

THE LIGHT



MASSIMO SCALIGERO

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Massimo Scaliger

THE LIGHT

INTRODUCTION TO CREATIVE
IMAGINATION

Preface by Pio Filippini-Ronconi

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PREFACE

This apparently aphoristic work addresses the crucial problem of modern man, which is essentially a cognitive problem: that of the experience of the world and, at the same time, self-consciousness of the ego. A problem that

M.S. deals with it in terms of a metaphysics of Light which, while on the one hand, becomes the substance of the world by unfolding itself in its appearance, on the other hand, it is realised as the conscious essence of thought, hence of perception, which grasps it as an object. These are the same two terms that, just to make a traditional reference, Kashmiri Tantrism identifies in *prakōsa*, "light-appearance", and *vimarśa*, "thought-consciousness", which constitute the two poles between which the dialectic of the Spirit-world is woven in the stages of descent within the opacity of substance, when it represents itself as matter imbued with Darkness, and of ascent to the world of the archetypes, through the thought of man, which essentially is self-luminous consciousness, because it is aware of itself and because it contains the meaning of all Reality. Through this process comes the recreation of the world, of which man is both actor and final cause at the same time, since it is for him that the intelligible dimension of all things, which is pure Light, subsists. It follows that man's reintegration into his own immortal essence or, in Indian parlance, "liberation" (*mokṣa* or *mukti*), constitutes the ultimate goal of the Universe of which

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Man is synthesis and centre: the Universe subsists insofar as the Man-Word represents it, according to the different degrees of knowledge, realising his own identity with it, through an act of intimate will that is intuition of his own being. This is not, however, a theoretical statement, but rather a *realising task* that aims at the rekindling of Light in the soul of man, beyond the abstract thought correlated to the purely material perception of the 'res extensa', which illusorily reflects itself in the multiplicity of objects, before the oneness of the act of thought. This *lysis* postulated by the author implies the realisation of an ascetic task: that of actualising, through the disciplines of concentration, meditation and pure contemplation, that Light intimate to thinking, then to feeling, and finally to willing, which in the contingent experience of the world is destroyed so that the unreal world of forms arises, to which man binds himself through craving. Beyond sensible knowledge, which man accesses through lifeless, abstract thought, there arises imaginative knowledge, in which the ethereal fabric of light, which in duration, not in chronological time based on past experience, governs the processes of life, is penetrated in perceiving. This is followed by the inspirational experience, whereby one experiences the sound-dimension, i.e. of pure vocality, of Reality, transcended, this, by the intuitive one, which is realised by immediate identity, as *warmth*, pure movement of the Light beyond time and duration, converging towards man from the confines of the Universe as cosmic *will*. Freedom, therefore, does not concern the will or the feeling that, in a certain way, invests man, but only the thought that, precisely because of its abstractness, because of its exile from the divine-spiritual world, allows the ego of modern man that freedom that was denied to him when obeyed the powerful suggestions that

reached his soul from the spiritual world.

Man, therefore, must will the Light, causing it to rise from the limit of darkness (the *barzakh* of the Persian philosophers) in which it is annihilated, in order to allow the appearance of a world that is eternally alien to the spirit of the person contemplating it. This will means for man to experience death, in order to realise the forces of life that, during earthly existence, he only knows in their perceptible effects; during life, in fact, he sees what is actually darkness, thanks to the forces of light that are extinguished in it. This death in life, this experience Reality according to its negative, according to emptiness, which deprives consciousness of its sensitive supports, is Initiation.

This ascetic task, which is implicit in the theory set forth by this work, has, in essence, the purpose of experiencing the Earth, penetrating it noetically, as the living spiritual entity that it is, beyond the limit of the "measured-weighed-divided" proposed by Science, whose positive value - fiercely denied by the "Spiritualists" - resides precisely in the disinterested contemplation of the sensible world: disinterestedness that is the prodrome of true freedom. In the *regal opus* that the new man is called upon to perform, the mineral itself - hitherto the object of a Science that, by objectifying it, limited itself to codifying its semblance - is dissolved from its physical embodiment to become pure heat once again, the same heat that man experiences, inversely, in biological heat and directly as incorporeal motion animating thought.

Along the path pointed out by M.S., man begins to experience the element of light within the sensible perception, which was previously extinguished in the sensible datum, freeing thought from the physical support of the brain that provided it with the abstractness necessary to have a physical image of the world. Thus begins a realisation a type of thought

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imaginative, whose proper seat is the etheric world, the sphere in which Light manifests itself as the Life of the World and "Life as the Light of Men". Thought, reintegrated into its luminous nature and restored to consciousness, realises its freedom, this time, as the penetration of its etheric vital being into the sensitive world, which is thus freed from material enchantment and becomes the meaning of Light once again. Likewise, on the path of Initiation, feeling is freed from the pressure of subjective emotions and passions substantiated by craving or repugnance and is restored to its nature of pure vocality, of *mantra*, to which inspirational experience is proper. The etheric virtue of the Light emanating from pure thought moves towards the Light that converges from every point of the Cosmos towards man, consciously placing itself in the scenario of its presence, which is the world.

The fundamental theme of the work, around which its twelve chapters are ordered, is that of the intuitive essence of thinking, in which the principle of Light, which is *idea*, operates. Man makes use of Light, with which he looks at his reflection in the darkness, which appears to him as an objective world, but he does not possess it, nor does he realise that outside himself it is Light, or *Lògos*, that dominates the darkness, giving meaning to the world of forms that emerge from it. Knowledge, then, is a finding of man in the heart of darkness, rejoining the Light that dominates it. Just as the Son is born from the Virgin, so language - an extension of the Word on this side of the human threshold - is born from the Soul of the World and even in its minimal forms is still a resonance of the cosmic Word. Very important, in this regard, is the psychological and cosmological part (pp. 25) in which the relationship between man and the Universe, of which he is the contracted form in the body, and the functions of his organs regarding

to the economy of the Universe, which is teleologically ordered with respect to him. So too is the doctrine of the four Ethers, of heat, light, sound and life, *a priori* forms of the primordial substance in becoming matter of perception and world-building. Man's thoughts, emotions and volitions resonate throughout the Universe to which they are homogenous. Therefore man's resurrective work, which A. summarises in Chapters VII-XII, has a necessary and cathartic function on all planes of Being and in all hierarchies of reality. Initiation, therefore, ceases to be a magical libitus and is revealed as the moral necessity of man, who, we add, is the "Saved Saviour" of himself and of the Universal Reality.

Pio Filippini-Ronconi

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I

THE LEAVEN OF LIGHT: DARKNESS

1

The light illuminates things is only a symbol.

On the verge of seeing the light, man loses it. His losing it is what he sees as light.

The light he thinks he sees is the light that is annihilated by his seeing.

He is always on the verge of seeing the light: therefore he sees things.

Man cannot see the light, because he sees things through the dying of the light. He cannot perceive light, because he thinks he sees things, but he sees them because they are clothed in light, which he does not see. He sees shapes and colours and thinks he sees things, but he sees only their appearance through the light that is annihilated in him.

Light is the secret being of things and entities. The essential matter of things is light. But the essential matter, the spiritual matrix of all that appears, is not the matter that appears.

The matter that appears is fallen light: the corpse of light. The layering of fallen light.

Therefore matter is darkness: darkness everywhere dominated by light: except in the soul of man.

Light encounters in matter the degrees of its fall and at every point gives itself and is extinguished by the resurrection of that which fell.

Things illuminated by the light of the sun are things on the verge of rekindling their original light.

But light reflected from the world is born as light for the eye

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of man. He is born, to die. He dies each time, however, as he is born.

He must turn to this birth, because it happens in the depths of his soul: in essential thinking, in indialectic thinking. In pure perceiving.

2

Man is always looking at the light, looking at things, minerals, plants, living beings, but he does not see the light, but rather the darkness in which the light disappears.

The darkness that absorbs the light, the darkness in which the light disappears, is no longer darkness, but the play of light for the soul. Which in the eye grasps the colours and forms of the world, the structure of being.

Not only the colours, but also the forms of the world are the play of light in darkness.

Every form of thing or entity is matter that tends to resurrect as light and therefore gives itself as an idea: which one does not have the strength to accept as an idea, because the idea is only had as an abstraction. It is not known to be had as arising, living.

Things, the world, entities appear, because they are clothed in light, but this clothedness is the meeting of the light of the soul, through the eye, with the light of matter: the reconstitution of the first light, as a fact of consciousness, which lacks the consciousness of the presence of the principle of light.

For man does not live in the ego, but in the soul: he continually appeals to the ego without being it: he has his light, but reflected. Whereas he is in himself the rising of the light, and in the reflection he loses the life of the light.

Man's gazing is always a gazing into the light.

Everything of the world's being that comes to him through the gaze is a resurgence of light, it is continually the moment of the resurgence of light: whereby man sees forms and colours. Not light.

It is the resurgence that man does not encounter directly with the light of the will, but with the mediation of the senses in which the light of the will is inverted: with the motion of nature: whereby that resurgence is translated into sensation, into representation. Which is always the dying of light.

Each time the light that is on the verge of rising, it dies. It dies as the light of the world.

The ego should be awake as an individual self, to the point of not needing such death in order to exist: it should perceive it in order to perceive the life it loses.

Everything that dies, has the force to die: it is not the annihilation of force. Dying can only occur through a different expression of force. For the subject that experiences it.

Annihilation is not dying: it is only the transferring of that which does not come into being, insofar as in a given condition it cannot fully manifest itself: whereby its being comes into being by leaving that condition: by dissolving itself from that given state. But it is the work that is brought into being for a subject: an annihilation outside of him not being able to make sense.

It is the path to 'emptiness' and silence: to the cancellation of that which impedes the motion of light.

Hence dying is always the further flow of life: for the ego, forgetting that it has the principle of life in itself, illusorily fears death: it must know the death of the 'unreal' to which it is bound in the soul, in order to know itself: to know as real that which does not die.

Only that which does not die can stand against death.

Death is the real meaning of life. It cannot be known by that which has no conscious life. The principle of life can only experience itself through death, insofar as it perceives itself on this side of that which dies and therefore knows the dying, without dying.

On earth, only human ego can experience death.

Man, to experience the forces of life, to rediscover the life that he does not perceive during existence, but only knows in its sensible effects, must experience death. To understand that what dies is not him, but the support of his being that does not die.

He must pass through the darkness, take himself beyond all darkness to know the light, of which he has only what is reflected back to him from the darkness during his life.

Initiation proceeds through a series of moments of death, beyond which the initiate resurjects: these are processes of life that are taken away as supports from consciousness, so that it resists its precipitation into nothingness by drawing on incorporeal life forces: drawing on the 'I' that it is every day and without which it would not be.

All of man's suffering is not to see the light, even though he knows that the light illuminates the world.

It is the unseen light. He does not see the light, but he knows that it illuminates the world, otherwise he would not see the things, shapes and colours of the earth.

He believes he sees the light, he does not know he does not see it: he does not know that his suffering is precisely not seeing it, believing he sees it when he looks at the world. In reality he imagines it, thinks it, supposes it.

He sees the light of the sun only in its luminous and warm manifestation: he does not really see it as light.

Light is indeed idea: pure image. Image of an essence that each time surfaces in the soul, when the gaze perceives things illuminated.

Insofar as the senses grasp the dying of light, the image of light arises in the soul, which is light on the point of giving itself. But man does not experience the life of the soul, but rather what he has of that life as sensation and dialectical consciousness: therefore he does not perceive the kindling of light in the soul. He stops at the reflection, at the appearance of the world to which he gives force of reality.

In translating the reflection of light in the world into reality, in converting the sensitive reflection of light into thought, man opposes the life of light: he works according to darkness.

It does not experience light, except by affixing darkness to it.

Darkness as opposed to light is the world of the senses taken as real.

6

Light, without the opposition of darkness, could not give rise to colours. These come into being for man whose essence is light, unseen by him, because his consciousness is supported by darkness.

Colours are not variations or aspects or fractions of light: they arise from the encounter of light with darkness. For man is present at such an encounter.

The relationship between light and darkness takes place in the human soul. Without the support of darkness, there would be no daylight, i.e. the series of things illuminated by the light of the sun. The penetration of light into terrestrial darkness, into the sensitive sphere, makes daylight visible to the eye of man, who cannot grasp light as an invisible force. If he could grasp it, he would perceive in himself the

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wisdom from which light emanates. A light for which he has yet to form the organ of perception.

The light he thinks he sees is only the symbol of the living light. For he is dying.

Light dying in darkness, because only within darkness can it reach man.

Man must perceive the sensible manifestations of light, in which light is extinguished, in order to return to the image of light: an image that in its being alive is the fabric of light.

In reality, man does not perceive light, but only darkness, or darkness absorbing light.

In various forms he sees darkness through the forces of light, but he does not know these forces, he does not see light: if he did see it, he could penetrate darkness, for there is no darkness opposed to light outside the contingent perceiving and representing of man.

What imprints itself on his soul as a sensation is only the form of the world's dark element: which demands from him various degrees of the binding and extinguishing of light, in order to make itself known.

The initial knowledge that is given through the extinction of light, is not light, but only the image, or reflection: dialectics. Which has the virtue of passively configuring itself according to the play of darkness, not penetrating it. The reflection, however, belongs to the force field of darkness: as an imitation of light, operating in the world with the force of light's necessity.

The shining of light, its becoming life, implies a reversion or reversal of the ordinary motion of the soul, or of reflected knowledge. The reabsorption of the reflection: for the reflection is always the darkness grasping the light: the dialectical motion.

He grasps it only in the soul of man through the resonance in it of the ordinary experience of the senses. While outside man, light presses in and dominates darkness.

Man must open up to this movement: his opening up being

already the motion of light. It is the intuitive movement - before words - of thought, in which the principle of light operates.

The I that he is without yet knowing he is.

7

Darkness is not nothingness, or emptiness, or the absence of light, but the force opposed to light.

Deprived of sunlight, matter emanates its inverse light, which is black light: darkness, also present during the day, but not visible.

If darkness were nothingness, man would not see darkness: he would have no perception of darkness. Darkness would be invisible to him.

Instead he sees darkness: which is the darkness of his soul projected into the world.

The darkness of the soul is the soul's dependence on corporeality for its emergence as earth consciousness.

The physical medium imprints the soul. The soul is deprived of light, so it lives for the sensible life in which it only perceives the extinction of light.

The soul is immersed in darkness. Of light it has only the image: the reflection, which has no power to overcome the darkness.

Hence, lacking the light of day, he sees only darkness: emanating from the powers of earthliness.

But he sees it because he has light in him. The light he can contemplate at night, because the absence of the physical sun and its sensitive radiance is virtually the presence of the spiritual sun in him.

This is the function of darkness: to stop visible light, which is not light, but its reflection: waves virtually open the way to true light. Which is the secret of matter.

That which holds back the darkness lets the true light through: for those who

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is conscious and grasps within itself the movement of light.

8

The darkness seen is already the darkness illuminated: for any looking of man is a movement of light from within the soul.

Such light is continually extinguished. But it could not extinguish itself if it did not flow continuously.

The radiance of light in man is only possible for now as a dying of light. It dies to invest the darkness.

This is only case for man.

Outside man, light dominates darkness. Darkness is conquered. The Logos has set limits to darkness.

However, darkness absorbs light, makes the play of light its own, dresses itself in light, in the soul of man.

Only for man is it possible for light to die in the realm of darkness.

The man who looks at darkness, looks at it with the powers of light. But he has no possibility of penetrating the darkness, because he does not possess the light with which he looks.

He looks at darkness and sees it: he does not know why he sees it as darkness.

Darkness dwells before him as a symbol of the darkness of the soul, from whose depths the light arises with which he can look upon the darkness.

Hence darkness, indicating more truly than daylight the condition of the soul, can sometimes be the domain of contemplation and silence.

There is no contemplation that does not have to pass through darkness.

The darkness looked upon is already the kindling of light, unknowable to man. The watching of him is always the motion of light, but of light that is kindled where it can only die.

It lives the moment it dies: otherwise it would not live. He would not give himself to man, if he did not light up to die. His flashing to die is the continual search for the true secret things, which through sensation and thought, through enjoyment and suffering, he pursues: unceasingly evoking life, seeking life, and losing it. For every movement is the yearning, or the play of darkness by light.

Only the man who is able to ignite within himself the light that does not need to be reflected in order to radiate can reach the true secret of things: because, however it is reflected, it is reflected by darkness, by the corporeal medium. It is light that loses its warmth: it has no power of life.

Darkness is not only the darkness of the night: from this man draws the image of darkness and calls darkness that which contradicts light.

But the darkness that man imagines from the darkness of night is condensed and solidified in the matter of things, in the matter of which the earth is structured.

Matter is in fact fallen light: light arrested in its fall by the creative forces of light.

The perception of matter is the light of thought meeting the fallen light: it meets it because it can look at it illuminated by the sun.

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II

THE THOUGHT OF LIGHT FROM THE EARTH

1

The original light, through the power of the sun, radiates into the world, illuminating things.

In man's soul it radiates as thought. But he does not have the living element of the soul: he receives, he does not experience the light of thought alive: he must oppose corporeal darkness to know it.

To have thought, it must destroy life: which is the original life of thought that has become a bodily structure.

The bodily organ of thought is screen that reflects light as thought, insofar as it holds life. This is opposed thought: which in order to determine itself each time must annihilate it, as it does not hold the life that outside the body is equally its own and that of the body.

Man receives light within himself, but does not perceive it directly, as long as he assumes its reflection as truth: as long as he has to depend on the physical organism, i.e. on darkness, in itself dominated by light, but opposed to light in the soul, in order to gain self-awareness.

Darkness is not the physical organism, but the projection of sensitive being as an exclusive value into consciousness, via the cerebral organ: the spiritual ascendancy of physicality, by way of the cerebral organ that grasps the life of thought: which thought must destroy, if wants to recreate it as its

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movement, penetrating darkness.

Man always opposes darkness to light, because he does not distinguish light from reflection. It is the reason of his suffering, of his being ensnared in the play of the world's reflections, that he acquires the power of reality: so that everything is seen by him according to the illusory reflection: everything, even the spirit, even God.

It is the duality proper to sensory perception, not to thought, projected but not recognised by thought as a limit to itself and projected in every representation and conception. It is the duality projected onto what is essentially united.

Man tends towards the light. At one time this tension was sufficient to lead him to the light, because he did not draw his self-consciousness from the body medium, but from the immediate flow of light into the medium. Into which it ceased to flow when the consciousness became identified with brain organ: it obstructed the flow of light. The identification was not only the ability to know the light merely as a reflection (Lucifer), but also to undergo the play of darkness clothed in light (Ahrimane). Hence he who today seeks in corporeality the circulation of light according to the canon of ancient asceticism, is seized by the currents

tenebrous pretending light.

The tension towards light today demands of man the metaphysical use of the clarity of consciousness that he draws from the experience of the physical world: which is the objective experience of the reflection of light.

Every thought man is the lost light.

The universe thinks in man, but man individualises thought. To have it as his own thought, he reduces it to the form required by corporeality: which isolates him from the universe. Hence the universe is seen as a mere physical world.

The light illuminates matter is not pure light, but light that also falls: it falls into the sensible so that man can see into the sensible.

Any light that illuminates the objects of the world is fallen light: so they, represented and thought, are the reflection of the reflection: the series of symbols that must be doubly penetrated for their meaning to be revealed.

The objects of the world are seen, because the original light, which is the light of life, extinguishes its life in illuminating the world for the eye of man to see.

Thus the light of thought loses its life to reflect the objects of the world.

Perception and representation conceal the secret of light, which man welcomes without perceiving it, through the dying of light. The physical world in its multiplicity is a mystical series of symbols, which is not to be frozen in its appearance: it is not to be dialectivised.

Logical connections are necessary for the man who accepts and tends to maintain what is multiplicity, which is the corpse of light, giving it organicity and the semblance of life through the reflexivity of thought: the other form of the extinction of light.

Logical connections are not truth. Their truth is the coincidence of the dead forms of light: in the soul of man and in the world. True is only the life that connects what is connected in logic: the life of light that is extinguished, rejected by the use of its dying, so that the sacredness of symbols is not known, but their dead appearance is consecrated.

Without the life of light, no logical connection would be possible.

But all thinking in perceiving is the principle of the reunion of original light with fallen light: the virtual overcoming of the duality correlative to sensory perceiving and

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dominating the unconscious thought of one's own light.

Duality is the play of darkness in thought.

It is the duality not overcome by any illusory or abstract monism: the duality to which all realism opposed to spirit is due: physical or metaphysical, ahrimanic or luciferic. In which the reality of the physical and metaphysical world is always lost.

