

# The Logos and the New Mysteries



**Massimo Scaligero**

# **BERSERKER**

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## **BOOKS**

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## **The Logos and the New Mysteries**

*So that your Light might shine on Earth, every day, in the secret temple of the Earth, the rite of Sacred Love was performed: whose virtue now opens the way to the New Mysteries.*

### **1. RESPONSIBILITY OF ESOTERICISM**

It can easily be shown that the overcoming of the mechanistic limit at which human culture has come to a standstill should not be expected from culture itself or from science, but rather from the spiritual sciences. The failure of these sciences can be traced back to the difficulty of culture in becoming aware of its own current decline.

Science has come to a halt in the sphere of quantity, not because of its own procedures, but because its system has been deprived of the necessary inner counterpart: this should have come as intuitive content from those who take on the role of guides according to the principles of permanence. These guides have limited themselves to analyzing the modern world: they have not found the spiritual background behind the analysis: they have not been capable of the esotericism required of them.

In fact, scientists and technologists carry out their work conscientiously: they are doing their job properly, achieving what is relevant to them in every field. The same cannot be said of spiritual communities, whose role is to connect humanity with the building principles.

The function of spiritual communities is not to echo the knowledge of the past, but to penetrate the present knowledge, that is, the knowledge from which the search for the values of eternity itself springs. Their task should be to develop the knowledge required by the Spirit in relation to the present situation of civilization: to identify what the Spirit wants through the experience of quantity: what connection it now demands with humanity, beyond the connection it had in the past, when the dominion of quantity did not exist.

Rightly recognizing the domination of quantity as the level of the fall, spiritual brotherhoods seek reconnection outside this domination: they seek it in what was before, as if the process of the Spirit in time were not timeless. They seek it with present knowledge, whose dialectical limit is not overcome by the fact that it turns to doctrines for which this limit was unknown. And yet this knowledge has the power to interpret Tradition and its texts, according to a present capacity for abstraction and conceptual correlation, which was SCOTIO SCITl ta to the authors of those texts.

The “past” is restored through a present inner connection, which must be discerned. Not to discern it means to deprive the present human condition of the connection required by its present inner process: in which alone the Force can present itself. Not to recognize the connection required by the present situation means to forbid oneself to encounter the Force where it really continues according to its

permanence. This perpetuity is the true Tradition, whose present implementation is involuntarily evaded by its nominal assertors: the Esotericists, dialectical in spite of themselves.

Those who identify perpetuity with the temporal past opposed to the present seek the ancient connection through the modern mind. This cannot be overcome by simple intellectual, mystical and philological, to the ancient connection, since the modern mind is the product of the loss of that connection.

The indication of the ancient connection believes it moves above the level of consciousness that allows it to move: it builds on this the system of values through which it rejects it: it believes it possesses a higher level than that on which it is based and which it essentially ignores. In this way, it makes self-knowledge impossible outside the reflected or dialectical form, from which it cannot distinguish itself.

Despite their noble intentions, inner enthusiasm, and regular philological apparatus, these brotherhoods renounce the consciousness of knowledge that they implement and through which they propose a knowledge that should transcend it: they therefore build on the unconscious.

By pointing to a metaphysical connection outside the knowledge from which they proceed, they divert spiritual research from the point of encounter between the world and its original Force, from the only point from which it is possible to resume the interrupted journey. As a result, the mechanistic domination of quantity continues unabated, continuing everywhere to eliminate personality, quality, value, and the human reality. Therefore, the Spirit, which nevertheless has within itself the power of overcoming, must follow other paths.

The aforementioned brotherhoods miss the original element of consciousness called upon to respond to the cognitive demand of the sensible: and when some of them propose a transcendence of the “materialistic” level, based on the analysis of the process of Science, this transcendence is to be feared more than Materialism itself, because it ignores the Spiritual engaged in the sensible processes with its highest force, responding to the noetic moment of self-consciousness. This moment, in which the original element of science is expressed

consciousness, even in its lowest form, is the impulse which, once made conscious, has within itself the power to overcome the limit of quantity. It is precisely this original element that is ignored by the aforementioned brotherhoods when they seek to indicate spiritual solutions or additions to science: they fail to grasp the emergence of the ego in the cognitive process that they seek to transcend.

At this level, the misunderstanding is to contrast the emerging individual element with the mystically evoked universal. The Subject, excluded from the domain of quantity and its logic, is replaced by the modern Gnostics with a transcendent Spiritual, which is in effect unreal.

Materialism arises from the separation of logical structures from the real operator, which is the human Subject. Formal or reflected logic becomes the logic of Matter when the investigator does not see the connection between logical thought and the ego: external objectivity acquires a power beyond the consciousness of the ego, from which it actually originates. The reversal of the Spirit-Matter relationship, however, is today unconsciously perpetuated even by Esotericists who do not see the Spiritual where it is arising: in the initial movement of self-consciousness, where logical intuition

descends from the Logos. In reality, formal logic is taken away from the Logos not only by those who worship quantity, but above all by those who claim to have surpassed it, who fail to see the source of logical determination where the Logos makes its way into consciousness through the pure individual element.

They tend to superimpose on the process of quantity the metaphysical Universal that they cannot see in the process of self-consciousness: intimate to the ego, certainly not a reflection of the ego. For them, the ego is the contingent ego, or reflection, to be eliminated as the source of individualism, in the name of a higher ego, above the human: the universal with which they tend to integrate the mathematics of the physical world, science, and technology, according to the echo of a past connection between the human and its principles.

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When the traditional esotericist speaks of an Absolute that is one and all, infinite and eternal, unmanifest yet sustaining the degrees of manifestation, one cannot but agree with him.

When the traditional esotericist speaks of an Absolute that is one and all, infinite and eternal, unmanifest yet sustaining the degrees of manifestation, one cannot but agree with him, but at the same time one cannot fail to note that he limits himself to representing this Absolute, that is, to projecting it outside himself: he resorts to thoughts, but does not recognize in them the category of the infinite and the universal; he cannot, because those thoughts are lifeless: they require their own specific asceticism, an asceticism of this time, which Tradition does not contemplate.

The traditionalist does not implement the truth or the original force of those thoughts, not knowing the pre-dialectical way: he refers instead to a content beyond them, but insofar as he thinks it and simultaneously denies it as thought. Hence he puts forward the Universal presupposition, reducing the only universal at his disposal to an indeterminate concept, but affirmed with the exclusive authority of determination, unaware of itself: therefore affirmed dogmatically. Ultimately, the dynamic of such an affirmation of thought is sentiment: the position of naive mysticism.

## SCIENCE, NAIVE REALISM

In truth, the thought that conceived the mathematics of the physical world, through the first experimenters of the sensible—Copernicus, Galileo, Newton, Kepler, etc.—carried an unexpected impulse: that it could cognitively reach the sensible, the level of quantity, or minerality, thanks to its bringing a new attitude: independence from the senses. — brought with it an unexpected impulse: that it could cognitively reach the sensible, the level of quantity, or minerality, thanks to its bringing a new attitude: independence from ancient revelation regarding the forces that build life through minerality. Such an impulse had never before been at work in human inquiry as a conscious power of experimentation. But the consciousness of Culture still does not seem to have grasped its meaning.

Thought devoted to the mathematical representation of the object, which is essentially physical, in effect grasps only its mineral value. It ignores the inner structure: it allows itself to be moved only by the physical appearance of the object, without consideration of its immeasurable being. The immeasurable remains only in this movement of thought: unconscious. Consciousness rests on the measurable. By devoting itself to the pure mathematical element of the object, thought must limit its

movement to formal determination: it must draw from itself, rather than from metaphysical presuppositions, the power of observation and determination for the object. That is to say, it demands of itself a moment of intuition independent of the soul, instinctively

to feel the inner content. It is thought that brings the impulse for a new relationship with the world: unknown to pre-Christian Egyptian experimenters as well as to those of the Christian era, for whom the investigation of the sensible world was in accordance with the universal supersensible: the mystical soul was inserted into it.

In reality, the actual object of observation and determination, as a merely measurable object, requires the independence of the movement of thought from the soul, that is, from that subjective matrix in which the psychic, mental, and cerebral elements are normally mixed. Thus arises an inner element necessarily free from psychism and cerebralism, not bound to subconscious processes, in order to determine itself according to the exclusive requirement of the calculable: pure objectivity. It can be said that the more thought realizes its apsychicity and its non-mentality, the more it is called upon to determine the physical-mathematical object conceptually and precisely.

If there is an essential element of thought, which cannot be doubted, like an original movement of certainty, it is precisely this, which manifests itself in physical-mathematical conceptual determination. Thought moves according to its own pure inner nature, insofar as determination involves its rigorous correlation with itself.

The pure correlation of thought with itself is precisely what is achieved through mathematical-physical correlation. This is objectively valid, but as a one-dimensional correlation of reality: the assumption of abstract quantity. This correlation is not the reality of the object or of the physical phenomenon, but an initial synthesis of thought with the *datum* of sensible minerality, in which, however, thought operates according to its own intuitive nature, which is essentially immeasurable, i.e., not identifiable with quantity, but therefore

capable of moving with authority in measurement and of connecting measurement to measurement.

Without its independence from the measurable datum, thought could not operate continuously from calculation to calculation, as from intuition to intuition, through the physical-mathematical theme. However, this independence is what remains unknown to the modern scientist: the physical-mathematical correlation ignores the pure conceptual relationship that makes it possible.

There is a sensible datum that can only be perceived, or experienced, but its meaning is not derived from perception itself, but from thought: and not from determined thought, but from its moment of will or conceptual determination: will and determination that were unknown to the traditional mind, as can be seen in the very structure, ideographic or hieroglyphic, of traditional languages, which conforms to a psychic-imaginative rather than conceptual process.

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Pure intuition can be recognized as the intimate mathematics of the concept, in a metaphysical sense, being the immeasurable power of form: of which the mathematical concept is but the inferior projection.

When a formula is achieved or a theorem proven, the truth of the formula or theorem is not the outline that symbolically expresses its construction, but rather the internal mathematics of thought that is found in it. The error begins in the fact that thought in this discovery does not recognize itself: it fails the mathematical spirit by not grasping its own determination.

In mathematical-physical knowledge, the intuitive possibility of thought is stimulated, not as a speculative, philosophical, or moral process, but as a direct action of the Spirit assuming the world in its physical-mathematical conceptual form: on the basis of sensory perception. But the Spirit does not see its own action: this is the beginning of error. The intuitive element is called upon to make its most spiritual contribution through its correlation with the pure minerality of the world: concrete objectivity, but absolutely abstract, because it is limited to calculability. This absolute abstractness is the guarantee of the purity of thought, or of the apsychicity of knowledge, but it begins to constitute an impediment to this, inasmuch as the Spirit does not recognize its own work in it.

The reality of the intuitive process is recognizable by its being the concrete content of experience. The process of reality, which is normally identified with sensible phenomenology, unfolds in perceptual immediacy in the “subtle body,” or etheric body, which is in continuous motion according to the mobility or forms and colors of the surrounding world. It is not Matter that moves, but the immaterial etheric world, the identical etheric that in man is the immediate vehicle of the intuitive process: identical to the physical phenomenon, but not physical. That it is not physical is the further experience of which the investigator must become conscious, insofar as he acquires awareness of what is happening within him while he experiences physical objectivity.

He intuits a process that he considers to be a process of reality, because he sees it unfolding in the phenomenon, but, if he is attentive, he can see that this process and its intuitive content coincide: if they did not coincide, he would know nothing of what is happening; he would not perceive the so-called process of reality.

The simplest phenomena of nature, the flowing river, the falling stone, the rising vapor, would be nothing to the observer if his consciousness did not identify with them etherically, unifying the sensible notes, connecting moment to moment, point to point, of the physical process.

In reality, thought, as an intuitive, pre-dialectical movement, penetrates perception: the content of perception arises as a process of reality, which the experimenter therefore sees unfolding outside himself. He can see it because he is aware of it. In reality, thought, as an intuitive, pre-dialectical movement, penetrates perception: the content of perception arises as a process of reality, which the experimenter therefore sees unfolding outside himself. He can see it unfolding outside himself because, in reality, it unfolds etherically within him, appearing at the same time in the phenomenon.

The scene in which the intuitive process of reality unfolds is the consciousness of the investigator. And it is a serious impediment to the path of man, perhaps the most serious of our time, that spiritualists who appeal to permanence do not recognize in the identity of the internal process of the phenomenon with its intuitive moment the point at which the Spirit resumes its action in the world: the original element of modern human consciousness escapes them. This is the original element in which alone we can begin to grasp the supersensible again.

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The typical characteristic of physical-mathematical thinking is pure determination for the physical object or the mathematical object: determination that makes thinking independent of the psyche, stimulating its inner intuitive force. The essentiality of this is such that it acts as the content of the truth of the object, through its physical manifestation or as a mathematical representation.

The physical-mathematical manifestation is the support or outline for the intuitive content: it is so identical to it that the experimenter, who is exclusively attentive to the object, normally believes it to reside in it or to be received from it. Indeed, the identity is there, but in his consciousness, not outside it.

The lack of awareness of identity alters the vision of reality, legitimizing duality: it enhances the abstract objectivity of the world as opposed to the human subject, diverting the search itself. Technology is born and is true, but it is not followed by the original intuitive thought: it is no longer stimulated. Intuition is replaced by Knowledge: but it is Knowledge that binds itself to the object and places it in an alterity opposed to the intuitive thought from which its truth arose. Faced with Knowledge rising to spiritual value, original thought fades as authentic Spirituality: each time it retraces the process not intuitively, but mechanically: it ceases to be a process of truth: it operates as an automatism of otherness, cutting the object out of the intuitive current from which it was born. Otherness becomes real in itself as a process of mechanicity, conditioning the human Subject.

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However, the identity of the intuitive moment with the object is the real germ of the process: more real than Knowledge itself, which is its product. Identity is the foundation, but the ignored foundation. It should constitute the apex of research, as a higher experience of consciousness, while normally it is not even supposed to be the initial event. It is used without being recognized as the original moment of the process: it is obscured by its own cognitive product: Knowledge.

Scientific knowledge, estranged at the moment of intuitive identity, makes it possible to operate on the object or on the physical-mathematical process, not through the initial cognitive forces of identity, i.e., not through direct inner action, but through external, physically mediated action: the action of one thing on another, according to the development of the process of phenomenal or mathematical otherness.

It is analogous to the inductive-deductive process of logic, which can take place automatically, outside the original moment of thought and outside the reality to which it refers.

Technology arises from science as an objective process that loses contact with the initial spirit of experience, acquiring a reality independent of the investigating subject, while having no other presupposition. Technological thought definitively loses awareness of the intuitive moment as the identity of the subject with the physical-mathematical process. The germinal nucleus from which experience moves is lost precisely on the plane of experience.

Thus, Galileo, looking at the oscillating lamp in Pisa Cathedral, intuited the law of the pendulum, and every time since then, scholars have learned the story of that intuitive moment, as it is given to them as knowledge: but this knowledge, fixed and become a notion, in its abstractness no longer arouses the



experience of the original intuitive moment: unless the seeker meditatively reproduces it within himself, rekindling its pure life. This is a rare case, but it indicates the inner path that research demanded.

The human person is cut off from the process of science and technology, which becomes automatic according to the internal logical development of otherness: the relationship escapes the Subject, becoming the dead possibility of the action of one object on another and of this again on another, according to a chain reaction that ceases to be dominated by the person who brought it about, inasmuch as he has renounced the initial movement: indeed, he has ignored it. He considers the chain valid only in its objective otherness: he does not recognize in this otherness the mechanical nature that has its foundation outside itself and therefore demands a connection with it from the depths.

The process of concatenation, contrary to the direction of the intuitive moment from which it is projected into objective otherness, essentially sets itself as a limit to thought, depriving man of the possibility of conceiving a direct action on objectivity through the original element.

, essentially sets itself as a limit to thought, depriving man of the possibility of conceiving a direct action on objectivity through the original element. Thus, he begins to consider progress according to indefinite development, the possibility of making the concatenated series of mechanisms act, while he remains the passive recipient of technological results in every field: giving rise to the illusion of decisive achievements for humanity along the indefinite line of mechanical progress.

Mechanical progressiveness occurs and is also necessary, but it lacks coordination according to inner necessity, drawing coordination not from the Subject, but from the ironclad demand of its own development at that level: which should be dominated by thought capable of recognizing otherness as mechanicity and of using it according to essential human intentions. In reality, man does not have the thought that connects Technology to the Spirit, because he lacks original thought: he cannot see in the machine the symbol of the temporary self-limitation of thought.

## 1. FAITH IN THE PHYSICAL FACT

The intuitive impulse from which Science was born is still unknown. Yet we must return to it if we want to rediscover the interrupted path of the Spirit—not only the revival of Science, but above all the path to the supersensible demanded by the new times: the further orientation of Science.

From thought born according to the pure determination of the object, Knowledge arose, which unconsciously opposes itself, according to the tautonatism of its reflected logic, and therefore of its abstract dialectic, to the original element of determination.

The error is not in the logical or technological construct, which is indeed regular at its level, but in the cognitive assumption that has strayed from its original direction, that is, from the logic of essence, and therefore from the responsibility of the Subject. Thought identifies the object, but does not see itself: it loses sight of the pure moment of determination, the germ of research, without which it would have no objective content. This, in fact, can arise because the Subject of experience unconsciously opposes it: unaware of its original power, it begins to act as a Subject opposed to the phenomenon or the objective fact, objectivity being its recognition: springing from the original determination. However, this determination remains unknown.

The investigator who does not operate as a Subject cannot find his own determination in objectivity; he cannot find his own intuitive motion outside himself as the content of experience. Even when, on the level of abstract mechanicity, he forgets the original moment of thought and operates on an object that appears immediate and primary, but is in reality secondary to the intuited forces of the first object, so that one object acts on another and this, in turn, on others, he remains the pivot of experience. Even when it falls into mechanism, this experience can only make sense insofar as it continues to have its pivot in the human Subject.

The reality is that technology is also a world internal to man, a system of values that unfolds in his consciousness; but in alienated consciousness, which ignores its own original production, it carries within itself and at the same time ignores the ultimate meaning of this system of values.

Here too, man is the Subject of experience, inasmuch as the dominion of Technology, and therefore of mechanism, asserts itself thanks to the assent of a feeling of truth that arises in him as intuition: it is not the original intuition that has the possibility of determination independent of the object, but rather the intuition that has renounced recognizing itself, and therefore sees in the external given, in the phenomenon, in the fact, the presupposition: it does not recognize it in itself, so that its movement toward the object becomes conformity, dependence, mystical submission to its reality. Faith resurfaces, but in its lowest form: as faith in physical fact.

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In truth, man does not step outside himself to possess the phenomenon, nor does the phenomenon enter his head: there is no physical transposition of the object or the fact: as there would have to be

if the materialist assertion were true. In reality, an immaterial phenomenology takes place, so that material appearance can occur and be thought, mediated by the etheric body of man, in continuous movement according to the etheric values of things—forms, colors, movement, etc.—not according to their materiality. Thanks to the etheric relationship, the object, the fact, arises in consciousness as perception, representation, concept. The concept coincides with the object: hence the conceptual relationship as the fabric of knowledge: the Subject relates objects to each other, facts to each other, by means of concepts.

The not very alert thinker, however, believes that he is operating through objects, facts, phenomena, isolated outside himself, foreign to his inner life: an inner life that he does not yet have sufficient consciousness to perceive. He believes he is dealing with things, not concepts: he believes in a material relationship between things, not in an intuited relationship between etheric forces manifesting themselves through things: he does not perceive his own etheric body at the center of the relationship, as its real fabric.

As intuitive and pre-dialectical, the relationship connects object to object: the researcher makes use of it, but only knows it in the dialectical phase. Knowing it as an original synthesis is the undertaking that can lead empiricism to the inner coherence with itself that it lacks. The investigator does not move from thing to thing, but from thought to thought: he can relate objects to each other insofar as he pursues them as concepts. The principle of the concept is present in every perception: because the

Subject is present first and foremost, thanks to an immediate vehicle: predialectical thought. There is no perception without the presence of the Subject in it: without, therefore, the germ of the concept.

This predialectical thought, as the immediate presence of the ego, is in itself one: however, it has two forms of

emergence: the moment of pure intuition and the moment of pure perception: two moments bearing the power of synthesis, and therefore giving rise to the process of knowing: nevertheless, they are preconscious, or predialectical. It should be emphasized, however, that these are not transcendent moments, outside of perception and thought, but rather inherent in them, though not conscious: thought requires an act of will and freedom in order to be the conscious vehicle of its own force, which is the Force of the Ego.

When we speak of the immediate presence of the ego in predialectical thought, we do not mean to identify the ego with it, but only its flow in one of the two moments or simultaneously in both, thanks to the purity of the vehicle at its disposal: thinking intuition, perceiving intuition. It is, in fact, the initial vehicle for the rediscovery of a domain lost by the ego and which, as lost, arises against the ego as a form of its alienation, that is, as objective reality, the external world, the non-ego.

However, it is not by turning, through fleeting and reflective thought, to the evocation of the forces whose perennial function is indicated by the doctrines of the Spirit, that the lost domain is restored, but by perceiving the level at which these forces are bound and the point at which they emerge today as forces of self-consciousness.

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The presence of the ego in thinking is the power that modern man uses, unaware of its existence. Due to the millennial habit of deriving his sense of self from the psychic element, which in past ages corresponded to the spiritual element, modern man has little awareness of the birth of the immanent ego. He does not see the background of mathematical-physical thinking, whose function is to isolate the pure activity of thought from the psyche, so that the ego can recognize itself in correlation. Lacking conscious *animadversio*, it ignores its original moment and identifies with its own projection, excluding the ego with the newly born forces of the ego.

Within dialectical thinking, as within perception, the predialectical dynamis is the true meaning of experience, continuously present in it. But it is precisely this dynamis that is the value that the newly born forces of the ego exclude, because they are not yet capable of recognizing it.

Within dialectical thought, as within perception, the predialectical dynamis is the true meaning of experience, continually present in it. But it is precisely this dynamis that the investigator believes he sees outside himself: nor does he perceive it as form, as concept. Internal to thought, immanent, constantly stimulated, dynamis is the entrance hall of the supersensible world, which the investigator seeks within the sensible world. Whether he turns to an essential Matter or to a supposed world of Super-matter, he illusorily seeks within or above the object something that is, in reality, at the heart of correlation: that is, in the identity with the object, in unconscious identity.

The essential, the original, the pure energy, are constantly flowing and constantly lost in physical experience. The investigator of this time calls himself modern because he can no longer have the essence mystically or through faith. He has progressed: the original has become immediate to his consciousness, but consciousness, still as a dull mystical consciousness, tends to identify outside itself the essential, the real, which it has within itself: it believes it must submit to them rather than realize them. He conceives the essence of things or phenomena dialectically or mechanically outside himself in order to believe in them: he does not realize that such a conception is possible because it proceeds from the essence.

Having renounced awareness of the original moment of experience, science has deprived itself of the possibility of knowing the utilitarian value of its practical achievements: it has produced something for man that begins to exclude

him from the source of his creativity, inasmuch as this has its roots in what precedes the dialectical-rational form in which it is expressed. Creativity has stopped at the first stage of its expression: it has stopped at its lowest point, that is, at giving quantitative form to being, from which it cannot move beyond, while all the problems posed by the current organization of humanity demand precisely this moving beyond from science: which is not an insistence in the same direction, but a rediscovery of its original element.

The absence of awareness of the original direction, that is, of the creative moment of knowing, has dried up the investigator's connection with the Essential. His investigation is empiricism only in form: in substance, it degenerates into unconscious mysticism of the sensible. The spiritual activity that moved the original experimenters of the sensible has become stuck in intellectualism, which can only have the things of the Essential as simple names: it cannot have moral motion. The naive mysticism of the sensible is difficult to identify behind the superabundant analytical apparatus of reflective thought.

