

Carlo Dorofatti
Gattopardo

The Esoteric Physics

Science and Magic in the New Millennium



HORUS CENTRE
Organisation for philosophical and esoteric studies

*And yet, beyond everything,
each thing is exactly
how it must be.
But now, this
doesn't mean anything.*

Carlo Dorofatti
Gattopardo

The Esoteric Physics

Science and Magic in the New Millennium

Published by



HORUS CENTRE
Organisation for philosophical and esoteric studies

www.horuscentre.org

I edition - 2005

©Copyright 2005 - All rights reserved

The non-existent was not; the existent was not at that time.
The atmosphere was not nor the heavens which are beyond.
What was concealed? Where? In whose protection?
Was it water? An unfathomable abyss?

There was neither death nor immortality then.
There was not distinction of day or night.
That alone breathed windless by its own power.
Other than that there was not anything else.

Darkness was hidden by darkness in the beginning.
All this was an indistinguishable sea.
That which becomes, that which was enveloped by the void,
that alone was born through the power of heat.

Upon that desire arose in the beginning.
This was the first discharge of thought.
Sages discovered this link of the existent to the nonexistent,
having searched in the heart with wisdom.

Their line [of vision] was extended across; what was below, what was above?
There were impregnators, there were powers: inherent power below, impulses
above.
Who knows truly? Who here will declare whence it arose, whence this creation?
The gods are subsequent to the creation of this.

Who, then, knows whence it has come into being?
Whence this creation has come into being; whether it was made or not;
he in the highest heaven is its surveyor.
Surely he knows, or perhaps he knows not.

*Rig Veda X. 129 – Creation Himn
(about 3.900 BC)*

Contents

PREFACE.....	8
1. THE BASIS OF THE MAGIC.....	11
1.1 <i>Synthesis of the esoteric cosmogenesis.....</i>	11
1.2 <i>The World of Ideas and the creation of the Material Universe.....</i>	14
1.3 <i>The concept of reality.....</i>	16
1.4 <i>The Derivate Laws.....</i>	19
1.5 <i>The law of "quarters of complexity".....</i>	19
1.6 <i>The alchemical parameters of the form.....</i>	21
1.7 <i>Esoteric and modern physics.....</i>	23
1.8 <i>The Thought.....</i>	26
1.9 <i>The Alchemical Elements.....</i>	27
1.10 <i>What is Alchemy?.....</i>	28
1.11 <i>The energetic flows of the planet.....</i>	31
a) <i>The synchronic lines.....</i>	31
b) <i>Telluric lines.....</i>	32
c) <i>White lines.....</i>	32
d) <i>Oval lines.....</i>	32
2. PSYCHO-CREATURES.....	33
2.1 <i>Divinities.....</i>	35
2.2 <i>Angelcities.....</i>	37
2.3 <i>Spirits of nature.....</i>	37
2.4 <i>Demons.....</i>	37
2.5 <i>Larvae.....</i>	38
2.6 <i>Disincarnated beings.....</i>	39
2.7 <i>Possibilities of contact.....</i>	39
2.8 <i>The Theurgic Magic.....</i>	40
3. THE ESOTERIC THEORY OF TIME.....	43
3.1 <i>The perception.....</i>	45
3.2 <i>The theory of time travel.....</i>	46
3.3 <i>The disjunction of the plains.....</i>	52
3.4 <i>The temporal creatures.....</i>	55
4. STRUCTURE AND EVOLUTION OF THE HUMAN SOUL.....	57
4.1 <i>General considerations.....</i>	58
4.2 <i>The personalities of the soul.....</i>	60
4.3 <i>The forming personality.....</i>	61
4.4 <i>How do the personalities work?.....</i>	62
4.5 <i>Personalities and memory.....</i>	63
4.6 <i>Working on our personalities.....</i>	63
4.7 <i>Origin and evolution of the personalities.....</i>	64
4.8 <i>The citadel of the Initiates.....</i>	65
5. THE AWAKENING OF THE INNER GOD.....	68
5.1 <i>The Initiation.....</i>	69
5.2 <i>Who am I?.....</i>	71
5.3 <i>The Enlightenment.....</i>	73
5.4 <i>The Metamorphosis.....</i>	74
5.5 <i>The awakening of the Inner God.....</i>	76
5.6 <i>The divine evolution and the conquest of this reality.....</i>	76
5.7 <i>The Reality and the counter-universe.....</i>	77
6. SUBTLE ANATOMY OF THE HUMAN BEING.....	79
6.1 <i>The chakra.....</i>	79
6.2 <i>The inner senses.....</i>	81
6.3 <i>The energetic flows of the human being.....</i>	84
6.4 <i>The meridians.....</i>	84

6.5 The microlines.....	85
6.6 The temporal flows.....	87
6.7 The sacred geometry.....	88
6.8 The vital energies.....	90
6.9 The illness and the cure from the esoteric point of view.....	92
6.10 The prana-therapy.....	92
EPILOGUE.....	95
APPENDIX I.....	96
<i>Scheme of the levels of reality.....</i>	96
APPENDIX II.....	99
<i>Kabbalistic correspondences.....</i>	99
APPENDIX III.....	101
<i>The Derivate Laws.....</i>	101
<i>Synchronicity – Heart Chakra.....</i>	101
<i>Sole Atom - Navel Chakra.....</i>	102
<i>Divine Principle - The Crown Chakra.....</i>	103
<i>Geometric Essence – Root Chakra.....</i>	103
<i>Time Matrix – Mobile Chakra.....</i>	103
<i>Fall of (neutral) Events – The Third Eye.....</i>	104
<i>Chaos – Solar plexus Chakra.....</i>	105
<i>Arrow of Complexity– Throat Chakra.....</i>	106

PREFACE

Magick takes every thought and act for its apparatus; it has the Universe for its Library and its Laboratory; all Nature and all that exists is its Subjects...

[...]

There are a great many people who quite misunderstand the nature of Magick. They have an idea that it is something vague and unreal, instead of being, as it is, a direct means of coming into contact with reality.

Aleister Crowley, Magick in Theory and Practice

Magic is the universal Science-Art through which it is possible to work on different plains of reality and on different levels of Consciousness to contact Natural and Divine Laws and Forces of any order and level, outside and inside of us. It's the *science of the correspondences* that, according to the Will, applying the right Knowledge and the Energy needed, enables to overcome the limits of space and time, acting "*As above so below*", on the "*similar which attracts the similar*", where "*Thought creates*". Magic is "the art to make things to happen". In the most abstract sense, magic is a method of taking advantage of the relationship between Will, Knowledge, and Energy.

In a certain sense, magic can be defined as the science not yet known. To quote from "The Goetia of the Lemegeton of King Solomon", Magic is the Highest most Absolute, most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things... Papus, in "Methodical Treatise of Practical Magick" says that "the magic is the projection of Vital Energy dynamised by the human Will". As Aleister Crowley wrote in *Magick in Theory and Practice*, "Magick¹ is the Science and Art of causing change in conformity with Will".

Esoteric physics is the discipline that studies the laws of the universe and all the process through which practical magic works. The main applications and studies of esoteric physics regard cosmology, space and time, the structure of the form, human perceptions and sensitivity and, in a certain way, natural medicines. Esoteric physics explores all the correspondences of the universe with the human *microcosms* and its subtle and spiritual aspects: it's a real pathway to knowledge and awareness, beyond this universe, towards the Infinite outside and inside of us. It concerns the "maximum systems" of magic, philosophical involving, subtle and divine ecosystems and, most of all, the energetic and spiritual complexity of Humankind. The esoteric physics is the theoretical base of the mysticism and

¹ **Magick** is a spelling of magic, used by Aleister Crowley in order to distinguish the Science of the Magi from all its counterfeits. The "K" is the number of the Scarlet Woman in Crowley's Thelema mythos and it is also used to identify the Greek word "kteis", in reference to certain Tantric practices.

operative magic of the New Aeon. But it is also an excuse to tell, with new words and different formulas, things already told and known since always.

The human being is naturally prone to attempt to improve its conditions of life and to research renewed solutions to its existence. According to the ethic values that inspire its action, the human being is able to pursue the improvement of its quality of life more or less in harmony with the ecosystem it belongs to, more or less safeguarding the equilibrium of its *habitat* in space and time. To act "in the good" cannot prescind from an extended awareness of the concept of life itself.

Spirituality is not a theoretic and transcendent concept. It is rather action, experience, behaviour and responsibility. But it is also enchantment, mystic enthusiasm and rapturous contemplation of everything. As we are incarnated into the forms, Spirituality is made of actions, events, choices, imperfect things, not of sublime ideas: there is no space for superstition in a real pathway of research and there is no space for fanaticism since the greatest spiritual realisation is not to reach certainties, but, perhaps, the continuous availability to change, to pose questions, to grow and renew ourselves.

The theories of the microcosms represent the universal system contained inside humankind and, vice-versa, the universe drawn in its own image.

Man is a microcosm: that is, an image (concentrated around the point of consciousness) of the macrocosm, or Universe. This Theorem is guaranteed by the hylo-idealistic demonstration that the perceptible Universe is an extension, or phantasm, of the nervous system.

Aleister Crowley, Little essays toward Truth

Precise astrological, elemental, synchronic and temporal correspondences intertwine connections between all the forms, from the smallest to the largest, from the most elementary to the most complex.

Some philosophies say that the universe exists only when one perceives it, and the modern physics is more and more convinced of that. In fact esoteric physics assumes an anthropocentric approach: the human being is the unity of measure, the observer, the meter, the interpreter. The human being is at the centre of its plain of existence because it determines it.

Nevertheless the human being is a "bridge-form". This means that its physical, subtle and spiritual structure enables it to participate simultaneously in different states of being. Through the rehabilitation and the integration of its own faculties the individual should be able to become the interpreter of the evolution of the entire reality.

"Evolution" means to extract from the forms the "further" meaning, the added value that nourishes the conscience of the Being with new perspectives,

experiences and possibilities. It is to fully participate in every single thing, finding the All.

According with an ancient myth, the human being is considered a great primordial Divinity that "chooses" to make a new experience, renouncing to its own unicity and fragmenting itself into different forms. It renounces to the omniscience to explore the unforeseeability and the free will. This way each one of us is a "piece of God", a "fragment of the Mirror" capable of reflecting the All: we are living in this universe to learn. If we were aware of that we would be "enlightened" and if we act in accordance with that we will be sages or, maybe, "magicians".

Both men and women that chose to learn to be "magicians" and were attuned with the divine and spiritual forces, inside and outside of them, were once called "Initiates".

Will it still be possible to truly become "Initiates to the Mysteries"?

1. THE BASIS OF THE MAGIC

It happened, when our Great inversion took place, from the essence of all nothingness to finity extended in innumerable categories, that an incalculably vast system was produced.

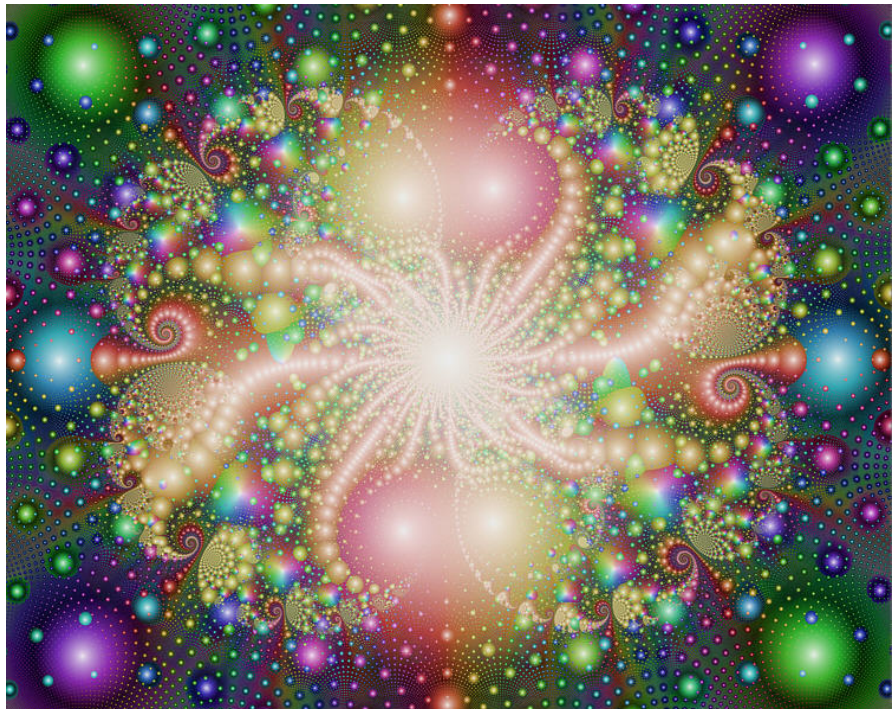
Merely by chance, chance in the truest sense of the term, we are found with gods, men, stars, planets, devils, colours, forces, and all the materials of the Cosmos: and with time, space, and causality, the conditions limiting and involving them all.

Aleister Crowley, BERESHITH

1.1 Synthesis of the esoteric cosmogenesis

In the primordial and transcendent Nothingness, the **primeval laws**, formulated by the Absolute Conscience, collide to generate universes. Every universe represents the "birth" of new and different equilibriums which are not inter-translatable one to the other: spaces (or non-spaces), times (or non-times), forms (or non-forms), inconceivable relative, temporal and dynamic expressions of the Being. This is the great universal Game.

According to a theory that we could define "the theory of the self-supporting universes", each universe supports itself and the others through the achievement of a certain physical, subtle and spiritual "result". The result of each universe is an emanation that nourishes the whole system of the Being. The Being nourishes itself. This is the origin of the primeval laws.



In extreme synthesis, according to the esoteric tradition, there are *nine* Primeval Deities which are self-generated from the Absolute Conscience. According to the myth, they have the need to expand themselves and to extend their "territory" of awareness. One of them is the **Primeval Divinity of Mankind**: it is the highest

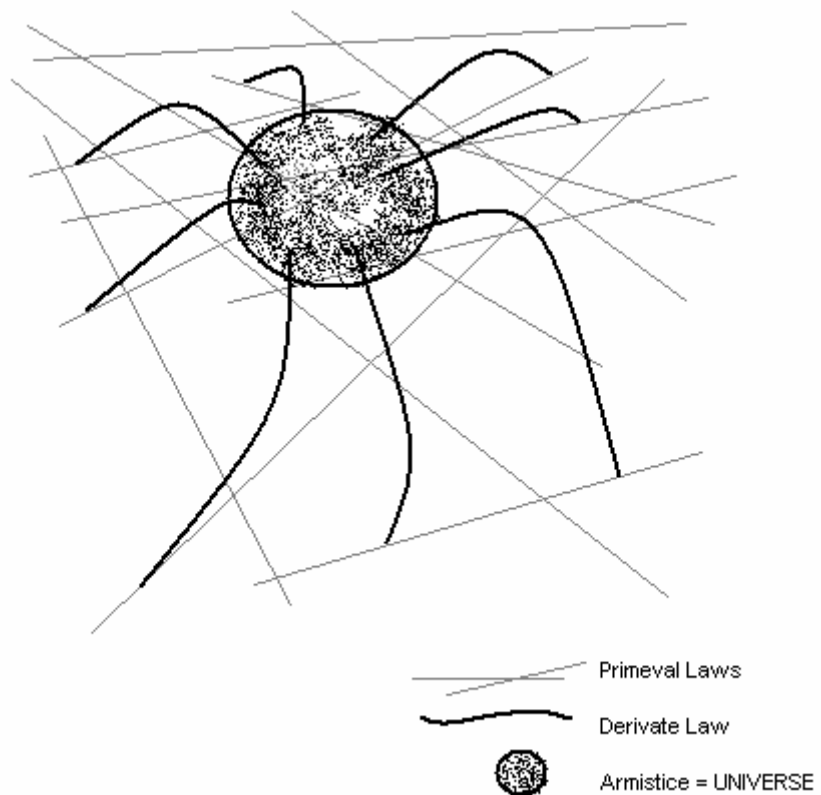
conception of God that we can conceive and reach. The known God is never the last God.

The Divinity of Mankind, primeval being, accepts the assignment to realise its expansion in a specific context of possible experiences. The "Conscience-Mankind" emits a "signal" of will, an act of creative love, an "anomalous wave" which provokes an unbalance between the primeval laws, their collision and the birth of a new system of laws: the Universe of the Forms.

The knowledge and the experience of this new equilibrium lived by Mankind's Soul will satisfy its desire of expansion, and recognise the All and reassemble it starting from a new perspective of laws and meanings.

This theme recurs in a more or less explicit form in most traditions: the world materialises and man spiritualises along the same spiral². It is the breathing of the cosmos. In the mythical Hindu metaphor this is the *great breath of Brahma* which creates and destroys the worlds with an incessant cyclic rhythm. The God breathes out and the universe proceeds from the appearance of a *laya*, that is a neutral centre, equivalent to the primordial armistice. With the inhaling, the universe goes back to the source and it ceases to exist, but with a new exhalation the manifestation has a new beginning. This cyclic law or periodical cosmic manifestation corresponds to the Will of the Absolute to manifest itself.

In the moment in which the primeval laws are colliding in a "point" (singularity), each one of them is obliged to modify its own original nature and its own "direction", according to a temporal inter-action with all the others. In this moment of friction, when the laws reach a sufficiently stable equilibrium, we say that "they are in ARMISTICE" and they assume the name of derivate laws, as they derivate from the primeval ones. However, they also assume a different function working in a new equilibrium that is temporally circumscribed.



² Spiral is one of the most ancient symbols for eternity.

These are the laws with which Magic interacts with.

We can imagine our universe-armistice as a stable and balanced joint meeting of primeval laws that, in their derivate expression, we can conventionally classify in *eight* fundamental laws, like in the tradition of the I-Ching.

According to the modern esoteric physics the derivate laws are called:

- Synchronicity
- Sole atom
- Divine principle
- Geometric essence
- Time matrix
- Fall of (neutral) events
- Chaos
- Arrow of complexity

Time, forms, all the sub-laws, the phenomena, the physical and non-physical forces known (and still unknown) spring from these eight macro-functions.

The Being is hidden inside this field of forces, to be unveiled by the Primeval Divinity of Mankind which, through this awareness, improves its knowledge of the Being and finally returns to the Absolute (GOD), from where it came as a self-generated emanation.

Truth is Being and Being is Truth.

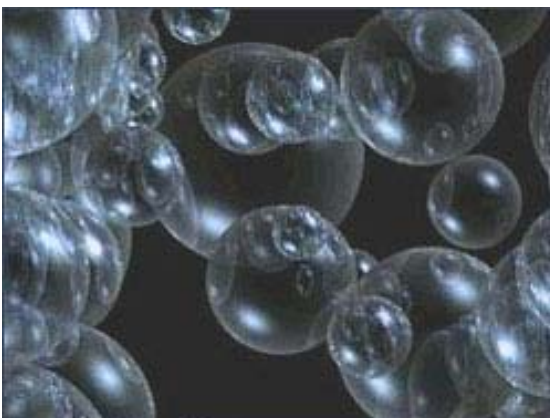
This way the Being and the Conscience are revealed and unveiled, shattered and recomposed.

SOLVE et COAGULA.

29. For I am divided for love's sake, for the chance of union.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

Liber Al vel Legis, I



In the Islamic tradition it is said: "*I was a hidden treasure and I loved to be known, so I created the world*".

It's a game of mirrors, a rebound between the Real and the Conscience, the Universes and the Gods.

Today all of this can be translated in the

language of modern physics. For example, we can think of the concept of the "holographic universe" which explains how the known material world is actually an illusory division of a unique source. The energy/wave of the armistice is the unique matrix where all the energies of our universe come from. We can define it as "divine thought", from a mystical point of view, a sublime act of love through which the Conscience infinitely reveals and unveils itself.

1.2 The World of Ideas and the creation of the Material Universe

The process of creation of the matter doesn't directly occur from the meeting of the primeval laws, but it follows different steps.

According to the theories of the esoteric physics, the meeting between the primeval laws produces the *concept* of the universe in its basic characteristics: multiplicity, diversity and dynamism.

The creation occurs outside of time.

In a "first" phase, the forms are *ideas*.

In other words, the Form is virtual, it's not yet translated into matter, so there aren't any perceptions-meanings-conscience. This is the field of the *Inexistence*.

The game is that to "occupy" the Inexistence by saturating it with many forms and meanings through which the conscience can evolve, from the Nothingness to the All, where all *ideas* are expressed.

We shall remember that it doesn't make sense to say that the Nothingness is or is-not, as the idea of to be or not-to-be, applied to the Nothingness, is lacking in formulation.

The Absolute is the Nothingness and the All.
And the Nothingness is the All without Conscience.
This is true on all the levels of the reality.

It is interesting to notice how the existence of "something" is preceded by the idea of its absence, meaning its non-existence.

The processes of the creation take place outside of the creation itself, therefore outside of time, and they generate a field which is already expression of the Being, but "inexistent". This virtual condition is due to the fact that the form doesn't have a defined direction inside of time.

The World of the Ideas corresponds to a *chaos* of all the possible times and directions inside of Time, but without any defined manifestation. It is the eternal present, the "sphere of Time" where everything is, but doesn't exist. It is the cabalistic *Ain-Soph*, the body of *Nuit*.

In order for the material form to be manifested, it is necessary to assign a temporal direction to it that has a possibility of relation with the multiplicity. There is a particular "function" that carries on this task: it is called "the *Demiurge*".

According to the esoteric physics, as opposed to Plato's cosmology, it is not "the creator", but rather the *first alchemist*. The Demiurge is not a divine intelligence or a personal ruler. It is a force which works in a similar way as a law, so it doesn't have its own will and it has an executive task.

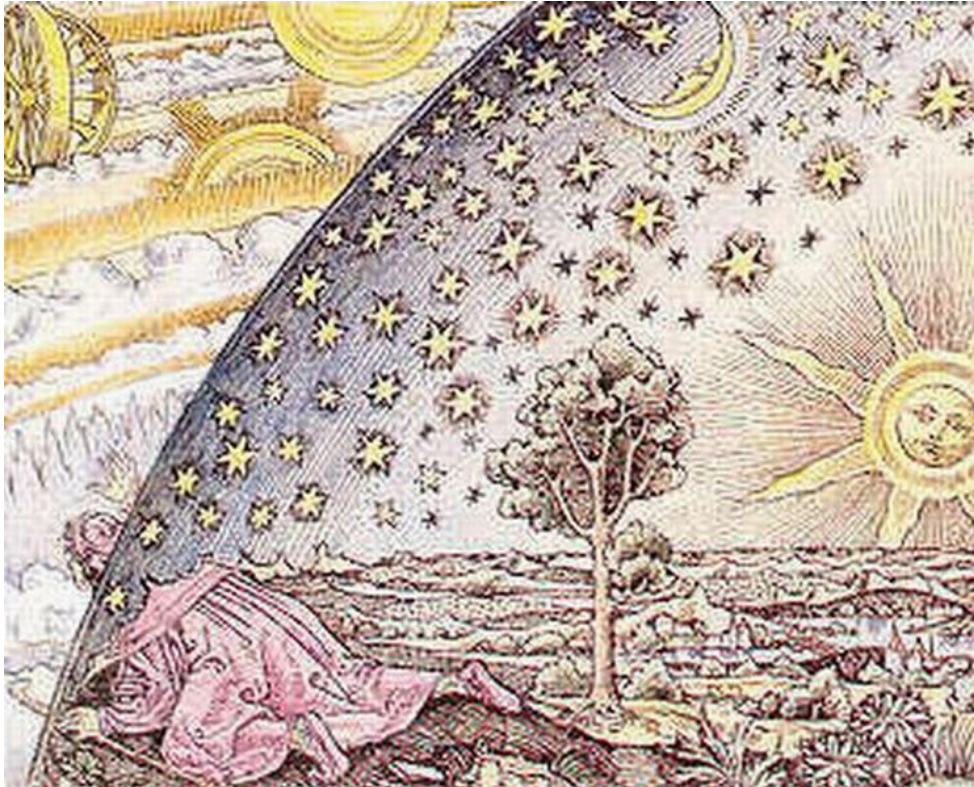
To transform a virtual object (idea) into a perceptible object placed in a determined temporal direction (matter), the Demiurge must translate it into the language of the numbers. In this case we are not referring to the concept of "numbers" as we know it from the mathematics, but rather the independent dimension called WORLD OF THE NUMBERS which connects the World of the Ideas with the worlds of the matter. In other words, the language of the numbers is the code the laws use to "communicate" with one another.

To differentiate matter into numerous shapes, the Idea (the One) must be first decomposed, through the world of the numbers, into the ratios between the possible forms (**archetypes**). Through this decoding, the primordial idea is filtered by a temporal sifter that sorts, on different levels, the worlds (dimensions), the forms and the directions of the plains of existence.

Humankind must conduct an experience inside this equilibrium of laws in order to achieve an expansion of Conscience towards the Being. The Mankind's Soul will plunge into the forms (immanence) fragmenting itself in each one of them, starting that process of conscience which gives meanings to the forms, making them "real" on all the plains and "existing" beyond illusion.

At the "moment" of the creation of a universe (armistice) "something" distinguishes itself from the All. For compensation, a complementary universe is simultaneously born: it is the negative, the shadow and the reverse reflex of the one formed. This is the **counter-universe**. Further on we will discuss this concept again, without going too much into details. This subject is so complex that it needs a separate treatment.

1.3 The concept of reality



Thus I present to you my contemplation concerning the infinite universe and innumerable worlds.

Giordano Bruno, On the Infinite Universe and Worlds

Our universe is a field of laws. It is a balance of forces that the human being measures as parithetic in its own system of perceptions. These laws are called "derivate laws" when considered inside of the matter, "primeval laws" if seen, one at a time, in their original identity, outside of the matter.

The derivate laws constitute a universe made of many forms. All the following dynamics arise from the derivate laws: the connection between the forms (distance-velocity-time) and the different sub-laws which regulate the nuclear, electromagnetic and gravitational forces on our specific.

The time measures the "becoming", the transformation of the forms. However, we can also imagine time as a sort of container of events, a great circular sea of the eternal present: there is no flowing; everything is there to draw a map of possible events (Chaos). The time is a multi-dimensional territory curved on itself, just like the space.

To investigate the concept of "reality", we should start from the assumption that what our physical senses perceive is only one of the possible aspects of reality,

which is a manifestation determined by our possibilities of perception and elaboration. It is through mediation between an objective reality and our senses that we can define a (consensual reality).

The (referring to the human species) is the consensual result, conventional and illusory, of the meeting between *that which is* and what can be distinguished and perceived through our senses: reality is a bubble of appearance.

The characteristics of the plain of existence are:

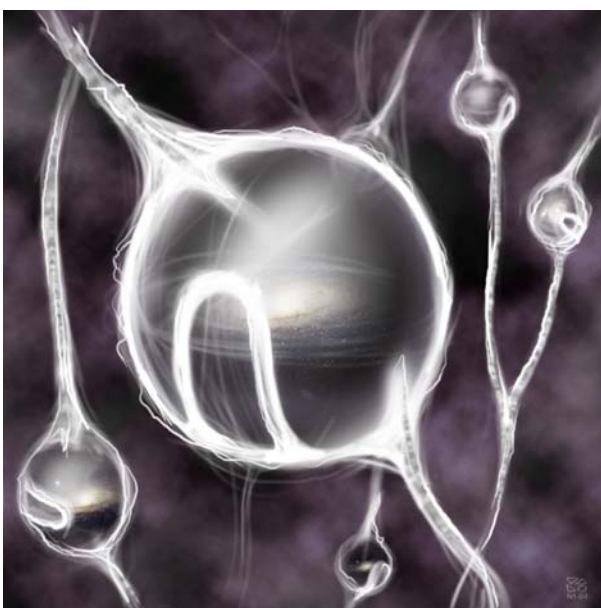
- The number of dimensions;
- The density level;
- The temporal direction.

In turn, these parameters determine the world made of space-time-mass-energy which physics, astronomy, chemistry, natural sciences and mathematics want to interpret.

Nevertheless it makes no sense to wonder what an "absolute" reality is: it only makes sense to perceive something when there is an observer.

Each individual, in its turn, will develop different opinions and meanings (the **personal quasi-real**) through dynamics studies of the human sciences, psychology, sociology and arts where, much more than the senses themselves, the emotions and meanings are the one determining *what is true and real*.