3

Man must think with clarity. Clarity is honesty in thinking.

Clear thinking discovers the unity of light.

A single force emerging from the sun manifests itself as light in the world and as thought in the soul of man.

Man conceives of light and calls the radiance of the spirit light, because, looking at the earth clothed in the splendour of the sun, he forms an image of light.

But light is one: incorporeal in the world and in the corporeal form of man.

This light must be rediscovered: for only it is the intimate reason for man's reasons and arguments. Only it, one in the world and in man, can overcome the darkness that shatters and refracts the light, always opposing reflection to light.

The finding of light one, from its refraction, is knowledge. Knowledge that can discern love in the motion of light.

Knowledge is not the rising from darkness to light: that can never happen as long as the medium used to rise is darkness.

The illusory ascent from darkness to light is an ascent of darkness into light and is the further destruction of light.

Knowledge is a finding of light in the heart of darkness, for there is no darkness that cannot be seen by the thinking man.

The eye is the earthly vehicle of light: the organ that first encounters light on earth.

Man must become one eye, so that the ego can truly look at the world.

The true eye of man is the heart, but man, estranged from the domain of the heart, reflexively takes in reality, limiting himself to the mediation of the cerebral organ.

The original light of the heart, in order to penetrate the world, must build up forces of consciousness through the organ of the rational-sensory life: in which sensory perception converges and in which the shattering of light is congenial. The rational-sensory life extinguishes the power of the light of feeling and willing: man loses the faculty of feeling and willing according to the spirit.

In the world of the spirit the eye is one, light being one. In the sensible world, where light is dualised, falling into incident and reflected light, the original eye splits into two organs of light perception, so that the ego can develop on earth as a surpasser of the solar-lunar duality. The two eyes express this duality, but simultaneously overcome it in the visual act, meeting light in the sensitive sphere.

The visual act is the encounter of inner light with emanating light.

The eye of the heart is already one: the mental eye, on the other hand, is implemented through the duality of the physical eyes: unconsciously it tends to regain the original unitive force in reuniting the solar current with the lunar current: in reuniting what is divided. Which is to reconstitute the inner symmetry with respect to the axis of light that runs through man from top to bottom.

The central eye, or third eye, is the re-creator of light: in it flows the profound will reawakened by the light of thought, in which the ego revives by virtue of the thought of light.

The 'waves' and 'oscillations' are not the light, but the processes that accompany the sensitive manifestation of its super-sensitive radiating.

The physical phenomenology of light is not the light that physicists believe it to be, but rather the sensitive mediation that man needs in order to take in what light can bear, as a living being in a physical body.

If man were to receive the light directly, he would be electrocuted.

The pure life of light he can begin to draw incorporeally: as a force of thought free of the senses.

Every inner activity that is freed from corporeality is a kindling of light, just as the binding of the inner life to corporeality is the kindling of impure light and impure heat, which burn up the forces of the soul and the bodily tissues. Much of man's illnesses are due to the trespassing of phosphoric processes in the blood from their normal seat.

Light can only become heat where it revives as a power of will.

If he looks at the spirit, if he looks at the ego, man is led to feel a centre of himself, an original unity. Not so if he looks at his corporeal being, the life of the soul and the relationship with the material world. He then feels the original being divided, shattered: the refracting of light from innumerable forms.

In him, however, the shattering tends to reconstitute unity. He comes to know within himself the force that will bring unity to completion.

The universe is contracted into human form. The life of planets

becomes rhythmic activity of the etheric body: the forces of the fixed stars of the zodiac are translated into the life of the senses and nerves, through which thought is manifested. The power of the sun is brought forth from the heart and sustains form of man. Everything is the rhythm of light, or the harmony of the stars, which tends to reconstitute itself in man: rising as thought.

The sun is the emptiness of the void. It is the eye of the universe: in this sense it is the radiating centre of light: the centre into which creative light converges from remote depths: to radiate. The heart is in man its presence: from which light rises as the fabric pure ideas: which man draws upon and creates insofar as he is free, is an I.

In reality, man is the goal of the universe. He is offered to the work of the universe, so that the 'I' may express itself, and in expressing itself bring about freedom: revive the universe with the leaven of the earth.

7

From transcendent celestial zones, the forces of light concentrate immaterially in the sun to radiate into the universe.

Joining the planetary currents, they operate in the depths of the earth, from which they draw the archetypal plant forms.

But whereas in the plant they are limited to the life of the form, in man they build the form to operate through it: they go beyond the limit of what it is worth terrestrially, to express their super-terrestrial principle. Hence the word can resonate through the larynx: as the sonority of the original sun principle, resurfacing in the soul and bodily form of man.

All human speech is the outline of a re-expression of the spirit of the world, according to the original light, or solar sonority. In the beginning, indeed, was the Logos. But it is not speech as the expression of concepts or imagery, but speech as the possibility of sound.

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What is valuable about speech is the sound, rather than the discursive content. The sound of the voice reaches the soul better than the meaning of what is said.

The voice resonates etherically according to the moral forces of thought.

What is said, if it expresses living thought, is rekindled in the soul of the listener, because it can live as light in the sonority of the words. This sonority is as luminous as a shaping or setting to music of the light extinguished in ordinary thought.

The spoken word today cannot yet be the sound form of thought, thought being reflected: therefore the sound of the word actually has as its only life the feeling, that is, the actual content of thought. One day this form will be the very content of thought, as thought returns to life.

The tone of what is said is worth more than what is said.

When this is written, thought can reawaken life locked in discursive expression. Its task is not to grasp meanings or intellectually elaborate content, but to unite itself with the light that resonates from the image and words: for it is its own light.

All logic and discursiveness, all that can dialectically express human thought, rationality and knowledge, can be contained in a single living thought: in the presence of light of a single thought, lit by virtue of meditation.

III

THE OBSTACLES: MEDIUMSHIP

1

The luminous world, the world of light and colour, whatever the vehicle of light, always has as its life tissue, as a subtle nourishing force, the etheric, or elemental world: a suprasensible world immediately manifesting itself in the sensible and keeping its transcendence intact through the alterations that the sensible demands.

Alterations are never total: they become total when, due to an invisible cosmic struggle, certain enforceable etheric forces fall out of the suprasensible order, precipitating into the form in which it is possible to halt their fall. Which is the birth of the mineral world.

Alterations are encounter of light darkness: the colours, forms, sounds of the world come to man from such an encounter. In his soul, alterations arise and continue in their contingency, as they meet with the soul's own alteration.

Man's work is to perceive alteration: to sense the point at which pure light, or astral light as yet unaltered, penetrates and moves the etheric being of the world. But it is a knowledge that he implements as the movement of light of the unalterable element of the soul: the possibility of encountering that which truly moves the soul and perceiving its identity with light.

Man's imagining is the resonance of the world in his etheric body: the forms and motions of the life of the world, even when he does not perceive it, echo in him in imagini, through perceiving.

Through these images man can encounter the etheric being of the world and thus the light of his own etheric being; but ordinarily they are translated in him immediately into sensations and thoughts in accordance with sentient memory: which is the memory of race and blood.

This memory dominates man, making him a vehicle for the altering forces that have shaped it. Human logic and cultural positions serve to give ideal justification to a subconscious mnemonic state of affairs over which thought can no longer do anything, since it is only experienced as thought where it conforms to it, losing its potential for penetration.

Expressing himself as a materialist or as a spiritualist, infatuated with mechanical civilisation or dialectical knowledge, giving himself over to extra-normal, yogic or mystical or 'ultra-spiritual' experiences, pursuing the spiritual in a 'traditionalistic' or 'neo-spiritualistic' form, through inner training or with the aid of drugs, the man of this time is nevertheless a *medium* possessed by powers foreign to his being: a *medium* whose waking consciousness must be saved as a matter of urgency.

What used to be mystery spirituality or wisdom of identity with the Divine, or the art of opening oneself to the Divine, becomes mediumship in the age of the conscious soul, because it has lost direct communion with the supersensible: direct communion is now given solely in sensual perception and thought.

To heal of this mediumship, for a conscious resurrection of wisdom, is the patient task of human freedom. The most seriously afflicted are certain supposed seekers of the spirit, who should not forget the meaning of their possible spiritualist pasts.

2

Man's etheric body is the bearer of original powers which he cannot know in their purity except through independence from the influences to which the etheric is subjected in its earthly workings: in the working of the structures of the earth, as in the formation of man's physical being.

The soul in waking life does not have its original principle as support, does not rest on the foundation, but draws consciousness from the etheric-physical corporeity via the senses. The physical world thus resonates in it, posing as the sensitive limit that the ego needs to ground egoic consciousness.

The vehicle of sensory perception is the etheric body in which the soul is reflected. But the motions of the etheric body are subject to the physical limits of man's experience of the world.

The hindering forces, operating on the etheric organism, condition the soul. Their operation upon the soul is never a direct action, but what they can as the soul inheres in the etheric-physical corporeity. Because of this inherentness, the force of the ego becomes tenacity of the ego.

3

The hindering powers have had to operate upon man's etheric body in order that he might become an earthly individual: they have had an interest in leading man to individuality, that is, to an experience of the earthly world. They tend to express themselves through man: hence their true opposition begins in the epoch of individuality and freedom for man.

Once necessary for the formation of man, today they hinder man insofar as they continue to operate on him, tending to seize the autonomous forces of consciousness born and arising in him as a result of their stimulating action.

They continue to want him as their pupil when the need for him to be one ceases. Such is the meaning of 'traditions'.

The current phase of history is the most propitious time for the action of such driving and hindering forces, since man is not yet aware of the source and meaning of his freedom. They seek to take possession of that which is being born in him, that is to say, that which as rationalistic-technical activity is essentially a product of the spirit. They exclude every time from the product the possibility of tracing it back to the producing virtue, cutting off the responsibility and morality of ratiocination, which therefore cannot be born separate from them. In this sense, the hindering forces - not even supposed by today's positivistic realism - inspiring the current culture, have unleashed the most powerful attack on human civilisation at this time.

They dominate the individual to the extent that his soul is inherent in the etheric-physical processes. This is the present situation of the human psyche, as of the process from which the science of the measurable arises, and of every spiritual quest not illuminated by the knowledge of the background alluded to here. Which comes from an unmistakable source.

The error is not in those etheric-physical processes, but in the soul's dependence upon them. Hence, the art of man is to know where and how the influence of the Obstacles occurs, where and how he, believing himself to be free, welcomes their impulses.

Thus the soul in itself, endowed with the synthesis of male-female polarities, knows no sexuality except through its dependence on etheric-physical corporeity marked by one of the two forms, male or female.

There is no possibility for man to be free except in recognising the technique of the Adversaries. Who are not to be fought, although it is first necessary to fight them, but recognised and, as recognised, looked at or penetrated with an inner gaze. This gaze becomes a limit to their action.

Every man today is more or less a *medium*, as

unconsciously moved by the Obstacles. However, its action does not depend on the determination of the ego, or on the profound force of the ego becoming spontaneity, it depends on the Obstacles. *Medium* is every simultaneously possessed by Lucifer and Ahrimane in instincts, emotions, or thoughts.

A dangerous *medium* is the 'spiritualist' who does not want the ego, who does not want the will, who recoils before self-consciousness, because he fears to sin in pride or 'titanism'. *Medium* are all those obsessed with a materialistic or spiritualistic idea: those who with hasty discursiveness presume to interpret the world unitarily, according to their abstract monism: mystical or psychoanalytic, or materialistic, or mathematical, or economic, which has nothing to do with the unity of the world. Which, to be known, demands first of all the arduous perception and penetration of the plurality of forces.

The monist obsessives are the dialectical bearers of abstract sociality, abstract fraternity, abstract freedom, i.e. the levelling of man according to a demonic unity, which ignores the distinction of forces; the series of celestial and terrestrial rhythms of his life and the sense of his being an I at the centre of them.

A development of thought and an uncoupling of the etheric body, unaccompanied by the consciousness of the thinking force that links the activity of the etheric body to the ego, leads man to unconscious mediumship: mediumship to which, at least, spiritualists consciously surrender themselves.

4

The Luciferic current tends to prevent man from punishing the earthly element, and thus from perceiving the essential unity of the world, by urging him to an escape into the celestial world, or to a mental evasion, or by propitiating an illusory intellectualistic penetration. But is no clear division between

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the influence of Lucifer and that of Ahrimane: they complement each other. The weakness aroused in man by the one always benefits the other.

Thus ahrimanised man, or conformed by the science of the measurable and by technology, Lucifer uses Lucifer to divert him from a search for the forces of the earthly structure, that is, from a penetration of the etheric texture of the earth, in order to draw him towards an illusory extra-terrestrial world that is also measurable.

Lucifer is the deity who stopped at the lunar period of evolution and tends to draw man into his sphere, preventing him from the substantial experience of earth.

It operates through the 'lunar body' of man, hindering the liberation of thought from cerebrality: thereby preventing him from experiencing the depths of the earth, and thus the depths of the instinctive world, with the conscious principle.

These require man to confront the mystery of matter with the forces aroused in thought by the experience of matter.

Materialism is man's faith in matter, which he cannot experience through the concrete forces of thought. It is the darkest mysticism, because it believes itself to be the opposite of mysticism, for it feeds on mathematical calculation or abstract dialecticism. It feeds man's inner weakness with the dead products of thought: which, by not penetrating matter, unknowingly elevates it to mystical reality. No bigot is more loyal to the object of his opiate faith than the materialist.

However, materialism is not really the doctrine that goes by this name, but rather the realistic situation of present-day humanity, the unconscious and therefore inelaborate background of all doctrines and spiritualisms, traditional or otherwise, that ignore how the process of material appearance occurs and escape the task of addressing the problem of the physical objectivity of nature: that is, of sensory perception and its translation into representation. That does not is problem doctrinaire, but of

active penetration of reality.

Accepting the physical world as it is, matter as it appears, and therefore experiencing and calculating them abstractly, or trying to transcend them theoretically or mystically, is the identical Luciferic evasion, which leaves the dominion of matter over man unchanged. The dominion needed by the other Obstacler, in charge of the physicality of the world.

Ahrimane can work in man because he acts on the forces life, through the penetration of life into the mineral structure of the earth. Each time, with death, the life that man believes he possesses physically or bodily is restored to the spirit.

Ahrimane works on the chemical ether, or ether of sound, and the ether of life: where the chemical transformation of substances is necessary for life to manifest.

5

The hindering powers regularly alter and destroy everything that man attempts to create without making his action independent of them. His action does not belong to them, but to the spirit. Only the mode of execution of action belongs to them. Hence they can become helpers for him, insofar as he recognises them: insofar as he can contemplate them external to himself: operating in the manifestation of his action, which is always action of the spirit.

He can contemplate them objectively, if he comes to see them as extraneous to the etheric being in which his will is articulated: and yet extraneous to the life of the soul, even though present in it. At first he can construct an image of them: one day, the image having died out, he will perceive them directly: he will be able to contemplate that which now dominates.

Contemplating them external to oneself is the possibility of observing how they operate in the soul due to the fact that it is not grounded in self but in corporeality: thus conditioning the life of the soul: including

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thought, as reflected by corporeality. Every interior movement in which he believes himself to be free, manifests the unconscious inheritance of the soul to their movement.

He carries within himself these hindering forces: in thinking, in feeling, in willing: there is no activity of his that escapes their action. Man deludes himself that he is the one who thinks, feels and wills: he is so identified with their influence in him that he constantly believes he is free.

It is independent of their action only during sleep or after death.

6

During wakefulness, the seeker must educate himself to know thinking, feeling and willing separately, so as to experience them as they really are outside the body organism and altering influences. Such experiencing brings the forces of the ego into the soul.

Only the Ego can be the unifier of thinking, feeling and willing, because it is their original unity. Any collusion of these three forces outside the Ego being the work of the Obstaclers.

Man believes he lives in the 'I', as he continually says 'I' of himself: in reality he lives in the astral body dominated by Luciferic currents, that is, in an unconscious identification of the 'I' with the astral. This identification makes him blindly passive to Ahrimane's realistic influence. Hence he is continually overwhelmed by the contrast of the spiritual currents of the astral body - thinking, feeling, willing - with their Luciferic form and Ahrimanic tenacity.

The soul can be overwhelmed by instincts and passions, because it is deprived of the ego principle, in its movements originating from the lo: it regularly accepts as real the world that repels the ego, because it is not penetrated by it. But the force that repels the 'I' is the force of the 'I' subtracted from man who is not awake in the cognitive act. In

Basically, it is not the world that repels the Ego, but the Ego that does not come through thought into the world: not having thought that responds to sensory perception. This grasps thought, resonates despiritually in the soul. Man's art is to ignite thought in perception.

The art of man is to know the play of forces, to distinguish the being of the Ego from that which makes it be: to go back from the movements to the Ego which continually makes it the author of them: to go where the currents of Lucifer and Ahrimane do not envelop him.

The art of man is to *know*: so as to perceive where the ego is independent and elusive. That which plays or dominates or oppresses in him he can see other than himself. For in seeing it other than himself, he finds that the force enacted is radically his own: it is born unalterably in the Ego.

Ahrimane and Lucifer can act on the soul and the body, not on the ego.

The man who does not find the 'I' today inevitably moves through the world as a *medium*: especially insofar as he ignores the action of the Obstacles, or insofar as, knowing it abstractly, he is unable to grasp the conscious principle in thought independent that action.

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IV

THE METAPHYSICAL HEAT

1

Lucifer's action takes place through the ether of heat and the ether of light. It conditions man's experience of the light and heat of the sun, as well as the light of thought and the heat of feeling.

Before light and heat are given as physical phenomena, Lucifer acts in their supersensible fabric: so that man, clothed in an etheric-physical body and drawing his sense of self from sensible experience, necessarily has an experience of thinking and feeling conditioned by Lucifer. A conditioning that the ancient ascetic did not undergo, since powers of light flowed directly into his etheric body, which, by opening himself to them through mystical virtue, allowed him the right relationship with the current of Lucifer. This was the possibility proper to the masters of Initiation and to the saints of the various faiths.

Therefore, any mystical experience today inevitably bears a Luciferic imprint: as does any inner experience that ignores the action of Lucifer and Ahrimane on the inner man.

Luciferic-ahrimanic error is inevitable for the man who does not cultivate knowledge as required by his present inner constitution.

It is the error of any mysticism, as of any yoga or esotericism that, unenlightened by knowledge of occult situation of man in this age, cannot avoid being

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forms of mediumship, because they can animate the etheric body, as long as they do not release it where its light is interrupted.

The etheric body animated by some occultists, or self-styled followers of Spiritual Science, is a phantom moved by the ego or the body: giving rise to visionarism, not vision.

2

The light of thought with which man thinks and expresses himself dialectically, as reflected, 'moon-like' light, is dominated by Lucifer: the altering mediator of light, not the Light: the Light being the Logos.

Thus the heat of the instincts and emotions, which can reach the point of being a fever of the senses and feelings, is not the pure heat that can only be kindled as the creating life of the will, the heat of life of the spirit, but the force that Lucifer takes away from man: hence the original heat remains ahrimanicly imprisoned in the mineral being, in the substances of earthly minerality.

For the pure motion of light to become a heat of life, a healing virtue, the ascetic must experience the power of will independently of the etheric-physical organism: he must release the current of will from the physical organism, but also from the etheric organism. Through the intimate vivification of thought he allows the incorporeal forces of will that he ordinarily only experiences in the physical corporeity to act in the soul. The soul is restored to spirit through the liberated will.

It is returned to the spirit that can finally penetrate the depths of the earth, the being of matter, which conceals the secret of heat. It penetrates them because it is neither grasped nor moved by the forces of the earth: forces that are waiting to be returned to the spirit because they are its original will. The power of motion of light.

Light's power of motion is heat: whose strength is its incorporeal life. The reality of heat is its being the life of light: the supersensible life of light.

But man cannot know heat except in its sensible manifestation: as the heat of objects, or body heat. He always perceives it as the heat of a physical medium: never as an autonomous content.

He always encounters it in the sensible world, but the resonance of it through the senses tends to find the supersensible dimension in him.

Man can find pure warmth again, if he knows how to go towards the warmth he experiences physically, not by stopping at the sensation, but by opening himself to that which, separated from it, each time echoes unnoticed in his soul: a feeling that cannot grasped in thought. The immaterial sense of warmth.

If it can accept this feeling, it recognises it as the form of a suprasensible motion: in which the original forces of thought are expressed as the life of light.

He can discover that there is a heat of the world, a fire of the senses, a heat of impulses and passions, which is given to be raised by him to the suprasensible level, that is, to his own true being, by virtue of his intent to feel.

