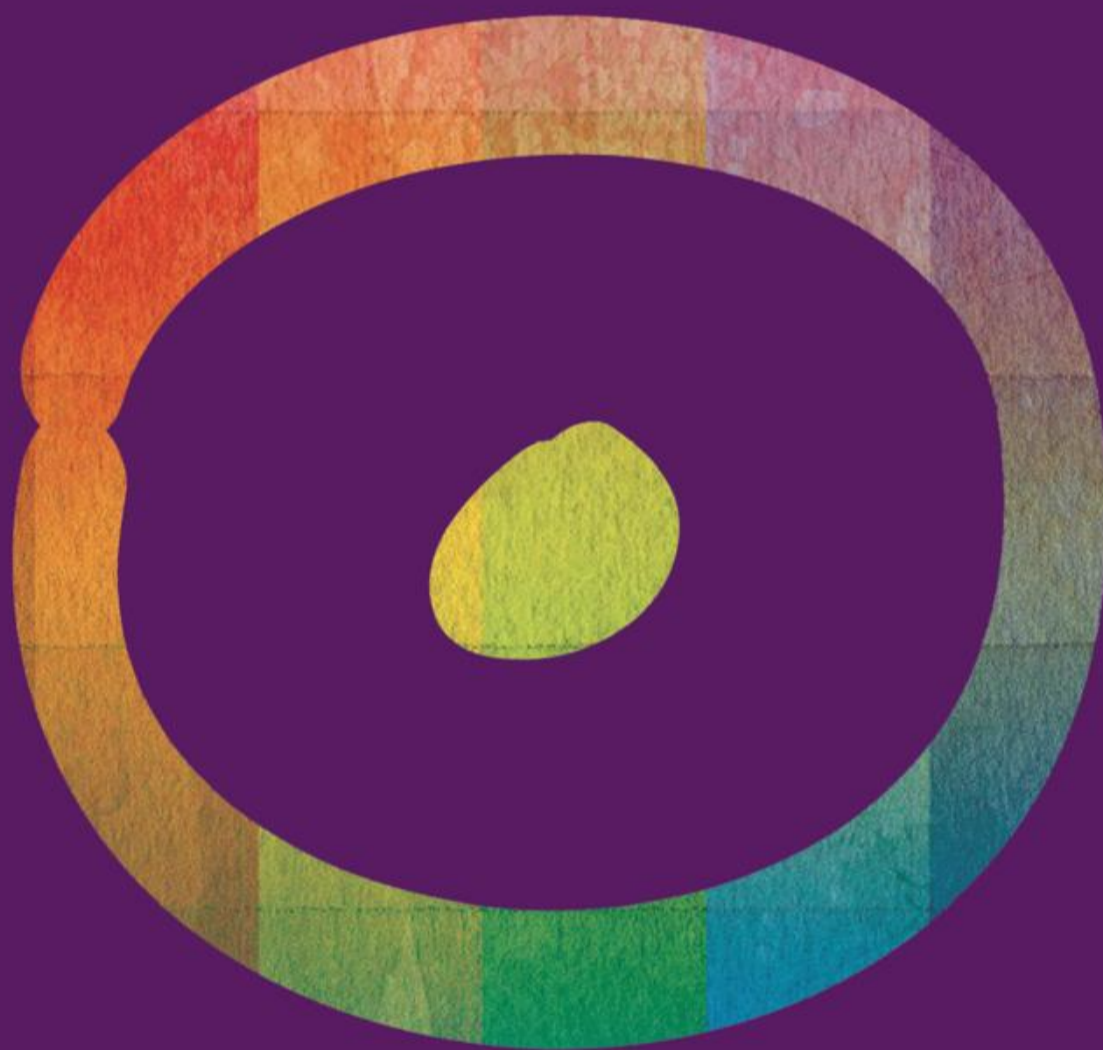


THE SEVEN RAYS
OF THE SPIRIT
AND THE TRANSFORMATION
OF HUMAN LIFE

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RENEWAL

The Seven Rays
of the Spirit
and the Transformation
of Human Life

LECTORIUM ROSICRUCIANUM

Volume 1

Texts taken from the Conference for Young Rosicrucians held at the Nova Luz Conference Center in Fortaleza, Brazil, in July 2016

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Preface

Every year, the Lectorium Rosicrucianum holds a Renewal Conference for young people from 18 to 30 years old.

It brings together approximately 100 people, who work together intensely for a whole week at one of their conference centers.

For the modern Rosicrucian, a conference center is very much like the Ancient Greek cities dedicated to inner learning and transformation. In these cities, there were moments of deep reflection, great interaction, and intense material work with the aim of transforming the total human being. Working in depth on the three fundamental aspects of human consciousness, namely the inner and intuitive aspect, understanding and action, from the Universal Principle that each human being brings, latent, in the core of their being.

This is what the Lectorium Rosicrucianum also seeks to realize in its Renewal Conferences and, in particular, in the annual conferences for young pupils. In these conferences, young people have the opportunity to search within themselves for elements to bring about this fundamental change through reflection, dialogue, joyful interaction, as well as cooperation and joint work.

Conference texts are prepared with precisely this transformation in mind. It is expected that they are catalysts for a process of inner recognition and that they cause an insight, an inner ignition that will allow the consciousness itself to recognize, identify, and use the elements of transformation that are already in itself, being able to take it to an integration with the Universal Principle latent in itself.

Some say that youth can be defined as the eternal thirst for learning and transforming oneself. In this sense, to these eternal souls, we have dedicated this book, with the texts used in the Conference. May it serve as an ignition for all those who have, in their inner search, this common factor, this element that assures them of an eternal thirst for an interior and real learning. We hope it can help you, in some way, in your process of self-discovery.

Introduction —

The Human Archetype

Throughout history, in the mythology, legends, culture, and philosophy of all peoples, human beings have spoken of a true, real life, full of new possibilities.

We read about this Life in different stories, in which the central character goes through numerous tests, and once victorious, goes through a process of interior transformation, which opens the doors to this new dimension of life, a life that is beyond the known limits and problems of our self and its world, a life full of freedom, of real goodness, truth, and justice.

The Rosicrucians of all times also pointed to that Life, a Life which deserves to be capitalized, as it indicates a true New Life. They also said that it is found within each human being as a principle, a luminous possibility, and as a real birthright.

The Lectorium Rosicrucianum, which is a manifestation of the Modern Rosycross, affirms the same and also indicates an interior and real path of transformation of the human being, a path that is destined to realize, to make real, this possibility, this beginning of a New Life.

It is for this reason that we affirm, with all serenity and assurance, that the secret for this New Life is in the heart of every human being. Yes, the secret to the New Life is in your heart.

The human heart is not just an organ of flesh and blood; it is also the core of all our subtle, energetic bodies. That's why we say that in it, energies circulate that burn like real flames. In your heart burn seven flames called "The Candelabrum of the Heart."

Each of these flames must be transformed into a New Fire whose source is the Spirit Spark, the heart of your microcosm. The Spirit Spark is the ONE and indivisible power of the universe which we call Spirit.

But the Spirit cannot transform the life of a human being into a New Life without the cooperation of your consciousness. In the language of the Universal Teaching, which is the sum of all the inner knowledge of humanity of all times, the consciousness is also called the Soul.

Therefore, it is said that the process that leads to the New Life depends on marriage or union between the Spirit and the Soul. This union is symbolically indicated in the myths and legends of all times, in different forms and figures. All princesses, princes, kings, knights, and castles are allegories that indicate these interior elements in every human being but which always point to the same process of transformation of consciousness, the soul, by the Universal Principle, the Spirit.

In this way, this symbolic marriage means the physical union that can generate a new being from the transformation of the old being, as occurs, for example, with the classic metamorphosis of the caterpillar into the butterfly. This is why this transformation is called a change of figure, or also a transfiguration.

It is a wonderful process that can take place in every aspect of your entire being. It will be able to transform the energy that flows through you and the functioning of your subtle bodies. It will also be able to transform your organism through a totally different metabolism.

But for this wonderful process to take place there is an absolute precondition that the unification of Spirit and Soul actually takes place in your heart, in your energetic heart, because this transformation is the fundamental pillar for everything that should occur in your consciousness and in your real life.

This is why it is so important that you understand that this is the real task of the life of every human being, therefore, also your task, so that you can cooperate actively in this process and allow it to occur in your being.

Therefore, we will focus our attention in the following chapters on this deep dive into your heart, so that you can understand and recognize this inner reality and awaken to the process that can be carried forward by your consciousness, if you not only recognize it, but also make a firm decision to walk the path necessary to allow this to occur.

Let's explore each of the spaces of the energetic heart of the human being, seeking to understand each of the flames that burn in them and realize what needs to change in our consciousness, so that a new sevenfold fire can arise and transform all our life.

We believe this will be a fantastic voyage of discovery, and we wish that this inner journey can truly transform your entire life journey.

Before we begin, however, we believe that it might be useful for the reader to look at some illustrative tables, in order to clarify the ideas and key concepts that we use in this book.

When we speak of an energetic heart, or rather, in more conventional esoteric language, of an etheric heart, we are referring to a series of lines of force that intertwine and form a structure, a certain figure that manifests an even grander and more potent idea, which we might call its source or origin.

In the etheric heart, we find an image of the archetype of the creative powers of the universe, and the moment we understand it, we understand not only the great vectors of universal construction but also the constitution and functioning of our subtle bodies and also of our physical body.

A more detailed explanation of this subject would be outside the scope of this book, therefore, we will only indicate some more schematic aspects in order to facilitate the reading of the following chapters, which aim to offer the reader an understanding of how the process of transforming consciousness and life can take shape in us.

The comments below are represented in Figure 1, which tries to put the concepts covered in a simple and more visual way.

It all starts with the Absolute Being, the Supreme and unmanifested Universal Divinity (figure 1.1).

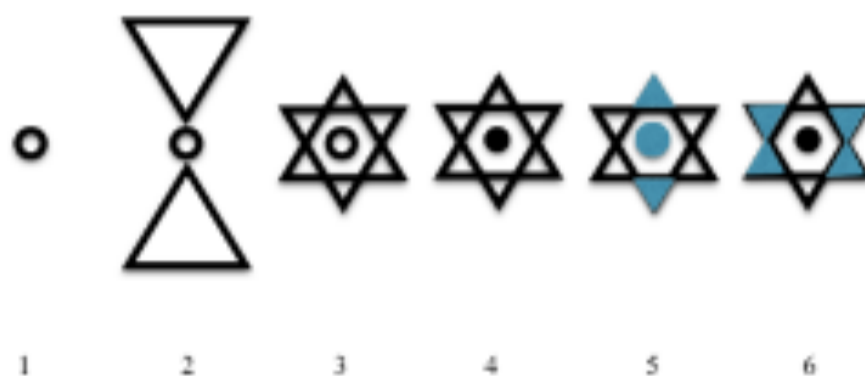


Figure 1 — Scheme of Universal Creation and the Archetype of the Etheric Heart

1. The "ONE" — unmanifested, undivided Supreme Being.
2. The Double Triple Logos — The Universal Father-Mother — Spirit-Matter.
3. The All-Manifestation — Through the union of Spirit and Matter.
4. The Son — The self-created and self-aware Consciousness
5. The Triangle of Principles — Identity — Consciousness —Manifestation.
6. The Square of Construction — Thought — Desire — Perception — Form.

This Divinity, though supreme and absolute and therefore perfect, has the need of manifesting itself in order to be able to know itself and gaining awareness of itself, to grow "from strength to strength and from glory to glory."

This Divinity then mirrors itself, separating in itself the two great creative currents of the universe, energy and matter, or as they have been called in the past, the Double Triple Logos, the double unity of the Universal Father-Mother and Matter, or the power of ideation and the matrix of manifestation (figure 1.2).

The great aim of these universal currents is to create life, animated life, intelligent and self-aware. And so, they dive into each other, uniting idea and form, Spirit and Matter, and from this union arise the countless waves of life in their different states of consciousness and manifestation (figure 1.3).

When these waves of life, through their infinitely long process of manifestation, become conscious of themselves, by the perfect concentricity of idea and form, of Spirit and Matter, then, from the Absolute Being, which in reality is the center of everything and everyone, emerges the nucleus of individual consciousness, which we call "Ego" or soul-consciousness. In this way, from the perfect union of the Universal Father-Mother, the Son appears, a fully self-conscious being, who will be able to grow, infinitely, until he becomes one again with the Absolute Being (figure 1.4).

The current human being is a self-conscious entity. However, at the current stage of our manifestation, human consciousness still suffers from identification with its "I," and your soul-consciousness manifests as an I-consciousness.

This state of identification, which in the past has been associated with the myth of paradise lost and also with the legend of Narcissus, who fell in love with his image and drowned in the waters of the lake when trying to grab it, indicates a consciousness that is as if with its back to the Absolute Being itself, just like a person with their back to the sun and who walks chasing their own shadow.

This state will need to be overcome by consciousness itself, touched by the power of the Absolute Being, by the Universal Principle itself. In this way, human awareness will need to go through a process of self-revolution, through the demolition of its egocentrism, placing the Core of Absolute Being again at the center of your being and your life.

