

a treatise on  
living  
thinking



*a path beyond western philosophy,  
beyond yoga, beyond zen*

massimo scaligero



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*A Treatise on Living Thinking*

ALSO BY MASSIMO SCALIGERO

*The Light (La Luce): An Introduction to Creative Imagination*

*The Secrets of Space and Time*

a treatise on  
living  
thinking

*a path beyond western philosophy,  
beyond yoga, beyond zen*

MASSIMO SCALIGERO

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## TRANSLATOR'S NOTE

*In this book, I have chosen to include the "Translator's Note" from my translation of La Luce: Introduzione all'immaginazione creatrice by Massimo Scaligero, along with a few additional annotations to help elucidate Scaligero's use of certain terms that may need clarification.*

### *From The Light (La Luce)*

The translation of this work presented a number of difficulties, the most challenging of which was how to render the term *pensiero pensante*. Coined by Giovanni Gentile, the founder of actualism, *pensiero pensante* is usually translated as either the "activity of thinking," as has been done in this work, or "thinking thought" (i.e., thought that thinks), which is confusing because it tends to presuppose a subject other than thought itself. The expression "activity of thinking," on the other hand, lacks specificity. Therefore, a few words of explanation are offered here in an attempt to make it more intelligible for the reader. As Scaligero intimates in *Trattato del Pensiero Vivente* (p. 11), the *pensiero pensante* is not reflected thought but thinking, "*riflettentesi*"—that is, "in the act of reflecting itself." It is, in fact, what he refers to as the "dynamic moment" of reflectivity (ibid., p. 13). This *pensiero pensante* is continually at the point of leaving reflectivity, but does not. Hence, the light, or "pure dynamis," of thinking goes unexperienced. "Gentile's *pensiero pensante*," says Scaligero, "is not living thinking, but

rather the intuition of the dynamic moment of reflectivity; it is not pure thinking, for it is thinking that is not conceived outside its activity through an object. The path of thinking proposed by Spiritual Science, conversely, has as its aim the experience of thinking in itself, insofar as it is pure dynamis, that is, independent of the object" (*Dallo Yoga ai Rosacroce*, p. 125).

Scaligero refers to living thinking as "the substance of pure ideas, to whose light the human being unknowingly tends with thinking and existing, for it is in itself the *dynamis* of thinking and existing, life" (*Trattato...*, pp. 16-17). Whereas the *pensiero pensante* that can "resurrect reflected thought from abstraction by reactivating the dynamic moment of reflectivity is still not...the inner life..., this life is indeed present in the *pensiero pensante*, but it continually disappears" (*ibid.*, p. 19). Only "if it realizes the continuity of its independence from a theme" can the *pensiero pensante* become living (*ibid.*, p. 16). Says Scaligero, "there can rise, as thought, the force that precedes its producing—i.e., the *pensiero pensante* but outside reflectivity..." Its object becomes the process of reflecting itself, which "therefore bears the life that previously annihilated itself in the thinking act, and for which this act has never been able to avoid being the fall of thinking into physicality—i.e., into dialecticism and into rhetoric" (*ibid.*, p. 14). In order to cognize this *pensiero pensante*, we must perceive its life (*ibid.*, p. 14). Connected to this is Scaligero's use of the lone word *pensante*, which can itself be translated in several ways, one of which is the adjective "thinking," as in "*la coscienza pensante*" (the thinking consciousness). Other ways are thinking "in the act," as in "in the act of reflecting itself," or simply "that [which] thinks,"

both of which the reader, again, must continually remember are in specific reference to that “dynamic moment” of reflectivity in which the light of thinking, in the act of reflecting itself by way of an object, flashes in its dying out as dialectics.



Additional clarifications also need to be made regarding Scaligero's use of certain Italian words relating to thought.

In this translation the infinitive *pensare* (to think) preceded by an article—definite or indefinite—is translated as “thinking,” thus referring exclusively to the activity or process of thinking itself. However, the use of the word *pensiero* (thought) is a bit more problematic, in that, depending on the context of how it is used or what precedes it—an article or an adjective—it can refer to the process or activity of thinking or to the finished product of that activity. If *pensiero* is preceded by an adjective such as *reflected*, *past*, *abstract*, *dead*, etc., or the indefinite or definite articles *a* or *the*, respectively, then it is in reference to the finished product. Otherwise it would refer to the activity or capacity of thinking, shared by human beings.

Lastly, Scaligero's use of the word *pensato* refers to what has been previously thought and is thus rendered as the “already-thought.”



## THE PREMISE

The present treatise, even if logically formulated and accessible, proposes a task that, most likely, can be actualized by very few individuals. Its concatenation of thoughts is assembled in such a way that the retracing of it begins to be the experience proposed. This experience, insofar as it is realized, does not prove to be just one of various possibilities for us, but that of our inner essence, which the spirit demands of us at the present time.

The treatise cannot be philosophically refuted, because it is founded on such an experience, which must be achieved, if we wish to have at our disposal the means by which to question it. But whoever is able to achieve it begins to live within a thinking that has nothing to put into question, because it penetrates the world. It is the thinking that is the truth of all theories and of none, because it is their pre-dialectical substance.

Whoever perceives the distinction between following a conversation logically and moving within the thinking that weaves its logical structure can verify the proposed experience. By experiencing the thoughts on these pages, we can experience the power of “concentration,” or the tangible presence of the spirit—namely, the path of living thinking, the transcendence nonetheless present, but not cognized, in each thought that we think.



## A TREATISE ON LIVING THINKING

— I —

The “I” that we each say we are cannot be the “I,” except in living thinking—still unknown to us. We know only the “already-thought,” or reflected thought, but we are unaware of how we know it. First, we must think in order to know our own thought; but we do not know thinking.

We know and operate by way of the “already-thought,” which, exhausted in its fixed state, is lifeless. Never does the thought within us directly operate as life, since each vital movement is a process unto itself drawn from the non-cognized life of the bodily organism. It is a process that draws directly from thought only in voluntary movements—from a thought nevertheless reflected.

Today, at the very most, we manage to conceive the “activity of thinking” (*pensiero pensante*) as an “act,” or a dynamic moment of thought—the ultimate positive intuition of Western philosophy. We philosophically intuit the “activity of thinking,” but without the possibility of perceiving it directly, as we do with thought that has already been thought, which we can always cognize by thinking it anew, that is, by resurrecting it as the activity of thinking.

In effect, the activity of thinking gives itself to us to the degree in which we do not possess it. It is actualized only insofar as it is directed toward an object, or it is in the act of thinking

something, but not as thinking in itself—as pure thinking. It is thinking (in the act) only to the extent that it can exist by way of a theme, without which it would not know how to be thought. It unfolds in various logical systems as a theory of its unfolding only by means of a theme, in view of scientific foundations and methods. Therefore, it is thinking *secundum quid* (according to something)—not according to itself.

We cannot truly claim that we know by cognizing only what has been already thought. We do not really possess knowing, but the known, devoid of the inner moment by virtue of which it is knowledge. Thinking must first be thought. It must fall into reflectivity in order for us to know it. Yet, once known, it ceases to be knowledge.

Thus, the death of thought is the condition by which it becomes dialectical in various forms, which contrast only in appearance. Therefore, if the secret of being were communicated to us today, it would be of no use to us, because we would not know how to think it. We would be able to think this secret only by reducing it to that reflectivity, or abstractness, at whose level it is impossible for any aspect of its being to manifest.

But we can find the force of thought that thinks if we manage to catch sight of the world's being that flows in us as life, namely, the life of the idea, which is the life of perceived reality born in us as it is from the center of the world—the apex of the spiritual practice of thinking, capable of moving beyond idealistic positions, beyond the dialectics of the “activity of thinking,” beyond physical and metaphysical realism.

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There is a thinking that has yet to be thought, thinking that cannot give itself as thinking, as long as it is what thinks within the process of reflectivity and limits its reality to the dialectical moment, which is already a determination. It is the thinking that can rise up only in the contemplation of the thinking act—that is to say, the activity of thinking itself, which is real therefore to the extent that it expresses its own being. Such thinking does not need the reflected moment in order to manifest its own life. It can, therefore, be experienced without dialectical mediation. We do not yet cognize such thinking, since it cannot arise in us except as the original power of thinking—as the power of life.

This power of life is not a philosophic image, but the perception of the world's radical being that is born as the thinking-force unconnected to an object. It contains, within itself, all that can be thought, from its essence. For it is, itself, the essence.

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True thinking cannot be the “already-thought,” or reflected thought, and, as reflected, fixed in words. Nor can it be thought reflecting itself, or in the act, however conditioned it is by the form of its self-expression. True thinking is logically the being of thought, unconnected to any determined thought. This being can be cognized as thinking, which, by creating its own content out of itself, expresses that from which it springs—a

higher current of life, present in the rising manifestation of each thought, yet, different, nevertheless, from what we ordinarily know as thought.

As an experience, it is what, above all others, has the right to be called positive, since it is the most direct that we can carry out, and for which the "I" can account to itself as being what is truly objective.

But it is not speculating; it is not philosophizing. It is the courage to cognize, which is to cognize the truth—the truth that makes us free. It is not to argue, but to create. It is not to reflect, but to rule. It is to perceive the suprasensory in thought entities, just as we normally perceive the sensory realm in forms and colors.

When we truly think, we actualize the activity of thinking, but to the extent that the object is already something previously thought, which reaches consciousness as a perception already enveloped in thought—the mental picture, which tends to become a concept—or as our own thought, or that of someone else. It is the thought, nevertheless, about something.

We never think anything that is not a theme, or an object; and a theme or an object is always something already thought. Insofar as it is already thought and possessed as such, it is abstract. It does not exist. It is a sign, the possibility of thought or of memory—knowledge. And, as such—namely, not re-enlivened by thought, but referred to with words and used as a notion—a theme or an object is rhetoric, the substance of a dead culture. It is the culture of human beings who no longer think in thoughts, but in words or in quantitative correlations, which each time can be mnemonically evoked in their mechanical nature.

But the “already-thought” can again become thinking, and this is the activity of thinking—which is the resurrection of the “already-thought,” or of a reflection of thought, namely, of a lifeless reflection. Meanwhile, life is on the verge of surfacing in the activity of thinking. Such life is imperceptible because it is regularly extinguished in becoming thought.

It is life itself, but not cognized, not possessed. It is the life of thinking, or the being of thought, which is reflected as the activity of thinking, without manifesting objectively. It negates itself in thought, because it is, in any case, what thinks by way of the “already-thought,” by way of reflectivity, or abstractness. Without this, it would nevertheless lack the stimulus to be the thought that it is—necessary for consciousness, which tends to remain an awareness of the limit from which it arises.

The activity of thinking is on the verge of leaving reflectivity, but it does not, even though it is reflectivity’s dynamic moment. But to perceive this moment is to re-ascend the process by means of which it appears, that is, to rise up from reflection to *pure being*, which manifests within reflection as thought. Not having fallen into reflectivity, thought is light, or life, still imperceptible to the “I” that is satisfied with the reflection that it regards as being. As the “I,” it cannot live within this reflection. But this rising up again of thought as light, or life, or the light of life, demands to be willed, willed with determination—provoked ascetically.

The possibility of reawakening the moment from which a thought is born and of restoring the productive moment to intellectual products—those of others or our own—as the activity of thinking, at a given moment, reveals itself to be the function of a further possibility, in anticipation of which alone this former possibility gave itself, so that thinking, normally unknown, insofar as it is in the act, can be contemplated in the same way. This is the path of living thinking.

What can arise as thinking is the force that precedes its production—namely, the activity of thinking, but outside reflectivity, not philosophical. For the process of self-reflection is objective to it and therefore bears the life that previously annihilated itself in the thinking act, for which this act could never avoid being the fall of thinking into physicality—i.e., into dialecticism and rhetoric. In truth, the activity of thinking cannot be cognized without the spiritual practice of thinking, that is, without the perception of its life.

It is truly the life toward whose light human events turn, in that it is the light that, at one time—transcendent to us—illuminated our path, and, as we gradually became individualized, withdrew in order to rise again from the depths of the human soul as thought. Such thought, reflecting itself in multiplicity, is particularized, but tends, on its own (*eo ipso*), to restore the wholeness characteristic of its non-reflected being to what is divided.

The non-reflected being of thought is the primordial light of earthly life. Surfacing in us from the consciousness soul, it demands the proper spiritual practice.

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In the activity of thinking, we can recognize the moment of thought's self-reflection. But this is not thinking in its original being before it flashes as reflected, nor thinking independent of objective contents, which nevertheless manifest as such by way of thinking in order to allow it to express itself, in order to arouse from it that relationship with the multiplicity, or with details, in which individual consciousness is determined.

We call living that thinking which pre-exists the extinguishing of its own life in becoming the activity of thinking, or in thinking according to a theme. Instead, such thinking is real outside each and every theme. We are led to intuit the process of thinking through observation; but to intuit it is not yet to experience it. The activity of thinking becomes living, if it realizes the continuity of its independence from any theme.

Living thinking is the unity already made, which must be actualized and rendered further creative, if we bear in mind that no theme would make sense or correlate with other themes without thinking, whose virtue is in the correlation, not in what is correlated or in a series of concepts. The objectivity of these—be it even reflectively—is established by thinking, which could not be the activity of thinking and die into abstractness, if it were not, in itself, pure objectivity—a synthesis independent of each and every determination. Thus, through such thinking, each object can discover its fundamental unity with the whole. But it again rises up alive, because the Logos within us decides it.

This is living thinking, or the substance of pure ideas, toward whose light we unknowingly tend by way of thinking

and existing. For this light is, in itself, the *dynamis* of thinking and existing—life—which, at present, we can only imagine or abstractly think. It is life that we truly do not live. We perceive only its sensory manifestations. Thus, by deceiving ourselves into believing that we live it, we must die. Our death, in fact, in spite of our apparent existence begins with the dying of thought into reflectivity and into abstractness. These give us the image of life, but not life itself.

In the reflectivity that thinks, life is continually extinguished. Such life, as the rising substance of thinking, is the form of the immortal and of the infinite. Thus, as beings that think abstractly, we cut the Logos—our own living being—out from the current of life.

We do not perceive the life that flows and dies in thought. Instead, we simply think it, for we do not perceive living being, as we perceive, for example, forms and colors.

If we manage to perceive the living being of things and entities, we will encounter, within the sensory world, the Suprasensory—the Logos that supports the world. It is the living power of thinking that we are free to ignore, but, at the same time, free to receive as the impetuous self-giving of a resurrection.