If, through calm meditation, he can give image, and thus feeling, to that which he experiences as pure being in various forms of warmth - which in their immediacy are always sensible warmth, even when they come from motions of the soul - he can recognise the immaterial warmth that begins to be released in his interiority as the life of light.

Light is revived of its original warmth when heat is released from the sphere of the senses. Similarly in nature, every transition from the solid state to the liquid to the aeriform takes place

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as a resurgence of the heat of substance. All substance being congealed primordial heat, held in minerality by ahrimanic enchantment.

The image of warmth, drawn from the series of sensible perceptions, enlivened and contemplated in the processes of nature, until it objectively solicits a feeling, is, from before, as a simple imagining, a flowing of light. But it is form that immediately tends to realise its content: it tends to act as heat. And it is the becoming life of light, in the centre of the heart.

Every mineral is petrified heat, which tends to release itself into the inner form that retains its minerality. The materiality of a substance is its 'emptiness', thus its spiritual possibility fixed in a power, or in an enchantment, that invisibly awakens when its sensible base is stimulated, for example in a chemical combination. Its original warmth is then again brought into manifestation. But man, fixed on physical phenomenology, misses the invisible motion that accompanies it, lacks contact with the saturnine liberation of substance: the alchemy that demands in the soul the light motion of thought operating in minerality is not possible for him. He can only make use of substance chemically, or corporeally.

Every stone is a lost, or ignored gemstone: a petrified warmth of light, which therefore resonates where there is true space: in the nothingness of materiality. The truth of the crystal is not its materiality, but its form: which is interior.

The force of matter is the barrier that protects the immaculate truth of things.

4

All earthly warmth tends to resurrect as love when it becomes human perception and thought.

Therefore, the subtle motion of life is this heat: the movement

incorporeal bodies: movement that actually tends to bring matter back to spirit. Through heat, bodies tend to regain their original light.

This movement-heat, whereby matter ascends the steps from the solid state to the liquid to the aeriform to the caloric, is the same whereby life manifests itself through the mineral, the vegetable, the animal, the human. It is a reawakening of the Saturnian heat from the dark terrestrial level to the sphere of man's senses: where the fallen fire rises to become thought. To return to the heat of thought, day when man can meet the heat of instincts with the resurgent light in thought. An encounter that occurs by virtue of the centre of the forces of life, or forces of light, in man: the heart.

5

In essence, there is no heat that is not corporeal sensation for man. But true warmth is not bound up with anything corporeal: on the contrary, it operates as an incorporeal movement of every corporeal event, due to the fact that it is not subjected to the conditions of materiality: being its origin and perennial secret support.

That which sustains physical substances, in nature and in man, is not physical: it is motion of the spirit. In its actuation, it is creative heat: which always turns to an object, that is, to something other than itself.

When such a movement takes place in man's soul, it can be recognised as love. But man can realise it insofar as he comes to dissolve it from the support, that is, from the corporeal limit, or from corporeality which, built up by that movement, cannot submit to anything other than it: it cannot but oppose what is not that movement. That is why it is opposed to the abstract consciousness, which does not possess it: just as the matter of the external world is opposed to man's abstract looking.

The opposition of corporeality to the inner life is the demand for a radicality and reality of that life. The fact that corporeality is a product of the spirit determines the projection of

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it in the instinctive processes and its implying the form of the ego, as it has power to appropriate the inner forces not governed by the principle that from within has formed it and from within secretly holds it.

The power of appropriation exercised over the soul by corporeality and arousing the instincts, is, in essence, a non-conscious movement of the spirit, which, on the other hand, emerges consciously in the soul. In the power of instincts and passions, an unrealised spiritual force is to be seen.

This is the secret of heat that manifests itself as body heat and as the burning of instincts, in man, and as the life of the sun, in the heat of created things.

It always sustains nature, in the world and in man: but only in man can it melt away from nature. It can return to the warmth of the spirit insofar as man seeks the supersensible being of thought stimulated by the sensible and thus realises freedom.

Only from freedom can love arise

V

THE LIFE OF LIGHT. FREEDOM

1

In looking at things, man must realise that he is, however, learning to look at the light.

He must understand that he does not see things in order to see and enjoy them, but to see the light, by virtue of which they arise before him.

He must see the light by drawing it from within himself when it flashes to him from the outer world: he must be able to contemplate it, so that the etheric virtue of light in him moves towards the light that comes from the cosmos and invests the earth. So that in the light shines the spirit, not nature, which appears because light is extinguished in it. The splendour of nature being only the symbol of the light that is to be found.

There is now no more possibility of truth and knowledge for man unless he contemplates the astral light: to learn from it his history, the history of the world, the secret reality of phenomena.

Man can draw on the wisdom brought by this light, draw knowledge. The spiritual world imprints the real substance of its workings in the earth and of mans workings in this light: which man can grasp through the will developed in the world of the senses, raising it to self-consciousness. This is the way to know the true history of nature and man, beyond the alterations of the mental and of the dialectical : the history still

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unfamiliar.

From the thought that has been formed in the world of the senses, as the flow of a will that he does not yet possess, man can draw the strength to contemplate the astral light: emerging from before in the lowest form, as an attitude of disinterested contemplation of nature.

Education to disinterested contemplation was the meaning of mathematical thinking and scientific experience of the physical world: it was to lead man to look impersonally at the world, so that he could grasp the looking itself and find in it the force of light capable of penetrating the world.

In this profound will flows what man has already received within himself through the experiences of past lives.

It is the long journey towards the light that finally meets the creative forces of light.

2

Thought is reflected light. It is not light. As reflection, it is the vehicle of the ego that can only will according to the limits placed on the soul by corporeality. Being able to egoically remove itself from the light, thought has within it the germ of freedom: it is devoid of the spiritual life that once conditioned it, making it moral insofar as it conformed to its law.

Morality can arise today from thought that realises its free being. Thought is in itself power of the spirit. In this sense it is morality. Therefore, used outside of its inner life, it becomes the knowledge that cuts off the current of morality from the world.

One should not conceive of a knowing that was not a moral act. But present-day knowing ignores the meaning of its being free: it is free as long as it opposes the spirit. Indeed, the freedom of the present man is lifeless: therefore the vital element can only be received by instincts.

Man draws freedom as a possibility in disanimated thought: without a soul, such thought does not have the power of the spirit that always carries its own law. The positivity of abstract thought consists in being able to move independently of the law of the spirit: it uses the power of the spirit by annihilating it: it does not know that it is using it by withdrawing it from its source; only if it can know what it is doing by thinking and freely operates according to the spirit, does it have the power of the spirit as an individual impulse. The force of the spirit becomes the realising power of freedom.

3

To know what he does by thinking is the duty - scientific and logical - of the thinking man. Thought used for knowing and for knowledge, for science and culture, is the force of the spirit forced to think as real and to make everything valid except itself: as if it were not part of the process of reality to which it therefore gives name and form. In this senseman is not free, because he does not possess the one activity in which he can claim to be free.

Man is not free insofar as he thinks by tying his thought to worldly contents and values, without having thought in its own content: which is the concrete sense of those. He does not experience thought as a free activity, he does not recognise in it the only activity in which he can experience freedom: the freedom he has only as a representation, in unfree thought.

Man is not free, as he lives bound to external contents, the only activity in which he can be free. Without thought, he would have no such contents. But for him, the task is not to renounce them, but to possess that which subordinates to them and is real insofar as it is not subordinate to them, rather it is that which alone gives reality and value to them.

Man's art is to experience through pure contemplation the thought that spontaneously produces in perceive, for

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intensify its life to the point where it is the element of light that perception lacks when, beyond ordinary and intellectualistic interpretation, it must acquire meaning for the spirit, i.e. for the moral life. The work of the seeker is to make every perception of a thing, or fact, correspond to the thought that is its intimate sense: which is not the usual thought moved by perception and exalting and consecrating its sensible value to the extent that it dominates the vision of life, art, culture - recognisable as the false realism, the lying exteriority that needs pain and death to show its fictitious being - but rather the thought capable of drawing the living element from the sensory perception and linking the many perceptions and various facts in order to place them in the sphere in which they are dominated by their real meaning.

The deification of the daily chronicle, the realist fetishisation of factual banality in every field of culture and art, the exaltation of the analytical prosaicism of things, are anything but the reality they claim to assert. It is the perception, indeed, devoid of real content, so that its dead resonance, consecrated, constitutes the objectivity of the fictitious.

4

Reflected thought, which is the light of the spirit reflected by corporeality, has the task of ridding inner activity of the remnants of its ancient imaginative form: that which once revealed to man the supersensible values of earthly and celestial phenomena, did not demand that he be free and responsible in thought: it did not demand egoic determination from him.

Reflective, or abstract thought, insofar as it is realised through the physical organism, expresses in a disanimated form what was its ancient imaginative power. Representations and imaginings now only reproduce the semblance of the real: they are not living forms of reality. The spirit does not flow in them, but only its

reflected image, that is, a spirituality that does not oblige him. Whereas once the image was clothed in a supersensible content.

The current type of spirituality is related to what he can achieve through free decision: it is the freedom that comes to him from no longer being conditioned by spiritual forces and moral impulses in his imaginative activity.

This autonomy, while separating man from the life of the cosmos, is for him the possibility of resurrecting his imaginative power by means of conscious will, resorting to the capacity for egoic determination born of his liberation from the old imaginative consciousness: in which a superior ego, not yet become human, operated.

But the resurrection of imaginative power is the art of releasing thought into the seat where it unconsciously has its movement: into the etheric body.

5

That the consciousness of thought, from being abstract insofar as it is reflected by the physical, becomes living in the etheric, is the action of the ego that begins to implement its independence of the astral, or egoity. The soul finds the subject of its experiencing, the being that knows no impediment, if it can trace the movement by which it is conscious of itself: if it finds the support of its movement, which is not physical, while becoming conscious through the physical.

The soul that can refer to the subject of its thinking or perceiving, finds calmness and revelation, can no longer fear anything: because it relates any of its motions - thought, or instinct, pain or tension - to the principle that actually experiences it. Man's experiencing finally requires a subject, who knows that he is the experiencer, i.e. an entity independent of the experienced. Only on this condition is the soul not overwhelmed by its contents.

The ego of man must know that he is. The soul can be overwhelmed by its forces, not the ego, if it comes to live in the etheric element, which enables it to implement its independence from the physical, and thus to operate in the soul.

The ego, gripped by the world of the senses through perceiving and thinking, cannot move in the forces of the soul whose element is the etheric.

6

The animation of the etheric body is an operation to rid it of the sensitive world view, which is true for the physical senses, not for the etheric being itself independent of the physical.

That the etheric body, in the man of this age, beginning disengage itself from physical corporeity, is not capable of perceiving the world according to its own autonomous movement, but reproduces as its own movement that which has been imprinted upon it by sensual experience, is the danger that threatens man.

The art of one who follows an esoteric path is to arrive at making the etheric independent of the sensory impressions by which it is activated in the physical: so that it can operate as an organ of the spirit in the sensible: being in itself an organ of the spirit, not of the overbearingness of sense life.

The constitution of present-day and immature man implies a disengagement of the etheric body from the physical, i.e. a restoration of the mobility of the etheric in the physical as it was experienced by ancient man: now, however, in an individual and conscious form. It is therefore important that it awakens insofar as it is active on its own level and insofar as man has the capacity to recognise it. In order to truly know the physical world, he must penetrate it etherically, insofar as he is able to distinguish its etheric activity from its sensitive form.

present and imminent danger for man is that the etheric being

wakes up and does not know it; and of his power of imagining he makes a deifying robe of the sensible and of the modes of existence linked to it. Which is a creation of monstrous entities.

Error and evil are not in nature, but in man: only from the way spiritual forces meet forces of nature in man's soul can evil and error arise.

As long as the spiritual forces, dominating man, were able to control nature in him, no evil was possible other than that for which he could not be responsible, evil obeying the divine designs implemented through man.

7

The possibility of man being responsible for the evil he commits begins in the age of rationalism and individualism: when he, in the form of self-consciousness, virtually disposes of freedom.

Man is already free, but he does not realise himself as such, because his possibility of being free in thought is used by him against the realisation of freedom, in that he allows thought to identify with emotional and instinctive nature, believing himself to think truthfully, or logically, and thus to be free.

Creative is, for the spiritual world, thought free of the senses, but it must be said that thought not free of the senses is likewise creative: ordinarily in an inferior sense, opposite to spirit. Every thought, every feeling, gives rise to objective creation, which is no less concrete and operative for the fact that it is not perceived as such.

Man, insofar as he feels or thinks, continually assumes responsibility as the shaper of a reality that affects not only him but the human community. He operates in the world with what he truly thinks and feels, apart from dialectical recitations: he can create or destroy by simply giving himself to certain thoughts or

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feelings. In this sense, he becomes responsible not only for his own destiny, but also for that of the beings connected to him.

There is no human event that has not already been prepared by certain thoughts whose force now is what man is actually capable of wanting through them.

8

The possibility of man being the author of and responsible for evil began when a part of the uplifting and nature-dominating spiritual forces in him began to operate as his individual conscience, to the point of expressing themselves as his freedom of determination.

Freedom of determination actually arose in him because the action of individual consciousness was determined by isolation in the sphere of sensory perceptions: which set him against the world, contingently separating him from it.

But the opposition today is only true for the thought that undergoes it, because of a self-limitation that, itself, is its own movement.

The sense-world is posited as one of the terms of duality, due to the fact that duality, true only for the contingent moment of sensory perception, is projected into thought: but not because thought is thereby dualised. It dysualises itself as the image of the world, as the form of abstract representation and conception, not as thought-substance, or light of thought: which in itself remains one. Of a unity for now unknown to itself, but knowable because it is thinkable: realisable by its self-perception.

What flows from thinking into perceiving is already a synthesis, a unity that contains in itself the duality overcome, insofar as it makes sensory perceiving its own. Otherwise perception would not be possible. But the thinking dialectic eludes the motion by which it is thinking and therefore cannot overcome a duality that it holds within itself as the image of the

reality.

However, it should not overcome any duality, but implement the real content of thought that allows it to be dialectical: implement as form what it unconsciously already has as content. To know this content as its own reality: outside of which it is inevitably unreal.

Outside man there is no evil or error in the world. The world as known by man is already error: in the process of knowledge it is constrained by limits that belong to the ego. The world as known by man is not the presence of the pure forces by which it has the power to appear. In perceiving and representing, man already makes a mistake: he knows reality to the extent that he unconsciously produces an element of alteration of its content. He has as reality not this content, but what he has already permeated of it with an inner motion of his own, which he does not perceive and suppresses where it begins to have the power of revelation in him.

But freedom to err is initially necessary as the possibility of knowing where error begins. It is the freedom to seek by self-determination what can be sought where it presents itself in the state of truth and purity: the foundation of knowing. It is to find the unconditioned in secret thinking: to discover in it a power of synthesis that already unifies the world insofar as it is of the same unitive substance as the world, which man ignores, because he thinks disunited objects, with such unitive motion.

A single power of light is of the intimate thinking, as of the intimate life of the world: it is already at work in ordinary knowing, but it is not seen, it is not realised by consciousness, because the world, divided into two exclusively by sensory perception, is projected into a dual vision and conception of the world, precisely because of the non-conscious use of the power of synthesis of thought. The synthesis is there, but it serves the dualistic view of things, which appears objective. And this is the deception.

To perceive deception is the first free motion of thought: it is not dialectical motion, but the igniting of the will in thinking.

9

The problem of freedom is not about wanting, but about thinking.

It makes no sense to speak of free will. The will is always free and operates as if man were autonomous and responsible. One wants something precisely because one is not prevented from wanting it. Every man in this sense is free: he is free to will.

Despite this, the will does not realise freedom, because the thought from which it moves is indeed free, but it is not liberated. It is free within its prison: through brain organ it is bound to nature, and this bond it projects into the etheric body.

The physical constraint of thought operates as a condition of the etheric body: through which feeling and willing are expressed: forced to manifest themselves according to the subjection of thinking to the sensible and thus to alter their nature.

Only the thought that frees itself from physical support can operate according to the spirit in the etheric body and rightly use the free being of the will.

The free being of the will, operating without liberation of thought, is arbitrariness: it is the freedom used by nature. The opposite of freedom.

A thinker must be able to understand how the problem of freedom only arises for thought, it does not arise for the will: it is a problem of thought, not as dialectic, but as an ideal process mediated, in the conscious and expressive phase, by physiological processes. This mediation is indeed disengaged by the physical organism, but through a destruction of its vital substance, relating to the more or less intense use of the rational-abstract aspect of thought.

The dependence of thought on cerebrality, and thus the necessity of the destruction of life processes, concerns the dialectical moment of thought, or the conscious moment. The problem of freedom concerns thought, because cerebral mediation, while resolving itself in a destructive process, conditions the manifestation of thought by forming it egoically. Thought, in order to be a fact of consciousness, needs such mediation every time, without realising it: hence the naive realist mistakes mediation for foundation.

Thinking that frees itself, in essence, frees itself from cerebral mediation: it therefore manifests its true power. It lives in the etheric body by virtue of a power that transcends it: realises its etheric penetration of the sensible as freedom. It reveals its universal being in the individual soul.

10

The problem of freedom can also be posed dialectically, like any problem, but it cannot be solved dialectically, for the simple reason that dialectics is the expression of thought's dependence on cerebrality, i.e. its non-freedom, which, however much it theorises about freedom, has no possibility of realising it, nor therefore of philosophically posing the problem.

A *'philosophy of freedom'* can only be constructed by thought that has already realised freedom: it cannot come from mere philosophical thought. Only liberated thought can give philosophical form to its pre-dialectically possessed content. Therefore it postulates an inner action, towards which the philosophical understanding of the subject is merely an indication. Mere learning, by its reaffirmation of the dialectical category of non-freedom, falls outside the assumption of the philosophy of freedom: which is philosophy thinkable as experience

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same as the liberation of which he speaks.

The problem theoretically. is the indication of a task concerning only thought, which, as abstract and dialectical, is not free, and is not free because it does not realise its own nature: for now, it is only free not to be free, that is, to oppose its own becoming. Hence the problem is the very fulfilment of dialectics insofar as it logically unfolds as dialectics, tending not to be the multiplying form of itself, as analysis of analysis and synthesis of analysis, but the vehicle of the spirit from which it springs. It springs from it, in fact, by immediately opposing it, by its accepting as its own the limits of the corporeal support: by binding itself to what it is proper to its nature to transcend.

The immanent force of thought is the possibility of transcending the form in which it dialectically manifests itself: the possibility of realising itself insofar as it does not repel but bears the spirit from which it arises.

As long as representation is a repetition of the forms of what exists, it is not free. Nor is thought conforming to such representation free. Thought does not exist to suffer the external world, nor to escape it: which is the same thing. It is urged on by the external world, so that it grasps its own movement in it and recognises the presence of its own original forces in the sensible. And realise its autonomy, already true in the spiritual world: the task of autonomy by placing itself in the sensible, where it is impeded.

Thought that restricts itself to repeating the forms of the sensible, to abstracting on them, is not free, because it ignores its own movement, which is not a 'repeating' of something, as it appears to its obtuse moment of reflection, but the unconscious beginning of a reanimation of the life expressed in those forms. Thought must be thinking consciousness of itself, as well as thinking of things: it must liberate itself, in order to be a creator beyond the limits placed on it by the sensible.

Only insofar as it is a creator does thought bring morality: because it can consciously bear within itself the life that nature lives by vegetating. And the

life it loses by merely reflecting the forms of the world.

Thought either carries moral forces or it is not thought. There is, in fact, no thought without the Ego. The Ego can only create. Man's evil is to prevent the 'I' from being a creator: it prevents him through the reflexivity of thought, abstract knowledge, dialectics. Thought, in fact, can normally only determine itself insofar as it opposes life, alienating itself from the Ego from which it emanates.

Man's evil is to force the supersensible forces to serve the sensible, by means of thought linked to cerebrality and its products. Even when it speculates or spiritualises, such thinking is subject to the sensible, because it ignores how it depends on it. It founds on it values and myths that are the inverse of its real content: it gives spiritual value to that which lacks spirit, because, giving itself as truly and solely sensible, it is opposite to spirit. The opposite to spirit is mythologised or deified by a thought that, in its desolate positivism or dialecticism, believes it has overcome superstition. Whereas what is opposed to the spirit is ultimately given to stimulate thought to recognise in the opposition a limitation that concerns it alone: a stimulus to its liberation, so that the supersensible, without which the sensible would not be, might manifest itself.