When this occurs, the central chamber of the etheric heart, where the nucleus of human consciousness is, will be transformed by the touch and reintegration with the Absolute, which is found in itself, as an immanent reality. This chamber, the core of our identity, will be responsible for the transformation of two more chambers in the etheric heart of the human being, responsible for consciousness and manifestation.

The triangle of a New Soul will then appear, formed by a new identity, consciousness and manifestation, from the Absolute Being. It is this triangle of a New Soul that will transform all life, through the fundamental change of the four creative faculties of the human being, which are: thought, desire, perception, and form.

So these seven spaces, these four chambers in the etheric heart of the human being, will be filled with the power of the Absolute Being, which will be the basis of your structural transformation (figures 1.5 and 1.6).

It is not only in the heart that the human being has an image of the Divine Archetype. Your head and pelvis, together with your heart, also bear a similar image. It is because they carry this original image within themselves that in the past, they were called sanctuaries. It is also for this reason that in the great civilizations of the past, we find the triple sanctuaries, which indicate the state that must be achieved by human beings themselves. Thus, we speak of a sanctuary of the heart, a sanctuary of the head, and a sanctuary of life.

This mirroring in the sanctuaries of the head and of life occurs through the double polarity of the three creative powers of ideation and manifestation, the two universal creative triangles that, through their positive and negative aspects, form the same image of this archetype, and at its core also arises a focus of consciousness.

In this way, we have three centers of consciousness, or a "triple self" that operates within us, with the main focus of identity in the heart, of consciousness in the head, and of self-consciousness, biological consciousness, in the sanctuary of life. In these three sanctuaries also burn seven fires, seven powers that animate the seven aspects of identity, consciousness, and life, like the seven aspects of our soul self.

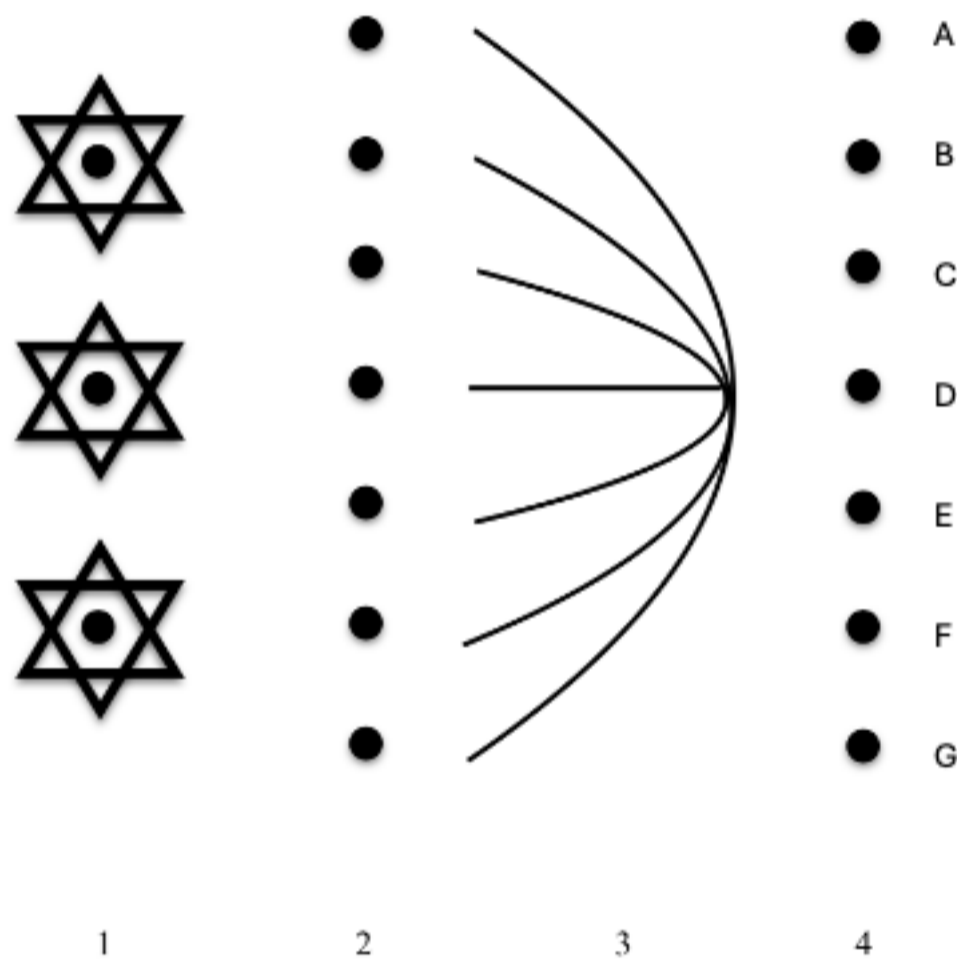


Figure 2 — Scheme of the Human Archetype and its Subtle and Material Bodies

1. The Archetype of the Human Being — The Sanctuaries of the Heart, the Head, and Life — The 3 Centers of Consciousness — The 3 Triple Candelabra
2. The Astral Body with its 7 Chakras (from above to below):
A. Crown — B. Brow — C. Throat — D. Heart — E. Solar Plexus — F. Sacral — and G. Root
3. The Meridians of the Etheric Body — and its reciprocal connections with the astral body

4. The 7 Endocrine Glands in relation to the Astral and Etheric Body (from above to below):
A. Pineal — B. Pituitary — C. Thyroid — D. Thymus —
E. Pancreas — F. Sexual Glands — and G. Adrenals

The seven fires, also symbolically called candlesticks, must be totally transformed, starting with the fundamental change of the heart sanctuary, based on the Absolute Being (figure 2.1).

It is from this transformation of the triple soul that a structural, therefore corporeal, change can and must occur. With the new triple archetype burning in the human being as a new and true power of thought, the energy centers of the astral body, also known as chakras, will be modified.

They will be filled by the same power that started to circulate in the heart, in the head, and in life, generating a new astral vehicle (figure 2.2), modifying and totally transfiguring the etheric body by the new power that circulates in its meridians, connected to the chakras of the astral body (figure 2.3).

When this process has advanced sufficiently, the physical body itself will react, and during the time that fits it in its temporal existence, it will also carry within itself the image of this New Life, through the attunement of its endocrine system to the impulse of the Absolute Being, of the ONE, in the core of your heart (figure 2.4).

Thus, we cast a glance, as if in a bird's eye view, at the grandiose process of fundamental transformation that awaits every human being, as a promise, as a latent possibility.

The entire construction, and also the reconstruction, of the archetype of the human being can be easily explained and understood when we realize the direct connection that exists between the creative powers of the universe and ourselves.

This is why when we talk about Spirit and its unification with human consciousness, we are not talking about an abstract mystical experience. On the contrary, we are referring to an organic and practical transformation, which begins and blossoms from the first archetype that forms our being, the etheric heart with its seven chambers.

These seven chambers correspond to the unfolding of the Spirit in its Seven Rays. And the process of transfiguration blossoms and progresses when each of these Seven Rays can actually become the life-giving power of different aspects of our deepest being.

Symbolically, we call this process "the flowering of the Rosebud into the sevenfold Rose of the Heart." In practice, this means that from the first to the seventh chamber, your entire etheric heart needs to live off a whole new energy — the Seven Rays of the Spirit — which correspond to very practical aspects of your life, consciousness, and its manifestation:

Will — Love — Intelligence — Harmony —
Wisdom — Dedication — Action.

These are the seven powers that need to awaken in every human being.

These are the seven powers that we need to learn to use as true tools for transforming our lives.

It is our wish that all those who seek this transformation can carry out a real and profound work. And may the sevenfold power of the Seven Rays of the Spirit accompany all who are willing, with seriousness, humility, and fidelity.

Chapter 1 — Will

“For where your treasure is, there your heart will be also.”

Matthew 6:21 (NRSV)

Where is your heart? What is the center of your life, your true treasure? Where is that single, immobile axis in you around which everything, from the greatest to the smallest aspect of your life, revolves?

That magnetic heart, that real treasure, that immovable axis could also be called your deepest and truest intention, that central intention that lies behind every thought, emotion or action you may have. This deep intention is what moves you, what draws everything that comes to you, and what directs everything that springs from you.

In the Universal Teaching, this deep intention is also called Will, the power that moves the entire Universe, the first Ray of the Spirit.

We have already talked about the seven chambers of the heart that are filled with a certain fire. This fire that fills your heart and your entire being is exactly this Will, this deep intention. This is why we can say with certainty that the quality and nature of this driving power in you is what directs your life in this or that direction, like the helm of a boat.

This helm is invisible as is your most secret treasure, your deepest intention, but even so, this invisible power will always direct your whole life. In the structure of your etheric heart, this deepest center corresponds to the first chamber, the one in the very middle. If you consider the seven chambers of your etheric heart as the rudder of the boat, you will understand that this chamber is the axis, the center around which the rudder of your life turns, with the other six chambers that revolve around it.

The first chamber also corresponds to the core aspect of your consciousness. This center or core is formed when the two principles of Universal Creation become concentric in your being, when the Triple Double Logos, the Triangles of Father-Mother, actually fit together.

Then the central power awakens in your being, and the core of your self-awakened consciousness utters the magic word, the only living creative word in the entire Universe — “I” — “Ego sum” — “I am” — this is the sacred and secret name of the Divine Being. This is why the central chamber of your heart is represented by that little dot that appears before the secret, sacred, and forever unknown center of all life, the center of the Universe that you carry in your heart.

The whole purpose of creation, nature, evolution, culture, and civilization is to manifest that moment when the Father-Mother becomes self-aware in the Son, in the center of the human heart, so that you too can say: “I am.”

In the introduction, we said that the “I” and the identification with the “I” generate the selfish state of consciousness and life, which, in reality, is the true cause of human suffering, and that we must overcome this phase through a true self-revolution. Now, however, we are saying that the entire divine effort of Universal Manifestation has as its objective the creation of the “I.” This may sound, to say the least, contradictory.

This, however, is the crux of the matter. And whoever understands this issue in depth and reality will see that their life will also gain a totally different perspective. If, however, you do not understand this well, not only will it be impossible for you to follow the path of self-revolution based on the Universal Principle, on the Absolute Being within yourself, but it will also be difficult for you to live a life full of meaning.

This is why it is so important that you recognize the truth, the truth that perhaps still lies within you as a mystery to your consciousness, for the truth will set you free.

The truth is that the "I" is divine.

The truth is that the "I," the "Real I" cannot be destroyed because it is "God" itself.

The "I," the "Real I," is eternal, immortal, without end, without limits.

The "I," your "Real SELF," is the goal of all creation.

Your "Real SELF" is the tool created by the divine powers of the universe to allow the Divine Being, God, to become self-aware, to become aware of itself, to know itself, to grow and develop infinitely.

Therefore, it is not the "I" that must be destroyed. Rather, it is about a certain orientation, a certain choice, or a fundamental shift towards the helm of life that needs to take place. The myth of paradise lost and the myth of Narcissus, cited above, indicate this choice, a certain direction that was taken by this central helm of our life, at a certain point in our existence.

The moment each being becomes fully self-aware, or in other words, the moment the etheric heart finally attains the perfect form of its divine archetype, when the divine Father-Mother becomes absolutely united, it is then that the Son, the soul-consciousness, or the "I" is awakened in its center.

The "Son" is the core of consciousness, and the basic definition of consciousness, as Plato asserts, is a combination of choice and impact. When the Soul's core is awakened, when the self-conscious "I" finally awakens, it has before it an infinite amount of choices, just like the countless cosmoi that fill the universe.

Therefore, there is no pre-established divine plan, much less accidents that occur along it. That would be foolish and even impossible because the divine impulse is incapable of creating anything other than itself in perfection. What happens are choices, individual and collective intentions which have the power to create an impact on matter, as a mirror of themselves.

As defined by the Rosicrucians and Alchemists of the 15th, 16th, and 17th centuries, the human being must be seen as a miniature world, a "minutus mundus," therefore, a microcosm. Thus, we are all like the pearls of this necklace of infinite choices, from the perfect unification with the ONE and the Absolute Life, to its perfect negation with the corresponding identification with our mirror image in matter.

From the "Real I" identified with the ONE to the "selfish I" desperately seeking its own image outside of itself, the "I" is always an intention, a purpose, a manifestation of the perfect Universal Will. It is omnipotent to create its own world, be it the Divine World of Perfect Unification or the fragmented and dialectical reality of the non-integrated "selfish I," seeking to find its lost identity in the mirror of a fragmented and dialectical world.

The Spiritual Schools of all times were for those who had accumulated enough self-awareness and a sufficient amount of experience to recognize that reality is both an illusion and a product of their own consciousness.

These human beings are like the ripe fruits of the Tree of Life. They have matured sufficiently to begin to learn the difference between reality and illusion, inside and outside of themselves. They have matured enough to begin the process of regaining their power of choice, their free will, the strength to change the direction of the rudder of their lives, in the central chamber of their hearts.

This free will, also understood as intention or purpose, can again become a free choice and no longer a selfish will that acts like a broken rudder that has brought the boat of their lives to a desperate wreck. This is the meaning of a true "Good Will." These are the "human beings of good will."