★ He who thinks relates one concept to another, but this relation is not posterior to the concepts: it is anterior. The relationship is the original synthetic motion: an identical original power of thought forms concepts and unites them, according to the internal logic of every process of reality, while carrying within itself the force of the very Principle of reality. The motion of pure relationship, identical to that of the intuitive core of the concept, is in itself an unlimited power of Life, to which dialectical consciousness is necessarily closed. It would be wrong to see in the idea of the predialectical power of thought a philosophical theme: we are in fact faced with pure inner experience: faced with the initial supersensible perception, that is, with what alone can be considered esoteric experience, capable of overcoming the limit at which science has come to a halt.

The 'motion' of pure relation is the predialectical moment in which consciousness arises: consciousness which, however, does not learn itself where it arises, but where it alienates itself. In reality, it alienates itself because it stops. The 'motion' of pure relation is the pre-dialectical moment in which consciousness arises: consciousness which, however, does not learn about itself where it arises, but where it becomes alienated. In reality, it becomes alienated because it stops at dialectical determination, due to its temporary expression according to the cerebral, neuropsychic, and corporeal support. The motion of pure relation, inherent in the support, does not express its free *dynamis* as original synthesis: it does not know its own essence because it becomes conscious according to the support and thinks

essence outside itself: it sees the reality of the world, external or foreign, powerful in its otherness, as if it had a foundation in itself and affirming its appearance in the form of Matter. Having lost its inner relationship, the power of synthesis is used by the logical relationship, which moves according to the appearance of Matter, or quantity: through an exact inductive-deductive process, which reflexively benefits from the original synthetic power, but opposes it. The dynamism of the relationship, as a moment of freedom, escaping the ego, becomes automatism, instinctiveness, material vision, aversion to the Principle, to the Logos. This aversion is congenial not only to the materialist, but also to the spiritualist who, following the dead paths of Tradition, does not recognize the Principle of the disenchantment of the human from animal nature, in the concrete element of knowledge: in pure relationship. The Matter of Materialism and the Kantian Thing-in-itself are the same dead thought: the split thought, which sees

a reality outside itself and assumes it as a truth other than itself: Matter, Essence, God, the physical world, the metaphysical world. Not that such a reality does not exist: but normally its value escapes according to the degree of human knowledge, and it escapes that a degree of knowledge achieved ceases to be true with respect to the immediately higher degree. It escapes that the existence of such a reality at a given moment coincides with its being, and that this being in any case arises as a correlation of the Subject who perceives it, feels it. I think. Nor are perceiving and thinking processes separate from the reality of the world. This reality exists, but man does not realize that it arises in him as an idea and that ideas are part of reality: but he cannot reach the heart of it as long as he is ignorant of his own ideating foundation. The error, the evil of man is this being that is outside him: deprived of the correlation that makes him be: camped outside him as a reality to which he cannot but conform according to the knowledge it imposes: this knowledge arising from the non-consciousness of correlation, that is, from thought that does not see the idea from which it moves. Thought does not grasp correlation because it cannot grasp itself: it cannot think itself. It is thought that posits the world, but it cannot posit itself. It is thought that produces Materialism because it excludes Matter from itself: it fetishizes it because it idealizes it without knowing it. Idealism is not a negative fact when it is conscious of its ideal process: it becomes an equivocal fact when it considers itself Materialism: it does not know that it is building its edifice on the idea of Matter. The materialist is precisely the one who forbids himself to know Matter because, without knowing it, he makes it a presupposition, essentially valid only as thought, which for him, however, coincides with reality. Thought that cannot penetrate itself cannot penetrate Matter. Being powerless before it, it believes in it as a foundation that stands opposite it as an objective: in essence, the relationship it establishes with it is a relationship of faith: the dark residue of ancient faith.

## 1. FORMS OF DRUG: MYSTICAL, CORPORAL, DIALECTICAL

Matter unpenetrated by Thought gives rise to Mysticism in various forms, from the scientific to the religious. The lack of awareness of the inner content of perception leads to a deficient experience of the world, or to a world devoid of Logos. It is precisely this failure to perceive the Logos that generates the deification of Matter, i.e., Materialism.

Not dissimilar is the cause that leads to the current revival of Tradition, of Mysticism, Theosophy, Alchemy, Hermeticism, etc., to that subtle form of Materialism which is the idolatry of symbols,

names, ejaculations, etc.; because it seeks the Logos where it no longer exists, in the tomb from which it has risen, being born as the intimate life of the soul, as the pre-dialectical life of thought.

Gnosis is revived, inasmuch as it is rightly perceived that in the current dialectical consciousness it is no longer possible to find the Logos: but the mistake is made of seeking it in the forms of the past, without leaving the dialectical consciousness, because one does not have what transcends it: one does not see where in consciousness the Logos is about to rise again. The revival of Mysteriosophy, however much it benefits from the forms of Tradition, does not escape dialectical conditioning; indeed, it suffers from it more radically, because it believes itself to be outside it. Ignoring the inner technique necessary for

penetrate the modern phenomenon of dialectics, it ignores the passage from the dialectical to the pre-dialectical, that is, from the human-animal element to the original human.

Formally revived Mysteriosophy lacks awareness of its being cut off from the living current of ancient Gnosis; it is itself a dialectic, whose inner counterpart is provided by mediumship and mystical feeling, incapable of overcoming the subjective limit, which coincides precisely with the dialectical limit.

Mediumship and mystical feeling, incapable of independence from the spell of Matter, constitute the same level: a level that is animically inferior to that of the sciences of quantity, because it lacks the degree of awareness required by the dialectic of mathematical-physical determination. Therefore, there is no materialism more obtuse than that which, in the name of an abstract evolution of consciousness, tends, for example, in the Church to undermine the traditional element of the liturgy and even desecrate the Mass: which should instead be left intact in its traditional form, precisely for the evolutionary purposes of the current consciousness, which must come to resonate according to its original content, rather than adapting it to its decadent dialectic and related hysteria. The traditional form of the Mass is necessary not only for the human type still immersed in the sentient soul, or for seekers still capable of arriving through it at an evocation of the Mysteries, but above all for adolescents and young people before the age of conscious responsibility: above all for them. Children regularly mythologize according to truth: bringing the objective element of fairy tales spontaneously, they have the rare faculty of raising the sensible to the supersensible level: therefore, they can experience the content of the Mysteries through immediate inner communion. To deprive them of this in the Sacraments means to corrupt the lifeblood of the soul through a reverse myth.

Such misunderstandings are possible at the level of fallen thinking and as presumptions of an agnostic revival of the Sacred, characterized by its ignorance of the current contradiction of thinking in the life of the soul: radically opposed to the Logos. In fact, it instinctively opposes the Science of the Spirit, that is, the knowledge that allows the volitional element of consciousness to penetrate the process by which thought becomes a vehicle of liberation, precisely by initially moving from opposition: becoming aware of it and overcoming it. It is not possible to overcome the human-animal element, which is expressed, among other things, in the impulses of desacralization, without awareness of the dialectical opposition of thought to the Logos.

Precisely those doctrines that seem to indicate the ways of the Logos, of Mysticism, of Devotion, deprive modern man of the possibility of reawakening the Feeling for Divine Things, because they ignore the technique required by his changed inner constitution—their hidden function is to divert the

search for the Logos of modern man, no differently than Materialism. A peculiar form of Materialism is indeed that which considers itself spiritual, inasmuch as it uses the names of the Spirit with mystical philological certainty. Philological mysticism is the sublimation of the dialectical pedantry proper to reflective thought, which is bound to its own sterility, despite its esoteric attempts.

Dialectical thought is so identical to its own reflective dimension that it cannot conceive of any other. Even when it believes it conceives living thought, it unknowingly reduces it to its own measure, imagining it reflected in movement. This explains how it was impossible for liberating asceticism to spring from philosophizing or idealism.

As a dimension of impotence, reflective thought cannot conceive of liberation other than the expression of its own dimension in another form. Therefore, it comes to believe, among other things, in a spiritual experience outside the Spirit, achievable through specifically induced physiological processes: it can believe in the effectiveness of substances such as mescaline, lysergic acid, psilocybin, etc., as vehicles to the Supersensible.

Drugs can be said to be the illusory inner path, in relation to which the weak are destroyed and the strong are introduced to demonic magic, or pact magic, whereby the soul is surrendered to submaterial forces from which it will never be freed—except by the miracle of a Faustian redemption, which is indeed rare. Faustian redemption, which is indeed rare—the healthy, who are the truly strong, struggle tragically to free themselves from it.

The misunderstanding of drugs is linked to the obscure aspiration to overcome the imprisonment of reflected consciousness. This aspiration fails to rise to the consciousness of the task that corresponds to it: to understand the passage from reflected thought to living thought: that is, from the organ of error — • truthful only when it is a measure of the calculable — to the organ of truth, or of reality. Only living thought can perceive the unreality of reflective thought: with reflective thought it is not possible to grasp the reality of living thought, its absolute diversity, its transcendent dimension. Experience is necessary, but this requires the asceticism of the Will, which is precisely the Way of Thought.

The path of drugs is easy because it does not require inner initiative, but only sensory mediation, which gives reflective thought the illusion of overcoming the sensory limit. Only the materialist can believe that he can overcome material vision by means of a material vehicle. Ignorance of the cosmic forces operating at the basis of Matter keeps man inexorably imprisoned in Matter.

It is mistakenly believed that a physical process, stimulated by drugs or physical disciplines — such as alterations of *Hathayoga* — can remove from sensitive perception the obstruction that hides the Supersensible. This obstruction occurs in the sense organs through the nervous system, due to the fact that thought becomes conscious and dialectical, binding itself to the cerebral organ.

From this bond to the nervous system arises the exclusively physical vision of reality, inasmuch as this system is dominated by the cosmic Entity that lives in physical Matter, but not in Matter as it appears to man, rather in a sub-sensible degree that is the darkness of Matter: in a sphere that has its own manifestations, its own forces, its own extra-sensible processes. It is this Entity that can dominate man through reflective thought, since the degree of reflective thought is that in which It is dominant and can veil the supersensible from man. It dominates the support necessary for thought to grasp itself reflected.

From the reflective state, thought can only free itself through self-renewal that leverages the foundation, that is, its pre-reflective or pre-cerebral being. Drugs, on the other hand, enhance the subjugation of thought to the reflective state: it heightens reflexivity through the nerves to the point of making it the animation of the phantom, whose form responds to a content, but inasmuch as this does not come from the Spiritual, but from the soul overwhelmed by the physical: it does not transcend the sensible, but rather suffers it even more than before, pathologically, because it descends below the level of the senses, that is, to a degree *lower* than that of normal sensory perception.

The morbid state aroused by the nerves translates into vision: the Ahrimanic entity that dominates the nervous system and grasps the soul as much as it is involved in that system acquires, through drugs, a radical power over the soul. The Ahrimanic entity manages to provide extra-sensory vision

through possession, but it is the vision of the realm it dominates, the subsensible, that is, the infernal power of the sensible. It is the realm of forces that normally operate through the nervous system, dominating from the bones, i.e., the skeleton, the seat of everyday consciousness, depriving the inner human being of supersensible perception in the sense organs: they allow him physical, i.e., exclusively mineral, vision of the world—and this is their legitimate task—making thought reflective or dialectical. But it is the realm of Death, Hades, the realm of shadows.

Drugs can make the Ahrimanic realm of shadows glimmer, animating it with the overwhelmed currents of the drugged soul. The visionary and exalted poetics of that world come from the Luciferic Entity, while the power of hallucination comes from Ahriman. It is a power that in certain individuals can temporarily take on a magical form and presumption, insofar as the soul has the impulse to abdicate its own principle completely and unscrupulously opens itself to Ahrimanic obsession, allowing itself to be possessed by it: it receives a force of detachment from emotions and passions that gives the sense of human domination: it is, however, the paralysis of feeling. Weak individuals do not reach this point and, driven by daily anxiety and fear, are increasingly pushed towards intoxication and thus prematurely initiated into the realm of shadows.

Anxiety and fear are the corrective residue of the inner element of the soul: in essence, those who suffer and struggle, going through tragic experiences, are the subjects for whom there is hope that the soul will react in the name of its residual autonomy. Those who instead strengthen themselves through a sort of “magic pact” have something to share with Ahriman, the powerful ruler of the bone-nervous system, in which are hidden the magical forces

that the disciple of the “solitary way” has the task of conquering by descending as a conscious ruler into that depth.

Those who tolerate drugs and draw psychic energy from them are individuals who have Ahrimanic leadership tasks at the center of occult brotherhoods, whose aim is to fight against the inner man: in reality, against the Logos. Their task is to corrupt the many by spreading the myth of the extrasensory, which can be achieved through physical means, drugs, magical mediumship, or distorted *hathayoga*: the future path to the loss of the human level.

The process of liberation is actually centered on the problem of reflective thinking, because it is on the plane of reflective thinking that human choice is decided: man is free to choose between the Logos and



Ahriman. The real initiatory path is the one that leads the ascetic to an awareness of reflective thinking and its limitations: it leads him to recognize that the decisive condition for supersensible experience is the overcoming of

Identity with reflexivity leads consciousness to conceive the absurdity of a supersensible experience by means foreign to, or opposed to, the supersensible. What in Tantrism is considered unlimitedly permissible on a “left-hand path” is a concept that has to do with reflective, or fallen, thinking. For living thought, there is no sense in distinguishing between the left hand and the right hand, because it is the thought-force that does not need lawful or unlawful mediations for supersensible experience: it has its own authority in itself and does not depend on categories of thought, right or left.

The path of Thought-Logos is the direct path, in relation to which every mediation, being merely preliminary or preparatory, must conform to a rigorous discipline. The task of those who are not yet ready

or do not feel capable of the direct path—and they are the majority—is to conform to norms and disciplines, whose regularity consists in coming from those who possess the direct path: given, in fact, by the Master of the new times. The guarantee of its legitimacy is its prerequisite, the asceticism of the Will, the Way of Thought, which appeals to the conscious thought of normal waking life and leads it, through intense concentration, to draw on its original strength, until it identifies with it and overcomes the reflective dimension.

In the age of absolute reflective or dialectical thought, in which the soul suffers from the dullness imposed on it by fallen thought, any inner development that does not follow the ascending line of waking consciousness can only be mediumistic and, in this sense, is minimally a drug. A mystical, spiritualistic, or Gnostic-mediumistic drug, according to a spectrum that reaches drugs proper, it is the inevitable choice of dialectical thought, incapable of grasping its own reflective dimension.

To grasp the real meaning of reflexivity, thought should perceive the dimension that is simultaneous with it on the supersensible plane: this is the secret of its reintegration. Thought lives simultaneously in the three worlds, physical, soul, and spiritual: moving downward, it moves simultaneously upward: it must intensify the moment of its own force in order to perceive itself in its entirety, according to the principle of right concentration.

A form of modern psychic drug is the myth of animal evolution. Reflective thought, devoid of self-awareness, conceives of material evolution as a chain of links, but it misses the first and most important link, which is within it, emerging precisely as

the consciousness of the evolutionary process, or the intuitive moment of a being die, as a becoming being, cannot but coincide in essence with the original motion of the chain itself. At the same time, there is no connection between one link and another that is not the synthetic path of thought, following the thread of that first motion: it could not follow it if it did not have it within itself.

There is no moment of evolution that is not, for the investigator, the motion of thought that grasps that moment and connects it with the others. Without the original capacity for connection of thought, biological evolution would be inconceivable: but it is conceivable when thought actualizes the relationship within itself, having completed its path to self-consciousness, so that it can be summarized.

It summarizes it when the spiritual impulse from which it moves becomes the determining force for the investigation of the physiological phenomenon. As conscious thought, it is the last link in the chain, capable of giving assent to the process and identifying it: it is this last link which, if it is capable of perceiving itself, can recognize itself as the first, inasmuch as it flourishes directly from the Principle of concatenation.

Biological evolution is true: the error of its doctrine is that it is not completely logical, that is, it does not recognize in the reconstitution of the concatenation of biological forms the decisive link, as an event of thought: springing from the Principle independent of the process, indeed its ruler. The evolutionist, who uses the concatenation of thought and believes he recognizes in the concatenation of forms an external process, as if one form aliased from another, outside the intimate connective process independent of any form, risks not seeing the real Principle that unites one form to another and that in every form expresses itself more and more precisely: he risks believing in an animal origin of man: but he cannot avoid

falling into this trap when he believes in facts and not in the thought that intuitively interprets them, nor does he recognize as thought the thread that runs through the evolution he conceives.

Therefore, this thread cannot help him when, searching for the first link, he does not find it, grasps at emptiness, and vents himself in theories that betray his mystical position: believing in facts and demonstrations and ignoring the thought that intuitively interprets the facts and constructs the demonstrations, having within itself the synthetic power that unites them.

Where the first link in the evolutionary chain is missing, the whole chain breaks down, because there is no chain without a first link. And if we consider the second link, i.e., the one that is immediately graspable, as the first, we risk considering the derivative as the primary element: this is to reverse the process as it actually is and to believe that man derives from apes.

Modern analytical logic behaves no differently with deduction, which may be correct in its formal chain, but always lacks the first link: which it replaces with the first statement, or the presupposition, or the axiom: the illusory foundation, or clay foundation of the logical edifice, of all logic of the so-called real.

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In reality, the pure relationship that precedes concepts originally connects thought to thought, concept to concept, idea to idea. The determination of thought for sensible research begins by soliciting it, but loses it in the second stage: that of phenomenology and logical procedure.

Determined thought is not determining thought: it is reflected thought, which loses the original relationship

because it ignores that it presupposes it and uses it while ignoring it. But while it loses it, it preserves its function, albeit altered: it uses the original relationship between thing and thing at the level of reflexivity: a relationship that cannot be between thing and thing, or between point and point of Matter, or between measurement and measurement, but rather between concept and concept. Between thing

and thing, in fact, there is no relationship except that of thought: precisely the original one. However, when reflected, it cannot but be abstract, or unreal, in its objectivity.

The mathematical relationship is true, but it is not the relationship of essence: it takes place between groups of sensible notes or sets of particulars of an identical entity, but not as an organic relationship of that entity or of different entities: not as a substantial unity, but as a partial relationship of multiplicity, to which other partial relationships of multiplicity of the same entity can be opposed. It is particular knowledge which, tending to be universal, distorts the unity of any organic process, connecting particular to particular, outside the original relationship: according to the immediate quantitative relationship, which moves in formal regularity, conforming to an abstract aspect, that is, separated from the other aspects of the same content: hence its operation as an ideological drug. Such formal regularity escapes the formative force, the true content, as unitary content.

It is not the real relationship, but only a symbol of it: a symbol empty of essence; a mechanical, exact relationship, but devoid of reality. That emptiness is inhabited by error, because the inner reality of the object is not present in it, but rather Tistinto, the inferior faith of the quantum measured: uncritical faith in its modern, legitimate, logical-mathematical guise. The logical-materialistic economy, for example, no longer grasps the economic process, which was once dominated by people endowed with concrete intuition, even if they were ignorant of economic science.

From the mental realm, devoid of original synthetic motion, arises the naive idea that social justice can be achieved through a mathematical, if not coercive, distribution of goods, rather than through a free inner process: free and therefore moral. It is impossible to conceive that the distributive mathematics of goods will ever lead to anything ■— indeed, it will worsen the existing situation ■— if it does not have at its core inner values such as the autonomy of individual initiative, the recognition of specific spiritual vocations in every field, and the awareness of the absolutely extra-political value of the spiritual principle.

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Where thought dies to its own life current, it becomes dialectical and conscious: but where this thought presumes to direct, for example, an economic process, it is inevitable that it will eliminate the cohesive element of life, that is, the dynamis of the harmonious circulation of human goods according to their intrinsic necessity: the logic in motion in their production and consequent distribution is paralyzed, insofar as it is mechanized.

This thought, being dead, cannot grasp the vital motion which, as a higher cognitive instinct, gives immediate impetus to economic connection: an impulse which, in order to express itself in the sphere of instincts, must come directly from the Spirit. It needs a living thought: that which in the past operated as the intuitive-instinctive thought of brilliant organizers of production, to whom the most evolved peoples owe the well-being they are now losing. And it will be increasingly lost, because abstract thought, which is not economic but political, can only paralyze the life element of the economic process, that is, its causal motion, which, in its essence, cannot be grasped by numerical and logical measurement, having only a task

of interpretative recording and indication. In the same way, rational thought would paralyze the circulation of blood if, to the misfortune of man, it succeeded in directing its vital motion.

In reality, at the lowest level, that of the production of economic goods, only the highest thought can act: it must be free, because it does not express itself theoretically, but directly in the data that can be sensed, according to the necessary intuitive connection of the concepts corresponding to that data: concepts that can be perceived respectively in the immediacy of the data in motion, thanks to a practical capacity for penetration that is not subject to ideological constraints.

Those who in the past began to build the economic organism in certain areas of the Earth, from which it tended to radiate throughout the world, were not economic theorists or politicians, but practical bearers of economic intuition; the golden race of organizers of human labor, whom the leveling ideology is persecuting and eliminating throughout the Earth, in the illusion of striking at the selfishness inherent in economic practice, which is in reality inherent in the human soul and can only be transformed within it.

## 1. FREEDOM

Pure relation, as a pre-dialectical movement, is at the origin of dialectical thought, and therefore of logical-dialectical relation, which normally loses its essence but retains, according to unconscious arbitrariness, its formal connective impulse. This arbitrariness is the germ of freedom: the formal impulse, in fact, can take on any content. However, lacking an inner connection, this content cannot go beyond the psychic limit, that is, human-animal subjectivity, instinctiveness.

The logic of psychic content is that of everyday dialectics, which everyone legitimately uses to *oppose* their own reasons to those of others, who have the same formal construct to support their own. Everyone, with their own logic, is completely right: everyone is in good faith in their struggle against others. But good faith does not eliminate responsibility for the actual inner content.

However, we have seen the determination of physical-mathematical thought arise from pure thought, the logical relationship from the connective power of pure relationship. It is justified to think that if the original relationship had dominated dialectical thought, man would have automatically thought the truth: he would not have had a nature opposed to himself, because he would have felt himself in it as in his own heart.

: conflict with the truth of others would not have been possible, Evil would not have existed on Earth: but man would not have had the possibility of freedom.

Freedom arises as a moment of opposition of man to his own nature: therefore, first of all, to his own spiritual nature. It can be said that physical nature arises as a world of forces external to the ego, insofar as the ego loses its inner world, or spiritual nature. If a paradisiacal condition was the original condition of man, it was undoubtedly pure relationship, as a transcendent virtue ordering the processes of reality through him. Man had to escape this transcendent dominion in order to become free.

Only where a power of truth does not constrain does man begin to feel free: free to be the builder of his own truth. However, this cannot at first be anything other than partial truth, or error. In fact, even though he proceeds in the direction of freedom within the most limited aspect of truth, the physical-

mathematical, man is conditioned by something that unconsciously brings back his ancient tendency to depend, according to faith, on a principle outside himself. Once it was supersensible necessity, now it is sensible necessity. Dependence, once legitimate and a vehicle of higher Power, today becomes a vehicle of forces opposed to man. In reality, current thinking, unaware of its own autonomy, depends on cerebral mediation. This mediation enables man to free himself from his ancient dependence, but provides him with a merely reflected consciousness. For this consciousness, thought is free, but it does not possess freedom, except as a reflected image: therefore, it is an expression of corporeality or of the subjective psyche.

The conscious determination of thought, which in voluntarily connecting with the sensible object frees itself from the subjective psyche and has a moment of truth in its coincidence with the measurability of the object, is lost by

the person who ignores the dependence on cerebral mediation. Because of this dependence, according to the ancient impulse of non-freedom, or of submission to revealed truth, he is led to refer to a Truth outside himself; the world petrified in its otherness, symbol of the lost power of the ego. He is led to believe that truth lies in the external object, in the quantizable phenomenon, or in the physical-mathematical formula, and not in the thought that brings about its immediate intimate connection. The sensible object is always the partial aspect of an entity, whose wholeness is provided by thought. It is through thought that the ego begins to regain its lost dominion, its place at the center of the structure of the world.