11

Man, although immersed in the etheric-physical body, has only the perception of the physical, not of the etheric which, as a metaphysical life force, makes possible the perception of the physical world: whose basic reality is etheric. Man's contradiction is precisely this: that through a suprasensible fabric of which he has no consciousness, he represents and experiences the world based on the suprasensible as sensitive. Without the substantial etheric activity, in itself suprasensible, he could not have sensitive experience.

Through the etheric body, the soul and ego take in the sensible and store it as memory: that is its imprinting in the etheric body. Hence the latter always operates as a mnemonic mediator, conditioning the perceiving-thinking.

Through the etheric body, thoughts are concretised: those that man truly thinks, insofar as he wants them in depth with the tenacity or impetus of life forces. It is not the abstract thoughts, the discursive thoughts with which he usually establishes relations with things and beings, or organises his culture, but the thinking with which nature radically thinks within him.

This profound thinking that man receives from corporeality is what he really wants and which he normally covers with theories, ideologies, dialectical pretexts.

It is the thinking that he does not know as such, because, mingled with feeling and willing, it has a life that escapes consciousness: in which it continually emerges through thoughts, expressing not its original movement, but its dependence on the bodily being enslaved to the life of the etheric body.

This life must be freed. But it can only be freed in thought: that it draws from its source, outside the etheric-physical organism, without therefore going outside itself.

Freedom comes first, for man, as a negation of the spirit. This negation is thought.

Thought carries cosmic forces in its innermost being that it can only realise by connecting with sensible experience through the etheric body. In this conjunction, if it frees itself from what it imposes upon it as a functional dependency, thought can realise freedom: insofar as it realises in the etheric body the independence that, achieved on the physical plane and limited to that level, is error.

Independence, however, is not necessary in the spiritual world, but only where the sensitive experience grasps the etheric body and through this the thought.

Freedom is thought liberated. Not the freedom of corporeality

physical, but of the forces with which the ego articulates itself in it. Hence it is freedom from physical corporeity: from which thought is born alive, restoring to corporeity the wisdom of spontaneity.

12

The etheric body, due to its identification with the physical organism, is the seat where the ego can realise freedom. It is a body of memory that condenses man's past: a supersensible vital body, unaware of itself in the sensitive. Its power, however, has no relation to the original cosmic forces, being adapted to the functional necessity of the physical-sensible body.

Therefore thought, while living in the etheric body, in order to be conscious, must alienate itself from it, reflect and project itself into the physical. It can then, by an act of the will, bring the element of consciousness into the etheric, so that abstract freedom lives and the etheric body of that life is kindled, knows its light. *Light by whose kindling one thinks*: not to be limited to opinions about things.

In the etheric-physical organism, man undergoes the virtual experience of freedom, insofar as it supports his consciousness: a support that isolates him and limits him to an egoic experience of the world. Therefore he experiences there a centripetal, purely indicative freedom, contradictory to the spirit: a freedom that, lacking the possibility of realising itself from the foundation, expresses more the means by which it manifests itself than itself. In this sense it is arbitrary, it expresses a certain nature, an irrationality.

To be realised, freedom needs life. The thought that lacks life, lacks the movement that can make it free. But it can implement this movement where only it is possible: in the etheric body. And it can realise it through its release from the sensual dimension.

Thought that requires cerebral mediation is always lifeless: it therefore lacks spiritual nourishment. This is the reason why today's culture, built from such thinking, lacks moral strength.

In its liberation, thought taps into the sources of the power of life that sustains the etheric body. There can be no abstract freedom. When thought frees itself, it becomes alive: it takes in life forces for feeling and life forces for wanting. That which is atavistically bound in the etheric body is freed.

The meaning of man's being on earth is his working to receive from the spiritual world that which, as living thought, is the foundation of freedom. Therefore, while the ego and the soul immerse themselves every night in their cosmic infinity, the etheric body never, until the end of life, leaves the physical organism. In this connection with the sensible, the etheric body, cut off from its cosmic sources where it supports the consciousness of man, becomes the foundation of freedom.

What is accomplished by man has as much moral life as flows into him by etheric virtue, that is, by virtue of autonomy of thought.

By means of what is drawn from the cosmos, destiny is worked out: by means of what is animated within the etheric-physical being, the forces of free man are aroused, which poses new motives for destiny: inasmuch as the act of freedom is accomplished independently of the etheric-physical organism, whose function is purely mediating.

VI

OF THINKING FREE OF THE SENSES

1

Always the power of the spirit has been its incorporeality: its domination of its own manifestation.

In man, the concrete manifestation of the Spirit is the etheric-physical body: structurally accomplished in itself, incapable of error because it is incapable of freedom.

But when the spirit wants to use its own manifestation, to express itself through it, it can only contradict and annihilate it: it has, in fact, not only external to itself, but opposed to it.

From his transcendence, the spirit dominates nature: but when it is dominated before him by its own inner power, it is a world that opposes him. Indeed, man does not possess his own etheric-physical body: he does not realise his identity with the spirit that has built him up. He knows corporeality through sensation, i.e. by having it externally: his corporeal sensation being his living in the sentient soul, or rather his receiving its signs through consciousness linked to the neuro-sensory system.

The opposition of nature created by the spirit, to the spirit, is the principle of freedom; for it gives the spirit the opportunity to meet itself in its own movement. Opposition itself being its own movement: the first and provisional.

It is thought that cannot but think, but forgets or ignores it, and believes that it has before a reality that is not thought by it, that is opposed to it: that it is not thinking, being

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it, by its own virtue, sensitive. He must free himself of it in order to have it, in order to know how to think and penetrate it: to realise the essential identity that already comes to him as the form-image of things: that through him, for him, they manifest themselves.

2

From manifestation one goes back to the spirit, not vice versa. The direction of the spirit in manifestation is inverse to that of the manifested spirit. Therefore the spirit in man is opposite to nature.

An exposition of the 'multiple states of being' is always naïve, because the direction of the spirit is inverted from the one thus envisaged. Such an exposition might have been right for ancient man, who did not yet suffer such an inversion, as he did not draw the spirit consciousness from the opposition of nature. In this still it expressed the human.

Any planning of the transcendent that represents its passing through the various degrees of manifestation, today does not respond to the movement of the spirit, being, as a representation, its inverse.

Only he who sleeps in thought can be spiritually comforted by such representations: positive only as an exercise in thought: of which thought must at a given moment free itself, if it is to be alive.

Everything that is looked at and thought by modern man is overthrown, as a reflection. Therefore, looking at and thinking manifestation is the possibility of going back to the spirit: because it is a reversal of what is reversed. It is a rediscovery of the positive content. It is a matter of being aware of it.

It is the possibility of which the man of this time must become aware. Possibility unknown to ancient man who had the supersensible vision independently from the condition

dualism perceiving and learning. Only in the age dialectics, having lost experience of identity, could the question monism or dualism arise: the doctrines of inner experience were born, because this was lost. Hence dialectics today exalts itself with theoretical monism - traditional, or materialistic: which is the same thing - powerless to realise a unity of the world, which is not of words.

For thought not to be bound by words, it must free itself from the senses and their echo. Feeling and willing have no problem with freedom, because they are free in themselves, but can only manifest themselves in the soul insofar as they subject themselves to the constraint proper to thought: hence as emotions and instincts. They undergo the relation to which thought is obliged with corporeity, and so with the external world.

Altered feeling, altered will become etheric memory: memory of the blood that through the nervous system conditions thought. It is the metabolic and rhythmic processes that take place in the cerebrum: that seize thought to the extent that it is not autonomous, not free of the senses.

To free thought from sensible contents, and yet have it in its most intense presence, is to welcome the forces of will, the forces of feeling, in their magical purity: in the intact transcendence with which, unperceived, they are present in the soul.

3

In the forces with modern man looks and thinks, perceives and thinks, he has the spirit: the light that he unknowingly extinguishes. He must only know the forces with which he looks and thinks, in order to be free from that which, looked and thought, tends to dominate his soul.

The contents or appearances of the world tend to dominate the soul, as unseen products of the spirit.

Modern man already in ordinary perception and thinking is about to retrace the movement of the spirit, but he does not realise this, because he does not consider he has already dissolved into thought to be real, while he assumes as real the form by which he has unknowingly removed it from its materiality.

Its thought is the first autonomous movement of the spirit, but it is a reflex movement, which finds material forms as its immediate objects, and considers them real by thinking them. It operates with the spirit's power of reality, making the sensible real, that is, considering real that which is not spirit.

This, then, is its possibility of being free: its possibility of working with that which has the essence of the world in it, denying it. With this, therefore, affirming it.

It traces the movement of the spirit, but does not recognise it, because it only knows its reflection, through which the sensible appears real.

Liberation is therefore not the representation of ways to liberation, but rather taking note of what ordinarily occurs in *representation* and consciously owning the movement.

This operation in representing is possible through the pure forces of representing or thinking: which cannot be affected by the influences of the Obstacles, because they are not bound to the sensible.

4

The action of the Obstacles is intimate to man because it takes place through that 'vital body', or 'body of forming forces', which is the foundation of his physical existence.

By the fact of existing physically, man receives within himself the influence of these forces: which determine him above all where the soul is bound to cerebrality. His whole life, all his suffering, is a perpetual struggle of the soul against them, according to the

secret direction of the spirit, arresting cerebrality. The pure action of the spirit would have no need of struggle.

Outside the influence of the Obstaclers, man is a spiritual being: a child of the celestial world, he, in order to become an earthly being and acquire human individuality, must accept being conditioned by these forces: drawing mental consciousness from binding himself to the neuro-sensory system.

As a celestial being, he is not free: to become free, he must become a man: accepting that he is conditioned by forces that grasp him where he deludes himself to be free: not distinguishing himself from their movement. So that one day he may realise the distinction, not to pretend but to realise freedom.

He believes he is free by performing their movement. But this is the dark embryo of freedom.

The forces of Lucifer and Ahrimane echo in the soul because they are present in the etheric body, in which the soul has its support.

The etheric body is structurally celestial: the influence of the two Obstacles on it does not change its substantial sanctity, except as they can operate through it via the soul: against the soul's original sense of life.

It is not man's nature that is selfish or sinful, but rather the subjection of the egoic consciousness to the influences that this nature receives in its forming fabric.

The soul's adherence to the medium, living not according to its own laws but according to those of its earthly form and therefore according to the impressions it receives from the sensible world, is the reason for error and pain.

There is no spiritual path that can help him, if it does not enable him to activate the forces of the soul in an etheric being independent of the etheric form engaged in physical corporeity.

Whatever spiritual experience man has, without knowing his soul is taken by its subtle support, prevents his freedom: it prevents him from being independent of

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influences that arouse in him what is virtually free, but to take it away from him. Hence, it can be said that every spiritual path that does not give man a way to recognise the technique of the Obstacles is in essence inspired by them.

Any exercise of self-dominance, of yogic control, is doomed to failure, as it lacks such knowledge: deceiving the seeker about achievements of which he is not even capable of perceiving the absence of value, as he does not have a truly supersensible point of view.

5

The magical attitude can only be realised if one knows the forces with which one is already operating in ordinary perceiving and ordinary thinking. Outside of such knowledge, any presumption of a magical "leap" on the plane of self-domination and power is a deception, because it eludes that laborious and subtle task of "freeing thought from the senses", that is, from cerebrality, which is the only way to transpose oneself beyond the individual limit, and is the secret of the whole work.

Indeed, 'sense-free thinking' can only be realised by virtue of an Ego presence that is clearer and deeper than in ordinary consciousness, because it renders independent of corporeality the only inner activity that, by manifesting the Ego in corporeality, suffers its conditions and therefore has in its freedom the continual contradiction: unsolvable through magical impetus, or the presumed absolute affirmation of self, which inevitably remain a bodily, or psycho-bodily tension, as long as they ignore where they can free themselves from the body, i.e. from vagueness, instinctiveness, animality, dialectics.

He who follows the path of knowledge, and not of magical exaltation, or of cheap 'power', knows that he must draw on the power he already exerts in perceiving and thinking - the

unique and positive guarantees that he is an existing and conscious being - which alone, experienced and possessed within himself, can lead him to the 'I' that he is. Hence his art is to work at being present as Ego in perceiving and thinking - which is the art of "pure perceiving" and "sense-free thinking" - so that he does not have before him a world to interpret, or to escape as *maya*, or to conquer according to a "power" ultimately stimulated by its appearance, power being given to knowing; but rather a world whose reality cannot oppose thought, because it symbolises to thought its power on the point of rising from within.

6

Whether one accepts or rejects it, the path to the supersensible inevitably passes through 'sense-free thinking'. Any other path can only be a direction to the subsensible: it is therefore essentially mediumship, with various gradations: from vulgar spiritualism, to magical and yogic culminations, in which it can only necessarily be a caricature of magic and yoga, even if well presented by the paraphernalia of words.

"Thought free of the senses" means thought experienced in its synthetic power independent of sensory supports: therefore at the moment of its highest vitality: which implies the real presence of the ego and the highest self-consciousness: without which it could not be realised. The 'emptiness' at the completion of such thinking cannot be realised except by further enhancement of consciousness. Any failure or error in such a direction can only occur due to the inability to truly realise 'sense-free thinking'.

The etheric body is pure in its inner texture, but bears the imprint of race, environment, subjective memory.

Indeed, the structural purity of the etheric body can be experienced by those who come to stand before it by virtue of an independent etheric power in which the unconditionedness of the Ego lives: that is true independence from nature. Such independence is only brought about by an animation of the etheric body that arises where the ego through the etheric arouses the thinking consciousness from the physical organ.

Therefore, the initiatory way of the new times demands 'sense-free thinking' as the instrument of liberation.

Ordinary thought moves according to etheric forces bound to corporeity and is exhausted in reflection through the cerebral organ. Thought in which the ego begins to activate itself according to a will not bound to corporeity is articulated in an etheric motion that descends into the corporeal depths, bearing the liberating force of the ego.

Thought free of the senses, achieving independence from the physical instrument, is not extinguished in reflection, but lives an etheric life independent of bodily support. The soul realises its freedom in that, not grasped by the physical organism, it begins to live in the etheric body according to its own metaphysical essence.

It is its igniting of the light not reflected by corporeality and therefore able to penetrate the darkness of will.

Similarly, he who contemplates plant and mineral nature, penetrates the physical darkness in the substance and form of entities, to find therein the occult light of the sun and its real earthly radiance. Form, contemplated, arouses the deep forces of thinking and feeling: substance evokes the deep forces of will. The synthesis is the work of the Ego.

VII

MEDITATION AS A PATH TO CREATIVE IMAGINATION

1

Thought must return to light. To return to light, it must open itself to its own intuitive imagining. It can draw its own life, one in man and in the world, where it rediscovers its primal power of imagining, which has expired in representation and concept, or in subjective fantasy.

Through the power of imagination, nature dominates man and struggles against the spirit throughout life, until it leaves the body. Whoever looks at a corpse sees in it the absence of the forces that built life in it: he can only observe in the corpse the presence of forces that, in their exclusion of life, no longer find an impediment.

These forces tend to grasp life through man's decayed imagining, projecting onto it the worldview he believes to be his own: cultural values, ideologies, myths, faiths. The task of which is to consecrate that appearance of the earth that cuts man off from the secret of life, raising the duality of the world to an inner reality: implying death.

Thought must regain its original imaginative power: for in it it can overcome the duality of the world, true only for the immediate perceiving.

To regain its power imagining, thought must will its own ordinary imagining, so as to remove it from the forces of the

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nature.

It must impart to the images the strength that for now they only receive from the corporeal base.

Imagining is the echo of the world of the senses living as immediate thought, of which the disciple works to make a robe of light to the contents of the spirit.

2

First, imagining as volitional determination is a struggle against the imaginings through which nature dominates consciousness from the depths.

The soul, in order to live by its metaphysical light, must volitionally engage in imagery that does not rise from corporeality, but abstracts itself from it, insofar as it reflects the forms of the spirit's workings on earth.

Imaginings of the spirit's workings on earth, man can allow himself to imprint them in his soul from his contemplation of mineral and plant nature.

The art of cultivating dedication is this contemplation: which, by opening up to the occult identity of being with spirit, can have the response of the spiritual world: to which man can only turn mediately for now. Indeed, he draws on the identity that is already there and every time he realises it in thought, but without realising it, without supposing it, due to the insufficiency of the dynamic consciousness of thought.

Dedication is not a feeling, nor is it a tension, but rather the production of pure will, which man cannot directly arouse. A will that is aroused because it is consciously brought towards the visible forms of the sky of the earth and water, in which it expresses the power of its non-egoity.

The will of contemplation is pure because it implements the movement that its original forces have imprinted in the pure substance of crystals, plants and waters. Whenever the

thought is willed as thought, such will, immanent in it, becomes power of image, or power of life.

3

It will be necessary for man one day, with quiet intensity, to contemplate a tree, or a branch, or a flower, if he wants to rediscover the imaginative power of thought: if he wants to draw within himself the thought that edifies life: true only insofar as it is edifying. Determined, abstract and dialectical, ceasing to be true.

It will be necessary for him to let his eye wander over the play of light that rises before him as the form of the tree, so that he can see before him the motion of thought arising from within his soul, as the life of the form he is contemplating.

It will be necessary for him to notice how in looking at the plant his substantial thought is *spontaneously* one with the light of life that builds it. To actualize itself, its thought ceases to think: it is only present with all its possibility of movement. It encounters the world because it arises from the essence of the world and can retrace its manifestation by finding itself in perception. It does not think anything dialectically because it only wants to be the thought that operates by incorporeal virtue in perceiving, without which perceiving would not occur.

If he then observes, he sees that he retraces the movement by which he ordinarily thinks: he arrives at the point where non-dialectical thinking is the emergence of the force of the image from the inner form of what he looks at.

Spontaneously, his substantial imagining is one with the light that builds the tree, from which the image mediated by the eye arises; but his grasping this light of thought is an act of freedom.

In order that this act does not take place, the Obstacles tend to enchant the gaze and thought to the sensitive image and the

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concreteness of its otherness. They tend to exclude the presence of the 'I' in thought, the presence of the 'I' in perceiving: because against this 'I' they could nothing, whereas it can everything about them.

Thus the presence of the ego in ordinary perceiving is the possibility that perception is integrated by thought living as its inner content: it does not grasp thought, excluding the ego, resonating devoid of its own intimate reality in the soul, in the form of subjective sensation or abstract representation.

From the movement towards perceiving with informal thought, the structure of the contemplated entities resurrects in images of light. The analogous movement towards the perception of states of mind, or instincts, or thoughts, returns the creative currents of the spirit to the life of the soul.

All perceiving gives rise to magical imagining, in which the forms of a world about to be reborn from the remains of the ancient world, exterior and soul, to which perceiving is ordinarily bound for now.

4

To the imagining suggested to his soul by the Obstacles through its unconscious adherence to etheric-physical nature, man must replace the imagining that he initiates through will, giving it the same power of movement and same impetus that it has as it obeys the impulses of nature.

He must be able to pour into spiritual imagining the forces that express themselves in him as a yearning for life. He must be able to feel in it the same determining power that the need to breathe, or hunger, or thirst exert on him.

The authentic power of this imagining is its not recalling bodily motions or subtle forms of breathing: it is its being absolutely incorporeal. Its power is its incorporeality:

because through it ego operates in the corporeal depths.

He who knows this secret rules himself and the world: he implements what the spirit demands of man on earth.

The powers with which man today builds his civilisation on earth, belong to the spirit, but he can only implement them insofar as, aroused by the earth, he binds them to brutal physiological necessities, to economic facts.

Man does not possess the strength with which he builds his civilisation.

To the power exerted on the meaning and organisation of life by the economic fact, i.e. by the fundamentally economic evaluation of existence, he should counterpose an equally intense liberated vision of the world.

It is a matter of arousing a spiritual motion that has as much force of determination as only money, sex, career, and the vanity of appearance have at present.

This irresistible lust that man is able to set in motion in order to attain that which he alone values - sex, money, vanity - actually comes from the spirit. Lust is a force of the spirit that, as such alone, has the power to shape reality, albeit in contrast to the spiritual order.

The ascetic's art is to activate the same force incorporeally: because only outside the sensible categories does it manifest its reality.

The power of that which moves matter is immateriality. It is imagining that becomes creator, because it becomes incorporeal, but therefore dominates corporeity.

The secret of the magic of the new times is to activate the inner being with the same vitality as a sensitive movement, without any sensitive process intervening: no cooperation, no assonance, or tension.

Through concentration, the ascetic tends to separate thought from corporeality, so that it presents itself as it is before its light goes out.

It is not the vital forces of the brain that must become thought: for their task is to exclude thought or allow themselves to be excluded from thought. For they dominate the head during sleep, and are eliminated from thought during wakefulness.