The will of these human beings has matured to recognizing how foolish it is to seek their own identity outside the ONE and True Self. So they learn to give their helm a new direction, learn to turn the wheel of their lives, the chambers of their heart, towards the ONE, which is already in their own heart.

After countless lifetimes, wandering through the sands of the desert of life, with their backs to the sun, and hopelessly following their own shadow, they finally awoke, became self-aware, and heard the Voice of the Silence, the voice of the ONE, which has always called them. When they turn to that voice, they find the source of Life within themselves and become totally unified with It.

These human beings no longer desperately search for their identity, for their treasure, outside of themselves, living a divided life, with a heart broken in pieces, a piece for a lost love, a piece for a speculative knowledge, a piece for an impossible harmony, a piece for the accumulation of goods and wealth, a piece for an insatiable desire, a piece for an unrealizable achievement. When they find the ONE, they find their Real Identity, their Real Self, their Real Treasure. Their Will and the Will of the ONE become a single Will. Their lives flow with the Waters of the River of Life. They finally heal from their most incurable pain.

Spirit fills the core of their identity, the central chamber of their heart. The fire that burns in them now is the Fire of Life, of the indivisible ONE Life. The Spirit, the Fire of Life, blooms in its seven petals, seven colors, seven sounds, filling the seven chambers of the etheric heart, transforming it, once again, into the Rose of the Heart of Fire.

The ONE and Indivisible Spirit unfolds in the Seven Rays of the Spirit:

Will, Love, Intelligence, Harmony, Wisdom, Dedication, and Action.

However, the first step is a choice; it is a turning point, an act of your deeper purpose.

Will you continue to seek your treasure outside of yourself? Or are you ready to embrace your divine origin and accept the heritage of the Universal Treasure that awaits you since the dawn of time?

Now that all the possibilities and paths of the world and life are wide open before you, what will your choice be? You know you don't have to let go of anything, for this is not a path of division and separation. This is a path of integration.

The choice you are faced with is a real, internal choice. It is the choice to continue on the path of trying to build the identity of your own being through the external aspects of your life, letting yourself be defined by your profession, your partner, your possessions, your health, your "whatever it is" ... or is it the choice to reconcile yourself to the call of the Eternal ONE, thus using all the outer aspects of your life as a gift to manifest the ONE Will, thus allowing your life to flow, shine, and grow in IT.

The real questions that really matter are:

Who are you? Who do you want to be? What is your life's purpose?

Answer these questions for yourself, dear reader. Choose your own path. But do it with your eyes wide open, in full self-awareness and full self-responsibility.

We hope and yearn that you can choose the ONE path, so that through the ONE Radiation of Spirit, the ONE Will, your heart can be filled with the Luminous Fire of the Seven Rays of the Spirit!

"For where your treasure is, there your heart will be also."

Chapter 2 — Love

"Your task is not to seek Love but simply to seek and find within yourself all the barriers you've built against it."

Rumi

The second Ray of the Spirit that must fill the second chamber of the etheric heart is called Absolute Love.

Talking about Love carries with it a risk that we must consider at the outset, for this is a topic on which countless texts, poems, ideas, and theories exist.

We run the risk of thinking that we have already experienced this Love of which we are speaking, one way or another, reminding us of how many times perhaps we have said phrases such as: "I love you" or "You are the love of my life." Most probably, the vast majority of us have already fallen in love and believe that we have suffered or are suffering for love, or else, hope someday to find the love of our life – if we have not yet found it.

Well, we ask you, dear reader, to make an effort now and try to forget, even for a moment, everything you believe you know about Love because all that we have just described, and which is so common in our daily lives, in reality has nothing to do with absolute Love, the 2nd Ray of the Spirit.

To try to explain a power that cannot be fully explained with words and nor be understood with our limited consciousness, let's try to use some examples and comparisons.

First of all, it is important to say that absolute Love, of which we are speaking here, is not related to a more or less elevated feeling or even with what most of the time we believe to be love. This Love of the Spirit has nothing to do with a feeling but is a power that must fill the second chamber of the etheric heart and be reflected in the head sanctuary with the entrance of the 2nd Ray of the Spirit in the microcosm of the human being. Love is related to the right brain hemisphere and is directly connected with our understanding and comprehension.

When penetrating our being, Love, the 2nd Ray of the Spirit, must totally transform our consciousness towards understanding the Universal Purpose for the world and humanity. So it's not possible to love and understand deeply something or someone unless we have the ability to see the motives and forces at work in all situations. So there is no point in calling the partial feelings of our egocentric state of life love, Real Love, because from the moment we truly understand something or someone, we can no longer exclude it from our sphere of love, understanding, and acceptance. Thus, it is said that True Love excludes nothing and no one.

However, let's observe a little of the dynamics of our day-to-day life. One day, we wake up happy, and so we believe that we can love and spread that love to everything and to all, no exceptions. Then an unexpected situation happens, someone surprises us, and we are deeply irritated, and this loving feeling will gradually change, and we are no longer so willing to love everyone. The day goes on, and difficult situations at work, in the family, at a university, in traffic, in our everyday lives appear one after the other. Against our initial purpose, we dispute with those closest to us such as friends, family, parents, partners, and colleagues at work. With a bit of bad luck, at the end of the day, we are presented with an unexpected rain and return to our homes

convinced that the world is a place where everything is wrong and that nothing deserves our respect or consideration, not to mention our love.

What happened? Where did all our love go that we were so convinced we should spread worldwide? Over the days, how many of us do not accumulate sorrows from people whom we thought we loved, and today, can we even look them in the eye? People we sometimes tolerate, to whom we say things and for whom we do things without real feeling or sincerity, just so as not to displease them? Why do we do this?

Despite all the justifications we can use to convince ourselves that this is a part of life and that the world leads us to this kind of attitude, let us make an effort to be honest and let us answer ourselves: Is this the attitude of someone who is on a true spiritual path? Of one who has the lofty aim of one day becoming Love itself?

But, dear reader, do not feel so bad about yourself, for it is impossible for you, and also for anyone in whom the 2nd Ray of the Spirit has not yet a permanent abode in their life system, to experience this Real and Unconditional Love.

The reason for this is because human beings, in their current state of egocentricity, live only from a mere reflection of true Love, manifesting it in a distorted way, as if in a lower octave. Therefore, it is essential to understand that, in this situation, what we call love is based on the forces currently circulating in our astral body, so the love we feel is a feeling so volatile, inconstant, and fleeting.

The astral body of human beings in general could accurately be described as a real roller coaster because it presents all the volatility, inconstancy, and unpredictability of all the astral forces that circulate inside and outside of us in an uncontrollable way.

This is why sometimes we are happy, sometimes sad; sometimes we love others passionately, and at others times, we hate with equal intensity. What we need to recognize, with serenity and sobriety, is that while the basis of our love is in the astral body, it cannot be otherwise.

Maybe now we can better understand Rumi's beautiful and profound words mentioned at the beginning of this chapter:

"Your task is not to seek Love but simply to seek and find within yourself all the barriers you've built against it."

Therefore, we must not seek Love, because it cannot be found this way, that is, as we find ourselves now, but rather, focus all our efforts to seek and find within ourselves the barriers that we have built against it.

So, we would like to extend an invitation to you now. Look inside yourself and perceive now all the barriers against Love that exist in your being and that have been built with the bricks and mortar of your own selfishness. Selfishness is the one and only source of all these countless barriers, the selfishness that separates us from true Love, from the touch of the 2nd Ray of the Spirit that has the mission to make us understand and cooperate so that the latent Universal Principle manifests itself in us, in our peers, and consequently, throughout the world.

As long as our life is centered in our untransformed astral body, that in our egocentric state of consciousness it would be better to call by the name of desire body because one moment you want one thing, and the next moment you want its exact opposite, we need to recognize that our efforts to tread a spiritual path will have no real, practical result. We will be like children playing make-believe, and at the end of life, we will be forced to recognize that we play at living and that we don't really live.

There is no gentler way to say these things to someone who seriously seeks the truth, for such a human being does not need beating around the bush with half truths. If we seek the truth with all our being, we need to do

something practical, not tomorrow, not in an imaginary future, which we may not even have the opportunity to live, but in the only time that exists and which is at our disposal: now!

What can be done practically now? First, recognize all these aspects of yourself. No excuses, no excuses. Realize how much of you is still dominated by your endless desires? See how you're still looking for a spiritual path and a spiritual transformation only in those moments when seeking for a refuge, as if it were an oasis for a pilgrim desperately thirsty in the desert of life, or like a castaway looking for a lifeline?

In those moments, we consume the shelves of self-help books, or else we seek some instantaneous or miraculous solution, an enlightened guru, an outer source of peace and security. In those moments, we become religious, pious, yes, conveniently pious. However, when the thirst and the apparent shipwreck move away a little, do we not rush back to the roller coaster of our astral body and yearn for the strong sensations that its ascents and descents give us, in its countless twists and turns? And then we get sick again, and once again the knees bend and hands join.

But, let's face it, is this a true spiritual path? Living this way, is there any basis for a real change in our consciousness and our life? By living like this, we will be treating our search for truth as we treat our best moments in modern life. We post our best photos; we find the best catchphrases, and we wait for the rain of "likes" on our social media profiles. And how many comments we get, right? "Touching," "Uplifting," "Rewarding."

Yes, this is all beautiful, but from the point of view of truth, of the search for truth, and of the effective transformation of life, this is useless. In no way do we criticize the value that social networks provide to us today. Without them, possibly you wouldn't even be reading this book. This book, however, is intended for serious seekers of truth, for those who wish to pay the price of walking a real spiritual path. It is to these seekers that we say: The only way to be touched by the 2nd Ray of the Spirit, by the Ray of Love, is to remove the inner obstacles that are found within us.

The path proposed by the Spiritual School for the removal of these obstacles is a process, a gradual transformation through which human beings must go if they want to make the promise of the Universal Principle, of the Absolute Being, of the core of their being, a reality in themselves.

This path begins with self-knowledge. But this is not a question of self-knowledge where the "I" becomes an expert in the twists and turns of its personal labyrinth. The effect of this would be that we would become experts in our own selfishness, not liberation from selfishness and its barriers.

Self-knowledge, the first aspect of the path proposed by the Spiritual School, is the recognition of our inner world, of every way and detour, using the light of the lamp of the central consciousness, of the Spark of the Absolute Being, of the Universal Principle, as the only possible basis.

In that light, we can recognize whether what we think is light in ourselves is not in reality darkness. In that light, we recover, gradually, and through a great inner effort, our lucidity, our sobriety in relation to ourselves. We recover a minimum degree of objectivity in the midst of the sea of subjectivity in which we live immersed. It is this lucidity, which springs from the connection of our consciousness with the Universal in our being, that allows us to unravel our labyrinth and find the exit. Our labyrinth is made of very subtle walls; it is made of thoughts, of desires, and of actions, which we believe are part of our being, just as a newborn child thinks that the swaddling clothes around it are part of its body.

The reality, which every sincere seeker of truth must discover for themselves, is that we are thoughts and feelings, and that our actions are largely blind and automatic reactions. These are true repetitive mechanisms,

which lead us to go up and down the roller coaster of our astral body, and which leave us completely filled with the nausea of recognizing the total lack of meaning in the life we live.

We need to free ourselves from the illusion that we live, in order to unmask these infinite automatisms and the conditioning, freeing and rebalancing the triangle of our consciousness, the triangle of our soul formed by our thinking, desiring, and wanting.

It is this real freedom of the soul that constitutes the second aspect of the path proposed by the Spiritual School and is also the basis for the further development of a consciousness and a life truly free from selfishness. This is the way of demolishing the barriers of our selfishness, the barriers that keep us away from the only true Love, of that Universal Power that manifests itself through the 2nd Ray of the Spirit.

However, dear reader, we must tell you in all sincerity that this path is not possible if it is not the main goal of a lifetime. It is not with partial efforts, with a superficial interest, not even with good intentions that one can tread such a path. It is these half-efforts and good intentions that make us say: I would so much like to put all this as the most important thing in my life, but I don't have the time; I don't think I can; maybe I'm not worthy of it yet.

This may sound reasonable, but in essence, they are just excuses and self-deception. In essence, a true spiritual path, and especially nowadays, will never ask people to turn their back on their real obligations and duties. On the contrary, this path will show people that it is only when they integrate all the roles of their life, when they abandon nothing in their life, but when they put the Only Thing Real and Necessary first, that all becomes clear and ordered, that in essence, everything becomes possible.

In view of this, many great ones of the Spirit, when asked in the past about what was needed to walk such a path, answered directly: All or nothing! Without this all-or-nothing, the all-or-nothing of putting the path as the only inner goal of life, we will succumb to the desert sands of this world and lose our life in the ups and downs of the roller coaster of our desires, trying desperately to give this endless inconstancy the sacred name of Love.

Those who have the courage to put the path that will lead them to freedom as the central point of their whole life will certainly understand what we are saying. All those who have walked and are walking this path have passed and are going through the same experiences.

