

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 Will¹
- **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

¹ 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".

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.

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 passed².

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.

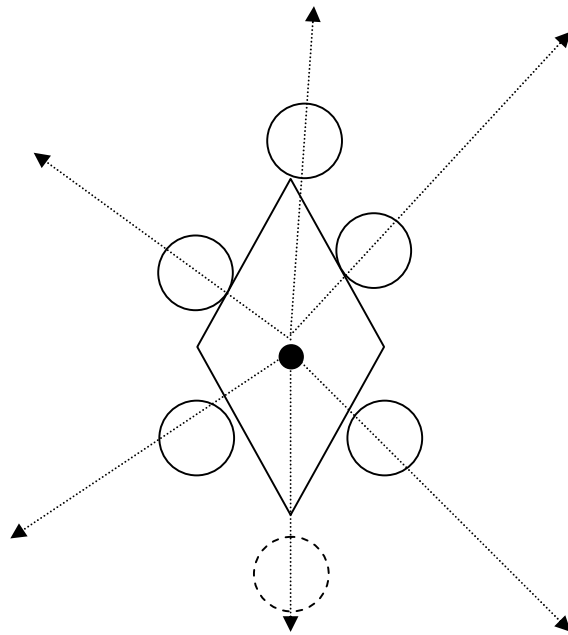
If we cling to this idea too much, turning it into a wish of the ego, we will only move away from what we really are. The Spiritual Will doesn't tie us to an objective, but, rather, to a *modus vivendi*: "True Will has no goal; its nature being To Go"³. According with many oriental matrix traditions 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

² 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...

³ Aleister Crowley, *Liber V vel Reguli*.



● *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

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 annoying⁴.

"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 in order to

⁴ 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.

block the memory and the stratification of our experiences from life to life⁵. 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 us⁶. 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

⁵ “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*).

⁶ 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.

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:

"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 lives⁷ 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

⁷ 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.

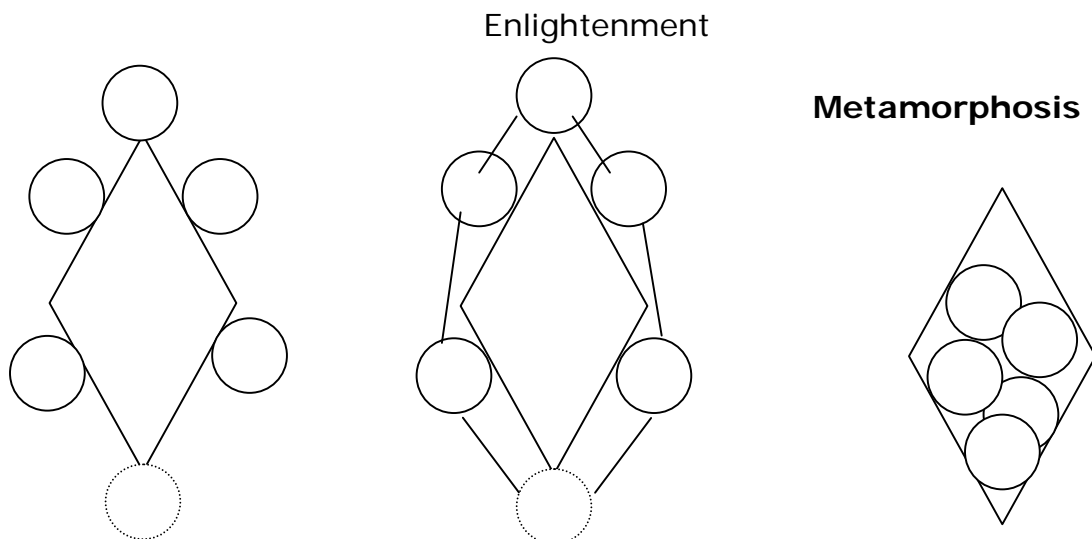
superior Conscience: we will be more aware of our subtle and spiritual constitution, we will be able to give a wider meaning to the events of the reality and to our emotions, and we'll get to know the real powers of our mind, infinitely inter-connected with the entire Universe.

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.



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.

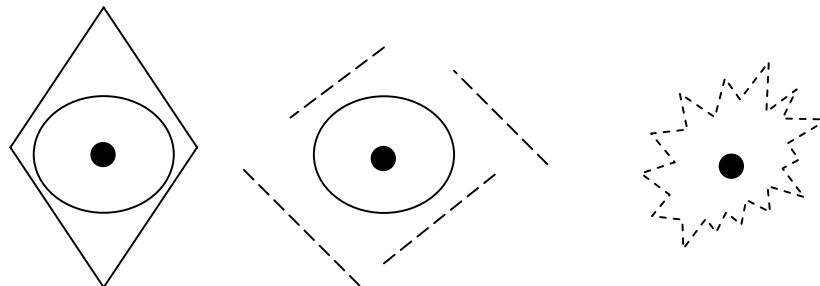
The Metamorphosis is a "change of state", the attainment of a *level of*

*justice*⁸.

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**⁹ "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.



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

⁸ This is the term with which we define the stabilisation of an evolutionary process and the achievement of a new order.

⁹ The "Babe in the Egg", as defined by the hermetic terminology.

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 derivative 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 events¹⁰. 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

¹⁰ 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.

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?

Or are we the mirror?