Each one of us can build the bridge that rejoins the individual experience to the All, starting from our own quasi-real and our capability to give meanings to things. Beyond the veil of the quasi-real and of the consensual reality which composes the, we find the supporting structure of the dimension (**world**) in which we are.



The worlds of our universe are many (but not infinite) and each one of them develops according to the running of the derivate laws in that particular temporal orientation. These worlds, including the one which contains our, are called **parallel worlds**. The parallel worlds are contemporaneous and permeated through each other, but they "vibrate" on different frequencies. In fact, on each temporarily oriented world the derivate laws are combined in a different way. These particular relations are called "temporal matrixes" and represent the codes through which the laws work in a time flowing. For each one of the laws there is a specific time matrix, which different from world to world. This is the field where alchemy and esoteric physics work.

Temporal matrixes

The temporal matrixes of the laws are not to be confused with the derivate law "time matrix".

They define the working-code of the derivate laws in a sequential time and they are the "access keys" to the laws from the magic-operative point of view.

There is a specific matrix for each one of the laws through which it is possible to manage the functions of the corresponding law in a reality of forms (world).

The worlds of the universe are contemporaneous and coexisting, but they "vibrate" on different frequencies therefore they don't meet. All the *parallel worlds* have their own specific temporal matrixes and their sum makes up the entire universe of the forms (parithetic derivate laws).

Beyond these dimensions which filter *that which is* through the matrixes of laws, we find the derivate laws in armistice which create the concept of **universe of the forms**: the world of the ideas and archetypes. The universe of the forms, and each world where the existence manifests, is diversified and dynamic: the universe, as well as the man's consciousness, consists of a continuum and dynamic whole.

In their turn the *universes* are numerous and mediate *that which is* through fields of derivate laws. Beyond the universes finally we find what we can call **REAL**: that which is, the Being completely existing and non-mediated. The Absolute Truth. The absolutely objective reality.

The Being is infinitely transcendent and immanent: it is "beyond", but it is also "every" thing on any level (universe, planet or microbe): it is a matter of awareness to recognise the All in every single part as the Being is always everywhere.

Regarding this subject, you can have a look at the *scheme of the levels of reality* in the appendix.

The phenomena of our physics are real proportionally to our capability of conceiving them.

It is important to remember that when we view our universe "from inside" we interpret every phenomena only according to what is part of our awareness, with the means and senses at our disposal. The reality is much more rich and articulated than what we are used to believing.

As we said, the forms and their continuous transformation, as we perceive them in time (cause and effect), are nothing but the fractals of a complex interaction of laws, energies and forces working in a multi-dimensional and differentiated universe.

1.4 The Derivate Laws

Each derivate law must be considered related to the other ones.

In fact, from the point of view of the esoteric physics, it is possible to analyse each dynamic of our universe only dependent upon a global vision of the system of laws composing it.

The derivate laws are functional to the nature of this armistice and they must not be confused with their primeval source.

In Appendix III you can find a more detailed explanation of each universal derivate law. For each one of them we have indicated the corresponding energetic centre in the subtle physiology of the human body.

1.5 The law of "quarters of complexity"

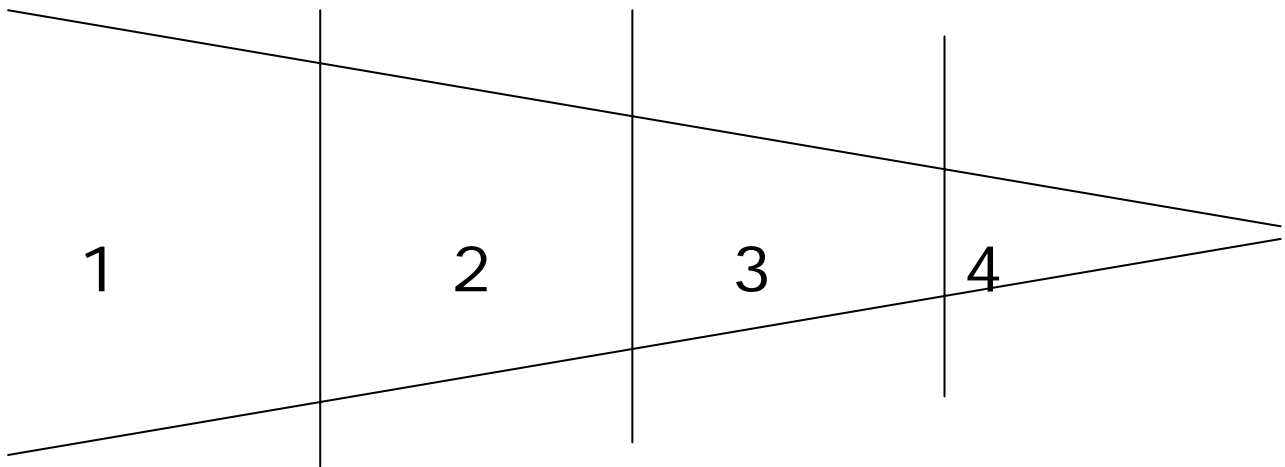
We can ideally scan the evolution of our universe in four fundamental steps. In these phases we find forms which are organised in more and more complex and "subtle" structures.

To represent the evolutionary direction of the universe, esoteric physics describes its ideal development through four great moments:

1. the expression of matter in its elementary stage;
2. the birth of life (a much wider concept than what the current terrestrial biology considers);
3. The birth and the evolution of the thought (language, writing, culture, philosophy, art...);
4. The process starting from the simple thought-forms up to the multidimensional and transcendent concept of "divinity".

While these levels evolve, we attend to a more functional structuring of the universe material: the mass is much better organised and the relations between forms are more and more optimised in order to achieve superior functions and meanings. The stabilised complexity on each level sums and overcomes the whole complexity developed in the previous flows.

These are the four great "points of non return": when they are reached, the whole system arranges itself on new conditions, within which the previous order is contained and definitively acquired.



Each phase considered by the *law of quarters* includes different flows of complexity: inside the "life" there is the most simple protozoic organisation, as well as the most complex of the living organisms. Inside the "thought" we find from the simplest expression of instinctive intelligence (functional to the survival) to the idea of culture and art, where the emotion is the parameter to define the quality of life.

The need and the capability to realise the idea of a god and to project our own identity outside of space-time represents a further jump which leads us outside the Form, towards wider motivations.

At the beginning of the first *quarter*, the whole universal mass must be involved in order to produce the minimum result of complexity necessary to the universe to support itself.

At the beginning of the second quarter the situation of the universe changes: the phenomenon of life starts and opens a new evolutionary process. Three quarters of the mass of the universe are sufficient to produce the minimum result. The universe is better organised, so it needs less mass to produce that minimum result. This process works on the entire in which life has manifested, wherever it had started.

In the third stage, the one of the thought, the value of an object is not only identified as the object in itself, but it is in relation with a wider perception and sensitivity. Here the matter is even better organised, so half of the mass of the universe is sufficient to produce the minimum result, which is not a physical result.

The fourth stage starts with a condition where a quarter of the universal mass is enough to produce the minimum result, to reach the condition where the global

added value (information, experience, memory, spiritual meaning and the completeness of the Conscience) is supported by the pure organised information, without mass. The result projects itself outside of the system which has produced it.

This continuously happens: if we do exist it's because all of this is happening. This process works from the beginning and the result is always issued, whether it involves the whole mass or not.

The result is guaranteed as the derivate laws, in their armistice, are able to produce a sufficiently stable condition in order to create a sufficiently creative interaction. Thus the universe can exist.

We, as human beings on this planet, can consider ourselves a transitory expression of life and of the thought, between the third and the fourth stage, in a condition of bridge-forms.

The maximum expression of the last evolutionary stage corresponds to the maximum level of complexity which can keep itself without identifying itself with a material support. At the extreme limit, the whole meaning of the universe transcends the universe itself and is thrown beyond the materiality. It is a pure *relation*: infinitely intelligent and auto-referent = CONSCIENCE.

Between the physical universe and the absolute of the Conscience (the two extremities of the bridge) there is a particular interregnum, a state of interdependence between physical and subtle, form and thought, matter and spirit: many have defined it as the Beyond, others as the After World, in this context we will define it as the "Threshold" which we will discuss in the next chapter.

1.6 The alchemical parameters of the form

Each form has its own identifying code defined by the sole atom. The code of a form is represented by the internal combination of derivate laws; this determines the quality of the form and the relation between its mass and energy (corpuscular and ondulatory aspect).

When the sole atom crosses a form to "draw" it and to bring inside the relative combination of derivate laws, it runs through an imaginary line which differentiates mass from energy, on a dynamic plain of reality.

The symmetry line

The symmetry line is an imaginary line which crosses the form. Each form must necessarily contain the armistice in itself, that particular balance of laws from which every form springs. All the derivate laws run inside each form, but at different velocity. The laws that run through the symmetry line compose a code: the *number-rhythm*, which identifies and differentiates every form.

The ***symmetry line*** is “crossed” by the derivate law of the sole atom. More precisely, all the derivate laws flow with different velocity inside the symmetry line, led by the sole atom which always runs across it with an absolute velocity. The sole atom is contemporaneous with all the forms. While the velocity with which each law, led by the sole atom, crosses the form is different, each law has a different velocity which changes instant by instant, according with a “rhythm” (frequency). Thus, each form has its own composition of laws which changes instant by instant, pulsing with a precise rhythm (***number-rhythm***). The forms that are part of the same vibrate with the same rhythm (fluctuation mass/energy).

The number-rhythm

It is the “frequency” of the form, the one that establishes its functional and evolutionary program. It is a code which represents a kind of DNA through which a specific form is identified. This code is given according to the measure in which each law is present in a certain moment, in a certain considered form. Obviously, number-rhythms are never the same: each form is distinguished by its frequency and a rhythm that puts it in a compatible relation with the forms with which it shares a plain of reality.

If we consider, in one instant, the totality of the laws which are differentiated into different forms, we can notice their parithetic presence inside our universe, as they all participate in the same measure, but in different spaces. Just as if we consider a form in all its instants (its eternity), we sum a parithetic participation of laws, differentiated in different times.

In this context we define the ***colour*** of a form as a particular orientation towards its possible “destinies” given by the *competent territorial divinity*. The power of the divinity on the events (forms), defined as “power of *maya* – illusion”, affects their manifestation, perception, transformation and possible evolution. Regarding this subject, the next chapter will focus on the concept of **subtle and spiritual ecosystem** with greater details.

The **time** parameter defines the velocity with which a form moves in the direction of complexity. It calculates the angle of complexity, such as the relation between mass and function inside of time. In the alchemical work, *time* is also the parameter according to which an object, if seen in different moments, is never the same object. In this particular context, we start considering time as that element of the form, inseparably connected to it, that measures its transformation. The measure of "time" of an evolving form enables to know its velocity of evolution, according to a precise function: the one of the complexity. Therefore to measure the time of a form is to establish its complexity, functionality, capability to express a work and to represent a transcendent meaning. This value is called "time", or "knot of complexity" of a form.

From the magic point of view two forms are similar when they are near in their "time" (position inside the cone of complexity), beyond their physical similarity or proximity on the space-time tissue. This "temporal concordance", which is their similar velocity to produce complexity, is the criteria which regulates the correspondence between the forms themselves.

1.7 Esoteric and modern physics

The esoteric physics partly wanders from the current interpretations of quantum mechanics to privilege an ondulatory, coherent and not at all an indeterministic vision of the reality.

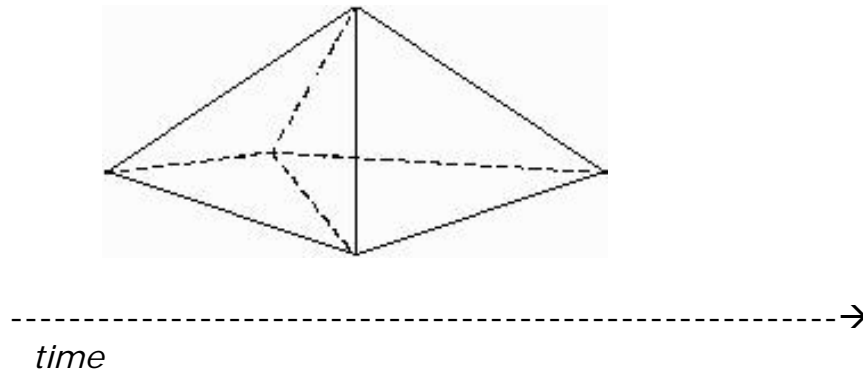
The contemporary physics tends to consider quarks as the infinitesimal particles of matter. With the use of more and more powerful accelerators of particles, the scientific research has obtained a large amount of data on the constitution of matter. In fact there are only two types of quarks necessary for the constitution of an atom: the UP quark and the DOWN quark which combine together in order to form the atomic particles (protons and neutrons). There are other quarks that were found (strange, charm, top, and bottom) but their instability doesn't allow the matter to form itself, at least not on our dimensional plain. There are also many other sub-atomic particles discovered by scientists, that allow them to formulate new hypothesis on the superluminal velocity and on the flow of time.

Less than 5% of the universe is made of normal particles, protons and neutrons, while the remaining part of it is composed of particles or dimensions which are probably too small or compressed to be detected. In extreme synthesis, the theory of the "dark matter" says that only 4% of all matter-energy present in the cosmos is visible: galaxies, planets, light, the heat of the stars and us. The 23% is made of dark matter and the remaining 73% of dark energy.

Since always, esoterism gives a wider perspective. The concepts of parallel worlds, echo-worlds and superluminal, simultaneous and interpenetrating plains of existence are all part of very ancient cosmogonic traditions. Some recent considerations of modern astro-physicians, concerning the problem of the missing mass (of which we can notice the gravitational effects), make us consider the

possibility of the interferences of hypothetic worlds, which are parallel to our own or super-compressed inside our own, and perhaps, in their turn, they compose a super-multidimensional world: the Real as seen by the physicians.

The esoteric physics considers the so-called "basic brick of matter" as the last infinitesimal particle of matter. It is composed of two superimposed tetrahedrons. Eight of these "basic brick of matter" form a quark. If we analyse the model of this particle we notice a form which is typical of the "sacred geometry".



Each "basic brick of matter" is "horizontally" oriented on the axis of time; it has three sides towards the relative future and three towards the relative past. The two pyramids rotate on the base.



Every "basic brick of matter" is composed of eight faces (six external and two internal) each corresponding to a derivate law. The structure is differently balanced according to the pressure that each law exerts on the sides. The distribution of the laws forms the number-rhythm of the "basic brick of matter" and, subsequently, of the structure of "basic brick of matter", of quarks, of atoms and molecules which will define the object considered by our senses, with its own symmetry line and its own global number-rhythm.

In each "basic brick of matter", the composition of the laws is regulated by very complex processes that involve the structure of the Real inside the microcosms, the Demiurge and, at a certain level, the use of the Thought, usually exercised by Superior Forces. As it is a very specialised topic we will not examine it in this introductory book.

The structure of the "basic brick of matter" gives the adequate profiles to the geometry of the laws.

But what is *inside* the "basic brick of matter"?

Within the world of the infinitely small the universal creation occurs as well.

The keystone is the concept of a VACUUM and of TIME which is the "first" effect of the armistice.

From the Nothingness (*Ain*), the infinite "space-time" of non-manifested potentialities (*Ain Soph*) unleashes a paradox from which an infinite energy arises (*Ain Soph Aour*).

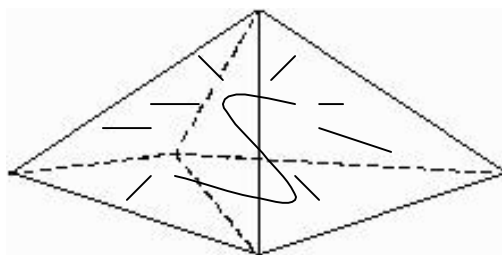
This energy is modulated in a geometry of archetypical laws (primeval laws). The bursting energy meets with the derivate laws which will contain it and give it a direction in the manifestation of the possible: we can imagine a universal "basic brick of matter" which is the fundamental geometry that repeats itself in the macrocosms as well as in the microcosms.

From the "concept of universe" (*Kether*) the world of the ideas (from which the archetypes of the worlds originate) and the world of the numbers (from which the archetypes of the events originate) emanate. These "spheres" generate reflections and dimensions on a successive scale which will finally manifest many plains of existence (*Malkuth*), like a huge kaleidoscope of illusory spaces, times and forms, or as a great hologram (theory of the holographic universe).

All this creative process continuously occurs. It is not a question of beginning, but of *status* and *intensity* of the Being when it is differently modulated by the laws. There are "waves", "vibrations", nothing is ever born and nothing ever dies, nevertheless it becomes time, space, objects, movement, fields of reality, illusions and games of the conscience.

Inside each "basic brick of matter" this process continuously renews itself. Matter is emptiness, with empty forms. The sole atom is immobile and emits directions-plains with different and variable densities. Every direction is equal to the others and, from the point of view of each one of them, the others are "apparent".

The "basic bricks of matter" constitute the "bridge" between the Being and its microcosmic and manifold manifestation in this universe. Each single thing is connected to the All and holds the infinite in its smallest parts.



An anomalous wave inside the "basic brick of matter" creates the armistice of the laws in the infinite small as well as the primeval anomalous wave creates the universal armistice.

What we call universe "is": it makes no sense to wonder when everything has begun, as the starting point is outside of time itself.

The determination of the number-rhythm of a form is sensitive to thought. Through the use of thought and the knowledge of the temporal matrixes of the derivate laws, it is possible to intervene in the composition of the laws in each form of the universe, at any level. It is a particular level of use of the thought, beyond the illusion of senses and mind.

1.8 The Thought

What is thought?

It is not something we produce, but it is a "substance" in which we are immersed. Just like fish in the sea, we are immersed in a sea of thought. It is our natural *habitat* in which we swim and create currents.

We elaborate thought, we don't produce it. Thought is not part of us, it doesn't belong to us.

We are used to identifying ourselves with our thoughts, but the truth is that we are only the channel through which they flow.

Thought is a sea, with its own currents and flows. It is not uniform. The possibility to elaborate thought is proportional to the amount of thought available: under a certain amount of thought we cannot survive: life and complexity cannot develop.

Sometimes our planet crosses currents of thought which are more or less intense compared to the average, so it goes through moments of major or minor potential evolution of the complexity.

The human being is part of a multidimensional ecosystem of energy-thought. It receives thought which is elaborated by "inferior" species and elaborates thought (food) for "superior" species, inside a real "food chain".

It is interesting to consider that in our present condition not only we don't produce thought, but we are not even beneficiaries of the thought we elaborate. When we believe we are thinking, we are simply remembering to have elaborated "something" that our mind has adapted to itself, rearranging our prejudices. In practice we live in a "replayed" sequence, which has been revised and corrected.

If we are living in an illusion of the mind, how can we "be"?

If we are not thinking, how can we "act"?

We are never in the "here and now", but we are always in the past or in our idea of the future, which is anyway elaborated according to our scheme of habits and pre-concepts.

We live in the "recollection".

In practice, the brain of the human being loses the sense of the time: this is also demonstrated by a joint research of three Universities (in Milan, Florence and Perth) that evidences the existence of a sort of "disjointedness" between the perception of the flowing of time and the physical time. In fact, many scientists discovered that, during the moving of eyes, the brain compresses not only the space, but the time too.

To really use the thought is to be able to awake an awareness and a power that we have unlearnt to apply.

Magick is the Science and Art of causing Change to occur in conformity with Will.

[...]

Man is capable of being, and using, anything which he perceives, for everything which he perceives is in a certain sense a part of his being. He may thus subjugate the whole of the Universe of which he is conscious to his individual Will.

[...]

Magick is the Science of understanding oneself and one's conditions. It is the Art of applying that understanding in action.

Aleister Crowley, Magick in Theory and Practice

Just like the first creator (God) and the first alchemist (the Demiurge), the human being, as a particle of God in time, can exercise the same power: the power of creation. This power is not to be confused with the "power of illusion" (power of *maya*) which is used by the divinities to intervene on our world of illusion, but it is the real "power on the reality " exercised through the Will on the laws and beyond the laws.

1.9 The Alchemical Elements



In many esoteric topics there are a lot of references to alchemy.

This very broad science-art is balanced on the misunderstanding between the spiritual realisation and the allegoric transmutation of the "vile metal" into gold. Alchemy is actually part of the magic knowledge of Humankind.

Inside each *alchemical element*, suitably treated and preserved, the eight derivate laws combine in a fixed and immutable composition, where one or two of them in particular prevail on the others. By knowing the specific dominances of laws inside each element, the alchemist is able to indirectly manipulate the derivate laws of

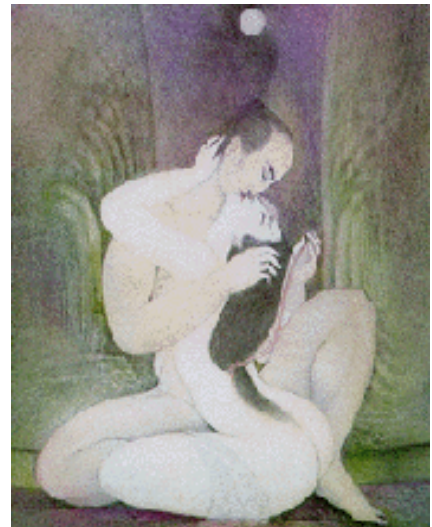
matter through the alchemical elements instead of directly working with the temporal matrixes.

1.10 What is Alchemy?

Alchemy is practical magic; it's the magic of action. It's the *Ars Magna*, the regal art and the holy science. Alchemy is part of the complex field of the Esoteric Physics and practical alchemy creates the instruments used by the Magic.

There is the Alchemy of the "Living Forces", the Alchemy of the "Lifeless Forces" and that of the metals, called "Temporal Alchemy". But there are a lot of successive classifications.

The "Lifeless Forces" are enclosed in minerals and in the "pure elements" (matrix of the material universe). There are five "base" pure elements in the Nature which must always be used in the alchemical process: Fire – Earth – Air – Water – Ether (quintessence)³.



The Living Forces come from the vital energies and work with all the characteristics of life. The alchemy of the living forces includes the spagiric (alchemy of the herbs), sex-magic (alchemy of the human living forces) and theurgy (alchemy of the divine living forces). The Living Forces contain the vital essence, the intrinsic function, the emotional element, the specific ability or aptitude and the particular state of conscience expressed in a precise moment by a living form. Sex-magic opens up to different tantric or monastic pathways to manage and direct the sexual and vital human energies for the evolutionary process or for operations to program the reincarnation.

Time is fundamentally important in the alchemical operations, as it is considered a real part of each element and an element itself. There will never be two identical substances as for each one of them the temporal aspect will always be different. Each collected element, whether obtained or created, must immediately be used, unless the right technology is available to preserve it in a non-time condition (alchemical laboratories).

The Great Work has precise and well defined times for its realisation. It demands pure intents, constancy and secrecy.

³ When we talk about Fire, Earth, Air, Water and Ether we are referring to the deep essence of each element and to its "subtle and spiritual" part.

Due to its theurgical functions, Fire has particular characteristics which differentiate it from the other "lifeless forces".

The real aim of alchemy is to “realise” humankind and not, for example, to obtain the gold from the base metal: this will be the only proof of the positive result achieved on the inner plain; it’s rather an allegory of the complete process of the emancipation and spiritual realisation.

The following words are written on top of the entrance of the Alchemical Cave:

SCIRE	AUDERE	VELLE	TACERE
<i>Know</i>	<i>Dare</i>	<i>Will</i>	<i>Silence</i>

They represent the four fundamental virtues (that we can define as knowledge, action, free will and secrecy), and more...

The realisation of the Great Work, the Elixir of Life, the Philosophers’ Stone, the Alchemic Gold, the Androgyne, the Quest of the Grail are all terms used, in the past centuries, to describe possible pathways to realise the *Summum Bonum*, that is the completeness of the Conscience.

All the alchemical procedure is a ritual to which it is necessary to be initiated. An Esoteric Order is a great alchemical *Atanor* (crucible) of Living Forces.

There are 163 living elements which are necessary in order to achieve the complete physical and spiritual realisation. They can be distilled inside the individual (this is something very difficult to make nowadays) or obtained from a virtual macro-individual: the Esoteric Order, a People intended in a magical sense.

Another development of alchemy works with the five basic alchemical elements, plus four more: velocity, substance non-substance, emotion and time.

What is the “substance non-substance”?

At a height between 30cm from the ground level and 1.5m above, an ethereal and incorporeal essence is diffused all over our planet. This so-called “substance non-substance” is a subtle plasma which permeates our thoughts, emotions and dreams. This is very important in Magic, as well as the support of all the information and messages that can be sent through the synchronic lines and, moreover, it is a sort of wrap which covers the Magical Instruments.

This “substance” can be dispersed and destroyed by any kind of negativity, pollution and other actions that alter the ecosystem. It grows very slowly and sometimes its regeneration is even impossible. The positive thinking is one of the indispensable conditions to preserve this precious element. In some parts of the planet the substance non-substance appears on the surface and thickens with more intensity. It is also possible to favour its formation and create particular cultures. Its presence is indispensable in the Temples and in every place where magic and alchemy are practiced, for the diffusion of the so-called “astral light”.

The substance non-substance is one of the basic elements in High Alchemy. As a matter of fact, the alchemy which works with the above mentioned nine elements permits to accumulate vital, psychic and orgonic⁴ energies in order to catalyse intelligent entities coming from other-dimensional worlds. These creatures install themselves inside of "devices" suitably prepared in order to obtain precise effects on our reality. It is a real "alliance", a symbiosis with creatures belonging to an alien civilisation which, through this extraordinary alchemical process, participate and work in our world according to the type of the host device. This can remind us of the talismans and pentacles that accumulate energy and run determined programs. The difference is that the talismans are programmed by the magician or by the alchemist who, using special signs and languages, fix on the talisman a thought-form that will be activated at the right moment. Alchemical alien devices contain a living and working intelligence which evolves in symbiosis with those using them.

This kind of alchemy corresponds to an ancient magical discipline, today recuperated and developed. It is based on the use of metals and on a particular geometry connected to one of the basic forms of our universe: the spiral. Through this discipline it is possible to build specific devices to concentrate and direct intelligent energies. The most used metals are gold, silver, copper, lead, brass assembled with other materials and substances of vegetable and mineral origin, such as amber and mica, or with prepared waters kept inside spheres. The recalled energies are "boundary" living forces which can go through different dimensions and can participate in various realities. Thanks to this magical science, "different" creatures can enter our plain of existence and cooperate with human beings for the reciprocal spiritual evolution, by means of a suitable "body" built especially for them. The realisation of each magical device must follow precise parameters, complex ways of construction and ritual procedures. In practice the construction of the apparatus corresponds to a "pact" and to a real evocation ritual. Through all of this it has been possible to make important experiments regarding the development of human faculties, the field of healing and the applications of esoteric physics (for example, in the research on space-time travel).

It is difficult to talk in a theoretical way about Alchemy, as it is a very practical application of Magic and it requires not only the use of notions, but also a state of conscience, emotions and energies. It is an experience which is very difficult to explain. For this reason Alchemy can be transmitted as Art, through a direct teaching and experimentation. Also the "secret" is an alchemical element.

We said that when a universe is born, in compensation a **counter-universe** is also born. In all the alchemical operations, when an element is "created", it is extracted from the All and, in compensation, the corresponding counter-element manifests in the "shadow universe".

In the Hebrew tradition, which was taken and elaborated again by the modern esoteric currents, the Kabbalistic Tree of Life, with its Sephirot, represents the

⁴ The orgonic energy is a primordial cosmic bio-energy discovered by Wilhelm Reich between 1936 and 1940.

bright and manifest universe. But there is also the obscure and destructive universe of the Qliphoth, the dark side of this tradition.

The Alchemist must harmonically manage both sides of reality and rise above the duality.

