it originally. It is inevitable that the disciple's dialectic will subsequently become an instrument of the opposite pole to the Logos: the new forces of consciousness escape.

turated by the Logos, degrading now serve to modernly constrain the dialectic of dead millenary impulses opposed to the Logos.

In an unconscious inner process, the causes of the present world's evil must discerned. The structure of modern dialectical, traditional or anti-traditional thought is driven by a profoundly anti-Logos impulse, i.e. against the Spirit from which it originates. The anti-Logos today produces the most disconcerting solidarity in the world. The inability to recognise the earthly function of Lo- gos operates as a relational power, in the religious, spiritualistic and political spheres. It is becoming increasingly impossible for the Logos to be recognised as the Principle that brings the power independence from karma to man's interior. One function of Christo is to intervene in the human being as the liberator of the objective consequences of karma. Rudolf Steiner speaks of Him as the "Lord of karma".

Opposition to the Logos stirs up alliances between antithetical pin powers the world today. Unconscious hatred becomes the cohesive force of gnippos or beings opposed to each other, even in the spiritual field. It is the hatred of the unconscious against the Logos. Even in associations that intend to cultivate knowledge of the Logos, it can happen that those who truly seek the Logos are unconsciously felt to be "irregular". And the immediate feeling, followed by the logic that justifies it, is normal human behaviour. The present destiny of humanity, which lacks orientation, is explained by the individual's attitude of opposing the Principle which, in the ego, operates independently of karma, because it moves from the Divine, which has united with the human in Christ. In effect, the higher ego of man and that Principle are one and the same. The struggle that unites the evil individualism globally,

Even in the spiritual realm, it is a struggle against nascent Higher Ego. The presence of the Logos in man, call it Purusha, call it Atma, or the Higher Ego, is the real force of the ego.

This civilisation is against the ego, because it fears renouncing the natural-animal foundation, on which it has conferred universal dialectical codification, absolute justification: it fears finding the real non-dialectical foundation. It opposes the individual ego, deifies everything that is collective, abstract, socially uniform, mechanised, mechanised, planned, animally economised - the social problem being to an economic problem - bureaucratically **mummified** according to the ideology of **quantity**. **Therefore, it increasingly** feeds the kar- ma **against itself**, making it a force for involution: which is indeed **an impossibility, yet temporarily realisable**. It rejects the resolving principle of karma, which gives true meaning to human pain.

Human grief, from what has been considered, is recognisable as the secret demand for the soul's liberation from the deity of aversion, operating through the an'ma's attachment to annual nature. This bond is strengthened by the non-knowledge of the laws of the kar'ma and the degeneration of pain into an accusation against the alleged perpetrators of that pain. People are deprived of the positive content of pain, as they do not meet it with the volitional forces of knowledge. It has been seen how knowledge of the laws of karma enables the human subject to see himself as responsible for his own destiny and not to make it worse by accusing others, but rather to overcome it by appealing within himself to the inner karma-ruling Principle. This Principle becomes a force of knowledge of the current of karma, a virtue of cooperation and modification with regard to that which this current brings from the

past. Human fraternity can only be realised by those who realise in themselves, as an individual impulse, the Principle that overcomes karma, because only this Principle can transform the evil of lower subjectivity into good and enable the subject to turn others its capacity to lift individual life out of its contrasts with karma.

It would be a grave error, i.e. a distortion of the doctrine of karma, to disregard the difficulties of others and to refrain from helping one's neighbour, believing that each one is singularly connected with his own karmic difficulties and that he alone is engaged in them. If this were the case, the Logos' action on Earth would have been pointless. But this is not the case: individual karma is objectively connected with the general human karma, indeed with the karma of the neighbour. Moreover, the inner principle that realises karma-independence in the seeker of the Spirit produces in him the seed of a new relationship with others. The activity which succeeds in liberating the original element of the soul in him carries within itself the virtue of the liberating connection with the soul of others. If it does not move in this direction and does not work towards its neighbour according to its own transcendent impulse, it paralyses itself.

An identical liberating force moves from soul to soul, from conscience to conscience, from heart to heart, and in this sense it is the principle of the individual will, which can overcome the individual limit. Each one bears his own burden, the substance of his debt, the burden that concerns him as the author of his past actions, but the bearer of the burden is potentially the resolver of it, for in his inner structure he bears in relation to it the

principle independent of karma: it moves according to the Logos, identical in each one: 'Logos that through each one wants to reach others. Truly free from karma is he who is able to take upon himself the karma of others. The contribution of the Logos is identical in each one, just as a pure concept is an inner datum identical for all, contemplated by each one according to his or her ability to penetrate the sphere of light of ideas, where the concrete power of the concept is realised. This internal datum requires living as an impulse of the Ego, in order to be operative: it is born as an entity of will and demands to continue as such, that is to say, according to a direction that transcends the subjective limit: coming from the Ego, it demands realising the Ego.

When the ego, through such an inner impulse, comes to realise its own objective power, it also has the power to others' element of freedom: it is not the ego if it tends to manoeuvre others or influence them. It is the ego if it can help them to move *ex se*, according to absolute autonomy, independent of its own help. This today is the responsibility of those who attain a higher degree of consciousness: to raise up free beings, vivid realisers of the Science of the Spirit given by the Master of the new times: fidelity to its noble teaching.

VII KARMIC PHENOMENOLOGY

There is no movement of the soul that, although it arises as a subjective process, does not have its objective consequences: there is no thought that does not become a content operating in the world; there is no feeling or votive impulse that, dying from the individual soul, does not have its extra-individual, practical consequences. The psychic atmosphere of the earth can be plagued or purified by the thoughts and feelings of men. For millennia, the plague has accumulated thickly on Earth, but equally for millennia, human pain has tended to heal it. For now, the sacrifice the Logos balances this human debt.

Every thought thought, every feeling felt by man, does not have a life limited to the moment in which it is expressed: instead, it is something that continues exist and to act, brought to embody itself in souls inclined to the same kind of thought or feeling. The depressed person who thinks destructive thoughts is almost always a weak-minded person, inclined to receive inner debris circulating in the psychic atmosphere of the Earth: in particular, in that of the particular community to which he or she belongs.

The man who, assailed by destructive thoughts, manages to

to correct them or destroy them or transform them, in essence helping himself and his neighbour. This, however, is not a frequent occurrence. Instead, it generally happens that a destructive, uncontrolled thought acquires objective power from the *refrain of* instincts, finds further nourishment outside the subject from which it emanates and therefore moves through the world as a real impulse, ready to overwhelm a weak and yet occultly related to the initial emanator. The , even if he has the power to dissolve it, does not normally care about it, because he suffers an identification with it that he could only overcome through extraordinary action of the conscious will. Usually, in fact, the level of consciousness, being dialectical or abstract, lacks the strength that the type of thought enslaved to instincts has. It is seldom the case that the dialectical limit is volitionally overcome by the subject: behind the dialectic, instincts rule intangibly. Therefore, karma is the severe balancer.

Man is actually free: in the present age, he has the power to operate directly on his thoughts and indirectly on his feelings and instincts. By educating the will according to right disciplines, he can cooperate in the moral transformation of the world: but he can also cooperate in its deterioration through irregular use of the will. Hence the responsibility for his continuous emanation of thoughts or feelings, which have behind them real e n t i t i e s, inner impulses tending to incarnate themselves, according to the vital power at their disposal. It should again be emphasised that thoughts in this sense

operating not identifiable their abstract or dialectical form. The dialectical form is a pretext: they bear as their real content the instinctive drive that moves them. Their power in essence is the *quantum* of life they can take away from the Spirit. Man's ideal is to make thought bearing its spiritual content objective, rather than the instinctive, living content of a life removed from the Spirit. The subjection of thought to instincts due to its everyday weakness through the series of passively thought contents, and the non-supposition of its own pure content: the true power of thought.