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Freedom is the moment of thought that moves according to its own principle, but implementing it within the limits imposed by cerebral mediation, which isolates it from the ancient soul but derealizes it on the dialectical plane: hence there is no freedom of which man can legitimately speak before the independence of thought from cerebral mediation. The freedom that man believes he finds outside himself, in external events or structures, is nothing but a mirage, because it is always a projection of the constraints of the psyche: the constraint that tends to assert itself as a free impulse, illegitimately. The seeker of freedom must discover that any limit he finds to it outside himself is a limit that is internal to him. Only thought, or the Spirit, can be free: the freedom of a desire or an instinct is the true imprisonment of man.

Rational thought is not free, but it has the possibility of freedom: it reflects the original synthetic power, it has it as a moment of independence from the metaphysical relationship, but simultaneously as a possibility of independence from the physical relationship, which arouses opposition to the metaphysical. However, it

ignores this possibility, mistaking the reflected impairment for a normal condition. In essence, it determines itself as opposition to the metaphysical source, but in the reification of physical otherness, it annihilates the moment of freedom: it ignores the original movement of the relationship, while nevertheless making use of it: it draws on a power that remains unknown to it. In effect, it is free, but it does not escape cerebral mediation, which unconsciously enslaves it to instincts, that is, to human-animal nature.

Reality constrains, appearance leaves us free. Modern man, in denying metaphysical reality, has the initial moment of freedom, but does not grasp it, because he does not grasp it where it arises; hence it does not coincide with the moment of reality and therefore of truth. He turns his back on metaphysical reality, but, not knowing the dependence of thought on cerebral mediation, he binds himself to physical reality, that is, to the appearance of reality. This does not constrain him, it leaves him free, because it allows for the limitlessness of subjectivity: he does not grasp freedom where it arises, but where it becomes alienated, reflexively correlated to the sensible aspect of appearance. Therefore, he cannot distinguish appearance from the sensible.

The life of the instincts is correlated to appearance. Appearance arises through the sensible, but it is not itself sensible, being the projection of the original relationship. The true supersensible is the disenchantment of appearance, or the overcoming of the reflected condition. Sensible consciousness moves from the original relationship, but, in limiting itself to appearance, which leaves its subjective being free, it cannot but oppose it. However, in the dimension of freedom, man has a need for a principle that does not require physical or metaphysical support in order to exist, being in itself the original absolute, capable of disenchanting appearance, and therefore of real physical domination: of real reintegration of the instincts. These dominate the psyche where reflective thought, giving itself free rein, undergoes cerebral mediation. Indeed, the freedom of modern man, unaware of his own internal dependence, is an animal freedom, in which the animal element undergoes corruption.

becoming free, undergoes cerebral mediation. Indeed, the freedom of modern man, unaware of his own internal dependence, is an animal freedom, in which the animal element undergoes a corruption that the animal itself does not know.

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Freedom is the moment of pure determination of thought directed toward the calculable, or toward logical-dialectical connection: but it is a moment that has a fleeting life, because, when the connective power is transposed to appearance, the real is identified with the sensible and the relationship becomes merely quantitative: the shadow or appearance of the original relationship.

With respect to appearance, man is free, but he cannot realize freedom, because he transfers his ancient dependence from inner truth to outer truth. Outer truth, in its quantitative one-dimensionality, leaves man free in all residual activities not engaged in the logic of the sensible, but it holds him with the unconscious bond of the ancient faith. Faith is transferred to the palpable fact, to demonstration. This obscure faith is, in the man of this age, the mental counterpart of dependence on instincts. He does not feel that he is touching the fact with an inner act: he believes in the product of this inner act, of which he is unaware.

In effect, free thought has its potential moment in the coincidence of the original connectedness with the calculable or logical structure of the object: which is not its reality. Thought loses this moment: it therefore loses the possibility of substantial reality, inasmuch as it considers the relationship to belong to the object or phenomenon, and not to its own power of synthesis: it does not see within itself and transfers outside itself the relationship that is immediate to it. It is undoubtedly present in the object, but one with its principle, which

only in the intimate life of thought could it encounter.

Sensible reality is the symbol of the immanent demand for liberation: not a half-liberation, that is, a liberation appropriated by the contingent or reflected ego in order to move freely within its own imprisonment, according to its dependence on instincts. The sensible object is indeed the instance of liberating action: not of physical possession, which is the impotence to possess it from within. Physical possession in itself has no meaning. Man is possessed by it, he is not free.

The relationship is in the object, but it arises in thought: and it is not the object, but only what thought begins to liberate from otherness. It is the initial identity that should be continued, not fixed as otherness: the initial identity that escapes thought that is insufficiently aware of its own movement.

The relationship belongs to the object, but has no other seat than consciousness; the relationship, arising as thought, belongs to the object as much as its sensible characteristics. By not grasping the relationship, the free element of thought does not grasp itself and therefore identifies its moment of freedom with the dialectical form: it thus becomes incapable of distinguishing itself from sensible representation. The cerebral mediation dominates it—the instincts, through the cerebral organ, come to manipulate it, so that it mistakes the expression of instinct for its own free affirmation.

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On the stage where the domination of reflected consciousness takes place, the instinctive current rationally manipulates the mechanical and technological element, thanks to the unconscious identity of the instinctive with the cerebral. On the other hand

, any possible analysis of instinctive phenomena cannot but start from the mind already dominated by instincts. The impulse for such an investigation cannot but be recognized as an expression of instinctive nature in its most persuasive form, that of rigorous logic.

If one has followed the thread of our considerations regarding the formation of logical relations as a surrogate for pure relations, it is easy to see the possibility of logic constructing the formal edifice of all knowledge that presupposes its own object, taken as a given, for its mere appearance: therefore without the foundation from which it really moves, that is, without recognition of that thought which, determining itself for the sensible, has within itself the original nucleus of the dialectical process.

Hence, outside the specific sphere of mathematical-physical research, complex systems of knowledge arise with formally true structures but devoid of reality, inasmuch as they are devoid of original content.

The experimenter tends to rediscover the pure relationship. The first relationship he experiences is the logical one: he recognizes in it the synthetic power of thought, but as a reflection. He understands that this power is more important than the synthesis to which it gives rise. The dialectical relationship is not the pure relationship, therefore it is not the power of synthesis, but its inferior projection, the reflection: the support of consciousness conditioned by instincts, or of ephemeral freedom.

The logical-dialectical always operates through this projection, ignoring the original synthetic element from which it draws, in order to follow the phenomenon, the formula, the discourse. When he acquires knowledge, he cannot see in himself the living element of thought put into action, but believes he

recognizes its movement in the thing—this permeates the thing, but arises in him as knowledge; it belongs to the thing, insofar as it is perceived, but, unconsciously integrating it,

it presents itself as thought of it. In this process, which in its unity objectively belongs to reality, the moment of synthesis escapes the logical-dialectical.

The logical-dialectical does not know that he sees what he thinks of the thing, inserted into it: he believes the thing to be complete outside himself, without such thought: whether he looks at a mathematical formula and believes it to contain the element of truth and not the thought that moves through it; or whether he looks at an organism and grasps its internal unity, as if this resulted from the sensible notes and not from the immediate unifying thought in them.

Certainly, this is not a dialectical thought; it is a directly intuitive thought within perception, an immediate but not conscious thought, expressive of the same original power that connects concepts as pure relations: this too is normally unconscious. It is an immediate power of correlation, without which perception would be a succession of unconnected sensory impressions.

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If this original thought is recognized, the Logos can be seen at its source. It is the same thought-force that already contains within itself the unity of being, yet it knows no duality in its immediate identification with being, in the pre-dialectical moment of thinking as perceiving. But this immediate identification is unconscious: it becomes conscious at the price of cerebral mediation and, therefore, of reflecting through it, until it becomes an appearance of thought, which ceases to be: an appearance that still has within itself the power of identity, but only to coincide with the appearance of the world: the *maya* that does not constrain, but leaves man free: estranged from the authority of the Spirit, but also from being as being of thought. Free, but fallen into the dualistic vision: free, but devoid of formative power with respect to the matter of

his own being, so that matter escapes him and he sees it outside himself.

It is therefore thought that has the same physical corporeality external to itself, and yet it also sees perception outside itself, whose unconscious living element is instead one with the world. Hence it lives the strange contradiction of identifying itself with a reality that it has expelled from itself, losing it as the world of its unity: conferring on it, as dualized and opposed, the subsequent chasm of reflected identity, or illusory unity.

Thus arises the world that exists by itself, without the Logos: the strongest appearance, the daily hallucination confirmed by the fact that this external reality exists, has its own iron logic; it conditions man, arrests him, enchants him, overwhelms him: it is an obstacle to him. But in doing so, it stimulates his knowledge. It paralyzes his knowledge, but leads him to the dead end of total mechanization, which knowledge is forced to overcome in order not to cease to be the meaning of life: to find within itself, in contrast to error and the continuous inevitable counterfeiting of truth, the pure relationship: the movement that for now can only be seen outside itself. In truth, man can perceive movement by virtue of that which moves within him independently of his corporeality.

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Through Ascesi, we can glimpse pure relation as the Light of Life of thought: original motion, which carries within itself the unity of the world: the intimate synthetic power of the concept and, likewise, the immediate life of thought in perception. We have been able to suggest an indicative hypothesis: that if pure relation dominated thought, man would fully realize the True, he would know neither error nor, consequently, evil. But he would not be free: he would be an impeccable spiritual automaton: that to which certain late Mystagogues and Kabbalists today tend without hope, unconsciously opposing themselves to the secret impulse of the Logos on Earth.

spiritual automaton: that to which certain late Mystagogues and Kabbalists today tend hopelessly, unconsciously opposing themselves to the secret impulse of the Logos on Earth.

It is clear that man has lost his original synthetic power to know, in contrast to the dual world and its alternative, the dimension of freedom: in order to subsequently regain, according to free individuality, his original synthetic power. But such an assumption requires the corresponding orienting Knowledge, that is, its Esotericism, in order not to fail: since the preliminary process of freedom takes place for man according to the despiritualized view of things, that of mineral appearance, at a level where duality separates subject from object, thought from life, matter from form.

It is a rhetorical freedom, devoid of lifeblood, because it springs from the adherence of reflective thought to otherness, whereby the physical world illegitimately acquires a power of reality, which constitutes the limit to the Spirit that is not awakened: the limit that manipulates freedom. Reflective thought, adhering to cerebrality, cannot distinguish itself from physiological nature: which, although in itself one with the external physical world, is felt, with regard to the latter, dualistically, as the world of subjectivity as opposed to that of objectivity.

The relationship of nature split with itself is desire: which could lose its power over man only if his thought, by virtue of the original synthetic moment, achieved identity with itself and thus the transcendent unity that is the basis of the world, that is, if it realized the human being in depth as one with the Logos, and thus with the world, beyond its appearance as physical multiplicity. The human being becomes one with the world again through thought that gives itself to the world, determining itself for the sensible: but it is precisely the dialectical arrest of this thought that paralyzes the initial force and generates duality: the contradiction that feeds desire.

Man looks at the world and thinks about it with the thought that he carries within himself, but he ignores the original synthetic impulse. The form in which the world arises from this looking and thinking begins to be the form of the world as a whole, as a unity of opposites.

Man looks at the world and thinks about it with the thought he carries within himself, but he ignores the original synthetic impulse. The form in which the world arises from this looking and thinking begins to be the overcoming of duality: it is the initial reconstitution of the original unity, pure in the one-dimensional sensible form. But for this reconstitution to continue, it must be recognized: man must know the extrasensory motion through which it begins to operate in the sensible world: this motion is the immediate life of meditation.

In truth, man can follow what moves outside him in the world, insofar as he unconsciously experiences movement in his own etheric body. That he sees matter moving and movement unfolding by itself,

externally, is a mistake, inasmuch as he misses the etheric correlation that makes movement and its perception possible at the same time: the inner motion of everything that exists. The person who does not know this movement within himself cannot possess true meditation, the path to freedom, because he is united with the world through a force that escapes him. In truth, matter does not move, it is moved.

## 1. THE SECRET OF MATTER

Dialectical freedom is the symbol of freedom, not freedom itself. Unaware of being free, rather than in thought, in the appearance of thought and in relation to the appearance of reality, man, through the logic of appearance, which is dialectics, can codify his own subjection to material necessity. The cerebral mediation necessary at the dialectical moment dominates the process of which it should simply be the vehicle: the cerebral organ, rather than as an instrument of thought, operates as an organ of the nervous system, that is, of the animal structure of man, of the psyche: the series of sensations, impressions, and instinctive impulses maneuvers thought, as dialectical thought, devoid of life. The animal human enslaves the spiritual human.

Although he considers himself free, the dialectical man cannot help thinking according to his physical nature, because of the dependence of thought on the brain organ: he does not know the moment of thought's independence from that organ. He does not know the original synthetic power of thought in which the Spirit lives: the power of life, flowing from the system of forces that operate independently of *karma*, but are brought to submit to *karma*, where thought is subject, through cerebrality, to a certain sentient nature. These are forces which, penetrating the sensible, structurally dominate the physical organism as

formative forces: the forces of form in every degree of matter. Thanks to its volitional conjunction with them, thought returns to life: indeed, it ceases to be thought, to rise again as creative force.

The operation of the thinking human being is unique in the Universe: in the encounter of the I with the astral body, thought arises as a Light of Fire, which blazes according to the emergence of individual free will. Dialectical intelligence is the dim reflection of this Light of Fire. Only man is free to think what he wants: the thought of the Gods is always identical to their own perfection. The initiatory task is to perceive the Light of Fire that is kindled thanks to the moment of freedom in the original thought: this perception requires the overcoming of the dialectical level, which is thought conditioned by physical materiality.

Although dialectical thought is the derealization of original thought, it nevertheless draws unconsciously from it: it draws from it the logical relational motion, just as it draws the sense of the real from the extrasensible element of perception. Despite its dependence on cerebral mediation, thought in ordinary perception-representation begins to rise above reflexivity, or duality, continually bringing the matter it encounters back to an inner form: but it ignores this. In this form, it begins, in a minimal, embryonic way, the reunification of what has been separated: it tends to perceive its own Fire of Light. In reality, at the level of the senses, the most powerful forces of the Spirit are at work: those through which the spiritual man becomes an earthly man. These are the forces that contemporary traditional esotericism tends to ignore, even though they constitute the raw material of the Work.

The conscious experimenter brings the embryonic reunification to further development, until he perceives the current of vital Light that unites with the Heat reawakened by minerality in sensory experience. He must first of all co-

recognize what happens within him on the supersensible plane when he perceives and represents the world: he can achieve this by penetrating the processes through which he perceives and thinks, until he knows the forces that express themselves through these processes, independently of their object.

There is no matter that moves by itself, but only a movement that works through matter, beyond it, despite it, overcoming its gravity. This movement is immaterial: it is the etheric dynamic of the world, which has its synthesis in the etheric body of the human being and is the basis of all perception and thinking. However, man does not have sufficient powers of consciousness to perceive within himself the etheric relationship that connects him to the world, which emerges only minimally in perception and thinking: he believes that the world is outside him, other, objective, isolated, waiting to be known.

Matter continues to exist as otherness, beyond perception and representation, because the latter is deprived of the original element of identity by reflective thinking. The initial identity cannot be recognized except through further forces of consciousness, or original forces capable of overcoming the level of reflection.

The non-recognition of identity at the origin of all knowledge leads to the illusory impression that the world, as it appears, is such outside of perception and representation. This impression in turn determines man's attitude towards his own interiority. Original interiority has no authority over him: it descends into him only as a mediated power. He is free: not bound by metaphysical certainty, but only by physical certainty, which is, however, contingent, insofar as it is related to appearance, that is, to the physical measurability of reality. While this binds him to the sensible level, it leaves him free on every other level, moral, psychological, spiritual: but free only to give logical justification to any choice, at the level of the measurable: a choice that cannot but be determined by instincts.

Interiority, not coinciding with the original moment of reflexive determination, which, as we have seen, is a moment of independence from the subjective psyche, necessarily coincides with the product of determination, at the psychic or psychophysical level. This product also unfolds as an extra-anic, or apsychic, process, but within the astral-animal, or psychic, domain, alienated from the spiritual element from which determination springs. Therefore, man's virtual freedom expresses his mobility within the prison of the appearance of matter. He continually draws from the Spiritual an element of freedom which, because of reflexive determination, cannot identify itself with the spiritual content and therefore necessarily identifies itself with the sentient content, that is, with instinct. The human coincides with the Human-Soul.

The actual human being is free because he is not bound by supersensible certainties: the certainties he forms are related to Appearance. These certainties do not bind him, but he is unaware of their relationship to the Appearing. The relationship arises from his inner being as a pure intuitive moment: unseen, unconscious. He continually loses this moment and with it the beginning of his identity with the world: which nevertheless arises before him thanks to his initial identity. Because of the alienation of this identity, the world arises before him as an otherness opposed to him: but it is opposed, in truth, to his animal consciousness. Matter exists in relation to this consciousness.

From this opposition arises conditioned freedom, as the germ of a freedom that man cannot realize in the sphere of duality. For however independent the inner act may be in itself, it still rests on otherness, that is, it depends on the psyche, or on sentient or animal nature. This freedom arises as opposition to the Spiritual; it arises as the negation of the Supersensible in its mathematical-physical or quantitative correlation with the sensible: but its germ, as has been shown, is the pure moment of determination, the moment from which the initial power of identity of the ego springs.

or quantitative, with the sensible: but its germinal point, as has been shown, is the pure moment of determination; the moment from which springs the initial power of identity of the ego with the world. This original moment is immediately lost, but remains as an inner impulse directed towards the sensible, and, thus derealized, utilizing equally the forces of the soul, for its own expression at that level. It needs the support of the sensible, not having the possibility of perceiving itself as pure support, that is, as foundation: it does not know itself as the original moment, the power of identity with the sensible.

The ascetic must rediscover this original moment, because it alone has the power to overcome the barrier of Matter that confines the human being to the animal realm. This primordial element, which sleepy Spiritualists seek in the doctrines, myths, and symbols of the past, is the present principle, the “flash of light” of the ego, which emerges secret, essential, but ignored, in “fallen” thought. Inconceivable to materialists, evaded by spiritualists, both of whom are in reality identified with their dialectic, it is the adamant thread that connects the soul with its center of permanence: therefore, it has the power to overcome the spell of matter, to the level where the soul can decisively will it.

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It is this will that, in the logical vehicle of reflective thought, can turn to the origin of reflexivity. Just as thought is light fallen into reflexivity, so Matter is Light fallen and congealed into the state of physicality. Logically dialectical thought can perceive the essential logic of reuniting with its own imaginative-intuitive current and opening itself to the living principle of Light that allows it logical motion.

Logical motion is the sign of Light, or its indication, but compared to its creative power it is nothing.

In fact, as has been shown, the ego cannot live in reflected thought. The dialectical ego is essentially an ego whose existence can legitimately be questioned: it is a reflected ego, which can be discussed according to unlimited dialectics, without the slightest penetration of its reality. Therefore, man cannot penetrate the interior of a thought, or a feeling, or an impulse; he cannot enter into anything: he must limit himself to the superficial measurement of everything and feel the reality of matter behind the surface. He coexists with the chaos of his psychophysical life, limiting himself to a peripheral, superficial, quantitative, or dialectical control of it. He does not truly operate from the center of himself, from the ego: he cannot penetrate the “deep,” because he believes in an internal fabric of matter. This interior is his interiority, which he cannot penetrate.

In nenciern imavin^tiim-intiifi^o intiere PTn vtwp-, the meaning of human history resumes. He can understand the meaning of his imprisonment in the sensible, which prevents him from penetrating the sensible world. However, man has not yet entered the sensible world: this is the source of his error, the

origin of evil: to desire the sensible, feeling himself outside it, when in reality he is within it, but without sufficient consciousness to perceive it. Dialectical consciousness separates him from his own profound reality: which is the depth of his being inserted into the physical-sensible.

The intuitive-imaginative current to which free thought can draw does not have a sensible world opposed to it, or a matter to be known as otherness, because it contains the sensible within itself. There is no matter opposed to this current.

Matter is opposed not to Light, but to the reflection

of Light, that is, to reflected thought. "Light shines in the darkness." In reality, darkness is the inverse Light emanating from Matter. Thanks to sensory perception, each time material otherness arises in forms and colors, it is the initial re-emergence of Light from Matter: there is no sensory perception, in fact, in which the Light of pre-dialectical thought is not present. The colors of the world are the sign of the struggle between Light and Darkness: each color is the degree of Light's victory over the darkness of Matter. From this, the original substance of Light begins to free itself, thanks to perceiving and thinking man.

Man's undertaking on Earth is the Resurrection of Light, which lies lifeless in Matter. Thought actually becomes lifeless in order to unite with Matter. Leaving aside the nullification of Matter to which nuclear theory has arrived today, albeit abstractly, it must be said that Matter does not exist outside of man, except insofar as consciousness, alienated from its own formative Light, needs a sensible support in order to exist through perception and thought. Before the "fall" into the limits of the senses, man possessed a soul life that did not need individual form in order to radiate, since it was itself a form built by the Powers of Light of the Cosmos.

Matter became otherness as a necessary support for the fallen soul, moving towards the conquest of its own form, that is, the conscious element of Light. The supersensible forces operating in the depths of the bodily structure supporting the soul are the most powerful forces that the ascetic can know through the liberation of the conscious principle. In perceiving and representing, the disciple begins to glimpse these forces as they bring Matter into form: this form is, in reality, interior: it is the Resurrection of Light.

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Inner form is the three-dimensional space in which this Matter appears to be located: its appearance is inner form, as is any relationship between one point and another within it. When man thinks of the interior of Matter, he does not realize that he is thinking of its inner volume, on the surface of which its form would reappear if he were to penetrate that interior. Man thinks the inner form of Matter: he has no other way of beginning to penetrate it, of overcoming its unreal otherness. In truth, it is not material experience that thought relies on as an instrument, but thought itself, which can directly penetrate the structure of matter: insofar as it realizes within itself the form through which it encounters it.

Sensory perception is the given of the world of material form, but this given, in being perceived, is already removed from materiality. There is no other matter than that which is perceptible: which is the given in which the overcoming of otherness begins. A Matter beyond the perceptible is otherness reproduced imaginatively and added to the perceived by weak dialectical thought.

For this weak thought, Matter is true and it must rightly explore it, just as the wayfarer chases his own shadow, which cannot be denied to be true, even if it has no reality in itself. The wayfarer will chase his own shadow until he realizes that he is its projector and discovers himself. Thus, reflective thought, the shadow of the light of thought, constituting itself as a value in its dead discursiveness or inbratality, will always oppose living thought: it will always seek to maintain its alienation from it intact, because in this alienation the dual vision it needs subsists, Matter will mystically continue to exist, the real will continue to be the object of inda-

, that is, of a form that will never grasp anything of it, however infinitesimally it searches for it in a mathematical-physical sense.

The process of reflective thought is possible only on condition that the death of living thought occurs each time. We have been able to consider that if living thought dominated the mental, man would be one with the reality of the world: he would know no error, no separation, no evil: he would not even know death, because the unrenewable current of life would find no interruption in the organ through which consciousness arises, as sensitive consciousness: as consciousness that cannot but arise on the plane of dual opposition. On this plane, indeed, the mental opposes living thought: the sensible is identified with what appears, inasmuch as it is devoid of what sustains it: the supersensible. Hence, reflective thought will always seek this beyond or behind the phenomena of Matter, whereas it is the dimension to which it continually draws within itself and from which it simultaneously estranges itself.