The activity of thinking that can resurrect reflected thought from abstractness by reactivating the dynamic moment of reflectivity is not yet, therefore, the inner life that allows it to be what

thinks. This life is extinguished each time it is actualized as such. It is, indeed, present in the activity of thinking, but only so as to continually disappear.

It is the life that we cannot receive as life, but only to the extent in which it becomes lifeless. For “lifelessness” is presently the level of self-consciousness and its correlation to the world. Therefore, even by manifesting itself, the activity of thinking is thinking that can manifest to the degree in which it renounces its essence. For only in such a condition can it become individual experience, that is, an experience independent of the supra-sensory, but, at the same time, independent of unconscious dogmatism or illusorily metaphysical tendencies, which survive in the soul tied to corporeality.

Genuine metaphysics can once again manifest within thought that is actualized as “pure thinking,” that is, within thought, which being independent of it knows what to do with this independence that is virtual, not real. It is real only if it actualizes its own nature at the level in which it exists—metaphysical perpetuity itself.

What was once metaphysical now—by negating itself—becomes the substance of individuality. It is the dis-animation of the thought, which, as reflected thought, projects the world in abstract objectivity.

But this dis-animation presupposes the moment of animation, or of life. The very logic of thought that thinks, fully experienced, leads to intuiting the timeless and incorporeal moment of thinking, or living thinking. Such intuition is, nonetheless, only the flash of living thinking. It is not yet the being of living thinking. Its real being is the Logos from

which it descends, to which it is secretly directed, and which is always ready to give itself to it as the presence of its force, identity, and perpetuity.

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The activity of thinking can be objectified, just as we now ordinarily manage to objectify abstract thought. This operation is the concentration of thought by means of a theme. We must perceive, on the very thread of thought's course of action, the logical necessity of the spiritual practice of thinking.

Normally, thinking is in the act insofar as it can have before it the "already-thought," or the theme, or the thing in its abstractness—a "having" before itself, which is already thought that thinks. And this is the function of each and every thing already thought, namely, that it can always be thought anew, since it is only a sign or a motive for the manifestation of thinking. For this reason, the object of thought has always been abstractness in need of reanimation—that is, what has already been thought by us or by the universe: nature.

However, the reanimation, sketched each time, is never carried out, because abstractness is normally thought by the thinking activity, but not resolved. It is led back to the moment "of its becoming abstractness," but not to "its not being abstractness," where true thinking arises. The process, by means of which abstractness manifests, is not completely retraced, which is the ultimate sense of abstractness. Therefore, one does not even penetrate the "already-thought" of the universe.

Neither with abstract thought nor with the activity of thinking can we exit the circle of reflectivity. For this reason, the "I" at this level, obligated to coincide with reflectivity, is not the "I" that is awake, but what, because of its limited self-consciousness, needs the support of thought, which cannot but reflect the condition of reflectivity to it as though it were real. The moment of the activity of thinking is, in fact, unconscious. Only the reflected moment is conscious.

The "I" identifies with thought, insofar as it is reflected thought. It undergoes this identification because such thought is not what is thought by the "I." In fact, even if the activity of thinking is dynamic with respect to static abstractness, it carries the force of the "I," but not in such a way that this "I" can disidentify itself from thought. The "I" is not the thinking "I," but the "I" that is reflected in the activity of thinking—therefore, in the "already-thought," conditioned by corporeality. The ego.

The objectification of the activity of thinking, or of thinking as a dynamic synthesis, involves the rising up of the "I," outside the conditions of reflectivity. But it already is the action of the "I." In order to be, it now has no need of reflecting itself in the abstractness that reduces it to the sensory realm. It begins to live, to the extent that it has as support the synthetic movement of thinking, in which abstractness is dissolved.

In meditation or concentration, uninvolved in the sensory realm, the "I" sees thinking outside of itself. But, at the same time, it does not get involved in the sensory realm, for it can see thinking objectively; it begins to be independent of nature's conditions. Such nature normally binds the "I" to itself by way of thought.

The “I” can will its very self in existing, in accordance with freedom. It can create beyond the already created to the degree that it begins to know, in an earthly way, a life that was previously foreign to it, namely, a life beyond that past—disguised as nature, tradition, culture—which obligates us and which is an error if it becomes a condition of existence outside the principle of the “I” from which it essentially originates.

The “I” can perceive thinking free in its objectivity, namely, the thinking that thinks the world—for which it can penetrate the world’s secret. Normally, one’s adherence to the sense world is not a penetration of it. Instead, it is to be seized by the currents of nature.

In the presence of the free “I,” the sense world arises as the suprasensory world, because it is penetrated at its foundation—what we mistakenly seek beyond knowing, outside the “I.”

Each of us needs to be the “I” that we each say we are, so as not to have an objective world opposite us, nature in opposition, a reality that is recalcitrant and painful. The “I” does not know opposites if it actualizes itself in freed thinking, where the essence of each entity lives. Such an essence, in its very essence, is identical in everything. In truth, the world’s central unity tends to manifest in us as the rising power of thought, through its continual demand for determination.

Objects that we normally believe we think, and that, within us, arouse desire, world vision, and culture, in effect, have yet to be truly thought by us. They are only reflected by thought

in the act of their appearing. This appearing is for reflected thought. Meanwhile, it is really the call made to the being of living thinking. And so, reflectivity, not reality, motivates desire and culture.

Only living thinking, unconnected to any object, can think objects. It will therefore think the object not to the extent that it is already determined by it, but to the extent that it is independent of it. Living thinking will think the object by continuously retracing the process for which it is that object, that fact, that abstractness—restoring to it the essence or life, of whose absence the object's appearance is a sign.

True thinking is the essence that integrates appearance. Therefore, it is the inner content of each fact that completes it, removing it from contingency and outer coarseness. It is thinking that, independently of rational necessity—insofar as it contains the whole of rationality within itself—does not dialecticize things, but touches them. It does not fall into argumentation, but immediately has being by penetrating the reality of that to which it is directed. It does not need to lose itself in thoughts, because its perception is direct. It approaches the world and touches it; it has it. This thinking, however, has to be won by means of a spiritual practice that its pure movement demands. The Logos must be able to respond to this spiritual practice directly, so that this practice can become creative—from the spiritual to the sensory.

To experience the being of thought as identical to what, as a vestment of the world, puts on stage its alterity—necessary to the outer human being, but not to thinking—is also the secret of the transparency and the rectification of moods. These moods

manage to envelop the "I"—namely, its aspect that inheres to corporeality—by means of the substance-thought with which form and meaning manifest themselves, and in virtue of which alone they can rise to become conditioning contents.

If moods are deprived of such form—and this is the art of human beings—their movement becomes reacquired in the depths by the equilibrium of our bodily nature, of whose changing they are a manifestation. Meanwhile, the meaning of their being, what they were as thought, becomes self-knowledge. It becomes the possibility for the thinking-essence to penetrate those depths.

We must become. We are not passive receivers of earthly experience, but cooperators in its fulfillment. This demands that we change from being nature-dependent creatures to being free beings whose moods are no longer the play of nature within us but the stirring presence of the spirit. In this way, we realize within nature our true state—the supernatural state.

We must pass from being created beings to beings that create according to our own principle—the Logos. For each creature, bound to earthly conditions, waits for us to liberate it.

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The experience that we are intent on pointing out ceases to be philosophy, for it is that to which all philosophizing, as well as its fulfillment, have tended, and to which our human activity is still directed when we believe that we want particular objects or ideals that are in contrast with one another.

The “path” to which we are alluding is not idealism, or phenomenology, or existentialism. It is neither Yoga nor Zen, but something rigorously beyond that tends to disengage the pure movement of consciousness from various determinations. Today, this pure movement is inevitably identified with the proposed objective in those doctrines and methods. Each demand of unconditionedness again falls unconsciously, by means of them, into the mode of reflectivity, which is constitutional to the modern-day human psyche—their lone interpreter. For this reason, they truly lack the transcendent thinking from which they were born.

It is the human path at the point in which we find ourselves, at the limit of the contradiction of our being with our thinking: not certainly with the thought by means of which we create our culture, but with the autonomous process through which such thought arises, according to the transcendence continually immanent, but ignored.

The perception of such a process—never attained by speculation of any kind—is the secret of the identity between being and thinking, for we open up to the being within thinking. It becomes the accord between living thinking and existing, which is an existing because it uses the life for which that thinking is alive. True being is thinking itself, if thinking is alive. In this way, life is truly lived according to the immediate Logos, rather than traditional mediation. For this reason, the path proposed by us goes beyond every past system. It demands the presence of the perennial Logos.

Normally, we limit ourselves to using life, without being within such life. To live in reflected consciousness, or in

sensations never grasped, is not to be within life, but to continuously imagine it and, yet, unconsciously seek it beyond reflectivity, without knowing about reflectivity and about what can overcome it. For this reason, we do not recognize, at the present time, the possibility of resolving reflectivity, and, continually, in the following instant, we project the search for life, which is never possessed, because it continually escapes so as to avoid being known.

When all is said and done, the thought that we experience is always lifeless, because the moment of the activity of thinking can take place only insofar as it goes unseen. It can actually be seen and objectified only as the "already-thought."

The moment of the activity of thinking is possible only to the extent that a theme or an object engages it. The object of thought is seen, but not the thinking by means of which the object is thought. And it is right, because to contemplate such thought analogously means to see it by means of an ulterior act that cannot be seen. For it is a movement superior to that of the activity of thinking, which thinks by means of abstractness. It is to draw from the transcendence of thought, or living thinking.

But it is a re-ascension towards the "pure subject" or the "unseen seer" that ceases to have being as an object, since it is, itself, the essence of being—which, in order to be, has no need of being placed against any object. The essence of the "pure subject" is the Logos of the world.

In the activity of thinking, the instantaneous movement of the incorporeal current of life continually lights up and dies. It is arrested in order to be abstractness, which individual limited consciousness needs, in order for it to be what it is. It is the condition whereby the "I," half asleep, must exchange for its own activity what nature places before it, since such nature is the support for waking consciousness. The "I" dreams of acting and is unaware of giving the consent of its relative consciousness to what acts through it. This is the semi-spent movement of the "I," which, nonetheless, tends toward its pure rekindling. It engages consciousness until—through the contradiction inherent in being a form of non-being—it decides to become a form of its own being. Within the activity of thinking exists the kindling that is continually spent and that can be continually revived.

Abstract thought, which is ordinary thought, is not thought in which the "I" can think, but thought that conditions the "I" according to the reflectivity mediated by bodily nature. It is not the "I" that thinks thought, but the soul bound to corporeality, which wills itself through the soul, for the fact that it can become thought—inverting the radical sense of human life. It is the inevitable passivity of the thought that we normally think, insofar as it is cut off from the incorporeal current of life from which it is born, and therefore contradicts its own spiritual nature.

To experience the birth of thinking is not a dialectical operation. It is to experience the thinking act willfully, to

insert will into reflected thought, so that such thought can manage to re-enliven itself with the intimate force from which it is born and of which it is reflected. In this way, it is no longer reflected. Rather, it irradiates being from its own essence. It is gathered where it comes into being, because it is true at its source, and soon after no longer is. Soon after, it is the abstractness that clothes the world with temporary concreteness, namely, the world that we do not possess, because we believe it to be real—as it appears in its abstract vestment—like a scene we have before us and like an object standing alone. Meanwhile, its own appearance is already the result of the inner act that is indissoluble from perceiving. The truth of science is real, but it ignores the thinking that fills it with reality. For this reason, it does not go beyond appearance.

It is the world that flees even more when we believe that we love, suffer, desire, or hate, because these are the moods and instincts in which the abstractness of the world—namely, its non-reality—has become an inner force, a thirst for the life reflectively represented and thought—that is to say, assumed in its inversion. Therefore, we believe that we love what is the image of the continual loss of a secret capacity to love, and that we hate what does not correspond to this illusory love's element of desire.

Even within the thinking that is logically articulated and the most rationally conscious, the "I" really does not go beyond the dream state, because it does not express its own being but, rather, that of it, which becomes reflected by the physical instrument of thought and by the corresponding condition of consciousness. Such a condition is analogous to that of dreams, which is the extrasensory world reflected by corporeality, and therefore immediately translated into symbolism drawn from sensory experience.

In waking consciousness, we are not truly awake, but we possess the principle of being awake. Images are aroused not by suprasensory experience, as they are in dreams—which ordinary consciousness cannot directly follow—but by a sensory experience that consciousness is able to follow, for the fact that it is consciousness belonging to that level. We can say that in the waking state, dreaming coincides with the sensory experiencing of consciousness.

In reality, the "I" dreams its waking state and will continue to do so until conscious thought becomes enlivened with the incorporeal current of life that gives it a way to become thought, that is, until it lives its own being and does not become alienated within its own reflection, in other words, until it no longer creates the world out of a dreamy image but, rather, realizes the true waking state—the level of the "I," to which it continuously appeals.

The "I" can arouse, within thought, its own higher waking state, if it consciously recognizes, within flowing thought, the

world's being, in which pre-dialectical intuiting continuously becomes the awakening of its original power.

— 12 —

The “already-thought” is motionless thought, a memory, or mere name. It is nothing, unless it is thought anew. Thought anew, it becomes animated, and its animation is the activity of thinking on the verge of expressing the life from which it is drawn in the form of thought. But it inevitably loses this life in reflectivity. It is therefore the thinking activity, insofar as it is limited to the spectral projection of itself, namely, to abstractness, without which it would not know how to be the thinking activity. And this is the limit of all idealism, of all philosophizing. It is the limit to be overcome. Concentration overcomes it by willfully realizing the continuity of the thinking moment.

Normally, we do not possess the activity of thinking from which we draw what—to the extent that it has been thought—is immediately extinguished. But thought's own content can finally express itself when we contemplate thinking “becoming the form” of what, as abstract “content,” substitutes it. Then, it is thought that perceives itself as resurrected, as the thinking life of the world. However, it has nothing to do with dialectics or philosophizing, which are its impediments.

It is the contemplation to which the being of thought, not yet deprived of life, gives itself. For the first time, this being is not lost in thinking, but surfaces as thinking-essence.

Thought ascends to living thinking, again becoming what it was in the beginning.

Insofar as it is not conditioned by reflectivity, the “I,” actualized as the subject of contemplation, is the real “I.” It is the “I” that does not need thought in order to be, for it is able to contemplate thinking. It is able to see thinking just as the eye presently sees the outer world, or just as thought sees what has already been thought. But, this is a seeing that does not arrest itself at thought. Rather, it penetrates the being, which, as an “already-thought,” seems to stand in opposition to knowing, but, by being, is itself knowing.

