

THE SPIRITUAL LIFE OF CAFH

Translation of Original Text of Santiago Bovisio

Copyright © 2017 CAFH

ALL RIGHTS RESERVED

TABLE OF CONTENTS

NOTE ON THE COURSE: In order to preserve clarity of concept, and reflecting the language used in The Rule in the times of Don Santiago, in the text of this Course the word “Sons” refers to all members of Cafh.

1. VOICE OF THE MASTERS.....	3
2. PREDESTINED SOULS.....	6
3. THE RULE.....	9
4. STABILITY RADIUS.....	13
5. THE TEACHING.....	17
6. THE CATEGORIES.....	21
7. THE MOTHER IDEA.....	24
8. CAFH AND RELIGIONS.....	28
9. THE GIFTS OF CAFH.....	30
10. PROVIDENTIAL ECONOMY.....	35
11. THE BODY OF FIRE.....	39
12. THE HEAVENLY STARS.....	43
13. THE STRONG LIBERATOR.....	46
14. THE INTEGRITY OF THE GREAT WORK.....	48
15. THE POWER OF THE GREAT CURRENT.....	50
16. SUBSTANTIAL UNION WITH THE DIVINE MOTHER.....	53

THE VOICE OF THE MASTERS

First Teaching

Human beings will find the peace and happiness for which they yearn only through disattachment from transitory goods and the attainment of divine love.

The Sons will reach union with God by means of Cafh.

Cafh, symbolized by the Strong Woman who subjects the lion and holds fast its jaws, is the means the Sons have for attaining mastery over themselves and for reaching Divine Union.

As a means of realization, Cafh is the effort, as well as the psychic, mental, and spiritual training of the soul toward the Divine; at the same time, it is an infused grace of the Divine in the soul.

Any effort the Son might make is useless if it is not accompanied by divine assistance; however, divine assistance requires the Son's effort in order to be effective and yield its inner fruits.

Divine assistance reaches the Son directly from God as a pre-established result of the Universal Plan of Evolution.

The term "God" denotes the basic principle of the universe, the Eternal Spirit that brings manifestation to life. The expression "Universal Plan of Evolution" suggests the different expressions of the power and will of God.

Divine Union can be realized only by the Son's effort and divine assistance, since the Mother Idea of the Aryan Race is based on the harmony between human and divine values. Divine Union is attained by the effort of reason and by the spiritual illumination the soul attains when she recognizes and transcends the limits of reason.

The Sons tend to revere God as origin of the universe in the feminine image of the Divine Mother.

In Cafh, the image of the Divine Mother, as an expression of the work, love and omnipotence of God, is the main point of attention and veneration.

Divine assistance is expressed in multiple ways in the life of the Sons: from the natural disposition of the soul toward her spiritual unfolding to the intervention of human and divine beings who directly or indirectly assist the Sons entrusted to them. This intervention always arrives at the suitable moment, and sometimes in the most unexpected way.

An untold number of divine beings, belonging to different hierarchies, participate in the fulfillment of the Universal Plan of Evolution. All of them intervene, sometimes indirectly, in the assistance, progress and evolution of humankind. They are called Great Initiates; they are also denominated divine beings, semidivine beings and superior beings.

The Great Initiates intervene directly in the destiny of humankind and are divided into the

following categories:

The first category is that of the Great Solar Initiates.

The second category is that of the Great Lunar Initiates.

The third category is that of the Great Initiates of Fire.

Great Solar Initiates intervene in the fundamental destinies of the Race and change or transform the various stages of its unfolding. They project the Mother Idea over a Race with such strength that the Race follows it from beginning to end as if it were the plan of its own destiny. The planet earth and all human beings are permeated with the Great Solar Initiate's grace and protection.

The Divine Incarnation, called Christ in the West, had a direct influence on the possibilities for progress humankind enjoys today. The Divine Incarnation will return to earth to renew and strengthen Christ's work in the new race that is now beginning. Christ clearly announced his return to this world in the Gospels.

The Great Solar Initiate is called Maitreya in the East.

Great Lunar Initiates direct the partial movements of the different sectors of humankind. It might be said that they extend a bridge between humankind and the Divine. They are the guides of the great religions, philosophies, states and organizations. They give shape to the thought-destiny of the Great Solar Initiates, as if they were the incarnation of the Mother Idea.

At the propitious moment, they launch their idea from the superior worlds over predestined human beings, or they may themselves incarnate and limit themselves within a sector of humankind. They strike out irresistibly for the renewed creed, the new axiom, the promised land, the liberating law, causing the rise of new beliefs, new ideals, new notions that perfect the conceptions of love and life.