★ That Matter moves or evolves is the tragic error of thought of the obtuse but dialectical and logical man; it is superstition, delusion, dark faith. In truth, Matter opposes movement, resists, contradicts any evolution: it is the symbol of Death. It evolves only if it dies to itself, if it is disintegrated, if it is annihilated by supermaterial Powers that dominate it and, by reversing its intimate polarity, build Life through it.

Matter is the petrification of an original thought, whose power, at a certain moment, fallen man was no longer capable of thinking. In this sense, Matter is a symbol, not a reality: it is the past, that is,

creation fallen outside the original force: outside the force with which the original thought thought it. The ascetic of the new times, or solar ascetic, is he who recognizes the initial reawakening of force in the free self-movement of thought: independent of the past. In ordinary perception-representation, he recognizes in embryo an inner act that is the beginning of the unpetrifying of Matter: there is no petrification that, once perceived-thought, does not already begin to be overcome. Matter, in reality, is solidified inverse Light, which the Light of living Thought can reawaken. This is the real movement of Matter, whereby it is grasped and recreated in living Nature by universal Thought, according to specific archetypes. Matter undoubtedly exists, but as a world that arises through sensory perception: which does not exist except through a Subject that immediately imbues it with inner content; in which the force of the form of matter is at work. Matter existing in itself outside this formal process, that is, outside the perceiving Subject and its inner act in it, does not exist unless it is thought or imagined and added to what is already perceived. In reality, what is perceived is everything, insofar as it is sufficient in itself. Matter exists, but it must be noted that it exists where it is perceived and no further: it has no "interior" or "depth." Depth is always an interior dimension: a relationship of thought. Care must be taken not to make Matter a mythical entity, that is, a modern, dialectical, logical superstition. The

petrification of Matter is the symbol of the solar enterprise of thought: which begins thanks to the forces that thought develops by immersing itself in the sphere of the senses. The cognitive act of man is partly engaged in perception, partly emerges as representation and concept. This act

belongs to reality, no less than Matter and the energy proper to its sensible structure. Thought, or the concept, constitutes first and foremost a pre-dialectical unity with the object to which it refers: however, this unity is not conscious. The ascetic has the task of realising it. The reality of the physical phenomenon necessarily contains both its sensible manifestation and its intuitive content. The greater or lesser capacity to penetrate the phenomenon depends on the possibility of an awareness of this content. Thought is part of reality, which seems to give itself thanks to its being. In this being, however, thought is already present: the most powerful thought, as the force of the form of Matter. It is not rational or dialectical thinking, but thinking that as a force is identical to being. This identity and this force are unknown. The ascetic experimentally learns that this thinking, as immediate pure force, has the power to penetrate matter directly, better than physical experience, which stops at abstract quantity, the provisional vehicle of thought that is not conscious of its being-force. In its being part of reality, thought is living, but not conscious. Where it arises consciously, it is dialectical and lifeless: therefore, it disembodies or paralyzes in abstract materiality the physical reality to whose form it unconsciously cooperates. Thought that through discipline attains a degree of inner life, in essence, turning to things, has to that degree their inner life: it revives the world. The discipline of such thought consists in overcoming materiality in itself, that is, not only dependence on physical support, but also the formal imprint of the latter: thought realizes as its own the formal power: so as to be according to its own foundation. It can actualize its inner life, which does not need bodily support to exist; indeed, the more it becomes independent from it, the more it manifests its formative virtue. The inner life of thought is equally present in immediate perception: the lack of awareness of it makes the material world appear to man as opposed, lifeless, dual. The disanimation of thought, from which the disanimation of the world follows, was achieved through a positive function: to free the soul from the ancient inner world, now devoid of any living spiritual element, but still surviving in impulses of superstition. The disanimation of thought means that man draws inner life not from the psyche, but from the pure relationship of thought with sensible materiality. A task of purifying the conscious spiritual element is linked to the positive experience of the sensible. The further form of this task is not to add soul to the materiality that is investigated, but to overcome the initial abstractness of the cognitive act through the consciousness of realized thought, in which a new life of the soul is urgently needed. Such consciousness prevents any unconscious mystical representation tending to unite itself gratuitously with perception: it grasps the pure presence of the Spirit in the thought that permeates perception.

Thought is part of the reality that appears physical, and where it is present through perception, it expresses the maximum of its life: but man is conscious not in living thought, but in reflected or lifeless thought. Nevertheless, without the indialectical current of thought through the sense organs, that immersion in the sensible would not be possible, thanks to which thought expresses the maximum of its power: a power that is normally unconscious, which the Asceticism of Thought has the task of identifying. Perception is a living experience, but its life content unfolds at the level of sleep and dream consciousness. Those who consciously attain these levels of consciousness would have the integral experience of reality: they would know the secret of the three-dimensional world.

This secret is continually penetrated through perception, but in a state of unconsciousness. This unconsciousness is the limit of dialectical consciousness, which therefore has the material world outside itself and subordinates its otherness to itself. This secret is continually penetrated through perception, but in a state of unconsciousness. This unconsciousness is the limit of dialectical consciousness, which therefore has the material world outside itself and subordinates thought to its otherness, losing the spiritual meaning of its immersion in the sensible.

Knowing should be the conscious realization of what perception already possesses at a level of sleep or dream consciousness. Today, scientists imbued with positivism aspire to stick to the pure data of experience, without adding anything personal to it: but this is not possible for them as long as they manipulate data that is not conscious to them. In perception, they do have the sensible data, but simultaneously, embedded in it, they have the inner data, which arises as a concept: but they ignore it. He ignores the initial overcoming of duality that he accomplishes: in reality, thought is given to him in the same way as the sensible object. The concept he forms of an object or phenomenon is an attempt to reconstruct, through conscious thought, the inner content present in perception. It is this content that normally gives the impression of being, thanks to perception, in front of reality; but the mistake is made of considering this reality as founded on itself and opposed to thought and therefore, as such, to be known: whereas knowing has already begun in perception. The space-time processes of perception are essential to the structure of perception, but perception is held together by an inner content that constitutes the essence of those processes. The mathematical-physical measurement of the object lacks precisely this content. The mathematical-physical concept can hardly reconstruct it: only a higher use of this concept can make it a vehicle of consciousness of the essential content. - Such an achievement is connected with the possibility that

the seeker in experience may bring about the liberation of the principle of experiential consciousness, or the I. From an absolute point of view, the experience of Matter has an ascetic and purifying function: through it, the experimenter can feel that, just as the sensible world reveals itself to him through the pure movement of perception, so the corresponding thought is given to him through the same pure movement. Thought is given to him objectively, just like the sensible content. The experience of this giving of thought in perception is the true meaning of sensible knowledge: it takes research beyond the limit at which science has stopped. The awareness of thought as a fact as objective as that offered by the sensible world leads the experimenter to the *animadversio* of the original thought, which is given to him within perception but is at the same time the original core of the concept. The concept, in reality, transcends Matter.

\* Therefore, the existence of Matter cannot be deduced from sensory experience: for, if we observe carefully, Matter, as an entity existing in itself beyond the form in which it is perceived, exists only as an unconscious representation. Sensory reality is true, but a Matter that underlies it as a universal in itself is an idea, unaware of being an idea, and therefore unaware of its own objective content: a representation, as such, unconscious. Representation of a *quid* which, due to the absence of the pre-dialectical element of perception to which it refers, illegitimately places itself behind the forms, colors, sizes, and sounds of things, as a substrate in its own right. Such phenomena are true, but a Matter that lies beneath or behind them is only a naive representation: subconscious fuel for the modern idolatry of Matter. If the Matter to which we refer exists as an internal structure, we must ask ourselves what other



type of perception we must resort to in order to perceive it, beyond what is already given as form, size, color, sound, etc. in ordinary perceptions: which is the only sensible being we have the right to talk about. The only sensible being which, if we are lucid and honest, arises as an objective perceptual relationship: encounter, predialectical synthesis, identity of the ego with the perceived thing: which is the whole perceptual process, behind which it is absurd to add anything else. Because behind or beneath there is nothing but the same thing: what is already perceived.

## 1. SPACE AND THE FLASH OF THE LOGOS

The perception of the living content of perception allows the seeker to experience the living element, to which the reflective consciousness is closed, even though it has it close to itself, beside itself, but does not know where: and secretly intuits it and believes it can grasp it, but continually feels it slipping away in sensation.

The experience of the living content of perception allows us to know the secret of the three dimensions. Of these, only **one** is perceptible, the other two are interior, as supra-sensible structural relations of the first, constituting its living content. Volume is the interior form of matter, born of the necessity of consciousness to relate the different points of space to the essential constitutional order. If length as linear distance is the immediate relationship between one point and another at the sensible level, width as surface is already the inner relationship between two lengths, and height, or depth, as volume, is the inner relationship between two surfaces.

Space arises from the spontaneous but unconscious inner synthesis of the three dimensions. Outside the inner relationship of the sensible points, according to the threefold relationship mentioned above, the concept of physical space is untenable. Imagine that the sensible points of reference disappear: space would appear as a great void, but such a great void

would be physically imperceptible. We must return to the inner data of sensory perception in order to have a real sense of space.

The living element that bursts into the inorganic and grasps material substances to build life emerges as inner content in perception: content that secretly coincides with the structural motion of bodies, according to their germinal mold. The perception of a mineral differs from that of a plant in that the indialectical living element in the perception of the mineral is intuited as free from physicality, in which it leaves its cosmic imprint: in the plant, it is seen engaged in inner spatiality, according to an extraterrestrial structural rhythm, obedient to an earthly necessity.

In the living forms of earthiness, the Spirit adapts to this necessity. It descends on condition that it adapts to the laws of physical manifestation. This necessity also conditions the inner forces that are further incarnated in the structure of the animal and the human being. The human ego cannot but contradict this necessity, since the Spirit is free outside it and yet operating within it. The inner life of man, soul and spirit, is not in the least incarnated, but neither is it disincarnated, as it is in its sublime supersensible reality, but rather reflected. In being reflected, however, despite bringing about the overcoming of the necessity of nature, it undergoes it: and this is the meaning of its ephemeral freedom.

Nevertheless, we have seen that there is a moment of incarnation of the Spirit in the pre-dialectical flash of thought, as in the essential content of perception. Anyone who could experience this moment of the incarnation of the Spirit would have the secret of Life, which enters the three-dimensional world from the dimensionless world of the Spirit.

With regard to inorganic materiality, there is an obvious transition

of dimensions with respect to the physical condition, which is the only one that is sensible, but referable to only one of the three dimensions: the other two, II and III, are supersensible. Even I, however, as a relationship from one point to another in space, is supersensible, insofar as it is a relationship of thought: nevertheless, it is the only one to express a sensible value. The second and third dimensions complement it in that they respond to the threefold need for relationship that man unconsciously carries within his inner life with respect to the physical dimension. This inner life is expressed as physical experience, but arises simultaneously as representation and concept.

The relationship changes with respect to living beings, because in this realm the dimensional relationship is brought within the structure of bodies. With regard to the appearance of the inorganic, the three-dimensional relationship is a pre-dialectical act of thought, mediated by sensory perception: in living beings, on the other hand, the relationship unconsciously coincides with an inner structural process. It is clear that living entities, plants, animals, and humans exist in three-dimensional space, just like inanimate entities, but what is the outer fabric of space for inanimate entities is, in animate entities, an imperceptible and non-spatial void, like a building process. Living beings are the expression of the dimension of Spirit that permeates the other two dimensions down to physicality.

In living beings, the experimenter can grasp the flash of Spirit that breaks the spell of Matter from its emptiness, unifying external multiplicity through a potential for the extinction and rebuilding of materiality, which takes the form of an archetypal order. This supersensible potential, as the dynamic fabric of space,

penetrates space, or the inner habitat of entities, into which man for now penetrates only intuitively; he conceives space as an ideal relationship between points and points of perception, but unconsciously identifies it with external objectivity. This, in reality, for fallen thinking, comes before the appearance of space, or apparent space.

Through the living body, the extra-spatial motion of Life and the Light of Life enters apparent space. This motion operates as the irresistible power of a void which, by drawing on its essence, gradually becomes emptier than emptiness, until it divotes matter and recreates it under its sign: the Archetype. For its part, human thought is possible through a void that the moment of thinking determination produces thanks to a destructive process of organic cerebral life: creative Thought, which builds the living, requires a “void more than void,” through which it annihilates and reshapes Matter from within, in order to build the form of Life.

The element of the Spirit, due to its *f u l - g u r e* quality, does not descend in its entirety, which would burn Life: which, as earthly life, participates in nature rather than in the supernatural, tending to maintain, at the sentient level, the animal structure, as a defense against the Spiritual. The flash element comes from the supernatural and emerges reflected by consciousness as thought. It is thought which,

however, in its moment of origin, is the intuitive power of the process by which the Spirit becomes Nature, binding itself to vital and vital-animal conditions. The flash element emerges in man on condition that it destroys in him that which, as nature built by the Spirit, tends to express its animal vitality in spiritual form.

The birth of the Spirit in man occurs at the price of the death of that which in him is alive in function of earthly necessity. The ancient ways of the Spirit were for

ascetics who tended inwardly not to lose the connection between human earthly necessity and the Divine, regulating it as a lower manifestation of the Divine, to prevent human nature from being overwhelmed by the currents of earthiness. But man had to experience earthiness, for which the whole story had originated according to the drama of the loss of the primordial Logos: he had to experience earthiness until he gained ego consciousness and the freedom associated with a worldview devoid of the Divine, or Logos.

When the present disciple of the Spirit, through the conscious use of the principle of freedom, recognizes the supersensible structure of the world and of his own psychophysiological nature, he discovers that the Spirit can only permeate this nature by destroying and rebuilding it: he will not commit himself to the methods of Yoga and past Wisdom or their modern adaptations, which tend to continue the relationship once mediated by irregular Entities dominated by the celestial Hierarchies thanks to traditional Rites — a relationship that has in reality come to an end — but will follow the method of the new times, to which the immediate, powerful thought of his immediacy, intensified to the point of becoming conscious, opens the way. This thought is realized through opposition to ancient natural formative processes and the destruction of the vital-physical element, necessary to produce a void for the flow of the pure forces of the ego. The asceticism of the new times enables the experimenter to willingly take this process of destruction of the vital nature to a deeper level, thereby radicalizing the “void” and opening the way for the rebuilding Spirit.

The thought at work in concentration, liberated thought, is still human thought, drawing its strength from its opposition to nature “abandoned by the Divine.” At this level, it develops as an inner

, the impulse of freedom, but it must go beyond this level in order to achieve freedom: it must overcome the human-animal limit in order to restore Nature's connection with the lost Principle. It can ascend the cosmic direction of the fall into materiality, insofar as it unites within itself the cosmic impulse: the Principle from which Nature has become alienated.

True asceticism is that which allows the Logos-lightning bolt to strike the vital-animal nature, which tends to keep intact its own psychophysiological processes, in which the necessity of Death is actually embedded. The vital-animal nature must not be endowed with spiritual powers, but transformed. This transformation, when authentic, is essentially a process of destruction and rebuilding. The spiritual process that connects the material dimension with the archetypal building power in living beings, whereby the second and third dimensions constitute the inner supersensible relationship of Matter, is essentially the process of disintegration and reintegration of Matter, which manifests itself as Life. The disintegration and reintegration of Matter is the prerequisite for the process of Life. Matter, as we saw in the previous chapter, is Light solidified in its negation: every disintegration of Matter is a moment of re-ignition of Light, physically imperceptible.

The human ego, as self-consciousness and freedom, becomes the bearer of this process of disintegration and reintegration, carrying within itself a direction opposite to that of vital-physical nature, which attracts the Light of the Spirit to itself for its own animal-vital processes. The ego in the vehicle of pure thought reverses this direction and tends to destroy those processes. It encounters the vital-physical nature, not to bind itself to it and even suffer the deception of its yogic-mediumistic empowerment as egoic-animal nature, but to destroy it and rebuild it according to the Spirit.

It is a destruction-rebuilding that is accomplished gradually through the Asceticism of Thought. Thought as an ordinary mental process is in itself the initial process of death of the ancient spiritual-animal nature: it is simultaneously a process of death and disappearance of Matter. Thought becomes not only destructive but also reconstructive when, by insisting on drawing itself from its original Light, it reproduces within itself the process by which the Logos builds Life. Thought can rediscover the Life of its own Light in its pre-dialectical moment, as in the indialectical content of perception. The resolution of Matter is first a logical fact: this logical fact must become inner experience: in this sense, it coincides with the fulminating power of the Logos that annihilates the darkness of human nature.

Darkness is what determines the ethical level of human culture, of social and economic processes, expressing itself according to a systematicity justified by the theoretical ends pursued: a system of iron necessity, with regard to which, however, there is no transformation that must not take place occultly by virtue of a destructive-reconstructive current, in an absolutely inner sense, according to the Impulse of the Logos, which alone resolves the dominion of Matter and its dialectic, which is the dominion of Death.

The art of the ascetic is to connect with what is absolutely new on Earth and which dominates earthiness precisely because it does not belong to Earth. The 'new' to which 'revolutionaries' aspire today—though not so much as to unconsciously serve a conservative process in its outward mechanistic form—is precisely this. Everything that is human in humans is that through which humans proceed toward Death. The Impulse restores Life to humans, annihilating the human through which it lives, jealously guarding the ancient nature with its human-animal, revolutionary or conservative, pretensions.

The impulse that restores life does not belong to the Earth, because it is more than the Earth, as its transcendent foundation, and yet equally as a principle independent of it. Its kingdom “is not of this world,” because the world as dead earth is only a shadow of its real dominion, which indeed contains the world beyond its state of death.

Every human being has as a secret instance of life the overcoming of the darkness of the human, which is the earthiness implying Death. Man seeks the Logos because he obscurely seeks the Principle that will deliver him from evil, error, and destruction, but he cannot find it as long as he is ignorant of his own Self, which carries within itself the power of the Logos. The birth of the ego as self-consciousness in modern times has no other meaning: not to bind oneself to psychophysiological nature, not to become a sort of epiphenomenon of it, but to achieve independence from it, in order to move from one's own supersensible foundation, that is, from the Principle that has the power to destroy and re- J:r: 1. tt;..

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## 2. CHRIST IN THOUGHT

The intuitive-imaginative current is perceived by the ascetic as the inner reality of everything that appears external in the world: it is the Logos, which cannot have the world against it, because it has it within itself. The ascetic's task is to realize this possibility. He is separated from the Logos in reflective thought, but in the original forces of thought he is free to embody it, so that one day he can embody it completely in the soul, down to the organic will: down to mineral corporeality.

That the Logos descends from the Father and that the Logos becomes flesh is the image of an event to which, in modern times, the transcendent process of thought is connected, rather than feeling and will. However, historically, in the preparatory phase of this process, feeling and will, according to the persistence of an original impulse, alone have the power of communion with the Logos on Earth. In fact, early Christianity had only a mystical intuition of the Logos. It is the intuitive power that will come directly into action in consciousness when it animates rational thought, determining itself in the sensible world for the edification of the natural sciences.

As this intuitive movement is transferred to the thinking consciousness, the sentient-emotional soul, the ancient mystical soul, is deprived of it. The intuition of the Logos can no longer

have its seat in feeling, since its immediate vehicle is thought: it itself becomes the predialectical power of identity of thought, that is, a pure power of the will. This means, however, that to the extent that present thought is not conscious of its inner power of identity and does not therefore realize the logic of its own movement, which is opposite to reflexive motion, the intuitive source of the Logos withers away in the soul. In reality, feeling and willing await the redemption of thought in order to be reconnected with the Logos.

And however painfully traditions and religions strive to reactivate the content of revelation and the Mysteries through revived ritual forms and new dogmas, nothing in essence works anymore: reflective consciousness lacks a living element. The mystically revived Spiritual, through the aid of Kabbalah and erimetic-alchemical symbolism, Yoga, Occultism, and Magic, does not emerge from the sphere of feeling that suffers the imprisonment of reflective thought. Behind the revival of traditional Spiritualism, there is essentially at work the impulse to prevent the living experience of the Logos. The lifeless, the cadaverous, can only move mechanically, that is, on condition that they submit to the logical *dynamis* of quantity: through external, ceremonial, dialectical, psychophysiological measures that are dead: devoid of Logos.

The incarnation of the Logos becomes an event increasingly impenetrable to human reason, precisely at a time when thought draws from the Logos the strength of determination for physical inquiry. This force is today the only unknown factor in the thinking process: therefore, the thinking process becomes unreal at the threshold of the sensible and legitimately finds this threshold insurmountable.

The unknown force of determination is the living part of the thought process: it is not outside it, but rather internal to it. The lack of awareness of this force renders thought inert at the threshold of the sensible. The culture of this age is a sign of the inability to penetrate the sensible, just as the formally

revived Tradition is a sign of the soul's inability to rediscover the Logos, or the Supersensible. Both ignore the powers of thought bound to cerebrality, whereby the whole soul is subject to the sensible.

The inability to penetrate the sensible passes into unconscious idolatry of the physical world: but, for the same reason, the revival of the corpse of Tradition becomes idolatry of a comparative series of symbols, myths, and names, to which it is impossible to restore their original content, due to the impossibility of grasping the original Force expressed in the sensible: since reflective thought is not overcome: since the Asceticism of Thought is unrecognized.

Without overcoming the cerebral mediation that gives :1 x "i

nilgau 11 pcijaiciUj nuli e pua&iuuc cicva/auic ai Lunicinuu the real meaning of Alchemy, of the Grail: the entrance to the Logos, to the New Mysteries, is barred. Nominalistic esotericism arouses forces which, not knowing their source, hinder liberation: not overcoming the cerebral limit, they cannot go beyond the sphere of mediumship. One becomes strong and full of mystical or magical inspiration, but one remains a plaything of instincts and passions. The supposed esoteric edifice is built on the 'clay foundation of sentiment', incapable of escaping the subjective limit because it is incapable of overcoming the cerebral mind.

Yes: it could nevertheless be considered as the overcoming of duality in the pre-dialectical intuitive moment, inasmuch as the power of identity and synthesis of the ego in itself, one with the Logos, made mathematical-physical thought possible. This thought unconsciously draws on the Logos, but on the plane of

reflected freedom, it opposes It: it rejects It according to a power of opposition that it has never possessed with respect to the Divine. This prepares the aggravation of the present human crisis: which is the general demand of human consciousness on the Logos, certainly not through physicists, mathematicians, or technologists, but through those "charged" with the Spiritual.

The seed of the overcoming of duality is a transcendent reality of the soul. The Logos becoming flesh is the image of an event that can be experienced by the ascetic in the predialectical synthesis of thought: which is not thought, but a current of Life. In this synthesis, he begins to experience the Resurrection of what is dead in him, what dies continuously: reflective thought, the negation of light. The Light is found again by him. The Resurrection is the life of that which has conquered the world, inasmuch as it has overcome duality within itself: it is the Power of synthesis of the Divine with the human, whereby the original element is restored to the human being, capable of expressing itself as the power of "individuality."

In the living moment of thought, the ego begins to experience the Light of the World, which has overcome separation. It is a Power that demands to be identified: not thought, not represented, not intuited, but perceived. This is the act of freedom: the ultimate meaning of dialectical freedom, which begins as opposition to the Principle of Light, from which it springs.

The Divine becomes human, the human reunites with the Divine, in Christ. Those who walk the path of Initiation, whether or not they recognize Christ, at a certain point in their journey know that there is no Initiation without such a Master. It is not the recognition of the name that matters, but the recognition of the Force. The ascetic must overcome the endless series

and esoteric mirages in order to realize that Initiation has only one source, Christ: certainly not the mystical or Gnostic Christ, or the Christ limited to a religion, but the cosmic Christ, the metaphysical Principle of absolute individuality and freedom.