Objective before the “I,” thinking is not alterity, but transparency. It is the spirit’s eye that does not see on its own, but through the spirit. It is not an object, except for meditating—except to continually extinguish itself as an object so that the meditating can be fulfilled. An object, truly contemplated as an object, is nothing fixed. It becomes animated and changes. It becomes all thought, which lives, and is ready to give way to its “void,” to its essence.

Outside reflectivity, the “I” actualizes its being. By contemplating thinking, it begins to contemplate the inner reality of creation, namely, that, by means of which, it is created. This inner reality is more real than creation, for creation is important only to the extent that, as something already thought, it refers to the creative force.

The contemplation of thinking provides us with the possibility of placing ourselves before the soul, that is, of seeing, feeling, and willing objectively by identifying ourselves not with their egoic modifications, but rather with their incorporeal source.

What we truly possess as an object is, in fact, extinguished in order to be possessed as essence. Thinking, feeling, and willing are one within living thinking.

But it is to be simultaneously within the thinking from which the history of humanity and the world germinate, for this thinking is active and we are not taken by its activity. We deserve to radically be emanators of it.

Whoever contemplates thinking is free of the need to be bound to given thoughts, since one has, as an object, thinking that thinks itself, which it senseless to think, just like it is senseless to think a color.

— 13 —

In reflected thought, in thought that does not manifest as a form of itself, but only as a form of a “content,” which seems to give itself and simultaneously close itself within its own alterity, the “I” is simply dreamy. In reflected thinking, the thinking subject is effectively missing, since it is, itself, reflected, or merely thought beforehand, like all what is not—insofar as it is already thought. It is therefore brought back to corporeal feeling, of which we are nevertheless cognizant by means of thought, even when we do not notice it.

In essence, by thinking the mineral appearance, we think something that already, as an image of the world, is woven out of thought. It is absorbed in an objectivity that we believe we have, but we do not, because we have it as it appears—the reflection of a reflection. For this reason, that of which it is doubly

reflected is ignored. The Logos of the world, the radical life of thinking and of each and every being, is ignored.

Therefore, we think nothingness, which, only after death, will be seen as the nothingness that we believed we perceived, that we thought, and for which we rejoiced and suffered. Nonetheless, it is the thinking, rejoicing, and suffering through which the "I" begins to operate, even if obtusely.

The "I" continually posits a sign within thought. The "I," as a reflected "I," surfaces in all individual thinking, be it even reflected, abstract, extinguished as a current of life. It is its inferior form, the *ego*, whose cognition demands the contingent spatial-temporal vision, which we mistakenly regard as being. For this reason, we believe that we can even know other worlds already categorized according to such a spatial-temporal perception—a perception, by means of which we do not even comprehend our own world.

The *ego* cannot cognize any object to the extent that it is a reflected object, and, as reflected, already thought and sufficient unto itself. It thereby does not require penetration, but only an indefinite series of reflected or abstract relationships. Only if the "I" were present could the object be cognized. Yet, the "I" cannot be present where the current of thinking is extinguished but, rather, where it is alive. In living thinking, the being of the object coincides with the being of the "I."

It is the living thinking without which neither the activity of thinking nor, consequently, reflected thought would manifest as its negation. We can rise to this living thinking from the thought that we normally have—i.e., reflected thought—by way of the activity of thinking, which we do not possess,

insofar as it is extinguished each time it expresses itself, or rather, flashes in becoming extinguished. If it were not extinguished, we would not have dialectical thought. Such dialectical thought is conscious to the extent that it is reflected—or not authentic—precisely because it is endowed with name and form, even though it originates in living thinking, whose Logos incarnated and gave the secret of the name and the form. This secret needs to be discovered.

Each entity has its secret name, which waits to be uttered by us, insofar as we discover, within ourselves, its insubstantial light as creative living thinking.

— 14 —

We begin to be true human beings when we know how to see—even without having directly experiencing it yet—the priority of thinking as the insubstantial light of everything. Each thinking and mental picturing of this insubstantial light by means of forms is only a modification. Such modification is needed as long as we are satisfied to have thought be the form of something else, which is not thought, but manifests by way of thinking. And it is the world, thus unknown, as is thinking.

In informal, or living thinking, the object coincides with the subject. Until it coincides, we will always have the “realistic” illusion that the object, as an object, pre-exists thought. This is what appears to all of us. In reality, only what effectively precedes ordinary or reflected thought pre-exists, or the principle that makes reflectivity possible and that precedes

reflected being, or living thinking. This living thinking in things, objects, events—petrified and made substantial—can be seen as the abstract thought of the universe, which waits to be truly thought. It is abstract only in the presence of human knowledge. Such thought was and still is living in thought's pre-dialectical essence. But for the ordinary human being, it hides in the form of dead objectivity. This is because reflected thought cannot but abstract the sensory realm from being—the sensory realm, which is less than what flows in perceiving. It is the abstract sensory, which we believe to be concrete, and it is concrete. But it is not realized as such.

It is nature, factuality, the subjective life of the "I." It is the contradiction that cannot be grasped by the thought that is already its product, namely, the world of things and facts that stands opposite to thought as alterity, insofar as this thought projects its limit into their form, drawing meanings out of it, which its limit needs in order to exist. Such a limit does not precede thinking, which, in itself, is free of limits.

No object pre-exists thought, if thought is conscious of giving the unmediated fabric that translates perceiving into sensations, or into mental pictures. Sensations or mental pictures of something effectively there is not a subjective construction, but its presence in time—by means of which it already seems to be there—is thinking's relation with perceiving. It is the unconscious inherence of thinking within perceiving, the temporality that arises from thinking, which in itself is timeless. For this reason, we can gather, within perceiving, time as a fabric of thought. To free the thinking within perceiving is, in fact, to experience time as *presence*.

Temporal succession does not concern things, but it is characteristic of our sensory relation to them. It is the relation with the "appearing," living thinking's unconscious form provided to the world's content, which still cannot be penetrated outside its outer discontinuity or fragmentation. It needs a temporary, spatial-temporal connection, which is always an ideal connection.

The apparent pre-existence of things to thought is the arrangement that thought makes of them within time and, therefore, within space. Such thought is still incapable of grasping itself within its own timelessness, or within its own being woven of time, which is simultaneity, or true space. But it is equally true pre-existence.

What, in fact, pre-exists is the world's essence, the series of archetypes that we can discover by thinking thought all the way to its very essence, which is no longer thought, but the Logos—the substance of life. It is the thinking-force that thinks at each moment and that precedes "its becoming a veil" of what—as veiled—is enclosed within its exteriority—an exteriority that seems to pre-exist. It does not really pre-exist, but it arises as a consequence of the movement of the "I," which experiences its own immediate being and temporarily finds it in the absolute unmediated outer world—space.

Even in line with the temporal progression, our self-observation (*animadversio*) precedes the observation of the world, because to observe the world is to always refer it to oneself from moment to moment in time, but from a timeless essence.

This timeless essence is therefore a-spatial, for which there does not exist an "outside" or an "inside," an "objective" or

a “subjective,” but only the identity of the “I” with the world’s being, that is, with the thinking structure of the world.

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The world and the outer scenario undoubtedly exist. They seem to pre-exist the human being, who, at a given moment, appears and sees them. Nonetheless, the genuine moment of knowing is the one capable of grasping not the fact, but the becoming, not the finished object—which, as we shall see, appears in its exhausted determination only to abstract thought—but the process by which it has become completed, or goes about completing itself. This process is identical to the process of thinking that retraces it.

The perceived world is the congealed fact and, as fact, it is fixed by thought that still lacks the capacity to penetrate the fact’s becoming interiority, or coming into being.

But the fact’s coming into being manifests as the coming into being of thought, which connects one note to another, one moment to another, and which cannot contain, within itself, anything but thought—certainly not things.

The perceived object is the object that already begins to be thought. Taken up just as it is seen, it is in truth arrested in this, its given aspect—in which thought should, instead, by the virtue of contemplation, catch sight of its own movement, which tends toward the absolute identity with the object.

By catching sight of its own movement, thought would see it become animated within the thing, together with a more internal movement that rises up from this thing—a movement it is

able to perceive insofar as it is one with it. It is the creative thinking from which the object is born. Such thinking is life that reveals itself within thought, which, by giving itself to the object, animates itself of such a life from its own inner depths. It is living thinking. No objective reality exists in opposition to thinking. If such a thing as an objective reality exists, it does so because it already rises up as thinking.

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The outer world's objects and stimuli seem to precede thought. But we need to be awake in order to understand how these manifest for a perceiving subject that encounters them by means of vehicles, or organs, already supplied with their correlation to the objects—a correlation, thanks to which, they structurally constitute a single world with them. For those who know how to observe, physical processes correlated to the organs of perception have nothing to do with what they transmit to the subject of perception. This subject precedes and determines, by way of thinking, the function of the correlation. For this reason, thinking precedes perceiving.

The correlation is truly the correlation for the "I," without which such a correlation would be nothing. For this correlation reflects the alterity that immediate observation (*animadvertio*)—in which the "I" begins to be present—needs, in order to become self-consciousness, and continue. The correlation is vitally the movement of thinking, which becomes conscious only at the point in which it becomes reflected and abstract.

Does the outer world perhaps pre-exist thought? No. That outer world is not what pre-exists, but what begins to exist by way of the thinking that articulates itself within perceiving. What truly pre-exists is imagined, but not cognized. Therefore, it is assumed as “being.” It is thought’s temporary acknowledgement of something that is unknowingly felt as a foundation, but is effectively imperceptible to the senses. It is the activity of thinking of the cosmos—not presupposed, but inside the thinking that acquires a basic awareness of itself, all the way to the power of its own transcendence.

It is the living thinking that, in effect, one cannot say pre-exists thought, since it is its timeless being. In other words, it exists neither before nor after thought that thinks, through which, alone, insofar as it is reflected, the category of time arises.

Nevertheless, we, with our normal realistic-naïve attitude, maintain that life as an outer scenario pre-exists thought. We do not notice that we imagine life and, by imagining it, we identify it with what we see, without really seeing it. This is because we see only the physical-sensory manifestations of life, not life itself.

We only see an external reality that seems to pre-exist thought, because it stands before us. But it stands before us as an event whose limit is the limit that arises only for thought that assumes it as an external reality separate from itself—the “already-thought” in which it does not recognize its own movement. We do not know how to recognize the living thinking congealed in things, that is, the “already-thought” of the universe that we can rethink—this being our task—but which we think as “an unthinkable,” or a thing.

We can discover it alive only if we discover life within us; it is a simultaneous event. For this reason, if by looking at the seed of a plant we attentively think of its development—by means of an image, as a tree, flowers, and fruit—we can manage to have, alive before us, the thought of what that seed actually contains invisibly. What is enlivened within thought coincides with what will manifest in time, since it is complete in its essence. Within the essence that begins to manifest as thought, a living image, whose reality is contemplated, arises or resurrects.

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We see only the manifestations of life, namely, what is moved by life and which we perceive as fact, but not as becoming. The relation between one moment and another in the appearance of a phenomenon, or in the transformation of an organic entity, or of a living being, is a relation of thought, not perception. It is a matter of being conscious of how thinking operates independently of “its becoming dialectical,” that is, of not limiting ourselves to its use relative to objects, in anticipation of results. We need to see what, in knowing, comes from thought and could never come from perception, so as to grasp the objectivity of thought.

Each perceiving is that determined perceiving, because with it is continually combined an inner movement, namely, non-conscious thinking, insofar as it is deeper and more authentic. This thinking’s lack of consciousness leaves the field open to reflected thought, which immediately imagines life in the organic world.

We believe that we perceive such a life, but we do not. Yet, we could perceive it as life, if we were to grasp that inner movement within ourselves—the movement of living thinking.

In reality, thinking can have nothing within it that is not of its own stuff. It can have nothing before it that is not itself thinking. Perception is always observed perception and the observing is thinking (itself), even if it is not conscious thinking.

By grasping our own thinking, we can manage to experience, as an impersonal activity, super-rational or cosmic thinking, which has already thought and still thinks the created. We experience the transcendent in the sphere of individuality, which is to carry forth creation, terrestrially paralyzed by reflected thought.

Human thinking, finding itself alive again, actualizes within itself, the thinking of the Cosmos, which has expressed itself in the language of the created in order to rise up again as human thinking—but certainly not as rationalism. It is thinking that, by becoming individualized, while its original virtue remains unchanged, does not repeat the “already-made.” Nor is it the logic of the “already-made.” Instead, it is the further becoming of creation.

Creation continues as our living thinking.

Human ideation, if authentic, is the flowering of the tree of life. The secret of thinking is its intimate transcendence, ready to reveal itself. But it can reveal itself only where it has become immanent, individual, and capable, in itself, of absolute autonomy.

The autonomy of thinking is its supra-sensory reality. But it is not a free gift. It is, instead, the consequence of uniting itself with the will at the point in which such a union, or fusion, does

not depend on bodily nature, but on the willed transcendence of this nature, which is potentially inherent within thought—within each and every thought—if it is thought by the “I.” The “I” needs to be within thought—present, but unnoticed, the silent power of living thinking. Normally, it is rare for the “I” to be present within thought. A specific spiritual practice of transcendence is truly necessary.

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Our long toil to free ourselves from the difficulties of illusion and from the contradiction of pain and death is, in essence, an unconscious search for the sources of thought with which we build our very lives. We began to be engaged in this search when the original wisdom—tradition—ceased to think for us. It had gradually ceased to think for us with the birth of individual thought, in which the “I,” though reflected, began to be the subject, insofar as it was a subject that thinks—and yet, not truly what thinks, to the extent that it thinks in the abstract.

Ever since the germ of self-consciousness was born, what truly has enabled us to proceed has not been what we have thought and translated into outer knowledge and progress, but the spiritual vitality of that thinking, its moral power, which in culture and in progress has had only non-essential incidences. Such progress and culture are not true, in themselves, but only for that of super-rational thinking which has become enlivened by means of them, leaving them as its signs. As signs, they are dead. They are not spirit. They are not culture. They are

expressive only for the thinking that can revive them according to its own intimate force, according to the vitality that is its true being, independent of what they mean to the intellect.

The being of thought is what radically operates in the world—not what is determinately thought and passed down from generation to generation as knowledge or history. The being of thought is the spirit in its infinitude that contains, within itself, feeling and willing in their incorporeal essence. It is not thinking, but its Logos, or pure principle, that thinks the whole of human thinking, enlivening itself directly in those rare thoughts that do not renounce, even in the sphere of nature, the source from which they arise. They are thoughts that tend to allow the spiritual vitality, ordinarily extinct in the dialectical fabric of ideas and doctrines, to flow into the world, namely, ideas and doctrines that constitute the level of *knowledge*. In fact, they lie there as an inanimate notion, unless a new thinking assumes them as a means for its return to life.