All human beings who belong to the national, moral or religious sector over which a Great Lunar Initiate acts receive the Initiate's influence. Conversely, the work of the Lunar Initiate is limited by the characteristics and possibilities of the specific human group in which he acts, since the Lunar Initiate must respond to the needs of the group.

Great Initiates of Fire intervene in the individual assistance of human beings. They stimulate human beings' spiritual progress and train them to fulfill the work they are to carry out in the world. Although the Great Initiates of Fire do not stand out publicly and their work goes unnoticed, they are the Initiates who are closest to human beings. They guide souls beneficially toward their inner unfolding; they encourage them to strive to know their vocation and fulfill their destiny. From the multitude, they choose those who are most suited; they call the best, select the most perfect and orient them toward their particular end. Their task is individual rather than collective.

The Sons of Cafh are especially and directly aided by the three categories of Great Initiates, to whom they give the venerated name of Masters.

The Masters help and assist Cafh and the Sons continuously in the fulfillment of their

mystical mission. This mission is the realization of divine love within oneself and, by reflection and likeness, in all the human beings capable of it.

The voice of the Masters reaches the hearts and minds of the Sons continuously in order to guide them along the Spiritual Path.

Most of the Masters who assist Cafh directly belong to the category of the Great Initiates of Fire. They intervene in all the events of the Son's life, sometimes directly and visibly.

Consequently, the work and possibilities of Cafh are firmly grounded on the divine assistance received through the Masters, without which the Sons' effort and work would be in vain.

For this reason it may be said that Cafh is a divine work, with divine powers, whose only objective is to lead the Sons to a divine state.

The Masters of Cafh are an expression of God. They are like a bridge between the Sons and the Divine, that primary point of life that the Sons adore in the image of the Divine Mother.

PREDESTINED SOULS

Second Teaching

The vocation of Cafh is of a supernatural order. The souls called together to fulfill it are therefore predestined.

Of course, all human beings, by their potential participation in the Divine, are called to spiritual life. However, not all of them are prepared to actualize it since not all recognize their spiritual vocation.

Spiritual vocation is here defined as a Gift given to the souls who have been chosen because of their special characteristics and their inherent and immediate predisposition to the attainment of perfection. One distinctive characteristic of these souls is that they always make an effort to attain the highest degree of perfection possible for them.

Human works are attempts by the human being to approach God, and they correspond to the Arbitral Law of Possibilities; therefore the souls who take part in such works may carry them out or not, or may carry them to only partial completion. By contrast, the souls who participate in divine works are predestined by the Law of Consecutive Predestination to fulfill them thoroughly.

Cafh is a divine work fulfilled by predestined souls. Those who triumph express the greatness of Cafh, and those who fail expiate with their sorrow the material aspects of Cafh.

It cannot be determined which souls are called to such a lofty destiny since this is a secret of the Law of Predestination. Therefore, humanly speaking, all human beings are possible aspirants to the spiritual life of Cafh. Even so, those predestined for the realization of this supernatural ideal are already counted.

In certain cases the Masters give the names of the chosen ones and show them in visions to the Sons who are in charge of searching for them; but most often the search for aspirants is made in the dark without signs or premonitions.

Of course, there are general characteristics that give the impression that certain persons are possible aspirants for Cafh: a suitable attitude, a natural tendency to be generous and humble, an inclination to do good, a friendly relationship between the aspirant and the Son.

But even so, the Sons are to give the search for souls a supernatural touch by means of fervent prayer and the completion of the established tests.

The Sons are not to believe that some aspirants do not have a vocation if it is difficult for them to adhere to Cafh. Often this difficulty lies in the fact that it is not easy for aspirants to understand the divine and integral vocation of Cafh.

Human beings are ancestrally accustomed to pursuing illusory ends: they pursue life, so as to perpetuate themselves in the species; they seek understanding, so as to attain a specialization; they pursue religion, so as to be sure of a paradise. Therefore many people, even those with an

evident spiritual vocation, clash when they come into contact with the Power of the Great Current. The strength of Cafh, concentrated on a single, precise and definite inner point, establishes a movement that is completely different from the habitual peripheral activity of human beings. In the eyes of aspirants, the immense potential of Cafh seems like inertia, and its magnetic field—totally focused on the supernatural—seems to have no link with any rational possibility. It is even possible that the aspirant will not accept the value and aim of Cafh and that everything will seem confusing and vague to him. None of this indicates that the aspirant does not have a vocation, but signifies adverse states he must be helped to overcome.

Spiritual vocation is always accompanied by bitter sorrows and persecutions, for it breaks the habitual flow of the life of the world. In the beginning, especially, vocation is tried by setbacks and quandaries. In spite of their yearning for inner unfolding, some aspirants feel incapable of responding appropriately to the call of their vocation. Many feel disconsolate and discouraged even before beginning. Nevertheless, those who are predestined are able to pass through their trials and firmly establish their direction on the chosen path.