The continuous flow of morality or immorality constitutes the actual content of human history. Continuous waves of thoughts, of instinctive currents, of mass suggestions, of individual mental impulses, are fighting or colluding with each other, cooperating in the shaping of human History. Indeed, this history is not directly shaped by the thoughts or feelings or actions of men, but by direct cosmic forces that continuously take possession of the moral content and architectural lines of human experience and transform them into the driving force of destiny. The ultimate content of such a force, however, depends on man, even when a God takes upon himself the weight of evil formations that have accumulated to the point where man can no longer control them.

When an intention, a feeling, or an impulse manages to translate directly into action, down to the sensitive level, it can be said to follow a karmic path

already prepared. An intention realised in this way, i.e. one is able to pass **immediately into action**, is recognisable as the germ of karma, laid down by a previous life. Every action performed in the present existence produces the karma of a future existence. We have already considered the case of ideas operating temporarily as ideas, but without having the strength to translate into events that are their incarnation. This incarnation will take place in a later life. Every event that occurs, in effect, is an incarnation of an idea. It must be borne in mind that, even if an action is performed impulse, it implies the participation, albeit immediate and unconscious, of the three faculties of the soul: thinking, feeling and willing.

Usually what the astral body processes in the pre-life is reincarnated as an etheric structure in the next life: it becomes a deeper content. So what is processed in the etheric body is reincarnated in the physical structure. The actions performed, on the other hand, as mentioned, produce the actual karma of the next incarnation. A distinction has to be made between the karma that is imprinted in the soul-physical structure and that which is expressed in events, that is, in historical necessity, in destiny. Undoubtedly, the two forms of karma are basically related to each .

Every human action presupposes a moment of synthesis of the three faculties of the soul, equivalent to a moral level, or an inner way of being. A fundamental law of karma can be here. It has been possible to see how a karmic event is recognisable by the fact that it has the power to express itself as a tangible thing: it has the power to pass from the spiritual to the animic to the physical. On the other hand, it has been possible to test the power it has to become the seed of future karma, a thought or a feeling or an impulse, which does not become a tangible thing.

It not only a process of the soul - capable of becoming circulating in the psychic atmosphere of the Earth - but also indirectly provokes a tangible action, which is not enough to express a karmic dynamic: as when a thought of hatred, controlled by the one who emanates it, succeeds **in overwhelming** a weak person, leading him to acts. In such a case, a destructive impulse combines with a karmic disposition, which could instead be mastered through autonomous inner action. Man's inner free will can bring about worsening or evolutionary changes in karma, sometimes to the point of overcoming its inevitability. In the seemingly ineluctable process of karma, the higher forces of the ego, i.e. the Logos in man, can break through: a miracle, or prodigious change, is possible. The true meaning of the human relationship with the Logos is precisely this: that human evil can be overcome.

Certain karmic concatenations having the character of inevitability can be understood. A person kills in the present life the one by whom he was killed in the previous life: he thus prepares future karma, whereby, if the free Ego does not arise in him or in the other, he in turn will be killed: a process that seems blind in its mechanical continuity and inevitability, but in fact is the sign of the impotence of the Ego's forces to incarnate. The Ego, indeed, as the higher Ego, is the bearer of Christ: it is in itself independent of karma, because it is its occult regulator. Only the Ego can interrupt the tragic continuity of the concatenation: the Ego that awakens and begins to assume conscious responsibility for the

one's earthly experience. At a given moment, the presence of the ego becomes the capacity to free oneself from the mechanism of karma, through the understanding, or the presence, of one's enemy.

An act of love interrupts the karmic concatenation of hatred, which concerns the human type still bound to the laws of heredity and therefore living on the level of the animal soul, in need of laws: of so-called 'honour', revenge, revenge, etc., but necessary laws, because they dominate man, not dominated by man, i.e. conditioning the ego, which is in itself superior to any law. However, necessary laws, because they dominate man, not dominated by man, i.e. conditioning the Ego, which is in itself superior to any law. The Ego that interrupts the concatenation of hatred is not the weak Ego, but the strong Ego, because it is the real Ego, independent of the conditioning of the animal soul.

So the suicide: commits suicide because he has already suffered the defeat of life in a previous existence: he has not solved his problem, he has run away from it: by killing himself, he has postponed it to the next life. Therefore it will present itself to him again, even more serious, even more painful: again the impulse to commit suicide will arise in him: but new forces of the ego will have arisen in the meantime. The concatenation can be interrupted by the Ego giving itself up to its free being. In the free ego is present the Force of the Logos: the Logos is its essence. In essence suicide is the extremely negative act of man's freedom: this freedom can finally operate in him positively. It only needs the direction of Life, rather than Death. The ego of the suicide-candidate must see the Christ, the dawn of Life, in order to overcome Death in Life: it must overcome the *stendity* which has no hope of being satisfied, in the earthly sphere, between birth and death, except by corrupting Life. It must meet within itself the victor of Death, the Logos resolving the thirst for life.

It is not a **having** endured life too much, an excess of life, that drives the suicide, but the opposite: an impotence to possess life: an unquenchable thirst for life, an inability to endure the torment of this thirst. The ego conquers death precisely when it does not suffer the thirst for life: it possesses life, it cannot suffer its thirst. He who is karmically destined to commit suicide, can interrupt the destructive concatenation, with an absolute act of the ego: an act which is essentially an act of a *m o r e*, has no other impulse but the overcoming of the ego, which is averse to life because it is incapable of dominating life, craving life. It must annihilate the powerless ego so that the bearer of power is finally born.

A great love that goes out to him, a sacrificial love, can save the candidate to suicide. But by an identical miracle, any candidate for death can be saved. A being who gives himself to the one who has the dominating theme of death, breaks the destructive spell. Love conquers Death. If this can happen, it is a sign that as a *p o s s i b i l t y* is inscribed in karma: it only takes the decision of a free act for it to become reality. A seed of salvation has already been laid in the previous life.

There are traditional fables or legends in which the motif recurs of a strong man who, despite his strength and generosity, carries within him a curse, from which he can only be freed by the sacrifice of a love that agrees to take upon itself the burden of this curse and thereby frees that being: but the latter, having found again, that is, the centre of his own strength, cannot but want to sacrifice himself for other. With that, both are saved. Cf. the legend of "Poor Henry", i.e. of the knight suffering from a **fatal** disease, who is **saved** by the sacrificial love of a **young girl, who**, having thus voted herself to death, is in turn saved.

vided by him. Mutual sacrifice becomes victory over death, the ultimate meaning of human love: embodying the power immortal Love.

The thought that can conceive of victory over the inevitable is the thought that realises its own personal power: by extinguishing its own diactic being each time, it is the seed of the overcoming of karma. Not being able to conceive of the limitlessness of one's own inner creation is the sign of thought's enchantment, its dependence on nature, which it transcends in itself, and therefore on karma.

In reality, thought springs from the very essence from which Life emanates: the task of thought is to recognise its own origin, because in it, it encounters the essence of entities, things and events in the world, which Philosophy and Science now place beyond the knowable. Dogmatically, Science and Philosophy tend to establish as real that whose principle, through their inability to discern it, they place outside the real. Because of their inability to reach the sources of thought with which, without knowing it, they move into the real and without which they could not speak of the real, they unconsciously transcendentalise the foundations of the real, which thought instead draws into itself, but, powerless, projects outside of itself. The essence of entities, indeed, continually arises in thought, but the man who is weak in , and therefore strong in dialectics, has only an echo or a shadow of it: unable to realise the living motion of thought, i.e. true logic, he does not perceive what, as essence, already arises in conceiving the essence of an entity, the "in itself", which demands the power of

thought to reveal its own being, to come, rather than thought, into being. Such an operation takes man beyond the subjective limit: it takes him from the animic to the spiritual, that is, from the sphere of karma to that of freedom.