Yet, it is one thing merely to rethink ideas, but it is another to relive the creative pre-dialectical moment that alienates itself in their form, since reflectivity is the dialectical form. This reflectivity, assumed as having value, becomes the false continuum of a culture drawn, indeed, from the spiritual, while opposing it, even when it tells old tales about it.

The highest doctrine of the spirit, congealed into the reflected form in which it necessarily expresses itself, can become dogma that requires conformity rather than inner life, if thought does not permit this life to be resurrected from its original being. As much original being resurrects, however, as the light of thinking can light up from such life. Everyone discovers, there, the

thinking-light of which we are capable and which the Spiritual World allows us.

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If thinking is to be of value to us as it was before reflecting itself as thought—that is, if it is to be what thinks according to its being and not merely insofar as it thinks a given object—it demands not only the moment of the “activity of thinking,” or the “act” of thinking, nevertheless present in each effective thinking—which is the inner possibility continually lost—but it also demands *willing* at the moment of the activity of thinking. This is more than an act of thinking according to the spontaneous process of thought that contradicts, to the extent that it is reflected, the movement from which it is born, for which, as ordinary thought, it is always in opposition to the spirit.

The willing of oneself in thinking is the pure movement of the “I,” namely, the immediate opening up to the spirit, which reflected thought ingenuously demands of various mediations. Such thought does not recognize the spiritual element within itself that it goes about mystically or metaphysically representing outside itself, outside its own being.

True spiritual practice is that of thinking, which wills itself so much in the determination of itself that it overcomes the limit of reflectivity characteristic of this determination. It is enlivened with a will that, insofar as it articulates itself in thinking, can will itself not according to the usual movement in corporeality, but by drawing directly from the incorporeal, superhuman source.

True thinking is thinking that wills, namely, thinking that penetrates the world, or gives itself, or gives way to silence, by disappearing into its essence, because it wills. This will is the flowing life of the Logos.

Turning attentively toward an object by way of spiritual practice, thought, at a given moment, becomes animated, appearing as the being of the object. The object disappears as what opposes thought. It rises up as essence.

Thought, by thinking an object—regardless of what it is—with conscious intensity, begins to be the thinking of the “I,” or of the spirit. In fact, it possesses the object. It is not possessed by it. This is the overcoming of contingent duality. Contemplated in its profound objectivity, the world surfaces within the depths of the thinking being, one with him or her.

Thought opens up to its own radical force, whose flow, persisting, overcomes the limits in which the object is ordinarily enclosed and by means of which this object is tied to a given form. The being of thought is one with the being of the object, beyond the transitory relation of reflectivity.

It does not matter what is chosen as the “already-thought” to be thought anew, or as the object of thought, since all thinking belongs to the sole dimension of reflectivity and all subjects are equal with respect to the essentiality of the force that becomes alienated in their dialectification. There is no thinking that is not the inferior projection of the transcendent being of thought.

The transcendent being of thought, in fact, must become immanent by determining itself in ideas, concepts, or mental pictures, in order to express itself at the human mental level. It determines itself by means of objects or themes, each of which

is therefore the theme or object that can become the vehicle of thought that thinks it, by continually drawing from its own source. Each theme or object can lead to the essence of all the others—at the heart of the world, thanks to concentration.

It is thinking that we still do not have the capacity to receive as a direct content that is the ultimate sense of thinking. As a direct content, it is the Logos, the thinking-universe, from which we draw the thoughts that we manage to think independently of our own nature.

It is the experience of freedom that our present history demands—at least initially by a few individuals—as our virtue of orientation, according to the Logos that edifies life, but that consequently destroys what opposes the edification of life.

The transcendence of thought can continually become immanent, by virtue of pure will. By insisting on its very movement, this will overcomes each human suffering that is due to the state of immanence devoid of the light of its transcendence. Therefore, it re-edifies life. It realizes the human being according to the Logos that transforms, or better yet, resurrects the human being.

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The being of thinking, or the ideating power, or the original idea, in order to be, demands the intensity of a thought that, at each of its points, receives it as in the moment of its birth, since, in each moment, it has its object as the thought of that for which it can be that object.

In each moment, such thinking is therefore the prius, the movement's inner self-giving for which the object exists, all the way to its appearance, or to one's first observation (*animadvertio*) of it. Continually drawn upon is the point in which the flowing that thinks precedes what has flowed, which we possess as thought and, immediately, as the "already-thought"—namely, the point in which that flowing can never be concluded.

It is evident that this has nothing to do with "a passage" from one type of thought to another but, rather, with an intensification of one and the same thought. It has to do with the intensification of the pre-dialectical moment immediately lost in ordinary mental picturing, namely, with the possibility of experiencing thought intensively. Initially, this cannot but be a given thought—mental picture, or concept, or judgment—reconstituted according to the process of its determination, until the force for which that given thought can exist reflectively by means of it is expressed. The truth of that given thought is, therefore, its possibility of continually disappearing into that from which it is born, in order to be reborn as the objective power of thinking.

No given thought bears that force, and all such thoughts spring forth from it. For this reason, truth cannot belong to the "already-thought"—and, consequently, to any doctrine or school or academy or spiritualistic stream—but only to the thinking in which lives the force from which truths and doctrines are born, which is no longer ordinary thought.

Truth is precisely this force and not the doctrines that dialecticize it. Therefore, knowing the truth is not the truth but only knowing, insofar as it is the expression of such a force—and not the knowing that we pursue for knowledge, but that to which all

knowledge becomes subordinate. True knowledge is the thinking that knows how to be thought—pure knowing.

The determinations of thought can be recognized as paths of the spirit from the multiple and from the contingent, to the rediscovery of whole thought, or the world's original thinking, that manifests as individual thought. The Logos demands to become the power of individual light, responsibility, and freedom.

The transcendence of thought, continually realized as determination, secretly demands that such an act donate its own *power*—that in the immanence, the Logos be rediscovered as the power of the will. The secret of all our work, struggles, and suffering is to discover, through willful thinking, the power of the act that we complete each time, namely, the light that disperses the darkness of the human psyche.

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Always lifeless in being assumed as reflected, thought substantially gives itself thus reflected. It is therefore the giving of itself that can be had until it gives itself essentially. Through the will, we can open the threshold to it, which is the “I” giving itself, limitlessly.

Thought can become enlivened and live, if we willfully persist in the process through which it is produced, by thinking it not insofar as it is conditioned by an object, but insofar as it thinks the object posed to it with such intensity that it grasps, as objective, the thinking activity. This is realized independent of the object and is authentic precisely because of such independence.

The experiencing of our own thinking activity is a higher level of thought, unknown to ordinary reasoning and to philosophical speculation, but also to that meditating, which, by ignoring the process of thought—insofar as it is a process of reflectivity—does not know which conversion it must carry out within itself in order not to be illusory. By way of such an experience, we can discover how each object is, after all, a pretext to the manifesting of thought, which has to grasp itself.

True thinking is not the thinking that has already fallen into form, as the form of a thing, or a mood, or a judgment, or any knowledge—which can also be spiritualistic knowledge—but the thinking that gives rise to this form. For this reason, the object gives itself as thought, which we do not see as thought, because we believe we see the object. But it is this thought that must be cognized for what it is in itself, before giving itself as the form of “appearing” or of feeling. And, it is the path by means of which, alone, the world of appearances and moods ceases to be the condition of the life of consciousness, by becoming the material of its independent experience, right up to the clarity of the soul.

Each time we think, thought is on the verge of living, but its life, projecting itself into form, is immediately arrested. This life can also be evoked indirectly or by way of mediation in conscious thinking, if each time a thought is thought from its birth and, through dignity and a sense of value, we do not abandon the source from which it is born, even while continuing to give it form and word. But it is the activity of a few moments and of rare individuals. Nonetheless, even this event—when it effectively manifests—is not yet that in which we experience living

thinking, insofar as we draw minimally from its flow. We touch upon that “water of life,” but on condition of not having it in its pure state and of not knowing where it springs from, and how—which is to say, of not knowing what its true virtue can be. It is had only in its use in relation to something else, namely, in its alteration.

We do not possess thinking as the very fabric of truth, from which are realized the thoughts that render the world true. We do not have thinking as we presently have the perception of the world’s things in the vestment of thought. Even if we possess the logic of living thinking and of cognitive freedom, the lighting up of living thinking is, nonetheless, granted by the Spiritual World, if that transcendence of the self is attained, which is continually within thought. But it demands clarity of the soul in order to be observed.

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We can attain living thinking by way of determined thoughts that completely arise anew as our own activity. Not even these pre-exist thought, inasmuch as they become real only by becoming the thinking that thinks them. In fact, no other thought exists outside of thought that thinks. Meanwhile, as we have seen, the “already-thought” pre-exists thought only illusorily.

The moment of a thought’s awakening is its timeless moment, not yet unfolded into concepts nor clothed in propositions. Such timelessness logically precedes the dialectical process, which requires temporal succession, since it is the synthesis that rises

up in us as thinkers who, on the verge of expressing ourselves, know in a single instant what we think and what will unfold in concepts and in propositions.

A thought can lead to its own living being, if it is thought insistently, so that in its determination the inner element or creative moment from which it is necessarily derived flows intensified. Living thinking, in itself, is not experienced. But we receive its form with which it principally manifests in the soul. This form is normally alienated as a vestment of imagined contents. Meanwhile, it is the true content to be found anew—the transcendent that is to be rendered immanent.

Such an experience requires us to be aware that the inner growth derived from it is not due to a particular determination of thought, or to the meaning of what is thought, but to the unspecified thinking-force called into action by means of that determination, thanks to the thinking will, or to thinking that insistently wills itself at the point of its determination.

Through the determinations of thought, if they are recognized as such, we can re-ascend to pure, or powerful, thinking, because it is devoid of thoughts. But such a possibility must be our decision, for it is the logic itself of the thinking process. It cannot be offered to us by natural evolution. Ordinarily, in fact, the determinations, as the inner form of perceiving, are seen as necessary in themselves and identified with the contents of which they are the vestment, so that the outer multiplicity, for example, projects itself as a series of facts in our inner life, regularly dominating thought. It is the contradiction that is scientifically consecrated, becoming the intricate forest of appearances,

from which we are unable to escape, except by sleep or by death—or by means of the spiritual practice of thinking.

This spiritual practice is the ultimate sense of the contradiction. It is the rediscovery of the Logos by means of what introduces it as an individual activity within consciousness—thinking. Thinking does not belong to us, but to the Logos. Nonetheless, it becomes individualized in us, so that, by means of it, we can reach the Logos.

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Whoever is trained in the contemplation of thinking, according to the canon that can be drawn from the observation of its typical process, experiences the objectification of thought relative to an object—which is ordinary thought, that thinks or has already been thought—as a preparation for the objectification of thinking itself, thanks to an insistence on the initial movement of thinking, which, in itself, is the light-Logos of thinking.

It is the concentration, or intensification, of the pre-dialectical moment of thought, which at first can be experienced indirectly, to the extent that we turn all our thinking attention to an object. This object, at a given moment, ceases to be the limit for thought, or a thing assumed as thought, since it itself becomes all thought. This act is to be thought, until it demands something more than just being thought. It demands contemplation.

There is no object that does not manifest as thought. But it is always the thought of an object. It is not truly the thinking that thinks the object, that is, the thinking that we can experience

only as a willful act that grasps itself in the object by taking on its own force in the form for which it (thought) is “matter.” The object, as an object, is extinguished, leaving thinking free.

The activity of thinking is what is never really thought, precisely because it is in the act of thinking something. It cannot be anything but immobile speculation, if it does not become experience, that is if it does not actualize the life that allows it to be what thinks—so that we can be in the act of thinking within thought, and not within that in which it becomes annihilated. This is the path of meditation.

The difference between the philosophical intuition of the activity of thinking—which, when it manifests, is itself the activity of thinking—and the experience of it, or meditation, is the same as that between water that is conjured up by the desire to drink and water that, when drunk, quenches thirst.

Normally, the soul expresses the ills of the world, which do not come from the world, but from the soul’s dependence on corporeality and, consequently, from the soul’s loss of its own spiritual nature—namely, the force that dominates corporeality. Something within the soul needs to act, which, even though it belongs to the soul, has the power of transcending the soul’s dependence on corporeality and of reawakening, within it, the paralyzed element of eternity. This something is thinking, the original movement of consciousness, which, continually, in the pre-cerebral moment of knowing, lights up with the light of the Logos. But it is ignored and contradicted in reflectivity, from which there is no escape via the theory of “the activity of thinking.”

The true “act” is the will of thinking, that is, the being of thought that encounters the world’s Logos. However, such an act is learned only in meditation, or in concentration. By virtue of this act, the being of the world, the source of Heaven and Earth, the secret of the original connection with each and every creature, is realized within the being of thought.

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Thought seems sufficient, when it is logical and penetrating, or subtle, and insofar as it reveals knowledge about the world, about things, about beings and about ourselves, about moods, about memories, and about thoughts themselves. But this is not yet true thinking. It is not yet the thinking that has no need of themes or objects in order to be concrete, since it has its foundation within itself—a foundation that it seeks, by means of itself, in other entities—namely, entities already thought—without being conscious of having them only as thought.

Facts, things, beings, and the world do not require the knowledge by which we arrange them—even if such knowledge is necessary at a certain level; rather, the knowing itself—what by normally alienating itself as their form—is their initial being, or the possibility of their authentic being. The world that exists is the spiritual world, unnoticed. Its being is negated within thought, which, in order to be ordinary thought, extinguishes its own being and, therefore, fails to penetrate the world. It is not realized as the thinking power of the world, the transcendence of the world. It does not cognize its own Logos, which is the Logos of entities.

We do not yet truly think, because we believe that thinking has been given to us to explain the world, events, and ourselves. But it is indifferent to the world, just as it is indifferent to the spirit.

We must be able to discover that we think the world, things, or ourselves only so that we can be stimulated to identify thinking, which penetrates the world—so that we can observe thinking, which is never observed, because it is always mixed up with things. It is used to fill the empty shell of perceptions. In fact, we continually observe only what is thought by way of thinking and which manifests as content. Meanwhile, the true content that can be directly experienced is pure thinking, from which spring the thoughts that weave the form of ordinary experience—both outer and inner.

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The world reaches us with a form already woven of thought: which, at first, is certainly not conceptual thought, but, as an image, it is comprised of its same substance—unobserved.

The world, thus possessed and thought, is not the world. It manifests as form, or reflection, assumed as content, only so that we can know the force in virtue of which the form is born. The form must become content, because the formative force is original thinking, namely, living thinking, which can finally recognize itself in this form. And, through this form, it can draw the spiritual that manifests as the sensory world. Thought's pure form is the true content, the thinking power of the world.