It is our wish that all those who really yearn for this path make a real effort to remove the obstacles within themselves so that the 2nd Ray of the Spirit can touch them and thus allow the birth of a new understanding in all of them. A new understanding based on a new activity from the sanctuary of the heart and the head. The understanding that is the key to True Love.

To these seekers of truth, we address these words at the end of this chapter:

Work hard on self-knowledge and on the transformation of your thinking, feeling, and doing. Free yourself from the endless spin of the roller coaster of your desire body.

Live intelligently and consciously so that your life can be an example of your words that you believe.

In this way, may the Universal Power of True Love fill the second chamber of your etheric heart; may this power also radiate from your head as a new understanding so that your life may finally be a witness of your words, a testimony of Love.

Chapter 3 — Intelligence

*“The mind is the great slayer of the Real.
Let the disciple slay the slayer.”*

H.P. Blavatsky — *“The Voice of the Silence”*

We chose this phrase from the book *“The Voice of the Silence”* by Mrs. Blavatsky to start this chapter dedicated to the 3rd Ray of the Sevenfold Spirit, which must fill the 3rd chamber of the etheric heart, in order to clarify at the outset that the Intelligence that the 3rd Ray brings to the disciple on the path has nothing to do with what we call common intelligence, or also with our mind. That is why *“The Voice of the Silence”* says so clearly: The Mind is the great Slayer of the Real.

The 3rd Ray is also called the Ray of Absolute Intelligence or Creative Intelligence.

What we know and commonly believe to be intelligence, is in reality the slayer of the real and true.

In our world, people endowed with great intellectual capacity, p their literary or artistic production?

When we refer to a gifted intellectual capacity, we are correct, in the terms just mentioned. However, in terms of what we are trying to convey of how the new ability relates to the Universal Power of the 3rd Ray of the Spirit, then it is also true to say that Creative Intelligence has no direct relation with our intellectual capacity. Even a simple but sober analysis about the limits of ordinary intelligence will recognize that the common intellectual faculty is often not able to provide answers to countless day-to-day practical situations in which its theoretical framework does not find concrete application. This alone should already be able to indicate to us the limits of the common intellectual capacity, compared to the broader vision of what the Creative Intelligence should be.

Therefore, what is Creative Intelligence as a faculty of the 3rd Ray of the Spirit?

In a text from the Spiritual School we find the following definition:

“Intelligence is the sum of everything that has been accomplished in us through the ages and that must be manifested in this way.”

When the 1st and 2nd Rays of the Spirit, Will and Love, respectively, fill the first two chambers of the etheric heart, then they are also enabled to penetrate the first two energy centers in the head sanctuary, the crown and brow chakras, so they also directly modify the activity of the hemispheres of our brain, the left and the right, which must also manifest a new activity based on a New Will and a New Understanding based on Absolute Love.

The result of this double activity, both in the heart and in the head, is the synthesis of a new creative faculty that we call Creative Intelligence, which is manifested by the activity of the 3rd Ray of the Spirit.

The New Intelligence finds its foothold in the creative centers of the sanctuary of the head and unites the impulse received from the 1st and 2nd Rays to the faculty manifested by the 3rd Ray.

Thus, with the joint action of the first three Rays, the three chakras in the sanctuary of the head, Crown, Brow, and Throat, as well as the corresponding glands of internal secretion linked to them, Pineal, Pituitary, and Thyroid, start to function in a whole new way. From that moment on, one can speak of the birth of a New Consciousness and a New Creative Faculty. However, this New Consciousness does not manifest all at once, but gradually. Therefore in the School, we speak of an organic process, of the birth and growth of that New Consciousness, or New Soul.

The 3rd Ray of the Spirit is also directly related to vision, inner vision, that manifests itself from the inside out and allows the recreation of the entire reality of life. For this reason, we can read in Revelation that John, the prototype of the disciple in the process of inner transformation, at a given moment was able to see "a new Heaven and a new Earth."

When we analyze the text of Revelation, we can clearly recognize the symbol of the Sevenfold Spirit with its Rays in the Angel with the seven stars in its right hand. And as John, the prototype of the disciple on the path, proceeds in the process, the 3rd Ray fills his etheric heart and also the centers of his head sanctuary. So by this influence, he sees, that is, he perceives and experiences consciously the activities of the first two Rays which are also already at work in his being: Will and Love.

"A New Heaven and a New Earth" also means here the union of the impulse of the Ray of Will, the new power of ideation, and of understanding based on the river of Love, a new power of generation, which merge to become one new reality, in constant creation and manifestation.

Another important aspect is to understand that the human mental body should be made up of two parts, one part relating to concrete thought and the other to abstract thought. In the Spiritual School and in the Universal Teaching, we learn that the mental body of the human being, at the stage in which we are now, in our manifestation, is not yet complete. With that, we want to indicate that the human being has only the first half, that is, the concrete mental body, and for many, it is still in the process of formation.

Therefore, the vast majority of humanity does not yet have the second half of the mental body, the one that should give substance and basis to abstract conscious thought, because this body will have to be formed by the cooperation between the Nucleus of the Absolute Being in the center of the human being and by the entrance of the 3rd Ray of the Spirit into the Sanctuary of the head.

Many people have some flashes of abstract thinking, like flashes of lightning, like images of a living and complete thought. Those flashes are clearly distinguished from the multitude of thought-images that circulate through the concrete mental body, which are characterized by their material nature and fragmentation. These impulses testify to a latent intelligence, to an intuitive intelligence that from time to time emerges as an instantaneous synthesis of everything that is recorded in the magnetic fields of the microcosm that we inhabit as human beings.

However, this also demonstrates that this receptive intuitive faculty is only a pale image of what true Higher Intelligence should be when the abstract mental body is finally built and fully functioning. Many attempts have been made to develop this activity of higher thought, of the Higher Intelligence of the abstract mental body, through training and exercises that use as a basis the capacity of common thought, even when taken to its limits.

It so happens that the result of all this, that is, of an attempt to develop the occult capacities of higher thought from the much-vaunted not-yet-used part of our brain, without the indispensable power of the 3rd Ray of the Sevenfold Spirit, will always produce only a more developed replica of concrete thought itself, bound and controlled by the egocentric consciousness, and never the new and free faculty of Higher Thought.

A simple example might help us understand this better. We already said that all our thinking is based on the concrete mental body and on the thought images that circulate in it. In this sense, we can easily imagine a chair because our mind has already stored its mental image, although each one of us will surely imagine a chair quite different from the others. However, if now, by surprise, we ask a group of people to imagine a fictitious object, using a meaningless word, which is not even in the lists of search robots, such as a "sbrovisky," they would certainly be without elements of mental construction and would try to "create" an image from the elements, small building blocks and mental concepts that we have stored in the toolbox of our concrete mental body.

The same is true of the world of abstract thought. For concrete and material thought, which is therefore also controlled by our egocentric consciousness, the world of abstract thought is as unimaginable as a fictitious word. For this reason, it would be childish to try to capture, embrace or even retain the concepts of the world of higher thought, which lie beyond the veil of the perception of the I-consciousness, with the devices and instruments proper to this I-centered state of consciousness. Our conclusions would have the same practical value as a non-existent word. In reality, the transformation that must take place through a spiritual path is just the opposite.

As we said, our innate impulse is to grasp all images, even those that are clearly beyond our cognitive capacity, through our material reasoning, our concrete mental body, and so we try to develop our faculty of thought, of Higher Intelligence.

In this way, we try to manifest the higher by developing the lower.

As we have already seen, this is impossible. The true superior organic development, however, must start from the superior, which thus transforms the inferior.

So, it's the abstract mental body that will be able to inspire and vivify the concrete mental body, transmitting the ability to "reflect" the original image, the living image of the world of the Spirit, as a reflection that is understandable in the material world.

In the Universal Teaching, we learn that the ether, that is, the combination of matter and energy, used by the concrete mental body is called reflective ether, that is, an extremely subtle and plastic substance that has the ability to create a static image of higher thought.

In turn, higher thought works through a substance still subtler, called fire ether or soul ether, which indicates a type of living substance that carries within itself not only static images but multidimensional, true living archetypes.

This is why it is said that abstract thought is the bridge, the missing link, between the world of the Spirit and the human world, as it manages to capture and bring to human consciousness the images of the divine archetypes themselves, which can then be transmitted, communicated, and imprinted in the reflecting ether of the concrete mental body. By this means, Higher Intelligence guides and orients material intelligence, that when it is really put into practice, through life, it will be able to convert, as we will see later, in the fifth chapter, into true wisdom.

At this point, perhaps, you might be wondering why we bring these ideas in this chapter and how they relate to our practical lives and above all, with the process of fundamental transformation of consciousness and life.

First of all, we wanted to demonstrate that the possession or lack of a gifted intellect does not directly correlate with the possibility of treading a spiritual path.

Second, we also had in mind to demonstrate that the training of the intellectual faculties to which we give the generic name of concrete thought is not something that allows us to go beyond the borders of our own I-consciousness, because that would be like spinning around in a gigantic labyrinth of mirrors, lost in one image and then another, believing piously, now in this image, now in that, as if they were a true exit, when in reality, they are nothing more than illusory images.

We believe that, throughout this chapter, we have already had the opportunity to present some elements for reflection in this regard. However, there is one more big trap for everyone who tries to walk a spiritual path, for a sincere seeker of the truth. It is about the danger of being enchanted, and even of getting lost, with the accumulation of esoteric knowledge.

The esoteric world is a veritable academic sea. It is practically infinite, as much in length as in depth. We can spend whole lives immersed and marveling at its images, symbols, mysteries, concepts, visions, and perspectives.

Undoubtedly, esoteric knowledge, knowledge of inner reality, is of incalculable value to humanity, especially to the humanity of the western world, which today is perhaps experiencing one of the periods of greatest material density in its thought. Esoteric knowledge works as a counterweight, balancing human thought and mind, and preventing, especially in our case, that we shipwreck in the total materialism of our concrete thought.

Therefore, dear reader, thirdly, we warn that the risk of accumulation of unused esoteric knowledge is one of the most paralyzing factors on the spiritual path because the only use of all the teaching that the Great Ones of the Spirit revealed is for it to be put into practice. A liberating teaching when it is not put into practice becomes a judgment for the one who knows it and who does not practice it.

This is why the Spiritual Schools of all times have always been very cautious about what they reveal, not because they wanted to cover themselves with a veil of mystery, but because what is revealed and not transmuted, instead of releasing, shackles.

We conclude this chapter with a brief reflection on the practicality of True Intelligence. We live in a world that encourages people to distance themselves more and more from real life. We are not only talking here about the extremely fast-paced aspects of life, the modern problems, the customs that have reduced contact and relationships between people, but also the incredible speed with which the human mind is increasingly focused on virtual worlds.

There are many people who practically live isolated in their minds, in an apparent and continuous virtual dialogue with others, but in reality, in an increasing concentration of their thought on an internal dialogue, on the construction of an individual virtual reality, of an image of themselves, as if their mind could inhabit only this virtual reality and dispense with its physical existence. They give the impression that they would be happy if their thoughts could gain wings, abandoning the heavy burden of their material body, concentrating only on the spheres of virtual existence.

In this way, modern human beings, enchanted by the unprecedented availability of all kinds of information, run the risk of forgetting that their material body and its energetic vehicles form a perfectly built alchemical laboratory, endowed with a great intelligence, and that they cannot do without this laboratory if they aspire to a true transformation of their consciousness, which is only possible through the transformation of their concrete and organic life.

In our days, we witness a growing lack of care with sleep and with a healthy diet, as well as the use of substances harmful to health, and also those that alter the functioning of consciousness and metabolism. All

these are proofs that, at this moment, the mentality of the western human being may have reached the height of its material development. In this way, the words of Mrs. Blavatsky gain a double meaning, very important for all of us.

For the concrete and extremely materialized mind of the Western human being not only become the slayer of the Real, in the highest sense of the word, but also can also become the slayer of real life, material existence, and the organic human apparatus in its function as a sophisticated mixing vessel of Spirit and matter, an essential organic laboratory for the alchemical transmutation of consciousness and life.

Creative Intelligence, manifested by the action of the 3rd Ray of the Spirit in the human being, is the first great power of synthesis that can be manifested in it, because it brings the image of the Universal Archetype into the human being and the clarity of understanding the Universal Purpose of existence. Based on this living image and this new faculty of understanding, human beings can then turn to the reality of their life and start the process of structural transformation.

However, this transformation will never be something theoretical, or a projection of our common mind, but something that will demand the conscious collaboration of all our being; therefore, as the teaching of the Spiritual School tells us:

We can only utter the Liberating Word with the effective sacrifice of our being.

We must not desire, want, imagine or imitate this sacrifice.

but silently follow the Voice of the New Faculty of the Soul.

We must follow the Light of this Divine Intuition of the Soul.

This Light does not speak to our self but appeals to our Intelligence.

And Intelligence is the sum of all that the centuries have accomplished in us.

Chapter 4 — Harmony

“Then Arjuna saw, in the two armies, men bound to him by the bonds of blood: fathers, grandparents, teachers, cousins, children, grandchildren, in-laws, colleagues, and other friends – all armed in war against him.