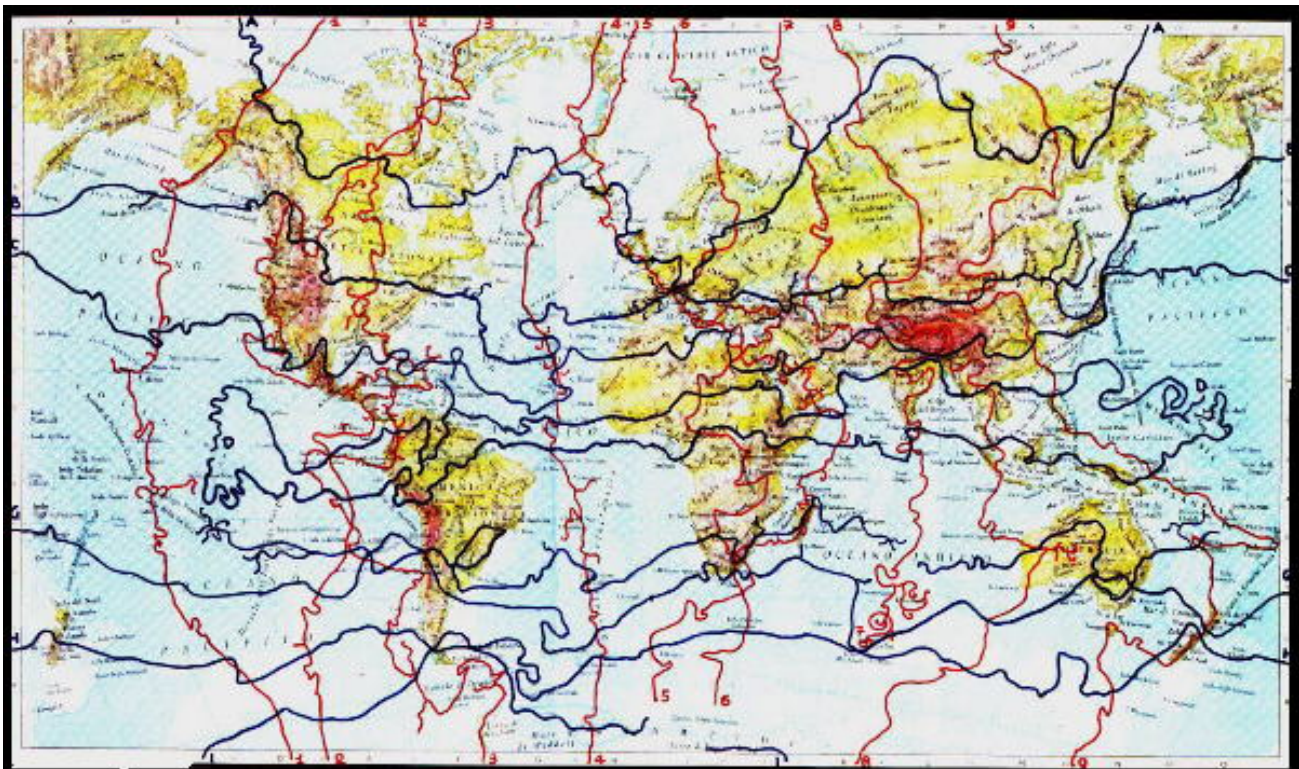
1.11 The energetic flows of the planet

a) The synchronic lines

The Synchronic Lines are great rivers of energy that surround our planet and connect it to the universe. Along the synchronic lines the evolution of life and of human being develops and the main events, which are able to synchronically orient forms and their transformation, grow thick. They are the “highways” on which thought-forms and ideas travel, through which incarnating souls (organised complexity), transit. These lines are connected to each other and cross the whole universe. They create a communication net between worlds, stars and galaxies where the complexity of life is present.

The synchronic lines of our planet are organised into a network comprising nine vertical Lines and nine horizontal Lines, that the ancient Chinese called the ‘Back of the Dragon’.

The Earth is crossed by eighteen **principal lines** (nine in a North – South direction and nine in an East – West direction) and by numerous minor ramifications. These lines don’t completely run on the surface of the Earth: they outcrop only in some places. Their passage is most of all hypogeal or airy.



It is possible to use the principal lines only by “entering” the minor lines that cross the planet in a dense but non uniform way. The synchronic lines are the main roads of life used by Magic. They are flows of energies able to catalyse cosmic forces. The history of humankind has often been conditioned by these lines: movements, migrations, building of important towns, commercial knots and cult centres, political and war-strategies. The use of the right magic knowledge enables to send or receive information and thoughts from all over the world, even from the cosmos. It also permits to program reincarnation and to travel in the space.

Close to the synchronic knots (the “chakra” of the planet) we find those places defined as “sacred” as they are a confluence and meeting point between dimensions and different state of conscience.

Through the green world, synchronic lines receive and send signals of complexity and of life from as well as to the whole cosmos, especially during the summer solstice.

b) Telluric lines

These particular lines follow the terrestrial magnetism and delineate areas that can be more or less in agreement with the psycho-physical sensitivity of living forms. Many researchers, ecologists and architects study the telluric lines to locate the most suitable places in order to achieve harmony with the environment and to address the layout of cities, villages, dwellings, and buildings.



c) White lines

The white lines, just like the synchronic lines, are energetic gatherings able to influence the thought and the behaviour of the individuals that live in the corresponding physical territory. As opposed to the synchronic lines, the white ones look more like “clouds” rather than real lines and move quite fast. In fact the synchronic lines move a few centimetres every million of years, while the white lines move a few meters every year. Their movement cannot be oriented, but it is easily calculable.

d) Oval lines

These are subtle oval shaped lines that wrap the synchronic lines. They are used to connect the minor lines and they are attracted by particular forms especially prepared, such as menhir, spirals and magic instruments.

2. PSYCHO-CREATURES

There are many difficulties for the existence of the spiritual knowledge. The first one is that it cannot be suitably expressed.

Bhagwan Shree Rajneesh

Conventionally we call “psycho-creatures” all the intelligences that we traditionally classify in:

- divinities (major and minor according to the considered level)
- angelicities
- demons
- subtle/alien creatures (already described in the previous chapter about alchemy)
- spirits of nature
- larvae

All of these creatures and intelligences make up a complex multidimensional and spiritual ecosystem, in which we are immersed.

In a general way we can say that each one of them:

1. represents a “force”
2. is superimposed or presides over a physical territory influencing its dynamics at different levels
3. nourishes itself of vital, psychic and spiritual energy
4. can get in contact with the human being for different purposes

As we are living in an ecosystem it is normal that creatures, also with more dimensions, enter in relation with us or even “wear and tear” on us. According to the esoteric physics, there are extra or multi-dimensional forms that continuously interact with us, even if we don’t perceive them.

Each psycho-creature contains and manages the forces of the inferior level. It directs events in order to safeguard the territory from which it receives the energetic nourishment useful for its own support and development. The “superior” entities know how to “cultivate” their own resources by creating a suitable subtle and spiritual habitat which is more or less in symbiosis with the human being and its evolution. The entities of a lower level create more often parasitic relationships towards energies/forms with which they enter in contact.

The human being is part of this spiritual ecosystem and, as bridge-form, it *should be* the evolutionary interpreter of it, in relation to the material world.

We must not confuse the subtle creatures, whose “barycentre” is beyond the physical dimension, with the alien creatures that can interact with our plain of existence but come from physical and temporal parallel-dimensions. Often their manifestation can be similar to that of subtle creatures but they are, to all effects, forms, even though they obey different physical laws. Sometimes, to interact with our plain of existence, they adopt characteristics and features which are different from their original aspect but compatible with our possibility of interpretation.

We must remember that the dimensions of the universe are numerous. On these dimensions (parallel worlds), forms, life and intelligence develop in a various way and their manifestation is quite different if compared to the material plan considered by our senses.

According to the esoteric physics, a “dimension” is not only synonymous of a “parallel world”, but it is any sequence of reality supported by a stable relation of laws. For example, on the same temporal plain, Eras that are very far one from another and distinguished by important events (as glaciations or great cataclysms) can be considered as complete historical cycles or as different hands of the time spiral and, therefore, different “dimensions”, even though they have the same temporal matrixes.

Esoteric physics also differentiates the alien creatures from extra-terrestrial creatures. In fact the latter come from other stellar systems or planets, but they share our dimension, our relation of derivate laws (temporal matrixes).

There are creatures organised in People and civilisations that can both be alien and extra-terrestrial, because they extend themselves from our plain of existence to other possible dimensions. In their turn, they refer also to complex subtle and spiritual ecosystems. In all of these cases, we are referring to Mankind’s Soul originated from the Primeval Divinity which is fragmented on different levels inside the universe of forms, in different times, spaces and dimensions.

There are particular alien forms of life that have spiritually moved away from the human principle and, for different reasons or choices, they have abandoned themselves to an entropic or destructive ideal of the universe. It is not about Forces involved in the creative game of polarities (esoterism is not a dualistic philosophy), but it is about Forces which absolutely oppose the evolution of diversities, dynamism and of the universal complexity, tending to staticity, uniformity and to eternal apathy: not as annulment but rather as a process of “vanification”, in order to frustrate the universe and the conscience. Even these aspects, which are deeply in antithesis with the concept of evolution, can be part of the path of the Conscience and of Free Will: the multiplicity, inside of which Mankind’s Soul has fragmented itself, is at the same time a deceitful dispersion and an extraordinary occasion for growth.

2.1 Divinities

The subtle entities and the psycho-creatures can be classified in three main categories:

- of artificial origin (divinities, angelicities, demons)
- of non-human origin (spirits of nature, alien creatures, temporal creatures)
- of human origin (larvae or disincarnated beings)

The divinity is a concept that manifests and transforms itself into everything existing and, through the "power of illusion", permits everything to exist. It is a characterised, multidimensional and non-temporal intelligence that wields power on one or more categories of forms.

There are two kinds of divinities: those self-generated (such as the nine Primeval Divinities, according to the myth) and those "created" by the human being. According to esoterism the human being creates the divinity "in its own image", in order to be generated in its own turn, into Time.

The birth of divinities is a direct consequence of the fragmentation of the "mirror", of which they are the largest pieces. The human being creates them when it can conceive them (as concept) and is able to contact them, in order to establish a relationship in tune with its evolutionary aims. It gives them an ideal identity and nourishes them with values and virtues, thus connects them with its plain of existence, extending its own experience and identity beyond matter and time. This way the human being, as a human and divine bridge-form, "creates" the divinity, through a relation of reciprocity. Many religions have interpreted this process with the term "Alliance", but often reducing the human being in a relation of mere subjugation.

The human being "creates" something which already exists and works in itself, but which doesn't exist yet on the human experiential plan, until the human being is able to perceive its existence and contact it in order to establish a relationship.

This process doesn't replace the spiritual idea that the human being can develop towards itself, as a divine being, but it regards the need of the human being to go beyond the bounds of its material knowledge of the world. This need has brought the human being to "feel" and, often, to discover what exists "beyond": from the dimension of life after death, to the contact with the spiritual and alien dimensions and finally to the intuition of being itself a forgetful part of "something" greater.

There are major and minor divinities. Ideally the relationship with these forces should develop in a harmonic and symbolical way. The human being, which is the smallest fragment of the primeval divinity incarnated in the forms, "creates" contacts and nourishes the forces and the great entities which enable it to connect the universe of forms with the Absolute, in order to be in its turn thought and nourished by them. It is a pontiff of a chain of consciences: the divinity suggests

the origin and indicates the evolutionary direction, while the human being nourishes the divinity, in and outside of it, with the meanings of the vital experience in the forms. This way matter and spirit are part of the same evolutionary process and of the same divine identity which is simultaneously immanent and transcendent at different levels of awareness.

The human being, carrying on this potential mission, must control the divinity and keep in balance the alliance. This "control" is called "Mysticism" when it regards the awareness of ourselves and the capability of orienting and harmonising our "inner parts" towards the evolution. It is a sort of "inner theurgy". While, if we are talking about the relationship with some Forces that we prefer to identify outside of us, then we are in the field of "Magic".

On the magic-theurgical plan the control is made by subdividing these forces into functions (minor divinities) and creating specific "reservoirs of energy" that will form complex *pantheons* of minor divinities and/or of "saints", which are the mirror of our human complexity.

In some period of time, the Egyptian civilisation (with its *henotheism*) is a perfect example of this mechanism. In fact, henotheism is a term meaning "believing in", and possible worship of, multiple gods, one of which is supreme and manifests in three personalities: energy, knowledge and will.

There can be numerous "reservoirs", but the main traditions reduce them into three essential parts of the divinity: we can think about the theological concepts of Trinity, Triad and Trimurti. THREE is the number of the manifested divinity, because it is the highest significant number in our various and dynamic universe, in which the ONE is a transcendent concept and the TWO represents a mere theoretical and virtual balance. The divinity is subdivided into the following three main reservoirs:

1. Energy
2. Knowledge (memory)
3. Power (will)

From another point of view, they all correspond to the masculine-feminine-generative aspect (for example Osiris-Isis-Horus and, in the patristic tradition, Father-Holy Spirit-Son), reflecting this way universal mechanisms.

The divinity must always express its power for the evolutionary aim of Mankind of which it itself is a primeval emanation.

According to the esoteric logics, when the human being loses the control of the divine forces the "bridge" breaks off: the divinities are not symbionts anymore, but become parasites of the human being and emulate its selfish and predatory behaviour, releasing themselves from any evolutionary relation with matter.

For different reasons all of this has happened. But humanity has been forbidden to "remember". The existence has been confined to an illusory and limited reality, programmed by the divinities through their "*power of maya*".

Besides the divinities "under control" and "out of control", we find a third possible configuration: the divinities "asleep". The "sleep state" can be a phase of the rhythms proper to the divine creatures which, in this particular condition, don't interact with the material world (*they close the Eye*). Some divinities "fall asleep" also when they are not "thought" anymore.

During the sleep state the divinity has no relations with the material plain and doesn't "colour" the events. In this case the divinities can be absorbed by other divine forces, or awakened through complex operations of Theurgy, which is the highest expression of Magic(k) and of the Alchemy of Living-Forces.

2.2 Angelicities

The angelicities are placed on very high levels of power, but are intrinsically static. This means that they don't have the possibility to evolve or to make choices, as they lack free will (they can only make limited choices regarding the field of action assigned to them). The human being, due to its power of free will, differs from the "angels" which are static in their empyrean. Due to their power and their static nature, the angelicities can be considered as Laws. In fact they have each one in its own sphere and level, fixed and immutable functions inside a given ecosystem. The angelicities are created and used by Divine Forces.

2.3 Spirits of nature

The spirits of nature are subtle and intelligent beings. They are endowed with free will and permeate more or less vast physical territories, in order to preside over natural functions. They live in harmony with nature, animals and plants.

The human being, poisoned and clouded by a materialistic culture, has lost an authentic relationship with these creatures which tend to leave the territories where their habitat has been altered by the ecological and psychical pollution. Of course this damages a physical-subtle balance, useful to the human being itself which loses the energetic tuning and the symbiosis that these beings create and develop.

2.4 Demons

These entities can be employed by the alchemist or by the magician to develop specific "functions of support". The demon is a force, not necessarily wicked, with which to establish a relationship of exchange that is sometimes very demanding. Those who have some knowledge can use them for low and selfish purposes, when

these creatures are at their service. This is a "supposed" personal gain: there is really no person to gain; so the whole transaction is a swindle on both sides.

This category of beings is not to be confused with the so-called "inner demon", that is the inner *guardian of the threshold* of each one of us, which has specific functions regarding the awakening of our divine identity. In some traditions this concept is called the "Guardian Demon". In the Thelemic culture it is the "holy guardian angel", with which it is indispensable to enter into contact, to continue the spiritual pathway that leads to the full awareness of one's own Superior Self.

2.5 Larvae

In Roman mythology, the Larvae (vain appearance) were the spirits of the dead; they were the malignant version of the Lares (ancestors and the benevolent souls of the family, which haunted and guarded the *domus* or household). Larvae were the restless and fearful souls of wicked men. They were said to wander about at night and to torment and frighten the living.

Larvae are psychic and energetic residues of human subtle bodies that remain fluctuating in the ethereal space.

These residues form when the deceased:

- is particularly attached to materiality
- is obsessed by fixed ideas
- is terribly frightened by the idea of death
- is victim of a painful or violent death
- has committed suicide.

Also people surrounding the dead person, with their behaviour, can sometimes make the parting very difficult and painful.

In these cases, some of the subtle parts of the deceased are not detached from the material plain and don't follow the soul in its journey towards the "beyond". Therefore some entities will form and wander on the astral plain; they acquire an autonomous identity and intelligence (that has nothing to do with the soul of the dead person, even though they can keep some of its memories). In fact, as time goes by, these thought-forms tend to dissolve but they can survive and transform into real entities if nourished by vital energies. They persist in an environment, sometimes for a very long period of time, or inhabit the vital aura of another living being.

Ghosts infesting houses, vampires, diabolic possessions and presumed contacts with dead people during "séances" are manifestations especially caused by larvae or by suggestion, or both.

The larval entities are also attracted when inexpert people expose themselves to the world of magic and of "paranormal", without taking due precautions:

improvised astral travels, strange evocations, séances for fun can, also unintentionally, open up “doors” inside and outside of us from which larvae that are hungry of emotiveness and of suggestions generate or transit.

2.6 Disincarnated beings

In this category we find those Beings that esoteric traditions, especially the Theosophical ones, define as *Lords of Karma*, *Lords of Council* or *Occult Masters*. They are evolved beings emancipated from the cycle of reincarnations that constitute a “collective of spiritual energy”. They can interact with material and human worlds at different levels and for different purposes. However, due to their level of conscience, it is not important to define them as incarnated, disincarnated, extra-terrestrial or aliens, as these are all inadequate and reductive terms. They always and fully participate to the Conscience in any time, place and condition which they find themselves in.

We will talk about the temporal creatures in the chapter dedicated to Time.

2.7 Possibilities of contact

All the existing creatures can be contacted more or less in a direct way, at different levels and for different motivations. A first level of contact with some of these entities is possible through the “medianity” which is an individual or group practice today known as “channelling”.

It is necessary to correct the common idea that this term corresponds to the phenomena of evocation of dead people. This idea was very fashionable during the past centuries, but it is actually completely distorted because often these phenomena correspond to an unconscious satisfaction of an expectation for which the strangest “presences” are caused (or simulated) by the people involved⁵. Furthermore, entities which are attracted by this kind of process tend to comply with the medium’s wishes in order to nourish themselves with emotions and psychic energy, often causing problems of dependence and obsession.

Medianity is a technique to create a subtle intelligence able to explore reality beyond the physical world and to put us in contact with some of the entities that we have described above. This creature (guide/entity) is constituted and nourished through the thought which is addressed by a group of people using different possible methods. The “medium” must be able to become a “channel” for the force

⁵ The souls of dead people are psycho-spiritual essences much more complex than we think and are not directly connected with our energetic and physical plain. Only inside a social structure, which is culturally evolved and spiritually educated, it is possible to have an exchange with the dimension of dead (ancestors), thanks to magical and ritual traditions generated from a real collective relation with the divine and the Beyond.

possessing it, without letting its personalities come out as they can interpret and even alter or simulate the contact.

Ideally the medium should be aware of what is happening during the contact (*Lucid medianity*).

In the esoteric tradition there are many evocation practices which have the aim to dialogue and co-operate with different kinds of Forces, usually with demons and spirits of nature.

These are not to be confused with theurgical practices that are reserved to the highest levels of Initiatic and Sacerdotal Orders.

From this point of view, we can consider Magic as the science of communication between different plains. As a matter of fact an entity is an "organised and specialised package of information" which can be contacted, enriched, modified, exchanged or applied to the reality to carry on specific functions or programs.

Through a special protocol (the ritual), the Magic establishes and codifies the possible ways of communication between different plains of the reality and of the conscience, inside and outside of us.

2.8 The Theurgic Magic

The Theurgic Magic (Red Magic) works at very high levels of rituality in the context of a suitable energetic structure (Esoteric Order) and through the use of knowledge which are often reserved.

It creates and presupposes a realisation of Mankind as a pontiff between the universe of forms and the "Real".

Our planet has not always been in the ideal conditions regarding the equilibriums of the various existing ecosystems. In fact a serious disorder has involved our spiritual ecosystem for thousands of years. Our planet has been controlled by *forces* not in harmony with the awareness and the evolution of the human being, because of historical and geographic conditions (not only terrestrial).

With regards to this subject, we must consider a particular scenario.

In the universe, reality and truth are never absolute, but always relative to the level of complexity of the matter perceiving it. The matter present in the universe is subject to evolutionary cycles which takes it to higher and higher levels of complexity and assumes numerous aspects, each one of them perceives only its own reality. The constituent matter of the human being seems to us as the most evolved and complex expression of matter we know, because we can perceive only "things" that are less evolved (complex) than we are. Therefore, there are material and spiritual realities much more complex than the human being which cannot see or understand its current condition on this planet. Besides our known world, there are ulterior, simultaneous, inter-penetrating and invisible worlds of other beings

which have more than three dimensions. These spaces are neither compatible with our concept of form nor integrable in our senses, thus they are inexistent for us⁶. In this cosmic scenario the human being occupies an intermediate position.

These multidimensional beings and the various divine forms must nourish themselves. Their nourishment is the human being.

If we don't develop a symbiosis, that is an alliance based on reciprocity, the divinities indiscriminately nourish themselves of our psychic and spiritual energy⁷, often in the most simple way (as it is in conformity with our acquired tendencies): through suffering and death.

Divinities "out of control" have induced, from generation to generation, behaviour schemes in order to produce social, political and religious models suitable for their nourishment: real fields of cultivations of souls from which to take the human energy in a massive and systematic way.

This way, synchronic lines that carry vital energy and information between the worlds and the subtle ecosystem, are totally *controlled*, thus occupied by a destructive and polluting principle able to "imprison" the planet.

The object of any magical operation is to unite the Macrocosm and the Microcosm. The theurgical work is finalised to create and support an harmonic and evolutionary spiritual ecosystem.

This technical and ritual process is the foundation of the birth and the development of Initiatic Orders, meant as social-spiritual realities extended beyond this time and dimension.

A fundamental phase to recuperate a harmonic relationship with the planetary divine forces was the awakening of the divinity **Horus**⁸, occurred at the beginning of the last century after important events such as the magical beginning of the Age of Aquarius (*Equinox of Gods*, on march 20, 1904). In the decades after the awakening, all the divine terrestrial forces⁹ of all People and times were contacted through different complex operations of theurgical alchemy in order to put them in tune with the basic frequency of the new Aeon¹⁰.

A series of alchemical processes were developed to disassemble, purify, reassemble and unite the different Forces involved in the great project of the re-harmonising of the spiritual eco-system. This was anticipated for thousands of

⁶ On our other possible dimensions do exist, but they are so hyper-compressed that they are not significant to define reality (*theory of the strings*).

⁷ By "psychic energy" we mean the physical energy that is complementary to the electromagnetic energy with which it is in balance: its forces are centrifugal and antagonist to the centripetal forces of the electromagnetic energy.

This energy constitutes the essence of life; its acquisition represents the goal of alimentation in all its expressions.

⁸ According with some myths, Horus is a stellar divinity that has never betrayed the human cause and voluntarily "felt asleep" and mimicked in the terrestrial spiritual ecosystem which was completely disarranged.

⁹ Feminine and masculine divinities, forces of earth, air, fire and water, territorial, interplanetary and cosmic divinities.

¹⁰ This work is still going on with many difficulties, tricks and all sorts of dangers.

years to re-establish a scheme of symbiosis between the human being and the divine world, for a common evolutionary direction. The Forces were combined according to different criteria, creating groups and families, assigning to each one of them precise fractions of space-time in order to guarantee a complete and lasting "covering" of the planetary spiritual ecosystems. The range of action also extends to very far times, enabling a contact with very ancient Atlantean and pre-atlantean divinities, of which not even the most ancient myths keep trace.

It was also possible to contact mysterious divinities born from the alchemical processes of combining, union and confluence towards HORUS, the main name-frequency of the whole system.

Moreover, by running across the deep synchronic lines of the planet, it was possible to meet *ctonic* (infernally) forces which were unknown (or forgotten) before.

By arranging these hundreds of thousands of divine entities into families and through their fusion into Forces which were selected and set as "major", it was possible to achieve the great final condensation in an omni-comprehensive Triadic Force of which Horus is the summit¹¹.

This operation has in itself the premises to go beyond the borders of this planet and involve far extraterrestrial and alien divinities, with the purpose to reunite the so-called "Stellar Falcon": *the human-divine cosmic empire*.

Due to the radical connection of these concepts to the initiatic experience, we want to leave them in the vagueness of the myth, in the sphere of the irrational or, better, of a different way of "feeling".

¹¹ Of course it is not only the divinity of the Egyptian mythology, but it is a complex cosmic Force which is further evolved through this process and able to manifest the Absolute in this universe.

3. THE ESOTERIC THEORY OF TIME

Time is a “natural kingdom”: just like there is the animal kingdom, the vegetable and the mineral one, there is also the “temporal kingdom”.

On a plain of existence (forms, mass, energy, thus space, multiplicity and distance), time is perceived and measured as a linear sequence of instants, from the past to the future. Outside of the manifested form, the concept of time flowing has no reason for existence.

Time is the first effect of the meeting of laws: it is the container that distinguishes and defines the concept of universe. Within the borders of the sphere of Time, the different possible material worlds originate their own relative temporal currents (chronological sequences), with independent directions (even opposed one to the other).

With the coming of quantum mechanics, the modern physics begin to understand the infinite relations interlaced by time and forms, where the connections of cause and effect are simply our interpretative convention.

Time is the sifter that fragments the One into multiple forms, the prism that subdivides light (Real and Truth) into different colours (worlds, forms and possibilities): it is the occasion for the manifestation of this reality, but it is also the cause of the loss of unicity and of the fragmentation of awareness. Time is the territory of conquest of the Primeval Divinity which explores the Light discovering new changing reflexes (experiences in the forms), but it is also the labyrinth where the Divinity loses itself¹².

Time is the measure of the transformation of forms, instant by instant, event by event, towards the direction of complexity. “Present” is the meeting point of the laws, continuously. In theory, less complex systems correspond to past times, while more complex systems correspond to future times. Nevertheless, due to human mechanisms, which we will talk about later, it can happen that time develops in an incoherent way compared to the direction of complexity.

Esoteric physics considers Time from two different points of view: time as a chronological sequence (river) and time as a geographical territory (ocean).

The first point of view corresponds to our conventional perception of the reality: in fact, it is about considering time flowing from the past to the future, through the moving present moment. We participate to this flowing, immersed in our temporal river, attending and producing the passing of “history”.

¹² That is the mystery of the free will: the Divinity gives up the omnipotence to meet the unpredictability.

Through the function of memory we interpret and determine, for us, what has been¹³, while through the perception of our senses and our cognitive structure we define our concept of present reality and we presume the possible future.

Time is a convention: it isn't real.

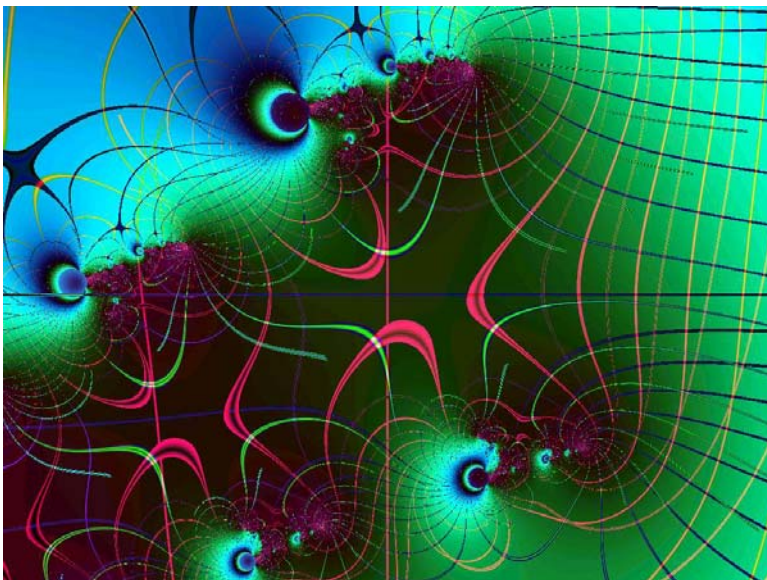
Events are not uniformly arranged along the time axis, but they are organised inside of "*packages of time*", each one of them lasts about 70 years.

The packages of time contain events (forms) and have a "valence" of complexity. With this term we define the relation between mass and complexity contained in the package. Packages of time having the same valence tend to repeat themselves at regular intervals according with what we define the "rhythm" of the package. Each time package is a flow of complexity.