The world cannot be penetrated by thought that does not know it is the abstract vestment of its *being*, as appearance, but by the thinking that actualizes itself on this side of the limit by grasping “its becoming the form” of the world’s appearance or reflectivity. However, it is this thinking that, by grasping itself, continues to create the world beyond the “already-made.”

What has created and creates the world begins to appear in us as thought, which manifests as the form of things. Such form is, in itself, the creative force that reflected thought ignores and contradicts.

The world wishes to be penetrated by the thinking that relives the process for which it is petrified in forms, as nature, as the past, as history. For these forms, taken up outside the process from which they have sprung, and having become sensations, images, and thoughts, are the non-truth that sickens us. In truth, the petrified world is the spirit, which presses on in us as life.

These forms must not become reality, desire, or thought. Instead, they must be the means for thought to become conscious of being that through which they manifest as forms that feign life, for they are merely the sign of life. Life is never perceived, but only deduced, or thought, for it is the incorporeal movement of thinking and the formative force, of which we gather only the sensory effects by means of perceiving.

The correlation with life already exists in perceiving. Yet, no one possesses perceiving in its essence, because the perceiver is not truly awake in anyone. Though ordinary perceiving gives itself to the subject, it is for us the continual unobserved fleeing from the object of perception so that we can feel our own corporeality, namely, what, on the basis of reflected consciousness,

we can have as the sensation of self, with respect to the perceived content. None of us ever possesses perceiving, for none of us knows how to be present in it, or “immobile” before it, or devoted to it more than to the sensation of self.

*Nonetheless, we believe that we perceive the object.*

Only by means of original non-dialectical thinking do we draw near to life. In effect, never does any sensory organ need to perceive life, since it is structurally one with the sensory world. There, in fact, exists only one true perceiver—the “I.” The error is to substitute the soul for the “I” within perceiving and, therefore, to inevitably alter the content of this perceiving—duality.

The senses are organs structurally correlated to the world. It is a correlation from which the soul snatches for itself the innermost life in the unconscious sphere, and in which the “I” inserts itself by consciously perceiving of it only what it has been granted to penetrate in such a state. Therefore, its own movement, flowing in the senses—in itself, identical to the world’s movement of life—normally appears extraneous or other to it, unless the “I” awakens living thinking, or pure perceiving, which gather the world as one.

Life—the incorporeal movement as thinking and, therefore, the thinking of the universe—thinks the form of the human being. For this reason, we can say that nature is the “already-thought” of the universe, the abstractness that waits to be thought anew and removed from “appearing.” This is the first movement with which, without noticing it, thought fixes it (nature) into what it is about to be, and, yet, does not manage to be. The senses nourish its alterity.

Still, thought does not truly encounter nature, because it dualizes it. It does not know how to think nature, since it is not thought that, free of name and form, can flash as inner light, or creative thinking, of which nature appears to be a petrification. But, it is the petrification that, already simply perceived or thought, begins to dissolve in order to continually fall again, nevertheless, into what seems to be petrification, into duality. For thought is not conscious of its dissolving power—the innermost power of thinking that enters into action in the will that is freely willed.

Nature is the abstractness that depends on the pure living movement that becomes alienated within it and that tends to find itself again by means of the thinking human being. The form in which nature can resolve itself is that through which it would like to be perceived with the thinking-force, which is continually evoked and extinguished in order to be mere abstract form. With this thinking-force, the original unity of the world tends to surface in human consciousness as the ulterior impulse of evolution, the overcoming of appearance, of abstract form, of duality.

This synthesis is required of thought, because thought bears it within itself as transcendence, continually on the verge of redeeming the world according to the Logos, but continually impeded by the will that is not free and that permeates its reflected form, dialectics, duality. Normally, such thought is manipulated by the powers adverse to the Logos, which barely begins to surface within thought, but which rules the world. The Logos rules the world, even when the world seems to withdraw from its dominion.

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The world's entities, objects, facts, and moods can be seen not as entities, objects, moods, or facts, but as what must stimulate thinking, so that thinking can be itself with respect to them. Then, they are truly seen, because one sees that in which they begin to be—namely, something else. Thought, in fact, expresses itself as their veil, or vestment, or form, for which they are assumed as real. Meanwhile, nothing yet is real.

In fact, thought, by becoming a representative and conceptual activity, evokes a reality to which it is unaware of providing form and, which, being real only in reflectivity, is already de-realized.

Facts and moods, once produced, seem irreversible, in that they can be perceived only as they have *become*, not in their *becoming*. But the reason for this arises from our incapacity to grasp and re-ascend the current of thinking that gives them a means to encamp, as facts, within consciousness. Thought, in fact, is reversible by means of contemplation. It is possible to re-ascend to its birth. It is the activity—the only one—that can know itself, its own birth.

Objects manifest in order to stimulate thinking, so that it can re-ascend, within itself, the inner current, of whose loss they are an indication. They do not manifest to make thought subordinate to them and to rise to a reality yearned by us—a reality that becomes the foundation of a culture, whose impermanence can be revealed only by pain and death.

Things, facts, moods are logical signs, pretexts for the thinking that surfaces un-cognized—used but unseen, or rather,

thinkable precisely because it is unseen. Thought is seen in things, in facts, in moods—in the “already-thought.” It is not seen as thinking. But the whole game exists for this very reason, that is, so that thinking can so enter into experience that we are able to notice it objectively and, consequently, re-ascend its flow, until recognizing it as what possesses its foundation within itself. And, we search for it, because that foundation, toward which we tend, is the essence of things and of ourselves. It is the foundation that makes the world whole.

In order to express itself at the level of sensory experience, thinking must first bind to determined contents, temporarily renouncing to be what it is before binding itself. This is necessary for self-consciousness. In such conditions, thinking does not mediate the world—as it should—but, the world, unnoticed in its manifesting, which already is thought (itself), in reality mediates thinking. Such thinking must still be cognized. We resist cognizing it with all the possible thoughts bound to the world and that bind the “I” to a dual vision.

True thinking has yet to be thought. Facts, things, emotions, and instincts should not be valued to the extent that they become the reality that dominates us by grasping thought, but to the extent that thought, placed against these, can perceive its own unalterable being and turn to its very essence by means of them. They essentially manifest in order to stimulate that search, longing for this essence as they long for their integrating virtue. The essence is the “I.”

Only pure thinking can take on, within its pure self, the feeling that is corrupted in instinctive movements and moods. For this reason, it is the principle of a love that is not corrupted,

which, by immersing itself, unaltered, into the world of the senses, can give itself limitlessly to the human being.

Instinctive movements and moods do not manifest in order to be endured, but in order to arouse thinking. They certainly do not manifest to arouse dialectical thought, but what, by managing to perceive itself, manages to perceive itself in their very being, which, in the pure state, is the substance of life altered in them. They do not manifest in order to be undergone, but in order to be experienced. In this way, the "I" does not have them as forms of its subjection to nature, but actualizes what they arouse from the depths of nature. They demand the autonomy of the "I," which is their autonomy, for which they can freely express themselves in the world by operating as creative forces, no longer destructive.

Thought, clear of dialectics, devoid in itself of thoughts, is the primal light of thinking, of feeling and of willing, which again leads the subterranean warmth of instincts to a pure emanation of love. Before such light, all perceiving is holy, for it is the spirit's earthly nourishment.

Sensory content manifests only in order to be perceived, that is to say, only to the perceiver. But the perceiver is not the bodily being. It is the "I." In the "I" is the Logos.

Re-enlivened, thought manages to surprise its own immediate movement in the vestment with which the perceived manifests itself to it. Perception, in fact, rises up to the extent that it is

already assumed in a form, which is the unnoticed encounter of the purest inner individual activity, or pre-dialectical thought, with the world. Such an encounter belongs to the spontaneity of our natural being at our current stage of evolution. We are asleep or dreamy with respect to it, for we receive only its point of contact with reflected consciousness as a perceptive fact that has its own objectivity. It is fictitious, because it opposes thought and is dominated by its relation with instincts.

Perceiving always occurs by way of a subject, which must be there. It must be present, if the content of perceiving is to be cognized for what it is in its essence, and not for the subjective sentient-rational reaction to the sensory fact. It is a content that has nothing to do with this reaction. Nor does it have anything to do with the physiological apparatus of the senses, whose function is exclusively to transmit. For this reason, we can say that only rare human beings possess perceiving. Normally, we perceive our own reaction, not the object, which remains uncognized and limits thought. But only thought can place a limit on itself—which is un-observed thought.

As experimenters, we can gather the secret flow of thinking before we gather it as dialectics, as the immediate form of perceiving. Before this dialectic is translated into a sensation, or into a mental picture and into a mnemonic correlation, we can take hold of our own being's secret encounter with the being of the world. This is the true sense of perceiving, in that it does not remain a physio-psychic fact, but is what manifests for the perceiver. Otherwise, it makes no sense; nor does existing, which is reduced to chasing after what is never possessed at any point

and is, at each point, the obtuse sensation of self, rather than the world's content.

Without living thinking, the world cannot but appear, stimulating the sense organs, and immediately becoming the sensation of such an appearing. This is not the perception of the world, but desire that dominates the "I"—an instinctive correlation.

Perception is not the object. It is the beginning of the synthesis, which should not be seen as the object in its finitude, or alterity. The object's alterity is already the sign of thought. It is world thought that tends to arise in us as individual thought, becoming arrested in its initial synthesis by reflecting the need of consciousness to feel itself by way of the perceived. Therefore, it ignores the perceiving, which it nevertheless believes that it possesses.

Only the subject of perception can perceive and thereby actualize by means of this perception, its relation to the world—which is an incorporeal relation.

In order to actualize world thought, thought must gather itself where it begins to be alive, namely, in initially becoming thought without an object, or in the perceiving in which it becomes the form of what is perceived. It must grasp its "making itself into form," in order to grasp the being of the world as living thinking.

The perceiving that does not project itself into the soul as sensation-representation, or as abstract thought, is for subjects who, within themselves, have no need to feel the self in what is perceived. For the subject lives in the being that is—the being that simultaneously reaches it by way of perceiving as the most profound power of the Logos.

The art of pure perceiving is thinking that immerses itself into the world's being without falling into reflectivity. It is not dialectical thought, but its pure vitality that coincides with the pure vitality of what is perceived. It is the resurrection of the suprasensory from the sensory—the new Eucharist.

Pure perceiving leaves devotion—the meaning of the true relationship of the human soul with being—as an imprint in the soul. No true knowledge exists that does not lead to devotion.

Pure thinking, present in conscious perceiving, draws its light directly from the light of the Logos, which operates within the secret structure of the Earth as the true Spirit of matter—minerality's hidden flash of lightning.

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Nature, facts, outer becoming, and our own becoming cease to be what they seem to be and what determines us, if we manage to gather the thinking that is interwoven with the perception that we have of them—the thinking through which they are only the means of its initial manifestation. This manifestation instead goes on to appear as their concreteness. It is an illusory concreteness that sickens the human psyche by becoming the normal subject matter of culture and history.

Phenomena's initial and incomplete objectivity tends, through the continual internal contradiction, to indicate what, thus incomplete, renders it operative within consciousness—an unawareness of the deepest movement of thinking that identifies with what in them is most profound. For this reason, we

believe that we have to bring about a dialectical synthesis in order to know them at the point in which the synthesis already exists. It has already begun. It is precisely that objectivity which will never be had as objectivity, until we know how it has a beginning and where the relationship with it begins: or until we know how, contemplated, this objectivity is the contemplation itself, in which we, who contemplate, grasp our own being within being—for which the synthesis can continue. This is the inner content that we can give back to the world. Without it, the world is inevitably devoid of meaning—devoid of moral inspiration, in spite of each moral aspiration.

In the presence of living thinking, the appearing of nature, history, and subjectivity dies out as appearance, since it had no other purpose. It is filled anew with inner life, of whose deprivation it is a sign, which we normally mistake for reality.

Reality can be known concretely to the extent that thought notices the form through which it conjures its very being and perceives this form as its own activity. Within this activity, nevertheless, is impressed the sign—the determination of form—of the being that is yet to be, but begins to be in the initial contact, or identity, for which it manifests as form.

Form is the sign, or symbol, of a knowledge arrested in its rising and, nevertheless, received as something complete, for which we never truly have what we think we have, and we proceed in time by means of a thirst for life, which we believe to be life. But it is only life pursued and never grasped at any point. Meanwhile, thought, recognizing itself in the determination of form and, thereby, freeing itself, can continue the contact all the way to its essence.

This essence of thought, which is simultaneously the essence of the thing, is already its ideal root, to the extent that thought can be seen there, where, through spontaneous movement, it is identical to the thing. This is a result of *perception* and not of *speculation*, even if it can later be expressed in concepts. It is the experience of the idea as real content—an objective event—that connects the thing with the universal reality from which it originates. It is the reality that, flowing in the soul, becomes the power of moral inspiration, not because it presupposes a morality, but because, as thought full of pure will, it can go to meet the world's entities by assuming their original intentions, of which they are symbols. In this way, it can translate them into the forces of a further evolution. Nothing is separated from the center of world thought, from the Logos. It is up to us to reconnect what on the Earth appears divided and numerous to its transcendent source. The redemption of the multiplicity is truly the transcendence of thought—realized.

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The world becomes true if, as an abstract external reality, it loses consistency in the presence of the consistency of thought, which alone has been able to make concreteness—never effectively possessed—out of the world's temporary exteriority. No one has ever been able to remain within a sensation, or within a sentiment. At each point, these pass over into what is sought in the following instant, an instant identical in its privation, to what preceded it. Desire, in fact, has its roots in reflected thought.

It is transitory objectivity or concreteness, because it is correlated to the transitory, insofar as it is reflected, insofar as it is thought itself. It is the concreteness, nonetheless, of something that really exists. It is not a mental picture or a subjective construction of thought, namely, something the senses effectively perceive, but without it appearing to rise up from the imperceptible—the perceptible being something solely for the consciousness inherent in it. It is a limit that can be recognized as the limit of thought, which demands to be free.

Therefore, it is not the world, but that of it, which is arrested by way of perceiving, in forms clothed of immediate thought. These forms must be exchanged for the world, so that we, continually attracted and disappointed by them through contradiction and pain, seek true thinking, which rectifies the vision. For now, this vision is of an abstract earthliness, which we would like to consecrate by means of mechanical or abstract progress, or the definitive death of thought. In this regard, one can understand the meaning of the admonishment “My kingdom is not of this world”—a world in which one is incapable of noticing what has the force of making its non-reality appear real, or the principle of its reality, which demands the redemption of thought and the discovery of the transcendence of thought that dissolves appearance.