The opposition of the etheric body to thought is the opposition of the physical brain, so thought must renounce its spiritual nature: it must reflect. But such reflection implies to a certain extent the destruction of the brain organ: a determined elimination of the etheric opposition.

The art of the ascetic is to bring concentration to intense purity, not by means of the subtle forces of that organ and therefore not tending to act with them on the etheric body, but by means of etheric forces that are purer in that they are independent of the etheric-physical system of the head.

Only such independence can act positively upon the etheric body. But there is a tendency on the part of some who practise erroneous exercises to force the current of the forming forces of the central nervous system. They do not know how to initiate with inner action the highest element of these forces, but unconsciously destroy them, mechanically detaching them from the nerve-support, so that the latter becomes weakened and worn out. This is above all the error of those who bind themselves to corporeality beyond what is necessary, feeling its processes too much and thus eliminating its vital energies, in an attempt to automatically achieve inner, pseudo-yogic or mediumistic experiences.

In essence, by practising righteous meditation, one ceases to think with the etheric-physical organ, one does not resort to the nervous system, from whose vital motion the usual thought proceeds, but tends to elevate oneself to the level of the forces that built the nervous system. One

begins to move in the original forces of the ego, through thought.

The thinking from which one starts initially demands the movement of the subtle forces that, for the ordinary representer, are bound to the physicality of the brain. The insistence on concentration, which is volitional dedication, leads to the release of the inner forces from the necessity of cerebral support, i.e. dialectical necessity. The more spiritual etheric forces are disengaged from those necessary for the physiological processes of the brain, to which the discursive form of representing is linked. Thought ceases to be conditioned by those processes: it begins to articulate itself in an etheric life that does not extinguish but gathers and brings to life its light in unusual forms. Thought regains its original power of image.

The purest and most creative ether becomes the vehicle of the ego in thought: outside the cerebral organ, outside the etheric body, but with the possibility of liberating action upon it.

The ordinary work of thought causes daily wear and tear on the cerebral organ that can be felt as fatigue, but in truth the etheric forces of thought, in their independence from cerebrality, are inexhaustible.

6

That thought in the effort of concentration does not bind itself even more to the nervous system, does not strain the brain tissue and does not bind itself more to physicality, depends on the rectitude of its asceticism. It depends on whether the organ of knowing has not been deteriorated by exercises or attitudes suggested by pseudo-teachers. It depends on having wisely educated the attention that is exercised in the exercise of concentration, so that one is able to distinguish the attention directed towards the object from the pressure sterilely exerted on the nervous system.

It must be realised that in concentration, when the effort begins, one has already lost sight of the object and inadvertently presses upon the physical etheric organism: one levers upon the bodily organism and deludes oneself into thinking independently of corporeity: one believes oneself to be continuing the concentration. In some cases one comes by this route to act on the etheric, because one mobilises the breath in depth: the force is demanded not from the spirit, but from the spirit bound to corporeity. Which is the failure of concentration, because one binds the inner life more deeply to physical processes independence from which is the goal of concentration.

Art is to bring so much dedication, or will, to the practice that one realises that one has lost the theme, or the object, and vainly continues to strive for bodily forces, or forces related to corporeity.

The success of the practice is actually a fact of knowing: an insight into the cognitive moment in knowing. It is an inner presence that expresses itself noetically, but therefore it is an act of love. Because love is dedication and only dedication can become attention: the capacity to be awake in every moment of concentration.

Therefore, it is fair to say that one comes to the spirit insofar as it is the strongest love: insofar as other loves do not distract the seeker, keeping him deep within.

Wisdom is to discover that one does not really love the spirit: for after such a discovery one can only begin to do for the spirit something one did not know before.

One can finally decide to dedicate what one previously deluded into dedicating.

In reality, for concentration and meditation to lead to objective inner experience, they require that the life of the soul be dedicated to them: not the easy bodily tension, or psychic: however sensitive.

It is the life of the soul that usually manifests its strength as it is taken over by an instinct, or a passion, or an idea

obsessive.

It is precisely in the concentration to voluntarily realise such a force: a conscious obsession. A lucid and dominated obsession.

7

Concentration and meditation do not have intellectual orgnoseological, or in any case dialectical, ends. They are not practised to acquire knowledge or penetrate the meanings of themes: these must cease to have any intellectual importance. The intellect must have been educated to discern its own dialectical necessity, in order to be independent of it at the desired moments.

One concentrates, precisely, so that the object of concentration gradually loses its meaning, which is a meaning only for cerebrality, i.e. for a certain sphere of human interests. The point of insisting on the object is to bring cerebrality to such saturation with it that it comes to let it go out of disinterest in what it means egoically or humanly. The pure subject then becomes an object to the forces of thought, or to the motive power of thought, which until then has acted limited by cerebral mediation.

Likewise meditation: it does not aim to interpret certain images or penetrate their hidden meanings. Meanings are of importance to the intellect and ego, not to inner activity, which is perception of living content and openness to transcendent forces: which can only give rise to intellectual elaboration at a later stage. This concerns cerebrality, which needs to know the object reflexively, or discursively, in its contingent belonging to multiplicity.

Concentration and meditation are practised to arouse the real life of the soul, by means of themes or objects, whose value is

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only of mediation. It is not they that arouse the soul's forces: on the contrary, the soul activates itself insofar as it reconstructs and initiates them, having them as temporary supports for its own ascent.

8

The soul ordinarily does not live: it is awakened as a bodily reflection, working only for corporeality and for ideals ultimately based on corporeal facts. For the soul to manifest the mighty life of its world, it must come to see something more in the world than what it is capable of representing.

The soul must bring its representing-thinking to express the real life of the world, i.e. that which escapes it from the world. But for this to be possible, it must recognise in its normal representation the form of a limited and contingent relationship with things, which rises to a universal way seeing, thanks to the universal substance of which it is woven.

The representing and thinking with which man considers the world is a universality obliged to express itself in a non-universal or anti-universal form, in this however bearing its power of universality.

The form of representation enchants the forces with which it is woven: it compels them to a limited vision that opposes the reality of the world, of which they are therefore the intimate shaping weave.

But in order for man to grasp something in the world beyond what he is capable of representing himself, he must act in representing himself: he must overcome the limitation that the forces of representation constitute to him by projecting himself as the appearance of the world.

Will must be brought into thought. The force with which any thought arises must be brought into thought. Such is the meaning of concentration and meditation.

VIII

THE ' THOUGHT'

1

Ordinary thought manifests its strength when it has the impetus of spontaneity.

This spontaneity does not belong to thought, which is merely form or reflection, but to the forces of nature, which provide it with content.

The task of the ascetic is to reproduce this content through the will. Recalled in the thought that thinks by self-determination, the will grasps in this content its own life expressed as nature.

Affirmative or destructive thought, thought that exalts or wears man down, is the ordinary thought that expresses the force of a feeling or instinct: the spontaneous thought by which nature moves man, whom it believes to be the thinker.

Abstract, or dialectical, thought is the same thought that expresses in logical form its unconscious dependence on nature, but deprived of nature's element of life, so that it can also dialectically oppose it, without ceasing to depend on it. Thought whose autonomy is illusory, because life does not belong to man. Thought can impregnate itself with it on condition that it is its servant. As abstract thought, it -can do nothing about life.

But not even as 'thinking thought': because what has been so called by the clearest idealist philosophy is also inevitably abstract thought. Indeed, the moment of thought

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thinking is never experienced except *a posteriori*, when it is already thought, since it is acted upon not by its own movement, but by the thought object. It is the object, not the thought, that matters in the thinking moment. Thought in *action* is only known insofar as one has it as thought, not while thinking: thought being thought of a content, not possession of the thought that thinks it.

Whereas for the asceticism of thought, what matters is not the object, but the thought.

It is a matter of understanding that there is an authentic qualitative leap from the specular - albeit the most exact and honest - to the living experience of thought: that from an individual condition has the power to open the soul to the supra-individual principle: not insofar as that principle thought, but because thought is the element of consciousness that, while assuming the limits of its subjection to the sensitive being, comes from the suprasensible limitlessness and bears within itself the power of it.

Those who believe that one can move from idealism or any philosophising to inner experience are wrong: they can delay their own inner formation if they philosophise about it.

2

The 'thinking thought', which is the culmination of idealist philosophy, is the thought whose movement the idealist intuits but does not possess. The 'act' is rightly thought, but not led back to its being, more and before thought, thought as act: it is always thematised and led back to philosophising. The most logical and upright philosophising: which nevertheless leaves the objectivity of the world unchanged, believing it to be dialectically assumed.

The supposed thinking act is continually the *a posteriori* experience whereby the 'thinking' is never given, but rather the 'thought'. It is therefore inevitable that it leaves sensory perception outside itself: not possessing its own movement, it cannot grasp it in the

perceive, that is, where it is the spirit that encounters nature. Despite the right theoretical attitude, nature nevertheless remains outside it, in thought objectivity: it remains in the mystery of its encounter with spirit, of which the ego has only what it can have as thought: inevitably abstract, or 'thought', never 'thinking'.

The act of thought, or moment of thinking thought, is never possessed by the idealist, but merely apprehended: according to a dialectical motion that presupposes thinking thought, but does not have it as it has the content for which it is thinking.

In truth, the force of an idea is not its objective content, but the power of life whose content it animates. But it is a power of life that it loses precisely because the object, or the content, becomes the value in order to which it acts as thinking thought.

Thinking thought should be the experience of the thought, not of the thought object. Whereas normally the life-power of an idea is extinguished in its reflection, i.e. in its being *thought* for an object.

For the object each time thought is extinguished. And this extinction is called 'thinking thought'. Whereas the art of man is to extinguish that by which the life of thought is extinguished: dialectics. It is the art of concentration, whereby the power of thought-life thinks so intensely about the object, that at a given moment it encounters itself instead of the object.

Where the art of thought is cultivated, the object ceases to be that which, by appearing, imposes duality: living thought arises for it, which overcomes duality in itself, it has no objects against it. Once the object as opposed to thought is removed, dialectics is removed, superstition is removed: one knows according to reality. Objects are penetrated by thought identical to the inner movement by which they are or were made.

Idealist thought, on the other hand, is only sufficient to itself in the

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its dialectical identification: it overcomes duality only through reason, not through perception of the living synthesis. Since it does not have the life in itself that it deduces, it cannot immerse itself in life: it can only celebrate itself in speculations - undoubtedly the most exact - that is, in series of determinations of the dialectical movement of which it intuits the becoming, or the actuality, but without experiencing them.

The way to the spirit could not be this, for requires going beyond reflection; to the perception of thought, that is, to the experience of thought-force: attainable not through philosophical means, but through initiatory asceticism. Knowledge of the laws that underpin the life of the soul and thought cannot come from human culture, but from the spiritual world itself, or those designated by it.

However, it is a logically verifiable knowledge on the plane where it necessarily takes on that dialectical guise that engages thinking thought.

3

Thought is to be experienced as an incorporeal current of life: not the mere intuition of its dialectical motion, itself a source as dialectical. The light of thought must be experienced, not mistaken for light its reflection. The thinking thought of actualism is in truth the intuition of reflection, its movement being itself reflection, from whose reflectivity it does not come out.

For then only the world of the senses, nature, existence are encountered not by philosophical thought, but by a current of light that penetrates appearance and grasps its life. There is no thinking thought that penetrates the world of instincts and passions, the mystery of man, the ultimate meaning of sensual experience.

It is always the dialectic - this time the most conscious of motion

dialectic, but also firmly bound to its form - that leaves nature and man outside itself, because it does not have their original light, it does not have in itself the warmth of life that sustains them from the depths. It is thought that, in thinking, intuitively its own dynamic moment, but does not possess it. *It knows its own movement, but does not grasp it: it actuates thought but can only think it and be aware of thinking it, but not really have in the act what it actuates.*

That warmth of life must be rediscovered in thought in order for man to be rediscovered: for it must awaken forces of will that can only be expressed through thought: through thought capable of arresting its dialecticism, not with illusory mediumism or estatism, but through the perception of its own light. Which, to be light capable of penetrating the density of the physical world, requires the warmth of the will.

4

The 'thinking thought', which is the logical and lofty crowning glory of idealism, for an ascetic is not too much, but too little: it is the positive requirement of philosophising, the 'sattvic' philosophising: nothing more. There can be no man, because there can be no openness to the spirit. In thinking there is no life of thought, but the extinction of it, so that man's error cannot be overcome.

The act of thought is never truly realised, because it is not directly possessed: it cannot have life, because it loses it in becoming an act, being an act only as a reflection: idealistically perceived. Idealistically perceived being everything: so that it does not actualise man, it does not have the secret of the life from which it draws, for it is the extinction of it as 'thinking thought'.

The reality is that such philosophizing does not really find the spirit, precisely because it is a philosophizing in rationality, not a drawing on

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to the sources of thought: it does not reach the spirit because it does not come out of dialecticism. For it is sufficient to ascertain the mobility of thought; whereas its task would be to possess it: that is the art of man. Otherwise there can be no idealistic philosophy that saves from materialistic myths. There is no reason why at any given moment an idealist, even an actualist, should not become a negator of the spirit. Dialectics cannot fail to reveal what it ultimately is: the justification of a personal nature.

Only where dialectical thinking is exhausted does the light of thought arise: man returns to being.

5

Thought-consciousness cannot be bodily consciousness, but rather etheric consciousness. The life of ordinary consciousness is based on the relationship man establishes with the external world through the sense organs. A higher consciousness he experiences through the relationship he can establish with the sense organs through the etheric body. Then he attains knowledge of the etheric world, which is the reality of the earth.

Such knowledge is not given freely, but through an asceticism of the will that penetrates one's etheric articulation independent of the etheric-physical corporeity.

Practising such asceticism means for him the possibility penetrating the etheric, or immediately supersensible, values of things and the world: to have by means of life forces of thought what he previously had by means of mere thought, or abstract thought, i.e. he did not have.

The 'thinking thought' is that which arises solely from man's experience of the world through the corporeal organism. Its life is ephemeral, because it is not the original life of thought, but that of its corporeal reflection.

It is philosophising that expresses its own limit: however

bound to the dialectic, which alludes to the mystery of life, the mystery of death. Without actually knowing them.

The reality is that not even noblest philosophising can now find man. While even as a possibility of right philosophising, it is lost today. It is the squalor of today's philosophy, filled with abstract logic, names, terminological subtleties, but devoid of thought: deluded in following or grasping the process of science, but in reality bound to the systematic and dogmatic empiricism of a research that no longer knows the criterion of value. As if in objectivity it had lost the object.

Thought is dead because it has not emerged from the dialectic: from the dialectic that does not change level because it concerns spirit rather than matter. Being the same: so that today anyone can fall asleep idealist in the evening and wake up materialist in the morning. It is the form of thought that, however, receives its only content from the sensible world, being devoid and unaware of its own content: whereas to the sensible form it should bring the content it lacks.

Dialectics was born, in modern times, to lead at least a very few, by idealistic means, to an experience of pure thought. As the last virtual light of thought justifying idealistic dialectics has disappeared, it has become the art of exanimate thought, available to all: to all discursive vague-mindedness. The assumption of idealism essentially failed because it did not have sufficient awareness of its reflected condition, and thus of the impossibility of implementing thinking thought in that condition: it did not recognise in dialectics the limit of the original light of thought that allows dialectics itself to be produced.

In truth, the enthusiasm, or the poetic content, of actualism, was not so much the thought, but what it held: the admirable richness of feeling of its founder: the last European philosopher.

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IX

DIALECTICS AND SPIRITUAL SCIENCE

1

Why Western philosophy has lost in its noblest manifestation, which is idealism, the possibility of founding the experience of thought, can only be explained to the supersensible vision, that is, to living thought itself. Only the Master of the New Times was able to point out how Aristotelianism, gripped by exhausted Arab mystical forces, the expression of a luciferic 'ego' feigning the experience of the 'I', because it was averse to the 'I', was able to devitalise the work of thought in the West, depriving it of the concrete principle of individuality: whereby in philosophising, the 'I' always remained an abstract 'I'. Since then, dialectics and intellectual pride - with rare exceptions - have constituted a single attitude, not only in the field of philosophy, but of every investigation concerning the spirit. Among other things, this has prevented the experience of the physical world, of technology and the machine, from taking place under the sign of the spirit, as it should have done.

The scientific experience of matter was meant to be the experience of the ego, i.e. the spirit, not the destruction of the spirit. Matter as reality, albeit scientifically studied and experienced, became transcendence.

Agnostic materialism was possible due to the fact that thought, rightly engaged in the investigation of the physical world, did not have its inner counterpart from either philosophising or

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tradition. Matter was experienced by a thought that *was initially* independent of it and then gradually lost its autonomy, because it was gripped by sensitive phenomenology, until it became the consecrator of matter, unaware of itself.

Materialism, historical materialism, dialectical materialism, in fact, are nothing but the metaphysics of matter: of unknown matter, which one has been incapable of penetrating with truly metaphysical forces, now also unknown. It is thought that, having become incapable of knowing itself directly, and tending to know itself through the sensible object thought of, has forgotten itself in order to consecrate the sensible, and has also lost the possibility of penetrating it, thus fetishised.

2

Philosophy has lost the man. The art of the spirit cannot be the art of philosophers, since thought has ceased to draw from its supra-individual source, since its *conceiving* has coincided with its *reflecting*: whereas in ancient times the philosophers' thought took on reflexivity as the garment of its power to penetrate the contents of the world: a penetration that for some rare among them was communion with the essence of the world.

The great enemy of the spirit is dialectics, whose disguises are endless: including the spiritualistic one.

For the inner experience to occur, the world of words must be exhausted. A sign of transmutation is for the ascetic to feel nausea at any argument or speculation that does not respond to perceptions of reality of the physical or spiritual world.

For those who follow the path of thought, philosophy can be an object of investigation like any other product of thought. In the highest philosophizing one can see the reflected manifestation of the spirit: the spirit that can be contemplated in the form of crystals and as light operating in plant life, one has it as reflected light in the

human mirror. Even when this reflection conforms most faithfully to the original light, it is still a reflection: it is the original light adapting itself to the earthly mind.

It can be animated by its own life, that is, by its own original light, not the thought that devotes itself to philosophy, but the thought that assumes a philosophising, or a system, or an idea, as the subject of concentration, or meditation, or contemplation: which are certainly not philosophising. They are in fact true philosophising: that for which philosophy was born.

In this sense, one can operate in two ways: either one assumes a certain philosophical thought as the subject of concentration, to whose content one is therefore indifferent, not being interested in its meaning, but only in its possibility of giving itself as present thought. Or, thanks to the exercised capacity to contemplate thought, one looks at a philosophy, or a system or a theory, or the entire history of thought, in order to recognise the spirit that expresses itself through it, or is altered or betrayed. It then happens that thinking experiences its dialectical operation in time as a current movement.

But just as philosophy, so other themes and forms of culture can be the object of such contemplation, which sees thought as it has it before it in penetrating it intimately: it identifies with its external movement, but grasps it in itself. Which is the art of ascetics, not of dialecticians.

3

The asceticism of thought provides a way to rediscover the inner forces that can express themselves in thought, precisely insofar as they are not in the least identified with its dialectical form; whereas philosophising does not presuppose any asceticism, it has no interest other than using thought as thought and not making it disappear in the force from which it derives. It is a philosophizing according to original wisdom: the true but now disparate philosophizing.

Deprived of dialectical expression, deprived of thought as dialectical, philosophy would have no *raison d'être*: whereas the asceticism of thought needs precisely this, to cease being dialectical. To extinguish thought that is not the life of thought, to make thought independent of forms, without which it cannot normally express itself.

Nor does esotericism, in order to be taken seriously, need to be philosophically demonstrated: even if this possible at this level and somehow useful to a researcher who, bound to philosophical conceptions, needs to free himself from his dialectical constraints by means of a reverse dialectical process. For this should be the assumption of such a philosophical exposition: to logically show the reversibility of thought, itself being an expression of this possibility.

For the most logical thought is always the inverse of that which is born as thought. Hence, one can recognise that one possesses thought all the more deeply the more it is an expression of the extinct dialectic.

The truly possessed logic is thought that cannot submit to any logic and is always in process of recreating logic. Which is not normative for thought, but only for itself, that is, for what it has as its object: which cannot be the thought capable of thinking it, but rather the abstract form containing no thought at all: grammar drawn from thought, necessary for those who identify this with thought.

The thought-force is more important than thought. So that it could be known and possessed by man, it began to manifest itself as thought. But thought without it is nothing.

Whereas it is everything without thought. In itself it has it all, being the power of it.