We can compare each plain of existence to a symphony, music with a precise rhythm.

The second conception of time is based upon an observation point outside of the form, where we can perceive the whole river of time, from the source to the mouth and even all the possible rivers (parallel worlds), simultaneously. "Present" corresponds to that segments (or "islands") where there are non-saturated events.

There is no past and future, everything is now, in an *eternal present*. The whole universe, as well as all the possible manifestations of forms, and each possible event (virtual or real¹⁴) are present and kept inside this "temporal sea".



This vision of Time favours the idea of "temporal geography": the universe is not a spatial territory but rather a temporal territory.

Moreover, Time, with all its possible ramifications, doesn't only "contain" laws, events and forms, but it interacts with them in an active way. Time is a real transversal world, an extended dimension which supports all the manifestations of the plains of existence of forms but that, in its turn, independently of the forms,

develops its own characteristics: it is a "natural kingdom", that is a complex, living and intelligent ecosystem. It is a pre-quantum "parallel world", however it is not only "parallel" as it doesn't only develop its own path, but also intersects all the

¹³ Individually as personal "quasi-real", collectively as "race-mind".

¹⁴ Each event is real or virtual according with its saturation, that is a "precipitation" in one or more plains of existence, inside which it is perceived and interpreted and it originates effects.

dimensions of the form: it precedes, supports, crosses and interconnects them, developing an ulterior autonomous and ultra-dimensional geography.

3.1 The perception

The universe has its own intrinsic objectivity; nevertheless our reality is nothing but a projection of ourselves. All perceptions are neither the observer nor the observed: they are representations of the relation between them.

On one hand, the perception “puts in order” the chaos of times determining some temporal sequences intelligible by the becoming conscience, on the other hand it feeds the chaos with new elaborations of thought. These last ones nourish the world of ideas with new virtual possibilities, in a circulation of possible renewed manifestations.

The perception is also the instrument at our disposal to elaborate the reality and to give a meaning to things, which is to extract an added value¹⁵.

The time that we take to elaborate this result lasts about four seconds: this is the lasting of our present instant, just like 70 years are the present-instant for the territorial divinities, which open and close the packages of time, fixing the reality at their level. This means that below this time the form doesn't change in its complexity, which is significant for us.

The modern physics has been establishing some “pure constants” in order to have absolute and universal references applicable to our reality, to define its borders¹⁶. In comparison with the physics, the esoteric physics changes the perspective and takes into account an “emotional” reality, in order to research not only objective formal values, but also a meaning to things and establish our human spiritual (thus *true*) relationship with the reality.

We must also consider that all the instruments of observation created by the human being give back information which is, in any case, valued, determined and decoded by the human being itself which unfortunately often reaches conclusions that are related to its personal preconceived ideas.

¹⁵ In this case, as perception we mean the possibility to notice the transformation in the complexity of an object and to react: to perceive the object in its “time” and set its parameter of complexity.

¹⁶ For example, we can think of the following parameters:

- the constant of fine structure: it serves to quantify the movement of the electrons inside the atom;
- the Hubble's constant: it puts in relation the velocity of the galaxies with their distance from the Earth;
- the constant of gravitation: it puts in relation the gravitational attraction of bodies with their mass and distance;
- the Planck's constant: it puts in relation the energy of a photon with the frequency of the associated wave (it should represent the most infinitesimal conceivable particle of time);
- the cosmological constant: it is a sort of repulsive gravity force which should make the universe expand;
- the velocity of light: it is the factor that can transform the matter into energy and vice versa;
- the string tension: that is the constant which, perhaps, will explain how the hidden dimensions “live”.

3.2 The theory of time travel

What is time travel?

First of all we must specify that when we talk about time travels we are not referring to an activity of *time prospection*, such as a remote-viewing technique, lucid dream, shamanic travel or a divinatory operation¹⁷. In this case we are talking about time travels in the exact meaning of the term, that is, the possibility to move in the "*historical*" time in order to interact with objects, people and events with the aim to cause changes and to support sequences of alternative or parallel realities. It is an active and physical experience.

From the esoteric point of view, if we analyse the history of Magic and its myths, time travel is not new. In fact, to travel in time is considered a faculty normally exercisable, by Magicians and great Initiates, accessible in accordance with their level of Conscience.

In the esoteric physics the key point is the possibility to realise a technology about this extraordinary experience, making it accessible to people that, even though involved in an initiatic and spiritual pathway, wouldn't otherwise have reached the necessary level of Conscience to emancipate themselves from physical and sensorial limits of the conventional *concept of reality*.

The meanings of this techno-magical experience go beyond the phenomena in itself and a mere "scientific" motivation and concur in the composition of a *puzzle* of much extended motivations. The progressive knowledge of this scenario can lead us to an extraordinary and incredible vision of our reality and of the human history.

For example, we can generally consider time travels:

- as missions of restoring the space-time tissue to support our reality
- in a "war-context" to oppose forces which are working against the human evolution
- to support alternative realities compared to historical courses already lived
- to create segments or islands of parallel realities from which to import effects in our present
- to give origin to historical sequences of which we can or cannot have memories
- and more...

The needed preparation to become "timenauts" is very complex, but, first of all, this experience regards people who are already involved in an initiatic choice which is made active by the membership of an operative Order.

Generally speaking, we all are time travellers as we live instant by instant in this space-temporal reality on which we develop our personal becoming-history.

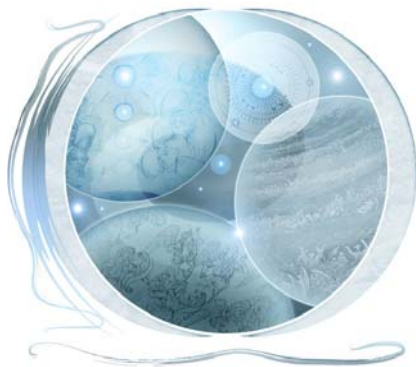
¹⁷ In these cases we passively observe past or future events, through magical or extra-sensorial faculties, without influencing or changing the course of history. ,

We must not forget that reincarnation itself is a real time travel, a jump in the history from time to time towards the most suitable destination for the growth of our soul.

However, the typologies of time travel we are talking about are related to three basic methodologies:

- the real **physical travel**, experienced with the body
- the **travel by possession**, obtained by particular techniques of temporal- astral travel and, following precise conditions, possessing and acting with a physical body (human or animal) living in the temporal destination reached
- the most complex is the **travel by programmed reincarnation**, in order to produce and continuously support determined events during the whole life span (for example, we can think of the incarnation of Avatars who arrive on our world in different times to carry on specific missions).

Before we talk about more technical aspects, we need to make some consideration about the structure of time and the possibility to interfere with it.



The space-time reality is the result of a consensual elaboration originated by our senses and interpreted by our mind. All the non-chosen *events* and the undone *actions* generate "echo worlds" which contain all the possible not lived sequences (alternative realities). These "echo worlds" are potential realities not accessible by our level of complexity (at present reduced) therefore they are taken back to a unique plain and are excluded by our historical reality.

Echo worlds

Every time we make a choice, more or less intense, the effects that would have been the consequences of the alternative rejected choices, march side by side to the concrete action we have made, on an "echo world". This echo (or "mirror world") is quite similar to the current reality without significant differences, because of its short length of time. In fact it tends to be reabsorbed by the main reality, which is formed by the current existence plain.

It is a "phantom" reality that, usually, cannot produce effects and it decomposes itself in laws.

The reality continuously generates echo worlds. Each one of us, due to our potential complexity, floats through different possible and virtual plains which are, however, taken again to a unique consensual reality by the mechanism of our perception and memory. In fact, because of our present limited condition, the memory determines the most significant plain which can be contained by our concept of reality, towards which all the other plains converge. This main plain is the one that we call "history". The echo worlds are the "wings" of our stage.

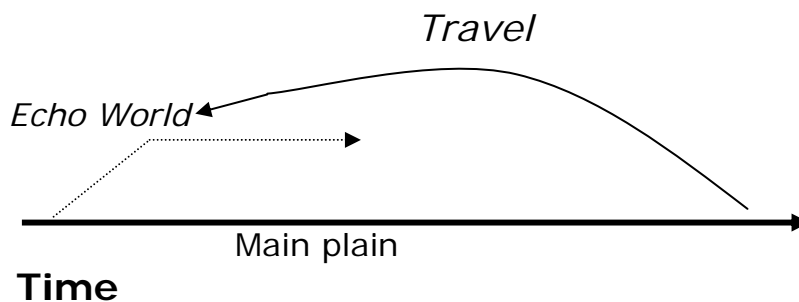
Actually, these echo worlds are absorbed by the main plain only from our point of view. These events can:

- be "used" by other forms of intelligence
- be recycled
- sediment in time mines...

... and anyway remain sideways on our reality giving origin to virtual sequences: echo worlds which are insignificant and inexistent for us but constitute the complex structure of the whole reality.

In this introduction of the general theories about time, we can consider what follows.

When we travel in time, moving, for example, from the current present towards the past, we throw in the alternative realities: we find ourselves in echo worlds apparently similar to the historical plain already lived, and we can trigger off sequences of events in order to generate effects able to interact with the main original plain and provoke changes in the present.



According to this idea (represented above in a very simple way), it would be possible to consolidate a different historical convention that:

- creates a parallel sequence of events which don't interact with the main historical plain.
Anyway, also from our point of view, the new sequence tends to be re-absorbed by the original one (through compensation-events able to neutralise any interference – **principle of temporal resistance**);
- creates events that can be conveniently transferred from the echo world to the present of the main plain without the restructuring of the intermediate sequences;
- if continuously supported¹⁸, would become the new main plain replacing the original one (see further "*the disjunction of the plains*").

¹⁸ This is possible giving origin to generative self-supporting sequences of events or, in the case of travel through reincarnation, living in a row on the new plain in the process of formation. In any case it is necessary to generate events of major complexity compared with those already lived: the most complex plain "wins".

There are no time paradoxes as we usually intend them, because the actions done in the past generate consequences which are sorted out on parallel realities. Therefore the plain of reality that the timenaut has left (that is the main plain of the historical reality) is not involved. Causes and effects are not linear but are distributed on different plains. The paradox is because we need the connection of cause and effect to give meaning to the reality and to elaborate our identity: the problem is that we remember only one plain at a time (we will discuss the causes of this limit in the next chapters).

Therefore the change of history is not at all automatic, actually it should be obtained by finding the way to direct the effects on the main plain, as each action accomplished by the timenaut manifests on the echo world. Thus the timenaut is working on a reality which is not consolidated and anyway different compared with the one it will return to. Moreover, what we intend to change cannot be removed but, as we will see further, it can only be moved on an echo world because in our causal logic it represents the reason that has driven us to program the travel, even if we will not be aware of it. At this point, it is obvious that we cannot keep using a linear logic.

To travel in time means to be able to investigate the mysteries of our human story, to find new meanings, to solve archaeological enigmas (or to create some), to explore unsuspected kingdoms of nature, disappeared epochs and unknown civilisations, to run into shipwrecked time travellers and to find (or to create) mysterious "missing links" of the apparently known history. To discover something more about the incredible cosmic design of which we are part. And this is only the beginning...

There are some conditions that must be respected, at least for the moment. First of all we must consider that with the present technology it is only possible to travel towards destinations where the level of complexity (of saturation) of the events and forms is inferior compared with that of the departure place. In fact it is normal to reach major levels of complexity living in a linear way instant by instant (according with the function of the derivate law "Arrow of Complexity"), but the moment we must "jump" from one point of time to another we can only reach structures with minor complexity¹⁹, as we cannot enter where the level of complexity is not yet reached by our natural evolution.

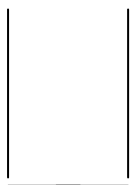
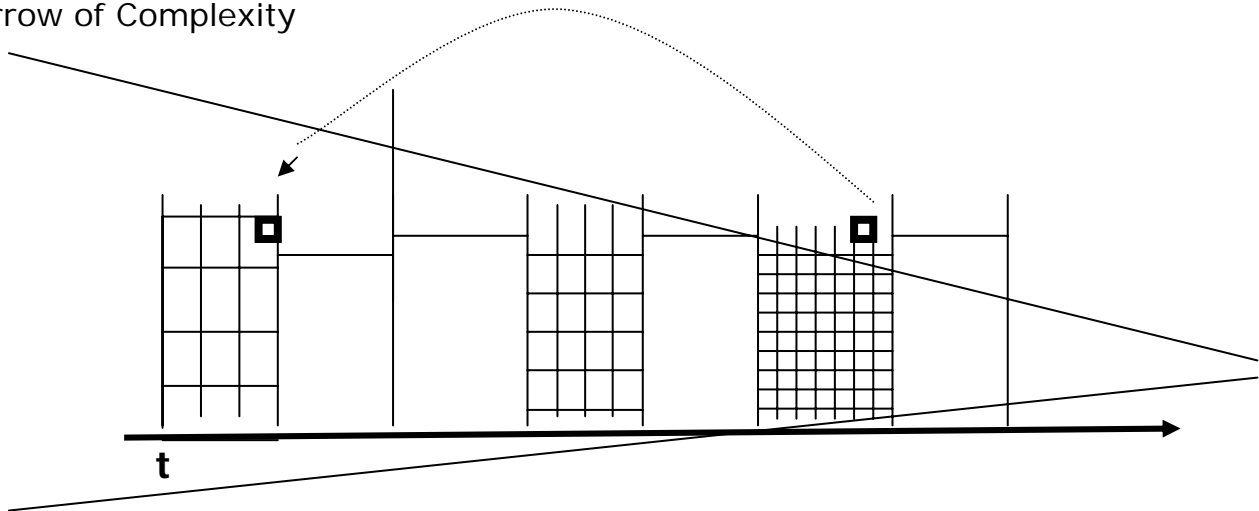
According to the drawing we see that it is possible to travel only towards the past and not towards the future (theoretically more complex), but when we talk about more extended travels and navigations in the great sea of time, we prefer to say, for different reasons, that we move from a more complex present towards a minor complexity, instead of talking about travels in the past or in the future, because time doesn't automatically proceed in the direction of the complexity.

Moreover, it is important to underline that when there is a major difference of complexity less energy is needed for the transfer: the more reduced are the margins the more energy is needed.

¹⁹ Towards levels of complexity we have already crossed during our evolution, so that we can "support".

To get into less complex times means to have the power to impose, at that moment, an alternative saturation of events, thanks to the major complexity of the timenaut.

Arrow of Complexity



Package of time



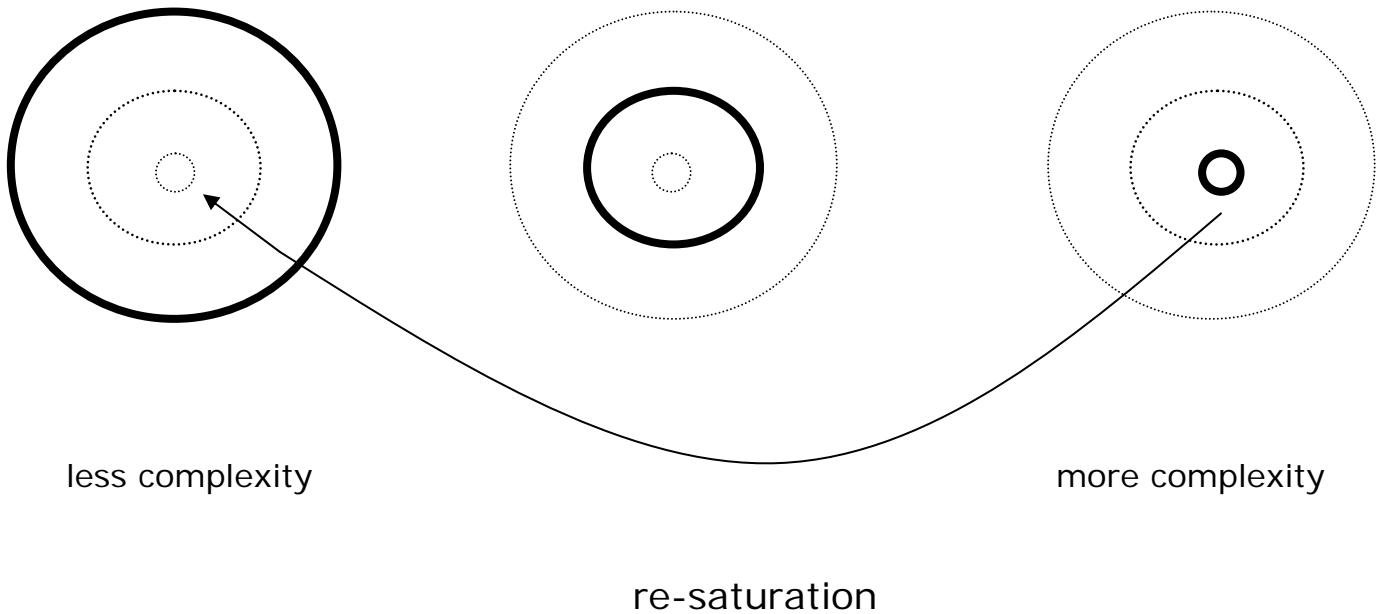
less complex event



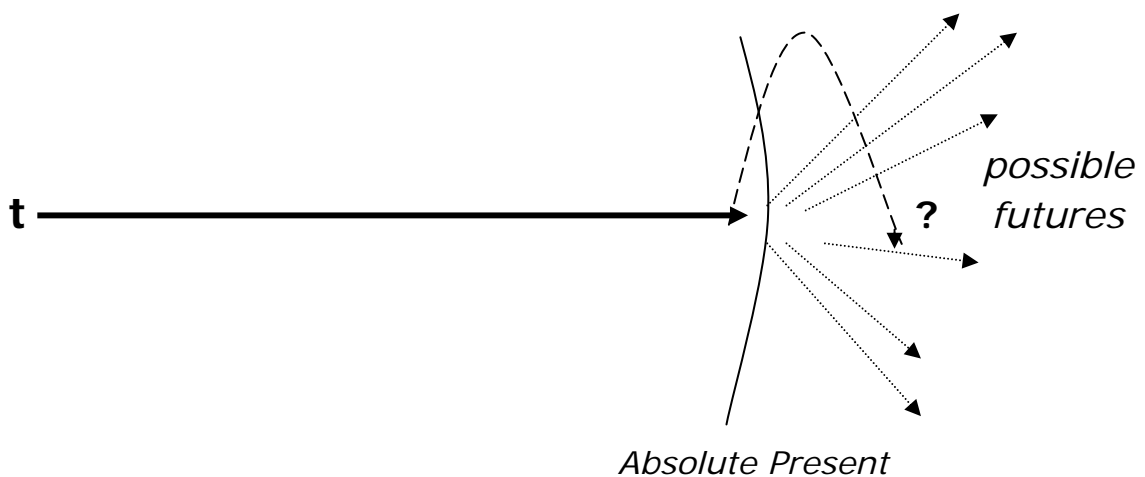
more complex event

In the determination of the reality, more complex events tend to prevail on the less complex ones.

In fact events can be saturated at different levels of complexity. We can imagine them like "pulsing bubbles" dilating and contracting, following a certain rhythm. They settle in the moment in which they are saturated: the "size" in which they settle depends on the level of complexity of the saturating being. The re-saturation must occur by getting into the identified event-point *in counter time*. It is necessary to move at the same rhythm of that specific time package. For this reason the timenaut must be (or become) compatible with that rhythm.



Time is like a great symphony played by a majestic orchestra (life), which precisely plays following a certain tempo. The timenaut represents a new instrument that joins and gets into the harmony perfectly at time, but is able to play louder (it is more complex): it can direct, little by little, the entire orchestra towards variations or it can even impose a different theme or rhythm. Often the timenauts are selected according to their major compatibility with specific historical epochs, in order to find the best solution with minimum use of energy. Another remark regards the travels towards the future: if we leave from the present and we know that the future is not determined²⁰, which future will we reach?



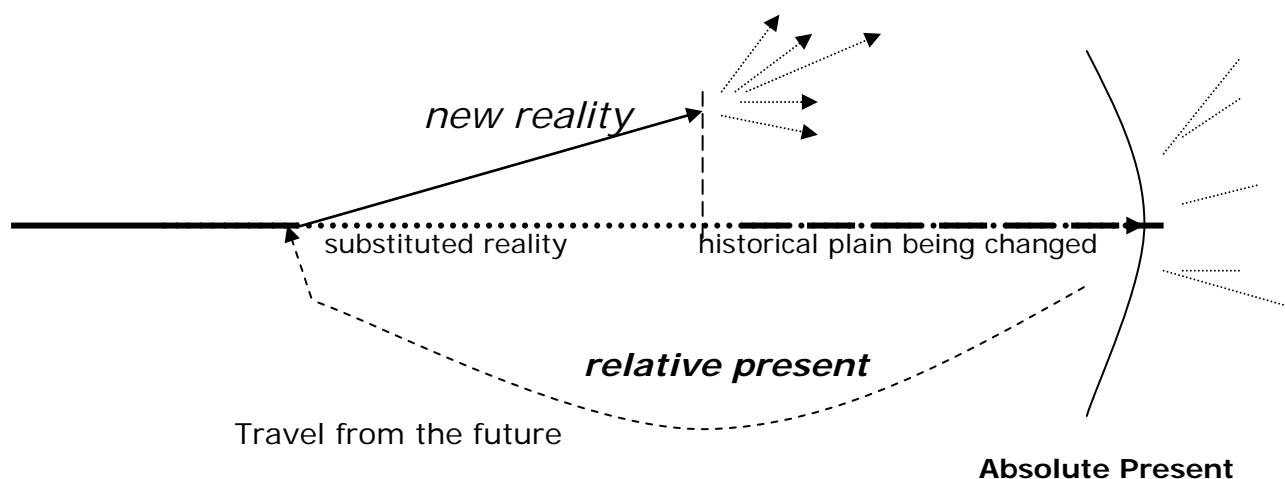
In theory it would be possible to reach a probable future, first of all by jumping into the recent past (to have a better perspective and "take a run") and then from this past into the most probable future (that is a short echo world which is not parallel but projected forward). The actions carried on in the future make the path towards "that" future thicker, as if we had thrown seeds of events or reserved a preferential pathway. This operation could render more difficult an eventual

²⁰ The future is determined only in its possible and probable manifestations, which are in any case virtual.

change of path, if needed, as the attraction towards “that” future is stronger. Therefore, to avoid any problems in the management of becoming reality it is always better to make a “passive” prospecting of the future (divination), because it doesn’t make heavier any other direction.

3.3 The disjunction of the plains

Let’s try to imagine what could happen if a timenaut (terrestrial or alien), for example through a programmed reincarnation, should reach a point of our recent past (hundreds of years back) and should support an alternative reality: humanity would find itself to live again and re-write a piece of history until the “present” from which the timenaut has left. That “absolute present” becomes the “future” referred to a sequence that starts again from a point in the past which is at its turn the becoming “relative present”.



In such a case we are not in an absolute present anymore, as we find ourselves on a detached plain instead of the original historical one already lived and advanced compared to where we are now. The whole humanity would live on a reality which is at the same time real and virtual.

This situation can create an alternative which can become “history” or, if it is not supported by the needed major complexity of events, it can be absorbed by the original plain. In the first case it could definitively annul and substitute the original that is “frozen” at the front of possible events²¹.

²¹ Every event which is successive to the absolute present is virtual and depends, every moment, from the result of this operation.

This mysterious travel from the future, or from other dimensions, would cause the grafting of an alternative branch of events, so that a different historical reality grows thick and replaces the original one. This modification of entire segments of history has occurred many times, for different reasons.

Are we sure to be in an absolute present today?

To program a time travel we must consider the operating spiritual ecosystem in the destination place. When we reach any temporal destination, we enter in relation with the Territorial Forces of that place. As we previously said, these Forces interact with the reality and, from package to package, *stabilise* and include it in the determination of their dimensions. Therefore when we enter a territory of events, which are saturated at a certain level of complexity, our major complexity gives us the power to re-saturate them on the human plain, but these same events have been stabilised (*coloured*) by a divine force at a level where we cannot intervene. To do that we must harmonise our action with that divine ecosystem, creating some compatible equilibrium: a praeter-human energy is needed and there are two possible "technological" solutions (excluding the case in which our Conscience operate).

The first solution is to be connected (initiated) with a harmonic divine system which must be temporally extended in order to guarantee the perfect syntony of our actions with the ecosystem with which we are interacting.

The other possibility is to be able to use the incredible energy of that very high spiritual *concept* we call, like in the myth, "THE GRAIL".

From the magic point of view, the Grail is a very high concept, indefinable and indescribable in its essence. We can only say what the Grail is not. In any case, we can imagine it as an inexhaustible reservoir of divine energies. However the Grail is a Force which cannot be identified as only one container, it passes through some objects, just as the soul goes through the body.

This Force exists objectively - even though it is also a symbol that an individual can carry - and at certain moments can be "hosted".



The Grail exists physically even though its form is mutable. The "cup" is its archetype but changes its form according to different situations, conditions and time.

The identification of the Grail with the container of the blood of Christ's passion is a symbol of the energy that purified the world through the sacrifice of Christ. The Grail is bound up with this image, but it is more ancient than Christianity. It is a part of a specific knowledge used by ancient civilisations, even by the antecedents of the Egyptians.

It's like a metre, and it is also a key that allows us to transmute one energy into another.

The contact with this Force is necessary for all the theurgical operations²².

As described above, the Grail contains all the energies and can convert *any energy into any other*, in order to permit any possible alchemical and divine transmutation. This way it can harmonise the intervention of the timenaut with the competent territorial divinity.

The modified reality becomes "what it has always been", in some cases, this also happens in the mind of the timenaut returning from its mission²³: therefore nobody can know and measure the effects of the time mission as they have become the "reality" since always. In these cases it is necessary to have a *recording* of the substituted reality (which has been absorbed by the new main plain) to compare it with the "new" reality in order to be able to see the changes. These "recordings" are made through the so-called "temporal compensation chambers": these are special alchemical laboratories isolated from time.



From the esoteric point of view *the time machine* is an induced moment of "divine attention", but we can "more simply" consider it an **artificial dimensional portal** (there are also natural ones) built near a *synchronic knot* or close on a *temporal mine* from which to extract, with the right knowledge and technologies, the neutral events indispensable to travel and act.

The physical time travel consists in moving, from a time context to another, the information of the psycho-physic structure of the

timenaut to thicken it again with its own complexity in the destination place.

The timenaut (a "quantum" of organised complexity) doesn't travel backwards on a time track but, through the symmetries, it goes out of the time to enter again in the settled point.

The time travel is also always a travel in the space as we must find and achieve the destination place in its spatial position at the selected time. The exact position can be found following the synchronic lines.

²² The Grail is not an evocable Force, but it makes its way towards the most pure aspects of the Being. This topic cannot be deepened in this simple introductory essay.

²³ There is always and only one, due to our current mental possibilities.

Therefore it is not the mass of that body to travel, rather the information of its structure. The subtle and spiritual components (non-temporal) must not be transferred as they are naturally commensurate to that specific information which corresponds to that precise physical identity. During the transfer the body is deprived of complexity, which is disassociated from the mass, and “melts”. Its complexity is suitably isolated and sent to the destination place to “inform” atoms and molecules available to give again shape to the complex body of the timenaut. It is not the mass that travels, but the *organised complexity*. The body disintegrates into a substance similar to water, while in the programmed temporal destination water is the starting element for the reassembly of the timenaut²⁴. Thus, water, also in humidity’s shape, is an indispensable element. The time machine of departure also manages the receipt of the traveller in the destination place and its successive return only in case of travels by possession or physical travels that are below a certain temporal distance. In other cases, compatible structures of receipt (other time machines) are needed in the destination place, or even, intermediate stations are necessary if the travel must be scanned in different stages. In very special cases the body of the timenaut can become its own time machine.

Many peoples and civilisations spanned the time, also not necessarily in chronological sequences, colonising it as a geographical territory. There are temporal maps on which are indicated receipt points, intermediate stations (called *temporal castles*), vortexes and loops, dangerous “traps”, temporal islands and mysterious inaccessible places, dimensional doors and strategic “straits”.