True Esotericism is that which provides the disciple with the means to recognize in the Self the Force that overcomes the soul's subjection to corporeality: subjection whereby the human coincides with the human-animal and subjugates the original forces of the heart to the cerebral organ. True Esotericism is that which enables the disciple to liberate the original forces of the heart in the head and thus overcome the human-animal subjugation from which the dual vision of the world arises.

The Logos that overcomes duality is that with which the I in itself is one. From this source, the I can draw the inexhaustible Force, its primordial Force: that by which it is radically an I, which overcomes the human-animal. The secret of the New Mysteries is the path of the maximum negation and the maximum affirmation of the I.

Monism, the ideal of all Eastern Wisdom systems, from the Brahmanas to the Vedanta, Buddhism, Taoism, and Zen, as well as all paths of Islamic and Christian Gnosis: the ideal of metaphysical universality, which resolves duality, has in fact never overcome the problematic nature of the mental. It is not really a question of mental or non-mental. Throughout the history of the Spirit, every ascetic who believed he had overcome the mental has in reality always overcome only a dialectical barrier, not the mental. He could achieve the overcoming of the mental only on condition of detaching himself from the human and ascending to ecstasy: leaving the human at the mercy of animal corporeality: leaving unresolved the problem of duality, error, illness, and death.

Only the original Force itself can say of itself, "I am the Light of the World," inasmuch as, as the Life of Light, it has incarnated itself at the level of earthiness, or animal corporeality. It can recapture the human bound to earthiness: overcome duality, conquer error, illness, and death. Duality is overcome where the incarnation of the Divine in the human takes place: error and illness are overcome by the manifestation of the powers of truth and healing brought by the Principle that brings about this incarnation. Only the original Force itself, by resolving within itself the limitation of earthiness in incarnation, can overcome duality and therefore conquer Death. The ego is the ego because it has this original Force within itself. It has only one task: to be the ego that it is. To be according to the Logos, not according to the subjection of the soul to corporeality, in which the animal element, pure in itself despite its lower level, becomes corrupt. Nature indeed becomes sinful in man.

The ideal of Initiations and Traditions, the transcendence of the human and the human realization of the Divine, the millennial yearning of the Initiates, Saints, and Ascetics, is realized for the first time as a concrete process in the invisible of the Earth, through the visible rite of Christ. But revelation cannot explain the transcendent content of this action to modern man, because the organ capable of perceiving revelation in the soul does not exist today, or rather, has not yet been reconstituted. It underwent a gradual atrophy as the inner man became increasingly identified with physical corporeality: the inner man indeed succumbed to the swoon of the ego. The ego was dulled as a spiritual principle, and at the same time man began to have a rational or philosophical, that is, cerebral, awareness of it, and concrete experience of it only as physical *ego*.

It was precisely the primordial force of the ego that was intimately reawakened in the soul by the impulse of the Logos, which resolved the human animal bond because it conquered death.

This was the seed of the initiatory restoration of the ego principle. However, this restoration requires the free act of man in order to be realized. The ego has the task of being the ego that it is, independent of the soul, so that the soul may rediscover its cosmic nature, independent of the human-animal mold.

The impulse of the Logos is what the ego was primordially: while remaining metaphysically immutable, the ego had fallen humanly into bodily unconsciousness. At this level, it secretly regained the power of movement of its original Essence: thanks to its identity with the intimate Force of the Logos, it sought the direct path to the soul through the determination of thought in the sensible, bringing with it the intuition of its own being in thought: all this according to a process that was given, not conquered, but conquerable by free man. However, this can only be free in the sphere of the darkness of the Earth.

This thought, having at its core the original power of revelation, as we said, moved the first investigators of the sensible world, Copernicus, Galileo, Newton, etc., in an unknown yet intuitively conscious way.

The current of life in which identity with the Divine could first incarnate, as a gift, was feeling: but for this identity to become a human achievement, that is, germinal divine magic in man, that is, itself, the individual incarnation of the Logos, it had to arise as a volitional determination of the ego in the soul: it had to be a creative idea, the germ of thought capable of penetrating matter: the germ of conscious responsibility, which gave man the possibility of choosing freely between the Essence-Logos and what opposes it on earth.

Only where man has the power to deny the Logos, in the sphere of earthly necessity, can he freely choose the path of the Logos. For the man of the new age, it is inconceivable

to choose the Logos unless it is free: the current of free Will is the bearer of authentic Force, that is, the Force of the I that can operate with absolute independence from earthly, human-animal necessity.

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Those who seek the Logos along the paths of Tradition are not aware that they are essentially following a path of feeling rather than knowledge. In thought, as a rational activity, they rightly feel that they cannot find the Logos: therefore, they seek it through traditional knowledge, but they do not realize that the intuitive element to which they appeal for this search is no longer in feeling, but at the source of the thought with which they think.

.1 Christian mystics and saints had the mission of embodying the human-divine synthesis of the Logos in feeling, at a time when the organ of self-consciousness was not yet formed: they could embody it in the impulse of devotion, not in the will related to thought, — as was beginning to happen in the Galilean type of investigator — but on condition that thought did not presume to understand the Logos. This was a wise attitude, because in effect, merely human thought cannot understand the Logos.

The current aim of thought, however, is not to understand or intuit the Logos: this is a rhetorical undertaking, conceivable only on the basis of a poor awareness of the dialectical limits of thought. The



task of thought is to embody the element of Life that is intimate to it and from which it estranges itself in order to become dialectical: the supersensible element of Life from which it moves and without which it would not exist, even when it is clothed in error. The task of thought is to actualize its own intuitive core, in which the Logos is present as the original Force. Thought must be reborn as Magical Thought.

The union with the Logos today cannot be

the work of feeling, whose function has lapsed into a passive resonance according to subjective contents, within the realm of reflected consciousness. The feeling of the Divine must be resurrected from a state of death: it is more than ever the force of the Work, but as such it demands to be reawakened. Once upon a time, in feeling, the mystic or the saint could abandon himself to the dominion of the Logos, not through an act of will, but through a radical renunciation of the individual element of the will. What he accomplished that was prodigious was the action of the Logos through him. Today, the experience of the Logos appeals solely to the individual element of the will: but this reaches the feeling through thought. In the ascetics of the Tradition, feeling was certainly not the bloodless and psychic feeling of modern man, but the original force of superindividual and cosmic feeling, exceptionally surviving: in them, this feeling worked as a supersensible vehicle, awaiting the age of individual will and freedom: that is, the age in which the Logos can have a center of strength in Self-Consciousness and be the nourishment of the I. In consciousness itself, the original virtue of thinking mediation, absolute immediacy, can be experienced by the ascetic: the initial individual element of the will can be contemplated by him as descending from the Logos.

This discourse is neither theological nor mystical, nor even philosophical, but exclusively practical. True realism is to discover that man does not lack an ego, but a soul. This means that he lacks the relationship of the soul with the ego. Since the soul resonates exclusively with the sensible, there is nothing but thought that can be the vehicle of the ego, or of the Spirit, in the soul: but thought can overcome its reflective condition, as subjection to the sensible, insofar as it has the power acquired in the sensible.

The soul today, in its ordinary condition, tends to open itself to the Spiritual through methods that ignore

the mediation of Thought, and cannot avoid opening itself to lower forms of force and voluptuousness, which bind the soul, and therefore the reflected ego, even more to corporeality, thereby achieving a strengthening of the ego. The saints and mystics could still open the soul to the Logos, in the vehicle of feeling, in an era that can be said to be preparatory to modern times: the Logos did not yet have as its immediate vehicle in consciousness the thought capable of expressing, in the gift of self to the sensible, the power of identity of the ego. In reality, the giving of thought to the sensible is an initial movement of Will and Love of the conscious soul: which the conscious soul does not yet know.

The life of ancient feeling is exhausted: its passage to Logos has closed in the soul, when thought has joined with the sensible, identifying itself through the mathematical-physical determination of quantity: the absolute resonance of physical otherness in the soul has paralyzed the mediation of feeling. The devout and mystical feeling of modern man is a parody of what ancient man was capable of. The ancient power of feeling, the gift of self, has been transferred to thought as an impulse of identity with

the sensible: from whose dull consciousness Materialism springs. The power of self-giving must become conscious to thought in order to reawaken feeling and overcome Materialism.

The source of ancient faith has dried up and in its place there remains a weak subjective feeling, capable of vibrating only for the values of physical life. Unable to resonate with the Logos, feeling yearns for communion with It, according to a deep nostalgia, but without knowing it, and therefore without hope: with no other way out than pain.

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The path of Living Thought is ultimately the conscious rediscovery of the power of the ancient faith. This

power returns as an organ of immanent certainty. The Solar Initiate of the new age has the highest supersensible vision and traces the path so that the disciple can follow it with his I in liberated imagination and experience his own cosmic history. Those who do not understand this process and think of the non-anthropomorphic descriptions of events in supersensible experience as dazzling spiritual fantasies do not yet have the strength to grasp the meaning of the will born of self-consciousness on the sensible level.

The will inherent in self-consciousness is the germ of a new human-cosmic force: it arises in the concept, or in the idea, or in liberated imagination. The magical path of the new age is only possible for those who understand how modern man has the possibility of overcoming matter with the concept. The concept is in itself an image-synthesis: the ego that encounters this image-synthesis moves in something that has within itself the power to fulfill itself in living reality. The ego rediscovers the power of ancient faith in the inner life of the concept.

The ancient faith, the mediation of superindividual feeling, was once possible thanks to an action of the Logos in the soul, which demanded the exclusion of rational consciousness, ego initiative, and thinking autonomy. It was a gift of the Logos rather than a conquest of the ego: it was not a victory of the individual will over the ego. The ego in the ascetic was not dominated by the individual ego, but by the Force of the Higher Self, which was transcendent to him and demanded that he abandon earthly things and individual will in order to be effective in him.

The Logos could operate on condition that the ego was silent. It was not the ego that determined itself, but the Logos that became determination in him. This was a gift that man could not yet realize as something concrete, because it could only be accepted by him on condition that he excluded the initiative of the ego and the very consciousness of the ego.

The presence of the Logos in the soul is realized through the free ego. This freedom, which is the possibility of maximum autonomy in the sensible realm achieved at the sensible level, is simultaneously the possibility of maximum identity with the Logos. Real freedom is equivalent to maximum dependence on the Logos: the more the ego actualizes its free being, the more it is identical with the Logos. Consecration to the Logos is the ultimate meaning of human freedom and is at the same time the secret of the conscious resurrection of the ancient faith.

The direct path of the Logos in the soul is that of waking consciousness. Normally, in feeling, man realizes a dream consciousness; he is not awake: he is awake in thought, that is, in the lowest activity of the soul, because it is the most closely connected with the sensible, but at the same time the only one of which he can decide, in a lucid state of wakefulness, to detach himself from the sensible. The spiritual or pre-dialectical part of thought is also immersed in a state of sleep, but man can indirectly operate through it with right waking thought: he has the faculty of ascending to it, realizing its inner strength at the lucid level of wakefulness through concentration and meditation. In this sense, Asceticism of Thought is the Way to the Logos. The bond of consciousness to the sensible through thought, where it is not overcome by thought itself, renders consciousness deaf to any resonance of the Logos: of which only an empty name remains, filled with mystical sentimentality.

The secret power of life of Thought is the Logos, but it is also the power of life of Feeling and Will. In Thought, however, the presence of the Logos is immediate. The disciple can encounter this presence directly through Asceticism of Thought: he can experience the awakening of thought in the astral, where the I emerges. The power of thought to identify with the sensible, the dedication of thought to the

sensible, thanks to which the science of nature is born, is in itself the power of Life of the Logos.

The purpose of concentration is to awaken in thought the inner power of Life immersed in the sleep of superconsciousness. Thanks to this liberation, feeling revives according to its source of Life and loses the possibility of binding the soul to the daily misery of personal pleasure and pain, attraction and repulsion. Feelings become nourishment for the soul, inasmuch as they can flow into the heart, which receives them and sends them back purified, radiant once more into the world.

Through ordinary feeling, man is dominated by a cosmic entity that tends to provide him with experiences of the Spirit that satisfy his ego: it also provides him with vital forces—of ephemeral consistency—as long as he is not free but dependent on it. This feeling, insofar as it is conditioned by thought bound to the senses through the brain, cannot flow toward the heart. For this to be possible, the experimenter needs the current of Will as a vehicle. However, he cannot find this current unless he removes it from the dominion of the Luciferic Entity. The current of the Will requires the liberation of Thought, that is, the asceticism of concentration in the seat of the soul where waking consciousness is kindled. The disciple can gain access to the New Mysteries when he perceives the point at which the astral body is kindled with the flaming splendor of the I, when he deliberately wills the dynamic moment of Thought.

An essential technique for reawakening the feeling of the Divine through thought is as follows. When one is aware of having mastered the discipline of concentration, one can practice feeling the arising of a thought

and catching it before it takes on a dialectical form, so as to follow its movement as it continues on its path, without being reflected. If you are attentive, you will see this movement connect with the heart. The further experience consists in holding fast at the level of this passage of thought unreflected from the head to the heart: a level that is lost if you are caught up in the sensation of bliss that legitimately emanates from the heart, not as a sensible movement, but as a supersensible one, and yet destined to

lapse into the corporeal if immediately felt. Mystical prevention is hindrance: not seeing the priority of the thought-force.

The authentic experience begins when the perception of non-dialectical thought flowing towards the heart allows one to sense the formation of the thought that is immediately connected to it, and this too is grasped before the dialectical form and is seen moving towards the heart: and one knows that it connects with the heart, while one is attentive to the immediately following thought, with which the operation is repeated, and so on: as if welcoming a supramental whole that gives itself rhythmically; a Universal perceptible thanks to the forces that develop in physical existence, which precisely requires thought capable of immersion in the physical, but simultaneously its redemption according to the source of the heart.

This is the preliminary path through which the current of thought welcomes the living element, which, as living, is in itself, predialectically, connected with the current of the heart. It is the path that prepares the experience of Christ in thought. The flow of thought becomes the flow of the Christ Force, inasmuch as every thought realizes its own conversion in its arising. This flow cannot remain pure supermental Light; it must enter the human mind, where it normally becomes corrupted as dialectical thought. The conversion of dialectical thought is precisely the conscious awakening of its pre-dialectical moment of arising.

At this point, a secret Rite of Thought is grasped, which introduces the New Mysteries and opens the way to the regenerating current of the Earth. The preparation for this Rite is the work of the disciple, but its form and content remain unknown to him until the moment when the Spiritual World allows him to perceive it. It is not the experimenter who can judge, still within individual limits, his own maturity for this.

First of all, it is necessary to know the flow of thought as a pure continuous relationship, not bound to anything and yet metaphysically present as the essential connection of everything, as the inner content of every sensory perception, and as pure concept. This flow is normally known only in its lower form of dialectical continuity proceeding according to the determination of thought for the sensible, and therefore having as its connection the conditioning of the bodily support and physical multiplicity.

The flow responds to the superhuman nature of thought

XV. -Li- OUV tVOOUI-V V UHft XJLM-U uaac, Aia 1AA itself the resurrected force of feeling. For its flow to become human, it is not enough that a passage be open to it: any mental movement toward it opposes it; any thought that thinks it rejects it. Thought must operate at the level where it is not opposed to the Logos. This level is achieved by the force that thought develops as a gift of itself to the sensible: the level of its fall is also that of its rediscovery, because of its freedom. This level must be known: only in it can Thought, which carries within itself the maximum power of Will, be freed. Such is the meaning of the Asceticism of Thought that we have indicated.

What has become human as incarnate Logos can be seen emerging as an intuitive germ of thought that determines itself for the sensible. This germ can be recognized as the point of confluence of the heavenly Intelligence

with human thought: it can be realized by thought that gives itself to the sensible world without fear of losing itself. It was spontaneously attained in its purity by the first Western experimenters of the sensible world: it must now be rediscovered in that purity. Those experimenters were never conscious of it. The asceticism of the new experimenters consists in realizing it consciously. This is the higher path of the ego.

We have seen how dialectical thought opposes its own intuitive source, so that it makes abstract use of concepts that nevertheless arise from the intuitive moment. Ordinarily, there is no relationship between these concepts other than a discursive one: there is no internal relationship, therefore the flow of thought as organic continuity is not possible: therefore, the soul cannot experience the correlation of Love, which is the correlation of the ego. This depends on the lack of awareness of the moment of the donation of thought to the sensible, which is the moment of the flow of the Divine into the human astral: the point at which the ego arises in thought.

Asceticism must enable the seeker to experience the pure concept, to the point of being able to perceive its intimate power of connection with every other concept, according to the original impulse of thought determining itself for the sensible. This connection must be stimulated until it unfolds of its own accord, according to its transcendent nature.

This giving of itself is the flow of the Light of Life into the soul at the moment of the formation of the concept. The Light of Life is identical in every concept: hence concentration on any object leads to it, thanks to the identification of its substantial core. From the experience of the flow of the pure series of thoughts arises the possibility of encountering sensible forms with their inner content: the Logos is restored to the world that appears dual, because it is deprived of it.

Deprivation is the condition of the ego separated from the Logos.

This deprivation is at the origin of the world's state of material necessity: of its being the permanent solidification of the spiritual past, which is the past of all being, including that which in man is the psychophysiological support of the Spirit. Here man is at the mercy of craving, error, and disease. The human, who is such insofar as he identifies with the completed structures of his own soul-physical being, in reality opposes the Superhuman. In the categories in which man's past is expressed, in minerality, in the psyche, in cerebrality, the Obstacles operate.

In pure thought flows the ever-new element of the Spirit, independent of the past, and therefore of the *kama*. In this flow, the experimenter has the possibility of a secret ritual of thought, in which the vital content of the Advent of Christ is realized: which is the final meaning of thought: the correlation of the human with the Divine, the resurrection of spiritual feeling, through which the Divine penetrates into the human.

## 1. THE GIVING OF LIGHT: THE IDEA

The gift of the Logos ceases to be a reception by man in the sphere of the soul corresponding to the state of sleep or dream: the feeling of the Divine must become an experience of the I. The awakened man, the autonomous man, insofar as he is independent of the ancient supersensible connection, has the conditions to make his own inner Principle, the secret sap of waking life. He can willingly reconstitute the connection with the supersensible, the direct connection. But he must work from the step where he

becomes self-conscious; he cannot skip this step, which is the lowest, in which he realizes the initial dimension of autonomy. In reality, no one can skip it: skipping it can only be the illusion of those who cultivate easy Strength, or easy Calm, or easy Devotion.

The Spiritual continues to be at work in the innermost soul, but the connection can no longer be the same as before. Something has changed in a depth of which man is not yet aware: he can reach this depth if he does not abandon the thread of consciousness through which he begins to realize self-knowledge. This thread can lead him far, if he follows it: but he can only follow it if he recognizes it. It is the initial subtle trickle of a river that will become impetuous, containing within itself the force of the concatenation of worlds. It is the true magical way, which cannot be attained

except on the thread of clear consciousness, of unlimited self-giving to the Logos, of the volitional rigor of the soul with itself in its relationship with its neighbor: the absolute overcoming of all *pòlemos*, despite differences: hence the magical path is the path of fraternal harmony, the human sense of the hierarchy of forces finding their center.

The idea willed from the center of one's own formation connects the ego with the Logos, because through it the current of Thought passes into the current of Will. The idea willed from the depths of one's own form frees feeling from subjective imprisonment and allows it to rejoin the heart. The harmony of the three forces, thinking, feeling, and willing, is the threshold of the New Mysteries.

The idea, if not penetrated, becomes a need for connection that is exhausted, despite right intention: a regressive impulse. However, if right intention possesses the corresponding impetus of the will, it cannot fail to realize its idea-force over time. The traditional connection must be known, but it must not condition concrete continuity as permanence, independent of past forms, learned through present dialectical thinking.

Turning to the forms of Tradition, as to the current contents of the Spirit, risks being a halt on the path: like passive adherence to the world of quantity. The denial of the modern world does not, in this sense, go beyond the level of its acceptance as a value. Spiritual Science speaks of two obstacles operating in the subtle body of man: one from the supersensible, the other from the sensible: Lucifer and Ahriman. When man believes he is fighting one of the two aspects of Evil, he naively believes that its opposite is good, whereas it is the other aspect of the same Evil.

It is always the evil of duality: which awaits its overcoming by the human being who carries within himself, in his fallen thinking,

the cause, but also the possibility of the resolving synthesis. The Logos that became flesh is present in the soul as the germinal power of thinking, because it is the virtue of the original synthesis: operating as the supersensible moment of the concept that is determined by sensible objectivity.

Synthesis is always split in dialectical thought, at the level of sensory perception: whose unpenetrated content constitutes otherness and gives rise to matter as objective substantiality, with its own "internality," indeed simply thought, but without consciousness of thinking it: thanks to reflective thought, devoid of original synthesis. The task awaiting the experimenter is to ascetically realize this power of determination of thought.

In every thought that thinks, the presence of the Logos is potential. Man has the principle of liberation at his fingertips: he uses it continuously, but dissipates its power without knowing it. In sensory perception, he continually has its magical immediacy, but it is so inherent in the sensible datum that he identifies it with this and loses it in coarse sensation. -

With regard to the Philosopher's Stone, one of the first reports of its existence, towards the end of the 18th century, alludes to its "raw material" as something that everyone has at their disposal on a daily basis. This raw material is in fact the original element of life of perception and thought, flowing unconsciously and therefore also in the breath. Anyone today who points to a different path to the Philosopher's Stone deceives the seeker of the Spirit, even if it is true that the latter needs such deception in order to pass a certain test of preparation.

In sensory perception lies the secret of the first life of thought: it arises already integrated with the Logos. The experimenter who surprises the subtle life of sensory perception has the first life of the Logos in non-dialectical thought.

Sensory impressions should not be explained, as psychophysiology naively assumes, by a world of vibrations that lie behind them, thus posing, as sensory impressions themselves, the problem of their perception, but rather by their very giving of themselves. This giving itself must be contemplated, not dialecticized: but this requires the distinction of the ego from it, which follows from the contemplative experience of thought: the giving of thought. Normally, consciousness is one with perception, as it is with thought. The ego is not distinct from them: the distinction is the emergence of the ego. That which is truly one with that from which it can be distinguished, not with that from which it cannot be distinguished. The ego that perceives the giving of thought truly possesses thought and grasps the will in thought. From the rediscovered correlation between thought and will springs the liberated life of feeling: true *bhakti*.

Sensory reality exists, but it unfolds concretely in the scene of consciousness as a continuous inner experience, whose richness of life escapes ordinary waking consciousness, which stops at sensation and representation, in which the ego is the subject involved. It is not the real Subject. Moreover, the experience of the supersensible current eludes us because waking consciousness would be overwhelmed by its life force if it were allowed to burst into it without having adequate forces of identification. The discipline of concentration and pure observation, or pure perception, prepares consciousness to open itself to its own life force, or to the Logos. In reality, it is the birth of the ego. The ego begins to distinguish itself from what is given to it not only as a sensible object, but also as a thought: as the inner content of the object.

In distinguishing itself, the ego finally dominates the current of the Will, over which it has no power as long as it is involved in thoughts.

The ego that experiences not only the giving of the object, but also the giving of the thought that integrates it, not as dialectical thought, but as inner content, cooperates in the realization of a cosmic process, in that it brings to completion the integration of the sensible given, already begun in perception. The Logos is present in ordinary perception because it is present in pure, immediate, or pre-dialectical, intimate thought as the vehicle of consciousness to perception.

The ego that experiences the giving of thought as the giving of perception begins to live in a new current of Will: it experiences the flow of Thought as the flow of Will. This current can also be called *Kundalini*, but it is in fact the Logos, the force of deep feeling, or of celestial Love: which emerges and disappears every time as the determination of everyday thought.

The determination of thought becomes the deception of all existence if it is not transformed into the determination of the Will through the asceticism that thought demands according to the very process of determining itself. It is determined precisely for this reason, to grasp the force of its own determination, that is, its own current of Life. This current flows uninterrupted, but, not accepted by the conscious soul, it deviates towards its manifold alienation in instincts and passions.