But the observation (*animadversario*) of the transcendence is a gift, or “transmission,” that must be earned.

Thinking can be cognized as movement thanks to which the outer world and the inner world manifest as form in consciousness, that is, a form barely sketched and transitory, for the transitory life of the reflected "I." In reality, such movement is not to make life appear to the ego, but to enable the ego's principle to react to such an appearance by reflecting its limit to it. At first, it reacts by way of the coarse thinking brought about by facts, without which the ordinary human being would not know how to think, then by way of concepts and the logical connections related to facts—which is the level of science—and, finally, by means of the thinking that grasps itself by bringing about the synthesis of concepts. In this way, it can experience what connects one concept to another, namely, the essence that is identical in each and every concept—the secret of the world's power.

That movement is, therefore, only in order to prepare the way for the vastest being of thinking, which is still unknown, because it continually alienates itself as the form of that appearance and dialecticizes the aspect of alterity, or of what is assumed as an objective content. Thought gives this sensory content the form of reality. It begins, by means of it, to manifest its own being, which nevertheless alienates itself in clothing such a content. This, in turn, becomes mistaken for the objective world. Meanwhile, it would be nothing without that form, which is the beginning of true objectivity. The power of the form will have to be experienced as the beginning of true content—the visible transcendence.

We must so reawaken thought within us as to arrive at the point of observing the visible transcendence. In fact, *matter*, inasmuch as we believe that we physically penetrate it, is always an internal structure—form. That is to say, it is continually a relation of thought between perceptive data. It is the appearance for those who do not know how to gather what wants to appear and arrest it the moment it surfaces. It is only for us as human beings. It is the appearance that we, solely through coarse thinking, can see as an external reality complete in itself, by taking something called matter to be the fundamental substance of the world. As a fundamental substance, it does not exist at any point and continually manifests as perceived form and always as similar form, regardless of its penetration. Such content is therefore effective only in its instrumental function and can be penetrated by way of this temporary function by the thinking, which, in order to be, has no need of it—insofar, however, as it has been able to find the mental path through it. Life's transcendent content of the world's sensory form flows and dies in every thought. And, yet, it is not even imagined.

The continuous possibility of life manifests within the thinking that dies by becoming reflected thought. Such life, non-cognized, animates corporeality and flows as the limbs' power of movement, from which we never operate. Nor do we ever move within a force in which we articulate ourselves directly, as in thinking or in imagining, even if they are reflected. The vestment of reflected thought takes from us the possibility of conceiving that we can articulate ourselves in thought as in a force of life, or in a motor will that arrives directly from the

cosmos, which transcendent thought alone can encounter, since it is endowed with the whole force of life.

It is the reflectivity for which inclinations and emotions cannot be objectively perceived. They can envelop the soul to the extent that they are furnished with unconscious and a-dialectical thought, through which they manifest by inverting the order of thought. For such thought, devoid of life, is incapable of thinking them. And this would be the task of thinking—namely, to grasp them so as to transform them into its life. They manifest only for this purpose.

A-dialectical thought subtracted from them is animated with the *vis* (force) of altered nature, which gives the sensation of a vitality that is never real, because it is pursued in “its contradicting of” the foundation. Only non-reflected thinking would be able to think inclinations and emotions—namely, to penetrate them with the light of which they are a diminution. They would appear to such thinking as the substance of a living synthesis that is never achieved: as a true object, but not as what it is insofar as it has already grasped consciousness and tends to operate through it, namely, as a synthesis of the original light, or Logos.

The being of thought, if it can be turned again to the world—no longer as thought already imprinted by the world—brings to fulfillment the synthesis barely obtusely sketched in ordinary experience.

Instincts and emotions, in their transitory alterity, belong to the world. They are nature, in which we are passively immersed and that we must resolve in inner life, in knowledge according to the “I” Logos.

Knowing can have nothing before it that is unknowable. What stands before it is able to do so, because it is already knowledge—even if it is unobserved.

Being presupposes knowing. Being already is thinking.

Only the thinking, incapable of self-consciousness, can presuppose being to knowing, or even oppose the product of thinking to thinking itself, logic to the *logos*.

In true thinking, or living thinking, we live, as immanent, the transcendence of the whole. This is the secret of thinking, which it unknowingly carries with it, even if the laws of its dialectics are known.

Truly, in pure thinking, the current of the future of human evolution continually incarnates, independent of *karma*. It prepares the future Earth—the Earth until now already secretly being born—alive with the etheric light of the thinking that frees itself from its state of dialectical “appearance.”

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The world's facts, pleasant or painful sensations, and emotional-rational events do not ask of us that they constitute the life of the soul. Instead, they demand with their *raison d'être* that such life, by being cognized, becomes itself again, so that it can finally live them and, by living them, lead them back to its principle, which is their principle.

They do not ask for painful or pleasurable swooning in their factuality. Rather, they ask that we, by recognizing as our own the power through which they appear or make themselves

visible, cognize this power as the initial innermost penetration of them and, at the same time, as the force that frees us from the enchantment through which we are bound to them, insofar as they appear.

They are the letters of a language that must be cognized beyond the moment in which the form of the letters constitutes the problem of knowing, or the fruitless drama of the intellectual, psychological penetration of their meaning—which is not their singularity, nor their mechanical juxtaposition. Instead, it is the synthesis by which the being of the thought that becomes temporarily fragmented and imprisoned in them can become the experience of the immanent “I”—which, precisely through the innermost logic, should appeal to the correlation of which they appear as signs.

The outer and inner events that weave our lives, to the extent that we furnish them with the vestment of thought, have no reality, except as stimuli for thinking, which, determining itself through them, we can begin to know only through such a path. It is the limit of reflectivity to which we have been led. Its overcoming is the principle of freedom.

Freedom, before the overcoming of such a limit, is the freedom of egoism.

Though capable of thinking everything, reflected thought is what, like the activity of thinking, also lacks the force to free us from nature, so that nature can at last be cognized. Nature is the false or inferior nature, precisely because it is not cognized. For this reason, we undergo our own unconscious inherence and subjection to it. Thought needs this inherence in order to be ordinary or reflected thought, whose innermost virtue,

nonetheless, is what can overcome and redeem nature—to the extent that it manages to know itself as the power that pre-exists nature.

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Even as spiritual nature, nature dominates us. For we are not yet beings that think according to thought that is, but rather, according to thought that is not.

Negating itself as thought, namely, as the form of its own being, thought alienates itself in order to clothe the experience, which is viewed as reality. Meanwhile, the manifesting of this experience—as we have seen—is only the beginning of a vaster experience. In its initial form, it manifests only in order to stimulate thinking and allow it to be experienced. Such thinking, experienced in itself, can lead to its own objective being at the heart of the human being and the world. Such being is what truly penetrates nature.

Deprived of the encounter with true thinking, the world is nullified, and its non-being is the appearance that is mistaken for its being. It is the appearance whose formal weaving is nevertheless thought, unaware of flowing pre-dialectically in such a form. It can become aware of this, if it actualizes itself as positive thinking, insofar as it is free of the senses or if it perceives itself, thus free of the senses, in “pure perceiving,” or as the form of the fact manifesting itself.

The experience of living thinking is the possibility of rationalism lived right down to its final instances, that is, all the way

to the exhaustion of its reflectivity. This possibility can be realized not through natural evolution, but through the conscious surfacing of the element of freedom and of the will inherent in rationality.

Rationality itself—if cognized in its objective process and if one aspect of such a process does not oppose another—leads to that for which it gives itself, namely, to its own extinction—that is to say, to the thresholds of living thinking.

Therefore, any logic that is placed as a condition of knowing, by renouncing the consciousness of the principle from which it draws its formal structure, in effect, crystallizes reflectivity in such a structure, without any hope of re-ascending it. It creates a metaphysic out of the analytics of appearance, a discursiveness mathematically or mechanically organized, to which thought can be referred once and for all, in order to stop thinking.

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With traditions having been projected, norms placed, the culture of reflected thought (whose development is no more than the mechanical progression of reflectivity, identical at every point) set into motion—and—in line with this abstractness, with a quantitative science having been guided towards its ultimate consequences, even telling fables about cosmic conquests while unaware of its own limits—limits not resolvable by the possibility of passing more rapidly from one physical point to another (each point at that level of being, valid like any other) nor by atomic facts which, assumed to be absolute insofar as

they are facts, become myths, even those that tend to substitute the inner act—the spirit's movement now seems evermore excluded and inconceivable as a presence of what, in its absolute independence, sustains the concreteness of the world.

The spirit itself, alluded to by the doctrines that ignore their very dependence on reflected thought, becomes an abstraction, having the value of any given image drawn from the sensory world.

The realm of facts and of facts that have become myths and of myths that dominate culture, cannot be disenchanting, except by a thinking that, through inner logical demand, completely actualizes its own movement, until drawing from the source of its own force. This is true positivism.

The inalterability of such a force, flowing not as thought already imprinted by the senses, but as pure thinking, becomes—amongst other things—the possibility of recognizing the form of facts, of myths, of culture, as its unconscious movement—to be re-engaged as such. Only thus re-engaged can it palpitate like the first life that is truly alive, in which our being and the world's being begin to coincide.

Suprasensory experience does not eliminate ordinary experience, but requires it as material for its work. This material is needed by the inner element, which, freeing itself, perceives through it the most profound alterities, and simultaneously, the meaning of existing, which is the meaning of its own being.

The supernatural that goes about recognizing itself needs nature; but nature ceases to be mere appearance to the extent that such self-recognition occurs. Its appearance can continually be the threshold of the suprasensory experience, and only for this is it meaningful.

Thoughts are not for things, but for the individualization of a thinking that is their original substance. Such a substance, if directly expressed, cannot help but disenchant facts and myths. Valid only as motives of reflectivity and of fictitious alterity, facts or myths would no longer be necessary to it in the form in which they now manifest—for which the view of the world would change. But this is the experience that awaits us. It is the meaning of being alive, or free, in the world as those who realize the world's Logos.

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At least a scant minority of spiritual practitioners should come to think the whole of thought today—certainly not in the indefinite extensiveness typical of its reflected aspect, but in the innermost movement from which it is born.

It is the task of concentration, practiced according to the pure movement of thinking, which already in the rigorous rationality characteristic of modern science manifests a demand for autonomy with respect to the inferences or influences of a psychic order. Such autonomy is the initial training of thought, if the object is seen not as an end, but as a means for the objectification of thinking. After all, this should have been the meaning of modern science and not the rise of a scientism that involves, when all is said and done, the elimination of thought's initial movement and, consequently, the elimination of a healthy use of technology.

Concentration is true when it conforms to the very canon of thought perceived from the essence, and not when it is the

expression of past doctrines that, proposing specific spiritual objects to thought and diverting it from its own pure immanence—a method that at one time had its *raison d'être*—today appear as canons of the “already-thought”—i.e., of a metaphysical emphasis of content (rather than form) that paralyzes the real *dynamis* of the spirit.

By way of a given thought, we open up to the force by means of which we can think this thought, thanks to the intensity and the continuity with which we dedicate ourselves to it, even if for a brief period each time. It should be thought with the forces that come from the innermost thinking itself, not from psychic-physical tension. One must not think with the being that one is, but with the thinking that is itself—despite and beyond this being.

The theme, having no value in itself, but only as a means for activating thought, can be any given theme, sign, or point of departure for ordinary thought. It is the point through which we reenter the Infinite. The form of the theme is the thought that we now think, not insofar as it is that given form, but insofar as it is the thinking that can be immediately experienced by means of it. The aptitude of concentration, in fact, corresponds to the relation that the “I,” in its essence, has with thinking.

The thinking that has never been thought must truly be thought, in order for life to finally be experienced, in order for it to finally be the experience not of given objects in the form of thought (and, thus, not concretely possessed as objects, nor as thoughts), but of thinking itself unbound to any object—without name, nor form. Only this thinking can actualize the radical communion with the world's objects and become the form

of contents that can be experienced as such—namely, of their foundation, or archetypal weaving.

It is the thinking that can think reality, because it, itself, within itself, is its essence. It must experience itself as essential and objective in order to have the world as essential and objective, in order to realize that it is one with the world. Objectivity completely experienced is subjectivity completely experienced. The opposition between them is always the condition of reflected thought, which manifests only in order to trace back to its source, not in order to be fixed dialectically in the primitive form of its manifesting, imposed by the senses.

Sensory experience is the threshold of a life that lets itself be imagined—but not grasped—by thought that arrests it in the initial form of its manifesting. For it assumes such form as life—pursued and always elusive in sensory perceptions—and ignores being active in such imagining and assuming. For this reason, we deceive ourselves into thinking that we live in all of that in which life is truly negated.

But if the negation is cognized as such, the knowing that arises, as the possibility of being beyond the annihilation, is the principle of life for which we yearned. It is the thinking that finally thinks by virtue of its being, not of its non-being. Its non-being, extinguished or negated by way of a will that becomes animated as thinking, is the beginning of its being.

It is the life that we obtusely tend to have, without noticing that we are chasing an image, unnoticed as an image. It is therefore never had, since, in each moment, it is taken from reflectivity. For this reason, we believe we grasp it in the following moment.

This thinking is not what arises as the coronation of a logical-philosophic argumentation, or of a cultivation of spiritualistic knowledge serving as the noble frame for one's own egoism. Instead, it is thinking that demands devotion to the mystery from which it originates, a devotion to which any logic that is not an error of thought should be able to lead. It demands the penetration of the secret for which it is, in its essence, the light inherent to sensory perception—the light that is likewise the substance of creative ideas, of archetypes.

The light of thinking again becomes the love of the world. Its vestment is the warmth in which instincts transmute, becoming again the higher forces of the spirit. For it is their original warmth, whose transcendent purity and vitality they had lost. Thanks to the light of thinking, the warmth of instincts again becomes the power of love.

The ultimate purpose of thought's transcendence, gathered in its everyday immanence, is to reveal its power to resolve instincts, to transform evil into good, to dissolve the darkness of the human psyche, so as to again become light. After all, it is the power of love, which can be recognized in the incarnating of thought's transcendence, as the Logos incarnating.

Such thought is the thinking that knows how to will itself, without willing itself in the body. It knows how to reach out without leaning on corporeality. It actualizes its own being, leaving the physio-psychic being intact and engaged with itself. This is its art.

It is the thinking that demands to be extinguished, to the degree that it is mediated by corporeality. It is the thinking that is born from having silenced perceiving, willing, feeling and from having extinguished the very movement of its own silencing, rising up as if from the death of all what it is not. It is pure thinking, the flowering of a life that is the being that one is within the depths and that does not allow itself to be grasped in ordinary existence. It is the being that one is after death, because it is at the origin of life.