The man who achieves an authentic degree of freedom can achieve actions that are not contemplated by karma, but for which there is a karmically unveiled, barely unveiled doorway: he can reunite existence with essence in himself. It is always a question of actions of salvation or redemption, in which the operator is capable of exceptionally becoming an instrument of that force of the Logos, which, being essence, does not go against nature, but goes beyond it, does not violate the laws, but integrates them, thanks to the original power it carries and which has been frozen in nature and in the laws. Exceptionality is the true character of the Logos: its normality. Nature can be interpreted according to mechanical laws, even if the principles of the Supernatura are manifested in it: thus, legal laws themselves express a mechanism in which the free thought of mechanism has expressed itself in order to achieve a necessary reference to a certain level of consciousness.

The evil of these norms consists in their being a mechanism, i.e. a p e n s a t i o n , i n w h i c h there is no living thought: the thought that one no longer able to retrieve from the origin, when one was independent of it, but one assumes as a current authority for thought: an automatic authority. It is mechanismism that excludes the moral element, because it believes it has it, but ignores the creative moment of thought from which it arose: it imposes itself on Spirit, is necessarily against Spirit, if Spirit does not come to redefine it each time, making use of it. Gosl nature, so ethics, culture, the past become customary.

Likewise, karma is an iron mechanism for the man who thinks not according to the reality from which karma arises, just as nature arises from the Spirit, but according to the law that it brutally imposes on the external scene. The unfree man well aware of this mechanism: he is subject to principles which he ignores and which he opposes with his own laws: by skilfully manoeuvring through them, he can impose his own inferior level on others. The free man knows that human evolution cannot proceed from such a mechanism, because it, unchecked, prevents the emergence of that which has been at work since beginning of evolution, the original I m p u l s e lost. The free man can learn that this Impulse has been restored, is again operating at the root of human individuality. Being truly an individual, that is to say free, being himself at the root of himself, he rediscovers the Lo- gos in himself: the Ego Force waiting to be known.

In his ability to perform actions not contemplated by karma, free man resurrects within himself the "original" as an element of the Spirit's victory over the Ineluctable: he attains the courage to confront and overcome Evil, to transform Evil. The impulse to heal, by means of sacrificial dedication, an overpowering unjust situation, or to offer the impossible help to a being in danger, is first and foremost an inner act: it may not even come to be translated into a corresponding action. It can only be felt as a noble inner movement and remain simply as such: as such, it is already something that enriches the moral climate of the Earth. But if this act can be performed, however, in spite of obstacles or impossibility, it enters as a transforming impulse of Evil, victorious over Evil, into the real current of evolution. It is an inevitably victorious impulse, because it draws on the Force that is independent of kar- ma in man. It can be realised, because it draws on that Force, with the

certainty that it is true, that it exists, that it is in action: that is the secret. Because he can turn to the Force that is closest to him, because it is most individual, he bound to win.

Man can discover that his moral power has no limits, because his knowledge has no limits: he is free to conceive of any surpassing of himself, as he can draw on the absence of self, each time recognising the victorious current of will as unlimited. Indeed, the human is what is to be surpassed, for now the human coincides with that which corrupts life.

Thoughts that do not come to conceive the possibility of overcoming nature, because they are entangled in it, prevent man from working on karma: they do not have the possibility of entering as new moral forces into the current of evolution. There is an urgent need for qualified people to experience zone where thought draws upon the Force that can transform evil into good and interrupt the ineluctable concatenation of hatred. The urgency of such experimentation is indicated by every present sign of the times.

Every day, it is possible to verify inwardly how the task of correcting something that in a previous existence manifested itself in the form of unconscious wickedness, or lies. Those who, for professional reasons, manipulate the news on a daily basis and consciously, albeit with the presumption of a just end, distort the truth, so as to provoke politically usable moods and chain reactions, do not realise that what awaits them in their next existence they have a goal in front of them in the phenomenon of the mentally and physically handicapped.

There is a painful series of human evils that stands 11 as a symbol of a balancing act to be achieved, regarding moral debts incurred in previous existence. In effect, the determinately organised lie, corporatises itself, reincarnates as a corporeal lie.

There is no inconvenience caused to others, for which one is not accountable, even if this inconvenience is produced indirectly, i.e. without direct responsibility, as, for example, through a strike. Such an event, which achieves the expected results, because, despite the best of intentions, it inevitably conforms a partial view of the situation contemplated, and because it is connected with collateral consequences that nullify the slightest positive content, is undoubtedly itself a karmic product, but precisely for this reason it postulates a responsible clear act. When, in the name of a social problematic, the way is opened to unconscious impulses whose collectivist power is not assumed and which manifest themselves as a tendency to manoeuvre the categories, the manoeuvring parties themselves being manoeuvred by others who are themselves manoeuvred, when it is difficult to identify the prime mover, then the phenomenon, as karmic, demands from each individual the response of the current responsibility of the Ego. In the absence of such a response, each one assumes his or her own debt karmically: each will have to answer for what the event causes in terms of human and social-economic failure. Those who cooperate in the event, unconvinced or unaware, are also karmically responsible.

When one assumes false news as true and in good faith communicates or propagates it as true, is no less karmically responsible than if one were an author

of mendacity. Thus, it assumes responsibility for all the "hearsay", propaganda, slander, which one accepts without verification, i.e. without being able to conceive what behaviour would be demanded of others if such ceremonies were unfairly directed against us.

Lies circulate on earth with the authority of truth, in a serious form, especially when they use of those who profess the cult of the Spirit with a clear commitment: when they, in spite of their professed ethics, unconsciously make certain false information their own. Even the best fall into this trap, because they too, like the others, are inclined to immediately believe what they prefer it to be: they willingly take as truth the lie that responds to their preferences. Here the karmic process evolves through the temporary worsening of situations. If an irreducible element of morality were to come to their aid, they might deserve an exceptionally targeted reckoning with themselves in the light of the Science of the Sacred to which they appeal - if an irreducible element of morality were to come to their aid - some who, despite **their regular** spiritual commitment, do not perceive that **they** are incurring false judgement.

One principle of the lie strategy that dominates the world today, in an anti-karma direction, and therefore urging the forces of karma pin severely to balance, i.e. to demolish the structures underlying the lie, is the persuasion that "the

The end justifies the means'. Opposed to this maxim is that of the Chinese sage Lutz: 'The unjust means makes the just end unjust': a maxim that conforms to the objective reality of the world, i.e. its moral structure, and thus to the dynamics of the laws of karma.

There is no end that justifies the means, because what, according to this presumption, appears to be an end, is in fact not an end: it is not after, but before. A value that, in its primary content, does not have the power to susci- tify its own necessary mediations, in order to be translated into reality, cannot be an ideal towards which one proceeds, but rather a presupposition to which one subordinates oneself, without the possibility of free judgement, because it does not come from a conscious choice, but rather from the dominion of what one prefers in advance. What one prefers without a critical conscience always springs - with rare exceptions - from animal nature. The just end excludes the unjust means: when it demands such a means, it is a false end, i.e. a false ideal, because it is forced to draw on the level where it really belongs, i.e. the sentient soul, dominated by animal nature. If it were a just end, it would belong to the level of the clear consciousness, to whose al- te2cence the range of relevant, i.e. just, means available to a free choice is unlimited. The most desolate moral misunderstanding is linked to the rule 'the end justifies the means', because it is based on the assumption that the end is just and not the deceptive assumption, the illusory persuasion, the pre-judgment, the superstition, the fanatical belief, the male idol, the ideological-neurotic obsession, the psycho- cotic content.

When an apparently positive result is achieved by illicit means, it is inevitable that its structure is precarious, because it lacks an internal architecture of forces. The real architectural forces are

always moral forces. The fact that these forces are constantly engaged in annihilating their man-made structural falsification explains the unhappy condition of forced instability in social systems based on processes that are supposed to be renewing: which renew the outer *jacies* of things, leaving the decrepit content intact: processes that can also be recognised as dynamic, but only insofar as they obey a drive that contradicts man's evolution. In fact, they presume to change the human condition, without knowing anything about the origin and supersensible structure man, indeed denying it.