In spite of the fact that predestined souls are providentially led to the path of Cafh, many of these souls do not fulfill the mission for which they were called and do not attain the spiritual perfection that should have been the object of their lives. This seems like a contradiction but it is not. The Law of Predestination leads the chosen ones to Cafh; but they, by themselves, have to bring the Arbitral Law into action and apply their will in order to fully actualize their possibilities.

In the Scriptures, God says to his chosen ones, “Ego te tuli” (I have taken thee); but they have to respond to that call with their own effort. Christ says, “Qui vult venire post me, abneget semetipsum, et tollat crucem suam et sequatur me.” (He who wishes to come with me must renounce to himself, take up his cross, and follow me.)

The Sons predestined to Cafh have to make a vigorous effort by means of exterior and interior asceticism if they want to fulfill their vocation, since predestination does not eliminate either the force of instinct, the consequences of the past, or human imperfections.

Discipline and continence make spiritual work more arduous. Souls do not always understand the meaning and depth of asceticism and confuse purification with repression. Habits and instincts take on mental forms whenever they are repressed. Desires of the imagination are much stronger incentives than physical desires. Sometimes temptations truly become a torment and cause souls to desist in their effort to unfold. Fortunately, with the aid of the Masters, the assistance of the spiritual forces of Cafh, and the soul's upright intentions, for most Sons this maddening temptation is no more than a purifying sorrow that transmutes their passions.

The Sons would not be able to conquer the temptations of instinct and the illusions of the world if their end were not upright and if they did not direct all their strength to the realization of the purest spiritual ideal. That is why those who seek psychic and sensory experiences fail.

When Sons do not advance on the Path it is because they do not make an effort; they waste the strength and help placed within their reach for the fulfillment of their spiritual vocation.

Will is strengthened with effort, and ascetic-mystical work gradually purifies habits until removing all desire from the mind.

When the Sons attain spiritual realization by means of their effort, their predestination is confirmed. The priests of Cafh have attained their consecration; they no longer have need of symbols and rites to transmit the Teaching. The Teaching and the Divine Image are in them. They are identified with the Great Work, they master the Great Current and their Substantial Union with the Divine Mother is permanent. They are Directors of souls and spiritual light for the Sons. Time and the changes of life do not prevail against them.

The priest of Cafh truly controls evil spirits and attracts protecting entities. His word can give joy or sadness; his blessing banishes evil and brings peace upon the earth.

THE RULE

Third Teaching

The human being is harmoniously constituted and is governed by unalterable organic, ethical and cosmic laws. His evolution follows natural and contingent rules that unfold gradually throughout his existence.

Human and civil laws, derived from human needs for unfolding, are useful as long as they express the Universal Law; otherwise they are signs of decadence and slavery.

Human laws prepare the human being to attain his liberation in accordance with his type and destiny. However, when human law ceases to be a means of liberation and becomes an end in itself, it does not respond to the human need for the unfolding of a universal consciousness, becoming counteractive and enslaving. Although human beings are inclined to be attached to human law as a result of the ancestral habit of animal adaptation, they carry it like a weight that oppresses and plagues them. In these cases, human laws are like handfuls of sand that the strength of illusion casts into the eyes of human beings.

The Universal Law, sole and divine, always orients the human being toward his final liberation.

Divine Law always keeps its original unity, even though it manifests itself in different ways for human beings to be able to fulfill it.

For the Sons who embrace it, the Rule of Cafh is an image of the Universal Law. It is a human means to fulfill the Divine Law. The more analogous human law is to the Divine Law, the more it accelerates human unfolding.

The Rule of Cafh gives the Son a Method, a Teaching and a Mysticism. The Son attains spiritual liberation with the help of these elements, which he puts into practice through individual effort. This Rule is the only one appropriate for the Son.

Observance of the Rule seems like a limitation at first glance, but it is precisely that voluntary and conscious observance that increases the Son's spiritual strength. Furthermore, observance of the Rule establishes and orients the fulfillment of the human laws that help the Son reach his end.

For the Sons who embrace it, the Rule of Cafh is a precept that guides them to attain their liberation by stages.

Foolish people say, "I want to be free," and, casting off all duties and responsibilities, they jump into the void of an illusory freedom that leads them to chaos and disorientation. By contrast, when a wise person says, "I want to be free," he adopts the most appropriate law for him, follows the established method perseveringly, and attains liberation step by step.

The Rule of Cafh is a means of adaptation for the Sons. It leads them gradually to their end in accordance with their own pace, without exposing them to unnecessary risks.