Through discipline, the ascetic discovers that thought is a given for him, just like every other given in the world, whether external or internal; but it is a given of immediate consciousness. He experiences the giving of thought as the initial giving of the supersensible. Above all, he discovers that thought does not

belong to him, it is not his production: it is given to him, just as the sensible world is given to him on the physical plane. In essence, he normally uses thought to feel himself egoically: not yet being capable of living hell'lo, which alone can dispense with thought.

Experiencing thought as something external or objective reveals to the ascetic the secret of liberation, first of all because it restores to thought its function with regard to living ideas; and secondly because, in order to be, to feel himself to be, he does not need to think: he witnesses his own thoughts. Through such an experience, in moments of meditation and contemplation, the original dynamis of thought is revealed to him as a cosmic current of life that normally descends within him and becomes alienated and disanimated, inasmuch as he unconsciously identifies with it in order to be conscious of himself, to feel that he is, to know his own nature. Normally, he identifies with his own thinking and thereby derealizes it. In strengthening thought, the ascetic essentially sets in motion the ego, that is, the Principle which in itself does not need thought to be connected with the world.

The cosmic current of thought, descending into the mental, alienates itself as dialectical thought, but precisely in the mental, the ascetic, overcoming the dialectical limit, separates thought from himself and contemplates it until he sees its giving itself. It is the contemplation of this giving that frees him from the craving for thought and frees thought from the ego imprint with which he continually alters it out of dialectical necessity. Experiencing pure thought means perceiving the living element of concepts and ideas as an objective force, freed from the need to express the ego-sentient nature. In reality, man normally derealizes thought through the craving to assert his own sentient necessity; therefore, he obtusely identifies himself with thought,

I considers it his own, attaches himself to it, cannot do without it, is possessed by it: indeed, animal nature possesses him through thought. When such a situation takes logical-dialectical form, the result is the culture of our time, with its ideologies of quantity, but also esotericism, which ignores the Way of the Logos.

The first achievement of asceticism is the liberation of thought from the craving for the thinking expression of the lower astral. The craving for thought, the attachment to thought, the identification



with thought, the constant allowing oneself to be carried away by thought, is essentially the enslavement of thought to the sentient body, or astral body craving sensations. The Ahrimanic inversion of the function of thought generates the coincidence of the human with the human-animal.

In reality, thought does not normally serve the Spirit, but its physical alienation. The exercise of concentration restores thought to the ego, frees thought from sentient tenacity. Where this liberation exceeds the psychic limit, thought manifests itself as a force in itself, independent of the astral body: a force continually given by the supersensible. This is equivalent to saying that the ego disidentifies itself from the astral body: it can now operate on it: the astral can be pacified because, being deprived of its thinking expression and its subjection to physical nature, it begins to resonate according to the harmony of its original structure.

The ascetic who realizes thought as a given is free because, not depending on thoughts, his ego is not enveloped by the astral body but rather dominates it. Thought comes to him from the Spiritual World and becomes the fabric of its revelation: it is at the same time a current of Life and Love, which unites in itself the supersensible nature of Light and Fire. In this current, the ego has the support and nourishment of its own self-giving. The ascetic can now know

that the essence of this self-giving is the Logos: he can experience the cosmic Christ.

From the initiatory point of view, it is crucial for the ascetic to recognize in the supersensible forces of living nature spiritual currents dominated by the necessity of manifestation, at the sentient, vital, and physical levels. All of Nature appears to him as a symbol of a transcendent presence of the Divine, the sign of a past presence, the imprint in which the creative moment of forms is no longer at work: the supersensible in these forms is no longer present, except as mechanical repetition or echo. Man has the possibility of resurrection from the Logos that is the origin of these forms, because he is free in the heart of needy earthiness: he has the possibility of resurrection in the original moment of thought which, knowing its detachment from sensible necessity, rediscovers its own cosmic movement. He retraces the Thought of the Fall, insofar as he objectively grasps the motion of thought that is immediate to him.

The ascetic of the new age learns as an initiatory task to encounter the forms of creation devoid of Logos with the pure current of the I. The cosmic Thought that was at the origin can rise again in him, insofar as the I realizes freedom at the level of the Fall. It is Thought that conquers the animal nature of the human being: the Thought of the victorious ascent, or of the Resurrection. The ego must encounter the perceptions of the world in their pure state, so that the creative Logos, resonating in the soul, may be restored as the germinal force of the future Earth.

Through the technique of liberating thought, the ascetic of this age realizes the idea as an idea-force, insofar as he grasps the original life impulse of the concept,

that is, of thought that determines itself for the object. The ancient ascetic knew thought, but drew strength from beyond it: he did not know the idea, but rather the “universal,” which was transcendent to him. In place of the idea, he had inspiration, as a power whose irresistibility and vastness is inconceivable to modern dialectical thinking.

The modern ascetic can rediscover this irresistibility and vastness where the experienced power of determination of thought leads him to the perception of the idea. He can recognize every existing entity as the petrification of an original idea. Petrified ideas, or ideas forced into a mechanical motion necessitated by their archetypal nature, are the forms of nature. However, man carries within himself the principle of the supernatural; he can revive within himself the original power of the idea, as it was before petrification and mechanization. Hegel's conception of nature in this sense is correct, but it does not go beyond the idea conditioned in its movement by the form necessary to nature: the idea, however dynamic in its immanence, does not transcend the dialectical limit, does not reach the cosmic. The idea returns to life only if it is taken up again by the principle independent of the human, that is, independent of natural or dialectical necessity; then it regains Life from its own center. But this can happen thanks to the fact that consciousness finds its own center of Life, the Superhuman, within itself.

Liberated thought can retrace the motion of the idea back to the Archetype, so that the idea returns as the power of Life in the soul: it revives from its center. At the level of mineral nature, this element of freedom springs forth for man, that is, the very principle of which the creative idea is deprived, forced into the mechanism of nature. He can overcome the dialectical moment of the idea, reliving within himself, thanks to the element of freedom, the cosmic motion that has become petrified or mechanized in the entity. This cosmic motion sends him back into the depths of his soul, to its Principle, to the Logos, to the threshold of the New Mysteries.

The secret of the idea is that it arises from its own center, from which it draws its power of life: without which it could have no value for consciousness. With the idea, consciousness finds itself before an entity, before the Logos, before the threshold of the New Mysteries.

The secret of the idea is that it arises from its own center, from which it draws its power of life: without which it could not be valid for consciousness. With the idea, consciousness finds itself before an entity endowed with autonomous life, having within itself the foundation, the source of its own being. The creative entities of the cosmos indeed approach man through ideas.

The ascetic experiences the idea as he encounters it in its emergence, until he feels it springing from his own interiority. Where he does not encounter this source, he knows that he is faced with a content that needs explanation, but this again projects him into dialectics or rhetoric: into the sphere of ideas that are lifeless but necessary to justify Romanian logic.

The human is the human-animal that tends to enslave the idea to itself in order to avoid transmutation according to its original impulse, which is the impulse of cosmic-human Love. The human is bound to his own dialectic by the subterranean terror of having to achieve freedom from his animal nature: of having to overcome ideology, the doctrine that codifies his servitude to his instincts. When we refer to the New Mysteries, to an initiatory path of the new times, we allude to something that is beyond Spiritualism and Idealism, characterized by an anthropomorphic limit, whereby the idea is indeed the mystical or spiritualistic idea, but in itself an expression of the human, which is animal-human. To liberate the human from the human-animal is to open a human passage to superhuman Love.

The idea is a force that has its own center within itself: either one dominates it, or one is dominated by it. When one is dominated by it, the human-animal expresses itself through it. The idea demands to be

possessed by the innermost principle of life that it carries within itself: within this principle, the experimenter knows that, in order to penetrate,

he must decisively will himself. But he cannot will himself except through thought, so rigorously intensified that it can reach its own silence, allowing only pure will to flow.

Thought reaches the idea by passing through the will: when the disciple rises to living thought, he essentially experiences the creative current of the idea and reaches its center. This center is the principle of life into which he can penetrate because he experiences it from his own inner center, from the To. The ego realizes its own being as the power of identity in the innermost part of the idea: it experiences, in a center of life initially external to itself, the essence of objectivity, to the extent that it realizes absolute subjectivity. In absolute subjectivity, it transcends its own provisional psychic formation, which is the human-animal ego.

Through the idea, the disciple experiences an archetypal germ in which the perennial powers of creation are at work; it is not the abstract idea of the philosopher, but the idea that he comes to perceive as pregnant with Life when he awakens the current of Will in his thinking. Through thought possessed thanks to regular discipline, but vitally reintegrated, he encounters the idea, which he must first allow to live according to its power of synthesis, and then penetrate. In this way, he penetrates the current of the Will of creation.

Faced with the living idea, the experimenter ceases to think: thought serves him only as a pure vehicle or as the life impulse of the ego that perceives the idea. In the idea he encounters a living being, an intelligence endowed with power of action according to an extra-human order, even if operating in the earthly and human realms. It is the extra-human that constitutes the real basis of the human, but which man does not normally know, since he conceives the human only in relation to his own anthropomorphic representation, bound to the nervous system. This representation, closed within the psyche, is

closed to the higher reality of the Universe: it is the idea that expresses the human-animal. Impurity is not in the animal category, but in the human-animal category, in which Nature, which is pure in itself, becomes sinful.

That the perception of the idea elevates from a human order to a cosmic order, that is, to the world in which the human has its foundation, is guaranteed to the experimenter by the fact that the foundation of the idea is not produced by him, but comes to him, insofar as he dominates and silences thought. The idea is a living being with its own foundation: the art of the ascetic is to reach this foundation. Plato saw it in a sphere transcending the human: the contemporary ascetic realizes it immanently as the crowning achievement of the act of consciousness: he reaches the heart of the objectivity of the world, actualizing in the idea the radical power of subjectivity, the ego, the Logos. As a knowing being, he encounters the creative entities of the world.

To reach the idea, he must overcome thought: he must possess the concept. In the concept lies the core model of the idea. The idea flows analytically in thoughts, as the essence of thinking: the essence that dialectical thinking does not possess, whereby it lacks life and truth, and compensates for this lack with impulses of the subjective psyche, erecting dialectical structures devoid of any relation to reality. But

therefore it can be said that in modern dialectical thinking, ideas-forces opposed to the ideas-forces that are the foundation of human reality emerge.

The ascetic must master the idea in order to encounter its center. It is important to understand, however, that this domination does not prevent the idea from manifesting itself, that is, from revealing its own central being. To set oneself up as a ruler before the idea means to overcome the instinctive powers of thought that arise from the psyche to prevent thought from encountering its own essence, and dialectical constructs suggest this. These are powers of the human-animal whose purpose is to hinder the liberating function of the ego, its central identity with the cosmic-human.

A fundamental preparatory task is to possess the concept of the object through concentration; in the pure concept, the ascetic frees himself from the bonds of the dialectical psyche. The pure concept becomes his vehicle to the sphere of creative ideas: the archetypes of entities, bodies, and faculties of the soul: the sphere of forces to which he appeals in meditation, evoking ideas and syntheses of ideas: entities in perpetual motion within the soul, like little suns around the inner Sun of the Logos, which shines as the power of self-giving of the ego.

The infinite plurality of force-ideas is continually held together by the unifying virtue of the Logos: therefore, the follower of the Way can, from the center of the ego, give rise to force-ideas that shape human destiny. It depends on the responsible human being whether his essential activity gives rise to a demonic production of ideas, or to an angelic or superhuman production. Angelic production is the connection with the New Mysteries to which the soul tends as to the reintegration of its original reality.

## 1. THE NEW MYSTERIES

When the Powers of Thought, once aroused, come into action and direct the disciple toward the Great Work, they demand of him, at a certain moment, the extinction of thought itself. At first, thought is transformed into the ability to see through images: this vision is necessary for his orientation in the supersensible, but only when he is able to overcome it can he enter the objective supersensible realm and deserve the absolute consecration of himself.

Once the inner representation echoing the sensible has been overcome, physical space is overcome: the world to which the disciple now has access is woven of time, but bordering in every volute on the world in which time has been transcended, in every clean emergence as duration, or the etheric time of beings. The physical-cosmic destiny of things ceases to appear petrified: the history of entities is revived from the picture already painted. Where non-dialectical thought arises as Light, Life reveals itself continuously in the moment of creative perpetuity, independent of the human-animal vision, for which the natural cosmos already made, the past as a condition of time, is valid.

One crosses the threshold of a Temple and knows that one is entering the Seat of the New Mysteries: gradually one becomes acquainted with the Sanctuary of the Sun, from which the center of the heart draws Strength, or the Life of Light, normally rejected by mental thought.

. This thought becomes humanly strong to the extent that it expresses the human-animal and is rational and dialectical, that is, insofar as it draws its strength from the ability to oppose the intimate Force of

the heart, the Sanctuary of the Sun. Human aversion, hatred, and desire are woven into such a thought, which provides them with justification.

The path that leads to the Seat of the New Mysteries is the thought that ceases to draw its strength from opposition to the source of Light: indeed, it joins with that source. The true path to Initiation is the esoteric knowledge that teaches the conversion, or transmutation, of dialectical thought, the secret of the passage from reflected thought to living thought.

When opposition ceases, the conditions arise for the encounter with the Masters who grant Initiation and open the way to the Temple of the New Mysteries, so that the disciple may know the meaning of the further path and the trials that still await him. He must know his relationship with the Sanctuary of the Sun, so that its image may guide him in those moments of existence when his original intention seems overwhelmed by the intensity of everyday *maya*.

The disciple is connected to the New Mysteries, even when he does not yet have a vision of them, and nevertheless proceeds according to the right asceticism: he accepts guidance from knowledge and, through liberated Thought, becomes autonomous not only from the *maya* of sensory existence, but also from that of outdated spiritual techniques. He is nevertheless connected with the Sanctuary of the Sun, where spiritual entities and human disciples ritually unite at the boundaries of the sensible world for the purpose of reintegration.

The meaning that becomes clear to the disciple at a certain moment regarding the Path is the importance of becoming worthy of participating in this Rite, to which he is always indirectly connected. This connection requires secrecy and silence.

This is so that independence from the *maya* of earthly things and from deceptive spiritual things may become a guiding power. From the initial asceticism of thought, the source of the heart suggests the supersensible meaning of the path opened by the Master of the new times towards the Solar Shrine, the place of Loyalty and Great Seriousness: where human conflict and the earthly evaluation of things have no meaning. Without knowledge of such a path, Initiation is not possible in the present time.

Great Seriousness is taking seriously, above all other values, the center from which the content of the destiny of man and the world springs, as a result of the convergence in it of the Will elaborated in the sensible sphere. The pure life of the Will moves toward this center, which is its original center: it can move as the essence of Thought, as the essence of daily sacrifice and knowledge, of self-giving and conscious liberation. It is the pure current of the Will in which Thinking flows, freeing itself from opposition to the Light of Life, at the center of the Heart: the Force of identity with the content of the Solar Shrine.

The pure current of Will is that which, by virtue of the Logos, descends into the secret of minerality and here seizes the power of darkness, transforming it into the flame of its original Impetus of Life. The icy hatred and tenacity of aversion are, at the mineral level, powers of nature with which the soul unconsciously identifies: not dominated by the current of Will, they ascend dominantly, generating craving and aversion.

Thanks to the connection of the Ego with its original Mysteries, and therefore to the virtue of Resurrection, the Current of Will transforms the darkness of Matter into Light, cold aversion into the Warmth of Love, causing the intimate force of Matter to ascend from the nature of the Earth to that of Water, from this to that of Air, and from this to that of Fire. Here the original Impetus of Life, which, descending into the sensible, becomes desire and aversion, is transformed into the Warmth of Love.

Those Powers of Nature which, not dominated by the current of the Will, ascend into the soul as Powers of alteration, becoming desire and fear, anger and aversion, generating illness and the necessity of Death, are also Powers of Nature. The ascent of Thought, as the concrete ascent of the Will, leads to the overcoming and domination of these Powers, whose real meaning is to become helpers. They are redeemed by the resurrecting Word, which can be pronounced by man who, knowing the path opened by the Master of the new times, finds within himself the Logos. The Current of Will is the Current of Resurrection, which affirms over the Powers of darkness that generate desire, hatred, and Death, the Power that conquers Death and generates as a flame of life the Love that conquers Death. Therefore, the asceticism of this Will introduces us to the New Mysteries: but it is the asceticism of Devotion that arises as the asceticism of Thought. The path that, moving from Thought, rediscovers the Light and the original Warmth of life, can lead to the New Mysteries, because it is the Way of the Grail.

The path of the Grail is the path of reintegration secretly longed for by every human being, in relation to an Archetype inconceivable to reflective thought, even when it moves according to spiritual intent. It is the rediscovery of what was lost, but not annihilated, not destroyed, but immersed in sleep and forgetfulness. The dream arising from this sleep has become so intense that it appears to be reality, and Death is necessary for awakening from it. The path of the Grail is the awakening of the living, within the realm of earthly existence, that is, within the realm dominated by Death.

Access to the kingdom of the Grail presupposes knowledge of the New Mysteries, that is, knowledge of the secret by which the current of Will, liberated in Thought, draws directly on the Spirits of Will that move the worlds.

of the New Mysteries, that is, knowledge of the secret by which the current of Will, liberated in Thought, draws directly from the Spirits of Will that move the worlds. It is the current of Will that is at the origin of creation and whose original moment can be restored by man as the redeeming Principle of nature. In nature, in fact, this Will operates alienated from its own Principle. Man can be its liberator, if he implements the Will that transforms cold minerality into the warmth of Life, and the current of hatred into the “non-burning” flame of Love, continually igniting itself by consuming the Evil of the Earth, the necessity of Death.

It is the current of the Will to which, as we have seen, the asceticism of Thought, becoming asceticism of Self-Consecration, confers the power to descend into the depths of the bodily structure, to dynamically reunite with the Will that has become the Power of Matter, that is, to rediscover and reawaken its own radical being in the darkness. This reunion is liberating according to the Logos, because it is a sinking into dedication and courage more powerful than the annihilation due, on the sensible level, to desire: it is a willing self-giving, which descends redemptively where self-giving is normally only a movement of desire, that is, the subjection of the higher forces of the soul. The unlimitedly willing self-giving is precisely Consecration.

Eden, in truth, is enclosed in the soul, imprisoned in the depths by the Usurpers of its Light of Life. The powers of desire feed on the alteration of this Light of Life, which is possible through the fainting and ignorance of the soul. Only the forces of the Only Begotten Son of the Father can descend into that depth to liberate it: these are the forces of the Higher Self, which the new Asceticism of Thought, rediscovering communion with the Logos, has the task

to reawaken, because only they, by consuming desire, introduce into the New Mysteries. The Solar Shrine can be found in the soul by those who follow not the illusory but the real way of the Logos: the way of Living Thought, which is precisely the way to Graai.

The Solar Shrine is the place of the perennial resurrection of the Higher Self: where the lower self sacrifices its own strength, and can do so out of Love, because on the sensible plane it rediscovers the Way of Thought, as the opposite way to that of the fall. Through asceticism, thought is in fact sacrificed and redeemed, inasmuch as, on the sensible level, it ceases to draw strength from its opposition to the Light of the heart, to the Solar Shrine: it ceases to receive security from the Demon of the Earth.

Before this sacrifice, all strength is illusory, even if it has been conquered through asceticism. But this strength must exist; it must express itself at the lowest level as the strength of the lower ego, so that the offering, that is, the descent into the depths, may be possible. In this sense, the path to the Solar Shrine is the Way of the Grail.

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The secret of the Grail is the ultimate meaning of the Asceticism of Thought, as Asceticism of Consecration. It is this Asceticism that awakens the current of Will capable of descending into the sphere of forces engaged in the depths to maintain the animal structure and continue its generation. It is a descent of redemption into the world of forces dominated by desire and error: into the place where all human love is corrupted and extinguished. But it is also the place where the power of a stronger Love can penetrate, endowed with the Will that has rediscovered its solar source thanks to the right ascension, indicated as the Ascension of Thought. In reality, in the new themes

, the reintegration of the ego into its supersensible domain is its descent into the world of forces that organize bodily existence and its physical continuity, as the continuity of the species. The descent, as liberating, necessarily coincides with the resumption of the crucial experience of the forces of the Her, but with the ultimate requirement of the mission of the human couple.

In our Grail, a treatise on the Mystery of Sacred Love, we were able to indicate the experience of the Grail as the reconstitution of the original harmony of the human couple, thanks to the resurrection, through contemplative-operative means, of the androgynous power of each soul, but according to the “solar” synthesis of these individually resurrected powers. In accordance with the principle of not communicating teachings that cannot be answered on the basis of actual experience, we have given a series of images of a contemplative-operative communion rite, possible for the human couple, where it moves from the Asceticism of the new times, which is the Asceticism of Thought-Logos, not contemplated in traditional methods.

The outline of the ritual springs from an experience of supermental forces, whose awakening appeals to the current of liberated Will, according to the technique of Thought constantly emphasized in our

works, as a path which, through the impulse of the resurrection of the Sacred, traces for itself a precise methodological distinction. To believe that behind such a path there are precedents in other teachings or analogies with some modern attempt at a spagyric or hermetic-gnostic scheme can only derive from ignorance: ignorance both of the hermetic-gnostic scheme in question and of the content of the aforementioned work.

The aforementioned description of the path of Sacred Love responds to a volitional inner experience, independent of any esoteric-didactic presupposition: proceeding solely

in accordance with the logic of liberated force, which opens the way to itself through inner overcoming and knowledge, that is, through experimental connection with the cosmic powers of the soul. For us, the experience of reawakened powers of the ego comes first, thanks to right asceticism, then the possible connection with traditional symbols and morphologies: which is useful, but not strictly necessary.

The profound difference between the path we indicate and the paths of formally traditional esotericism consists in the fact that the latter, in the current seeker — except in the case of exceptional personalities — identifies with the inner representation that reacts to the rationalistic-materialistic view, rejecting the modern world and opposing it with that of other ages, based on knowledge, symbolism and correlative representations, but does not go beyond its anthropomorphic limits, does not overcome the way of seeing that is humanly proper to it, because it ignores the dialectical limit, even if compensated by a substantially mystical *dynamis*: it knows only what it carries within itself and what is true only in relation to consciousness as it is humanly understood; whereas the way of the Logos, or of the New Mysteries, consists in the experience of what man is not in relation to his present state of consciousness, that is, of what he is cosmically, in relation to his own bodily structures: that is to say, in the volitional experience of what he actually is beyond the human, that is, “outside” the interiority limited to the nervous system, or to the most inanimate degree of his corporeality: a dialectical interiority, instinctively inclined to include within itself the Spiritual and the Traditional.

The supersensible experience fundamentally involves the discipline of thought, inasmuch as in modern man thought is the only activity of the soul that moves simultaneously in the three worlds: physical, soul, and spiritual. When it moves downward, it moves upward simultaneously. In

its lower path, thought can operate in a ritual sense, so as to resonate in the higher sphere. In this way, it becomes capable of overcoming the neuro-sensory constraint and connecting with its own extra-human source.

We must not forget that the human being conditioned by corporeality, as a human animal, can only exist through the dialectic of itself, that is, through thought bound to the neuro-sensory system. It is the human being that must be overcome, and this is usually achieved only through death. Therefore, Initiation into the New Mysteries is a path of Will, which requires a Thought capable of the superhuman dimension, or the Logos of Resurrection, in order to achieve independence from animal-dialectical corporeality during life. It is corporeality in which the animal element degrades in a way that is not possible for the true soul.