The architectural forces of human reality are karmic forces: the deep intent that moves them is expressed on the human plane as a moral impulse. It is the morality demanded through specific trials and relative overcoming, by a preordained necessity according to a previous condition of freedom, to which the present freedom, i.e. the present moral force, should go. When a parliamentary assembly decides on a collective situation, what is decided seems to come from a vote or a contingent political strategy. In reality, the result is the conclusion of a series of extra-sensitive processes, the origin of which goes back a long way in time: it can rightly be seen as an equation responding to the sum of moral forces, which karma requires through the difficulties that the political decision will cause for the community.

It is difficult for a political decision to coincide a moral impulse, even if it is present in the initial political process, because despite laudable intentions, the latter always ends up subordinating the former. But such a phenomenon, which is recognisable as a universal of the present time, under the various forms of the practice of 'the end justifies the means', is understandable

in the light of the laws of karma. Man brings upon himself the necessary evils for an inner evolution, which he does not yet know how to bring about consciously, i.e. through self-awareness and formative discipline. Today, ideologies that generate genuine social calamities are extraordinarily widespread, and man can only get rid of them by appealing as of now to the moral forces that these calamities have the task of arousing for future, through the illicit practice of the supposedly just end.

There are karmic debts that man can only pay when he has acquired adequate *powers of* endurance and inner processing. Until such time he can also live a life untroubled by real difficulties. When he has become better, he is subjected to the trials that await him. This can also play a role in understanding how the less conscious man, i.e. the primitive, is helped to overcome his trials by means of collective cataphoresis, in which the common evil is in some way endured with the comfort of the idea of an inevitability that does not affect individuals, but concerns everyone, and thereby acquires a higher justification, valuable for the evolution of a given community.

Every community of whatever type, , or college, or party, or sports group, or cooperative, etc., has within it human 'sattvic' element, that is, the wisest human type, with the unconscious duty of moving that community forward through silent moral influence. Even in a criminal association, it is the being who has the task of leading the community forward.

communities through a subtle concordance with karmic . Usually communities evolve karmically through a peculiar education in the endurance of their own difficulties and an embryonic form of motherhood, sometimes secretly comforted by idea that other communities in different forms are rightly moving towards their own achievements. There is an unconscious admission of the necessity of the existence of other communities pursuing different ends. What prepares for the most severe karma is the struggle of communities among themselves, in particular the intent that sometimes fuels this struggle, as a denial by one community to others of the right to organise themselves, which it alone presumes to enjoy.

The action of the inner helpers, sometimes confused in the anonymity of characters with no special duties, is facilitated when the community is able to admit the right of existence and specific function of the other communities. The task of such helpers, on the other hand, is difficult when the community proceeds according to the dogmatic persuasion of a single function and the extra-legal necessity of the elimination of all communities that are minimally reducible to it. A community is truly evolved when it admits and justifies the others, even if they pursue different ends.

Almost always, a community, which carries the dark impulses of the past and yet is supposed to move according to impulses of the future, asserts the uniqueness of its mission with the energy of exclusivism. Such a community tends itself to give direct organic form to the karmic difficulties of the human community, pursuing the programme of the universal reduction of the *oikoumene* to a mechanical uniformity, conceived on the basis of organic socio-economic abstraction: which responds, according to plausible logical appearances, to the interpretation of the most contingent and most

Therefore more easily acceptable to the naive psyche of the human majority: the majority who thus take the heaviest karma upon themselves, pursuing the utopia of an earthly happiness, through external, physical measures, to the exclusion of the most important direction, the only one capable of social transformation: the moral, or inner direction, i.e. man, the subject of the whole process.

Here, the task of the anonymous helpers, who are included in the community as simple helpers, is particularly difficult, because they have to operate in relation to the essential karmic function of the community, i.e. taking into account the fact that the community is not, as it would seem, responsible for the lowering of the level of the human generality, but is its congenial expression: is actually the instrument of a karma that humanity has to undergo. Mankind can either suffer this karma passively, by accepting the levelling function of that community, or decisively drawing on the forces of free consciousness and relying on guides who can provide liberating guidance. This is the choice that is now emerging all over the Earth, in view of the decisive crisis at the end of the century.

The ignored helpers within a community are covertly related to the ignored helpers of other communities: for some of them, the relationship is conscious. A community, in order to evolve, needs these inner helpers, bearers of the moral direction of the world, whose action is the more subtle the more modest their function within the community. They will one day be the guides of such transformed communities, insofar as they will have been able to transmit the right attitude to the simplest, or purest, that is to say, to those who nonetheless adhere to communities with an upright spirit, accepting as good money whatever comes their way.

of motherhood, justice and freedom, by politicians. The higher spiritual communities that guide mankind prepare certain anonymous missionaries to carry the authentic moral current, which, in the sphere of moyo, has the task of advancing certain communities.

There are other forms of such a mission. Sometimes they appear on the scene: one can see, for instance, a diplomat who manages to hold the strings of difficult , so as to prevent them from resulting in a dangerous *fait accompli*. At other times, one can witness the feat of an intellectual who, with his capacity for endurance and moral courage, manages to stand up to an authoritarian regime founded on the *ideological obsessio- ness* of the forced reden2on of man. Or he is a scientist capable of a discovery that breaks the isolation of science from spiritual enquiry. These beings almost always ignore their specific earthly mission from the point of view of the Spirit, even though they are capable of carrying it out with lucidity and dedication.

They are, in essence, karmic co-operators: spiritually gifted beings whose task it is to connect the collective current of karma with the regenerative Forces of human evolution by means of a synthesis that moves from the mystery of Pentecost. Of the same rank, there are also beings at the service of the invisible Community of human evolution, who have the in-divine task of opening the door to the victories of the ego, according to the Logos, over the emotional-instinctive or physical-logical nature. They can open the way for the victorious forces, insofar as they directly measure themselves against the earthly difficulties that await victory. It is not possible for the *virtu* of Redemption to be expressed concretely through human individuality, without it encountering the chaotic sovereignty to be redeemed. In effect, instincts cannot

They must be faced and overcome by the weak who are overwhelmed by them, and by the qualified who can take them upon themselves. According to a conscious measure, they must take them upon themselves, in order to bring into action the corresponding forces of the Ego, which are capable of transforming them, because first of all they are capable of penetrating them.

There are experimenters who have to come to terms with the greatest human weaknesses in order to initiate the possibility of overcoming them. They have to face dangerous situations, psychic situations, in the face of which the ordinary man normally collapses, or stops powerless, or resorts to remedies that are essentially pejorative. Whenever the experiencer passes a test, he does not only act for himself, but above all for the community to which he belongs and consequently, depending on the value of his achievement, for the human community: he has the task of evoking the ego, i.e. the sure victor, in the face of the difficulties that normally confront the common man, because they involve his ego. The Ego is liberated through the act of knowledge revived, that is, through the liberation of thought: the activity that, as we have shown, expresses in the soul the independence by karma.

Similarly, there are beings who have the mission of introducing into the Earth the supersensible, redeeming current of eros, which normally dominates psychophysiological man, opposing him to the inner man: they are the instigators of the magical principle of Sacred Love, through which the seed of the future human type is prepared. They work by developing the rigour necessary for the transformative enterprise of Eros, above all by spicing up and overcoming the pitfalls of spiritual fictions: the subtle forms daily betrayal which sex, unconscious animal attraction, the erotic-aesthetic exchanges of the astral body, the continuous unconscious leno-

cini- ces, immediate conditioning sympathies, etc., work against the Spirit, preparing the paralysis or cata- strophe of the nascent inner power. It is not question of what man normally has to experience of sex, but its transpositions, or its disguises. These are subtle forms that the disciple of the Science of the Spirit deliberately confronts on the scene of the soul.