With a heart torn with pain and deeply grieved, he spoke thus:

O Krishna! Recognizing all these men whom I must kill as my relatives, I feel my limbs paralyzed, my tongue parched on the palate, my heart trembling and my hair bristling on my head... The strength of my arm fails... My bow falls to the ground...

No, Krishna, I don't want to win.

So saying, in the midst of the battlefield, Arjuna let himself fall on the chariot seat, and his bow and arrows fell from his hands because his heart was filled with bitterness.

And Krishna replied:

At this decisive moment, O Arjuna, why do you give yourself to such discouragement, unworthy of a warrior and which closes the heavens to you?

Do not give in to weakness, which is useless. Take courage against your enemies and be what you really are!

Moreover, in view of your own duty, do not hesitate, for for a prince of the warrior class nothing is superior to a just war.

But if you refuse to fulfill your duty to fight in this fight, you will incur sin and will forever lose your reputation as a warrior.

Fight just for the sake of fighting without thinking of loss or gain, of joy or sadness, of victory or defeat, for by doing so, you will never sin.”

Bhagavad Gita

We have chosen this passage from the Bhagavad Gita to begin our reflection on the 4th Ray of the Spirit that must fill the fourth chamber of the etheric heart: Absolute Harmony.

Perhaps the reader, after reading this quote, is asking themselves, how is it possible to speak of harmony through a struggle, a combat?

The answer to this question always surprises many people: for the Absolute Harmony which must arise as a consequence of the action of the 4th Ray of the Spirit can only be achieved through a very particular combat, as described in the Bhagavad Gita.

For the Harmony that is brought by the 4th Ray has nothing to do with tranquility, or as many imagine, or even fantasize, with a perfect and imaginary peace, where we get rid of the harsh reality of life, something like the classic image of a sky with clouds, angels, and harps.

Thinking of harmony always evokes these clichés, with extremely unrealistic thought-images, projections of an unattainable calm, and a supreme sense of peace. However, dear reader, even in the outside world, this is far from harmony. In the arid and greedy world we live in, the cost of a few moments of harmony, well-being, and tranquility for some is usually paid by many others who are called to fight the battle in our place, while we temporarily disconnect from the fight.

Societies divided into castes, and even social inequality, give us a very clear picture of how the bases of this harmony are illusory, unfair, and therefore, also unsustainable. So in the face of all this, what is Harmony in the sense of the 4th Ray of the Spirit?

Harmony is struggle! Harmony is the product of a struggle, a very particular battle. It is the struggle of the New Soul against the self and its "kin," as the so beautiful allegory of the Bhagavad Gita, which we quoted at the beginning of this chapter, indicates.

The key now lies in clearly understanding the different elements and characters of this inner battle. We see the figures of Krishna, of Arjuna on his chariot, and of the hosts of warriors, all of whom are linked to Arjuna by the bonds of blood and friendship. Krishna represents the Living Core of the Human Microcosm, the Spark of the Universal Principle, the immobile point from which the infinite energy of the Seven Rays of the Spirit springs, which must gradually take shape and body, transforming the entire life of the human being.

Arjuna, the warrior in his chariot, represents the Human Consciousness, the Core of the Human Soul, which is found in the central chamber of the etheric heart, the core of self-consciousness, which has awakened to the existence and presence of the Absolute Being in yourself. The Human Consciousness is represented by the figure of a warrior because, on the battlefield of life, he stands at the head of countless forces and has under his direct command all the human creative faculties, represented by his war chariot.

The figures of Krishna and Arjuna, so archetypal, emerge in their clear symbolic meaning before our inner gaze, through the intuition of our soul. However, the point on which we usually still do not have such clarity of understanding is related to the hosts of warriors linked to Arjuna, who are divided into two factions, into two polarities at the time of battle.

We know that human I-consciousness is extremely complex and intricate and that it is composed of innumerable aspects, which are interconnected in a mutual correlation. In this way, the I-consciousness, or to put it directly, the human "I," is a compound of true "hosts" of thoughts, feelings, reactions, desires, and wills.

These "hosts" of beings, since each of these aspects is an elemental being of this nature that has its own life, are grouped by vibratory affinity and literally circulate through the respiration field, through the energy field that surrounds the human being, as if they were veritable legions crossing a battlefield from one side to the other. They represent our basic human type, made up of everything we have inherited from our parents and from all of humanity. We are therefore a synthesis of the entire evolutionary experience of life on earth, which lives integrally in our being.

We are also the product of the past lives of the microcosm, of the eternal being we inhabit in the short span of our lives. On the walls of the microcosm are engraved, as on the sarcophagi of the ancient pharaohs, all the facts of the lives of human beings who preceded us, and who also had the opportunity to live for a single time in the microcosm, in this micro-universe which we inhabit today.

The sum of these experiences, engraved with fire by the intensity of each lived experience, is what we call karma, which forms, as it were, the landscape, the terrain on which the inner battle unfolds and which also defines its dynamics.

Dear reader, more important than knowing all this is what attitude we will take inwardly when we realize the constitution of our inner world. In the narrative of the Bhagavad Gita, we see how even Arjuna, the most valiant of warriors, was weakened by the need to fight his kin. In other words, the almost innate reaction of the human soul, based on what we would psychologically call an identification process, is just the opposite. The soul, the human consciousness, firmly believes that it and its thoughts, feelings, and reactions are one identity. It thus identifies with its thoughts, feelings, and reactions, and believes that they are its very being, that it is what it thinks, feels, and also how it reacts.

So how could we fight a battle against them? Are we not thus killing our own identity? And so, paralyzed by this process of identification, all our energy and drive to walk a spiritual path disappears, and like Arjuna, we are left prostrate before an apparent impossibility, a self-created illusion. Yes, we succumb, daily, second after second, for we would rather succumb, that is, give up an inner path, than face our own creations and self-illusions of identity.

Without ceasing, the sincere seekers of truth, moved by their inner yearning, are urged, impelled to go forward and to break through to the spiritual path that could transform their whole being. But, how many do not succumb and in dismay, prostrate, turn their backs on this path before the terrifying illusion of confronting their own being?

Many of these seekers then use the convenient but totally incorrect interpretation of what non-action is, of what a path of non-struggle is, of non-conflict, therefore, of an idealized harmony. They turn their backs on the spiritual path and try to harmonize with life, nature, and their circumstances. But you will eventually discover that the search for truth is not a choice of the I-consciousness. No one chooses, on a beautiful day, to become deeply concerned with life and the world and thus decides to go on an inner journey that will take them out of their comfort zone, seeking to find new horizons within. Nobody chooses to become a foreigner in the world. And a stranger in the world, try as they might, will not find peace until they discover the truth in themselves. And to find out, you have to walk a path. And the path passes, necessarily, through the inner battle of the soul.

So for years, or even lifetimes, a seeker of truth can deny the path, the inner path. However, fate and karma, as vectors of forces faithful to the constants, to the vibratory key of the human being, will attract them again to the circumstances that will place them in exactly the same point, right in front of the only way.

When the soul-consciousness of the seeker has matured sufficiently by the experiences and even by its attempts to escape the inner struggle, it will no longer wait for Krishna, the Absolute Being, to take its place in the chariot of its being and to fight the inner battle in its stead. Nor will it expect them to remove disharmony from the world and life, for it will recognize that the source of all disharmony lies within itself, and that for this reason, it must be confronted and overcome to its deepest causes.

When the seeker then becomes a true pupil on the inner path, then they can begin their struggle. And this struggle must resolve the apparent fundamental conflict between the "sacred" and the "profane."

The 4th Ray of the Spirit, the Ray of Harmony through Conflict, is a Ray with very particular characteristics. It is the Ray that reaches the center of our being and which in a way must be the point of contact between the first three Rays and the last three. Therefore, its task is to be the one that unites and carries out a true synthesis. But this synthesis, this union presents a delicate balance, a balance that can only be achieved through conflict — the inner battle of the New Soul against the self and its "kin."

Many still believe, through conditioning, culture, or even religiosity that, in their own system of life, everything that is connected to the heart and head is sacred or can manifest it, and that, on the other hand, everything that is connected to the sanctuary of life, therefore to our attitudes and reactions, is profane and should be avoided. In this sense, lofty thoughts and lofty feelings are sacred, and uncontrollable, selfish reactions are clearly unholy.

[However, what makes an environment sacred or profane is not the external circumstances but the condition of the soul of the person who uses such an environment. How many hovels are not true palaces? How many palaces are nothing but poor hovels?

Think, dear reader, of the martyrs, of the ascetics, of those who isolated themselves, trying to lead a holy and elevated life. Despite these genuine, sincere and even admirable efforts, they took with them the source of everything they wanted to avoid, for they took themselves wherever they were.

The same happens with us, but in our case there is an aggravating factor, which is the fact that we not only carry the cause of our conflicts but also that the source of our projections of high thoughts and sublime feelings is the same raw material of reactions that we reject. This is because these thoughts are just one side of the issue, an arbitrary projection of ourselves, as if we could just be light without shadows, as if the mountain of our being was formed only by the sunlit side.

Thus we learn, perhaps after hard experiences and hardships, that a contemplative life, whose source is found in the flight from oneself, cannot take us very far from ourselves. In this way, we are approaching the true mystery of the 4th Ray of the Spirit, the Ray of Absolute Harmony, which is the mission to create synthesis, fusion, and therefore, balance and harmony, between what is above and what is below.

This means a joint work of the three sanctuaries, a joint work of the heart, the head, and concrete life. If this does not happen, if the seeker who has become a true pupil on the path does not learn to transmute the elements of their real being, as an alchemist symbolically transmuted heavy metals into gold, their efforts will in fact be nothing but a theory. They will not cross the border of conflict; they will try, with all their understanding and the most sincere yearning of their heart, to advance and fight, but as their fight has not yet been able to transmute the reality of their sanctuary of life, they will stagnate, and as they have not won the conflict, they will project it outside of themselves. As on a seesaw, they will oscillate between the extremes of an internal conflict of consciousness and an external conflict with everything and everyone.

The internal conflict of consciousness is directly associated with the mechanisms of self-victimization, in which we place ourselves as martyrs, and in relation to walking the spiritual path, we can nourish useless feelings of guilt, but at the same time they comfort us. Deluded, we would come to the erroneous conclusion that walking this path is almost impossible and that we suffer when walking it; wouldn't this be a sign that we are on the right path and that our efforts are worth it?

The external conflict, in relation to the attempt to tread the spiritual path, was always manifested in the antagonism between the individual and the institutions, which were always just a visible image of a manifestation of the Universal Teaching. The true Spiritual School is always one and unique. It is the direct manifestation of the Universal Teaching. However, in the world in which we find ourselves, it always needs an institution, an organized group, which can serve as a means of contact. And how many were those who, frustrated by the futility of their efforts, instead of really attacking themselves, turned all their fury against the visible aspect of the Universal Teaching that came to them, attacking what their hands could grasp and what their words could reach: people.

And what would be the cause of these efforts ending up this way? Weren't they seekers willing to fight against themselves? Were they not willing to confront their "relatives," the ghosts that cover their Real Inner Being like

veils, and to remove them, then being able to unite themselves perfectly with it, through the transmutation of their consciousness and their life?

Yes, unlike the one who refused combat, who tried to simulate harmony, or even extinguish the flame of the search to conform with themselves and with the fragmented external reality, these seekers sought the conflict of the soul with the unconscious forces of their inner world. However, they forgot something fundamental. They tried to conquer the self themselves. They, like Arjuna, even though they were valiant warriors, tried to fight the millions of other warriors who surrounded them without the Absolute Being, without Krishna being in their chariot. They sought to fight based on their understanding, on their good intentions, on the strength of dogmas and institutions; however, they lacked the essentials. They lacked the beginning, the connection with the Absolute Being; they lacked the connection with the Seven Rays of the Spirit, which should have already taken up residence in them. Symbolically, they lacked the presence of Krishna in their chariot.

For this reason, the Spiritual Schools of all times have always pointed out that the seeker who has become a pupil on the path can never do without this help. In the beginning, this help comes to this pupil through the sum of all that has already been transmuted by those who have accomplished and who, to a certain extent, have won the battle of the soul against the I-being of selfishness in themselves. These efforts form, as it were, a field, a field of lines of force, which can become active when we truly connect with them.

As the soul continues its struggle, supported by this impersonal but omnipresent power, Krishna manifests himself in its war chariot, that is, the Absolute Being gradually takes shape in the being of this pupil, through the Seven Rays of the Spirit.

It is never about the influence of a disembodied being, a would-be light-being, or even a master or guru, as that would just be another stumbling block on the way to the one truth. The one truth knows no other master than the Absolute Being, the ONE, which is already in the very seeker who has become a pupil on the path. Based on this Power, the pupil will be able to fight and win the battle of the soul against egocentrism and its consequent state of consciousness and life.

That pupil will become a strong one. In them will also speak the faculty of the 4th Ray, the Harmony that emerged through the gradual victory of the soul's combat. For, as we have been told so many times by the Universal Teaching:

"Those who conquer themselves are stronger than those who conquer a city."