3.4 The temporal creatures

Time can be imagined as a real geographical territory with its own morphology and characteristics. It is a territory inhabited by intelligent creatures which, compared with us, reverse the concepts of space and time. They are beings that live and move simultaneously between different dimensions, with different levels of complexity. Time is a living ecosystem that crosses us and develops on many dimensions. Just like psycho-creatures, temporal creatures are part of a food chain, even though their concept of food doesn’t regard the energy and the form as we consider them, but it is based on “energies and masses of time”. In our regard they can exercise a predatory or symbiotal action through the psychic functions regarding our memory and recollections. From the magic point of view, it is possible to consciously enter in contact with these creatures, but especially to “cultivate” some temporal species which could be compared to our “vegetable kingdom”. In fact, time is constituted by a rich and tangled living and intelligent vegetation whose ramifications are what we call “temporal tissue”, distributed on different possible dimensions, both spatial and merely temporal. Actually it is

²⁴ From the atomic point of view each single quark of the physical structure of the individual (in its turn made up of eight “basic bricks of matter”) can be represented as a Moebius ring.

Each ring is disarranged, “stretched” in a bidimensional structure and doubled.

The whole of the “duplicates” is loaded of neutral events which make the information unbalanced towards the new temporal destination, which is oriented towards the past which becomes its natural sequential present.

something more than a tissue: it is a complex multidimensional moving cobweb. The esoteric physics studies how to interact with different vegetal species in order to create temporal roads and inter-dimensional connections able to self-support and develop themselves towards a precise direction. This is useful to create new temporal courses or to import/export neutral or saturated events from one point of time to another, without any physical travel. In this general treatise we cannot deepen such complex topics to which we will give attention in specific publications.

4. STRUCTURE AND EVOLUTION OF THE HUMAN SOUL

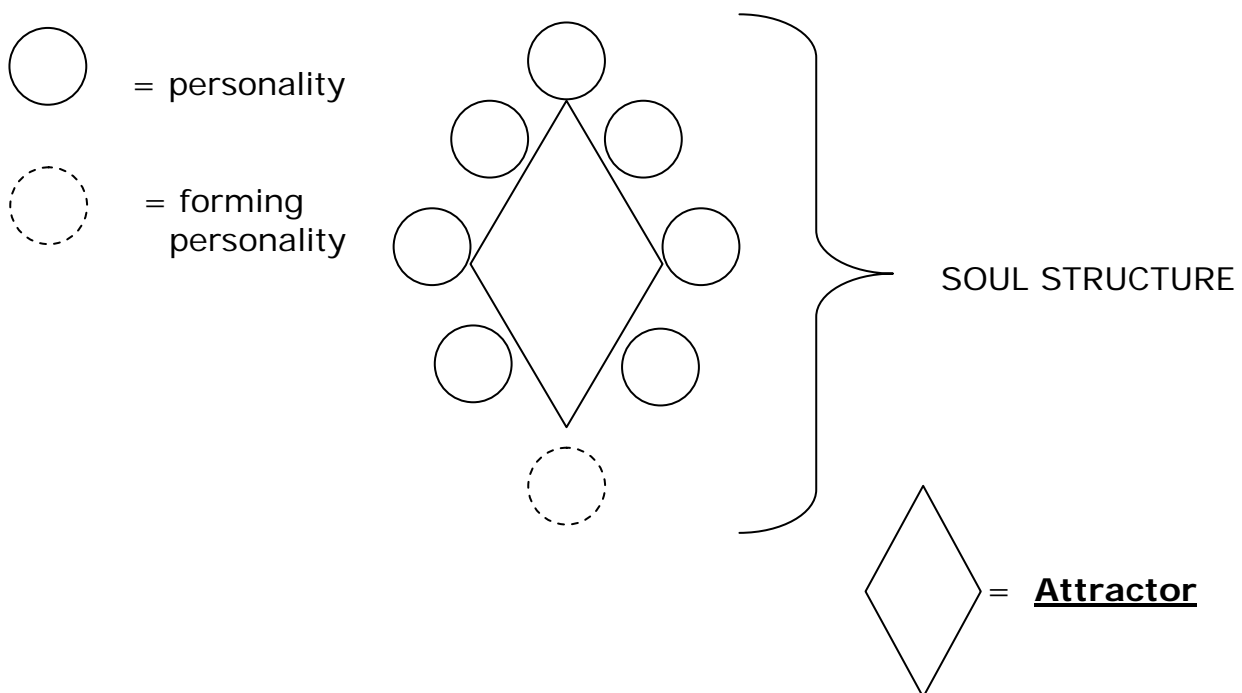
"I don't know who I am, which soul I have. When I speak with honesty, I don't know with which honesty I speak. I am subsequently somebody other, different from me, which I don't know if it exists (if it is these others). I feel faiths I don't have. I feel multiple... plural like universe...I feel that I am living the lives of others, in me, incompletely... as if my being were part of all people, incompletely of each person, through a sum of not me's all synthesised into me who is a dummy."

Fernando Pessoa

The soul of each one of us is a complex structure.

In fact, more "packages of experiences", that we could define as **individual personalities**, become incarnate in a physical body. This means that more evolving experiences (*Ruach*) make up a unique structure incarnated in the same body (*Guph*) and organised in a way to permit these different parts to express themselves and, potentially, to evolve.

In the new incarnation, from the starting group a further identity is born: the current incarnation develops a new "forming personality".



The attractor, assembling the different parts, is a “piece of Real”, a “principle of intelligence” the same for each individual (*Neschamah*).

We define it “attractor” as it attracts the personalities according to a criterion of compatibility and evolutionary potentialities. As a matter of fact these personalities meet in the same body because they can share their potential complete realisation in the same space-time. The attractor “originates” from the Real and is an absolute reference that brings back the individual to the All.

The other essential component of the soul is that aspect of the conscience we call “divine spark” (*Yechidah*). The divine spark, which is a fragment of the Primeval Divinity of Mankind (*Zureh*), is an active element proper to species evolved to a determined level of complexity. Its active presence depends on a natural process of “convenience”: a form, that has reached a suitable structural complexity, is “switched on” and becomes an active part of the development of the Conscience in the universe. The divine spark magnetises the different personalities on the attractor and merges in each one of them. In an incarnate soul structure it represents that ***divine principle*** *potentially self-conscious and holder of free will*, capable of self-perception. The divine spark distinguishes a bridge-form from the other forms.

4.1 General considerations

The evolution of the human being is, first of all, the evolution of its conscience and it can be considered as the development of powers and possibilities which cannot develop in a mechanical way, but are the consequence of the exercise of its will and of its awareness.

The spiritual evolution is an extraordinary act started by the use of the free will (*Chiah*). The awakening of the Inner God cannot be the result of a mechanistic process of laws, rather the progressive taking of conscience of the nature of this reality and the capability to evolve through the “right choice”.

Through the personalities, the divine principle participates in a dynamic process of forms till its complete realisation in them. We are not human beings that must become “gods”, but we are gods (or better fragments of God) exploring the human principle through this “reflection of the Reality” we call manifest existence.

As “God” we mean the Ideal Identity of the innermost nature of each human being. That Primeval Force develops in parallel with the Whole and it isn’t something still: it wants to grow and grow. At the beginning of life we have “inherited” the seed of that power and, whether we understand it or not, we let ourselves be “used” to extend Its knowledge, so that every time we learn “It” learns too.

The God, the Numen, needs the human being to run across the roads of the universe: only mankind can guarantee integration, a closing of the circle. Without the conscience of the human being, God cannot take knowledge of itself and the human being, in turn, can complete its existence only by taking conscience of the All. We previously said that, according with a universal principle, if a dimensional plain doesn't produce an adequate result of complexity it will be synchronically dissolved into laws to strengthen others, or re-configured (we can think of the myths of the universal flood or the fall of Atlantis told by Plato). This mechanism also works on the spiritual plain: if a specie doesn't support its own divine spark, keeping itself above a certain level of complexity, this spark will naturally move to other species that can satisfy the minimum level of functionality, useful to the conscience to evolve in an active way. It is not a religious or moralistic condition, but a principle of efficiency. The divine spark is present if it operates, and it operates if needed and is needed only if the individual pursues goals and ideals that go beyond itself. It is a process proper to the divine nature of our being, deeply coherent with the evolutionary pathway described above.

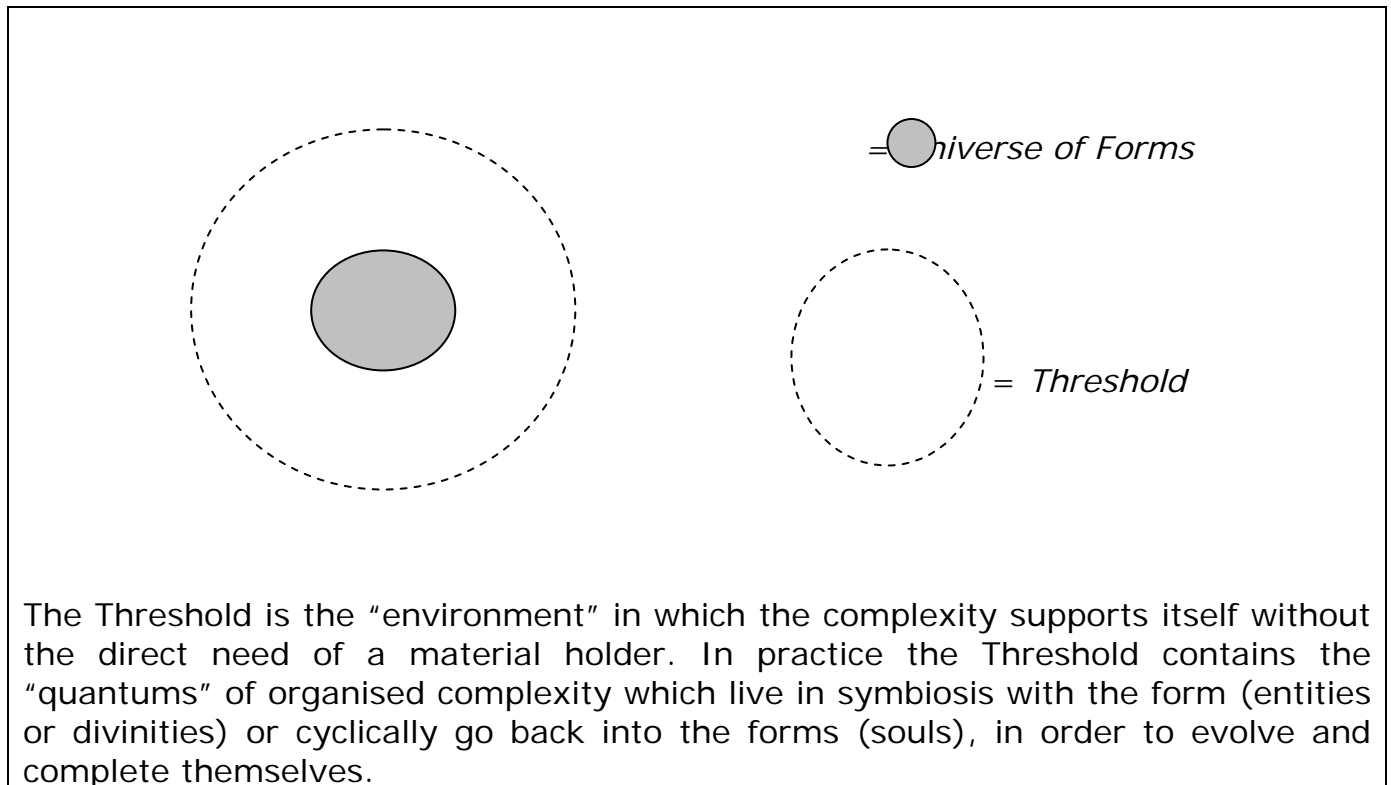
Often religions, just like some schools of thought, tend to acknowledge to an "external being" the power to reward or to punish, to judge, to save, to assign the divine spark or to take it away from the human specie, this way abstracting from the human being its intrinsic divine nature and subjecting it to the arbitrary judgement of "something else" than the natural parameters of its growth according with its spiritual nature. Obviously this comes from the will to subdue mankind, seen as a natural "sinner", in order to plagiarise it to feel the need to be "saved" by who can intercede with these judges.

When all the personalities in a soul structure are well integrated and balanced, the human experience can be lived in harmony with the divine nature, till the attainment of the *enlightenment*, which is the taking of conscience that the individual is a divine fragment in evolution.

At this point the personalities, guided by the divine identity, can grow till they complete their experience in the forms.

If they achieve the completeness they merge in the attractor and, after the death of the physical body, they meet with the Real and are reunited to the primeval divinity with the result of their experience. While in the opposite case they have to stop in the Threshold to be thrown again in the forms for their necessary completion (reincarnation).

The Threshold is an intermediate state of the being between the Form and the Real. It is a common region between parallel worlds and contains the courses and the super-symmetries to transit from a system of laws to another.



4.2 The personalities of the soul

Each personality composing the soul structure has its own experience, its own education path, its own memories, ways of thinking and interacting with reality. Just as we do with the reality, reducing its complexity to a conventional main plain, we do the same with ourselves: we define a presumed identity²⁵, often conflictual, instead of being aware of our various parts.

In summary, two cases can be found.

1. If during the experience of life in the forms, the different personalities composing the individual become integrated in a functional and balanced relation, in order to acquire a common evolutionary direction, after the physical death, when the personalities are released in the threshold, they stay connected to each other. Also, they will set themselves with the attractor of the successive incarnation coagulated in one unique personality which, together with some others, will compose the new structure. Therefore each soul structure contains numerous synthesis of lived experiences (in different times and on different plains), until reaching a soul structure that contains a complete or enough significant information to leave the cycle of reincarnations.

2. If there is no awareness and harmony between the soul-personalities, from one life to another they disperse and their destinies follow different attractors. This

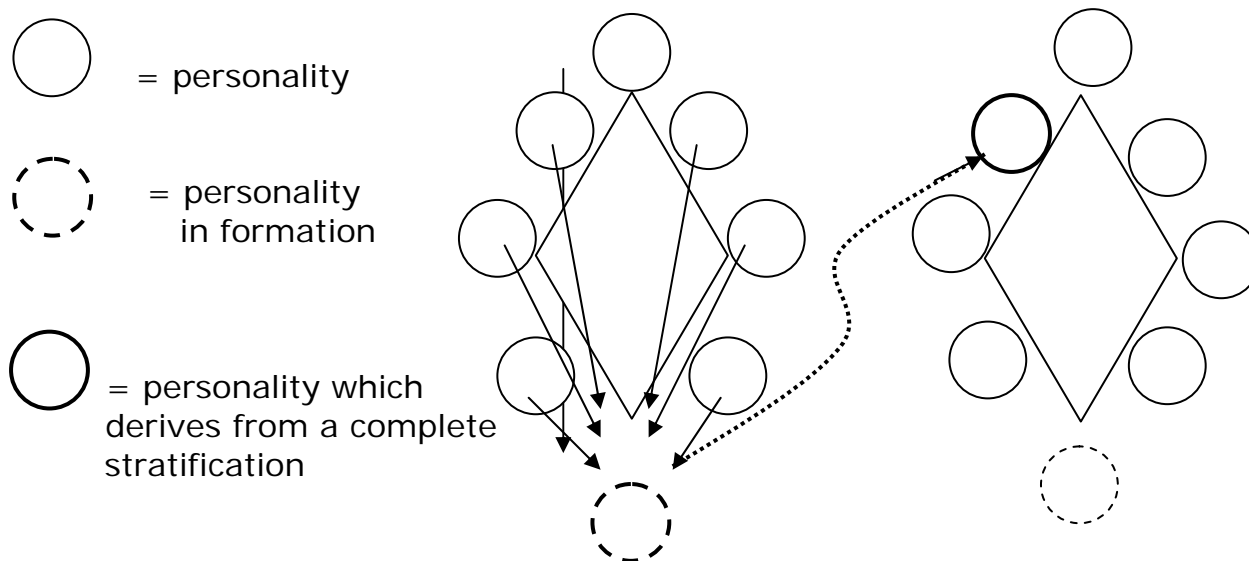
²⁵ Actually it is drafted by the environment, the education, the social and moral conventions, etc...

makes it very difficult to find, in the different incarnations, a coherent individual line of continuity.

Thus, from incarnation to incarnation, we have/are many personalities which are always different and can or cannot find a shared and continued evolutionary line.

4.3 The forming personality

The continuative line of a person is represented by a forming personality which, since 70/90 days from the physical birth, has been joining the "historical" ones selected by the attractor and evolves during the person's life. This "new" personality identifies the current incarnation and, if the structure is sufficiently harmonic, it will synthesise in itself all the other personalities, in order to set itself in the soul-system of the successive incarnation, in its turn as a "historical" personality together with the other selected ones. The same process is valid for these last ones: they can come from a complete or partial stratification or from a dispersion. In anyway, the attractor assembles them in the new structure according with the criteria of convenience we already saw.



A disharmonious life without meaningful experiences (for a real complete evolution) causes a "short circuit" which prevents the forming personality from recognising and representing the other ones: in the successive incarnation the non-harmonised personalities will disperse on other structures.

The continuous breakdown of the soul, from one life to another, is what normally happens, for different reasons, to the terrestrial human being since a long time. It is a phenomenon which prevents the growth and the stratification of experiences and, in consequence, the completion of the personalities and of the conscience.

In such a situation it is obvious that the only possibility for us to identify ourselves in a continuative individual principle, is to regain and set up our identity in the *inner divine principle*. By doing so, we can find an absolute

spiritual barycentre which unites our being dispersed in time to establish a continuity of our identity. This way we will be able to give a sense that links past, present and future²⁶, in order to understand our spiritual mission, *Chiah*²⁷.

4.4 How do the personalities work?

Let's now see how the personalities act in an unconscious soul structure that is like ours.

The individual, in its whole, is made of different personalities (at least 5, 6 or 8 in more complex structures), each one of them, in turn, can face the reality. We are not aware of them and the so-called conscience (when we say "I am") corresponds to one personality only (the "dominating" at that moment) which, in its turn, is not able to really perceive itself.

The personalities dominate the "individual" by turns according to acquired rhythms. If the individual finds again in its various parts a sort of lucidity, it will learn to recognise itself, to manage the inner conflicts and to integrate and keep in balance its own parts in order to give them a common direction which is pursued through different specialisations and behaviours (appropriate to the different personalities) for the harmonic growth of the whole. The first step to achieve that is to observe ourselves without identifying too much with ourselves (with the "self" of the moment) and discover when the personalities take turns.

To integrate our different parts in a functional system doesn't only mean to solve our small or big inner conflicts, but even to create our personalities and know how to recognise, manage and recall them with awareness: in that case the contrast between the various personalities doesn't create disharmony anymore, but compensation and balance, exchange and constructive confrontation.

Each personality presides over precise physical organs and influences its functions.

Each personality is connected with a subtle body.

According with the frequency with which the different personalities alternate in controlling the consciousness of one individual, we distinguish them in:

- main personalities: they come alone "at the wheel", according with a defined rhythm;
- secondary personalities: they come simultaneously with the main personality dominating at that moment and create a harmonic or conflictual inner dialogue, however they are not active (just like "passengers inside a car" which are present and perceptive, but not driving);

²⁶ We must remember that on the spiritual plain everything happens simultaneously: time is a territory.

²⁷ This life can be the "pivot" to determine who we are, who we were and who we will be: that depends on the will to research and grow, ratified by the Initiation.

- marginal personalities: they come occasionally in particular situations.

4.5 Personalities and memory

Each personality has at disposal one specific sector of the person's memory, which, as we know, is settled in the unconscious. Actually, to use the term "unconscious" is very reductive and often self-excusing: we should rather talk about submerged personalities, directions or about something of which we must regain full control. Every information, data and experience is recorded by the dominating personality on duty in its sector, with its own criteria. Each personality can access to all the information, independently of which one has recorded them. However, as each personality has its own method to "register", the dominating one can immediately and directly read the information it has recorded, otherwise if it has to find information recorded by another personality, it will have to read in sequence all the archive, with longer times of reaction.

The personality that receives "its" data will have the complete information (perception and original sensation/emotion). While a different personality will not be able to have the original sensation: it can only associate the "pure" information with the sensation of the current moment.

Information repeatedly and, so, generically acquired, which are directly accessible by each personality, become part of the way of being of the individual; thus the basic education, the behaviour, the way of moving and talking, the gestures are not distinctive features of the personalities.

Sometimes it can happen that some sensations, connected with perceptions of particularly intense events, digress from the dominating personality and "mark" some other personalities, which are involved. That is the case of traumas. To cure the consequences of a negative traumatic episode it is necessary to recall and treat the personality which has lived it, to confine and mitigate the aspects linked with the original sensations (restoring).

When we are sleeping we don't have a dominating personality and all the memory is immediately at disposal of all the personalities. When we wake up the dominating one at that moment remembers its own dreams. Sometimes, during the day, we remember other dreams of the past night corresponding to the different changing personalities that we are. When we interpret a dream we should do it through the personality that has produced it to express its desires, repressions or faculties (that depends on the type of dream) through its own symbolism.

4.6 Working on our personalities

Usually the personalities come out by chance or according to rhythms and mechanisms unconsciously set up out of habit. Seldom are they recalled by

external stimuli. We should learn (that is to teach each one of our personalities) to leave some breathing space and recall the most suitable personality to face a situation or to exercise the faculties needed at the moment, just like we do when sometimes we instinctively psyche ourselves up for something important or specific (we recall that part of us corresponding to that performance). If we understand how to specialise and recall *ad hoc* our personalities we can optimise our learning and skills.

As a matter of fact we are dominated by our personalities, thus our body, our thoughts and emotions are at the mercy of the current dominating one, as if we were sleep walkers. Obviously, to get near to the Conscience, it is indispensable to be aware of our personalities and become a "lucid medium" of ourselves.

There are many *I*'s and each *I* wears a mask and has a different wish. We must learn to observe ourselves and to be honest with ourselves in order to discover the most authentic and deep part we really are.

The dominating personality on duty, the one which "sits at the wheel", is never alone, but takes some other personalities, as if those were "passengers". Keeping at least a permanent one: the forming personality. Proportionally to the reached level of integration between the different personalities, the dominating one agrees to listen to the advice of the "passengers", but in any case it is obliged to confront itself with different "opinions". This mechanism provokes the DOUBT, which is an indispensable element for the transformation and the evolution.

Another interesting aspect is that personalities which are naturally more technically oriented, more rational and used to a logic and sequential reasoning use especially the left hemisphere of the brain.

On the other hand, personalities which are more suited to use of creative thought, imagination and intuition, will mainly use the right hemisphere. Therefore, the integration of the personalities also represents an integration of the logics applied to interpret the reality which, in the alchemical symbology, correspond to the male and female principles contained inside each one of us, which we have to recompose (the myth of the Androgyne).

4.7 Origin and evolution of the personalities

Each form keeps in itself the complete nature of Reality. Whether it is a simple stone or a more complex organic body, it is a receptacle of a spiritual principle, a reference that asserts the Being.

Each form is made up of a *physical* structure (mass/energy/time - body), of a commensurate *soul* structure (complexity) and of an essential *spiritual* principle (attractor). This Microcosm corresponds to the Macrocosms *Form/Threshold/Real*.

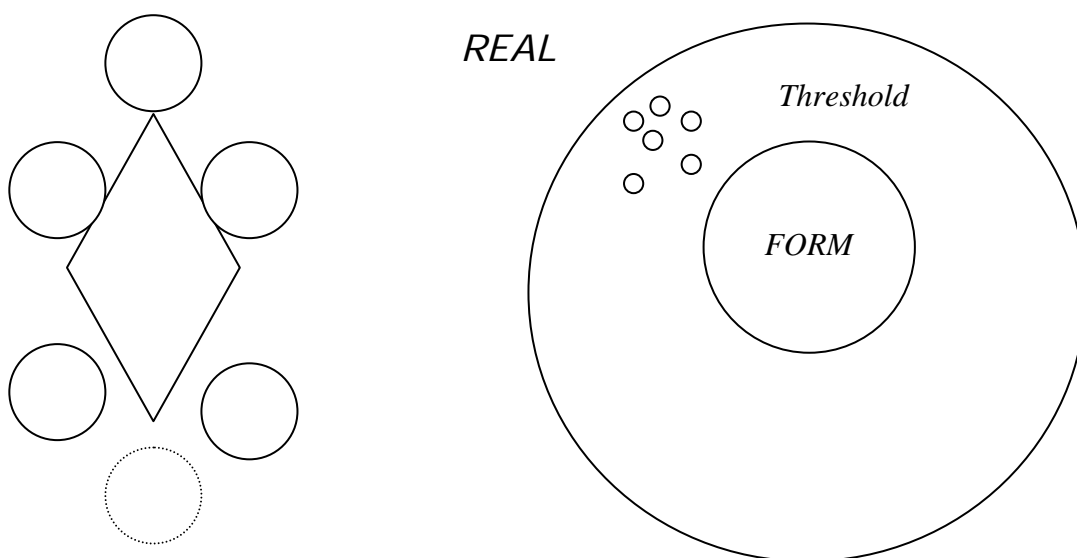
The "soul" of each single thing is, at different levels, a coagulation of experiences, information, memories and functions that we generically call a *knot of complexity*.

Each form, whether it is an inorganic elementary structure or a complex living form, can be considered inside a temporal flow, that is an individual cycle of existence inside which develops *complexity*. At the end of its physical cycle, which, in the elementary forms, can last a few thousandth of a second and, in those more complex, tens of years, its “knot of complexity” (soul) shall be transferred in a different form, suitable to receive and develop it (when this process regards the human being, we call it “reincarnation”).

Therefore, from one side we have the evolution of forms as supporting structures, obedient to the nature of the universal laws, and on the other side the evolution of the complexity and of the conscience, that is the “subtle” meaning, more or less elementary, supported by each form, which becomes memory, experience, function, added value: *knots of complexity* that become *personalities* in the bridge-forms (knots of complexity endowed with an active divine spark). These two evolutionary pathways must proceed in parallel, otherwise structural dysfunctions, maladjustment, disharmony and illness will arise.

4.8 The citadel of the Initiates

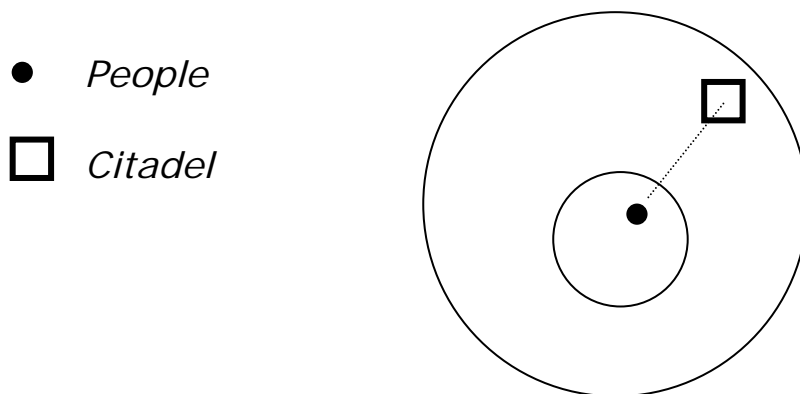
We have seen that the **soul personalities** of the dead people constitute a distillate of experiences and memories regarding life in the Forms which have not completed their evolution towards the Conscience. They represent different aspects of the **complexity** which transcend the Form but cannot merge into the Real as they are still relative and partial. For this reason they can only linger in that intermediate field called the Threshold in order to be again incarnated in the material world, towards their potential completion.



If in the threshold there isn't a spiritual reference, the individual's personalities may risk to disperse and to be consumed by larval Forces ("divinities out of control").

This "spiritual reference" thickens thanks to the formation of a **People** and of a corresponding magic tradition connected with a form of "cult" of ancestors or able to create the theurgic presupposition for reincarnation programmes.

The great people of the past have developed a rich and complex funerary tradition which not only allows an aware and continuative relation with the dimension of death and of the beyond, but also allows the realisation of a reference "place" for the dead Initiates called "**the Citadel of the Initiates**". This Citadel is a field of pseudo-laws located on the threshold. It is a place, a context which is defined and protected inside of spiritual territories connected with Forces under-control. Inside of it some derivate laws work in a particular virtual way through a sort of "derivate induced armistice", inside which the evolution of souls (kept in their integrity) and the elaboration of thought can still continue.



Periodically, thanks to more and more advanced esoteric technologies, the contacts between the two dimensions open, allowing an exchange, a relationship, a communication. All of this must be done inside a suitable place, such as a Temple, where there are the "doors".