Lust and voluptuousness exert a galvanising power over **man** from the depths, which is the pure **force of** the Light of Life ensnared in the hero by the subtle combined action of the two Obstacles. "Release from the poison of the asp from the pure motion of life", "Find within the poison of the asp, the saving Light, pure essence": with such expressions resounds the teaching of the Rosicrucian masters to the disciple who, to a certain degree, has to come to terms with the deep roots of voluptuousness, for it is necessary to release the subtle will-power, the pure will, the real power of the ego: universally dominated by the current of sex. *Jan pis ex aspide* is the art of those who are able to recognise the Grail path today.

This is certainly not abstract spiritualisation, or chastity before time. The genuine betrayal of the presence of the Logos on Earth, and thus of the rebirth of the power of **Sacred Love**, which will be the resurrection **of** the **Light of the Earth**, is today fuelled by chaotic, even codified **sexualism**, as well as by every ambiguous eroticism that eludes clear consciousness and takes on the form of a necessary, even spiritual correlation. By means of such a betrayal, the Opponent attacks the soul's fidelity to the commitment of the transformation of the animal force of sex, i.e. of **retas into ojas**, as to the commitment to another being who symbolises with his person the exercise of fidelity to the Spirit. The point of the attack is to take away man the germ of pure for-

This is a paralysis of the possibility of such a transformation, because it is only from this that the human Community, that is to say, a Community of people bound together rather than by animal necessity, can emerge. It is the paralysis of the possibility such a transformation, because it is from this alone that the human community can emerge, that is, a community of people united by freedom rather than by animal necessity.

VIII

THE SENSE OF HUMAN INJUSTICE

The aforementioned phenomenology shows how karmically different backgrounds can be identified with regard to apparently related human difficulties. Every evil, or suffering, or drama, can be recognised as a sign of a debt that is being repaid, but also, in some cases, of a credit that is being acquired: it can be a transforming proof of selfishness, or proof of the self-giving that is possible for those who are deliberately overcoming selfishness, albeit within the limits of the evolution of a given epoch. Of course, for now, the latter is the least frequent case: the possibility of overcoming those limits is even less frequent.

Daily suffering is the continuous progress towards the balancing of karmic debts, which the acquisition freedom gradually demands. Freedom, self-awareness and power of personality are goods that are not, so to speak, achieved immediately through deliberate inner acts, even if these are indispensable.

egoic affirmation. The egoic affirmation, gradually purifying itself through its own inner strength, is transformed into the construction of the personality. But it is a process that does not unfold linearly.

The ego, within which the ego operates, normally manifests itself as the counterfeit, if not the opposition, of the ego: in the sphere of *avidya*, or ignorance, or everyday human evil, the initial price of the ego's change is the affirmation of the ego: which is accomplished through unjust events, or evil done to others, i.e. through continual contraction of debts. Whenever through pain a debt is extinguished, a positive element of the personality, already placed as a seed, begins to develop. It does not spring from the immediate present suffering: this is always the mediating operation with regard to a content germinally placed in the past. There is no suffering, however, that is not given for a liberation: the awareness of such a law of karma aids the process of liberation. This is, in fact, normally made difficult by insufficient cooperation of the consciousness in the process or even opposition to it.

This opposition, which is negative use of freedom, is the danger hanging over the current phase of human evolution. It is the danger of birth and nourishment of hatred from the inferior strengthening of the personality and from the misunderstanding of the real meaning of individual and collective suffering: a meaning whose intuition requires a higher logic, because the principle is simple: a logic of the existence, of which the self-conscious man of the prehistoric age should indeed be capable, because he is capable of thinking as a free being. All the path intellectually, or rationally, travelled up to now, has had the task of leading man

to such a logic of essence, beyond the ancient Aristotelian logic, which can be considered a preliminary to it. **Conscious man today** can grasp the ultimate meaning suffering: by going beyond the screen of the rational, or rather, by possessing the original forces of the rational, he can contemplate the background of human pain. The avoidance of such a task is evil. That the intellectual *elite*, the philosophers, the psychologists, do not enlighten mankind on such a subject and imbue Culture with such enlightenment, is the responsibility with which the earth's situation is worsening.

The further step of evolution, the overcoming of the current crisis, will be decided by the fact that the forces of self-awareness of the human generality are directed towards an understanding of the true meaning of everyday difficulties, and thus towards their serene acceptance.

- with a view to overcoming them - but above all by the fact that it becomes indispensable for the individual not to accept anyone other than himself.

Blaming others for one's own difficulties, blaming society, or a 'system', or an institution, or a regime, or a party, etc., is the easiest but distorted way of thinking that dominates and weakens the man of our time, aggravating his difficulties day by day. This thought is not logical, because it moves *bensl* from the essence, but contradicts it by becoming a reflection: it does not respond to reality, despite having its **own** ideologies and metaphysics. It stands **against** karma, because it stands **against the** Logos: it is not logical, nor can it practically do anything: it expresses only impotence to move according to the cosmic reality from which it springs. Thought, to be an instrument of knowledge and truth, must accord with the *force* from which it springs, it must not cut itself off from it. The in-itself of thought, its original force, is the Logos. Thought that accuses others of difficulties

karmic that he does not recognise as such, he opposes his own resolving force of difficulties, he opposes the evolutionary elements that move in his pure being, he becomes an instrument of an inner regress that aggravates karma. It deprives man of the possibility allowing the only forces that can make him conscious and master of his destiny to flow objectively.

Unjust human situations are causes, but effects: they demand inner resolutions from those perceive them, before external measures: these should arise from the real cognitive penetration of situations. Outward measures, however conspicuous, are almost always deceptive, because they do not grasp evil where it arises as an inward process: in the drawing of extrasensible forces. Man goes against himself when he accuses someone other than himself of his own evils: when he accuses his neighbour, his spouse, his workmate, the so-called 'master', society, etc., of the evils he has committed. Only one entity could and therefore legitimately accuse: the thought that generates the error, the thought behind the system: not the system, according to fashion of the flaccid thinkers of this time. The thought that is at the origin of harmful situations: this he can truly combat. But the real place for such a fight is one's own mind: man can fight the world's error, i.e. the erroneous thought, in his own thought-world: he can separate the truth of the error in his own soul, he can extinguish the error, he can begin within himself a work of overcoming the error that he sees outside himself. This does not exclude the series of external measures that are objectively necessary to remedy unjust situations, but on condition that we do not forget that these arise not from facts, but from positions of thought.

There is no fighting against men, but against'.

inner entities: which dominate man in the form of errors of thought. errors of thought, however, man can overcome within his own thinking, so that the resulting thought begins to be a purified force operating in the world. The world, however, is at present saturated with accusatory impulses towards things or beings or facts, because thought is used by lower forces of the soul, rather than by autonomous ideas: it appears to be driven by reason, but in reality it is driven by instincts. It urgent that man does not exchange dialectics for reason: dialectics serves the instincts, it pretends reason.

The psychic atmosphere of the Earth today is saturated with inner poison, because individual reason does not grasp the positive meaning of human difficulties and sufferings: it is saturated with the will to revenge, war or subversion, because each person is persuaded to push back the burden he has brought upon himself, to not want to pay the debts he has contracted: He deprives himself of the thought that would make him accept with patience and trust the trials brought to him by fate: trials which, if faced, would enable him to overcome the severe forms of fate and emerge from them enriched with new strength. These precious forces are deprived of them today all over the earth by those who easily allow themselves to hate and attack those who are supposedly responsible for their difficulties.

The world today is full of impulses at every level demanding war, due to distorted thinking, dialectically opposed, by the force of its logic, to the actual contact events, or values. Serious in this respect is the responsibility of those who, believing that they can give spiritual guidance to today's agnostic humanity, behave in the style of the latter, when, in their moods, they make judgements that do not correspond to objective information or objective reading of texts, and who, in so doing, are not able to give the world a sense of spirituality.

assigning values and degrees of value. *Nesciunt quod /aciunt*, no doubt: but their distorted thinking is no less destructive for that.