The reality is that human philosophizing, like scientific knowledge, assumes the completed world, nature as it is, already made. Neither the most acute philosophizing nor the most solid scientific research can penetrate the reality that, in the form of an external image, is given as it actually results from their investigation.

In order for the real to be penetrated, which is the millenary endeavour of philosophy and the current of science - it was certainly not the problem of the original civilisations - there must be a real shift in investigation, a change of direction: a reversion of the movement that occurs in ordinary rational experience.

It is therefore necessary for this movement to be there, for reversion to be possible: it is necessary for thought to bind itself to the sensible contents and determine itself as rationality, so that what flows in it can be grasped. The highest force flows in the lowest form.

The inner experience is verifiable because the spirit can be grasped in the physical world, independent of the powers of the earth: these in themselves are subject to the spirit. But these are realities that man can only perceive if he can become aware of that which dominates the earthly in him, moving in his ordinary thinking. That it is for him to penetrate awake into areas in which he is immersed during deep sleep.

In effect, what manifests itself in his soul as moral direction, is the same power that creates external reality: not that of phenomenology that is scientifically determinable or philosophically interpretable: but that with which thought is identical in its intimate motion.

Only outside man can nature be creative. In man it works against the spirit. The spirit must destroy nature in order to be the spirit that creates again as it is a creator in nature.

The nature deified by science and interpreted by philosophy is the nature that dominates man, not the nature created by the spirit.

In order to be able to surprise the spirit that creates nature, man must go beyond nature in himself: take himself beyond his own nature. Let the inner element emerge within himself that does not allow itself to be grasped by nature, then that is born in opposition to it. But normally he is unaware of this arising, for he only knows of himself by having become speech.

This is why neither moral forces can come from science nor philosophy: because in the constitution and critical formulation of present-day knowledge, inner forces can give rise to the discursive process due to the fact that they are cut off from the cognitive act, which nevertheless arises from them. Subordinating thought to the being of nature, in fact, is the unconsciousness of thought: it means renouncing finding the spirit in nature, insofar as it is previously eliminated in thought. But it is the elimination of morality in the normal cognitive process.

The unconsciousness of thought is never known by the dialectic of awareness, because this dialectic is always an expression of unconsciousness: it is thought identified with words, not known as that which does not depend on them, not depending on nature.

The inner element in man that cannot be grasped by nature is that which cannot manifest itself except by opposing nature, indeed by destroying it: thought.

By grasping itself and perceiving its own movement, i.e. by bringing its opposition to nature to its fullest extent, thought

finds the spirit that creates nature in its innermost self.

But it is dialectical, or reflected, thought denied. Its unreflected light. It is difficult to understand because it is the reversal of the thought with which one normally thinks. The reversal of the motion by which the ego has the possibility of expressing itself.

And this is the limitation of dialecticians, or seekers of the spirit bound to the dialectic through which they seek it. They like to talk about the spirit rather than realise it: to feel strong in the reflected rationality rather than in the strength from which rationality arises.

Perhaps the spirit is not expressible through dialectics? It is expressible, but it can only be found by those who are ready to encounter it, since they already possess it as an inner substance, or content of destiny. The others can be helped by the good will to draw from a text or doctrine what they are capable of reviving of it.

Therefore, concentration and meditation are worthwhile not so much for the meanings and contents they can reveal, but for the inner activity they demand and that each person brings to it according to his or her strength: of the will in union with freedom.

6

Dialectics is the enemy of the spirit, therefore the true obstacle to man's path. It can prove everything. Each one upholds his truth, which is the dialectic according to his nature.

The most destructive materialism is that of the intellectual or dialectical materialist, who engages spiritual forces to deny the spirit and to make a doctrine of fraternity out of his capacity for hatred.

There is no materialist who is not mentally ill to some degree.

But this truth is reversible: every zealot or zealot of the spirit is actually a materialist.

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When the bodily processes, which serve as support for consciousness, seize consciousness, it ceases to have the clarity and balance that come to it from its incorporeal source: it ceases to conform to its own nature. Identifying itself with the physiological processes, it gives them value, and does not realise that it is a spiritual value.

This inverted spirituality is man's egoism. Dialectics its expression.

The real darkness is not matter, but materialism, in its disguises.

Earthly darkness, everywhere pressed in and dominated by light, can only grasp the light in the soul of man.

Egoism and dialectics are identical: one being the content of the other.

Dialectics is the sign of materialism, because it is the expression of the spirit reflecting physiological necessity as its own.

It is necessary to know how this physiological necessity dominates thought, in order to understand how one can believe that thought arises from the physical organ that serves only to reflect it; and how from this situation, in which only the animal functions of corporeality end up having weight in man's consideration, it is possible to derive social and economic doctrines and essential orientations of science and culture.

7

The most dangerous dialecticians are those who believe that the encounters between cultures, exchanges and understandings, and likewise the unification of currents and ways of seeing, are logical-philosophical facts, and that thanks to a sort of logical *continuum* it is possible to connect the experiences of thinkers and mystics, or of the various systems: an attitude, this one, especially dear to those great mechanisers of logical discourse, rich erudition but lacking in

dialectical materialists, who are even able to find precedents for materialist panlogism in ancient monistic systems - e.g. in the Vedantic Advaita - and in traditional metaphysics, as they can be ordered according to a certain modern systematics.

It is a mono-idealism whose obsessive character has more than one pathological aspect: whereby they find non-existent relationships, connections that are based only on assonances or discursive affinities. Due to the fact that they come to identify certain merely analytical relationships between systems of thought, they claim on the basis of these to be syntheses that are merely unifications of analysis, i.e. myths.

Particularly worrying are those who presume to make theoretical bridges between East and West, only insofar as they can examine traditional texts or doctrines of contemporary ascetics: of which they can only assume the words detached from the content, whose existence they do not even assume. From these words they derive the critical construct, the correlation, the supposed bridge: for example, the mythical judgement that Hegelism influenced the work of a contemporary Indian ascetic only because in one part of that work expressions recur in their assonance echoing the language of that philosophy.

The reality is that theoretical assumptions, logical correlations, opinions and reasons are necessary worldly culture and ordinary life, but are of no use in the experience of the spirit. As soon as this begins, those must cease, because they have nothing to say, indeed they are an obstacle. Just as perfect knowledge of the mechanical use of a metal has nothing to do with the origin of it and its life in the bosom of the earth, that is to say, with that objective reality of it which is valid outside the use that man can make of it, so the theoretical argumentation about supersensible contents or experiences has the least to do with them.

The dialectician wants to connect, relate and arrange as one does with brute matter: he treats inner contents as things, or

numbers, and establishes relationships based on discursive dogmatisms. He thinks he thinks, but he ignores thought, because he is too caught up in the analysis of analysis, that is, in merely terminological correlations. Bloodless abstractness is his realm.

8

Dialectics is the death of the spirit.

He who meditates must recognise it as such. But precisely such a recognition frees him from the illusion that the work of the spirit must be accomplished on the dialectical plane, or that encountering acceptable expressions on such a plane means that the spirit has penetrated it and can be found there: because always its inner activity realises the indialectical value that an author has been able to express. Such value works for those who already have it in themselves.

Meditating does not need to become dialectical in order to become operative: rather, it is the indialectical meditating that has the power to act in the world. Of course, it is meditating that has been able to articulate itself in all its dialectic and has then extracted its own indialectic power from it.

What is called culture today is not the spirit, but a sign of it. One can follow in it a way of being of the spirit, but to implement the spirit is the art of avoiding that fall of the thinking light, from which such culture arises.

For the culture of the true man to arise, it requires the dedication of beings capable of perceiving how thought arises that ordinarily converts into dialectics. Such a perception penetrates the organic depths in which the structuring powers of the race condition the emergence of representations.

It is a matter of reaching the roots of thinking, which, normally, through the ether of sound and the ether of life, becomes the play of nature, whereby dialectics always expresses a certain temperament.

The work of the Initiate is to restore the order of the spirit of which the dialectic of this age is the inversion. If one does not understand how such an inversion occurs, even right esoteric doctrine is distorted, only insofar as it is learned.

The fallacy of Spiritual Science can occur when the various 'techniques' or practical activities fall into the hands of those who no longer have the spirit, but only the doctrine, i.e. the 'letter'. The highest pedagogy can become a demonic art in the hands of those who are incapable of communion with the soul of the child, because they themselves do not know how to connect within themselves the facts of the soul with that from which the soul draws life. Never can 'technique', or outward enablement, replace the worthiness of the inner act. No histrionic pseudo-magician or pseudo-medic, in the guise of a spiritual teacher, will be able to inspire or control a pedagogical experience that demands, before economic and scholastic organisation, the teacher's capacity for a purely imaginative and creative conversation with the inner being of the child.

9

Along the lines of the abstract repetition of an original and current, and therefore unique, teaching, dialectics can also be spiritualistic, when, on the basis of the organised information of doctrines, an initial intuitive, speculative or visionary insight is mistaken for inner work, which becomes persuasive insofar as it is expressed in orthodox language.

The gift of the spirit is regularly distorted by its interpreters or commentators: who do not sufficiently realise how a metaphysical path, ultimately being a path to the annihilation of the dialectic, must first and foremost give way to recognising in the latter the impediment to supersensible experiencing. Hence the task of the disciple is not to translate into

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new dialectic what he learns, but to free it in itself of that form. Only of this is he required, with regard to what is delivered to him.

The temptation to act as a teacher, or to feign spiritual experience, just because one possesses esoteric language or philosophy, or a modicum of mediumistic-magical aptitude, is characteristic of those who cannot speak in the name of the spirit. But therefore they speak in that name.

Spiritual teaching is an exposition not of what has been learnt, but what demands to be said and needs to be said, because it is objectively experienced: because its reality wants to reach the world, having the power of impersonality. It demands to express the life from which it springs.

What can be taught or written on such topics must first and foremost be inner experience: this is to be distinguished from any psychic or dialectical muckraking of the kind that is nowadays ennobled under the name of 'inner experience'.

Many today believe they have inner experiences. And they write and spread their error. While they could be writing about anything other than spiritual ways, in reality unexperienced.

What can be explained or taught is never true if it does not have the occult imprint of a life that tends to become a living word, rather than a word fossilised on paper. One speaks or writes about what is not true, if the discourse is not the necessity of the spirit.

The teaching given by the Master of the new times can be counterfeited by instructors who, not knowing how to tap into the essence of thought - and therefore being incapable of instructing anyone - make up for this deficiency by adopting irregular occult practices, disciplines and doctrinal, psychological and pedagogical orientations that express an impulse contrary to that from which the teaching they claim to be continuing is inspired. The fault of such pseudo-instructors is serious not so much because of the psychic hypnosis exercised on followers ultimately bound to them

by elective affinities, as much as by the barrier of misunderstandings and falsifications they erect to the approach and understanding of the original teaching by free men.

10

The misunderstanding of many researchers is to identify esoteric asceticism with the development of the imaginative faculty: a faculty that is a condition of supersensible experience, not such experience in its concreteness.

Imaginative formation is preparatory to esoteric action; it is not yet the esoteric action itself. On the other hand, such action is only possible as the overcoming of the imaginative consciousness, or the conscious annihilation of the imaginative world, insofar as this has been achieved. But the imaginative consciousness will be an illusory fact if it is not developed with an awareness of the limitation proper to its mediating function.

Esoteric action is the realisation of the reversibility of thought, which, by freeing the consciousness from cerebral support, gives rise to the highest etheric life, independent of the corporeally bound etheric being. The imaginative pathway is in this sense a necessary mediation, for it must be experienced insofar as it ceases to express merely sensible content in the forms of the sensible.

What is often mistaken for esoteric preparation, whereby one deludes oneself with the illusion of overcoming the mental and the necessity of thought conversion, is simply a preliminary imaginative experience which, deprived of its noetic counterpart, i.e. the light of liberated thought, always inevitably degenerates into mediumistic forms, which are mistaken for moments of vision.

The key to esoteric work is pure thought: arising as the power of imagination unbound by any form.

True esotericism is the possibility of overcoming the barrier which the physical brain opposes to inner experience: a barrier which remains firmly in place if one believes one can overcome it by means of exercises which circumvent the force system of the head. Whereas making contact with that force system leads to the recognition of the barrier and the possibility of overcoming it.

It is one thing to overcome such a barrier, quite another to ignore it and indulge in a series of exercises that, since they do not imply recognition of it, cannot give way to overcoming it.

One can eliminate the mental only on the condition of possessing it, so as to reach its root. Then to eliminate it is an apparent loss, because it is to have the true content of what one had before and in addition its foundation. But one does not have it where one has ordinary thought, but from an opposite direction, which one recognises when one comes to convert or reverse the motion of thought. Which is true esotericism. To which the imaginative exercise can approach, but not lead.

The original virtue of thought is an imaginative power, of which ordinary imagination is but the inferior projection, insofar as it is not free of the senses. Thought, where it realises itself outside of cerebrality, resurrects as a power of imagining: the power to express itself creatively as an image, which is to be distinguished from its own imaginative expression that is in any case bound to form.

As a pure power of imagination, it is a supersensible force of inspiration: in which the original spiritual world is expressed, arousing knowledge as a *remembrance*.

One thing is super-sensible imagining, another is the power of such imagining: it leads to the 'threshold' of the spiritual world.

Exercises for imaginative vision can only become positive insofar as they bring the degree of clarity experienced

in 'pure thought': insofar as they are accompanied by the capacity for unconstraint and conversion of thought, which can only be achieved through the art of concentration.

Not comforted by the consciousness of engaged thinking activity, they can lead to an inferior clairvoyance, which is the most refined and dangerous mediumship. In the subtle body that one has somehow, through such exercises, managed to free from the physical organism, the lower forces of corporeity can incorporate themselves, projecting themselves into images and figurations, which are mistaken for spiritual visions. Spiritual work is unconsciously put at the disposal of the hindering forces. (Precisely this happened where it should never have happened).

One believes one overcomes the obstacle of cerebrality and operates independently of it, without really having done anything to achieve such independence, especially as one ignores how in the mental one is dependent on the sub-mental and how independence achievable. One ignores the deeper meaning dependence, which is being bound at the roots of life to cerebrality: which is to say to egoity.

The true esoteric work is in fact to find in overcoming the barrier of cerebrality that 'intelligence', or wisdom, which cannot come from any logic, or human dialectics, but neither from a release from the senses that is not conducted by pure motion of thought.

The work of thinking is not for the attainment of brilliant and agile thinking: that may be useful in ordinary life, but an impediment to deep thinking. True esotericism begins when conscious thought has the strength to activate itself by leaving the support to whose determinacy it owes its becoming conscious.

This support is never left but more intimately suffered, when one deludes oneself to operate esoterically out of it, through exercises that do not involve a direct relationship with the higher centres of consciousness.

One arrives at the etheric world, but at a mediumistic etheric world, which is a deeper failure than the etheric body, whose task is not to be activated according to what it already is insofar as it is joined to the physical corporeity, but to awaken to its original function, by virtue of a higher motion: which only the man capable of possessing and transforming the process of rationality can arouse. Hence it has been taught that the initial centre of etheric forces must be formed in the head: and for the same reason the path of thought has been given.

Whoever wants to radically silence his own race, which is to say his own animal background; whoever wants to be something more than his own physical-psychic organism and open himself up to the true experience of the spirit, must dissolve himself from the cerebrality in which the life of consciousness is subtly rooted. Otherwise he introduces into the inner experience his own race, his own instinctive being, his own animality. That can be projected before him even in deceptive beatific visions.

Through the brain, corporeality resonates in consciousness and conditions it. The physical organism grasps thinking and consequently the life of the soul: whereas thought comes to articulate itself through the physical instrument not in order to undergo the relation of that instrument to the general physicality of the world, but in order to express itself: self-expression being the movement from which the physical world arises, within which every relation that wants to be physically valid is always a relation of thought.

The path of sense-free thinking is not the spiritual projection of one's bodily being, but rather the opposite. That which

must be projected before him is the thought.

In concentration, the Ego must achieve such inner intensity through thought that it can see external to itself: it has put so much will into it that it can have it as its independent force. The Ego finds itself through this will: therefore it can contemplate external to itself thought: that is the way to be able to contemplate external to itself feeling and will.

The ego begins to be the regulator of the life of the soul insofar as it begins to disidentify itself from the soul; that is its ability to identify itself with the motions of the life of the soul and therefore with the world, without losing the centrality of its light.

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X

THE MAGIC WILL. THE 'VACUUM

1

Thinking is always in itself imagining. In its living moment, which withdraws from consciousness, every thought arises as an imagine: even the most abstract concept arises from before as an imagine, unconscious, to be extinguished as conscious determination, but can be known as a living imagine, by way of asceticism of thought.

Thinking, or imagining, springs from the attunement of the ego with its astral being, or animic body, and thus from the cooperation of the two supports corresponding to them respectively: blood and nervous system.

But it is the attunement that, realised through breathing, gives nature the opportunity to dominate thought, to take on the guise of thought. Which believes itself to be thought: and that is the world of ideologies, of political beliefs, of intellectualisms: expressions of typical instinctive energies of the race.

Obstructive forces from the depths of the blood grip the soul through the breath. By means of metabolic and rhythmic processes, implemented through breathing, they operate on the nervous system, to which the activity of thought is bound.

The ego has the blood as its support and operates in its depths as a transcendent power to whose relation with the corporeal being the conscious man is foreign. His conscious being is alien to the ego's vast life: he is deprived of this life by the inherent

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of the astral body to physical corporeity. This is the reason why the nervous system grasps the breath and is grasped by it, and why nature dominates thought: it thinks it thinks freely, but it thinks according to the limited and altered life of the ego, which is egoity. Nature.

2

Support of the ego is the blood, of the astral body the nervous system, of the etheric body the glandular system. One must ask what is support of the physical body. It cannot be the physical itself.

The meaning of man's being can be derived from the answer to such a question.

Man's physical body has the spirit as its support: the highest support, the one on which the hindering powers can do nothing, because they can only act on man through his subtle body; inasmuch as he is identified with it.

This is the question that cannot be answered by the intellect or any logic, but only by the spiritual world: which does not use logic or demonstrations to give the initiate its truths, but rather the movements of the soul.

The answers that a seeker receives from the spirit to his or her problems do not have an explanatory or dialectical form, but manifest themselves as events of the soul: unpredictable movements that have in themselves all the power intelligence and therefore the possibility expressing themselves as thought, where thought is not too much grasped by sensible facts.

In reality, the physical body has its support in the spirit. In order to reach the body, one needs to know the art of freeing oneself from it, which is the art of joining with the spirit independent of the body.

Every action on the body performed by the consciousness resting on corporeity destroys it because it arises from a deviation of the action

of the spirit.

The ancient ascetic was in the opposite condition: the spirit in him was identical to corporeity, found in corporeity, experienced in the depths of the blood, or *ethnos*. This was the positive function of yoga and *pranayama* in particular.

3

The sense of knowledge of the ancient initiatory ways, or of the forms that the spirit took through a human type still by natural virtue open to it, can help the ascetic of this time, not insofar as he attempts to restore or repeat those ways, but insofar as he relives their content with his present inner movement. Which, being in essence a retracing of that experience, is the positive movement of the spirit.

It is a magical meditation, possible to those who do not merely use the peculiar thought process of this time for contingent existence.

It is to contemplate how the spirit operated in an elevated human type through basal powers of the bodily organism. The physical structure was the mediator of the forces of the soul, as these had a spontaneous independence from the head system.

He who meditates can contemplate and relive in images the power of the will that in the *yogin* immediately sprang from his metabolic system and translated into the life of the rhythmic system, to give itself as illumination.

This contemplating gives rise in imaginative forms to that which the ancient *yogin* performed: it becomes contemplative experience, in which the ego lives: which then eliminated itself in order for that experience to take place.

The art of the *yogin* was leverage the powers corporeality to reach the heights of the spirit: he surpassed the human as

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separated himself from it. It evaded pain and longing by reuniting with the original spirit. He was evading, not solving the problem of earthliness. His goal was to return to the spirit, not to be grasped by the earth.

As the ascetic rises to the highest *samādhi*, the guiding entities of the world bestow upon him the power of impersonality, dominating the ego in him.

Overcoming the ego today is the action of the ego's metaphysical principle, which expresses itself as self-consciousness. The purification of instincts and passions is not required of the forces of ecstasy, but of the immanent action of the ego that brings this possibility in its harmonisation of the forces of thinking of feeling and willing. The *ātman* is present in man as the thinking Ego.

The life of the rhythmic system is not aroused by the structure of the metabolic system, but by the relationship of the profound forces of thought to the rhythm of the stars. The Logos is present in the thinking ego, but man does not perceive it.