The paths that postulate the Logos, ignoring the secret correlation already existing in the soul of man, are outdated: the present possibility of the conjunction of the I with the etheric Light of the heart, that is, with what has been indicated as the secret of the Solar Shrine. This union passes strictly through the liberation of Thought, as the conscious thought of the human being of the present time, that is, through the liberation of the soul where it is crucified to the necessity of instincts and passions, from its subjection to the cerebral system: subjection whereby nature, which is chaste in itself, is corrupted as human-animal nature.

The quest for the Grail is the liberating action of the soul in the sphere of the bodily system that binds it to earthiness for the production of thinking consciousness: therefore, thought is the head of the serpent to be grasped, just as within thought is the force to be recovered. Any orientation towards the Grail that ignores the Asceticism of Thought indicated may well stimulate the spirit of research, but it will not lead to its realization.

Today's obstacles inspire a path of Manas, without Logos, or with an artificial, paradisiacal Logos: that is, without the real Subject of experience. The Subject cannot find itself unless it possesses the vehicle through which it immediately expresses itself in the world, and unless it goes back up the current of thought, which is that vehicle, until it encounters the cosmic element of consciousness.

## 1. ANDROGINE AND ISHIDA SOPHIA

The soul is the seat of contemplation of the New Mysteries, the guardian of the supersensible processes of knowledge, of the secret life of thought: the unknown bearer of the Wisdom of eternal things. This wisdom is the perennial Sophia, identifiable as the symbolic Virgin Sophia, or the constitutional purity of the soul, which the soul has lost: it is the Isis that Lucifer kidnapped from Osiris, and which therefore awaits liberation in the kingdom of Lucifer.

It is necessary to enter this kingdom with the forces of absolute self-giving. Entering it is the prerequisite for access to the New Mysteries, or to the Shrine of the Grail. But this undertaking requires adequate means, not doctrines that not only have no power over the Adversary, but are his hidden instruments. The Way of Thought itself risks becoming a path of pride or sublime egoism if it does not lead to self-consecration to the Divine and to unlimited love for one's neighbor: precisely the rediscovery of Isis-Sophia.

The realization of pure intellect, or of the original mediation of thought, is not yet the rediscovery of Isis-Sophia. All meditative techniques today suffer from the constitutional disanimation of thought. Some of them, however, can enable the ascetic to rediscover pure movement. Pure movement, as intuition restored to thought, can probe the initial extra-dialectical background of the world, without awareness of the ideational-imaginative forces at work. The human intellectual movement, or dialectical movement, bound to corporeality, thus maintains its fundamental dominion.

dialectical background of the world, without awareness of the ideative-imaginative forces set in motion. The human intellectual or dialectical motion, bound to corporeality, thus maintains its fundamental dominion. Thus, the knowledge of perennial essences, which is the key to reintegration, remains mute, hermetically imperceptible. Despite asceticism, the soul does not minimally overcome

the condition of imprisonment and deafness proper to the reflective state: it remains limited to a human perception of itself, not cosmic, not extra-human, as it is in reality.

The intellect that reaffirms itself according to the inner movement of rediscovered thought, but without rediscovering the secret of the life of the soul, that is, without the liberation of Isis-Sophia, continues to suffer the unconscious bond of depth: without knowing it, in its strengthening, it still obeys the power of nature deprived of Logos.

Moreover, this intellect, even if it moves according to the ancient ways of the Spirit, with the Wisdom of the past, cannot establish the relationship that the soul had with the world before the fall into reflectivity, that is, before the era of Self-Consciousness and Freedom, because it suffers the evil of reflectivity without the possibility of knowing its supersensible counterpart, that is, the moment of self-determination as a moment of identity with the Logos. It lacks the illuminating connection with Isis-Sophia. The soul essentially strengthens itself in the realm of its own alienation, without awareness of this: it has the capacity for magical movement, but its life does not come from the source of Life, but from reinforced reflexivity. The human-animal limitation continues to condition it.

However, the path to the Logos is closed to the intellect, which imprisons Isis-Sophia in dialectical consciousness through new forms. Dialectical consciousness, unconsciously based on feeling rather than thought, can believe itself to be “traditional”: comforted by philological culture and symbolic sagacity, it can achieve the persuasion of a restored Wisdom of eternal things. A deception not unlike that of the dialectic, which is based on the false opposition of opposites.

believe itself to be “traditional”: comforted by philological culture and symbolic sagacity, it can achieve the persuasion of a restored Wisdom of eternal things. This deception is not unlike that of materialistic dialecticism. The naivety of this consciousness is its failure to recognize that the thought capable of translating the doctrines of Tradition into terms of intuition and actual logic springs from the Logos.

The dogma of the supernatural is as valid as that of nature: they are the same dogma. They are the value of a metaphysical otherness opposed to man as the Subject who conceives it and, in conceiving it, is unaware that he is beginning to overcome it. Remove this conception from the Subject, and the relationship is no longer possible: the Subject is faced only with the symbol of his own alienation. Where such a situation is translated into “doctrine,” in reality the Subject, in whose innermost being alone the Logos can emerge, is unconsciously eliminated in doctrinal form.

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The solar path of the West today is valid for every ascetic on Earth who truly seeks the original Life of Light. Isis-Sophia is the symbol of this original Life that connects the soul with the Divine; the secret fabric of the soul, which the soul can no longer perceive since it lives unconsciously only in reflection. It is not mere mystical power, nor only the transcendent virtue of feeling, but the “feminine” polarity of the soul as heavenly intellect, as opposed to the “masculine” polarity of the Spirit as Will: the original nature of the soul, the intuitive virtue of divine things, which in the beginning expressed itself as the power of Love. It constituted, in fact, the Life of Light of the soul before its imprisonment in the realm of Lucifer, that is, in the sphere of the alternating psychic vicissitudes of exaltation and depression.

The Life of Light is indeed what normally becomes human Love in the incarnated soul.

The feeling that arises as a result of the fall of thought into reflection is dominated without opposition by Lucifer, who makes it capable of spiritual resonance, but not beyond the limits of reflected egoism; through the continuous oscillation of attraction and repulsion, of jubilation and despair, the duality without exit: the very limit of human Love. It is this feeling that invades the soul through mystical or spiritual tensions. In relation to this, however, the experimenter knows that, in modern times, the possibility of determination for abstract and calculable physical reality makes reflective thought temporarily independent of the Luciferic psyche. A gateway to overcoming oscillation is open, but it is not conscious.

Constitutionally, the feminine polarity of the soul is expressed in representation, while the masculine polarity is expressed in the will. In representation, which is determinedly directed toward the measurable world, the element of will is inserted. But the union of the two polarities is rendered sterile by the reflective condition. The androgynous germ of the soul is isolated: its cosmic power remains silent or unknown. The task of the ascetic is to revive it where it is deprived of its current of Life.

When the Will flows spontaneously into representation, we have Imagination. However, this imagination normally expresses the dominion of Lucifer, inasmuch as its impulse is not pure or conscious will: the life it brings comes from feeling. In this way, Isis-Sophia remains captive in the reflected psyche, the realm of Lucifer. However, conscious Will can be inserted into imagining: the “masculine” element of willing can be united with the “feminine” element of representation. In this union, the androgynous germ of the soul is reawakened: the

liberation of Isis-Sophia from Lucifer's dominion, through the higher “androgynous” operation in which the original Love is revived.

Thought and Will are two polar opposites, in constant combination with each other. Thought is awake but devoid of Life: Will is immersed in deep sleep but is the bearer of Life. However, Thought can arouse deep Will, as normally happens when simple representation arouses the movement of the limbs. This possibility of Thought descending into the Will that moves the limbs is the starting point, or the secret, of the reunification of the two forces according to an original cosmic power. This power is recognizable as the current of the ego independent of the psyche in the soul, that is, independent of the influence of Lucifer.

Pure intellect can rise to unite with the Logos if it rediscovers the Virgin Sophia, who is the imagination freed from the dominion of Lucifer: it is feeling that rises again as it ceases to feel according to Lucifer, that is, according to reflected egoism, in order to welcome what Lucifer's feeling always excludes: the Logos content of every entity, as of every event. Due to the absence of this content, man suffers and rejoices illusorily, because he behaves as if it were graspable by the reflected consciousness, continually performing the *i t r e a l* experience of being that appears real to him: never having things, because he does not have their Essence.

When we speak of living thought, we are actually alluding to the intimate animating force symbolized by the Virgin Sophia. Dialectical thought is that which has lost the secret of the Virgin Sophia, and this loss leaves its mark on feeling. When the Fire of Light of To is kindled in the astral body through the

act of conscious thought, for a few moments, the light of Lucifer is redeemed by the Light of the Logos: the unconscious germ of the liberation of the Virgin Sophia is awakened. This germ can become conscious, edifying Life if it is perceived as the intimate core of the idea.

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The feeling that continually suffers and rejoices through the same process is the virtue of the Virgin Sophia, prisoner of Lucifer. Feeling asks not to be eliminated, but to be freed from the human-animal level, or from the rational soul: it asks to radiate its real Life. This is the symbolic Sophia, the virtue of living Thought: she alone can feel, according to primordial musicality, the Logos, but she cannot do so unless she is liberated. This liberation comes from the restored union of Thought with Will, which, as an initial androgynous experience, is the modern path to the renewal of the Mysteries, or Divine Magic. Thought leads to the Initiation of the new times, finding its volitional source in the synthesis of the masculine and feminine polarities of the soul.

Celestial Love is the true meaning of human love. All human love moves, without knowing it, from its celestial content, but without hope of realizing it, because in the realm of the psyche it suffers the imprisonment of Lucifer: the spell of appearance. Which, taken as reality through reflected consciousness, unites with the power of the ego, that is, with the Force of the Spirit that is behind it anyway, generating irresistible desire, continuous greed for the ephemeral, and its disappointment.

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The greatest impediment to the experience of the Androgyne, or to the real Initiatory Way, is the unconscious vampirism of feeling, which continually alters the affective life and, therefore, the balance of the soul, so that today there are magical ways that propose the easiest independence from emotionality, that which eliminates from the soul the element of compassion and understanding: elimination from which springs an undoubted force, capable of magical heights, which, however, does not come from the ego, but from its opposite. The danger of the esotericist

passion and understanding from the soul: an elimination from which springs an undoubted strength, capable of magical heights, but which does not come from the ego, but from its opposite. The danger of the modern esotericist is precisely the conquest of easy strength at the price of an anti-ethnic castration, whose symbol in the legend of the Grail is Klingsor, and whose modern champions are Crowley and Gurdjeef.

Transcendent calm and independence from Luciferic feelings do not come from giving free rein to the “ahrimanic double,” that is, to the basic being of the echo force, whose undeniable power on the vital-animal plane is cynicism and whose possibility of independence from emotions is essentially wickedness: this is essentially a form of vampirism far more serious than Luciferic emotional vampirism. True independence from Luciferic emotionality comes from an unlimited capacity for self-giving, which has within itself all the power of emotionality but transcends it, thanks to the conjunction of Thought and Will, in whose current the Ego operates, the real victor of the human, because it is the victor of the two Obstacles: the one who makes creative use of their power according to the Spirit. The true correlation of Love arises from the Spirit capable of independence both from emotionality, or easy mysticism, and from selfish imperturbability, or easy magical force.

The path that reconnects Thought with its metaphysical source opens the way to Love, which builds Life and the real relationship of brotherhood, overcoming the Luciferic vampirism of possessive affection and the Ahrimanic vampirism of the elimination of feeling, or false magical force. The soul can only be revived thanks to the original power of the ego, but it needs the secret of its connection with the Logos, above all the memory of that connection.

Isis-Sophia is the original, lost level of airima: the memory of the Spirit, the primordial light of the heart, unseen; the real content of being. This appears to be beyond thinking because the original identity of being and thinking has been lost. This original identity is precisely the primordial sound of the forgotten androgynous core of the Tanimu. Hence, the world appears objective, external, prosaic, devoid of Logos, graspable only through calculation and dialectics.

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The reconnection of thought with the ego is the initial movement of the magical Will: the act of freedom possible only to the self-conscious human being. The pure connectedness of dialectical thought can lead the experimenter to intuit a similar logic of living thought; its autonomy with respect to the senses and the psyche, its ability to give the initial experience of the “subtle body.” But this is not yet rediscovering the Logos: indeed, this is the moment when the ascetic runs the risk of unconsciously using the acquired virtue of pure thought against the Logos, according to a residual impulse of the radical egoic nature. He can become the instructor of many disciples eager for dependence on a master who dialectically shows that he possesses the way.

The Way of Thought risks becoming a path of sublime egoism if it is not illuminated by the Light of Isis-Sophia. There is a possible stopping point in the sphere of esoteric intellectualism, endowed with its own inner dynamics and even its own powers, albeit limited ones. We can speak of a stopping point on the path, at the level of an organic esoteric intellectualism that is incapable of radical connection with the Self, that is, with the Logos. This is the zone that can only be overcome by radically following the Asceticism of Thought, so that it opens the way to the heart, from which the Memory of divine things, Isis-Sophia, rises again.

To overcome the neutral zone, where the return of sentient cowardice or the betrayal of the intellect is always possible, it is necessary to transfer from the existing mode of being of the soul to an original, lost mode of being: which it was necessary to lose in order to regain it from a degree of spontaneity to a degree of freedom: the memory of perennial essences, which is the intimate structure of the soul, lost: eliminated from dialectical-sensual consciousness.

The original mode of being of the soul is resurrected to the extent that it comes to contemplate outside itself what has become its intimate process: the formation of the idea, creative imagination. This imagining is liberated feeling, which turns towards the zone where the power of the ancient faith reawakened, the virtue of absolute self-consecration, can be kindled like the flame of Divine Love. It is prepared by the union of Thought with Will.

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Thought arouses the driving Will in the limbs. Every time a thought or image is translated into movement of the limbs, the Magical Will is ignited in the astral body and permeates the etheric until it reaches the physical. The technique of Magical Will consists in carrying out movements that embody specific mental commands and in imaginatively perceiving the golden light of the Will in these movements. It is a contemplation of the current of the Will in action, and simultaneously an experience of its absolute autonomy from the psyche or the astral body. This autonomy is perceived as the higher power of the I, its Olympian impersonality. It is important for the disciple to feel the purity of this current of will, as the luminous life of the soul, independent of the craving psyche and therefore essential as a measure of the purity of the current of error, which is before it becomes a sensual animal current.

A development of this technique consists in imagining the movement of the limbs while remaining motionless. One imagines and contemplates a position of the limbs different from the one in which one actually is, then one realizes this position and imagines the previous real one. Furthermore, while remaining motionless, one can imagine a continuous movement of the limbs, for example walking or running, perceiving the autonomy of the current of the will.

These exercises of imagination-contemplation awaken Thought in the current of Will and Will in the current of Thought. The inner Force that they awaken knows no other limit than the soul's inability to receive it in its fullness. But it is the very union of Thought with Will that prepares the soul to overcome the ego's instinctive opposition to the flow of the powerful impersonality of the Force.

The Will must be willed, so that its metaphysical Force may be incarnated, but it has no other instigator and operator than Thought. It moves in reality from Thought, but Thought moves in reality from the Will, because, in real Metaphysics, Will and Thought are one Force. The secret of all asceticism is the human realization of this Force.

It is not enough to rediscover pure thought, pure perception. The asceticism of perception and thought achieves an initial and momentary independence from the dominion of the psyche: symbolically, from the realm of Lucifer. True independence is that which is achieved with respect to the realm of Ahriman, the giver of easy strength, because he is the real enslaver of the ego.

The contradiction of the soul is to be bound to corporeality and yet to yearn for its own liberation through consciousness based on that bond. On the other hand, the independence achieved through asceticism is momentary: the light it

produces becomes spiritual nourishment for the psyche thirsty for appearance and sensual expression, where there is no connection with Isis-Sophia. Inner individuality, strengthened but not liberated, can become even more subtly attached to life, as *maya*, the world of the senses.

There is an impulse without which one cannot proceed: an impulse that cannot come from sensational magical representations, but only from the ability to understand earthly error and to feel compassion for one's fellow human beings: it is a feeling of love that springs forth as the authentic force of the Ip, from the profound harmony of Thought with Will. It is Love that arises from the impulse of the Inconceivable, superconscious, absolute: the memory of the original quality that alone can remind the

soul of its true nature; the awakening from the Lethean sleep of aversion, the overcoming of the prosaic relationship with the world devoid of Logos.

Once Isis-Sophia is found, the Logos is found: the soul is virginally fertilized by the Logos. This moment coincides with the vision of the Solar Shrine. The presence of the Logos is realized because it is perceived. Even if present, it cannot be realized unless it is perceived. The organ of perception is the volitional power of Thought, that is, the current in which Thought is one with Will.

The “dry” yet luminous path of Thought leads to the rediscovery of Isis-Sophia, because it is the absolutely apsyche path. The secret musicality of the soul is rediscovered as a structural force, beyond the realm of prosaic realism, which is the realm of the calculable, that is, of the non-existent. The poetic state is not the vocation of the unreal, but rather the secret logic of the soul, the supernaturally mathematical relationship, because it is rhythmic to the point of “harmony of the spheres.” The lost logic of the soul is indeed what is called Virgin Sophia.

This logic can be rediscovered, because it is in embryo

in intuitive thought. The asceticism of thought leads to the articulation of the original thought into images, which make its transcendent content visible. The immediate living of this thought is precisely creative imagination.

Ordinary imagination is subject to reflective consciousness, and therefore, however it expands, it does not escape the Luciferic imprisonment of the psyche. Intuitive imagining transcends the psychic limit and frees the soul from Lucifer's dominion: it is the liberation of heavenly feeling, which overcomes aversion and brings compassion to fruition. The experimenter begins to rediscover knowledge of divine things, or the Virgin Sophia, giving life through imaginative forms to the androgynous principle of the soul: the union of representation with will. This union begins when feeling participates not only as a latent force of consecration, but also as a conscious movement towards the synthesis of thinking and willing, achievable through right concentration and right meditation.

This participation is the awakening of feeling through the virtue of the ultimate sense with which the experimenter experiences the Asceticism of Thought: the profound intention that he puts into the act of concentration-meditation. The purity of this intent is the measure of the spiritual potential of the act in which the flash of thinking will is found. Lucifer's limitation, overcome in intent, is therefore not overcome in the soul: but the synthesis of thinking and willing can give operative power to this intent: it can lead it to encounter the impersonal virtue that corresponds to it: the original virtue of Light. The encounter with the Virgin of Light is essentially the encounter with the Light of the Logos: which cannot take place except through the androgynous synthesis of forces.

## 1. THE SECRET OF MEDITATION

A Way of Thought has been indicated, as it alone leads to the perception of the cosmic process that takes place in the background of consciousness whenever the ego encounters the human astral through thinking touch. This higher moment of Thought must be known by a conscious ascetic. The thinking, rationality, and reason of philosophers and psychologists is not real thinking, but its lower manifestation. Even when pure intuition takes the form of thought, the thinker does not experience this intuition, but its dialectical guise.

The supersensible experience consists in rediscovering, through the strengthening of the Will, the cosmic connection of thought, by exhausting its dialectical form. Normally, the inner Light present in every thought disappears in the dialectical process, in order to emerge in the form of the immediately following thought. It gives initial life to dialectics, which simultaneously, in order to be finally recognizable, in order to be human thought, eliminates it. The true strength of man appears in the moment that precedes—not temporally—conscious thought, but this is the only activity of consciousness capable of finding it within itself, as its own self-transcendence.

Man is constantly at the limit of his own strength, or of his perennial being: he constantly presupposes an unalterable core of Life: which does not incarnate itself, does not flow in him, because he closes himself off to it. He rejects it because he needs thought to clothe his animal necessity, which rises to a psychic and even spiritual necessity.

Today there are spiritual systems which, despite their aristocratic appearance, do not essentially go beyond this level. They would not be able to point the way to the perception of the cosmic power of the Light that burns in the heart of the universe. Today there are spiritual systems which, despite their aristocratic guise, do not essentially go beyond this level. They would not be able to point the way to the perception of the cosmic power of Light that burns predialectically at every spring of thought, like the fire of the conscious soul, which dialectic, as a form of fear, normally opposes, escaping its awareness. They cannot point to it because, despite their metaphysical object, their inner level is that of dialectics, in which the Spirit is opposed. It can be said that these paths serve to prevent modern man from having a real supersensible experience and to provide a breeding ground for spiritual misfits who will spend their whole lives talking about Spirit, Initiation, and Esotericism without knowing where they belong.

In the same way that the materialist imagines a Nature that has created itself outside of him, the esotericist imagines a Tradition that exists by its own power and allows itself to be known by him: in order to rediscover it, he need only make philological and mystical contact with the form it took at a certain time and in a certain place. The esotericist who does not recognize the typical asceticism of thought required by the conscious soul in the present time has no way of distinguishing the element of permanence in the soul from the formal-dialectical element.



The human being as he is according to the dialectical consciousness that expresses him is not the authentic human being, but the human-animal that man must overcome. The presence of man on Earth has this meaning. The continuous explosion of Evil and the continuous limitation of Death are for him the sign of non-knowledge, or ignorance, of this meaning. The human is that in which desire is totally interwoven: normally, Death is necessary for man to be freed from it. Volitional detachment during life is, on the other hand, the real elaboration of the human, the relationship with the Essence, which man must achieve as long as he is alive and conscious, not because of Death.

Where the detachment and contemplation given by Death can be achieved, through ascetic virtue, as an impetus of Life during life, the experimenter essentially consciously faces the powers of a Death that is always followed by Resurrection. The experimenter discovers that Life, in itself always untouched by



Death, is that imperceptible thing that sustains animal existence, but where it is not engaged in this vital process, it emerges, without allowing itself to be perceived, as thought, carrying within itself the original cosmic impulse.

Without allowing itself to be perceived: this is what the experimenter of the new age must understand. If he comes to perceive the moment when the ego encounters the astral, in order to generate thought, he encounters a cosmic process. Perceiving the Life that is constantly annihilating itself as dialectical thought is the secret of the reintegration of thought and therefore of humanity: the possibility of experiencing the living element of nature and history, the initial solution to human problems: the true meaning of the giving of thought.

Thought is not a human production, but something that is given to man and with which he is wrong to identify himself: it is given to him continuously as a symbol of lost original life. Except as a symbol, thought is a *maya*. To perceive thought is to perceive Life: the creative flame of Light, the magical force. Thought is not a human production, but something that is given to him: it is the supersensible world that is given to him as, on the physical plane, the sensible world is given to him.

The imperceptible life gives signs of itself directly in the predialectical element, immediate to thought and permeating perception. Dialectical thought is the *maya* of predialectical thought, just as perception is the *maya* of supersensible manifestation, whereby perception appears complete in itself, without the predialectical element operating in it each time.

The element of life, as an element of permanence and therefore of immortality, is the timeless antecedent of thought: the supersensible mediating element of thought, not of feeling or will, which, as has been shown, move in their element of life thanks to the intimate mediation of thought, under the sign of spontaneity. Thought content always elicits emotion or impulsiveness.

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Human thought, as dialectical thought, cannot think the Logos: it can only operate on itself to welcome Life. Dialectical thought cannot grasp the Logos, just as a hand stretched upward cannot grasp the sky. The deception of dialectical thought is not knowing its own limit, which, as we have seen, is the reflective state: hence it can discursively argue about everything that is supersensible, ignoring that the Supersensible is such because it lies beyond that limit. It is the limit that dialectical thinking undergoes without knowing it, and yet it is the only unknown that it can know and therefore possess for its own transcendence.

Human thought cannot think the Logos, but it can find itself in the Logos. Where the ego meets the astral body, thought arises as a flaming Light, endowed with creative power because it arises from the Logos. This Light of Fire is extinguished every time in dialectical consciousness. The deception of dialectical motion is turning to everything, but

not being able to conceive of turning to itself: conceiving everything, but not the path that leads it to perceive its own Life of Light. It is the path it already travels in order to be reflected, or dialectical: the only one, however, unknown to thought.