This distorted way of thinking ignores the fact that intuitions and ideas belong to objective reality no less than the sensible forms in it manifests itself: it ignores what it means to accept the solutions to problems from the pre-dialectical content of the knowledge that is addressed to them: a content that belongs to things, but is simultaneously internal to thought. Thought becomes distorted **insofar** as it is inconsistent **with its own** pre-dialectical content: it lacks awareness of this, it does not even know it exists, it contradicts it.

Although dialectically gnostic, **crooked** thinking **opposes the meaning of karma: it ignores the wisdom** of accepting karma, behaves as if karma were the enemy and not the reality it has to process, transforming it into knowledge and action. Today, it has become easy, for example - as we have seen - to excite the employee against the manager and make the latter appear **as the** over-achiever. Appearances that are all too easy to demonstrate: appearances of an even logically quite different reality, of the production process, which demands first and foremost **the** creator, initiator, organiser and **coordinator**, before **the** **executor**. No attempt has been made to ascertain whether **the** true, or transcendent, **meaning** of **depending on** a manager does not mean for the worker an exercise in practical self-education, but also in dedication, which leads to sacrifice, i.e. to the condition of the real birth of the ego, being demanded by karma as an evolutionary process, which is able to make the moral relationship with the world and thus also with the manager work in him. An attempt is made to pass off as a condition of servitude a relationship of loyalty: a moral relationship that is triggered when the manager is just, without the need for constraints or

of norms: that is the true relationship of the ego between the two operators, the overcoming of the rhetorical sense of dependence. No one really depends on anyone else. There is no other parasite that the ego. An unjust manager is a parasite which can only exist today in a regime of political coercion with redemptive chrism: that is, where worker's dependence on the productive organism has ceased and he is no longer dependent on anyone but the company or the state: the headless masters, the unrelenting politicians. The true cessation of dependency is first and foremost a work of liberation of thought, an inner independence, which is only possible in a climate of respect for the human person. Today, the universal pretense of the worker's redemption has as its inevitable outcome his or her real enchainment to the system, which in various forms ends redemption.

A being who is born with the karma of dependence on leaders, for development of the idea of freedom as an individual inner, rather than outer impulse, and of a brotherly dedication to his fellow human beings, which leads to self-denial, for decisive changes destiny, i.e. for a liberation of that which in the soul rebels against the direction of the ego, in essence lets himself be guided by this rebellion, if he does not grasp the meaning of his own karma. It ends up worsening its own destiny: as is happening all over the Earth, under the guise of social achievements that fail to neutralise the evil of pressing material necessity.

The situation is aggravated by the fact that leaders, as karmically appointed figures in the economic organisation, carry within them lines of destiny necessary for the welfare of the people to which they belong, being by prenatal formation endowed with an individual power of intuition of the productive impulse and of

positive action on economic reality. The paralysis of their action is a serious evil, because they are irreplaceable operators. The fight against such operators throughout the world, as a fight against the individual creative fulcrums of collective well-being, is the cause of the current economic disaster, which less and less political frontier.

The right manager is the one subordinates himself to his employees. They are his subordinates, but he sees himself as their servant: he must direct them, but at the same time be at their service with the utmost self-denial. At the basis of human work is the Spirit, who unites beings not through legal obligations, but through free acts.

In every field the right manager is karmically necessary, just as the function of employee is for anyone a karmically necessary and only in that sense liberating discipline. He who has not learnt to obey someone, will not know how to obey himself. The substantial karmic relationship, as we have seen, is a moral relationship, a moral power, not an abstraction. There is no political solution that can replace the real relationship between manager and employee: the latter can only resolve his dependency if he grasps it where it is a moral, i.e. karmic, fact that can only be karmically processed. To deprive the employee of the possibility of realising the true meaning of his dependency, so that he resolves it in this way, is to harm and corrupt him. Similarly, to deprive the manager of the possibility of giving the directives that he alone can give, and which are the positive forces of human labour, is to paralyse not only the moral relationship between manager and employee, but also the economic process necessary for the community. This is the way

of economic destruction and the correlative loss of freedom.

The error is to do ideological violence to two types of operators, without having understood what unites them on a transcendent level, constituting their real relationship. The error is to lead the man to fight obstacles outside himself that he instead has to face within himself as inner obstacles. In the case of the relationship between worker and manager, it is important to understand that, since it is an agreement established between the two in the Spiritual World, any form of opposition to it delays the realisation of it, nor can it replace it: it is a postponed solution, which nonetheless awaits becoming reality, and it is good that it should become reality through processes of self-awareness and free choice, rather than through compulsion and falsification.

The awakening of self-consciousness enables the man of this time to understand through thought what was well known, through the teaching of the Mysteries, to the editors of ancient civilisations: the meaning of man's presence on Earth. The meaning is that which today presents itself as the current endeavour of self-consciousness: the conscious reintegration of that which of the Spirit has fallen into materiality and mechanicality, becoming nature. Man descends to Earth, to restore nature to Spirit: but he himself decays if, in putting on the form of nature, he is subject to it, corrupting it. Indeed, only in man is nature corrupted. He brings nature down to a lower level, for he forgets his own assumption, his prime motive: to redeem the soul, which with its impulses defiles the body and destroys it.

In reality, such forgetfulness occurs at a certain point in man's history, it is inevitable, it is decreed, so that at a later point in time, he can regain the memory of his original commitment by his own inner means: in other words, he can call upon the activity of the earthly self-consciousness, which he must, however, form himself. However, even if he temporarily renounces the transcendent self-consciousness, he essentially continues to draw on the forces of the transcendent self-consciousness without knowing it.

Man's task is to reconsecrate, not to corrupt it. If he corrupts it, he must evoke radical pictorial forces within himself to heal the fault. This evocation, however, in the pre-Christian millennia, never succeeds in overcoming the fault: a Saviour is expected among every people. We move towards the *Kali Yuga*: from incarnation to incarnation, man's debt increases, until the original forces begin to find it difficult to reunite with the human, and their hold on it becomes less and less immediate. The human becomes increasingly bound to the sphere of the senses, whose power also influences the vision of the spiritual mediators. Only the Initiates know how things really are. Man feels the superexisibile reality vanishing: he no longer knows its splendour, he sees the beyond as a realm of others. "Better a beggar on earth than a king in the realm of Hades" is the thought that arises in this regard.

But, at this point, when the human current is about to run out or to lapse into the subsensible, a new event occurs: an event which is both human and supra-human, impenetrable to reflex thought: the Restitutor of the original force arrives and makes a sacrifice at the level of the Fall, inserting the power of Origin at the lower level where human consciousness is being held. In order to place the seed of Reintegration at this level, he must overcome all that binds him to it.

man on earth: he has to face the indemonisation of human nature, its ills and death. He is resurrected: his resurrection brings to life anew the seed of the Original, which, for the fallen but free man at the level of the fall, will erupt as the possibility of a further life of light. Which, however, will not be a repetition of forms that echoed in the past without containing the Original, but will be its direct expression. The conscious form will coincide with the supersensible content.

Man's endeavour can be resumed: he can reconsecrate nature, reintegrate nature, make the whole fallen human into a transmuting offering. The meaning of the endeavour is decided by his freedom at the level of his nascent self-consciousness, which is the level of the fall: where the direction of the project is simultaneously present. following the Fall and that of Reintegration. Man can choose freely. If the choice is Reintegration, that is, the conscious regaining of what was lost, then he takes on the task of a daily consecration of life: he sees the truth of life as a sacrifice, the meaning of which is absolute freedom. If the disciple has made the right decision, he knows that every day he must face and heal the evil of the world, pay the debt accumulated from life to life. There is no suffering or difficulty overcome that does not demand a new overcoming, having correlation with a transcendent final goal. But if he forgets the impetus of the daily sacrifice, of the sacrifice offered freely, then the current of the Spirit, 'karma', imposes it on him by authority: it is actually he who now violently knocks at the doors of the Spiritual.