For a People, the construction of a magic tradition, which leads to the Beyond and to the connection between life and death, is fundamental in order not to be lost in Time.

We are reminded that a People, in its whole, is that super-individual which can participate to the recomposition of the primeval Mirror. Our present human form, on this planet, can only evolve inside a more extended "body": the People, as an esoteric and social Order, meant in an alchemical and magical way, are able to recompose, through its complexity, the lost integrity which cannot be contained by the single individual. This doesn't mean that the individual cannot express itself as Absolute, but that it can awake to the Totality only through a collective path, as a fractal of a more extended spiritual co-ordination.

The "Peoples Souls" are real spiritual beings with their own evolution and a precise role in the historical human context.

5. THE AWAKENING OF THE INNER GOD

In this period of time, the human specie on this planet is, still for the time being, a bridge-form.

We can imagine an ideal path, we describe in a modern language, through which to ascend to levels of complete awareness and realisation.

For example:

- **Intuition:** to re-appropriate ourselves of the ability to make choices (free will), overcoming the conditionings (instinct, environment, education) which often tie us (*Nepesch*), and **feel/find/choose** our suitable path
- **Initiation:** to share our aspirations and experiences in a human context and in a spiritual ecosystem (Esoteric Order) *in tune* and coherent with an evolutionary direction. Without prejudice that the first harmony we need to achieve is the harmony within ourselves, the relation with other people is an indispensable element to concretely measure our own growth, through small practical things of our everyday life, not only through great theoretical ideals
- **Mission:** to enter in relation with our inner divine principle and discover our superior Will²⁸
- **Illumination:** to recompose and integrate our inner personalities in function of our Spiritual Self. To awake our superior faculties and the *inner senses*
- **Metamorphosis:** to stabilise the reached illumination. To complete our own experiences, emancipate ourselves from the cycle of reincarnations and fuse our human experience into the Absolute. This means to be reborn, to overcome the veil of any illusion and cross the "Abyss"
- **Awakening:** to transform this awareness into a mystic celebration, into Conscience: a state of identification and continuous and complete communion with our Superior Self. To be the God we are
- **Divinisation of the matter:** that is to make this universe Real and True in all its possible expressions, as a manifestation of the Being through the forms. It is a process of spiritualisation. In the myth it corresponds to the "recomposition of the Mirror", to a renewed level of Conscience

The knowledge and especially the experience needed to cover this path of transformation are not acquired during the ordinary course of life as we normally know it; rather through that spiritual and practical process we have called Initiation.

²⁸ In the esoteric tradition this phase is called "knowledge and conversation with the Holy Guardian Angel", that is a way to define the relation with our inner "Hidden God".

Each Tradition has created its own method: for example, we can think of the hermetic-alchemical phase, the progressive awakening of the chakra in the eastern tradition or the sephirotic path of the Qabbalah.

We will now go into further detail regarding this ideal path according to the esoteric physics.

5.1 The Initiation

The **Initiation** is not a formal matter, but it involves important Forces. It is a potential recognition, an energetic investment, a Way made of rules that the individual cannot adapt to itself according to its own profits or to its personal convictions and needs. We cannot adapt the Knowledge to ourselves; rather we must progressively take on the "form" of the Knowledge, extending the bounds of ourselves. It is not an easy path, as it is never easy to really question ourselves.



However there is an ingredient that can help us: the humour.

The humour is an essential magic component to face ourselves with wisdom, optimism, trust, creativity, without taking ourselves too seriously in this so serious game. The Magic is joy: the times of pain and of the "travels to hell" have passed²⁹.

It is also important to remember that the Initiation is not merely an individual path, but it develops through a human context: one cannot "get enlightened" by oneself.

The first duty of the Initiate, who has reached a certain level, is to open a channel of communication and establish a more and more aware relation with its divine identity. It must make itself sensitive to the deep nature of its Being until recognising this principle as its real "Self", beyond any other illusion.

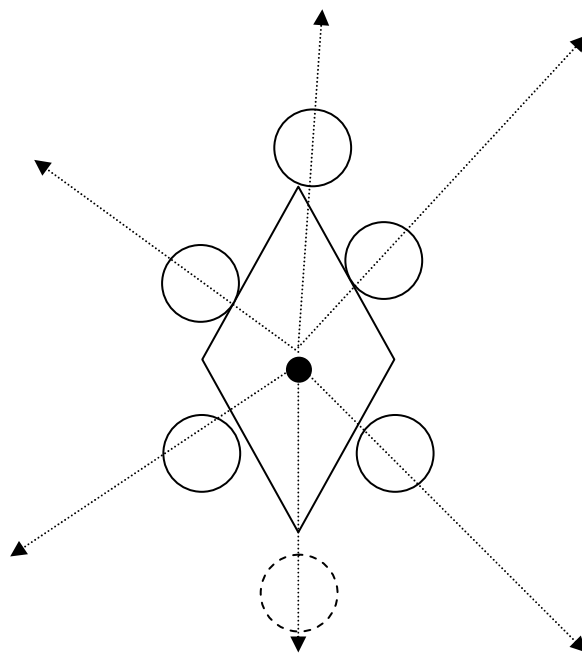
Mind: the concept of the evolution is an appearance too! We are already all that we would like to become. Thus it is a progression, a maturing towards a completion which already exists.

²⁹ From the point of view of the esoteric philosophy, spirituality should be lived, most of all, as a path of joy, happiness and realisation, without necessarily going through suffering and pain. We are not saying that suffering and pain have no meaning, actually the Initiate is not afraid of pain and is always able to learn from it, with will and courage, without self-commiseration. The esoterism gets rid of the idea of the compulsory suffering, of punishment, humiliation and repentance which have often become convenient hiding places for those that like to be pitied and "saved" instead of getting busy...

If we cling to this idea too much, turning it into a wish of the ego, we will only move away from what we really are. The Spiritual Will doesn't tie us to an objective, but, rather, to a *modus vivendi*: "True Will has no goal; its nature being To Go"³⁰. According with many oriental matrix traditions we grow when we act without desire for result: the action should be *pure* and *detached*, free from selfishness, and therefore, doesn't produce *karma*.

Freed in all his works from prickings of desire, burned clean in act by the white fire of truth, the Wise call that man wise.

The Bhagavad Gita, IV-19



● *Divine identity*

-----> *The projection of the divine identity "outside", through the personalities. The personalities become the "senses" of the divine conscience.*

The enlightenment should not become an object of desire as, in fact, it is not a "novelty". From our point of view the novelty is to conquer it again through that particular perspective we call "material reality". Thus the important thing is the plot of our universal movie, not so much the end

³⁰ Aleister Crowley, *Liber V vel Reguli*.

5.2 Who am I?

If we consider our complex soul structure and its possible destinies, it is necessary to ask ourselves a starting question: *who am I?*

The answer to this question changes in proportion to the level of conscience achieved.

For instance, if we reduce the reality and our life in the bounds of the matter, we will tend to identify ourselves with a "self" exclusively referring to the physical body. This way of interpreting the reality can be a starting condition but it can also be a choice, just like any other choice we make, by taking a univocal and dogmatic position. This way the resulting vision is likewise restrictive: the universe and life appear to be the result of a meaningless casual occurrence, nothing has a soul, including ourselves. Hence we become too attached or too indifferent to things; probably we will be afraid of death, as we think that with the end of the world and of the physical body everything ends, the *beyond* doesn't exist for us or doesn't deserve our skeptical attention. It is dark and vague or entrusted to some convenient god: to ask ourselves too many questions becomes useless and annoying³¹.

"I"
=
presumed, illusory and confused identity,
guided by the instincts and the whims of the current dominating personality
which I myself do not understand.

Even if we might be conditioned by a limited vision of ourselves and the world, we keep inside of us, whether we are aware of it or not, a deep spiritual essence capable of always leading us to those knowledge and human values that constitute a true and inalienable spiritual and ethical reference. This spiritual essence goes beyond the moral and the trend of the moment.

The "voice of the conscience", which is often a source of precious restlessness, is that stimulus that makes us "search", ask ourselves questions and research for more complete meanings to our existence; "to find"...

However, we cannot leave out of consideration the "interference" which is now so deep-rooted to prevent our soul from completely expressing itself and growing from one life to another. This is due to those Forces that, in a complex ecosystem, become predators of our vital energies and influence the process of reincarnations

³¹ Each one of us chooses and sets the limits of his or her own possibilities. These limits will exist and will really be insurmountable just as we think they are. From the point of view of the magical philosophy this mechanism absolutely works and regards the subjective reality as much as the objective reality. According with the magic, there isn't an objective reality, but rather a deep-rooted consensual reality handed down from one generation to another and unquestionably accepted by our critical sense, which becomes common sense and a standard of life.

The reality is always an act of faith: what we believe in becomes real. This works also for the physical reality and its laws.

in order to block the memory and the stratification of our experiences from life to life³². It is a mechanism from which it is difficult to escape as we are not used to freedom.

As long as the human being is "sick" in the current condition, the gods will get life from its malaise, just like energetic fields that draw up the nourishment through the attention given to them. This will keep happening until mankind is able to re-collect these forces, which are to lead them back to the Principle which has generated them.

Therefore it is necessary to *find* our own path inside an adequate human context able to develop a synergy and favourable relationship with the spiritual ecosystem. "To find" is to responsibly make an extraordinary choice of life: **spirituality is an "extraordinary act" which superimposes an ulterior direction and a superior will on the natural direction of the universe.** The spiritual evolution cannot be the fruit of chance or of an instinctive and natural process, but the result of a superior awareness, of a choice and of an applied will: it is a literally non-ordinary path.

To be aware of that means to access the possibility of the Initiation: it is the meeting with "the Master", inside and outside of us³³. This way the long journey begins, to find again and re-compose our parts, to get to "know ourselves" and discover our deepest nature, to widen the bounds of the reality and of our mind and, finally, to extend our concept of "I".

We will learn to understand the mechanisms of our soul, to guide them, to recognise the dominating personality and to take conscience of the forming personality, which is of our "becoming self" of our current existence.

The Adept should therefore be able to rely on these individual minds of his to control their own conditions without interference from himself for the time required, and to recall them in due course, receiving an accurate report of their adventures.

Aleister Crowley, Liber Samekh

In a broad sense we could say that to make an initiatic choice is a little enlightenment: it is a real rebirth, an act of free will which, if ratified by a ritual action, involves and orients all our personalities towards a deeper direction (the so-called **True Will**). In this sense:

³² "Man is indeed not wholly freed, even now. He is still trampled under the hoofs of the stampeding mules that nightmare bore to his wild ass, his creative forces that he had not mastered, the sterile ghosts that he called gods. Their mystery cows men still; they fear, they flinch, they dare not face the phantoms. Still, too, the fallen fetish seems awful; it is frightful to them that there is no longer an idol to adore with anthems, and to appease with the flesh of their firstborn. Each scrambles in the bloody mire of the floor to snatch some scrap for a relic, that he may bow down to it and serve it." (Aleister Crowley, *Liber V vel Reguli*).

³³ The Master is not necessarily a physical person, but it can be a context, an event, an idea; anything can be "the Master" if we are ready to listen.

“I”
=
awareness of the personalities
and control of their rotation

5.3 The Enlightenment

The **Enlightenment** has many phases of preparation and can be reached through different levels; nevertheless it corresponds to a unique moment. It is necessary to disperse the clouds obscuring our bright inner sun and learn to determine the reality instead of the illusion in which we are immersed.

According to the esoteric physics the Enlightenment is the perfect connection between the personalities which become functional to a deeper identity.

To integrate our personalities means to activate, manage and “adjust” them in order to find the path towards our CENTRE and live a complete interaction with the reality, which means the complete participation to all the possible realities, simultaneously on all the plains. This way the reality is not anymore a limited convention or a main plain between different echo worlds, but it is a more extended multi-dimensional whole.

When we say that the world is an illusion (*maya*), that doesn't mean that the world does not exist. It does, but the way we see it is an illusion. What we see doesn't exist. When we are “enlightened” it is not that the world disappears, but the world as we have known it does disappear and the illusion leaves room for a new reality.

Often the western interpretation of religion and of spiritual teachings is told by the convenience or by the need of reassurances and excuses rather than by the real will of growing. Therefore the enlightenment is seen only as a peaceful state of mind and a personal well-being.

The esoteric point of view is quite different: the enlightenment is not “to be easy”. “To be easy” means to be dead, while the enlightenment is a creative and an eclectic life, lived with awareness, enthusiasm and involvement. If necessary, the idea of serenity is applied to the concept of the non-attachment and abandonment of selfishness and egoism, which generate anxiety and fears, rather than action, which is enthusiasm, responsibility, growing and evolution. In this sense:

“I”
=
deeper essence
using the structure of the integrated personalities to get to know the reality
according to my spiritual project

The full integration of our personalities leads us to an ulterior fundamental awareness: our simultaneous extension in *time*.

In fact, with the enlightenment all our incarnations and experiences constituting the formative path of our soul (of each one of our personalities) are brought to conscience: we access the memories of our lives, not so much because we remember them, but because *we are living them*; we are aware of our temporal identity (besides the dimensional and spatial one) and glimmers of conscience will open towards our past lives³⁴ and *possible futures*.

The dimensional and temporal completion of ourselves is the natural premise of the Metamorphosis.

The harmonic and progressive spiritual maturation involves the rehabilitation and the development of our latent faculties and the opening of the so-called *inner senses*, which we will talk about in the next chapter.

This way the whole concept of reality is reconsidered in the light of a superior Conscience: we will be more aware of our subtle and spiritual constitution, we will be able to give a wider meaning to the events of the reality and to our emotions, and we'll get to know the real powers of our mind, infinitely inter-connected with the entire Universe.

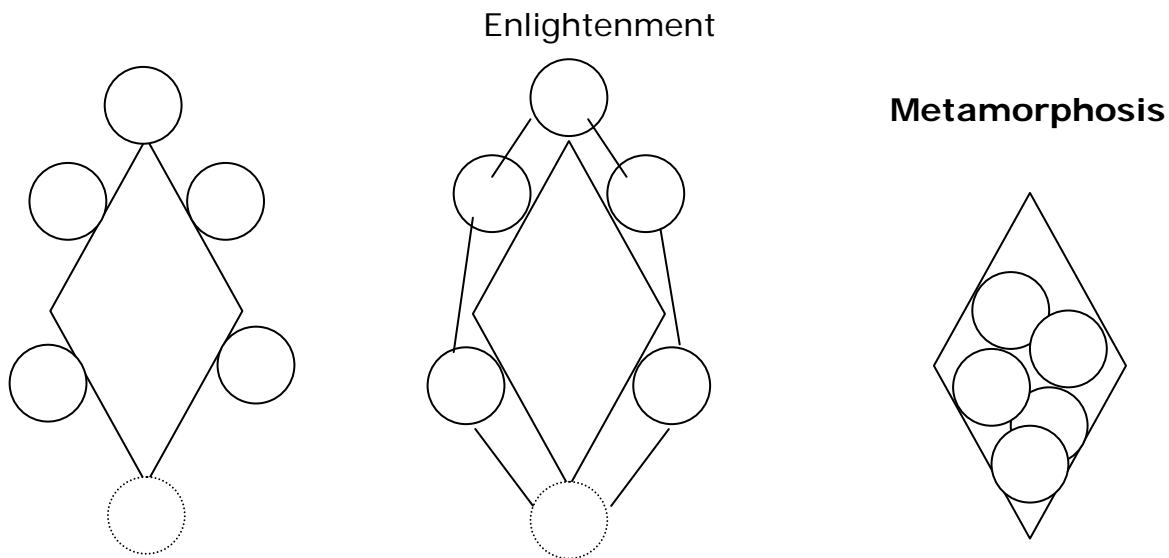
The Initiation and the Enlightenment are not points of no return and must be reasserted from life to life until we reach "stabilisation": the Metamorphosis.

5.4 The Metamorphosis

The **Metamorphosis** is a jolt into the completeness of the Being: we re-absorb ourselves in the unlimited splendour of which we are a spark. The "drop" goes back to the ocean: it is simultaneously aware of being a drop and the whole ocean.

The personalities, which before were imperfect and dynamic, at this point they are complete and are not distinguished from the inner completeness (attractor) in which they merge. Our human experience reaches the apex of the Conscience.

³⁴ The "past" experiences can also be chronologically located in the future respectively to the current incarnation. We must remember that the reincarnation is a process which works outside of time and the succession of our experiences doesn't follow a chronological logic but an evolutionary one, thus there is no relation between the reincarnation and the theoretical temporal direction towards the "future". More simply, we must leave out the logic of the temporal sequence and imagine our incarnation inside the universe as a dynamic immersion of our divine essence, simultaneously diversified into different times and spaces: lives that we are used to see separately, one at a time.



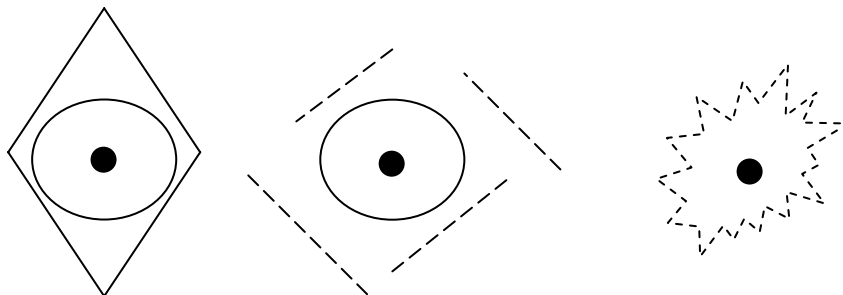
It is a process that we can complete during our physical life and involves a radical transformation of the body, the mind and the vital and spiritual energies.

The Metamorphosis is a “change of state”, the attainment of a *level of justice*³⁵.

In the esoteric traditions it is described as the crossing of the *Abyss*, the ordeal of the giving up of the self for the Self, to possess only the soul possessing us. There aren't choices anymore but the full awareness. That is not a limitation of the free will but, actually, its highest expression.

The Metamorphosis is a tantric act, a conception: the experience of the forms, matured through the vital cycles of the personalities, “inseminates” the primordial *cosmic egg* or, in other words, the inner cup, the Grail.

From the union between the totality of the universal meanings and the immanent Real the **Inner God**³⁶ “is born” or, better, awakes. We can imagine the Inner God as that Conscience of the Being, at this point evolved and integrated with the meanings of this universe in turn divinised.



³⁵ This is the term with which we define the stabilisation of an evolutionary process and the achievement of a new order.

³⁶ The “Babe in the Egg”, as defined by the hermetic terminology.

5.5 The awakening of the Inner God

Before the metamorphosis, the attractor was that point of light reconciling the absolute with the relative, the divine potential with the human experience, the Real with the universal illusion, and it represented the origin and the potential kept in each individual participating to this field of laws. Through the attractor the divine principle enters the universe in order to knowingly build a bridge between the forms and the "All" already present. The attractor is the inner totality and represents a sort of "vicar of the conscience" until we become aware. With the metamorphosis the totality is supported by the Deity awakened inside of us: at this point discussing about the attractor and the personalities does not make sense anymore. There is no more distinction between form-threshold-real, but there is only Conscience. The attractor, which is after all a *mechanism* of the Being, "gives up its seat" to the *awareness* of a divine conscience which drags and absorbs in itself our entire existence.

We are here to unite opposites: to spiritualise matter, to stabilise change, to recognise our "self" in others, the infinite in each part and the eternity in each instant, by being absolutely detached and involved. Each thing is its opposite: everything is as it is not or as it could be. The uncertainty is the unique dogma. The questions (found during our life) and the answers (since always kept inside each one of us) finally coincide.

5.6 The divine evolution and the conquest of this reality

In the Forms the "Truth" is always relative, subjective and apparent: there is no Absolute Truth but rather "intelligence", which is the elaboration of the partial truths instant by instant. At a certain level of complexity, with the Metamorphosis, the principle of Absolute Intelligence, which is a total state of elaboration, asserts itself: as we were saying about the free will, there are no choices anymore, but only the awareness of the "right" direction instant by instant. This level of "absolute" intelligence becomes structurally part of the form: **the ninth derivate law**. Therefore there is a correspondence between what happens regarding the conscience in the bridge-forms and what happens inside the matter. In fact, the existence of each thing is supported by an attractor: just as in the bridge-forms the attractor is the vicar of the conscience (Being), in all the other forms it is the vicar of the absolute intelligence (Truth). In the human being the Metamorphosis is the awakening of the inner god, while in the universe, which indirectly changes its self meaning, we have the achievement of the absolute intelligence: the "inheritance" bequeathed to the Form by the divine conscience that went through it. In the first case we have a process of conscience (added value), in the second one we have a process of complexity.

The **divinisation of the matter** is a wide process and doesn't regard only our personal realisation but a human metamorphosis, sufficiently broad to trigger a chain reaction. The bridge-forms, through the interaction more and more aware with the reality, trigger and "couple up" a process of conscience able to involve the whole universe, at any level of complexity, and "divinise" it, that is giving "a sense" to it, an intelligent reading.

The "**Mirror**" cannot be recomposed by single individuals, but it needs a wider complexity that the individual alone cannot support. In fact, even though humanity is still a bridge-form, each one of us, since several millenniums, has undergone a sort of spiritual and genetic "lobotomy" as a result of particular events³⁷. In order to develop the physical and spiritual process of the Metamorphosis it is necessary to create *socio-spiritual structures*: esoteric orders, initiatic brotherhoods, magic peoples. Whatever name these associations take, they have to respect precise social, spiritual and alchemical requirements. Only inside these contexts the single individual can participate to superior evolutionary processes as it becomes part of a more complex and wide "body".

5.7 The Reality and the counter-universe

*In this world where we forget,
we are shadows of who we are,
and the real gestures we have
in the other one, where we live as souls,
here are grimaces and semblances.*

Fernando Pessoa

We already saw that the creation of a universe is the separation of "something" from the All. For compensation we have a reflex: a negative-universe which is the shadow and the mirror of the one born. In the first chapter of this book we have defined it as a "counter-universe".

From our observation point it is quite difficult to distinguish the cause from the effect, in other words, which of the two universes is the real and which is the reflected.

However we can suppose the real universe (the agent) is the field of the conscience and of the awareness, while the other is the one of the illusion and of fiction.

In which universe are we living? Are we agents or reflexes, shadows and illusions? Are we before or beyond the mirror?

³⁷ This is part of a long history regarding beings, civilisations and peoples involved in what the esoteric chronicles call "Magic War": a struggle between political and spiritual universal forces which we will talk about in specific publications.

Or are we the mirror?

6. SUBTLE ANATOMY OF THE HUMAN BEING

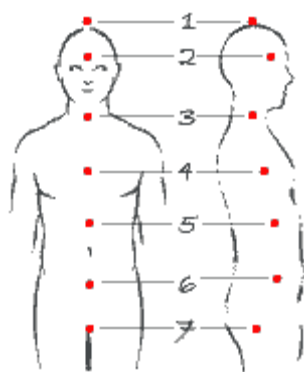
As we already said, a Superior Self was entrusted to each one of us, a God (one fragment of God) which can evolve through the experiences of our "inferior" self (the biological vehicle). In the same way, our inferior self can enlarge its level of awareness and is able to recognise itself in something wider and transcendent. A meeting must take place, an identification of needs and characteristics, "as above, so below".

The divine spark is carrier of senses, of extraordinary faculties and of the power of the Free Will, that is the most important and meaningful faculty to extricate ourselves from the labyrinth of the multiplicity and of the choices, to realise or to lose ourselves.

Just like our reality, in last analysis, can be synthesised in three basic states of the being (Form-Threshold-Real), the human being can be represented as the convergence point of three fundamental natures:

- the *physical body* (Form);
- the *soul*, seen as a structure articulated in different personalities and, from another point of view, as the complex of bodies and of subtle geometries generically defined as "aura", which express our experiences (Threshold);
- the *spirit* (Real), we called "attractor".

6.1 The chakra

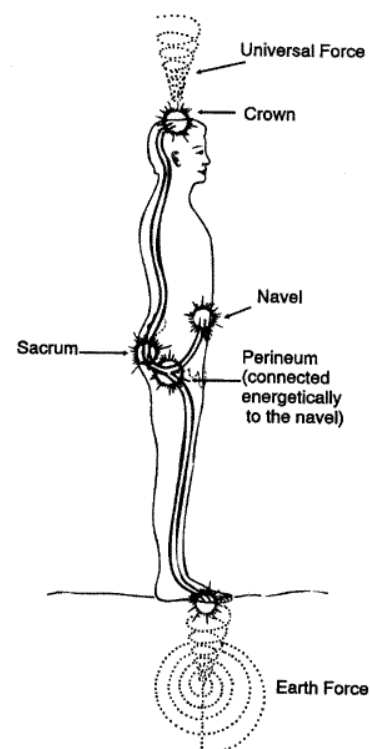


The chakra are the main connecting points of our states. They are arranged along the spine till the top of our head and over (*the Onios channel*).

Each chakra is a multidimensional energetic knot, vortex of vital energies, a refinery of substances and

faculties to which correspond some physical organs, powers and some aspects of our behaviour.

Our research considers eight basic chakra. The eighth is defined as "mobile" because it moves according to specific stimulus or functions. Its main

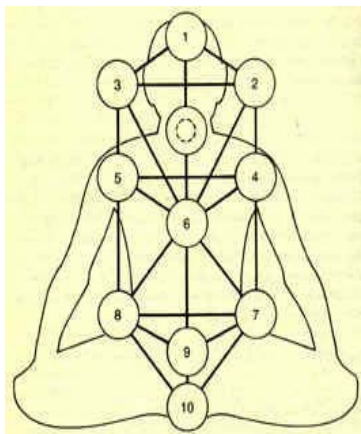


a

function is to “activate” the other seven through precise working methods.

Moreover, we have completely reconsidered the seven traditional chakra in the light of the renewed paradigm of the Age of Aquarius.

ORDER	CHAKRA	POSITION	COLOUR	LAW
1	Manipura	Solar plexus	GOLD	Chaos
2	Anahata	Heart	ORANGE	Synchronicity
3	Muladhara	Sacrum	RED	Geometric essence
4	Swadhistana	Genitals	GREEN	Sole atom
5	Visuddhi	Throat	BLUE	Arrow of complexity
6	Ajna	Third Eye	VIOLET	Fall of events
7	Sahasrara	Top of the head	WHITE	Divine principle
8	-----	- mobile -	SILVER	Time matrix



Other traditions have identified the main points of force by superimposing on the human figure the Sephirothic Tree.

Chakra are the great inner refineries which, according to the necessary functions, elaborate and transform our vital energy and put in relation different physical, psychic, subtle and divine states that make up our being. They feed our faculties and *inner senses*.

Inner senses are superior inner faculties that originate from the divine spark. They enable us to project on the reality a superior awareness, free from the bonds and from the “appearances” of the physical senses.

The five senses usually known and used are defined as *outer senses* as they bring the external reality inside of us and are connected with the perception and the experience in the forms: the outer senses serve to select the frequencies of the reality and determine the physical bounds of our reality: the capability to describe the natural phenomena and to understand the reality is proportional to the senses and logics we are able to use.

To complete the list of the outer senses we need to include three more “boundary senses” we can define as “mind”, “skin” and “heart”. Obviously it is a conventional classification: it is very difficult to describe the perception of a sense of which we have lost the use and the relative logic. In any case we can try to imagine their function by describing them in the following way.

The sense of the Mind: it is the ability to:

- select the right senses to front any situation

- compare our experiences
- perceive objects and events, even far in time and space, without using the other outer senses (more or less what the parapsychology defines as *clairvoyance*)

The sense of the Skin: it projects the perception through the movement. It allows us to perceive the environment through our “wavefront”. With this term we mean the most superficial part of the aura, which is that subtle skin which constitutes the first source of perception of the environment surrounding us. This particular sensitivity is widely investigated by the oriental martial arts.

The sense of the Heart: it regards the instinctive interpretation of the reality and of the relationship with others, our way of being and our emotions. It is a sort of mental and emotive “signal” which produces a feed-back, a “reflex” from the reality on which we have concentrated, even unconsciously, our attention. It picks up thought-forms and emotions and activates psychometric, premonitive and telepathic faculties.

6.2 The inner senses

The inner senses are interior faculties. They are a special property of those creatures that host, just like us, an active spiritual principle: the divine spark. These “senses” are divine attributes able to give us a global vision of the natural and spiritual ecosystem in which we live.