It is the thinking that rises when, by way of meditation, one leaves to itself the being that one habitually is, the soul-body that spontaneously absorbs itself in its own original wisdom as this (thinking) gradually, like a dawning sun, rises. Such thinking has within it all the wisdom and, therefore, all the love, for which it can give itself as incorporeal warmth to the other beings and flow into the world. Being one with pure willing and with pure feeling, it is the only force that can operate as love. No hatred, or pain, or fear can exist before it. Its presence does not imply a struggle. It is everything.

Continually dying to its original light, reflected thought, fragmentary in a series of the themes, notes, and motives that weave ordinary life, now again becomes the synthesis of the reflected and fragmented series, the thinking-light that contains within it all the moments of having been reflected as the activity of thinking. It is the unambiguous and timeless value of sensory experience, which, for now, we can know only by abandoning the scenario of life. But we can cognize it within life itself, if we dare to experience the ultimate sense of knowing.

In fact, this living thinking, in becoming individual, is the love that again begins to flow from the original source. It is the love that we do not yet know. Nonetheless, it is the very power of knowing. Usually, in each and every knowing, it flashes unknown, as the initial life of the "I" on Earth.

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This thinking, in reality, can no longer be called thought. It no longer needs to be thought, since it has nothing more to think in the way of reflectivity. This is because all that is reflected is always the same lifeless movement, now exhausted.

What is thought-synthesis, or the thinking moment, lies before it as an object, namely, as its own object, which, to the extent that it is already thinking itself, does not truly ask to be thought anew. Instead, it asks to be perceived, or contemplated, just as external reality demands from the senses. Concentration becomes contemplation, and contemplation gives the unequivocal vision of existence.

To be free is to not be at the mercy of that exteriority's resounding within the soul, for which thought normally becomes the vehicle of appearance; but to be able, within oneself (*eo ipso*), to perceive this resounding, never truly perceived because it encroaches upon the soul. Independent of reflected thought, we are independent of corporeality, which is dissolved and again becomes pure spontaneity. We are then within a limitless calm, the foundation of contemplation and the immobile principle of action. In sensory perception, we

gather the thinking that operates within the innermost structure of the world. Unaffected by the sensory realm, we contemplate its secret, which is to move from its essence. The essence of the sensory realm surfaces in the world as thinking. We must become conscious of this, so that the event can simultaneously take place in the three worlds—the physical world, the soul world, and the spiritual world—moving in reality from the spiritual.

The event is new in the world, but it is needed by the very logic of its becoming.

In our usual thinking, we assume the principles of phenomena in thoughts. We come to think the essences reflectively. They are the abstract laws of a world already made, which places itself before us from outside. But if, through conscious determination, we succeed in having the idea as an object, then we are simultaneously one with a world in which the essences are creative forces. It is an event that cannot manifest as long as the identification with reflected thought imposes the abstract laws of nature as its real principles.

When we (as experimenters) have the idea as an object, we find ourselves before a perception that has no need of further thought, because it does not need to mean anything. This meaning is there, present and, in itself, complete and alive, by way of the meditating act. We find ourselves before what must reveal or donate its transcendence.

Perception is now contemplated thought that thinks, for which perceiving is thinking's initial discovery of itself within its own original activity, that is, within its own transcendence, which now benefits from the gift of its immanence.

As experimenters, we succeed in living in the timeless sphere of the essence that we sought in phenomena fruitlessly, because we did so reflectively, or abstractly. We begin to live in that transcendent thought, which having thought the world continues to think it, there, where reflected thought imagines life.

It is the thinking that ordinarily, reaching the thresholds of consciousness alive and tending to go thus alive to encounter being, instead dies in personal thoughts. Likewise, it flows in perceiving, enlivening it with its life, a life identical to that of the world's content, for which perceiving usually manifests as an initial synthesis, immediately overcome by sensations and by mental pictures, necessary to reflected consciousness. It is, therefore, the perceiving not known for what, within itself, bears life—which, as such, is suprasensory.

Now, this thinking is simultaneously perception, whose life force does not expire into mental pictures, into sensations, or into thoughts. For all that can be thought is perception, which does not require further thought, but the presence of the "I" before it—or contemplation.

The synthesis, demanded by the world's alterity, is carried out in the depths of the soul of the person who contemplates. It is the vision of the essence that operates at the heart of reality, but it is simultaneously the beginning of its new "acting" within this reality. In sensory perception, by not intervening with the movements of reflected consciousness, we surprise the spirit that operates by means of entities. Yet, for this reason, we are one with it.

The spirit cannot perceive anything but spirit. It cognizes to the degree in which it is what cognizes. To notice that identity is,

however, the beginning of living it. The unobserved identity is the limit of mysticisms, of philosophies, of science. The identity is transcendence that coincides with immanence by virtue of the Logos—the unifier of the Divine with the human.

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The spiritual path that we are proposing is not meant to thwart the being within thought, which in such a case would itself be thwarted. Instead, it is to discover that primordial powerful thinking, which is truth itself, to the extent that it is in the act of thinking the world and simultaneously thinking in us. Ordinarily, by making it our own, we deprive it of life. In fact, we separate thought from the world within ourselves by seeking to reconstruct the world for ourselves by means of such thought, which is abstracted from the object, because it is abstracted from its source. Normally, we do not think, because our thought is dead.

This thinking, rising up again to the extent that we decide it, is reconnected to the world. It is the world's inner weaving. Deprived of this inner weaving, the world is non-truth, which is consecrated as truth by means of science and culture. The nature known to us is born from having removed the supernatural from it. The supernatural is restored to the world in living forms of thought, within which flows the spirit. The original life frees itself from the broken shell of rationality. It resurrects from death.

At any possible moment, thinking is the path of the soul's transparency and of redeeming freedom. It is the virtue that heals the human being and the world. At any moment, living

thinking can give clarity and positive development to human experience, even if by way of rare spiritual practitioners. A tiny number of individuals suffice in working for the entire community, because a single thinking flows in the thought of the many. The transcendence becomes immanent at the point in which thought actualizes the power of the Resurrection. Such thinking truly overcomes death.

Living thinking is a limitless height to which we, as thinking beings, can elevate ourselves, to the degree in which we intend to know what makes us thinking beings, or to know thinking in its reality and not only in the reflected forms with which it temporarily adapts to sensory experience.

It is the limitless height that we, at each moment, can cognize as the world of our freedom. Thanks to living thinking alone, we objectively encounter other beings and the world. Thus, it is the principle of being alive near others and in the world.

Dead thought can rise up again. Within it, we can receive the Logos, nevertheless present in each thought—negated, extinguished, but precisely for this reason, present. It can be continually resuscitated, bearing witness to the Resurrection at the level of mineral consciousness and of the will—bearing witness to the transcendence discovered in the immanence.

Thinking is pure within itself, as pure light that normally extinguishes itself in thoughts, continually dying in dialectics, in logic. The hour has truly arrived for it to rise up again according to its own pure being, that is, according to its truth, or power, which is the logic of the Logos, capable of expressing itself even as dialectical determination. For there exists nothing of the human being that the Logos does not have to regenerate.

Only we human beings can transform into thoughts the world's perceptions and sensations, which in other beings, just as in primitives, are sufficient unto themselves. Only we human beings can direct our own nature, which in other beings is what directs. We direct it by means of thought. And we can, by grasping thought, actualize the supernatural in nature.

The same suprasensory force that "from outside" compresses and holds the mineral fast in physicality enters the physicality of the plant and operates there as a structuring force. Meanwhile, in the animal, it appears as mobility that coincides with the movement of instincts. In human beings, it can begin to manifest directly as thought. The formative force of nature concluded its work by leading the human structure to the form that can express its spiritual being. Now, the task belongs to the human being, and no longer to nature.

In the kingdoms of nature, the spirit is engaged in edifying life. In the human being that, as a vital (etheric)-physical being, recapitulates the kingdoms of nature, life can become the vehicle of the spirit, insofar as it is edified. Such is the meaning of life, rather than its expression by means of the spiritual.

To the degree in which it depends on corporeal nature, the spirit's self-expression by means of the human being is not yet its true being, as we have seen. Corporeal nature bore the spirit in the ancient world, when the spirit operated immediately upon it in order to make of it a vehicle for its self-individualization. In fact, the self-conscious human being had yet to be born in the ancient world.

Whoever understands how the spirit operating in nature finally grasps itself in the thinking human being by means of a nervous system—whose structure is the fulfillment of its long formative work—can understand the meaning of the spiritual practice that we are proposing. The brain is not the thinking organ of corporeal life, but the organ that the spirit has formed in order to express itself consciously by means of corporeal life. Its initial self-expression is thought. In fact, only the human being can assume nature in thoughts—a nature that manifests exclusively by way of sensations. These sensations would mean nothing, nor would they become feeling, without thought.

The self-actualization of the powerful principle, which until now has worked to the point of expressing itself as thought, cannot be the movement of nature or a mechanical movement, but the movement of what, within us, is independent of nature. The element of freedom inherent in thinking is the conscious surfacing of the spirit in the human condition.

What is able to rise up from nature to the spirit is always lifted again by thought, which begins by penetrating it. No feeling can reawaken from the corporeal limit to the heights of devotion and love, if it is not aroused in its essence by thought. In truth, no feeling that is not the vestment of a thought's light and warmth can truly manifest. However, each thought that returns to life according to the force from which it springs goes about clothing itself in such warmth and light.

No feeling can manifest if not for the awareness that the subject, which experiences such feeling, has of it—and the greater the awareness, the more consciousness can open up to it. It is consciousness whose fabric is, in reality, pure thinking.

Whoever seeks the living roots of thought finds the Divine, the true path of meditation or prayer. In truth, the most genuine spiritual practice—whether the newest or the most ancient—passes by way of thought. A spiritual practitioner unable to see this is a spiritual practitioner who sleeps.

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We have shown how our highest hope is to be worthy of actualizing the light of thinking as light that can be perceived in its yet to be reflected state, insofar as we do not assume as light its self-reflection, or the ordinary thought that thinks. It is the ulterior movement of our development, toward which at least a small number of spiritual practitioners should work. From these spiritual practitioners moves the transmission of the virtue of living thinking, which the Spiritual World has lit up in them.

It is to be finally understood that no thought is valid if not for the original thinking secluded and altered in it. Nor is there any thought that, in being born, does not refer back to such thinking, as to the being of which it is a temporary negation. Therefore, the conscious extinction of a given thought, as the authentic and non-dialectical negation of the negation, is the possibility of thought's true being—for whose emergence, alone, the experience of thinking has manifested.

But this is not a philosophical operation. The present treatise has in a particular way wanted to clarify how the experience to which it refers cannot be speculation, but the exhaustion of speculation, to the extent that the process by means of which

speculation manifests is possessed. It is the demand of concentration, or the return to meditation—a return to the workings urgent to human history, since it is the inner nourishment that was once given and administered to humanity and that we must now procure for ourselves by way of the innermost determination, or freedom.

The misunderstanding of reducing every inner demand to a philosophy—religious, or theoretical, or psychological—is to be overcome. The inner action to which we have alluded is neither philosophical, nor mystical. Rather, it is an action of that in which we at last can be uniquely active—thought as a thinking-force. No feeling or willing manifests without the structuring movement of thought. But thinking, ceasing to be reflectivity or speculation to the extent that it possesses and exhausts them, realizes itself in its essence—one with feeling and with willing. Here, it receives the Logos that renders it living. It actualizes its transcendence.

In reality, thinking is the transcendence, which, through a continual wonder of the thinking soul, gives itself to us, but flees reflective consciousness by dint of a dimming or of a subtle death process in the cerebral organ.

The transcendence must be realized, if the human being—and not its caricature—is really to be born. Thinking must be thought, until it can be contemplated as a synthesis continually being born within the soul. For this contemplating is the soul opening up to the spiritual that flows into the human being, not by way of a detachment from the human—as in the traditional world—but by penetrating right to the human essence. This is the ultimate meaning of thinking and of the human being's

self-individualization. Thinking, in truth, rests in the Logos. It must be worthy of expressing the Logos.

Outside such a possibility, it must be acknowledged that thought that truly thinks does not manifest, except as the philosophical intuition of something that, nevertheless, is not there, because it is continually extinguished by way of its object and is never graspable in itself. We can only allude to it as to thought that at a given moment thinks an object—the object in its determinateness being the ultimate meaning of thought, or the paralysis of its being.

Instead, the ultimate meaning of thought—as we have seen—is thinking itself, which, free of its determinations however contingent, reveals its cosmic being, to the extent that it is drawn from its own infinity. For this is its foundation—the only one that can be experienced as immanent transcendence.

It is the light of the Logos that we seek, whether we know it or not, so that life can finally be life and not the logic of death.

Today, the continuous death of thought intensely asks the soul's essence for resurrection, as a restoration of the life from which it continually springs, unknowingly. For this resurrection is already actualized in the human heart. The Saints of every region on Earth have born witness to it. Now, however, the time for conscious resurrection has arrived. The mental must not be avoided, but transformed. Now, the "I" that we each say we are cannot be the "I," except in living thinking.

## APPENDIX: ON INNER CONCENTRATION

Thinking is the immediate vehicle of the “I,” pure immediacy. However, it is not cognized as such by the ordinary human being, who, at most, philosophically recognizes it as mediation.

The greatest modern teacher of thinking, Rudolf Steiner, does not fail to indicate as fundamental for inner realization the liberating or transformative discipline or spiritual practice of pure thinking—ultimately, concentration. Any type of concentration, in itself, is an operation of thought. In that sense, concentration is the key to each inner technique, be it of the yogic, Vedantic, or Sufic type, etc. But it becomes the key to authentic inner action, when it grasps the very process of thinking that lies at the heart of each and every technique. This *Treatise* refers to such a key.

Thought, as experienced daily by the modern rational human being, is the continuous deterioration—now deductive-inductive, now instinctive-cerebral—of a higher force, which is in itself a flowing synthesis of Light and of Life. Here, thinking has feeling inside of it, and feeling contains the will. In a super-conscious zone, the three soul faculties—thinking, feeling, and willing—are a single resplendent force. If, as such, namely, with its original power of Light of Life, a similar force were to descend into the human organism, it would destroy it. Therefore, in order to incarnate, this force divides itself into three currents, of which only one becomes conscious—thinking. But it becomes conscious at the expense of being reflected in the cerebral organ. By renouncing its own subtle element of life, thinking becomes a pale reflection, a shadow, endowed with a

movement in which the soul, or inner light, is no longer there. It is the dialectical movement so dear to modern philosophers, materialists, or spiritualists—the thought of powerlessness. The other two currents, feeling and willing, indeed, maintain their element of life, so long as they bind themselves to the subconscious somatic sphere, namely, to the sentient body and the vital (or etheric) body. In this way, their *dynamis* changes and rises to consciousness disguised as an emotional flow and an instinctive flow, respectively.