Man is recognisable as a fallen god, who must rise again. Today, the struggle is between the recognition of this superior background of the human and the non-knowledge, cloaked in dialectical, scientific authority, which

tends to definitively identify man with his fallen condition, i.e. with his animal nature, concerned with the idea of physical progress and an economic-social system operating as the mechanism of this progress. Today's dominant ideologies, although they appear to be in irreconcilable contrast with each other, are united by their rejection of the daily reference of human works to the supra-sensible and therefore the sense of sacrifice, of fraternal self-denial, of the **renunciation of aversion**, which it entails.

Where he realises real self-awareness, man sees himself as a god who must **rise again: he recognises the** task of sacrifice as a daily rite, which makes the content of life real through the resolution of difficulties: every day he has to **deal with karma**, which simultaneously reunites him **with the original intention** and the instance of the future. The daily facing of life's trials has a reason being, which he carries deep within himself, but has yet to consciously possess. **His wisdom** is to give **the right** meaning to suffering **every time, through** intuition of secret **connections of thought**. Suffering is not something from which the necessity of the struggle **against other** beings can be deduced, but a sacrificial act that is inseparable from the process of liberation, prepared by him in a higher **state of truth of consciousness** prenatally: **an** act that is performed individually, but becomes a help for others every time, if it objectifies **its own** extra-individual **contact**.

Fraternity is the ultimate meaning of human: certainly not the artificial fraternity that is the pretext for all rhetoric, but the fraternity that derives from knowledge of the subjective reality of the human story, and thus of its karmic background. Only knowledge of this backstage allows an interpretation according to the truth of the human story, and therefore of its karmic background.

human history: which for now is the great unknown.

History is the continuous unfolding of effects, not from immediate causes that precede it on the physical plane, but rather from causes that are remote in time, set in motion by human beings, transformed after their death into karmic directions and as such brought to Earth by the new incarnates, who become protagonists through them. The causes that motivate history are not actual social, political or economic facts or processes, but transcendent impulses that cannot be identified on the senses: impulses that tend irresistibly to be realised through external facts or processes, insofar as they are carried by the newly incarnated, as individual directions

of karma, related to collective karma.

Historical causality is not to be sought in the apparent concatenation of events over time, but in the internal dynamics of the continuous karmic impulses arising through the new incarnated personalities. These impulses have their own concatenation, of which the apparent one on the space-time plane is a lower projection. This must certainly be investigated according to its logic, but with the awareness that this is merely indicative in the investigation. There is a logic of appearance which, understood as such, i.e. as a normal logic, can guide one towards its true content, the logic of essence: but only supreme correctness can guide the historian towards such a logic: certainly not the historian motivated by a current presupposition foreign to History.

The karmic view of history is the principle of real knowledge of it. Its strength is that it is fundamentally a moral process, like all true knowledge: in fact, it operates as a radical plea for human fraternity. The knowledge of true History is a force for fraternity, because it reveals the profound agreement of all souls, that is, of all those on Earth who fight each other.

tone. These souls prepare the unfolding of their earthly lives, their encounters and their collisions, before incarnating, according to a harmonious unitary vision, which on Earth can manifest itself in opposing forms. In the spiritual backdrop of earthly events, as a karmic fabric, there is an unbroken continuity of the original fraternal impulse, which is difficult for the historian to discern beyond the backdrop of struggles, roughness and distinctions.

Not only is the karmic background of earthly history explained by a fraternal impulse operating through the *muyu* of human dissension, but every night in the son each individual re-enters the current of pre-natural accord and rediscovers the essential human truth: which he draws upon as far as he can. It is the truth of a deep sleep-consciousness, which only a few on Earth can realise as the content of the waking state, rising to a degree at which the ordinary man is asleep. Human dissidence truly responds, with respect to the superconscious reality, to a sonic state, as does every state below that of the waking co-science: from the mediumistic condition to that of the psychotic or drug addict.

Man is all the more at odds with others, the less his consciousness expresses the world of ideas, or living forces of the soul, i.e. his own grounding reality. Materialistic thought impoverishes or corrupts this world of forces, because it is thought that closes itself off from its own inner life, in order to express only its subservience to the abstract brain, which in dialectical form can pretend to possess all human themes. In reality, it only possesses that of the sensitive *q u a n t i t y*. This thought cannot but be against motherhood, or feign fraternity: it cannot but be led to compel its own monovalent dialectic

other people's thought: even if endowed refined analytics, it cannot but be dogmatic, because ignoring its own incorporeal movement, or its own internal truth, it attributes truth to that which outside it and which from outside imposes its absoluteness on it. This thought indeed expresses the death of the soul. It is the thought that ignores its own secret fear of being free, the autonomy that would lead it to the awareness of its own fall, that is, of its own separation from the foundation and its own mechanism, valid only at the lowest level reality: the thought that conceives, rather than understanding, the elimination of those who contradict it, and which therefore tends to make of its own impotence a fratricidal force.

By pretending to fraternal, such thinking forces the organisation of individuals into an outwardly fraternal, mechanically sociable form, among which the current of suspicion and hatred winds instead of inner connection. Salvation such a rigid organisation is possible thanks to the fact that the individual, in spite of overwhelming, drawing on his or her own free being, can always operate positively beyond organised social error, insofar as he or she finds the original impulse of the soul within him or herself, the point at which the ego contracts the soul and arouses in it the memory of its true being. Hence arises the transforming force of karma, which is simultaneously the essential power of agreement with other beings. The original current of cosmic love, which must become human love, is the intimate possibility of the individual's liberation from the impending legalistic forms of oppression. But the individual who finds such a way, surely encounters others who seek it and, together, again form the nucleus of the liberating community.

For the original substance of the soul does not give itself away,

The rhetorical fraternity is perpetrated, which has the task of preventing man from realising the real meaning of his presence on Earth, that is, the consecration life to that which originates it, sustains it and takes it beyond itself. On the other hand, the conscious, volitional unfolding of the soul's original society, as the principle of true motherhood, cannot be realised without encountering the greatest obstacles inherent in human nature. The obstacles presented to him are not fortuitous.

Materialistic consciousness, by closing the door to knowledge of the real structure of the soul - knowledge that, moreover, cannot arise from mere apprehension, but rather from inner perception - unconsciously tends to prevent the assumption of life as a holocaust, which is its true meaning. For the materialist consciousness, it is absurd that life is not a mere sharing of physical goods, or a mere economic problem.

The holocaust becomes a harmonious operation, the source of man's real happiness, despite the rigours it entails, and it takes place in a sphere of freedom and fullness of life, if it is consciously offered by him: but it takes place through tragic contradictions and the continual anguish of existence, if it is imposed by karma, through inevitably severe forms, on the recalcitrant man. In effect, the initiative that the ego deprives life of is replaced by the seemingly blind power of fate.

Fraternity is the meaning of the daily holocaust. He who has the strength and decision to positively take on his own karma, knows that he can continue this work as a free assumption of the karma of others: the most silent and secret inner act, because the one who helps must make the one who is helped ignore it. But he who is freed of a karmic debt is not actually deprived of a process of self-liberation, because he himself

One day he will return to others what he has been given: he will in turn take upon himself the karmic burden of others. This process will one day grow to become the means by which the more evolved part of humanity will help that part of humanity which lags behind and has taken upon itself the lower load, from which the evolved pins have gradually freed themselves. As they are freed, they can take on the load of others.

The human coincides with the fraternal, but this coexistence moves from the free principle of the soul, which, as an original absolute identical in all, is in each, to different degrees, essentially individual. This principle wants to be realised: it is not enough to have it as an unconscious potential in the soul. The gift of the Logos demands the free decision of the ego, the most conscious one, in order to be realised humanly.