To end this chapter, we would like to quote a few words that Zwier Willem Leene, one of the founders of the Spiritual School, wrote to his brother, Jan van Rijckenborgh, and that apply to pupils of the School faced with the reality of their inner battle. We hope that they can also give encouragement and courage to all those who seek, with all their being, the realization of the only way.

"Seek in your heart the source of your sufferings and close this source every minute of the day. Don't do or say something without thinking so as not to create reasons for new sadness."

Realize that the strongest is always the one who conquers himself.

If pain takes hold of you, regain your calm, and don't run away from yourself through numbness or lies, but look at everything in the light of its multiple relationships.

Understand that this process is like a purifying fire that burns and cleanses wounds.

You must carry out this purification fervently, for you cannot become a signpost unless you have given birth to a new Phoenix.

Do not look to the past nor wait for the future to manifest because eternity vibrates in every second.

Refuse isolation, for your place of work is the world and humanity, and the souls of those who isolate themselves become sterile and vain.

You are required to be a model and to do the works and not just pretend to do so. You must not speak about dead texts but only about the truth according to your own experience.

Don't talk about what you have learned until it has become your possession, otherwise you will be like parrots imitating words you don't understand.

Think about what you were given at birth: your own unique personality! It has a purpose; it is the vehicle with which you must express yourself. It shows what you must conquer and control. Stay close to it, and don't let go of the bridles for even a second, lest the horse, freed from its master, runs away.

Don't give up in a battle, no matter how tiring the fight.

Always start again, without rest, so that you can find the Light. Don't keep anything for yourself. Offer an opinion to others if they ask for it, and don't make the whole world a misery out of your own personal misery.

If any aspect of sin is difficult to deal with, withdraw your attention from it, and you will see that the weeds will die for lack of food.

If you find yourself beginning to reap the rewards of your inner battle, don't stand still. Look around you, and offer them to those who are hungry and thirsty for your fruits because every fruit that was gained and offered after a hard struggle multiplies many times and will be offered back to you in abundance, in many different forms.

Don't worry about the outcome of an inner battle because you will surely win it if you are in His Light and if you can forget about yourself. Even if you fall a thousand times and you lack energy, your wounds will heal, and you will rise again with new strength.

Think, brother, that love, fully realized, is the most powerful weapon in the world. So don't just sit on the side of the road. Don't be discouraged, and don't lose heart.

Learn, brother, that you must be overcome and conquered completely before you can be free. This is a fight that you must fight and win daily.

Our path must be a Light and a blessing to all the world."

Chapter 5 — Wisdom

“Knowing and not doing is not knowing.”

(Chinese proverb)

We have chosen this Chinese proverb as the opening of this chapter dedicated to wisdom to demonstrate that unless there is a unity between what we learn and our practical life, in reality, there is no real learning at all.

Why is it important for us to reflect on this? In this exposition on the Seven Rays of the Spirit as a basis for the transformation of the consciousness and the life of the human being, we have now reached a critical point, from which we will speak of the last three Rays of the Spirit: Wisdom, Dedication, and Action.

From now on, after having read and familiarized themselves a little with the previous chapters, the reader may have the impression that they already know enough, and that, moreover, all this information is more or less the same, somewhat like we hear so often: Well, if God is only one, and all paths always lead to God, then why bother so much to understand all these things?

Our commitment, in this brief account of the activity and new possibilities connected with the Seven Rays of the Spirit, is with the truth, obviously within the limitations of our understanding, but also, and above all, with the honesty of purpose of the sincere seekers of the truth.

This commitment does not allow us to compromise in the face of what, in the light of our understanding, could sound like a half-truth. And as we well know from practical life experience, half-truths can be extremely harmful, perhaps even more harmful than a lie.

Therefore, faced with an affirmation that all possible paths would lead the human being, sooner or later, to a true spiritual enlightenment and realization, we are forced to say that this is not right because the transformation of life is not an automatic process. Because the passage of outer time does not necessarily represent an advance. And also because, from the current point of our development as humanity, there is no longer the possibility of a predetermined evolution, guided by exalted entities who direct the destiny of a lifewave not yet advanced.

The destiny of humanity and of each human being that composes it is a direct result of their choices and actions. The same goes for a spiritual path. Therefore, we affirm that, even if the human being is imbued with a genuine interest and a pure yearning to find the spiritual meaning of their existence, if they only follow calmly on their way of life, trusting that in the end all things will end up working out, we need to say that it just wouldn't work.

Perhaps there are other branches of life, whether in the social, economic, political, philosophical or even humanitarian field, in which a benevolent attitude, even with a hint of naivety, in which we trust leaders and institutions, accepting at “face value” everything that is presented to us, could bring positive results over the years.

However, the spiritual path proposed by the Spiritual Schools of all times needs another set of rules and attitudes, so that a real transformation can occur.

Human beings, trained with their concrete mind to imitate patterns, can surely try to imitate this set of rules, thus creating a false appearance of a spiritual path, and convince themselves with a false perception of their progress in it. But just like the paint on a wall that wears out with time, with its colors that fade and the covering that peels, the harsh reality, made of bricks and cement and not beautiful appearances, will eventually become evident.

Therefore, it is our duty to tell the reader that the only possible basis for effectively continuing this exposition on the Seven Rays of the Spirit is that there is a deep and honest commitment to actually putting all these concepts into practice. For otherwise, we'd better stop here.

We said, in the chapter on Creative Intelligence, that all knowledge related to the Universal Teaching that is not applied becomes a burden and a stumbling block in the path of those who seek the truth.

Although we are not revealing here anything beyond what is already part of the knowledge available to the vast majority of people, making a superficial description of the subject, and without going mainly into the details of how to put this knowledge into practice, it is important to be aware that this reflection is not done inconsequentially. This is not a hypothetical discussion or a light exposition because what we are discussing and even evoking are real tools that can, in a very direct and effective way, transform the lives of human beings, materially and organically.

In the introductory chapter, we tried to explain that unless the deepest archetype of our being changes, that is, unless a glimmer of new energy flows through the seven chambers of our etheric heart, then in fact, we are just "talking" and hypothetically "arguing" about what the Seven Rays mean. To paraphrase the Chinese proverb that speaks about it so precisely: We will think we know, but by not putting that knowledge into practice, in reality we will not know anything. More seriously still, we will carry the burden of having been warned about a real possibility of change, and even having understood it, we decided not to apply it.

So far we have spoken briefly about the first four Rays of the Spirit. We explained that the first three are related to your Head sanctuary and that the 4th is related to your heart. These Rays are: Will, Love, Intelligence, and Harmony.

If the reader still remembers what we explained visually with Figures 1 and 2 and the related comments, they must have realized that there is a direct connection between the seven chambers of the heart and the seven chakras of their astral body. In each chamber of the etheric heart, of that archetype at the core of our being, burns a fire specific to one of the aspects of the Creative Power of the Universe, which we call Spirit.

Spirit is a multiform, multidimensional power that takes the form of the core archetype of the soul, which it must enliven. This is why this core archetype of ours, the core form of our etheric heart, represents the synthesis of all forces and aspects of the totality of our being.

In this way, in our heart, we have the synthesis of our consciousness and our life, united by our identity. In other words, we have the synthesis of all the forces that activate and circulate in our head sanctuary and sanctuary of life, united in our sanctuary of the heart.

Consequently, in order for the first three Rays of the Spirit to penetrate and modify the sanctuary of the head, the three corresponding chambers of the etheric heart must have been purified, opened and filled with the three corresponding Rays that emanate directly from the Nucleus, from the Spirit Spark, from the Monad, which is in it.

Without the central power of the Absolute Being, of the Divine Spark that must become active in the human heart and in this way, transform it, it is impossible to structurally modify any other aspect of our being according to the anticipated development on the spiritual path, by any method whatsoever.

This is why all the knowledge coming from the Spiritual Schools of the past, and which today we see applied in the form of methods, practices and exercises, as alternatives for the development and balance of the human being, unfortunately, tend to be mere imitations of the original spiritual process.

This is because those who practice these methods lack the real knowledge of the change of the etheric heart from the Spirit Spark as a fundamental precondition, and so perhaps without even knowing it, they try to skip steps through exercises and practices that seek to develop the new powers of the kundalini force that resides either at the top of the head or at the lower end of our spine. But as they lack the source, the mystery of the Rose of the Heart, they can only produce the development of occult or magical abilities, but they are never capable of fundamentally transforming the human being from a structural point of view and according to the development advocated by the spiritual path.

They can create some external effects, such as the awakening of occult faculties, of natural-magical abilities; they can bring about tranquility, an apparent peace and a state of mind of harmony and balance, but in the end, when the true flames of the etheric heart erupt like a previously dormant volcano, the forces that move the human being, like the swift currents under a frozen river, will resurface and regain their control over the particular person.

We say, with complete transparency, that we do not do any of this in our Spiritual School. Because no training, exercise, occult, mystical, or even magical practice can ever replace the true treading of the spiritual path, which, in our School, is known by the name of pupilship. True pupilship can be recognized by the Light itself, by the Language of the Absolute Being within each being, because the Light has the power to see, directly and without intermediaries, the true reality within our hearts.

Having said all this, we would also like to say that it is even relatively easy to understand what the first four Rays mean. We can discuss ideas, give examples, and the reader can relate them to some concepts they have already learned. It is also relatively easy and quick to realize that selfish will, partial love and personal preferences, superficial intellectualism, and even naive ideas about living in harmony are nothing but illusion, a self-deception of a selfish consciousness, and so we are even naturally inclined to accept and open up relatively quickly to an initial change, even if still modest, in our way of acting.

But, dear reader, the joy of the easy ends here. For it is from here that many seekers of truth, and also many of those who set themselves up as pupils on the spiritual path in the Spiritual Schools of all times, end up stranding the boat of their aspirations.

Why is this?

Because when we are confronted with the 5th Ray, we enter terrain that is inaccessible, invisible to our set of theories and concepts. From this point on, we are confronted with the bitter reality of our being, with its karma, with its blood inheritance.

Many believe that the 5th Ray, Wisdom, is related to a deep understanding, as if it were a super-intelligence, and that it is related to the mental being or the mental body. But it is exactly the opposite. The Seven Rays in many ways resemble a ladder approaching us from above. The first three Rays of the Sevenfold Spirit transform the first three chakras that are located in the head sanctuary — Will, Love, and Intelligence.

These first three Rays will modify all centers of ideation, perception, and higher power of creation. They correspond to the Triple Logos of the Father, the Fiery Triangle of the Father.

As we saw in the previous chapter, the 4th Ray is related to the heart, the Ray of Harmony through Conflict, the Harmony that arises from the soul's inner battle against its own ghosts. This Ray is related to the innermost identity of human beings, to their true self, their self-awareness and self-perception.

Up to this point, one can disguise very well, for our ego can still feign high ideation, feign superficial harmony. But this is also where the whole farce ends, for from this point, the Spirit must penetrate the reality of the sanctuary of life, and the sanctuary of life has not been trained to pretend.

Can anyone fake their digestion? Can anyone fake perfect health or even that they're full of energy? Can anyone fake their physical existence? No, all this lies beyond any farce.

It is simply reality.

At this point in the path of a sincere seeker, or Spiritual School pupils of all time, if there were nothing that had actually taken place in terms of a structural transformation based on the actual presence of the Seven Rays of the Spirit, then the actual state of the triple ego would call this bluff, and the person in question would lose their bet by showing a completely empty hand of cards. Although intuitively, we know that the self has an amazing ability to bluff. Deceit, bluff, and deception are all part of our innate ability to survive. Attack or run, double down or bluff, the binary language of survival is one of the few codes that transcends the barriers of languages, continents, and cultures.

So in many ways, life is a bluff, social life at least. Just think about social media; most of everything we see on them is nothing more than a bluff of a fake rosy life made of selected photos and empty phrases, full of clichés and half-truths. Think about professional life: half-truth, half-bluff at best. Think about most relationships you know. Lots of bluffs, no?

Our self is so trained and specialized in all this that we are tempted to follow the Spiritual Path with our special ability to bluff. But even if you try such foolishness, there is a limit to it, and the limit is when we need to prove that the Spirit has reached the reality of our Sanctuary of Life. This test begins with the 5th Ray, which must transform our Solar Plexus.

The Solar Plexus is our biological brain. It is the seat of our thought-images and desire-images, which circulate through the etheric-astral gate of the Liver-Spleen System. It is also the seat of our physical vitality, where our pancreas determines how fast we burn our physical fuel, with the production of insulin and the burning of glucose in our blood. It is this biological brain that controls ordinary thinking and our emotions in our brain that is found in our head sanctuary. The biological brain is the real brain behind the brain; it is the root cause of our way of thinking and reacting.

Now perhaps, dear reader, you may be wondering what Wisdom, the 5th Ray, has to do with all this. It's a very simple thing. A sage does not waste their energy. A sage does not waste their words. A sage does not go after useless illusions or projections. A sage understands life from within. A wise person APPLIES their knowledge perfectly in life.

Therefore, the signature of Wisdom was never the accumulation of knowledge. This is a distortion that exists in Western culture and has actually taken us away from the reality of inner wisdom. A wise physician is not one who knows every detail of the medical literature but one who is capable of saving someone's life.