For the Sons who embrace it, the Rule of Cafh is an expression of common sense.

Although there are souls who need either very severe or very mild ascetic-mystical rules, these extreme positions are not appropriate for most people. They give rise to countless discords and misunderstandings that upset and bewilder souls. Moreover, the severest laws do not outlive their founder, while the mildest do not last even that long.

The Rule of Cafh always strives for the most practical and moderate methods. It is neither too mild nor too demanding. It adapts to the time, the place and the characteristics of the Sons, allowing for a remarkable regularity in its practice. This proves that it has knowledge of human beings as well as common sense.

For the Sons who embrace it, the Rule of Cafh is a human and divine mandate.

The Rule is a human mandate since, due to its simplicity, efficacy and clarity, it adapts itself to the ascetic and moral characteristics of the Sons.

The Rule is a human mandate because in its exterior form it is devoid of all that is pretentious, excessive or detailed; and because its application is facilitated by basic, clear and viable practices.

The Rule is a divine mandate because it transforms the Son's life into a process of mystical realization.

The Rule is a divine mandate because it continuously elevates the Son from a limited observance to the freedom of Divine Union.

The Rule is a divine and human mandate because it transforms the Son into an egoent individuality. It takes away the burden of his personality, thus strengthening his ideal. The human being must disappear as an exterior personality and attain his inner individuality for humankind to be able to transcend the level of its present-day conflicts. Personal antagonistic forces have to die away so that a universal way of feeling and thinking may be expressed in the world.

For the Sons who embrace it, the Rule of Cafh is a pattern by which they structure their lives.

Every human being needs a structure in order to be able to direct his energy. While they live on earth, even the Masters who teach humankind to transcend their attachments and limitations have to adapt to a pattern, however plain and simple it may be. The human being cannot escape this rule: he must either adapt or break down.

This does not mean that all patterns are good. It is therefore important to be aware of the type of pattern within which each person develops, and know what that pattern is like.

Most human beings submit to patterns that do not fit them. When people are obliged to adapt to patterns which are not right for them, they are prompted to rebel, and that reaction makes way for even more harmful methods to repress them. This happens when the rule becomes an end in itself instead of a means for human liberation.

Only the divine pattern is useful to the human being and the law of life offers this pattern spontaneously. That is why Christ says, “My yoke is easy and my burden is light.” Through his observance of the Rule, the Son transforms his pattern of life into an instrument for his spiritual liberation and for the fulfillment of his mission in the world.

For the Sons who embrace it, the Rule of Cafh is a means to happiness.

The Rule of Cafh is given to the Sons by the Law of Consequences as the only suitable method by which they may develop the habits that facilitate spiritual unfolding. The Rule is neither a burden nor an obstacle; it is not something foreign. To observe it is inherent to the Sons. They fulfill it voluntarily because it faithfully expresses what they want to be and do.

The Rule of Cafh is a burden of love.

Whereas a person imprisoned against his will would be ruined in a matter of time, the same person living in a cloister by choice would find mental clarity, sublimation and peace.

The law is burdensome when it is foreign to the soul; but when it responds to her characteristics, needs, and possibilities, she fulfills it as a spontaneous expression of herself: it is the easy yoke of Christ.

For the Sons who embrace it, the Rule of Cafh is a means of liberation because it grants them the capacity to adapt to the rule that is appropriate for them.

The word “freedom” seems like a blinding light to the human being, limited as he is by his ignorance. But what is understood by freedom? There is no freedom but that of the spirit. Most often even that freedom is a chimera, like the star the child wants to hold in his hands but cannot reach.

There are no human laws or freedoms that can grant spiritual liberation. Even the loftiest methods can do no more than prepare the soul for her liberation.

When the soul adopts a law or method that is appropriate for her and follows it faithfully and attentively, she predisposes herself for her spiritual liberation. However, this liberation reaches her only through inner understanding and expansion.

The Rule of Cafh is what molds the soul. Its only aim is to place the soul in proper readiness to make contact with her inner and divine strengths. The Rule is like the Guardian of the Threshold who accompanies the soul to the Holy Gate and points out the way to the Royal Chamber.

The soul sees herself in her interior; she observes her actions and objectives and places herself in contact with the single mental vibration which is the expression of the cosmic substance. She thus has the possibility of glimpsing the law of eternal becoming and its tattwic modifications. She understands that her energy is not the strength of her brain, heart or muscles, for those strengths result from modifications. She understands that her energy is the spiritual strength that emanates from the single vibration.

When one understands the contingency and transitoriness of the world's laws and actions, one can use them to advantage, since one learns to discern between the illusory and the real, between laws and the Law.

For the Sons who embrace it, the Rule of Cafh is the synthesis of the Spiritual Ideal.