In being reflected, human thought opposes the Logos, but where it is not yet reflected and has its intuitive moment, it moves as the Fire of Light of the Logos. The Logos itself allows reflexivity, in whose opposition to the Logos man realizes freedom. But it is freedom that must enable him to rediscover, as a free being, the Logos from which he moves.

The secret of man's healing is the perception of the Light of Fire from which thought blazes predialectically. From the loss of the flaming Light of the Logos originates the evil from which man suffers. The evil of the soul, the evil of the body, the evil of feeling and willing, is in reality the evil of thought that is darkened and devoid of life-giving power, endowed with the power of Death. The illness of man begins in thought: in thought lies the possibility of healing. However, it is necessary to enter into the secret of thought: to realize that it is not a rational path, but a path of the Will. The Will transcends rationality, but it must first possess the process of rationality in order to transcend it; in order to overcome the process by which Death continually eliminates Life in thought.

The Logos always manifests itself as a flash of Light of Fire, from the "burning bush" to the dazzling Light of Paul on the road to Damascus. Since the Logos became incarnate and conquered Death, man has the possibility of thinking according to the Resurrection, inasmuch as in every thought he thinks, the flame of the Light of the Logos is kindled; but in order to perceive it, he must overcome the darkness of dialectical thought. Only such perception reunites the soul with the original dazzling Light of the Logos.

The element of permanence is the universal continuum of thought, which can clothe error or psychic content, contradicting its own nature and becoming thought of the particular, on the plane of reflection. The error of thought is not knowing how to connect the particular with the universal each time, that is, not being truly thought: because the particular as such, for thought, in itself one, in reality does not exist. This is not a philosophical problem, but one of practical asceticism and redemption, according to the instance of reflected dialectic, whereby the reflection continually contradicts the Light. There is no particular outside the universal, except for fallen thought, incapable of realizing, through thinking, its own power of Life: which is the Life of Light.

The Supersensible is not the supersensible thought, felt, or intuited, but the Supersensible intimate to thought, the in itself of thought, its motion of Life: the motion **of** Life continually required by thought for dialectization, which in fact extinguishes this motion every time. It demands it continually in order to extinguish it.

This extinction is necessary for dialectical thought, for its own expression on the sensible plane: in reality, it occurs to open the way for the free inner act, which, however, man is not capable of performing. Extinction should be compensated for by the restitution of the element of life by thought which, through rigorous self-awareness, completes the process: grasping its own movement and its current of Life, that is, the power of knowledge, to which the sensible world ultimately reveals its content directly. This is the asceticism of the new age, the most opposed, the least understood even by those who presume to be its custodians.

The problem of freedom is precisely this: the use of

the extinction of the original vital element, that is, the use of the void produced by extinction. Unless it becomes the path of a ready and energetic will, ascetically prepared, that void is filled by the vital element of the psycho-physiological nature. Ordinarily, man feels compensated for the death of the original element of thought by something that is more than thought, because it has a force within itself, but of a vital-animal nature: therefore, he cannot believe that the Spirit can come as a force from thought. In this way, he chooses a path of freedom unconsciously linked to physical nature.

In such conditions, if he turns to the Spiritual, he avoids the Way of Thought, which appears to him devoid of inner life, and follows a way of feeling or will, which cannot lead him beyond the limits of sentient animality, or of the human-animal, because it does not leave the neuro-sensory system. Within his own limited subjectivity, he develops a yogic, mystical, or mediumistic path, through which the emptiness of the Spirit is filled with spiritualistic emotionalism, sacralized sensuality, or rhetorical ethics.

Man escapes his own liberation through materialistic as well as spiritualistic paths. He nullifies the inner Subject by projecting onto himself a total physical reality, as a total metaphysical reality: he wants reality, on which to depend, not knowledge. But this is an imagined reality, not a possessed one. In that projection there is everything except the human Subject.

The 'deception' of everyday life comes from the degraded universality of thought which, at any level of its degradation, becomes the form of knowledge that corresponds to it. But, at any level, thought is equally

the vehicle for rediscovering its own universal power in relation to the contingency of content.

Error is never real error, but rather error of thought. But even error of thought cannot be regarded as error, since thought, any thought, is in itself a force. Error is not possessing this force, but being possessed by it. Error is the universal that does not know itself at the moment when, on the plane of reflection, it becomes the form of particular content. The subjective sentient nature uses thought, which is universal, as its garment, but as a reflection it does not have the power of the universal. The reflected form, opposed to the universal, thus becomes the garment of error, which appears as reality and has the power to move the life of the soul to the point of influencing the blood and nervous rhythms: to the point of corrupting life.

However, this process is reversible: the reflection can mediate its own light if the ego works within it. The ego can work through reflection, that is, through determined thought, which, as we have seen, carries within itself the power of apsychicity and impersonality: the right technique of concentration realizes this possibility. The universal nature of thought can combine its own matter with the power of form, so that the particular, Terror, the psychic content, dissolves and the forces engaged in it reconverge towards their center of life.

The magic of thought, which man uses daily without knowing it, against the health of the soul and the body, can be realized according to its predialectical creative direction. It is not a question of changing thought, but of wanting it, of intensifying it, whatever it may be. Thought, when strengthened, is enlivened by its own inner power, which is the power of the Logos: when lifeless and reflected, it is a

vehicle for the Powers opposed to the Logos. There is no such thing as wrong thinking, only reflected thinking: any thought, when it loses its

its reflexivity, as it is strengthened, becomes a vehicle of the power of the Logos: the power of invincibility of the Ego. The destructive process of thought is reversible, thanks to the volitional act that grasps and makes its own the reflected determination, drawing on the original moment of the process. With the magic of thought, man can change his own destiny and the destiny of others: not according to arbitrariness, but according to a supersensible direction.

Through the liberation of thought, man can know the series of dependencies of his inner life and resolve them: inner life has only one center, the Higher Self, or Logos, from which it withdraws through dependence on the values of reflected vision. The series of dependencies is the series of fictitious human values. These values are symbols of the alteration of contents: they cannot be overcome simply because they are perceived as illusory. The magic of thought must bring about their conversion: the continuous transformation of error into truth.

The Evil in the world can be avoided through saga- Ci« SplxiLUaie^ nx» Huli viene pciuu risunu. A Sunne saga- eia is the most subtle form of Evil, which perpetuates itself through the various forms of Spiritualism without Logos. Inner development leads the ascetic to perceive the secret connections of evil in human nature, in religious, ethical, theological, and ideological forms. Evil is the illegitimate use of the universal of Thought: an illegitimate use that is possible because reflective thought is grasped by the instinctive nature, which replaces the ego.

It is inevitable that, moving from Thought-Logos, the ascetic will encounter the Evil of human nature. This encounter takes place in the depths of consciousness and is a heroic operation of transformation, or conversion, of erroneous content: the soul overcomes a further zone of self-unconsciousness, and therefore of dependence on darkness, from which pain, desire, anguish, hatred, etc. continually ascend. Ascending

justified by reason and facts, according to an incontrovertible legitimacy, but precisely by doing so they destroy the structures of the soul and the body: they devour life.

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It is necessary to objectively consider the psychic content and permeate it with thought: to integrate it with the thought it lacks, that is, with the current of the Will, from which it normally withdraws. It is anguish or craving or fear because it has reversed the relationship; it manipulates thought. The exercise of concentration and objectification of thought enables the experimenter to permeate the erroneous content with volitional power: conscious attention first turns to its real meaning: it translates it into idea content, that is, into integral thought. This operation introduces the possibility of willing the inner substance of the erroneous psychic content: this willing disintegrates it.

There is no psychic movement, however obscure and impulsive, that cannot be converted into its exact content of thought. This content can be willed from within, that is, permeated with thinking will, which transforms its substance, rediscovering its pure force. In reality, every impulsive current is moved by a thought that escapes consciousness, inasmuch as it is dominated by sentient feeling and willing, that is, by that current of the soul body that man has in common with animals. It can be said that every psychic

movement moves by means of a germinal thought brought to operate in the opposite direction to that of conscious thought.

The art of the experimenter is to identify the reverse germination of thought: to the point of perceiving it. At first, he performs an analysis that moves by virtue of thought-force rather than dialectics. The identification

of the germinal thought of the instinctive movement must reach such concreteness that it becomes perception: in this way it arises as an image in motion: an image in search of its own altered reality. Its movement is redeemed by allowing itself to be penetrated by the volitional imagination with which the experimenter encounters it. This imagination is prepared in meditation.

The experimenter must initially view, with as much objectivity as possible, the instinctive situation he is going through, until he translates it into pure power of thought. He realizes before it the same autonomy he has learned through the asceticism of perception, exercising himself in having the pure content of a sensible object. However, at first, he cannot have the instinctive content in its pure state, except as a concept: through contemplative insistence, this concept is translated into a volitional process, in which the current of the Will frees and transforms the psychic content. The process occurs as an image. The contemplation of the image coincides with the transformation of the content into spiritual content: this is perceived as an initial current of life flowing in place of the instinctive current. With practice, the image can be possessed to such an extent that it can be opposed each time to the sudden emergence of an irregular impulse.

The vital current of thought brings the transforming force of the Logos into the sphere of the instincts. The experimenter can achieve the capacity for direct action of the Will in this sphere.

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The direct magic of Thought is its grasping within itself the direction of the Logos, its rising to its own predialectical moment. Such an elevation is normally not possible for it except by moving from a dialectical structure. We have seen

how it is possible, in the vehicle of a dialectical sequence, to insert the ego into pure connection, overcoming formal discursive consciousness and sensible correlation, until the very force of connection is experienced: which reaches the center of the heart.

This conjunction can be realized in its very birth: but it is naive to attempt it before the lucid possession of the predialectical sequence. Before, it was a matter of reconnecting thought with its source of life: now it is a matter of experiencing the point at which thought, in order to be reborn, encounters that source.

Despite its pure rebirth as predialectical, thought still suffers from duality: as human thought, it is not pure spiritual Life. Now, however, it can be born one with the Logos, bringing about, beyond the death of dialectics, the human-divine synthesis that prepares the return to the "primordial state": the resurrection from the death of dialectics. It proceeds by opening itself to its own movement, which it already knows as non-dialectical movement; every moment of this opening to itself is immediately followed by the precise moment of awareness of continuity.

Continuity ceases to be supported by punctuality: it becomes pure instantaneity when indialectical thought is struck by the Logos. Thought rises again, for a few moments, as the Lightning Bolt of the Logos.

This experience, which is possible insofar as the Divine Will responds to the maximum of individual will, enables the ascetic to contemplate initiatically the images of the path taken by the ego in earthly evolution: images-forces given by the Master of the new times to contemplatively inspire the journey towards the restoration of the Primordial State, insofar as the ego-Logos is perceived in the conscious soul.

It has been shown how such a possibility presupposes the resurrection of thought from the state of death

implicit in its separation from its original nucleus of life. That which is separated, reflected, abstract, lifeless, insofar as it is dialectical, is reunited with its original virtue, reconstituting a unity which, when nourished by its images-force, translates into vision. This vision, however granted by the Spiritual World, is necessary insofar as it frees etheric imagination from anthropomorphic imprinting. It is a model event that germinally realizes in the soul the reintegration of the human, to which the Logos has opened the way through incarnation, death, and resurrection.

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This cosmic impulse of thought is one with superindividual feeling and will: it does not belong to individual nature, even though it is the power that elevates it. Descending into the stream of instincts, it directly brings about their transformation, first separating pure force from that to which it is eagerly attached. Impurity is always the soul involved in a sensation, whose objective content it does not dominate because it is dominated by it. The cosmic impulse of thought carries the power to eliminate all adherence of the psyche to nature: it has within itself the timeless virtue of rhythm, necessary for persistence in instantaneity, through which the Divine is united with the human. In instantaneity, the Logos appears like a flash of lightning: this flash transforms instinct, simultaneously extinguishing it and re-emerging as the power of the Spirit.

The meaning of insistence in concentration is the attainment of this fulminating moment, without which there can be no resolution of the animal element in the human. The human, as human-animal, must be overcome: otherwise it subtly dominates the entire Work, always reducing it to

its own secret servitude. The animal limit to be overcome presents itself every time in concentration.

The flash of thought has the power of deep circulation and of resolving what has the power of radicality in human evil. This radicality can only be achieved by the Lightning-Logos of Thought, whose power on Earth springs from the fulfillment of the divine enterprise at the roots of humanity: the victory over Death, the Resurrection.

The real task of thought is to become the vehicle of Resurrection. It has been shown that thought is only the symbol of its own power. In fact, as rational thought, it arises from the extinction of this power: but therefore the very extinction of thought becomes the resurrection of power. In reality,

dialectical thought is dead thought, illegitimately used as living thought. The Lightning Bolt-Logos of Thought is ignited by the death of dialectical thought, in positive concentration.

Thought demands to be thought until it ceases to be a phantom of its true being. The true being of thought is that which can be experienced as one with the uncorrupted feeling of the soul. From the resurrection of thought, the purity of feeling is restored, and creative faith is resurrected. Isis Sopirla, the Virgin of Light, is reintegrated as the fiery life of the soul: without which no initiatory work is possible for the man of this time.

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Therefore, the true being of thought is the Logos of the Resurrection. Until this true being arises, dialectical thought expresses the anthropomorphic, or human-animal, dimension and unleashes itself in lifeless structures: it manifests itself in mechanical structures, whose powerful ingenuity is undoubtedly the work of the Spirit, but ignores the Spirit.

To go to the moon without having penetrated the mystery of the birth of a blade of grass on Earth, or the inner structure of matter, means moving not in cosmic space, which cannot be penetrated by machines, but in the space of non-knowledge: extending non-knowledge and strengthening its dominion. It means believing that one is arriving on the moon, when in reality one is merely moving from one point to another within the narrow dualistic vision of matter. Duality is an earthly evil that must be overcome on Earth: it makes no sense to project it into the Universe and believe that we can investigate it objectively. Man has never actually reached the Moon, but only the realm of the image he has of it according to the limits of the Earth: the photographic image, enlarged, the image through which he is at the mercy of animal nature on Earth.

The sad monotony of materialistic investigation is extended to the entire Cosmos, and we do not realize that we are not going beyond that cerebral limit, which can only be overcome on Earth through the realization of the true nature of Thought. In fact, man only penetrates the real Cosmos after Death, when he is no longer a prisoner of physical corporeality. Therefore, the real experience of the Spirit begins as the liberation of thought from cerebrality: a liberation through which man, while alive, ceases to be a spiritual prisoner of physiological materiality.

This liberation is the act of freedom, the principle of which man potentially possesses in the opposition of reflective, or dialectical, thought to the original Light. This opposition is the state of thought grasped by obstructive forces, thanks to the inertia that remains as a remnant of its former dependence on revelation.

of his ancient dependence on revelation. Inertia remains in thought that cannot move freely, because it cannot turn to its own source, from which it can draw all initiative, all decision, and all courage: a magical and inexhaustible source that does not function unless he draws on it. He can draw on it out of love: to free his neighbor from the accusation of an Evil that he must overcome in himself if he truly wants to remove the obstruction to the flow of the Divine in the world.

The free man remains a prisoner of bodily limitations: he is led to the human-animal use of freedom: he renounces experiencing freedom as a dimension independent of corporeality, that is, of cerebrality: he

ignores “thought free from the senses.” Through thought bound to cerebrality, the human psyche is enslaved to physical nature, to error, to instincts, to passions, to cerebrations, etc.

Thought bound to cerebrality has renounced the ancient metaphysical connection, achieving its initial autonomy by determining itself for the sensible: it has begun to draw directly on the Spiritual with its initial autonomy. In reality, the Spiritual has used cerebral mediation to achieve a mathematical-physical connection with the sensible. The initial movement toward autonomy, however, came to a halt at the moment of cerebral mediation: with regard to the acquired Science of the Sensible, thought was unable to identify with the movement of autonomy that had enabled the cognitive process of Science, but identified itself with the cerebral mechanics of autonomy. It returned to dialectical freedom, repeating, with respect to the sensible, the attitude of dependence on past supersensible revelation. Therefore, liberation requires the action of the pure individual element: the decision to make direct contact, in the soul, with the source of initiative and courage: a decision out of love for the human community, since the Logos attracts

towards the individual act emerges in the world and tears humanity away from animality.

In the agnostic position, as in the Gnostic one, the attitude of thought to depend on revelation is due to its lack of awareness of its own movement of Light, and therefore of the moment of independence that allowed it to break with the ancient Revelation. The unconscious attitude of dependence is secretly fed by the Demon of Matter or of reflected rationality, and by the Demon of feeling, which today are able to dominate the soul to the extent that it lacks awareness of the new force with which it finds itself both before Matter and before Spirit: the idea. The idea, which is not the objectum mentis of philosophy or idealistic dialectics, but the presence of the Light of the I in thought: the power of identity of the I with sensible reality, which, when freed, leads to the supersensible Reality, to the foundation.

The dynamic determination of the ego in the soul through the idea calls for a new Science of Meditation. This cannot be the meditation of thought that saw the Logos outside itself, but rather that of thought that draws the Light of Life from the Logos within itself, ceasing to be dialectical.

Thought that still sees the Logos outside itself is identical to that which today sees and yet deifies a Matter outside itself. In such conditions, it is inevitable to contradict the Logos: it is inevitable to accuse the other, to detest him because of his wickedness, even if it is obvious, while the Light of the Logos allows us to see this same wickedness arise in our own soul, as resentment, accusation, condemnation, according to its further development: it is wickedness that must be overcome by those who are more conscious and stronger, thanks to the courage of a free act in the depths of the soul: where the Logos begins to shine.

To rediscover the Logos in the soul is to free the soul from accusation towards those who err or arouse resentment: one comes to be grateful to them, because they help to discover in the soul what must be overcome so that the Logos may reign there with its pure Light. Nor can gratitude be separated from compassion towards them, as they carry a burden that they do not yet have the strength to bear and liberate themselves from. It is clear that such understanding of others according to the Logos is required of those who turn to the real Supersensible, since it is the measure of the liberation of Thought from the dialectical, or human-animal, bond, the ultimate meaning of the Asceticism of Thought: and it



is equally clear that such understanding does not exclude the correction of error and the necessary measures to eliminate it.

In truth, the action of the Logos on Earth is not only to bring the human back to the Divine, which is already the ideal of the Old Testament, but above all to overcome in the human the nature that continually corrupts the Divine, that is, the astral-etheric-physical structure given to man by the Divine. Nature is indeed pure, even in its fallen state: it becomes impure in man. That animality becomes an intelligent power in man is the true Evil: the Evil that can only be overcome by the Force that, in earthly incarnation, tears man away from corrupting animality: animality that permeates him and even suggests to him the ways of ethics and the Spirit. The experience of this Force is, for man, the real relationship with Christ.

Rediscovering the Logos is the meaning of man's current crisis, the ultimate meaning of his life. The lack of connection with the Logos deprives man of the knowledge of what can unite beings, above all dissent: it deprives him, in every field, of the real meaning of experience. Numerical and logical rationality does not have the power of truth: relying exclusively on this, man cannot but err in every field. And yet rationality is itself a sign of the presence of the Logos.

and logic does not have the power of truth: relying exclusively on this, man cannot help but err in every field. And yet rationality is itself a sign of the presence of the Logos. The error is not grasping the Logos where it begins to be an activity of consciousness and seeking it through the impulses of the soul that essentially reject it, inasmuch as they reduce it to the *cliché* necessary for reflected egoism, its ethics, its earthly power, its dialectic. The Logos of which we speak politically is not the Logos, but its opposite.

Rediscovering the Logos is the task of courageous Thought: the courage to rediscover the non-dialectical Life of Thought and thus to renew Life, thanks to the Light from which it springs. Courage for the sake of truth: which is love for humanity, true love: not that which is expressed according to political reason or according to deference to the myths of the time.

The courage of Thought is not to submit to such myths. It is easy to preach Peace, Love, Justice, and thus give every faction the bait to accuse others of lacking these ideals. The courage of Thought is the courage to overcome dialectics: an overcoming that cannot happen without the flow of Life, thanks to which Thought arises. This Life is the Logos. It is in thought, but this is only its appearance, even when it is spiritual thought or meditative thought. Ascetics are needed to rediscover reality behind appearances, but such ascetics must move within appearances and possess appearances if they want to find what lies beyond them.

To move within appearance is to move from the thought of the sensible in order to overcome it. Overcoming is the initial restoration of its inner content. Thus, the Event of Christ occurs in human history, in a sensible history, to which the real, supersensible content must be restored. Nativity, Life, Communion with the world and with the Disciples, Passion,

Death, Resurrection unfold as sensible events, in which we must rediscover the immediate supersensible content: but this, in turn, refers back to the cosmic content. This is the true content: it

cannot be grasped by dialectical thought, but only by thought that overcomes the sensible *maya*: that overcomes dialectics, whether idealistic or materialistic.

True Thought is beyond the *maya* of what is normally realized as thought: to which form is given by the sensible. The sensible world is clothed in this thought, and man looks at the world as if it were so in itself: he does not recognize the garment of thought or the etheric motion through which it appears to him: in reality, he thinks on the basis of this appearance, ignoring each time the real life of Thought. Just as someone who knows water only in relation to drinking and quenching thirst, knowing nothing of what it is objectively, so man knows thought only as a form of the sensible, or as an abstraction of that form: he does not know it as a power of Life in itself. The true "in itself" that man is given to experience and in which, by virtue of identity, he is given to perceive the in itself of things.

In this power begins the healing of man, and therefore the healing of the world, because it is the germ of the Logos that became incarnate and conquered Death through the Resurrection. Its giving of itself is the result of the death of dialectical thought and the resurrection of its element of permanence, at the level of waking consciousness, where permanence normally enters the domain of death: that is, transitory human existence. Dialectical thought is already dead, but its very death bears the seed of resurrection. Perpetuity is reborn in the idea, if the idea is self-aware.

For the disciple, it is crucial to become aware of the death of dialectical thought. The true meaning of concentration

and meditation is the passage from the state of death of dialectical thought to Thought in which the Life of the Logos flows: which has conquered Death, because it has conquered the animality that takes possession of Life in man.

That which in the thought with which one thinks is not discourse or dialectic, and yet has the power of logical structure, is true Thought. This power must be grasped. The experimenter discovers that from the nothingness of dialectic, from the negation of dialectic, from zero, or from the void of dialectic, Thought-force springs forth. However, he must go further to encounter the original power. Christ is present in this original power: which is the power of non-dialectical thinking, of the not-mental: to which we must open the way, insofar as we possess dialectical thinking and master the mental. Without possession of thought, or of the mental, the infernal powers make use of any silence or emptiness of the mind to penetrate the consciousness temporarily deprived of its ordinary defense, and provide the phantom extrasensory experience.

Sensory experience strengthens thought because it brings it from the indeterminate to the determinate, thanks to which the cosmic power of the indeterminate limits itself but penetrates into the human. Only the highest forces of the Spirit can descend into the sphere of the senses. The experience of these forces must pass into conscious asceticism, initially at least through the work of a few, so that the ego may be awakened in the soul of the world, or in the soul of the community, according to a single action in individual multiplicity.

Thought is strengthened through determination, but it must use this strength to overcome the limit of determination, which is dialectics, the mental: it must rediscover as living Thought the power of the

indeterminate in which the real content of the human flows: the content of reintegration. Thought that stops at determination and does not know the force from which it springs renounces its own

element of life, drawing life from the animal support and corrupting that life, while dialectically feeding on the inanimate experience of earthiness, whose symbol is the machine. Such thought brings with it the necessity of illness and death: it deprives man of the original current of life, which is the current of immortality.

Thought must know its own death in order to restore immortality to man. Self-awareness and will have the function of giving Thought the power of its own annihilation: in which the flash of Resurrection is dynamically inherent. This flash is the identity of Thought with the Logos, from which the power of the indeterminate in determination originates: therefore, the flash that strikes and resolves the materiality of the Earth.

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