A wise pupil, a true pupil of a Spiritual School, is not one who knows all the books of the Universal Teaching and who is able to quote them eloquently, by page or even by paragraph, or who is able to speak for hours at a time about the teaching. A wise pupil is one who is able to change their life through an attitude which most of the time can be an insignificant and silent attitude. A wise pupil is one who has become knowledge themselves. Not because they wrote a program of desirable things to follow or to torture themselves to

become the perfect image of what a pupil should be but simply because they made the only necessary decision to APPLY to THEMSELVES everything they heard and learned about the path. They really took the advice they were given to heart and learned as they applied it in their own life:

— True Self-Surrender to the Absolute Being

— True Impersonal Love and Unconditional Acceptance

— True Self-Knowledge

— True Harmony that arises from the confrontation with your personal demons.

Dear reader, do you want to become a sage? Then don't follow the path; be the path, because "to know and not to act is not to know."

Chapter 6 — Dedication

*“The pupils must begin by giving and not by asking.
Only then will the mystery of the overflowing measure be revealed to them.*

What do they have to give?

*1st, their heart,
2nd, their soul,
3rd, their devotion,
4th, their absolute faith,
5th, their intelligence,
6th, their faculties,
7th, their I.*

Give and it will be given to you!”

We have chosen this fragment from a text of the Spiritual School, called “The Sevenfold Sacrifice,” to indicate the essential nature of the 6th Ray of the Spirit, Unshakable Dedication, which is the Ray that corresponds to the offering of all our faculties and that must fill the sixth chamber of our etheric heart.

And here is the question: What is dedication in the sense of the 6th Ray of the Spirit?

Saying it in a simple and direct way and reinforcing what is said in the sixth place in the text “The Sevenfold Sacrifice,” dedication is the act of offering all the capacities of the I-being to the Absolute Being.

However, maybe it would be good at this point, before we delve into this idea, that we understand a little better the way the Rays act in the world and how they influence all of humanity.

From what has been dealt with so far in the preceding chapters, it should have become clear that the Seven Rays of the Spirit have always been present at all times, enabling and manifesting the Universal Purpose of Life. By this we mean that the Purpose has always been fulfilled, is being fulfilled and will always be fulfilled.

During all epochs and ages, humanity has been touched by these seven powers, these Seven Rays of the Spirit, regardless of their form of manifestation in each of these epochs.

We must understand that these powers are the manifestation of the will of the ONE that will always be realized in one way or another. Thus, in each epoch, people reacted to these powers according to their state of consciousness and manifested a corresponding state of life.

The highest intention of the Seven Rays is to bring humanity into a gradual awakening and transformation of consciousness so that one day, everyone can respond positively to the Seven Rays and return to the Fullness of the Universal Manifestation endowed with full consciousness and realization of the Universal Purpose in their own being.

In the structure of the etheric heart, explained in the introductory chapter, the Seven Rays can be arranged into a triangle and a square. The three Rays, which form the triangle, act in aspects that human beings must

develop within themselves as attributes, and the four Rays, which are part of the square, show what must be accomplished and materialized externally based on what has been built inwardly. The Rays of the triangle and the square alternate, so that at one time, one of the Rays may form part of the triangle and reveal an internal aspect, while at another time, that same Ray may form part of the square and reveal an aspect of realization.

We say this because not so long ago, the 6th Ray of the Spirit, the Ray of Dedication, was part of the square, and for that reason we can understand why the dedication of humanity was an external factor, which makes it clearer why there was the emergence of countless religions to worship a deity that was not yet understood and lived within. It was the time of various religious manifestations, of sacrifices, among others.

However, in our time this has changed. Now, the 6th Ray is part of the inner triangle and reveals that Dedication is something that must be experienced within, and the Temple in which this must be performed is the Temple within the human being.

Perhaps now it will be a little clearer what we read in the Bible: "Or do you not know that your body is a Temple of the Holy Spirit within you, which you have from God, and that you are not your own?" (1 Corinthians 6:19, NRSV).

And why is it important to know all this?

Because the 6th Ray, the Ray of Unshakable Dedication, has a direct relationship with the center of human creative force in matter, which is found in the pelvic chakra, which represents the sum of all our creative abilities and gifts. In this way, when we understand that all our creative talents must be offered to the New Life that arises in us, then we overcome all separation between spiritual life and material life.

This is the secret of synthesis, transmutation, and a full life in the reality of the one new life. Hermes, the Thrice Great, referred to this synthesis when he stated that "What is above is like what is below." For this reason, Dedication is never a mystical feeling, much less an obsession with achieving a false holiness or perfection in life, which distances you from the reality and potential of your own being.

This synthesis occurs after the battle carried out through the 4th Ray and the decision to transform knowledge into wisdom, that is, to place, in the power of the 5th Ray, all Divine Intelligence in the practice of life.

In this way, whenever Dedication is understood as a feeling, we try to do it only with the heart, without taking into account the reality of life. Thus, we are subject to the influences and projections of the astral body and its desires, and as a consequence, we see the rise of religious fanaticism, which always leads to extremism, violence, and death. These days speak for themselves.

Do we realize how sad this is? People kill in the name of God because they have not carried out the true 4th Ray combat within themselves, and they also do not react positively to the influences of all the Rays following and thus project this conflict outwards. And the result is well known: religious and political fanaticism, prejudice, intolerance, among others.

In the same way, those who do not resort to outer violence but who also do not fight the inner battle lose themselves in a negative mysticism, reacting to the influences of the 6th Ray, believing that their contemplative belief will save them. These are those who deny the reality of life in the name of a meaningless idealization, become theorists, read day and night about the sacred, but do not realize the true offering of all their real capacities.

For the serious seekers on the path, all this must turn into a deep reflection on their own life. Such seekers should ask if they are only willing to be touched and to be flooded by the touch of Truth, or if they are already

willing to transform everything that has touched them and that they have understood into a practical reality, through the only means available to them, their attitude and their daily life.

If despite having been touched by the all-embracing Field of Truth and having clearly understood what needs to be done, we continue to be exactly what we have always been, we cannot speak of a positive reaction to the 6th Ray of the Spirit.

For this reason, a text from the Upanishads tells us, *“Those who by faith and dedication have become one with Brahman, they have freed themselves from the wheel of life and death.”* However, the key to realizing this dedication to the Absolute Being, to Brahman, is given in this text below, by an unknown author:

“The cross is lifted up; the form is deposited there, and on that cross, life must be transformed. Each builds a cross that forms the cross.”

As we said before, the entrance of the Spirit takes place in human beings in two ways. First of all, it needs to be released as a potential power in the etheric heart, that is, it needs to spring from the Absolute Being, and fill every space, every chamber of the etheric heart of the human being. Second, the Spirit must penetrate concretely into the system of life of the human being, to transform their soul and also corporeal structure. This occurs through the entry and unfolding of the Seven Rays of the Spirit through the Fiery Pineal Circle and through their entry into the human spinal energy system, also known in the Universal Teaching as the Serpent Fire. For this reason, in the symbolic allegory of the Gospel, Jesus is crucified on Mount Golgotha, a name that literally means skull.

In this way, the power of the Seven Rays descends vertically through the pineal, and so the vertical pillar of the cross is organically constructed in the human being. The entrance of the Seven Rays of the Spirit is through the pineal, which is at the top of the skull. Thus, the original form, the archetype of the new body, is deposited in the human being, and life can be transformed.

Therefore, for the Universal Teaching, the cross was never the symbol of an unspeakable and personal suffering but of a luminous transformation that can and one day must be accomplished by every human being. Where the sacred, the vertical pillar, the Seven Rays of the Spirit, unites with material reality, the horizontal beam, we find again the Original Archetype of the human being, the etheric heart, the Rose of the Heart, filled with the Radiance of the Seven Rays of the Spirit, like a Rose of Flaming Fire. In this way, each one must rebuild their cross, the Archetype of the New Body, which is the testimony of their self-surrender and their dedication to the touch of the Spirit.

And of what is this cross made? This is no longer the cross of pain and blood but the Cross of Light, the cross that transformed and raised life to a new activity. The Cross that again united matter and Spirit through the Seven Rays of the Spirit and the Absolute Being which blossomed in the heart like a Radiant Rose. This is the Cross of a True Rosicrucian.

Thus, dear reader, it is clear why it is not possible to walk the Path of the Rose and the Cross without the 6th Ray of the Spirit, Absolute Dedication, which means offering all the capacities of our being to the Absolute Being. Perhaps, as we read all this and looking at ourselves, we think: What do I have to offer? Me, in my smallness, what do I have to offer? Looking at myself, I cannot recognize what I must do, of what these capabilities I must offer consist, and how to make this a reality in my life.

At the beginning of this chapter, we said that the 6th Ray of the Spirit must transform the creative center that manifests in the pelvic chakra and the human material creative force.

Perhaps this is still not very clear because in reality, in the state of consciousness and of life in which we find ourselves, we forget that even in the apparent smallness of our life, in reality, we are also entities with great creative powers; we are like real little gods, little creators.

However, at the same time, and this is where the main obstacle in our path lies, we are, in the figurative language of the Universal Teaching, worshipers of images, worshipers of clay idols, that is, of an image of oneself. Symbolically the human being was created from clay, from the cosmic root substance activated by a breath of the Spirit. As self-creating beings, human beings create in exactly the same way, they breathe into everything that manifests the breath of their consciousness into the matter that surrounds them, into the "clay," and thus create thought-images and desire-images, also of their image and likeness.

In this way, even without realizing it, we spend a good part of our time idealizing, designing and trying to model our dear clay idols, our individual creations, the projections of our own I-being, which in many ways resemble hobbies, true toys of grown children, always giving these creations a reflection of our own image, imprinting our face, our appearance on them, especially in relation to those who are closest to us.

Our partner, don't we want him or her to be exactly the way we would like, that is, a perfect image of ourselves? Or else, our children, so often poor victims of our unrealizable dreams and impossible projections. How much weight do we put on their little shoulders, without realizing it or even without meaning to? What about our work, our friendships, all our relationships? And why not say, the very spiritual path that we seek? In many ways, isn't this path also an escape from reality, through an idealization of a perfect self, a perfect version of ourselves, that protects us from the pain of our poignant imperfections?

We go on with our lives using our creative abilities, building countless idols out of clay, worshiping them and forcing them on others and ourselves, like strange and misfit masks. These are all our creative capacities in action, consciously or not.

So what does it mean to be placed before the 6th Ray of the Spirit?

For all those who seriously yearn to walk the spiritual path, this means two very simple and concrete things:

First, let us be aware that all our acts are creative acts. This means living consciously, consequently. Secondly, that we have the courage to offer all our gifts, everything that transforms us, in large and small actions, into creators of our world, yes, to offer such capacities to the ONE, to the Absolute Being in us.

The ONE has this name because between IT, which is the heart of our being, and all the circumstances that come to us, such as destiny, karma, our biological heritage or whatever name we prefer to give it, there is not any separation. The ONE manifests itself in and through Real Life. Therefore, every time we seek a projection of the perfect being and turn away and turn our backs on what life puts in front of us, we deviate from it. Therefore, the ONE manifests itself in what we need and must do and not in what we imagine we should do.

For example, let's think about our family. It is easy to live in peace with all of humanity and difficult to live with those who are so close to us. To discover the extent of our ability to understand our fellow human beings, we don't need to look very far. Just try to put it into practice with that person who is closest to us, that impossibly close person. As we unreservedly offer this ability to that person so close to us, even knowing that we may not be able to go very far, then we will discover how real or theoretical our understanding is, for in this way, we will have challenged our selfishness in its deepest and most real foundation.

Once, the theorists of their time sarcastically asked Christ: You speak of the Father; show us the Father! You speak of the Mother; show us the Mother! And he replied: If you have seen your brother, and you have felt his love, then you have seen the Father; if you have seen your sister, and you have felt her love, then you have seen the Mother.

The Father-Mother of the Universe is not far away. The ONE is closer than hands and feet. It takes shape in the faces, hearts, and hands of those close to us.

What is Unwavering Dedication then? Perhaps at this point, we can respond in a more concrete and real way.

Unshakable Dedication means offering your life in the service of the ONE Life, which manifests itself around you, without yourself, without egocentrism, without the weight of your projections, without causing indescribable suffering to others who must submit to your projections of goodness, happiness, and perfection.

When we understand this, no longer as an idea but why we do it and in this way we see its result, then we will know that we no longer need to adore our clay idols, our projections and idealizations, with their crooked, distorted images, like the writhing face of a self, seeking its fulfillment, its perpetuation in others and in everything around it. We will have understood that the ONE manifests itself in the fullness, in the totality of life. That wherever we are, there is the place destined for us by the ALL. That there is nothing fundamentally wrong in our lives, nothing to fix, nothing to deny, nothing to idealize, in an obsession with the perfect impossibility, or in an endless melancholy in the face of the unrealizable dream.

We will be at peace; we will be in ourselves, observing the world, and finally seeing the beauty and perfection of the great carpet of destiny that the ONE has woven for everyone and also for us. We can no longer have any other attitude than to offer ourselves, without reservation, to the ONE, the WHOLE, which is inside and outside of us, everywhere and in everyone.