In this essay we briefly describe six fundamental inner senses to which we give a conventional name. Obviously to really make out these senses we must reawaken and use them, otherwise we will only interpret them in a reductive way, necessarily translating them into the usually known senses.

The sense of the Dream: *it is the capability to perceive states of the being beyond the form.*

The sense of the dream must not be confused with the usual dreams³⁸. It enables us to move on astral plains, on the Threshold and to perceive the forms disassembled into laws.

The Threshold is an intermediate dimension between the Form and the Real, where the primeval laws work. It extends beyond the form, on different levels: from the dimension of the thought-forms to the one of the emotions, from the astral plains to the dimension of the bodiless souls, from the subtle worlds to the divine

³⁸ From the esoteric point of view, the dream is the door that allows us to gradually access the lower and higher levels of the Being, starting from our own visual angle and symbolic capacity.

The dream is a language with different logics that allows us to reach many levels of knowledge regarding our own experiences, our personalities, synchronic or divine inspirations or regarding other worlds and intelligences.

It is a means through which we can experiment many of our inner faculties and we can get information from the *astral libraries of the Human Mind Race*.

It is important to re-learn how to dream by training ourselves to remember and to guide our dreams and their sensations.

territories. These terms are nothing but conventions to arrange the different possible “meanings” of the reality on a scale of values, from those closer to the material world to those more mysterious, ideal and spiritual. Each plain is a “veil” of the superior one.

The rehabilitation of the sense of the dream can be favoured by using techniques of astral travel, through special states of hypnosis or of guided dream, in a state of deep relaxation in order to reduce the exercise of the outer senses and activate the subtle faculties³⁹.

The sense of the Wish: *it is the quality to get to know and use our own creative Will.*

By exercising this sense, the wish becomes the capability to orient our existence, through the power of our Will. In fact, the free will should not be limited to the passive expression of choices, but rather used as a power which can create events and synchronic occasions. It is a matter to regain the power of our Will, which is not the one linked to the moving needs of our personalities, but it is the True Will originating in our divine nature and its evolutionary project.

The sense of the Memory: *it is the awareness of our temporal extension.*

Our body is the result of a very vast historical evolution, just like each one of our cells is the result of the development of the matter in the whole universe. Furthermore, the formation of our personalities, which are in turn the result of different experiences and lives and the spiritual program connected with our non-temporal and ultra-dimensional divine nature, is based on the memory of this physical evolution.

If we awaken this sense we can perceive our “temporal body”, that is our extension in time. It is not only a question of “memory” but also of participation. We are all the experiences we have lived and will live, in different forms, in different bodies, in different times and dimensions. We are a focus where everything is PRESENT.

Through the *sense of the memory* we can perceive the temporal dimension, the intelligent ecosystem which we have talked about in the previous chapters.

The sense of the Exchange: *it is the perception and the sharing of experiences.*

The universe is a great network: forms, particles and events are connected to each other in a complex system of relations and interdependencies. Each object is part of a whole: to understand the whole means as well as to understand any object and vice versa.

³⁹ At the moment in which we fully manage ourselves we don't need anymore to sleep or to relax to exercise our inner senses. In fact, at this point, we can knowingly participate in different states of the being simultaneously using all our senses. In other words we participate to a wider reality.

The sense of the exchange allows us to share predispositions, experiences and acquired abilities, on the same level of complexity.

For example, an Esoteric Order meant as a social, cultural and spiritual model, represents a reservoir of shareable experiences as each member identifies itself with a wider body. In this kind of context, where the individual perceives itself as a live and vital cell of a more complex organism, it is possible to activate a “para-telepathic” communication and exchange.

To be complete from the alchemical point of view the individual must contain 163 basic elements. These elements constitute the indispensable *living forces* for a complete development of the Conscience. Among these, each one of us develops some prevailing elements but, due to our present condition, we are unlikely to be able to produce and contain them as single individuals.

Through the magical and spiritual relation between the Initiates, the Esoteric Order can compose the entire table of the 163 elements, completing and containing them in its own virtual macro-body, from which each single Initiate can draw.

Therefore it is necessary that each Initiate develop its own predominant element and that it become complete through the relationship with other Initiates-elements inside the para-telepathic system of the initiatic corps. This is the main function of the sense of the exchange.

This “virtual” body can extend in the space as well as in time (historical continuity of the Order) and crosses the Threshold border, as the esoteric membership is not limited only to the physical life.

The sense of the Divine: *it is the faculty to be fully aware of our divine origin.*

To perceive our divine essence is an act of deep awareness and “communion”. In the universe the forms are the ones which are distinct, not the divinity. Therefore each form contains the same divine nature, diversified in different levels of self-conscience. To “feel” the divine unity in all things means to be “in communion” and to participate to the entire universal system, perceived as a unique being.

We keep a faint memory of this sense. This memory manifests within each individual in the longing for the transcendent and for the absolute. It is that inexplicable and precious restlessness which persists even though we have settled all our physical, intellectual and emotional needs.

The sense of the divine, also called the “sense of the sacred”, puts us in agreement with superior forces and values, inside and outside of us.

The sense of the Dimensions: *it is the capability to translate a system of laws into another.*

It means to be aware of interacting simultaneously with different dimensions and of travelling from one world to another and from a dimension of the possible to

another. This sense is necessary for us to be able to get to know experiences which can be very different from our current incarnation, for example our past or parallel alien lives.

6.3 The energetic flows of the human being

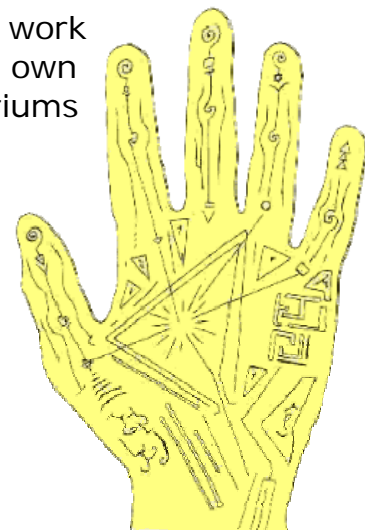
Our biological body is the most complete existing alchemical laboratory. Through its body, the human being is able to synthesise thousands of substances. Each element corresponds to a precise process involving physical, emotional, subtle and spiritual aspects.

There is a connection between physical organs, vital energies, inner senses and the different personalities composing our soul. According to a vision defined as "holistic", each part of the human being cannot prescind from the other ones and each one of them is at the centre of a complex net of physical, mental and spiritual correspondences.

Natural Medicines, in particular the "prana-therapy", work considering the individual in its whole and in its own environment, in order to re-establish those equilibriums which are crucial for the health and the well-being.

Inside our body the chakra are the main meeting points of our energetic flows which are those thick nets information and energies running across our body. Concerning this, we must distinguish between:

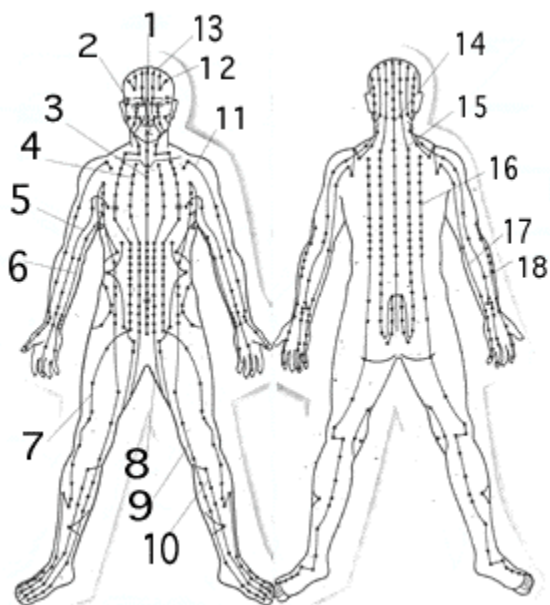
- the meridians and linear chains
- the microlines
- the lines of force
- the temporal flows
- the subtle geometries



of

6.4 The meridians

The **meridians** (*nadis*) and the linear chains have been accurately investigated by the eastern tradition and are still very important today for the traditional medicines such as the acupuncture, the shiatzu and the chromopuncture. They are ways of energetic and bio-magnetic flowing. By working on them it is possible to re-establish precise equilibriums, helpful to achieve once more a perfect harmony and to favour some faculties.



The illness is basically a problem of communication inside our body. Therefore through suitable massages or instruments it is possible to “unclog” our energetic channels and re-establish the natural correspondences between our subtle and physical organs to recover an ideal state of health.

6.5 The microlines

The **microlines**, whose arrangement in the body is very different from that of the meridians, create a subtle and essential net of flowing of our vital and spiritual energies.

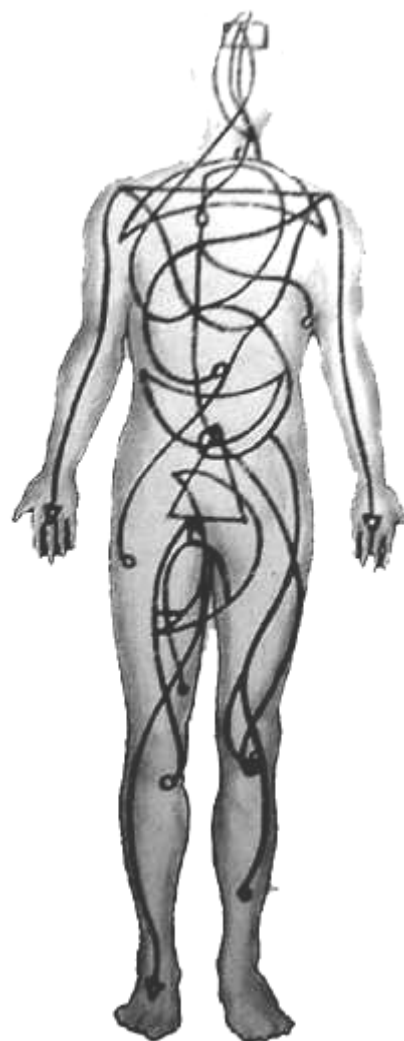
They “interface” us with the reality of the events, such as this precise existential dimension. One of these microlines is specifically connected to what we have called in the first chapter “world of the numbers”, which is the dimension where the objects and the worlds, still lacking in manifestation, are represented as numbers and ratios.

The microlines enable our subtle bodies to move according to the different needs.

The microlines form themselves after the fourth gestation month and through them the inner senses can develop inside of us. The soul structure, with the personalities, arrives just before the birth and completes itself about seventy days later⁴⁰ when the “forming personality” starts to develop.

The microlines flow both on and in the body, on its surface and in its deepest parts. They intensify in the hands, in the ears and near the eyes. Vital energies run first through the microlines and are then elaborated by the chakras.

Sometimes microlines adopt some positions which, in certain moments, are external from the physical body, even from the aura. They tend to arrange themselves in a harmonic way according to the movements of the body and usually co-ordinate themselves by anticipating the physical movements of the body itself.



⁴⁰ Just like after the physical death the soul structure takes about seventy days to definitively leave the material plain.

There is a particular dance and specific techniques of "harmonising" through which precise circuits open inside the microlines to keep, receive or exchange energies. They are very important archetypal movements and positions which enable us to stimulate specific centres of vital energy.

The microlines change their position following a rhythm of about seventy days. By exercising the right senses it is possible to notice their fluctuation and measure it in order to get to know in advance the configuration of the microlines compared to their barycentre: this way it is possible to calculate a sort of "biorhythm" based upon these functions.

Also our personal choices can modify our subtle drawing.

The microlines nourish themselves with vital energies, so it is important to keep a contact with life: to eat healthy and natural foods, to live in contact with nature or to sometimes regenerate in natural environments, for example by taking a walk in the woods. Concerning this, a healthy and natural life is often more worthy than many meditation techniques (and many medicines).

There are specific techniques of massage that can be used by the pregnant woman who can favour through them the harmonic development of the unborn subtle body.

The microlines correspond to the *synchronic lines* of the planet and are influenced by the lines geographically closest to where we are. Just like the synchronic lines are divided into major and minor lines, also in the human body we can distinguish different kinds of microlines.

The chakra are the knots of the major microlines and correspond to the synchronic outcrops.

The microlines are directly connected with the major synchronic lines. When we act somewhere in the world by using the synchronic lines there is a reflex action in the people living in those places, through their own microlines. Moreover, if a particularly significant event occurs on the planet in some place crossed by major lines or near important knots, in the human body there is a more or less important and perceptible correspondence through the microlines which, in the body, are linked to that place.

From the map of the microlines and from their intensity it is not only possible to recognise the terrestrial origin of each individual, but also to discover its place of birth. As a matter of fact, through the microlines, people keep some specific characteristics of their place of birth which they are still connected with, even if they move away.

When the organism dies, the microlines stop existing: they dissolve, just like the synchronic lines would dissolve if the planet disappeared.

From the “knots” of our microlines we continuously release “**lines of force**” which connect themselves with the events of the environment: they create a kind of energetic cobweb attracting or repulsing energies, forces and thoughts, more or less compatible with our nature and will.

Not only the human form has microlines but also all the other beings have microlines which support a continuous interaction between all the living forces in order to keep life and the existence in balance.

The events transit in the synchronic lines and through the vital microlines they manifest on the different plains of the reality.

The divinities are also connected with the human microlines: they can influence life, give energy and get force from them.

6.6 The temporal flows

Another flowing system regards the so-called **temporal flows**, partially known by some of the eastern schools. Through this particular system we are connected with the time structure.

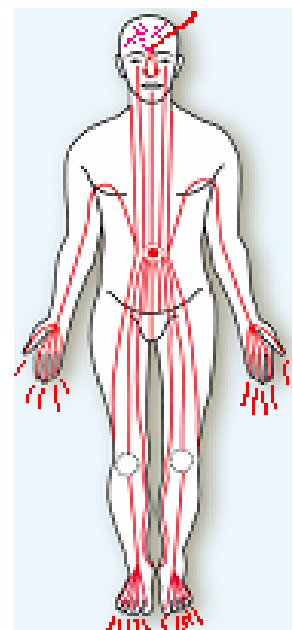
Time is not a dimension tied to the form but it develops its own “kingdom”, governed by autonomous laws, whose nature is not yet totally known. It is a dimension having a reason of existence in itself that prescinds from the dimension of the form, even though it also makes up the “support” on which the space and the forms manifest.

Time is an intelligent, complex and living ecosystem in symbiosis with the different realities of the forms.

We ourselves are temporal creatures in relation with time through a very particular connection: we can imagine two “little tubes” that enter inside our nostrils, ramify towards the two cerebral hemispheres, come down into the body, intersect at the intestine and, after further developments, come out of the hands and of the feet.

The direction from which the “little tubes” come from changes according to the temporal and geographical territory. Bear in mind that they are *made of time*.

The important thing we must consider is that through the temporal flows a “substance” fundamental for our evolution arrives to us: the *thought*. As we saw, the thought is not something we produce by the dynamics of our mind, rather it is a substance in which we are immersed and that we only elaborate at our level of complexity.



The flows of thought are not regular in the universe, but they follow some currents and adapt themselves to the temporal geography. On the basis of the available amount of thought-substance, the different systems of complexity can evolve more or less quickly. Evidently there is a strict relationship between the density of the temporal tissue (the reality) and the amount of thought circulating in the possible ramifications of time itself.

By using special breathing and massage techniques we can balance and control the flows of thought crossing us and notably improve the quality of our elaboration. This process has a reflex on the interpretation of our reality and of ourselves, and can help us remain healthy.

It is important to remember that we do not think with our brain, which is rather a co-ordinator of the elaboration, but we think with our whole body, particularly with our intestine.

Many techniques of meditation, including the use of the lateral thought and of the emotional intelligence have been created to develop our capability of elaboration, but at this proposition we must consider a fundamental element: the Art.

Art is the best way to enhance our talents, our creativity and, most of all, to enable us to awake our bodily intelligence which is much more complete than the mental and the "rational" one.

6.7 The sacred geometry

The universe of forms manifests according to precise schemes: from the ideas to the archetypes, from the archetypes to the numbers, from the numbers to the material dimensions. Forms and events represent the multidimensional manifestation of the **holographic universe** whose fundamental geometries can be found in the infinitely small as well as in the infinitely great.

Through these recurrent geometries each expression of the universe responds to all the others, without depending on the dimensions and the temporal or spatial distances.

Let us now see how these geometries manifest in the individual microcosms. From the point of view of the spiritual physics, the *aura* is not only that bio-radiating body checkable with the Kirlian camera, but something more complex and subtle findable through a superior sensitivity.

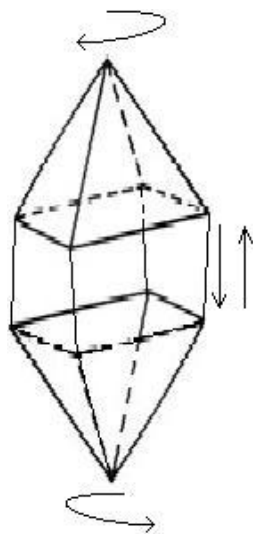
Our physical body, in its turn made up of more external and soft parts and of more internal and thick parts, is the central gathering of a system of moving and subtle bodies. Our geometries roll around our body as if they were crystals pervading into themselves and turning around a pin. They follow different directions, speeds and

rhythms creating a particular optical effect, typical of the spinning-top: a halo egg like shape. That's what the aura is.

We are held by fourteen geometric bodies that form our "aura". All of these subtle structures and energetic flows are deeply connected with our personalities and our vital physiology.

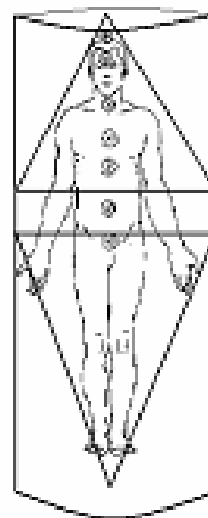
There are 33 points of access to our "aura": the mapping of these "valves" is still an object of study.

Nevertheless we can describe some of the main geometries.



The physical body is inscribed inside of two pyramids (with a square base) rotating and trembling, which are sometimes separated by a rectangular prism (parallelepipedon) adherent to the basis. One pyramid has a rotation sense opposite from the other and the parallelepipedon can move so that one pyramid penetrates into the other. We can find these dynamics in the microcosms of the "basic bricks of matter".

This un-knotted dodecahedron is inserted into a cylinder which is our storage pool of events, inside which spiral waves of vital energy flow.



With particular meditation techniques it is possible to know and act on our own geometries to be in tune with specific states of consciousness, to reach particular plains and astral libraries and to make dimensional travels by making use of the correspondence between the universal geometries.



There are also special techniques that allow us to co-ordinate real "vehicles" to travel in the time-space (*Merkaba*) based upon some of the main geometries like the sphere, the pyramid and the spiral, developed on many dimensions. These figures, composing complex signs and symbols, become the "pull straps" able to act on the tissue of the reality.

Other more specific techniques can favour the awakening of our inner senses by creating subtle organs suitable to host new energetic flows or to stimulate ancestral parts corresponding to our lost sensitivity.

With the help of specific instruments it is also possible to rebuild parts of our microline systems, restoring some interrupted "track" or to reproduce on our microlines the scheme of the planetary synchronic lines to favour specific reflexes on the individual microcosms.

These are very technical and advanced aspects regarding the spiritual physics and its applications in the magic, initiatic and therapeutic field that we cannot deepen here.

6.8 The vital energies

More than 90% of our vital and spiritual energies originate from the sexual sphere.

The sexuality lived in its fullness, in a harmonic way and oriented in virtue of certain knowledge and values, enables us to achieve a wide awareness of our divine nature.

Often in our society the moralism and the sense of guilt are the ones establishing the limits of our sexual expression. What should be the most pure and exalting form of meditation, the source of awareness, communion and Love, is reduced, repressed and distorted.

The Tantrism and the sexual magic are spiritual practices to enter in relation with the sphere of the divine, through the aware use of our body, of our energies and emotions.

The sexual energy can be expressed in a direct or indirect way.

The indirect expression of the sexual energy includes all our creative expressions, especially the artistic ones, but also the professional and the relational ones which get the force from the sexual matrix.

From the esoteric point of view, the direct expression of the sexuality divides into an active *humid way*⁴¹ and a "contentive" *dry way*⁴². There are different spiritual traditions and magical processes that prescind from moralistic evaluations to knowingly experience in full freedom different forms of sexuality: individually, in an hetero- or homosexual couple or in a context of plural relationships which can follow different formulas always according to a magical or a mystical tradition and discipline.

The Sexual Magic is the most important and complex aspect of the Alchemy of the Living Forces.

The energy can be directed inside of us (for example for the awakening of the chakra or the androgynic realisation) and outside of us to nurture thought-forms and entities or to act on the synchronicity.

The orientation of the sexual energies is a very important spiritual and magical possibility as it corresponds to the use of the greatest energetic potential

⁴¹ At this proposal on the ritual-operative plain we talk about Sexual Magic, while on the more mystical plain we use the term of Tantrism.

⁴² Different forms of monastic life.

contained inside of us. It is important to realise that it is an alchemical discipline which demands seriousness, maturity and elevation of our way of experiencing not only the sexual relationship but also the emotions and the feelings involved. Only this way our expressed or contained sexuality can be finalised to the spiritual awakening, to the completion of ourselves, to the alchemical, magical and theurgical work and to produce the birth of subtle and spiritual forces.

These forces, that we anyway express also during our ordinary life (even if in an unconscious and fortuitous way) can be employed in a constructive way or can be conditioned by our limits and by our lowest and selfish instincts and could, in consequence, turn into larvae and obsessions.

In the Tantrism the realisation of the androgyne is possible through the relationship with a partner, in the context of a relationship rising to a sacerdotal dignity: man can find in the woman a reflex of his female part as well as the woman can find in the man a reference point to awake her male part.

It is not said that man expresses in a predominant way his masculine part and the woman her feminine part; that takes nothing from our masculinity or our femininity and from the value of the heterosexual relationship, nevertheless there are theories for which the finding or the completion of our complementary part must not necessarily be linked to the relationship with the opposite sex: this means that such completion can or must happen also between individuals of the same sex.

During the sexual intercourse, at the moment of the union, we have a moment of "presence", an instant where we can feel a sense of completeness, a moment during which the cosmic and divine energies can flow.

The practice of the Sexual Magic can also be aimed to the physical conceiving. In fact it is employed in the operations of programmed reincarnation in order to favour the incarnation of selected and evolved souls inside the body of the baby.

The dry way regards the containment and the sublimation of the sexual expression. From the esoteric point of view, the monk, or the nun, has the duty to direct the energy through abstinence: they have the same goal of spiritual realisation and of completion of themselves, but this is not achieved with a partner, rather through an individual self-addressing process exclusively directed towards superior forces or ideals. Historically, also many orders of knighthood were raised to the monacal investiture to better carry on their function of defence and of pursuit of sacred values.

In the context of a people or of an Esoteric Order, the monastic life has different functions, usually regarding the subtle management of the vital energies of the "body-people" in its whole: these are theurgical and rebalancing functions.

In many Orders there are periods of monastic life "with a set shelf life": these are limited periods of time during which one respects some of the typical rules of the monasticism: chastity, prayer, vegetable diet, etc... After this period, vows can be

retaken in order to continue the monastic pathway. But these are frequently preliminary phases to assume special functions inside the initiatic context.

6.9 The illness and the cure from the esoteric point of view

The illness originates from an energetic lack of balance caused by different factors concerning the person in its whole. This unbalance affects the psychical and nervous sphere, and at last the physical one.

Usually one identifies the illness with the physical discomfort, but a limited and distorted awareness of ourselves and of our own body is already an illness. The mind and the thought can deeply influence our body, and vice versa: thoughts of joy and sadness can have a positive and negative action on the body and on the mind.

Restlessness, fears, hidden tensions, and all the moods, that the sophisticated instruments of the official medicine cannot see, can be perceived by our own sensitivity. They are the expression of the health and of the illness of our spirit. It is important to understand that our body and our spirit are part of the same reality.

Therefore the disease must be seen as a sign of unbalance, as a lack of harmony inside ourselves.

In a more general way, we can imagine the illness as the synchronic voice of an "inner master" who gives precious advice to us: when somewhere in our body there is a lack of balance the disease will appear.

6.10 The prana-therapy

The prana-therapy is a technique that channels vital energy, and adapts it to the person in order to activate a therapeutic healing and re-establish the natural equilibrium wherever needed.

In theory, any healthy individual is able to give a little bit of its own bio-radiating energy to a sick person. In practice only some



people are really capable of doing it: the healers are. They are particularly gifted and prepared individuals, who at the same time as they "give" some energy they "receive" it too.

Where does the energy come from?

Just like the electricity and magnetism, this energy is part of nature.

According to the Indian theory, *prana* comes directly from the cosmos, where there is a sort of reservoir containing the source of life. From the point of view of esoteric physics, the prana is a particular modulation of the Thought. It corresponds to an archetypal state of balance, intelligent and dynamic, that we simply call "well-being" or "health".

The healer does not send out its own vital energy, but channels the universal one.

This technique, although accelerating most other therapy cycles, is not specifically aimed at curing existing conditions but rather as a preventative psychophysical safeguarding. The prana-healer is able to channel and direct prana vital energy to restore the harmonic metabolism of the body and to give well-being and self confidence.

The first action of the prana is to re-establish the energetic balance and to clear the organism. Many diseases certainly have a nervous origin, they are psychosomatic, and therefore the prana works first of all on the nervous system.

It is important to keep in mind that, just like all the natural and traditional medicines, the main purpose of the prana-therapy is PREVENTION.

The "healers" are quite a vast and heterogeneous category.

From time immemorial, in the country life, a form of traditional medicine is known; it mixes the use of healer energies with many other techniques: the use of officinal herbs, the "touch", the massage, the palpation, the reciting of ritual formulas, some gestures. It concerns knowledge and methods which were inherited by the most predisposed young man.

There are also prana-healers who discovered their faculty as a consequence of traumatic events which have produced the effect of moving their own energies and opening up a power usually expressed in an instinctive way.

There are also healers who are working because they are driven by a mystic and religious motivation. The faith is the main spring from which to activate the contact with some forms of beneficial energy. In that case the healer will also probably reveal its own vocation, advising and encouraging the patient towards a religious pathway. According to this conception the healing comes as a gift from the High, so it must be supported by the patient by the adherence to any moral behaviour or rules imposed by the religious pathway.

Another category of healers are those who tend to assimilate their own work with the doctor's. Today these operators are the most diffused, they are driven to this choice by their wish of personal realisation. They were educated through readings and systems similar to medical behaviour and choreography. These kinds of healers often use the Kirlian photography to check the healing process.

The *spiritual healers* make up a separate category. They are activated and educated by schools and esoteric orders which consider the healer's training as a path of exploration of the human soul. In this context, esoteric physics studies the *prana* and puts it in relation with the Derivate Laws, the Thought and the Time Flows and to all that we have presented in this book. There is also a particular branch regarding the modern esoteric technology that can be used in parallel with the prana-therapy, which we will talk about in other specialised books.

EPILOGUE

The concept that the human being has about itself and about the universe is subject to a constant and never ending evolutionary process.

The research is open so that there are no arrival points, but rather consecutive discoveries and intuitions: the Truth, if it does exist, must be searched for in the contradictions and in the change.

This book intentionally leaves all the treated topics open. To talk about an "epilogue" simply means to arrange an appointment for further discussions which will contain more details.

APPENDIX I

Scheme of the levels of reality

The fundamental function of Magic is to enable the magician to influence the reign beyond appearances, so that he can transform these appearances.

The following scheme is only a conventional simplification of a way of seeing the reality. It doesn't intend to be (and cannot be) an absolute and immutable scheme, but it is an image which for the moment can be suitable to summarise what has been explained in some passages of this book.

The scheme represents the reality "from the high to the low", however we can notice how beyond the "veil of immanence" the absolute spiritual values are reflected in the microcosms: the two extremes touch each other, without solution of continuity. The more reduced and relative level of reality, that is the individual one (quasi-real), is the starting point of that scale of meanings which, by extending more and more, lead us to the Absolute, where through each single thing we discover the Whole.

The Real, is not "somewhere else" than where we are. It is a matter of Conscience to be really aware that the All is *Here and Now* and participate to the All through each thing, even through the smaller one.