When the Son recognizes the Law of the universe in himself, he and the Rule of Cafh are one. Freedom begins to be a reality in his soul.

When the observance of the Rule becomes a single vibratory force through a single-minded habit of perfection, it is transformed from a human rule into a divine rule. This is the fulfillment of the Spiritual Ideal.

The structure of the Rule of Cafh is, therefore, ideal.

The laws of Cafh are norms to help the soul in the asceticism of Renouncement. They are based on practices that are more interior than exterior. Even exterior norms are spiritual stimuli more than they are organic functions.

The Rule creates the conditions by which the Son, through his own effort, may disattach himself from what is exterior and strongly adhere to spiritual practices.

The Rule of Cafh is oriented solely toward the attainment of the Spiritual Ideal. Therefore, none of the exterior practices it establishes can become an obstacle to the Son's spiritual realization.

If a Son were to have difficulty in following an exterior practice, assistance would be given to help him fulfill it. But if an exterior practice were to interfere with a Son's individual need, it would be possible for him, by a sanction of the authorities of Cafh, to be dispensed from it.

STABILITY RADIUS

Fourth Teaching

The Masters of Cafh in the astral world form the spiritual circle from which the Great Work takes shape upon earth. The spiritual circle is reflected onto a point of irradiation called Om HES, the seat of Cafh upon earth. Om HES does not exist materially; it is a symbol and will therefore always be an ideal point.

When the energy of the Great Work expands, the magnetic points that serve as its support multiply over the earth. Every potential spiritual pole needs an active material pole in order to be able to manifest itself.

The reunion of souls who constitute the work of Cafh upon earth needs an earthly point on which to support itself.

As soon as two or three Sons come together in a certain place, a magnetic point of the work of Cafh is established there. This magnetic field, called a Stability Radius, begins to expand by means of the souls who place themselves in contact with it.

When we speak here of a certain place where the work is established, a question may be asked: If the goods of Cafh are totally intrinsic, how can Cafh establish itself upon a material point?

The stability of Cafh in a certain place is ideal. The place is a point of support, of discharge of energy, as if one were talking about a flint used to produce sparks. The Great Current is established there so that it may radiate; it takes the earthly elements as models to create the etheric city of the future.

The Masters discharge the Power of the Great Current on earth so that the earth, with its magnetism, may participate in the Great Work.

In order to carry out the Great Work the Masters materialize the divine forces, but not totally. The mythological god surrenders his divine daughter to the dream of life only after having surrounded her with an impassable fire, with an etheric strength that is superior to material strength.

The expansion and multiplication of magnetic centers of Cafh on earth does not indicate the material possession of geographical places but Radii of Stability; such places are destined for Cafh, that it may carry out its spiritual work.

The Stability Radius participates in the Son's spiritual life. It reflects the Son's mysticism, which is totally interior, and his egoent mission.

When the Sons come together, they create a magnetic center that reflects exteriorly the discovery of the interior spiritual center.

There are groups of spiritual beings who move continuously from one place to another in order to place themselves in contact with the main magnetic centers of the earth. By contrast,

the Sons of Cafh remain in their Stability Radii, for their mission is to attain egoence through spiritual fixation.

The Stability Radius that the Son creates in the place of his residence yields real results and lasts longer than if it were material. It is truly a circle of fire.

The Son of Cafh circumscribes himself to his Stability Radius; he settles down on his land in order to be able to fulfill his providential mission and attain his perfection.

When, due to excessive mobility, the human being breaks the magnetic bond that unites him to the earth, he wastes his strength as well as the possibility of an integral subsistence. It is not the material possession of a piece of land that gives the human being what is necessary to live. Settling down, loving and knowing the earth are what yield him abundant fruit.

The Son settles down by remaining within his Stability Radius. It is not a desire for territorial possession that moves him but his spiritual adherence to the spirit of the earth.

By voluntarily settling in a place, the Son places the magnetic centers of his body in contact with the magnetic centers of the earth and restores the bonds that have been broken by mobility. He establishes channels of magnetic-terrestrial forces between himself and his land, which provide him and those who surround him with what is necessary to live with abundance.

The Son's magnetic-terrestrial force expands to his surroundings, spreads to the persons with whom he comes into contact and gives them well-being.

Settling down develops in the human being the love for the place in which he was born or is to reside, and also creates habits that increase his capacity to satisfy his material needs.

Settling down fosters and consolidates industry, gradually transforming it into specialization, art and undeniable capacity.

Settling down permits adaptation to the place and, in this way, the creation of physical types that will be suited to future peoples and races. It also strengthens the physical body through continuous contact with the soul of the land.