The force of the Logos penetrates the earth: yearning and pain are met and resolved by the ego. The ego that knows it is grounded in itself can draw on itself for its own formation, just as it ordinarily draws itself to organise sensitive experience and build up the culture of the sensitive.

4

The art of making the spiritual world arise before one in images is the art of thought that disengages itself from the physical organism: in that it learns, through a discipline appropriate to its condition, the movement of disengagement. It is not enough to listen to and learn the communication of experiences of the spirit: it is then necessary to be attentive to what occurs in the soul as a consequence of this. What matters is not so much the result as its proper use: that depends on

from being free or not.

When the images of the Science of Spirit are received or aroused, there is no supersensible experience, but rather, by means of the representation linked to the sensible, contents are brought into being that by their quality tend to lift this representation above the sphere of the senses. Hence a feeling of liberation and an initial animation of the subtle body.

Only by possessing the thought process and knowing its supersensible tone is it possible to give the correct meaning and orientation to its initial etheric motion. This means to perceive what is occurring and to prevent the animation of the etheric body from becoming a vehicle for a more subtle expression of the physical corporeity: that is the failure of the work. The danger is in fact a slow and progressive invasion of demonic forces, clothed in scientific-spiritual imagery.

When one meditates on a symbol or on a theme of sacred science, one is in essence clothed with the imaginare formed in the sensible representation, a content that one would not yet know how to accept as it is in its transcendent reality. One resorts to the imagining that cannot be other than that imprinted with the sensible contents and volitionally uses its form so that it is clothed with supersensible contents.

At a given moment, the power of content is the very form that becomes animated by the life it is woven with. Contemplative experience gives way to the forces of the imagining to release themselves from the constraints of corporeal nature. Imagination is resurrected as a power of life, restoring to the etheric body forces of its original light.

This restitution occurs insofar as the ego is present to it through pure determination. It watches the flow of the will in the sphere of the will normally dominated by nature. Into the volitional-instinctive depths descends the incorporeal light of the ego, so that what is aroused etherically is not used by egoic nature.

Not there is possibility of realising the "human state ", or

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superhuman, i.e. the state of which the egoic is merely the means or pretext, without profound changes in the vital and instinctive structure by a will that equally implements the transcendent content of *karma* and the motion of the free being: which is one and the same motion.

This pure motion is the will that draws on its super-individual source, in that it can turn to the world and to life by means of a *looking* that is not theorising: by means of a perceiving that is not a feeling, but an acting or performing.

5

What man really lacks is the will. He only knows how to strongly will what is actually required by nature, by instinctive being, by corporeality.

Only sensations have the power of life in the man of this age. In ancient man, the spirit could operate through the forces of nature: in sensations the spirit flowed to him.

Modern man only freely disposes of thought, but in it he does not live with the force with which he immerses himself in sensation: thought is the passive reproducer of what comes to him from the external world. The living forces of will flow in sensory experience and in all the movements of the soul dependent on that experience: coinciding minimally with thought.

That the creative forces of will flow in thought must be man's decision. The will that creates is foreign to him, escapes him, even though it is operating in him, even though it manifests itself through his existence and action.

It must want itself in thought. Thought must will something, immerse itself in a theme in order to draw its profound substance from itself. It must will with its immaterial forces, not with the forces of the body.

It is one thing to will with the forces of the body, another with those internal to thought: which are of the spirit.

To will with the forces of the body is to leverage the will already constituted, linked to corporeity, and expressing corporeity. It is an unconscious tendency to repeat the movement peculiar to the ancient ascetic, who, through corporeity, welcomed and empowered the forces of will flowing from the spiritual world.

The ascetic of this time has to make a reverse movement, because that flow has been arrested by the grounding of consciousness on the nervous system. The ancient will has dried up: obstructed by the rationalistic consciousness, it has decayed into mere instinctiveness. The ascetic of this time does not use the will that is already there, he does not let himself be conditioned by the power of attitudes, he does not press on corporeity, but by empowerment of thought he draws on a supra-individual, unmanifest will. The original will that resurrects by individual virtue.

The natural will is that by which ordinary man is able to will, but without actually wanting it, because it conditions him from deep within, as a force of atavistic habits, of impulses rooted in corporeality: thanks to the etheric body, in itself independent of corporeality. This independence can be restored by the will aroused by a higher consciousness.

The ordinary will now expresses not the spirit, but its inverse force. True will can arise insofar as it is opposed to ancient nature: which struggles against it through the subtle intelligence of the Obstacles. Who tend to exhume - not reawaken - the 'ancient man', inspiring the abstract revaluation of ancient asceticism.

In the seeker of this time, the being of nature is inclined to accept any esotericism; but he instinctively rejects that which is necessary to him and which implies the asceticism of the will, which is radically opposed to it: because such asceticism removes the will from the

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corporeity, grasps the instincts in their formation. And seekers of the spirit are not always ready for this commitment to depth.

The asceticism of the will is the conscious strengthening of the forces that are expressed in representation. It is thought brought to an intense continuity of its incorporeal manifestation: nevertheless affirming itself on the condition of rejecting processes of nature in corporeity, but therefore returning the forces of the ego to the world of instinctiveness.

The will is the ego that can descend into the corporeal depths, thanks to its incorporeality realised in thought. Its virtue is its magical weaving, which differentiates it from the will explicated as a corporeal impulse: on which only obscure magic, or a crepuscular occultism, can rely. Ego-will, indeed, is the opposite of corporeal will, or ego-will, which, though in itself the same force, in its being bound to corporeality, operates as a degenerate form of the old will: resurrecting itself in all possible forms of mediumship.

By ordinary volition one is tensed towards the object: by volition in thought one is similarly tensed, but beyond the body, outside any psycho-physical tension. In effect one experiences the opposite of physical tension.

Effort is necessary for the reflexive thought that, lacking life, must leverage corporeality if it wants to express itself with any intensity: it must strain the cerebral instrument to realise a minimum of energy, that is, to make the instrument co-operate in the manifestation of a force that expresses itself through it.

Effort occurs when the instrument is inadequate, in some way opposed: whereas the art of the meditator is to achieve total passivity or immobility of the instrument: to make it so obedient, that at a certain moment its instrumentality reaches its maximum mediating capacity: that of eliminating itself.

The non-intervention of cerebrality in the thinking process is the condition that he who proposes liberation of thought tends to achieve. It is the possibility of one who knows how to have another breath than the physical one: he leaves the basis of the corporeal organism so that the non-sensible foundation can emerge.

The spiritual world needs beings capable of attaining immunity from the evil of dialectics: who are able to see the nullity of all that is the product of reflexive thought, not so that the culture of this time may be condemned - that which is born not conforming to the spiritual condemns itself - but so that in their own work they may avoid or overcome the attitude from which the form of that culture is born. Dialectics in fact concerns the world of quantity assumed as real, so that logical relations have a merely enunciative value, they do not really connect anything, because they assume as real the elements of multiplicity: whose conceptual contents can only be synthetically penetrated and experienced in their movement by living, or indialectic, thought.

From the point of view of asceticism, there is nothing to condemn: the task is to recognise the play of forces. Positive aspects can also be discerned in the culture of this time, but this makes no sense with regard to inner work, which is acting in a pure world of causes, which cannot be determined by dialectical productions.

There is a plane in which acting is a non-acting of the brain: which is inevitably engaged in any discursive manifestation. Even the discursive expression of the right method at a certain point in the meditative work can be an impediment.

This non-acting is true acting, unattainable by those who do not conceive the sense of independence of thought from brain support, which always constrains what it dialectically produces.

Realising the nullity of dialecticism is not a negative relationship with the culture of this time, but merely the prerequisite for meditating. This meditating can in a second

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time to clothe itself in dialectics, but it is an operation that cannot undermine the original attitude.

He who follows the culture of this time and must express himself through it, is not prevented in a positive relationship with it by his conception of the nullity of dialectic: on the contrary, he has the true relationship. Dialectics is the limit to be known.

The conception of dialectical nullity, which is necessary for the climate of meditation, does not imply a judgement on the expressions of current culture. Such a judgement, from the supersensible point of view, is meaningless. However, it must be noted that such expressions nevertheless require dialectical adaptation, which is an inevitable openness to the influence of what has been injected into them.

Only those who are awake to the invisible background can distinguish influence from influence. When one is attracted or persuaded by a reading, one unconsciously opens oneself to the spirit from which its content moves: from which one can be weakened precisely because one is dialectically or aesthetically persuaded.

In that which it conquers dialectically, the inertia of the spirit seeks the dogmatic nourishment it needs, in order to feel self-confident and to explicate itself in further dialectics.

It is inevitable to open oneself to the impediment one needs. For those who are sincere in their search, what is important is to know what really occurs in thought. In essence, one unconsciously accepts non-truth, in order to one day be able to recognise it as such: insofar as one thinks, until the thought is found.

8

It is not enough for discourse to cease, for discursiveness to cease. This continues in deep zones where the Obstaclers grasp the forces by which representation is formed: which is imagining already having its own content, or its own way of covering the contents of the world. Which are therefore not perceived in their pure state.

Essential asceticism leads to the ability to eliminate not only that which rises in consciousness as a dialectical habit and as a normal attitude to represent, but in a second step to eliminate with equal clarity that which one has been able to raise in oneself as conscious imagination, or pure thought. It is the experience of the 'threshold' of the spiritual world.

The strength of the meditator is precisely this: to tend to be enlivened not by what he himself produces, which is only an average term, but by the spirit from which that production is drawn. But in order for this content to be given, it is necessary not only that there be a containing, but also that it be freed of any subjective content.

As long as the ascetic is bound to ephemeral contents, as long as a worldly or cultural interest is able to fill his soul - and this, let it be clear, does not mean that he should lose interest in the world and not be capable of human feelings: quite the opposite - as long as dialectics resonates in him from the very depths in which his capacity to represent is born, he cannot offer room within himself for the flow of the spirit.

9

For the creation of such space, or the production of the 'void' into which the spiritual world penetrates, to be possible, the capacity to represent required by ordinary sensual experience must first be mastered. Normally this capacity, though alive and rich, is not possessed. It is used, not mastered.

The art of the meditator is first to experience this capacity: to volitionally experiment with representing to the point of grasping its shaping fabric.

In ordinary experience, representation is used to give meaning and value to things: these are the normal content of knowing: therefore they become important. Now they cease to be the

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content of knowledge: they cease to be important outside of their presenting themselves as necessary to immediate existence. One exercises oneself to take on the representing itself as content. This becomes experience: by means of an uncommon willing, one exercises oneself to pay unlimited attention to certain forms of representation.

The penetration of representation leads the meditator to perceive in imagery the basic forces of nature and the action of the spiritual world in the soul. Through free imaginings and living ideas, he begins to see the language of the spirit take shape, as in great symbols. This is the content that he must now extinguish if he is to hear what tends to surface through those symbols. The series of images and signs and lights and colours is indeed a way of announcing the spiritual world, but it is not yet the spirit. Despite its supersensible form, it is still a subjective product, in order to project it man resorts to higher forms of egoic representation. It is a boundless world of visions and radiances, but still an echo of the sensible: from which man must gain the strength to separate himself if he is to attain suprasensible experience.

This degree is the sign of an initial suprasensible perception, but also of an inadequacy for communion with the suprasensible: an inadequacy that man must recognise postulates an even more radical challenge in moral formation, worldview, and sensitivity to human events.

Its dedication to the work must be such that its connections with everyday life do not imply an irregular employment of aroused forces. These are not to be engaged in the life of the senses, but only in its ideal content.

There is no sensible fact that does not have as its core a content tending to arise in man as an ideal content, without which the correlation of him with facts is not possible, is abstract and erroneous. Every thing, entity or event, has a supersensible form

which demands to arise in man as an idea, so that he can know what in depth unites thing to thing. This content of ideas, intuited in its non-dialectical reality, makes action creative. But it can arise in him as the attainment of his capacity to make empty space for thought: for the inner form of entities.

This acceptance of the transcendent content of things is possible insofar as the inner forces put into action are not subjected to personal or worldly ends: that is their paralysis or alteration. This is the path of false occultism or false magic, tending to evoke spiritual forces in relation to a realistic consideration of the world, that is, as powers in relation to a reality assumed to be true in its opposition to the spirit.

10

For the spiritual world to penetrate the disciple as reality, he must be able to extinguish the world of images that through asceticism he has been able to bring forth in his soul as his way of accessing supersensible contents.

He must have given them so much life that he was able to rid them of the form that he necessarily imprinted on them and with which the spiritual world contingently clothed itself to reach him.

What is written here in this regard is not intended to be a teaching of the experience of the 'threshold', because such a teaching has already been given by those who had authority over it, and because those who at any given moment deserve to know it, whatever the apparent impediment, cannot be deprived of it. Rather, he wants to emphasise the meaning of such an experience for those who feel they are led to it.

Even if one does not come to realise this lofty experience, one who cultivates living imagining and autonomy of thought, must know its meaning, so as not to fall into deception regarding the

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initial inner perceptions.

Man is locked in his own subjectivity. Even his initial inner experiences - when they are genuine and not psychic exaltations or subtle bodily sensations - are inevitably subjective. He evokes the supersensible, but projects himself onto it. Through the asceticism of representing and thinking he achieves the possibility of emanating his inner activity, so that it is imprinted by the spiritual world. But this is still an egoic inner realm, in which deception or falsehood is more possible than ever where there is no high presence of the ego.

However much the imaginative experiences - of visions or enlightening ideas - have an objective character, they are always forms of disciple's self-emancipation. Right knowledge prepares him for the meaning of such experiences and the value to be attached to them. Only then are they not deceptive: they are not those visionarisms of which an endless host of spiritualists, including some among them who assume the role of teachers, take pleasure today.

Even when they are regular, they are to be seen as provisional prerequisites to suprasensible experience. The suprasensible emerges in them, but man does not experience it in himself. He only experiences the form they take insofar as he projects himself into them: a part of himself that he could not otherwise know: that he must know, if he wants to be independent of it: if he wants to draw something other than himself into it.

It is not necessary for man to believe in a transcendent world. As an individuality defined by rational and sensory limits, he has only one possibility for autonomy; to find himself in thought. In thought rediscovered, or perceived, he can sense or encounter the forces of the foundation.

Despite the fact that he has fallen into the earthly state and has lost even the memory of his original reality - a memory that at least came to the aid of the ancient man - he may nevertheless have in his released thought the intuition of suprasensible reality: not yet the suprasensible experience, but the intuition of its objectivity.

This thought, without leaving its ordinary engagement in the everyday sphere and without yet being brought back to its original light by initiatory intervention, can, however immersed in the sensible, intuit the supersensible reality, realising its own normal movement. Which is its own deeper movement, insofar as it actuates the force from which it moves, just as for now it actuates the rational form of movement.

Such thinking, perceiving the ideal counterpart of phenomena, constitutes their real content and evolutionary force.

Thought not only can implement moral intuition in the world, insofar as it identifies with its own objective content, but also opens the consciousness, albeit in pure intellectual form, to the initiatory forces that are knowable at the Threshold.

Pure thinking, like pure perceiving, realises in immanent form - according to a magical analogy - the transcendent states proper to imaginative consciousness and inspired consciousness.

It is to realise the impersonality of the initiatory consciousness, while remaining in egoic consciousness: to acquire a positive independence from one's own egoity, while moving within the sphere of the ego. To remain concretely an individual, while opening oneself to the super-individual experience. Two planes that the experiencer takes care to keep separate.

The liberation of the ego is not the presumption of the ascetic, whose work tends towards the knowledge of the deep forces of the ego and the use of them by the spirit.

The forces of the ego must be known. Asceticism must lead to their contemplation: which is not their elimination, but the possibility of transferring them to a field of action in which they express their original virtue.

The ego as the lower form of the spiritual self is necessary on the sensitive plane, as it comes into contact with the forces of the earth, by which it allows itself to be edified and manoeuvred. But its essence remains spirit. The essence of the ego is the Logos.

The ascetic's art is to transfer the power that expresses itself in the impulsive and instinctive form of the ego, moulded terrestrially, to the suprasensible plane: here it loses its centripetal character and acts for the spiritual ego, as a transforming force of instincts and passions. The ego becomes the centre of the spirit's terrestrial action.

In instincts and passions, superhuman possibilities darkly manifest themselves: it is the power of the ego that the ego can summon up to penetrate the earth with its light.

The ego, as ego, cannot open itself to the spirit, but it can operate egoically so that the spirit manifests itself in it and transforms it. The sense of concentration and meditation is the ability of the spirit to operate in the soul.

The ego cannot open itself except to an underworld. It invariably errs whenever it presumes to open itself to the spiritual: in regard to such a task, the logic developed on the plane where it organises its life is insufficient. It can appeal *indirectly* to its own inegoic principle, if it tends to know its own birth, going up the current of force that ordinarily manifests itself in states of mind. These always lead back to the inegoic principle, if the ego really wants to be the one to experience them.

The ego never experiences a state of mind: it undergoes it. It is always faced with something it undergoes because it does not know: just as it undergoes, without knowing, sensory perception.

All feeling is ultimately a sensitive perceiving: perceiving

which takes place in a dreaming state that as such should not move thought: rather, it should be interpenetrated with thought, but thought free of sensory condition: not dreaming.

13

It is necessary to remove oneself for the supersensible to manifest itself in its reality. It is necessary for individuality to disappear while its force remains present. This force is super-individual.

But to remove oneself, one must possess oneself. To be independent of corporeality, as well as of the psyche. And finally from the last hindrances, which are the most spiritual forms of the ego: that which is projected in the noblest thoughts and luminous imaginative forms.

The most dangerous temptations come from the spiritual itself.

The spiritual in itself is always adamant. But it is inevitable that the first forms in which it is experienced, bear impurities that one was previously unable to see.

This is the positive sense of the first inner experiences: that through them one is able to see what still needs to be overcome in oneself. Whereas precisely these experiences exalt the disciple and end up strengthening the ego.

This is why the path of thought is essential: because it leads from the egoic state to the inegoic state, at whose level alone its function ceases. Because the force that moves it is spirit itself. The form in which it presents itself is always egoic.

Only an obstruction that is known can be removed. The subtlest obstruction to suprasensible experience is that which is adhered to by the forces of the subtle body.

Those who still feel the importance of their own opinions, who still feel satisfaction in their inner perceptions, or value contingent expressions of culture, can also perform a useful

personal preparation work, but does not have the strength to eliminate its own person: it cannot yet open up to the spiritual world. Any form of complacency or attachment always leads back to the sphere of sensations and prevents extra-sensible experiencing.

If one does not know the art of bringing forth living images and thoughts in one's soul, one cannot identify the content that must be eliminated for emptiness to be attainable: the emptiness into which the spiritual world bursts as reality. One believes one opens oneself up, but one opens oneself up to deceiving entities: one opens oneself up to subtle forms of one's ego. One does not get rid of the ego, one believes one has overcome it.

The ego is not to be overcome, but penetrated by the strength of its principle, which does not suffer egoic limitations. One opens oneself to deceptive entities and subtle ego-currents precisely because, in reality, one does not open oneself: one does not know how to open oneself. One reduces opening oneself to a sensible fact: one remains within the firm circle of one's own nature, at the mercy of events and moods.

14

States of mind are less important than the forces through which they manifest themselves. Indeed, it could be said that they only manifest themselves so that the forces forming their content can be known. The content is always subjective. It seems to concern man, but in reality it concerns him contingently: the substance with which it is materialised takes on the form that makes it intimate to man, so that he can look beyond the form and encounter what it seals. Man could never enter relationship with certain forces if they were not manifested through his states of mind. The meaning of emotions and instincts is always a final fact that temporarily escapes him.

It is instinctiveness and emotionality that are presented as what pulls the ego along, while their ultimate function is

become the object of the Ego. From which new forces descend in encountering it. Indeed, a higher Ego tends to enter the human in the form of instincts and passions.

In order for the ego to permeate this fabric of forces with its light, it must place it before itself, through an act of will, which is the force of will ordinarily expressed in memory. The exercise of placing states of mind before oneself could not be done when they manifest themselves, except after long and tenacious training: but precisely because of this they gradually become clearer in their immediate eruption.

The training consists in evoking such states of mind with the virtue of recollection, so that the very force brought to bear upon them operates as a capacity to penetrate them. The essential movement that can return the substance of these forces to the vital nucleus of the ego is the same as that which is urged when one led to remember certain events.

It is difficult to reawaken states mind in such a way that they are given in their pure movement: one cannot but have recourse to all the dramatic material and to the spatial and temporal references, i.e. the physical references, or events, from which these states of mind were aroused. It is then necessary to disregard this contingent material in order to be able to have the recalled feeling or impulse before one as a force against which one is now capable of an independence that is rarely possible in normal life.