Normally, we find ourselves in a dream state with respect to living feeling and in a state of deep sleep with respect to the living will. We are awake only in lifeless thought. This deprivation of life renders thought independent of its original synthetic current, for which we are indeed free in thought. But it is an abstract freedom, devoid of power over things, because it is devoid of spirit. The empty shell of this freedom normally fills up with instinctive content. For this reason, we justly consider ourselves free, but we essentially become controlled by instincts. Unaware of the original synthetic force, thought does not manage to distinguish itself from sensory contents, just as it does not manage to bring about a real synthesis of the world's multiplicity, which comes to meet it by means of sensorial perceptions. It only manages to carry out partial intellectual syntheses and to move according to a dialectical relation of measurable quantities. The tearing to pieces of thought is barely healed by the logic of physical-mathematical thought. The real thinking-force indeed divides itself into continuous series of mental pictures, whose small *chaos* is barely ordered by logical formalism. Instincts and emotional states rule over consciousness, thanks

to this impotence of thought, which is strong only on the plane of abstract quantity or of absolute mechanisms—incapable of recognizing the source of its minimal force.

Concentration restores—even if only for a brief moment each time—the sovereignty of the “I” within the soul, to the extent that it demands, from thought, movement according to the original synthetic power. This is attained by means of a theme willed, *per se*, as a means to unify and intensify the current of thinking normally dispersed. By means of the attention turned limitlessly to a theme or to an image or to a concept, which must encamp exclusively in our consciousness, thought discovers its own original unity—the force of the “I.”

The widespread human error, like the error of some who presume to discover the suprasensory dimension without being aware of moving from dialectical consciousness, normally consists in the fact that the real presence of the “I” in us is not direct. Instead, it is continually reflected by the physical body and, therefore, by the sentient body, or psyche—which corresponds to *kâma rūpa* in Hindu terminology, and to the “astral body” in Western esotericism—namely, by the soul body bound to bodily categories. In the ordinary human being, the psychic impulse of the astral body is, in fact, continually substituted for the metaphysical impulse of the “I.” By means of the astral body, physical corporeality, with its instinctive powers and its emotional demons, manages to control thought. Such a situation specifically characterizes the modern human being, whose thinking has fallen so far into intellectualism that it even manages to doubt its autonomy with respect to the cerebral organ and to create doctrines and theories founded on the conviction

of a priority of the cerebral processes over thought—which is the condition of the animal world. The animal, in fact, does not think but operates by means of a wise, a-dialectical “thinking,” whose immediacy moves from its physical corporeality, supported by forces of its own incorporeal “group soul.”

The exclusively rational dimension degrades us to the animal level. Our intelligence is, in fact, mobilized worldwide to satisfy physical needs and to actualize an ironclad system with an economic-social organization that conforms to the physical-animal vision of the world. If there is primordial moment of human evolution, in which the original human being as a spiritual entity overcomes *chaos*, it must be said that the current imposition of the physical-animal organization of society is a return of *chaos* under technological-scientific form. Again, the spirit is called to confront *chaos*—the systematic rise of the demonic. The drama of the present day consists in the fact that the ordinary “I” lacks the potential of depth that the demonic, instead, has at its disposal. The “I” needs the force from which it originates.

Concentration gives thinking a way to objectify its own pure force, independent of the psyche. In exceptional circumstances, thinking withdraws from the astral body’s control, that is, from the force of instinctive powers. Such powers are really forces of the “I,” namely, forces of the will within the depths, diverted towards structural, corporeal necessity. The “I” undergoes them in opposition and as deviating, as long as it is a reflected or dialectical “I,” devoid of its own independence with respect to the astral body and, therefore, devoid of the power to take hold of it. The exercise of concentration, in reality, by moving

from the “I,” begins to restore to the “I” its original dominion over the astral body.

Thinking is the immediate limb of the “I.” By dominating thinking through the astral body, the corporeal-instinctive powers impose themselves on the “I.” The “I” regains command over the soul and, consequently, over the body by liberating thought from its subjection to the astral body. It controls and transforms the corporeal-instinctive powers. Such powers are essentially superhuman forces lost by the “I,” which the “I” has the task of recuperating by drawing from its own superhuman power. The recovery begins by means of the proper concentration of thought. It is necessary to give thought a way to manifest its own objective force, independent of the astral body, and thus be capable of carrying the transcendent power of the “I” into the soul. Only this can transform instincts. Those of us who aspire toward Initiation in the present day must, above all, experience thinking as a pure force—independent of the object or the theme by means of which it manifests—and, consequently, as an extra-psychoic activity. In this way, we open the threshold to the transcendent power of the “I.”

The purpose of the experience is for the consciousness of the “I” to be autonomous with respect to its own corporeal base. Such an autonomy grants it the first form of non-dialectical, but direct knowledge of the Suprasensory, and, therefore, of the real phenomenology of consciousness in relation to the functional, corporeal “localization” of the soul’s typical movements.

In this way, one begins to verify how the thinking activity takes place by means of the cerebral organ, that is to say, rational consciousness manifests in the head and is basically stimulated

by sensory perception. Instead, the life of feeling has its center in the trunk. Its support is the force that expresses itself in the rhythms of the breath and the circulation of the blood. The power of the will has, as its vehicle, the metabolic dynamisms of the metabolic system and of the movement of the limbs. In the same way that the three systems—neurosensory, rhythmic, and metabolic—interpenetrate one another within the physical organism, each having, nonetheless, a predominate function within its own center, so do the three functions—thinking, feeling, and willing—operate in continual combination or collusion, according to a mutability that overcomes the functional mutability of the corresponding corporeal processes.

The human being is truly a threefold being. The old rational psychology once intuited such a trinity of the soul's life, but not its correspondence to the three corporeal centers, which is an outcome of Rudolf Steiner's Science of the Spirit. While corresponding to the three mentioned types of conscious activity, the three centers, differentiated also in their physical structures, simultaneously appear in dynamic relation with the four systems of corporeal organization—skeletal, glandular, nervous, and sanguine. We say "dynamic relation," insofar as the tripartition in the seat of the head, of the trunk, of the metabolism and the limbs, that correspond to the triad—thinking, feeling, and willing—is actualized by means of the same *principle* of psychosomatic synthesis that governs the four corporeal systems that are simultaneously present and that cooperate in each of the three centers.

A septenary order metaphysically governs the "four" and the "three." It has to do with a basic, non-mechanical

harmony, to the extent that each of these systems, viewed on its own, can be recognized as operating according to a supra-sensory type of force, which dynamically corresponds to it. Corresponding to the mineral-skeletal element are the radical forces of the physical structure. They give a sign of themselves in sensorial perception. The glandular system can be recognized as the vehicle of the vital or etheric forces that mold the organism. The nervous system supports the sentient-psychic (astral) activities. Meanwhile, the sanguine system bears the principle of the "I," which expresses itself as self-consciousness in the head system by means of a particular relationship with the cerebral organ.

Modern human beings, with their obsession for realism, are undermining the septenary order with forces of *chaos*. Therefore, neurosis and mental illness are becoming common human ills. In fact, the four inner principles—the "I," the astral, the etheric, and the physical—are present in simultaneous and interdependent movement in each manifestation of the three soul activities—thinking, feeling, and willing. Meanwhile, organically, they are the original forces permeating their respective centers—superior, medial, and inferior—that correspond precisely to the three systems—the head, the trunk, and the metabolic and limbs. The balance of the soul's life can be recognized as the actualization of the hierarchic order by means of which the principle of the "I" operates on the astral, the etheric, and the physical, through the harmonious relation of "thinking-feeling-willing." The "I" principle bears within itself the original center of forces. If this principle is contradicted, *chaos* begins to reign in the human structure.

But *chaos* also has a profound *raison d'être*—namely, to arouse the transcendent forces of the “I” so that they can incarnate within the human being. The simple “human” lacks the power to dominate and transform instincts. At most, we can arrive at a “pact” with the entities that control us by means of instincts. But this is not a spiritual action. It is necessary to give unlimited power to the transcendent being of the “I,” which, identical within itself to the Logos, possesses such a power as the secret of the soul, as the secret of the heart.

The investigations of Spiritual Science show that the life of the soul is not only bound to the nervous system, but also to other systems with differentiated relations, which ordinary consciousness does not notice, but of which it continually has manifestations. Ordinary consciousness can re-ascend to the causes of these manifestations, not by intuitively retracing the process—since such retracing cannot overcome the limit of the vital-animal nature—but by realizing within itself the principle that is independent of the manifestation. Thinking and neurosensory activity can only be ascribed to the nervous system. Therefore, thinking is the only activity of consciousness capable of re-ascending its own pre-cerebral process. Feeling and willing do not refer back to organs, but to supports in movement, such as the sanguine-respiratory rhythm and the activity of the metabolic system. These do not offer the “I” a foundation for waking consciousness, as does the nervous system. In fact, even though they are activities of which some manifestations are perceptible through the senses, feeling and willing take place on planes, which for waking consciousness correspond to the state of dreams and to the state of deep sleep, respectively.

What normally manifests as waking consciousness arises in the center where thought is produced. It is essentially thinking consciousness, even when it moves by way of emotional and instinctive contents. Such consciousness does not have a direct perception of the movements of feeling and willing, as it can have of thinking. Feeling and willing, which take place by means of other supports, are noticeable by means of the nervous system, which is not their vehicle but, rather, the vehicle by means of which they become conscious.

Because instinctive-volitional and emotional-sentient movements reverberate in the nervous system all the way to the cerebral zone, modern psycho-physiologists automatically deduce that the life of feelings, of instincts, and of will impulses takes place by means of such a system. In reality, the manifestations of feeling and willing do not take place by means of nerve activity, even though they manage to make themselves visible by means of it. Inner investigation shows that an evolved life of consciousness can give us a way to perceive sentiments, or moods, or impulses before they enter into the network of the nerves, namely, by virtue of a prior inner encounter with them, from which it receives their objective content that, at the right time, brings to light a discrimination, a consensus, or a refusal. For this, the specific spiritual practice of thinking and of perceiving is nevertheless necessary. The preparation for this is, indeed, concentration.

In reality, the processes of feeling and willing take place by means of corporeal supports, with which ordinary consciousness has no direct connection. But not even where it does have such a connection with its own legitimate nervous support is

consciousness capable of perceiving it, unless it educates itself about it by means of an adequate discipline. The connection exists on a plane that escapes ordinary rational consciousness, which is incapable of experiencing itself independently of its support. Consciousness can, thanks to a direct inner act, arrive at the origin of the thinking activity and have full knowledge of being at the center of the birth of thinking. This procedure, occurring by virtue of its independence from the nervous system, even if temporary, gives this consciousness a way to actualize a detachment and an objective control with respect to emotional and instinctive contents, which normally manifest as sensations complete in themselves, having already involved the "I," having, that is, already a physiopsychic development before being perceived. For this reason, they appear with a character of necessity and compulsion that constitutes the real problem of inner experience.

From what has been observed, we can intuit the priority of the discipline of thinking with regards to the goal of liberating the soul faculties and of elevating consciousness to perceive that of the primordial, which unites the human being to the cosmos. The Suprasensory cannot be grasped by dialectical thought. In its metaphysical current, only freed thinking can begin to move. But thinking cannot be freed by methods suitable to an ancient type of spiritual practice, to which the impediment of rational-dialectical thought was foreign, and that, therefore, did not need to convert the dialectic process. Such a conversion is indispensable to the modern researcher, who initially does not have available any other possibility of contact with the Science of the Sacred besides that of the rational and, therefore, dialectical

intellect, even when behind such an intellect a metaphysically qualified soul presses on, namely, one that is already in agreement with the higher impulse of the "I."

Above all, in the case of actual inner qualification, the discipline that avoids the breakdown of higher forces by way of reflected thought is necessary. In reality, at the level of ordinary consciousness, which draws the sense of itself from corporeal supports, the suprasensory forces, with respect to which such consciousness is immersed in a state of sleep and of dreaming, undergo a reversal—namely, the reflected state—which only the interiority of wakefulness can confront and gradually retrace, to the degree in which it moves according to the higher direction of the "I," in spite of the limit proper to the dialectical state.

True inner disciplines are those that give thought a way to operate, at the rational dialectical level, according to the metaphysical direction of the "I." We are referring to the Path of Thinking of the new times and to the type of concentration at issue in the pages of the *Treatise*. Such a path has the power to lead us (as experimenters) to where the deception of the spirit's dialectic ceases, since, according to the invisible masters, we become worthy of knowing the ultimate meaning of the teaching and of the disciplines, the transcendence present in each thought that we think. This transcendence cannot be subjected to the logic of the "already-thought," nor to the logic of the thinking activity—namely, to spiritualistic intellectualism—for it is the Logos, whose light alone can restore the original divine nature to the soul.











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# a treatise on living thinking

This treatise, though logically formulated and accessible, proposes a task that perhaps few can actualize. Its thoughts are assembled so that retracing them becomes the proposed experience. This experience, insofar as it is realized, is not merely one of many possibilities, but an experience of our inner essence, which the spirit demands of us today.

The treatise cannot be refuted philosophically, since it is based on a kind of experience that must be achieved before we can have a means by which to question it. However, those who are able to achieve it begin to live within a kind of thinking that penetrates the world. This thinking is the truth of all theories and of none, because it is their pre-dialectical substance.

By experiencing the thoughts presented here, we can experience the power of "concentration," the tangible presence of the spirit—the path of living thinking, the transcendence present but not cognized in each thought that we think.



**Massimo Scaligero** (1906–1980), born Antonio Sgabelloni in Veroli, Calabria, was a spiritual master who drank deep from both Western and Eastern traditions. By direct experience, he was equally at home with Western philosophy and psychology, Western esotericism (Rosicrucianism, Templarism, and Anthroposophy) and Eastern meditative practices (Zen and Tibetan Buddhism). He was the author of numerous books, including *The Light (La Luce): An Introduction to Creative Imagination* (Lindisfarne Books, 2001), and *The Secrets of Space and Time* (Lindisfarne Books, 2013), as well as untranslatable works: *The Way of the Solar Will*; *Immortal Love*; *From the East to the Rose Cross*; *Practical Manual of Meditation*; *The Light and the New Mysteries*; *Techniques of Inner Concentration*; *Thinking as Antimaterialism*; *Western Kundalini*; *Isis Sophia*; *Zen and Logos*, and others.

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