The Son of Cafh circumscribes himself to the Mother Idea of Cafh and to the Power of the Great Current. As soon as he begins his spiritual path he establishes himself in the place to which he belongs, circumscribes himself within a particular current of ideas and inwardly delineates the cloister of his soul. He circumscribes himself, he contracts, he synthesizes himself in order to prepare for his liberation.

From the moment the Son comes into contact with the Power of the Great Current, he limits himself within it.

The Mother Idea of Cafh is to attain perfection through the Asceticism of Renouncement and the Mysticism of the Heart. This denotes a strict inner life.

The Son is conscious of the value of the sciences, arts and philosophies. He studies and trains himself; but his study, effort and energy are subordinate to a sole end: the fulfillment of the Mother Idea of Cafh that has been entrusted to him.

The Son is a good student, good employee, good professional, good citizen. However, excellence is not an end but a means to carry out his mission most perfectly. That is why the faithful Son is never a prisoner of ambition, for he knows that any conquest is only a means to his end, equal to the means he already possesses.

The Son considers nothing superior to the fulfillment of his spiritual mission; therefore he does not dissipate his energy, but rather directs everything toward his end. That is why, even if all knowledge were erased from his mind, wisdom—the fruit of his realization—would remain intact in him.

When the Sons surrender themselves totally to the fulfillment of their spiritual ideal they no longer desire to do this or that, nor do they feel called to study this subject or the other. They only seek to do what can be useful for the fulfillment of the Great Work.

This circumscription of energies increases the Son's power of thinking and feeling to such an extent that his thoughts and desires are fulfilled.

The Son always tries to maintain the noblest intention and to attain the highest degree of love. This attitude gives direction to his energy, resulting in great benefit for his whole Stability Radius.

Without being noticeable, his presence grants health to the sick, providence to the needy, direction to souls. When he works his action is precise, effectual, and always responds to need.

The Son of Cafh circumscribes himself within the mystical cloister of his soul. This image is not only a symbol; his mission of inner life is an effective reality.

The future human being will fulfill his aspirations of perfection and happiness through inner effort.

The Measures of the human being's Heart must be the measures of the Divine Mother's Heart. One cannot perceive the universal if one is not capable of conceiving a universal vision. For the human heart to be able to feel the universe, it has to have at its disposal the energy that feeling demands. In order to attain to divine love, then, it is necessary to multiply one's inner energy, and this is attained through spiritual fixation.

The Son fixes his thought and feeling in his cardiac center. Figuratively it could be said that the Son makes his spiritual abode in his heart. From that abode, so well-guarded that nothing outside his control can breach its borders, he can contemplate all: himself, the world, life, the universe. Without going out of his center, the Son renovates himself spiritually and physically; he experiments, creates new habits, puts his mettle and flexibility to the test. In this way he develops a resilience and scope that allow him to attain a universal consciousness.

According to a popular saying, too much pain and too much love break the heart. Therefore the Son's vocation tells his heart, "Little by little I will give you so much feeling that you will be able to hold within yourself all the feeling of the universe."

The Son analyzes each thought, feeling, and emotion until he comes to know and to control them all. He grows strong and does not leave the cloister of his soul until he knows himself; that is, until he discovers his spiritual individuality through his inner fixation.

In order to strengthen his grounding in the Stability Radius of his soul, the Son periodically withdraws from the world by retiring to houses of retreat or places adapted for such a purpose.

The Son continuously penetrates his soul and conforms to the Single Idea. By his inner fixation he attains the spiritual expansion that places him in contact with the Universe and Eternity.

THE TEACHING

Fifth Teaching

The Teaching of Cafh is divine and eternal.

The Teaching of Cafh reveals the means to realize the Divine Plan on earth; it defines the truths inherent to the Mother Idea of the present and forthcoming Race; it derives contingent truths from the fundamental ones; and it maintains a direct and continuous communication between the Masters and the Sons.

The Masters transmit the Teaching at the suitable moment, shaping it to the need of the work to be carried out and to the spiritual capacity of the souls who are to receive it.

Two aspects of the Teaching will be discussed here: the fundamental and the contingent.

The Teaching is fundamental when it reveals the eternal truths in an essential and categorical way.

These truths are contained in a supernatural way—an obscure and veiled way—in the sacred texts of the great Religions; they are contained in a natural way in the ontological and specific characteristics of Aryan men and women.

However, the Masters periodically reveal the Teaching to Cafh in order to maintain the eternal truths through the purity of the Word.

The Teaching is contingent when it reveals the eternal truths in their derived consequences and principles, explaining them clearly and in detail.

The Masters continuously transmit the Teaching to the Son so that he may know the supernatural and natural truths inherent to him and to his Race.

The Masters transmit the Teaching by stages, according to the unfolding of the Sons. These stages may be divided theoretically into eight parts.