Thus, the 6th Ray of the Spirit, Unshakable Dedication, will take over our whole being and will rise as a new recreating factor of Life. Life will flow into the Life of the Whole.

With the 6th Ray of the Spirit, we will finally offer all our capacities, and through the mystery of the 7th Ray of the Spirit, we will completely free ourselves, by also offering the SELF itself.

So be it!

Chapter 7 — Action

“Act without expectation.”

(Lao Tse).

The secret to the 7th Ray of the Spirit, also called Action, Magical Action, or even Realization, is striking. We can find it hidden behind this statement by Lao Tse, the author of “Tao Te Ching,” which is so succinct and also so disconcerting:

“Act without expectation.”

To help us get past the natural barrier of our analytical minds, let’s break this sentence down into the only possible elements, into these three words, and start by looking more closely at the last one: expectation.

What is an “expectation”? A simple way to look at this is to recognize that we are always waiting for something, that we are always trying to anticipate something, thus to control the outcome of everything around us.

Thoughts, feelings, actions, our own or those of others. Anticipation, control, expectation. Anxiety, worry, fear. Here is the well-known threefold mechanism of self-protection and survival of our ego. When we delve deeply into ourselves, we realize that our ego could be defined as being made up of pure expectation.

Let us now imagine, before our inner gaze, a young animal. Does it have any expectations? Is it filled with anxiety, worry or fear? Most of the time, it is totally free of them. When it is hungry, it cries. When it feels cold, it seeks its mother’s warmth. When it is tired, it sleeps, calmly and peacefully. Surely, this little animal is the closest we can imagine when we think of happiness and fullness. The closest thing to a total absence of expectation, as this little pup just is. No future, no past, it lives just in the present.

So after this brief delving, perhaps we could paraphrase Lao Tse’s formula as follows: act without ego.

Let us now move on to the second word of Lao Tse’s formula, the middle word: “without.” The words “with” and “without” obviously mean opposites. One of them indicates content; the other does not. But the interesting part of all this is that the existence of a content assumes the pre-existence of a space that contains it, that can receive this content.

The teachings of some ancient Native American tribes of North America referred to these two realities — content and the space that contains it — to the mysteries of visible and invisible manifestation — calling them the Tonal and the Nagual. In these two aspects, we can also see their relationship with the two cores of the Ego in the heart of the microcosm, in the central chamber of the etheric heart.

The Tonal core is the heart of the Human Soul, the absolute center of our consciousness, our deep intentions, and the true driving force of our will. The Nagual core is the center of all things, invisible and unmanifested, the invisible center of the omnipresent sphere of the entire Universe itself, as Hermes Trismegistus would say.

The Tonal core is the visible Sun, the center of the system of our microcosm, around which all other forces, symbolically, the other planets of our micro-universe, gravitate in their orbits. The Nagual core is the invisible Sun, Vulcan, the spiritual center, invisible and unmanifested, unreachable, untouchable but omnipresent. It is the true center around which all the Suns of all manifested Life, the microcosms, the cosmoi, and the macrocosms, endlessly revolve, in the eternal spiral of the dance of the harmony of the spheres.

In our lives as microcosms, as eternal seeds of the Human Spirit-Soul sown in the bosom of matter, we must follow a double path, the path of individualization and the path of integration. The path of individualization is the path of becoming a Tonal Master, or in other words, it is the path downward into matter to acquire self-awareness, to become different from the whole. It is the way of building the "I"—consciousness so that we can finally become aware of ourselves and based on that awareness, choose which path we want to follow — the barren and endless path of "I"—centered life or the infinite spiral of integration with the ONE Life.

The path of integration is not an automatic sequel of the previous one, as if forming an involutive and an evolutionary spiral. It requires awareness, free will, conscious cooperation, and a choice. This is the path of ascension, from the bosom of matter to the highest levels of self-awareness and freedom, which we call Spirit.

This is the path of integrating content and the space that contains it, the path of becoming a Master Nagual, a master of the omnipresent space, of the omni-creating space, the path of Being through Non-Being.

This is the secret of "with" and "without," of becoming one with the ONE. Therefore, the word "without" means anything but emptiness, rather, in this context, it means fullness. It means fulfillment. "Without" here means integration.

After gaining a broader understanding of all this, we can reread Lao Tse's formula this way:

"Act integrated with the Ego" — "Act with the integrated and full Ego."

Let us now explore the concept of "acting" or "action." Any action requires the pre-existence of an agent. In this particular case, the agent is not merely a force of nature because the consequence of a natural force is the fulfillment of a law, which in most cases is predictable and impersonal. The agent who is behind an action needs to be moved by a purpose, an intention, and be minimally aware of the situation or of themselves to produce that action.

Therefore, in order to act or produce an action, we must presuppose a conscious agent, a consciousness, or in other words, an Ego. So Lao Tse's formula becomes even more baffling, even more profound, when we now lift a few more layers of the veils of his words and are confronted with something like this:

"Ego without Ego" or "Ego integrated with Ego."

We could say, dear reader, that this is the heart of the problem because at this point, we are confronted with the central secret, the double secret of Action and Non-Action. Or, as Shakespeare formulated it in "Hamlet," the secret of "to be" or "not to be."

"Ego without Ego" means that all external life, all action in the visible external world, must be performed without egocentricity; it must be action that is carried out without the weight of egocentric intention. Therefore, all actions, even those linked to the inevitable battle for life, as we saw in the chapter on the 4th Ray of the Spirit, can be performed without generating karma.

This is the secret of living. This is the secret to acting in the world of action. This is the lesson that Krishna teaches Arjuna. At the same time, Lao Tse indicates the second part of this double secret, as his formula can also be read like this: "Ego integrated with the Ego." And that is the secret of non-action.

The second secret teaches Consciousness that it is only possible to find the source within, and thus also discover the answer to the anguished emptiness of the human Ego when it no longer tries to be the center of all things, or to put it even more profoundly, when all attempts to find the center through the Ego itself cease. The true center, the Invisible Center of all life, of the entire universe, is already in it; it is already the true center of your Real Being.

When the Human Soul, the Core of Human Consciousness, becomes aware of this, the entire struggle for building its own identity instantly ceases. The drop plunges into the ocean. The drop is still aware of its identity, but it is now integrated into the vast and infinite Sea of Life. The human ego has finally been integrated into the Divine Ego. The last barrier has been demolished; the last hint of self-centeredness in the seventh chamber of the heart has been eliminated, and the 7th Ray of the Spirit, the master of the visible and the invisible, of the manifested and the unmanifested, of action and non-action, of Being and Non-Being, has embodied in the most concrete reality, in the seventh chakra of the astral body at the base of the vertebral column, the root chakra. The Seven Rays will then recreate the New Spirit-Soul Human Being, and Transfiguration becomes a reality.

Dear reader, in the chapters of this book, we have tried to unveil, before your inner gaze, the horizon of the entire process proposed by the Spiritual School. This is the same process faced by the pupils of the Spiritual Schools of all times.

As we said at the beginning, this is a real process that must be understood from within in a very concrete way. This is why we chose a very simple and direct language, which speaks directly to your consciousness, through your intuition and the real aspects of your life.

But above all, the external teaching, the images and words that we may have offered you, however clear they may have been, the most important aspect that we try to convey to you is that the secret, the beginning and the end, the alpha and omega of the path, lies in your heart.

The archetype of the new reality lives in your heart. If you become aware of this and realize that all the power lines of the spiritual path connect there, in your own heart, in this deepest Core of your soul, you will never fall into the trap of considering this path difficult or impossible or even as something too high for you. For you will always be able to welcome everything, everything that the spiritual path brings to you, everything that your life brings to you, through your own soul, your real heart, and you will live from the higher intelligence of your soul, the intelligence that springs from the Core, from the Invisible Center of all Life in your being.

This Higher Intelligence is the power that can transform your heart into the helm of the boat of your life and allow you to integrate and renew all its aspects, with the Seven Lights of the Seven Fires of the Seven Spirits that ignite your Living Sevenfold Heart.

This is what we wish for you and for all those who truly seek.

May the Fire, Light, and Love of the Universal Light of Lights ignite, shine, and guide you so that your life may be an image of the Blessed ONE Path.

Afterword

The Rainbow has always been a powerful symbol in human consciousness. In it we can see the classic “arc of the covenant” or “arc of promise” which represents the possibility of uniting heaven and earth or in other words, uniting the transcendent reality of the Absolute Being to the Life of the Human Soul. It also represents the strength and the way to accomplish this union: the Seven Rays of the Spirit that bring to the human being the opportunity to walk the Spiritual Path.

For this reason, we thought that it would be the right way to end this little book, dedicated to the Seven Rays of the Spirit, with some of the words of the Young Rosicrucians themselves, who during the seven days of our association at the conference where we reflected together on this theme, shared with everyone a reflection on this very high symbol of the Rainbow.

Where does the rainbow take us?

I work up.

Along the entire length of the window, whose curtains I left open when I slept, the sunrise light slowly invaded my room. From the ceiling to the floor and over my body — at its own pace — the dawn painted as if a red tone, especially bright, in every corner.

I jumped out of bed and tried to get ready for departure. Not that I was or felt already exhausted from what I knew, but because after all the trips I've taken and the detours I've taken, the world no longer surprises me. What, in fact, still troubled my heart and head was the rainbow that appeared outside and like a promise, called me to a new journey.

After all, where does the rainbow take us?

I, who at this point in my life wanted to get rid of all the weights I used to carry, left home with nothing but small things in my pocket. And I went, with great enthusiasm, to meet the promise: It was time to follow the trail of the colors that burst in the sky.

As soon as I took on the challenge of going beyond the rainbow, however, I realized that a journey is not just about beautiful landscapes. There are countless forks in the road, and whether in the midst of fog or storms or on beautiful calm days, I had to decide which new paths to follow. Some were right, I believe, but because of some choices, I was also lashed by cold and hunger.

Despite the difficult days and especially because of them, what never was extinguished was the call: Where will the rainbow take me?

Yes, I say this because after each of the dense clouds that imposed themselves on my journey, seven bands of color appeared in the sky, which, like seven songs of the most beautiful symphony — the seven songs of the rainbow — filled my heart.

Therefore, I continued my journey strengthened and full of spirit.

I confess that I still couldn't fully see their colors and in their full intensity, as likewise I couldn't hear the symphony they spread in the universe — but little by little, the colors and sounds took shape, as if a new instrument was joining the melody and a new drop of ink colored the sky.

Over time, I began to learn from the forks in the road and made a school of the fog and storms, as well as of the cold and hunger.

It was then at one point that I found myself in a majestic valley, near the foot of a high mountain. And I glimpsed that the end of the rainbow was there — beyond that Sacred Mount. Such was the beauty of the valley on the one hand, and the height of the mountain on the other, that I decided to rest there for a day and contemplate the route that I had traveled until then.

I was sure that at that moment — yes — on the mountain, a new journey had begun. I closed my eyes, and before I lost the last vestige of consciousness to sleep, I asked myself again:

Where does the rainbow take us?

I woke up.

And since already in the first hour of the morning, my heart and my head found no alternative but to climb the Sacred Mount — I set out on my way to the top.

Due to the sum of everything I learned along the way and especially the internal connection I tried to establish with what called me to continue — the ascent of the mountain seemed reasonable to me, and the view filled me with vigor.

However, behold, I came across steep slopes, and thinking it was just another challenge, I stretched my hands towards the rocks to lift myself up. And great was my fright when I tried to grab the first protrusions of the rock, and my hands clasped the void, for the rock was unreal.

Perplexed, I then tried to climb over it but repeatedly banged my head against the mount. This is because the Sacred Mount is not a massive rock but a complex of powers.

It took me a long time to understand that as long as I tried to cling to matter to rise to the top, I would achieve nothing. That's because I still hadn't lost the illusion that what I had in my pockets — and which I thought were odds and ends — were, in fact, huge weights that I insistently carried there.

And to finally abandon them cost me even more time.

A time when, again and again, I wanted to penetrate the mountain embracing matter.

However, through the songs of the rainbow, which seemed to erupt at the same time from the sky and from my heart,

I put myself to the work of Love, so that the seven colors of the bow could also be painted within my being, my little world.

And at the rate at which it became possible, little by little, the miracle of the simplicity of small things was entrusted to me: I could understand that in order to overcome a rock of strength, a Sacred Mount, I must speak a new language.

*I must abandon my old words so that what has awakened in me will meet the other end of the rainbow.
And for that, I worked without fear and⁴⁶ without asking when the end would come.*

At one point, while I was resting my body, I found myself dreaming about the Sacred Mount. And there I was, in the dream, in front of the rock. And I looked at the sky, from where the arc of the covenant burst forth, and I had never seen its seven colors with such beauty and intensity. On the arc was written a magic formula: It was the key to the rock's door. Surprised, as if I already knew the formula but didn't remember it anymore, I tried to burn it into my heart.

In an instant, dawn woke me with a majestic song — of such splendor I never thought possible to hear. And I didn't hesitate to get up. I stood in front of the rock and without hesitation pronounced — with all my being — the magic formula that says:

"May your will be done."

The door opened.