The scheme illustrates the development of the reality in accordance with three fundamental references: the **Being** as the subject, the **Real** as the environment (object) and the **Conscience** as the perception, knowledge and awareness. All this is not to be taken literally: it is obvious that, in the final analysis, it doesn't make sense to distinguish the Being, the Real and the Conscience.

The ascent towards the Awareness goes through an intermediate dimension, between the form and the Real, that we have called "Threshold". The following scheme points out the entrance in the forms, so it doesn't indicate the Threshold which we can anyway place:

- beyond our material world
- as the interregnum between the parallel worlds
- between the universe of the forms and the Real

The Threshold hosts the transit of those packages of experiences (souls) which, from one incarnation to another, ideally complete themselves. Thus, just as we meet the *world of the numbers* when we enter the forms, we meet the Threshold when we come out of them: the former has the function to fragment the being into the forms, the latter to recompose it beyond them.

It is important to notice the position of the Art as a means to reach the deepest and the highest meanings of the existence.

It could be interesting to compare our scheme with other cosmogonies, in order to find some similarities, even though different logics and perspectives are used.

Spiritual Ecosystem	Levels of Reality	Awareness
<p>GOD Indefinite Conscience of the Being</p> <p>GRAIL – MYSTERIES PRIMEVAL DIVINITIES</p>	<p>ABSOLUTE BEING</p> <p>REAL</p> <p>Primeval Laws UNIVERSES Fields of Derivate Laws</p>	<p>CONSCIENCE</p> <p>Awakening Metamorphosis High Magic</p>
Abyss		Abyss
<p>Primeval Divinity of Mankind</p> <p>Fragmentation of the Mirror</p> <p>Ecosystem of the Major Divinities Temporal ecosystem</p>	<p>Armistice of the Derivate Laws</p> <p>Universe of the Forms World of the Ideas contained in the chaotic temporal sphere</p> <p>World of the Numbers Action of the Demiurge</p> <p>PARALLEL WORLDS <i>Relations between Derivate Laws (time matrixes)</i></p>	<p>Enlightenment <i>Integration of the personalities</i></p> <p>Magic Esoteric Physics</p> <p>Alchemy</p> <p>Little Enlightenment <i>Awareness of our own soul structure</i></p>
First Veil		First Veil
<p>Spiritual Ecosystem of the Territorial Divinities</p> <p>Subtle Ecosystems</p> <p>Natural Ecosystems <i>Mineral, vegetal, animal</i></p> <p>MIND RACE Human Ecosystem</p> <p>Individual Souls</p>	<p>OUR WORLD</p> <p>Existing Forms in time in a Plain of Existence determined between different Echo Worlds</p> <p><i>Space-Time</i> <i>Mass-Energy</i> =</p> <p><u>CONSENSUAL REALITY</u></p> <p>individual Quasi-Real</p>	<p>First Initiation Interdisciplinary Knowledge</p> <p><u>Illusion - Maya</u> <i>Boundary of the sensorial perception</i></p> <p>Mathematics - Physics Chemistry - Biology Natural Sciences</p> <p>Philosophy Sociology - Anthropology</p> <p>Psychology</p> <p>Illusory Identity</p>
Veil of the Immanence		Veil of the Immanence
INNER GOD	MEANINGS	ART and SPIRITUALITY

APPENDIX II

Kabbalistic correspondences

The following interpretation of the Tree of Life, especially addressed to whom already has familiarity with this topic, explains the possible connections between the primeval phenomena of the creation, described by the Esoteric Physics, and the system of the Derivate Laws and the traditional Sephiroth, distinguishing what happens beyond the Abyss and in the successive manifestations.

You can see the correspondence between the "sphere" of *Daath* and the Arrow of Complexity, the derivate law which leads to the exit from the system of the universal laws to access a superior order. Just like the *Daath*, the superior complexity results incomprehensible or "false" if we don't reach the needed level to be able to understand and overcome it (Abyss).

I also wanted to give a particular explanation of the formula of the "Tetragrammaton" according to the evolutionary and progression described in the "law of the quarters" which also represents the four "worlds of the creation" (Atziluth, Briah, Yetzirah, and Assiah).

To point out the circularity of the cabalistic scheme, just as for the "scheme of the reality", I have indicated the 33rd pathway which enables a superimposition of the infinite small on the infinite large, the Low on the High, the Microcosms on the Macrocosms whose distance is measured by the functions of the Demiurge which gathers the *added value* from one state to another.

This way we also complete the correspondence with the 33 access points to the subtle body of the human being.

DEFINITIONS

KABBALAH

Ain
Ain Soph
Ain Soph Aour
Zureh
Rashit Ha Gilgolim
Nekudah Rishovah
Sephiroth Habinyon
Guph
Nepesch
Ruach
Chiah
Yechidah
Neschamah

ESOTERIC PHYSICS

Nothingness
Infinite Time
Infinite Energy
Primeval Divinity of Mankind
Primeval Laws
Armistice
Derivate Laws
Material Body
Instinct, environment, education
Personalities of the Soul
Free Will
Divine Spark
Attractor – Real

Nothing Ain

Infinite Time Ain Soph

Infinite Energy Ain Soph Aour

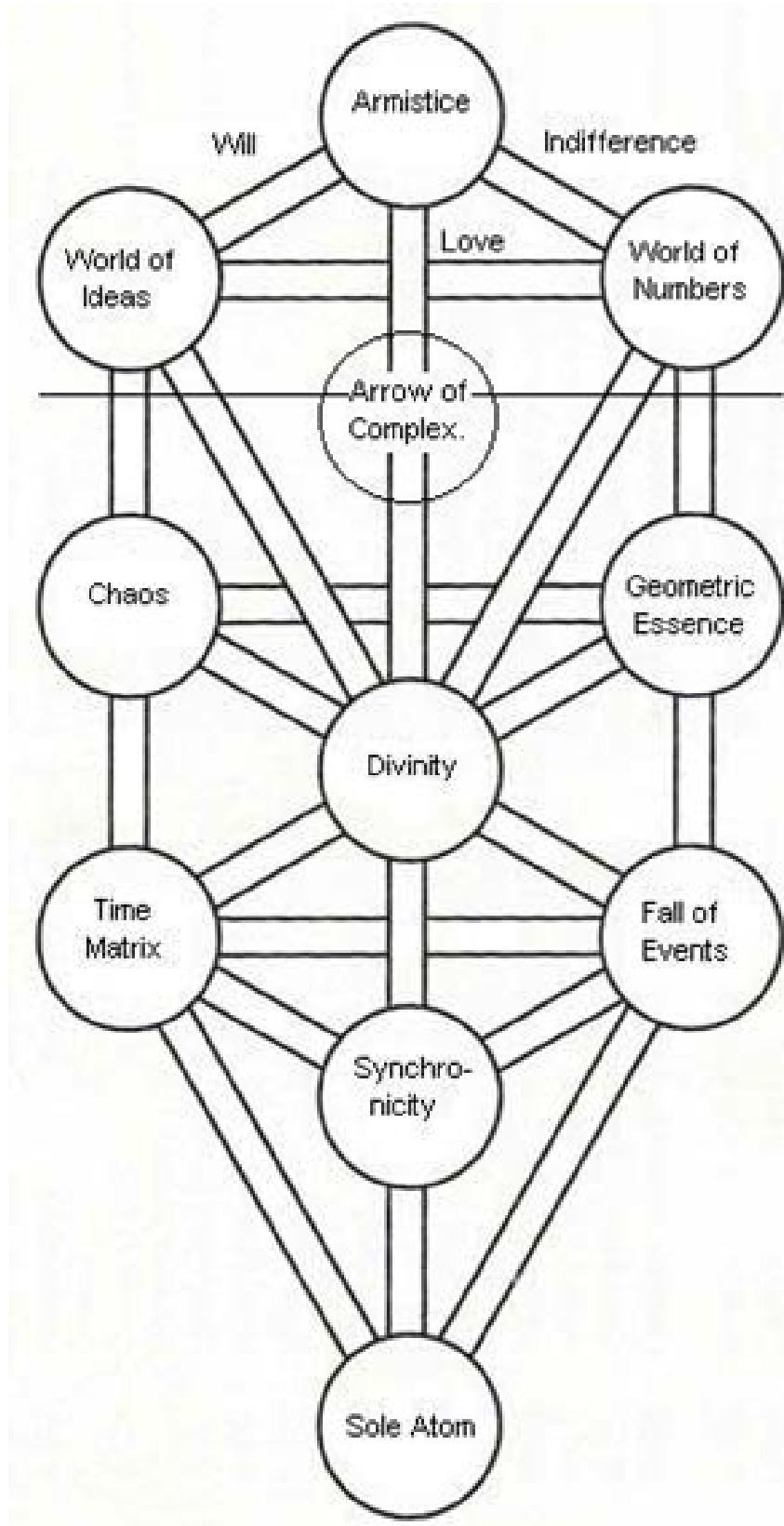
Primordial Point
Nekudah
Rishovah

Primeval Laws
Rashit ha Gilgolim
Archetypes

The Law of the Quarters is reflected in the four worlds of the creation (*assiah, yetzirah, bria, atziluth*) and in the formula *Tetragrammaton (YHWH)* with its Elements.

In a wider way the formula of the *Tetragrammaton* includes all the process:
YOD anomalous wave
HE armistice
VAU multiplicity
HE recomposition.
 The Conscience (*shekinah*) develops in order to achieve the spiritualization of matter:
YHShVH
Pentagrammaton
 Symbol of Mankind

The **Demiurge** connects **MALKUTH** with **KETHER** in a circular way (the 33rd path)



Abyss

Sephiroth
Habinyon
Derivate Laws

Veil of Paroketh

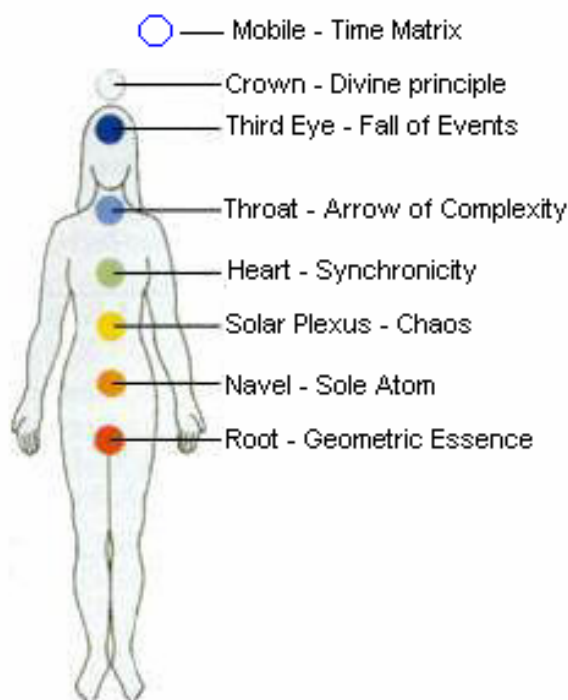
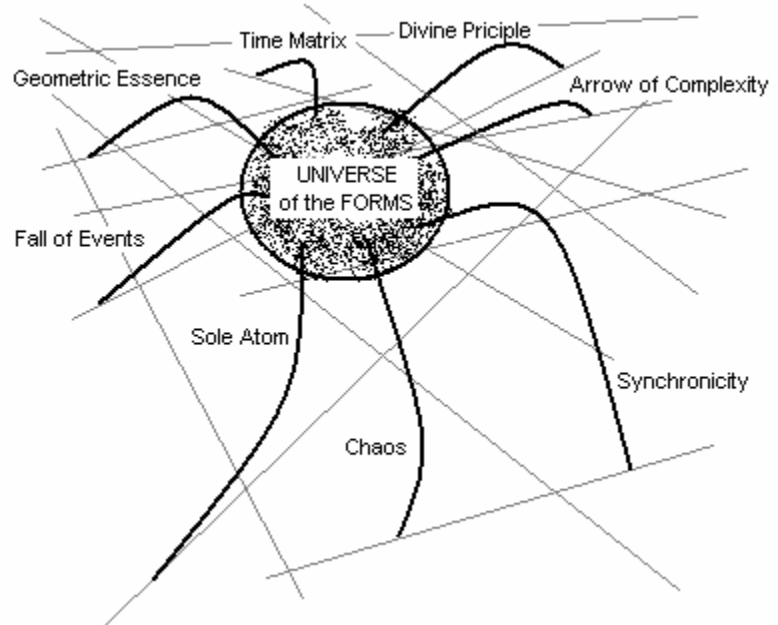
APPENDIX III

The Derivate Laws

Synchronicity – Heart Chakra

Synchronicity is a term that was used by the Swiss psychologist Carl G. Jung to describe the alignment of universal forces with one's own life experience. Jung believed that some (if not all) coincidences were not mere chance, but instead a literal "coinciding", or alignment of forces in the universe to create an event or circumstance. The process of becoming intuitively aware

and acting in harmony with these forces is what Jung labelled "individuation". Jung said that an individuated person would actually shape events around them through the communication of their consciousness with the collective unconscious. Jung spoke of synchronicity as being a "non-causal connecting principle", in other words a pattern of connection that works outside of or in addition to causality.



From the magic-esoteric point of view, through synchronicity it is possible to interact with events beyond the time and the law of *cause and effect* and obtain "here and now" results apparently impossible to reach.

Synchronicity is the law which selects the possible relations between the forms (events) and arranges them on the axe of the time flowing aiming to the natural evolutionary direction of the universe ("arrow of complexity"). It takes the events from the sea of the eternal present (therefore outside of time) where, in the infinite time, every possible event is present. From our point of view it transcends the laws of cause and effect: the selection of each event is made through criteria which go beyond any relative perception and human interpretation, to

conform to a movement as wide as the entire universe.

From a certain point of view, synchronicity explains some phenomena of the parapsychology or the so-called "miracles", as each event is absolutely achievable if attracted in the right synchronic temporal combination. In fact, the miracle itself is an absurd derogation to the laws of the universe, when these can very well be applied, also manifesting phenomena which, apparently, are opposite to the (known) physical laws. For this reason we consider generically imprecise the use of the term "paranormal".

The knowledge and the application of the functions of this universal law give us the possibility to extend our interpretation of the reality and to act in a very wide way on the events, beyond the apparent laws of cause and effect which could generate them.

Sole Atom - Navel Chakra

In Magic the sole atom is that infinitesimal particle which crosses, defines, distinguishes and places each manifested form inside the universe, at zero time, which is at infinite velocity.

In the jargon of the esoteric physics we say that *it crosses the symmetry line*.

The sole atom continuously and simultaneously renews the armistice of the laws which is codified in the number-rhythm manifesting that specific form.

The solid forms are nothing but knots of information: immaterial lines which interlace and generate the illusion of a material object.

The sole atom is the only law which instantaneously crosses all the symmetry lines taking inside the other laws with different intensity (number-rhythm). For this reason, in the jargon of the esoteric physics, we say that the sole atom draws the forms because it transmits to them the constitution code on a possible plain of existence.

We can imagine that the sole atom crosses only one symmetry: the one of the entire universe, seen as a unique object (the One), in which the derivate laws flow equally (armistice). The vibration, the "sound" of this cord of interlaced laws (mono-dimensional superstring) creates all the possible material worlds.

It is important to point out the simultaneousness of this action and its continuity "instant by instant".

Due to its infinite velocity, we can imagine the sole atom perfectly motionless, irradiating "plains of existence".

Divine Principle - The Crown Chakra

This is the law that can bring an "organised awareness" inside a universe and, in our case, inside the worlds of forms. The divine principle, as law, is present in each form and it makes itself fit the complexity of the form to which it participates. It is a fragment of the "mirror" more or less aware and sentient: from mere passive presence to a working and awakened divine spark. It is a principle of spiritual identity present in each form and capable of reflecting the All.

In complex forms this "presence" develops in order to actively participate in the universal dynamics, to support or even to guide with awareness a human experience or species much more evolved. According to the myth this law takes the Primeval Divinity of Mankind inside the forms, in every single form of the universe (immanence).

Geometric Essence – Root Chakra

This law composes the map inside which the forms are placed on the space-time tissue; it defines the co-ordinates where all the forms should be arranged according to precise multidimensional ratios.

In practice, it represents the archetypal geometry of the worlds and defines the map of the dimensional and space-time territory inside which every form is placed, in a perfect dynamic juxtaposition with the others.

The archetypal geometries are recurrent both in the micro and in the macrocosms. These geometries activate complex correspondences between all the dimensions, through which the universal hologram can be crossed everywhere, that can create conditions of permeability between different plains and states of conscience. For this reason, the geometric essence, as law, is the basis of all the theories regarding the "sacred geometry", as it sets weights, measures and ratios between every single thing, "as above so below".

Time Matrix – Mobile Chakra

The universe simultaneously pursues a stable and dynamic equilibrium, which is entropic in the closed system of the laws, anti-entropic in the open system of the Conscience.

Each variation and transformation regarding a form (from mass to energy and vice versa) must find the right compensation so that the general equilibrium can support itself. This doesn't mean that this compensation should uniformly involve the entire universe, but only those forms which "correspond" with the acting form.

Here is one of the principles of Magic: "the similar attracts the similar". But what does "similar" mean? It doesn't mean that two forms are alike neither that they have the same origins nor that they are part of the same space-time territory (cause and effect); the similarity is rather based on a relation of *time concordance*.

Time is the measure of the transformation of the forms inside a flow of complexity. Forms of different origin, even far one from another in the space and time, are "similar" if they have the same evolutive thrust. In fact they are "close" in the evolutionary cone and their "complexity knot" (their "time") is comparable.

The law of the time matrix measures all the "times" of all the forms (*knots of complexity*) in order to provide the correspondences and keep in balance the general system. It all works beyond our perception which reduces these relations to that local and apparent interpretation, often very limited, that we call "cause and effect".

The Time Matrix is the law which puts in relation all the forms; it is the connection, the communication net. Due to its function it is also the law that keeps the correspondence relations with the other laws on the reference plain.

Fall of (neutral) Events – The Third Eye

There is a kind of "rain" constantly falling on the plains of reality: the drops of this rain are *particles of possibilities*, each one of them has the potential to trigger an event.

An event is "possible" if contained inside the border of the laws, in the world of the ideas. With the word "event" we mean any manifestation in the world of the forms.

Before entering inside the sphere of our universe, the events are neutral: in fact, as primeval law, they don't have a defined expression inside the field of reality. The events are a potential. However it is not sure that this potential will be used (manifested, "happened"); therefore we have:

- events that "arriving" in the universe are used (*saturated events*, expressed as forms or perceived as historical happenings);
- events that are unused (*unsaturated events*, thus not translated in any manifestation and excluded from the choices made by a sentient form).

These last ones are not wasted, but:

- they are recycled in other dimensions;
- they develop temporary parallel realities called "echo worlds";
- in certain conditions, after some time, they can concentrate in particular places called *temporal mines*, considered as magic or sacred places.

Temporal mines often form close to crossings of synchronic lines, especially near natural or built hypogeal places like temples, which are built underground or dug into the mountains, or created inside purposely erected pyramids.

What is an event?

Certainly all the forms are events. That is why the events are not "neutral" anymore, like in their primeval state, as soon as they enter our armistice. In fact, as primeval law these "events" don't have a preordained manifestation, but they are ready to comply with what springs from any field of laws. In our case events will manifest only as forms, as ours is the universe of the forms.

Nevertheless, it is restrictive to talk about events simply as forms; rather the term "event" is linked to the concept of historical sequence, as actions and happenings. As a matter of fact, to define "what is an event" depends on the subject considering it: for example, to a simple stone the event is the stone itself.

As we get closer to more complex and sentient living forms, the concept of the event is wider and doesn't only regard our form as it is, but what happens to it or what can happen because of it. It is the relation between everything, interpreted by our mental schemes.

A more complex form, for instance a divinity, will have a much wider concept of the events that are the object of its "attention". When we will analyse the concept of "spiritual ecosystem" we will see how the psycho-creatures and the territorial divinities give a certain direction to the events, as if they "coloured" them so that the events could manifest in order to safeguard a certain balance and, especially, to be a "nourishment" necessary to the support and growth of the divinities themselves. The "colour" is an orientation, a sign, a mark which characterises the event before it "touches" the form. Before manifesting itself, each event goes through different levels of coloration which correspond to many possible subtle presences that it meets, of different order and rank. We are the last of these territorial entities: in fact, the human being, with its free will and its ability to act on the reality, can use, "saturate" and manifest the events in the reality.

The rain of the events is not uniform and regular, but it follows precise lines of major intensity: for example, the synchronic lines, which we will discuss later on.

At the moment, there are, on the average, two billion events per micron cube of space falling every four seconds on our current reality.

It is probable to find some *mines of events* near to the knots of the synchronic lines.

As we will see, in Magic these places are particularly important and strategic, especially concerning the possibility of space-time travels.

Chaos – Solar plexus Chakra

The Chaos is always the successive order.

From the esoteric point of view, the "chaos" is a whole dimension without substance, of non-directional events which are virtual and not oriented in time, indiscriminately kept in the "uterus" of that which is possible. The chaos is a

relative concept: beyond the abyss which separates us from the Real, it is the most complete of the orders. In our becoming we can say that the chaos is the successive order.

As the chaos is a derivative law, our universe is infinitely dynamic because the chaos is one of its constitutive elements: there will always be a margin of evolution, an opportunity of optimisation, a successive order not yet identified and, so, there will always be a margin of chaos to "put in order". Without chaos we would not be inside our universe: it is one of its laws.

This law enables evolution, as it makes the reached order fluid to continuously achieve a superior order, or at least a different one.

An evolutionary push is based on the ability to doubt equilibrium, to obtain a new one: our universe is the result of an anomalous wave, of an asymmetry. The element of the chaos synchronically leads it to transform the reality, or its own image, in virtue of different and, potentially, wider perspectives.

The chaos is a physical and metaphysical evolutionary element through which the continuous change, the overcoming of the "fixed and immutable" principles, the transformation and the achievement of new "levels of justice" can happen.

Therefore the chaos is a limited and subjective perception of a superior order that we are not able to interpret. As the chaos is a law, the universe of the forms cannot be "solved" in a unique, final and absolute truth, but it must be continuously "elaborated" always tending towards new orders.

There aren't absolute truths or final formulas, but different levels of intelligence applied to elaborate renewed solutions in renewed contexts.

Arrow of Complexity– Throat Chakra

The arrow of complexity represents the angle of the maximum functionality of the forms related to the time development, such as their reciprocal relation to obtain a certain optimal "result" (maximum result with minimum effort). It is the process through which the forms can produce an "added value", a superior meaning transcending the current level of complexity.

This phenomenon constantly occurs and it represents the element of maintenance of the universe of forms as possible expression of the Being. In order for the universe to exist, it must go back to the Being, thus transcend itself otherwise it cannot support itself, as it is an anomaly. The armistice is possible if its functionality produces a superior result, an added value which connects this field of the possible to the Absolute.

The “arrow of complexity” indicates the direction to produce an “added value”. It is not a mere “mechanistic” process because, at a certain point, it develops itself on the plain of meanings and of the psychic and emotional experience.

It is not only “progress”, but an acquired value which concerns the field of emotions, feelings, spirituality and artistic sensitivity. This is the capability to give a meaning to things, which is beyond things themselves, to bring us back to eternal values. The “meaning” is proportional to our capability to perceive and interpret: the awareness makes the form precious.

This spiritual result supports the entire universe and turns it into an open and dynamic system (non entropic).

The complexity of a form also determines the temporal flow inside which that form is kept. We can say that a more complex form runs in a time which is faster than that of a less complex one; this is because the evolutionary result (work) achieved is different, on the same time.

All the worlds contribute to the complexity of the universe, each one of them producing a different aspect of the global result.

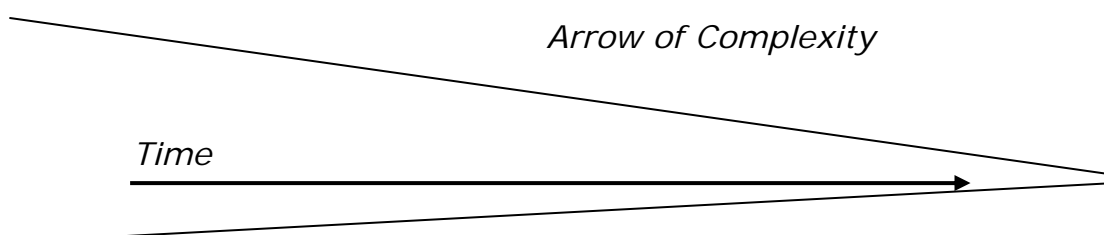
If a dimensional plain does not produce its “own” result, it will be synchronically dissolved into laws or destroyed and reconfigured: the universe “saves”.

In many ancient myths this process is described as the “universal deluge”, meaning the natural consequence of a degeneration of values.

All the forms, through their different experiences, tend towards this common direction.

The forms tend to the infinitesimal (less mass) and to the multiplicity (more relations), from an indefinite, incoherent homogeneity towards a definite, coherent heterogeneity. The diversification towards more and more optimised and complex systems, capable of supporting superior and transcendent information, memories, experiences and functions, produces complexity.

It is a substantial but “subtle” result: it doesn’t concern forms in themselves, but the intercurrent relations, perceptions, intelligence and the global meaning that each system expresses.



There are important points of balance and asymmetry that keep this process dynamic on all the physical dimensions: the black and the white holes, which are the pulsing hearts of this mechanism.

However there are also psychic, subtle and spiritual motors which support this infinite motion, kept alive by the Awareness: the expansive force of the spirit.

Through the mechanism of the perception and interpretation, we can draw meanings from every single thing, till we reach a comprehensive sense of the reality. It is a holistic result (the whole is greater than the sum of its parts) including an added value which supports the universe itself, justifying its manifestation as expression of the Being capable of "awareness".

Therefore, the complexity is a result of the relation between forms. Nevertheless it is not a mere mechanistic process, that is automatic and natural, but it becomes potential when it depends on the exercise of the intelligence.

As a trend, the complexity increases going from the past to the future but this is not automatic, because of the nature of the laws, when forms so complex, such to activate the functions of the *free will*, come into action. From this moment on, evolution depends on the dynamics of the awareness and, therefore, of the choice.

This is the pathway through which the divinity "takes possession" of the nature of this universal field: our universe becomes the field of more and more "right" choices made by a growing conscience rather than selected by a mere "mechanism" of laws.

About the author

Carlo Dorofatti was born on September 29, 1970 in Milan, Italy. A humanistic education structured his interest in exploring the deeper meanings of life. Since his childhood Carlo has been developing a strong sensitivity for spiritual and esoteric research, showing particular gifts.

In the 90's Carlo ran a Cultural Association in Turin as a healer, Egyptologist and writer. He examined closely the natural medicines and investigated the subtle energies in the human being. At the same time he delivered lectures and seminars in many Institutes for the research and the development of human faculties in Milan, Florence, Turin, Berlin, Lisbon, Zurich, London and in Canada.

He lived - for over ten years - in a spiritual community in Italy where he practiced and taught esoteric physics and techniques to extend human perceptions. This way he contributed to educate healers and searchers arriving from all over the world. He also taught Italian literature and philosophy in the internal school of the community.

With the pseudonym of *Gattopardo*, he published "Introduction to the Esoteric Physics", "The secrets of the Soul", "The Time Travel", "Subtle anatomy of the Human Being" and "History of the Esoteric Western Thought".

For over ten years Carlo Dorofatti delivered conferences and public meetings all over the world regarding different subjects of esoteric research: spirituality, magic, prana-healing and natural medicines, self-improvement, meditation and development of the human faculties. Moreover, as a spiritual healer, he helped many people in finding again a harmonic relationship with themselves and with their own body and health, which is most of all prevention, well being and quality of life.

In 2004 Carlo decided to leave the community in order to carry on with his personal research in the Middle East and in Africa, where he could deepen his experience in spiritual healing and shamanism.

In 2005, together with his beloved wife Ileana, Carlo moved to Dubai and founded the HORUS CENTRE, a non-profit cultural organization deepening and popularizing philosophic-esoteric and socio-spiritual themes.

Nowadays Carlo Dorofatti promotes a pathway of knowledge inspired by the values of the Age of Aquarius (the Aeon of Horus) through courses, conferences and issues concerning the inner research, the harmonic relation with the green world, the extension of the (extra)sensorial perceptions, and the search for the sacred in everyday life.