The Teaching of the first stage is **Ordinary Natural**.

The Masters infuse in the Sons a spontaneous love for study and increase it in those who already have it.

The Sons study the natural and social sciences with great interest and make an effort to be excellent in their own fields of specialization.

The Masters foster and protect these studies. The Delegates of Cafh collaborate with the Masters by encouraging the Sons to persevere to exert themselves to do well in their studies, and to increase their knowledge and training. In consequence, the Sons of Cafh are good students; wherever they study they stand out for their diligence, attention and high achievement.

The Teaching of the second stage is of **Supernatural Initiation**.

This Teaching is transmitted to the Sons by written notes. The notes have the value of facilitating the remembrance of the Teaching and of creating the habit of assimilating the Teaching by intellectual and affective means. Their study predisposes the Sons to receive the Teaching.

The Teaching of the third stage is of **Supernatural Influence**.

The knowledge and feeling of Cafh is transmitted to the Son through the reunions within the Stability Radius, through his participation in the Power of the Great Current and through the contribution of his magnetism and work to the Great Work. This rapidly transforms him in such a way that it may be said that he is a new being.

When the soul perceives the supernatural influence, she discovers the enjoyment that knowledge of spiritual life brings about.

The Teaching of the fourth stage is of **Oral Transmission**.

The Orator transmits and comments on the Teaching, suiting it to the Sons who receive it.

To the extent to which he is a faithful expression of the Teaching of Cafh, the Orator increases the supernatural strength of the Teaching.

To the extent to which the Orator is a direct channel between the Masters and the Sons, the Teaching is transformed from supernatural to divine. The Sons participate actively in that transformation with their reverent and attentive attitude in the reception of the Teaching. The true Teaching of Cafh is oral, and the Orator uses the notes in order to transmit the spirit of the Teaching.

The Teaching of the fifth stage is **Supernatural Speculative**.

Through the habit of study the mind acquires a great facility for reflecting upon the revealed truths and understanding them. That understanding intensely increases the Son's love for spiritual life and his desire to perfect himself.

In this stage the Son centers his effort on attaining a transcendent understanding. He uses his knowledge and discernment, his art, science and philosophy to speculate about the supernatural and to define it. The Son uses his reason as a bridge by which to reach the eternal shore. His understanding increases his faith in the unknown: "Fides quarens intellectum."

The Masters stimulate the intellectual teaching and assist the Son to discern it by means of the reading of suitable books, the Orator's explanations, exercises for the acquisition of mental quickness, and the capacity to understand contradictory expressions.

The Teaching of the sixth stage is **Supernatural Contingent**.

The Teacher transmits it by expounding on courses and materials in a new and original way.

The Teacher is such because he receives the Teaching to be imparted, as well as the focus of that Teaching, directly from the Masters.

The Teacher renews the Teaching by adapting it to the need and the times. This implies that

on many occasions subjects are presented from new points of view; the themes themselves might even be new. Nevertheless, these courses have to do with contingent truths.

The Teacher expounds fundamental truths axiomatically and later clarifies them by giving them a definite meaning, deducing truths from truth, comparing some teachings with others and solving the possible and successive contradictions.

The Teaching of the seventh stage is **Supernatural Revealed**.

In the Temple of EHS Cafh possesses the eternal truths and those concerning the present and forthcoming Race; however, it does not define these truths in texts.

These eternal and revealed truths are the same as those which the texts of the great religions record in an obscure and veiled way.

Revealed truths expound the basic principle of the cosmos, as well as its laws, manifestations and changes.

They expound the Mother Idea of the Race and its realization throughout times and peoples.

They expound the way to attain freedom from sorrow and evil by progressive spiritual unfolding and Divine Union.

Fundamental revealed truths are not to be explained; only the contingent principles which emerge from them can be explained. Intuition and reason take the fundamental truths as a divine gift. They do not speculate on them, but they do analyze their results. The Teachers expound them to Cafh through the contingent Teaching.

The Teaching of the eighth stage is **Supernatural Spiritual**.

When the Son is trained and ready, the Masters instruct him directly.

They instruct him by giving his intellect the capacity to become familiar with the eternal truths rapidly and definitively.

The Masters instruct him in the hours of sleep.

They instruct him ecstatically in the moments of ecstasy, assisting him in his mystical flight to Divine Union.

The Teaching of Cafh, even when it rises to the highest speculation, never tries to penetrate the Divine secret.

All theologians reach a point where they have to stop and adore only. One cannot penetrate with the mind that which is not for the mind of the human being.