When states of mind or impulses occur in normal life, however much one is the subject of such a movement, one is so insofar as one is caught up in it. Now it happens that one can volitionally repeat the movement, having an independence from it, which becomes the power of penetration and knowledge.

Independence from instinctiveness is a path that gradually sets man's actions free. The action required by the world begins to bear in him the imprint of an impersonality that he could not have before, given the inevitable expression of egoic nature in spontaneity. The spirit passes into spontaneity. *It is the righteous action*

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which requires no effort: action that expresses, however, the result of long and patient inner work.

The soul of the action changes, before the form: the soul tends to be the very virtue of the form. Action educates knowledge.

15

When an action is performed, a judgement arises for it from the depths of the soul that does not penetrate consciousness, not expressing itself in thought. It is the Ego's power of light that sees the real value of the action and tends to resonate in the soul as a judgement, without reaching consciousness, but surfacing in the rhythmic system and there becoming a subconscious motif of the soul's life that contends with others and alters.

If this judgement, which is the light of the ego in the soul, were to be translated into thought, it would become a transforming force of action: it would first resonate in feeling, the vitality of which would be translated into thought. But it does not ordinarily resonate in feeling and remains in the soul as a germ of destiny.

If it could be translated into a feeling and yet into thought, it would operate with the force of destiny, directing the disciple towards forms of living that manifest the spirit. Man must open the way to this thought that bears the soul's profound judgement. He allows it to reach him, when he is able to recognise whence it flows, distinguishing it from the thoughts that come to him from his own nature. He can attain from deep within himself the moral direction to his actions and the inner energy for existence, if he can extinguish the thoughts that come to him from his own nature. His art is to lead his personal nature into silence. He must be able to look at it. But he can only look at it if he has practised looking at thought.

XI

THE THRESHOLD

1

Thought normally manifests itself through the extinguishing of its inner light and the destruction of the vital forces that such manifestation engages in the brain organ.

By means of the vehicle of thought, the spirit enters the world, insofar as the process of thought opens the way for it, demolishing the etheric-physical organism; but this 'entering' of its own remains sterile, indeed it loses its creative virtue, because it immediately binds itself to sensible values. It makes them arise in their objective otherness, with the force that in itself has already overcome otherness: otherwise it could not think objects. It makes them arise in their *objective otherness*, with the force that already realises identity.

Thought brings the spirit for the first time into the mental - whereas in antiquity the spirit could only manifest itself by eliminating the mental - but binds it to the representation of the sensible. It cannot distinguish in itself the motion of the spirit from the forms that the spirit through it takes on, as forms of the world. Which are of the spirit.

The spirit flows into the world, but ignored. It is ignored where it becomes consciousness: because it is consciousness of the sensible, not of that which makes it consciousness.

The images in which the forms of nature and the

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world are the imagining in which man can meet the force from which they arise. Which is his inner force. He can experience that force before it becomes thought, before it falls into the form necessarily opposed to his own light.

The logic of thought - which is not the abstract logic of discourse - is thought that does not demand logical confinement or normativity to its inevitable production of every norm, but rather perception of its original movement in nature and the world: because such movement is its presence in man. Its freedom is the rekindling of light as creative imagination.

2

The purity of nature and the world can be found in the pure rekindling of the light of the etheric body.

This experience is supersensible, but still not incorporeal.

Incorporeality is the anthropological situation of the spiritual world: it is the realm of forces that fully manifest themselves insofar as they manifest themselves outside of sensible necessity, the latter not constituting a limit to them.

The experience of incorporeality dominating corporeality is realised in an initial form in pure thought. It is not the soul's total disengagement from corporeality and its rediscovery of identity with the supersensible, but this disengagement realised in thought. Thought can realise its incorporeal force, while the functional life of the soul remains part of the ordinary corporeal life.

The vivification thought realises the power of incorporeality more essentially than an experience of imagination or

animation of the etheric body.

But in order for the experience of thought to lead not only the moral intuition of the world, but also to the objective supersensible vision, its content must be perceived as an indialectic power of imagination.

The secret is to implement the absolute incorporeality of thought. The most difficult art, because there is no human thought into which a corporeal element is not introduced, that is, an element of the ego, or of nature, or of race.

Pure thought is not naturally given. Thought that spontaneously gives itself is always imbued with nature, conditioned by personal nature. But only in an impure form can thought first give itself. To give itself to man in the form necessary to him, thought, though an incorporeal power, can only follow the corporeal path. Here is the beginning of its power as an individual expression, and here, therefore, is instance of its liberation.

Man's art is to understand that thought is given by way of the body in order to be intuitable to him on the plane on which he exclusively moves: that of the senses. Therefore he thinks the sensible: not so that thought should consecrate the sensible, but so that by thinking something, thought manifests itself: and insofar as it manifests itself, it can be known. So that it does not become extinct in things, as ordinarily happens, but brings to man an element of force that can only be expressed through earthly experience and individual initiative.

Thought must think something other than its own dialectic, it must unite with the world if it is to realise its real nature, it must come out of itself in order to manifest itself. But it manifests itself so that man can rise from the manifest to the imma- nifest.

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For thought is the only manifestation from which man can trace himself back to the unmanifest principle: it is the only manifestation that occurs in him, insofar as he is in it. There is no manifestation of the world that occurs in man except through thought.

Man grasps the unmanifest in thought. Which is the incorporeal force of thought.

Such incorporeality is the independence of thought-force from the etheric-physical medium: which therefore manifests itself through incorporeal etheric light: through the mightiest ether. The robe of the Logos.

Therefore, the centre of the etheric currents in man must begin to form there where thought can begin its liberation, retracing the motion by which it becomes dialectically foreign.

3

The living thought is a magical imagining that has the force of ordinary imagination, rich in its impetus and spontaneity, but held by the ego and elevated above nature. For in subjective imagining, the power nature is always expressed. Now this power is there, but it is free from corporeity: it is freed from personal ambitions and therefore from the character of unreality that distinguishes it.

Magical imagining is true thinking: ordinary thinking being merely reflected light, devoid of life. Imaginative thinking is the rekindling of the life of this light, but it is life that can surface in the human insofar as it is experienced by remaining grounded in the equilibrium of bodily consciousness.

The souls experience outside corporeality is authentic

only if it is based on the possession of bodily consciousness: otherwise it is an unconscious descent below it. Only the active awareness of the bodily limit gives the possibility to experience outside of it.

Pure imagining is the power of thought experienced etherically, as independence from the etheric-physical body is achieved. Therefore one lives, without directly experiencing it, in one's astral being. One stands on the threshold of the spiritual world or Initiation, the experience of which demands the annihilation of the suprasensible imagining itself, for the higher world, or the initiating master, to act.

Before, for living thought to arise, dialectical thought was eliminated. Now, for the experience of the 'threshold' to arise, one must overcome living thought itself: or, more precisely, its form. But it is clear that one must first possess dialectical thought, i.e. the movement of rationality, in order to eliminate it. And it is truly necessary to possess thought in order to paternalise its form.

In reality, nothing is annihilated, but the forms in which the deepest thinking, or thinking of the spirit, manifests itself in individuality, conditioning itself to the degree of its inner perception, are gradually eliminated.

When the current of imagining is removed from form - the residual echo of the sensible world - the creative force of imagining, free of imagery, continues to flow through the soul as an essential inspirational force.

One stands on the threshold of the spiritual world, where Initiation is possible, as the transmission of a power from the spiritual itself.

Certainly, the experience of the 'threshold' belongs to rare men. But perhaps even these have failed in their duty, not having sufficiently distinguished the instrumentality of the noetic-ascetic preparation from the concrete suprasensible experience. Certain aspects of such preparation have been humanly cherished and mistaken for experience itself: which has inevitably been distorted.

With this, perhaps some rare nuclei have lost the possibility of ritually offering their sacred accord to the action of the 'spirits of the peoples'. Due to a lack of asceticism and ritual, the entities entrusted with the destiny of individual peoples have lost contact with them, in those depths where the spirit's untimely presence becomes the presence of the hindering entities. This explains the ethical breakdown of today's society and the obsessive power of politics as the universal value of dialectics.

In order for those depths to be penetrated by the original powers, it would be necessary for a very small number of initiates to have the experience of the "threshold". The spirit would have to be able to operate, from before through a very few, at the level at which humanity is moved by the Usurpers, the manoeuvres of the radical forces of the races.

Every time he expresses race and family, man is moved by such usurpers. Races and groups or ethnic groups, as such, are driven to hate each other or bind together according to inferior attraction. Every formation of groups or factions, which is not in function of working for the spirit, obeys the attraction that unites in hatred of other groups or factions.

Evil of whose humanity not can heal by

ethical-legal or ethical-religious measures - the latter no longer having any intimate force - but only through the descent of original forces of the spirit into the depths where the demonic entities of the races dominate.

5

Such descent is not a fatal event. It can only occur for the one who, by being able to recognise his or her own desires under the highest disguises, creates the space in which the spirit can penetrate them by descending into the depths of the race.

This opening, this "emptiness", or elimination of cravings, is not a mystical achievement, it is not the consequence of a renunciation of the world, nor a mental or emotional overcoming of the ego, but the possibility of one who has known cravings and attachments and through asceticism has their subterranean power, to the point of objectifying them before him: until he can translate their play into imaginative power and grasp his own egoism in subtle spiritual forms - which is the richness of the world of light and colour, in which the transition from the egoic to the super-individual sphere takes place - and, once he has converted his residual ways of being bound to the sensible into pure imaginative fabric, into forms of vision, he is able to extinguish them too. This is the ascetic's most difficult task: not to be attached to his own spirituality.

Even so, he has not overcome egoism, but by virtue of dedication and asceticism has come to extinguish the resonance of it in the soul, so as to open it to the Force that alone can transform egoism. He does not set himself the egoistic goal of a perfection that for the moment he can only abstractly conceive.

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Man does not have to create the spirit, but only overcome that which prevents him from being filled with it: for it is reality that he radically is.

His task is to eliminate all content that is fiction of the spirit, insofar as such fiction he can see and master: to the point of extinguishing it.

The Logos can only create in the world by virtue of the free man.

Everything can be given to man, and indeed everything has been given to him, from body to soul, but there is something that cannot be a gift to him: freedom. Gifted to him has been the power of inner resurrection, the life of the Logos, which he abstracts into thoughts, the power of the ego, which he experiences as the power of the ego; but liberation can only be his act. The right use of force can only be his decision.

Man is already free: he only has to want what he can recognise as his being free: what he already is.

Its real strength is being able to decide on the use of force: that is tapping into its source.

It is hard to be free, not to be possessed, in an age in some have been able to act as spiritual orientators, as very strong *mediums*: they have been able to influence many disciples, appearing to them as exceptional personalities, not suspected of such mediumship, especially thanks to the systematic nature of their teaching and their works. They are *mediums* of a peculiar kind, unaware of their condition because *they are unable to suspect it, being without an 'I'*: in this sense endowed with the inexhaustibility of

expression of the influences they carry.

It must be realised that if the Adversaries of mankind today really want to prevent his spiritual birth in the conscious form, they must become esoteric masters and expound doctrines with captivating sagacity. But that which captivates does not liberate. The art of such beings is not to liberate, but to seduce, not to point out the means of knowledge - for they could not - but to persuade according to ancient revived doctrines, according to symbols already interpreted, according to traditional stimuli addressed to the ancient soul that has become man's subconsciousness.

Certain works dense with doctrine and imbued with peculiar power of persuasion are actually dictated by the Obstacles. One day it will be discovered that certain pseudo-teachers actually had no Ego, but were merely beings moved by the impersonal power of Lucifer or Ahrimane: therefore capable of rare ascetic rigour and fascinating logical subtlety.

The disciple of this age must open his eyes, if he does not want to be deceived; he must be awake, if he does not want to perish. These masters, who are not conscious individualities, but rather high-ranking mediums and therefore non-existent as 'I', go so far in their works as to criticise contemporary neo-spiritualism and the various forms of spiritualism, with the subtle aim of eliminating at the outset in the reader the suspicion that they are the bearers of the most radical spiritualism, paralysing the forces of the soul. Their task is to prevent the disciple from recognising the Master of the new times, that is, the one who can enable him to operate from the foundation of himself, as a free being.

In this sense, one measure of the disciple's maturation will be to discover what soft part of one's soul is seduced by the doctrines of the Ostracists as teachers.

At a time when obsessions and mediumship of various ranges take over the generality of men, for the fact that every

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event of consciousness is mediated by the dull nervous system, the presence of the ego being continually opposed by the alterations of the cognitive act and the consequent invasions by extraneous forces, it is explicable how alteration, that is, the valence of otherness, can reach metaphysical degrees and chrisms, through an esotericism aimed at rooting in man the form of invasion most in keeping with his current mediumistic inclination.

The art of such master hindrances is to provide disciples with beautiful and ready-made doctrines, symbols and myths already interpreted, rituals of exhausted traditions, according to a convincing plan, supported by impressive philological and critical apparatus, and in this sense all the more narcotic for the weak apprentice, the more he, according to the aire of the times, is sensitive to the fascination of dialectics and culture.

The disciple's art is to perceive the spirit that has dictated the works he draws upon. It is not enough for him to be persuaded: he must know what in him is actually being persuaded: what part of his being.

He must become true through self-knowledge: he must not renounce what in him he has the power to know: he must not limit himself to immediate knowledge, i.e. he cannot be content with the fact that a given doctrine, insofar as it is known, holds or attracts him: for it can attract him precisely insofar as it tends to destroy him.

He can only entrust himself to disciplines that give him the way be the knower of his own knowing, that is, to experience the forces of knowing where they express their wholeness because they are independent of the known. He can only rely on a doctrine that teaches him how to encounter within himself the noetic source through which he can learn this or that doctrine.

Doctrines of the spirit are not true if they do not appeal to

to the independence of the cognitive act, that is, to 'thinking free of the senses'. In truth, the reflected spirit is not the spirit: it does not penetrate the world of the senses, because it is not independent of them. The measure of the supersensibility of a thought is its ability to penetrate the sensible.

Reflected light is always plausible, because it can be perceived without the effort of self-transformation that the perception of light demands, as the source of pure glow.

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XII

RESURRECTION OF THE LIGHT

1

We have therefore seen how the art of finding light is first the art of giving life to the image of light. One must first awaken oneself in the force of the image of light. This force is perceived as a current of a purer and broader love than that of which one is capable in ordinary existence.

When the life of the suprasensible world begins to manifest itself in images of the soul, the light with which it is clothed is recognised as the same light that is seen, without actually being seen, shining on earth every day.

One thus goes back to the presence of the sun and can feel in it the workings of the forces by which the soul's images of light are nourished: one can recognise in the sun the immaterial power of light, to which the soul is reunited in its extra-earthly vicissitude, during sleep or after death.

Such supernal forces of light bring the shaping vitality into the etheric body. The forces of the ego awaken the nobler substance of the etheric body when they unfold in meditation and release thought from its sensual processes, bringing it alive with its original substance: which is the supersensible principle of the sun.

By detaching thought from sensitive appearance, one overcomes the attitude of the etheric body to mediate passively and

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dull nature: the current of the ego awakens the purest being of the etheric body, bringing its light to life in images. This is the love that emerges beyond what the ego can love.

The light of this thought is recognised as identical to that which illuminates the things of the day: now it can be seen. Now it can lead back to the spiritual source of the sun. But likewise of the moon, the moving stars, and fixed stars: which bear, according to various radiances, the same light.

Various powers of light man can recognise in the heavens and operating on earth and in his being. Seeing on earth the shadow of things illuminated by the sun, the shadow of the moon and on certain clear nights the faint shadow of the stars, he can present the earthly chorus of cosmic entities of light. And he can have an image of the world of forces from which he originates and to which he is entrusted sleep or after death.

2

Various stellar powers, in vain light-bearing forms, whereby it is now wisdom of thought, now life of feeling, now warmth of will, lead him to perceive the light one upon which the original structure of the world, and thus of his body, is founded. He is freed from attachment to the sensible appearance of corporeality, since it is not the reality of the body. The physical body ceases to be an illusory condition because it is seen as the presence of celestial powers.

Through the spiritual forces of the sun, the ascetic finds the spirit within himself: he draws it into autonomous imagining and transparent thinking. He receives in such an act of the ego the moral element of the cosmos. He encounters an objective element of morality that no

doctrine or discipline can teach him on earth. For his sensitive life, he knows that in free imagining he draws the moral element from the supersensible world, from cosmic light, and from their presence in earthly forms: in crystals, plants, in flowers, in the rainbow, in the aurora.

Through the spiritual forces of the sun, he encounters the power of light that comes to him from the moon. But whereas from the solar virtues he receives what he implements as the light of thought insofar as he frees thought from the support of nature, encountering in thought the moral element of the world; from the forces of the moon he feels coming to him the magical power that can give body and action to freed thought. This power is that which, not being used according to the celestial order of light, dominates man as a force of infernal magic. Only light received as pure motion of ideas can draw from this power the power of right action.

The art of pure thinking as well as pure perceiving, nourishing the soul with the immaterial light of things, makes it participate in the work of the Logos on earth, constituting a model or initial experience of what will one day be its transmutation.

It is the art of encountering in daily asceticism the light of thinking of feeling and willing, which brings the dark forces of instincts back to the solar principle: the unknown power of the lunar body, which always operates as the underlying force of thinking, feeling and willing.

From the prenatal communion with the powers of the sunman has formed the etheric body through which he perceives that which radiates from the sun. But that which essentially flows from the sun onto the earth, the light which he does not see but with which he sees things clothed, flows to him from the inmost thought: from the inmost magical imagining that each time arises in thought, as yet unseen.

The ascetic must tend to perceive light as he perceives the objects of the senses. This light flows from within thought, but for the ordinary man it is extinguished as it ceases to be that which justifies the being of thought. Thought abstractly accomplishes its motion extinguished: motion which, however, is always initiated by the flow of light.

Man thinks with thought, whereas he should welcome the light of things in thought. He is led by thoughts out of the light to separate himself from the light, to extinguish the light: he thinks he is thinking things and the world, thinking thoughts, whereas, instead, he loses things and thoughts, because he loses the light in thought.

In thought it must find light: without which it could not have thought: it could not have the thought in which it extinguishes light each time. Which is not only the light proper to the ether of light, but the essential light that lives in every form of the ether: as heat as sound as life.

This is where he can encounter in the depths of the life of thought, if he knows how to will not the things insofar as they are clothed in thought, but the thought with which he clothes them: which is in itself creative imagination. Through intense willing, he makes this thought rise from things, he takes it back there where he can begin to see it: in the sensible world: where it has fallen. Where it is thought and, although disanimated, is, in giving itself as semblance, an indicative sign of the ether that resurrects as the ether of light.

From every symbol of fallen light he can trace back to the light: for he grasps the current of light outside the cerebrality that forces it into reflection and thus into annihilation. In thinking and perceiving, he grasps the content of the world before the mental reduces it to sensible finiteness and as such con- sacres it: he ascribes to it a value that can only arise from light. Which is denied each time.

The reanimation of light is the liberation of thought from sensible processes, the redemption of thought in the realm of darkness, the separation of the imperishable element from the perishable, of the transforming light of the earth from that of the earth which is already dead or destined for death.

The germinal power of light that man re-acts in thought is the perennial core of what will survive the cycle of the earth and the stars, the parabola of the world and the material forms of the universe.

It remains as the germ of a future cosmos, according to what has been announced by the greatest solar Initiate, the Master of the new age. Earth and heaven will pass away, but the love that united them in the soul of man, the communion he recognised and realised in his innermost heart, will never pass away.

Man can find light again, if he seeks where the light he sees shining on earth really arises. For the light that he can thus seek is that which he already begins to realise in the motion of his soul with which he seeks it: with which he perceives light in the world and thinks it: such light being his own thought before it is name and form.

On the verge of extinguishing the light in order to have perception of the world, man can encounter it: he can begin to nurture the motion of light from within himself. Looking at it in the world the

The

Light

finds within itself and through it reunites with the spirit of the world.

Truly, the light that illuminates the things of the day is but the symbol of light.

INDEX-GLOSSARY OF INDIAN TERMS

Advaita: Indian philosophical system of monistic inspiration, which leads all reality back to the Absolute (Brahman). It was formulated by the thinker and priest Samkara (788-820) - 91

ātman: I - 104

karma: lit. 'action', destiny - 106

maya: illusion - 61

pranayama: controlling vital currents - 103

samadhi: contemplative ecstasy - 104

yoga: union, integration - 32, 62, 103

yogin: ascetic practising yoga - 103, 104

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