Those who complain of a condition of inner isolation and their lack of love for others must discover that it is in fact they who lack love for others and isolate themselves, because they do not behave towards others as they would presume others to behave towards them. They do not realise that they suffer from a condition of their psychic nature and accuse others of suffering it towards them: they accuse others without realising that they treat them as if they lack independence from their own nature in their dealings with them: an independence that the very ones who complain are incapable of achieving. In fact, there is no man who, barring pathological impediments, is not capable of such an act of independence, which is part of the evolutionary processes of general human karma. It is necessary to go against those who complain of their isolation, to help them become aware that they are their iso- lator: they must be able to do what they demand of others. The act of independence, even if

with respect to individual karma may meet with strong resistance, it nevertheless poses as a seed a thought of goodwill, which will become positive action in the future.

The karmic fabric of the past is continually interwoven with the forming fabric of future karma, according to a normally unconscious correlation from soul to soul and between groups of souls, in which, however, freed thought can positively operate: which, as has been shown, is the only inner activity independent of karma: the only force capable of forming karma which frees man from karma, because it is the thought of the ego, which carries within itself in its pure state the synthesis and power of all sensual experience.

In effect, according to the spiritual direction man, karma should eventually coincide with the act of free will: this act should be willed, rather than by a determination or choice of the intellect, according to the direct power of a spontaneity in which the principle of consciousness is totally present. It is difficult for the man of this time to conceive of such a condition as anything more than a mechanism of freedom. It is difficult for him to conceive the idea of integral autonomy: in which the ego, the determination of the soul and the action have come so close, have surpassed so much the mediation intellectual

- which is the mediation of the ego - have come to coincide to such an extent that they become identical and express themselves as absolute spontaneity.

The Ego, to be individual and at the same time universal, Ego and Logos, will not need the support a "nature" other than its own substance, the living life of the soul. The spirituality of its soul will likewise be its corporeity: that is, it will ultimately realise from its essence the adamantine body or "body of glory", which is ultimate instance of corporeity, insofar as it incarnates

radically the Spirit that is its foundation. Its glory will be to realise the victory achieved by the Logos over Death. The instincts will have abandoned man and in their place will be resurrected the synthesis of forces of which they are normally the corruption, inevitable to the merely physical experience of the manifold.

Synthesis will be possible for the Spirit as the crowning achievement of the experience of the plurality of forces. Unfortunately, today, because of a sort of widespread metaphysical blunder, some seekers of the Spirit tend towards the affirmation of the Universal, even before they have experienced, through conscious thought, the sphere of the multiple or the particular, of which the Universal is the overcoming: They intellectually conceive of the metaphysical One, which was a direct experience for traditional ascetic, and only on the basis of such a conception - undoubtedly right, but abstract - do they presume to realise it, ignoring the forms of the DNA or the manifold, on which their inner life inevitably continues to depend at root.

The abstract vocation of Monism is a form of the deep domain of the manifold, be it spiritualistic Monism such as Vedantic Monism, actualised, be it materialistic Monism, such as Haeckelian Monism

or Marian. Vedantic univocity is true, the univocity of Matter is true, but both are false outside the level of reference that entails their truthfulness, that is, insofar as they lack relation to univocal essence of thought from which their intuition and thus their essence arises. Only the idea ascetically experienced, bears within itself the levels corresponding to the different degrees of being, to being itself in its original power: a process well understood by the Hermetists, seekers of the Philosopher's Stone, who knew that, to a certain obtuse degree of consciousness, corresponds the truth of multiplicity, that is, the entity of Matter, while to a higher degree, the truth of the multiplicity of matter corresponds.

The answer is rather that the image, the . p e r c e p t i o n o f t h e i n e n - t i t y of Matter and the reduction of all minerally differentiated substances to a substance of original light, at the boundaries of the physical world and at the threshold of the ethereal world: the secret of the Philosopher's Stone.

Such a secret can be accessed today by thought, if it recognises itself as the presupposition of all demonstration and therefore not in need of being demonstrated, that is, not in need of a science of itself, but of direct experience of itself, as the essence of entities, or the principle every process of reality. real reveals its essence in the essence of thought: hence authentic Monism. It is the intuition to which nuclear physics tries so laboriously to approach, but to the which it can hardly reach, unless it crosses the boundary that separates the reflexive enquiring thought, from the sphere etheric from which comes the thinking power of investigating and

Similarly, the prime motion of the ether in the nuclear process.

Only he realises it as an original operation of thought, which makes of the ethers structuring psychophysical life a superior volitional synthesis, responding to the primordial reality of the soul, has the right to speak of Monism. This operation is the reintegration of the Will: it is the essential Will at the basis of Thought, the Force of the Logos that surpasses and renews the human: the human.

which for the time being is dominated at every level by dead thought and thus by dead impulses from the past, by superstitions cataphracted by logic, pretending to be progress, renewal, social evolution and so on. Whatever inner direction the Culture moves today, it inevitably comes from the storehouse of dead things, from the notorium *naturata*, from the past, from the series of cadaverous impulses of the psyche, mediated by reflex thought and constructing its own ideologies.

The human disaster continues, until the spiritual currents that consider themselves righteous perceive this illegitimate domination of the past under the guise of the new. There is no Gnostic Spirit, or Pauline *charitas*, or Fire hermetic, which functions if it does not draw on what is original, uninterruptedly new, i.e. always resurgent from death in the soul: if it draws on the already formulated and not on the power of knowledge, the presupposition of all knowledge, on knowing as absolute intuition, on living Thought. This is not reached by means of reflected thought, that is to say, by means of the methods of the past, but only by means of the method of Thought itself, which arises thinking, before it has dialectical form, in order to give itself what it really is, as pure being of itself and of beings, the original force of will: the newest method, because it is the thinking instance of the oldest, true method, because it was the least understood by the Spiritualists of the previous epoch.

The authentic Alchemists, the continuers of true Gnosis and Hermeticism, the Rosicrucians, with their teachings, did not intend to point out any other way than that of Thought freed from dialectics, that is to say, the way holiness and humility, of true self-remission to the Divine. In effect, they have indicated the absolutely original, ceaselessly new, creative and healing element of the soul, because it bears within itself as a non-dialectical essence the power of resurrection: the possibility of overcoming the soul's destructive processes. It is a matter of being able to see this: otherwise, no healing sap will flow in the human being, nor will the ongoing dissolution be contained until the moment of a radical reckoning.

Men aspire to be free, they strive for a reality of freedom, but they do not realise that they ultimately achieve as much freedom as they are allowed to know as pure independent attitude.

known. More than ever, the philosophers of this day and age are convinced that the limits of knowledge coincide with the limits of known nature. In truth, man is free to the extent that his thinking is free from the mechanism of dialectics. This freedom is unlimited, at the source from which it springs. As much force of the ego flows into the soul, as much free thought it has as the vehicle of its flow. At the point where thought springs alive in the soul is the secret of man's strength, the secret of the essence of things, which a science incapable of going beyond the level of the inorganic and an ideally exhausted philosophy relegates to an unreachable beyond. Through the asceticism of the new times, in the being of thought, the essence of things becomes perceptible. Such perception sets man free.

The freedom that can be achieved socio-politically can only be the objective consequence of the freedom that can be achieved by the thinking of those who live in the Spirit and are dedicated to the human Cause. Their lack of dedication paralyses the process of freedom as a social event. Materialistic thinking is not free, nor can it bring freedom, because it denies the basic reality of the human: the independence of the Spirit's processes from physical corporeality.

Dominated by the misunderstanding of the subject of freedom, there are those today who presume to grant it as something that can be politically administered: they do not even remotely suppose what in them is free and what in slavery. Individual self-liberation is indeed the first seed of society's liberation. Unconscious slavery is always the state of deep aversion to individual freedom: a state which, as impersonal ahrimanic power, cannot but demand the mechanical-ideological conditioning total

of society. If it is possible for this to happen, then, on the basis of what has been said above, it is recognisable that human destiny is severely affected by the fact that the karmic current is not met by the knowledge of initiates who cross the threshold of human, the individual, karmically independent, karmic-transforming, liberated thought of the Logos.

BERSERKER

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