The revealed Teaching of Cafh subsists only in an essential way, through the continuous flow to the Masters, the Teachers, the Orators, and the Sons. Once the Teaching is concretized it is no longer the Teaching in itself but only a human expression of it. If the Son were to base his truths only on notes and concepts of Teachings, he would lock himself in a limited circle and the Teaching would lose its spontaneity and freshness.

The Ceremonial of Cafh establishes that every year the Teaching notes are to be burned, to

remind the Sons that the Teaching cannot be fixed in definitions or limited in written texts. One of the main aspects of the mission of Cafh is to maintain this concept of the divinity of the Teaching so that it does not lose its spirituality as it descends from the high summits to the valley.

THE CATEGORIES

Sixth Teaching

The soul unfolds by stages. These stages are determined mainly by the inner transformations that take place in the Sons as they advance. External factors play only a secondary role.

It is through the different groups and categories that Cafh harmonizes the exterior aspects of the Sons' life with their inner progression. However, it may be that advanced Sons are in groups designated for beginners, and vice versa. These contradictions always respond to a particular need of the soul, accessory to her unfolding and never fundamental.

Predestined souls collaborate in the formation of the future race with the contribution of their mystical experiences. In order to attain the sought-for ideal type it is indispensable to group souls according to their characteristics, needs, and degree of unfolding.

The Son of Cafh is predestined, even if he remains only a single instant on the path. In spite of the fact that, from the beginning, he participates potentially in the whole spiritual life of Cafh, his active participation is progressive and depends on his advancement. The different categories and groups indicate progressive degrees of participation.

The Symbology and the Rule expound the succession of stages of the Sons' unfolding.

Every Son is subject to a Law of Consequences he must fulfill in his life, in spite of his spiritual vocation and in spite of being destined for Cafh. In order to know whether one can or cannot not overleap certain boundaries, countless physical, ethical, and ancestral factors must be taken into consideration.

Although one can reach spiritual realization within any category, for in all of them there is a progression that stimulates unfolding and predisposes one to Divine Union, the categories determine the Sons' concrete wealth of possibilities and respond to the different methods of life that human beings need in order to unfold.

In the basic category the Son acquires the habits and disciplines that train him physically, mentally, and spiritually to fulfill his spiritual ideal.

The retrospective examination and progressive knowledge of himself allow the Son to choose the type of life and category that correspond to him.

In one, four, and seven years, fixation in the Stability Radius and the practice of asceticism purify the Son's body and prepare him for inner work.

The Power of the Great Current and the study of the Teachings simplify his way of thinking and accustom his mind to remain in the Only Idea.

The practice of meditation and of the ascetic and mystical exercises strengthen his will and perfect his love.

The basic category forms the Son within a state of life suited to the souls who, by their

characteristics, are to live in close contact with society.

The category of Sons whose state of life is the family is Cafh's point of support.

One of the main incentives of the Sons who have families is to beget souls for Cafh and the future race. The Sons are to transmit their spiritual ideal to their children and relatives.

The Sons' homes are to house model families that are free of personal and racial selfishness.

Cafh considers the family a source of union and assistance for all beings; nevertheless, the family is a negative factor when it centers its attention only on itself and becomes a closed and selfish circle.

Cafh's motto with regard to this is: "I love my family through all human beings."

The families of the Sons of Cafh are to be centers of solidarity for all human beings, in which the norm is to offer hospitality, serve one's neighbor, give good advice, and illumine the minds of those who seek the spiritual path.

The spiritual mission of the families of the Sons of Cafh is to live the mysticism of Renouncement without neglecting external obligations, not even the most insignificant ones. Their apostolate is a continuous and efficacious assistance of humankind. Efficacious assistance means inner prayer accompanied by exterior acts of solidarity.

The category of Sons who live in community provides a rapid road to spiritual realization.

In the community the Sons find the exterior means and necessary conditions to be able to surrender completely to the realization of their spiritual vocation.

Within each category, the Sons are divided into different groups.

The soul needs instruments suitable for her spiritual work. In each group the Son has at his disposal the appropriate means for his unfolding. He is directed prudently in the ascetic practices, for the unknown is always a double-edged weapon. It would be a great evil for a Son to receive the whole Teaching and mystical experience of Cafh all at once. It is necessary to exercise this same prudence even with the souls who show from the beginning great gifts and aspirations. It is necessary to prepare them, just as the Rule establishes, during stages of one, four, and seven years. Pressure does not accelerate unfolding; on the contrary, it usually exposes one to unnecessary risks.

The cases of souls who, from the beginning, are ready to receive advanced teachings are not common but are very instructive; they show that extraordinary vocations are never accompanied by enthusiasm and exaltation but by a great inner strength that is evidenced when the soul is faced with discipline, suffering, and sacrifice.

It should not seem strange that there are Sons who, by their characteristics or lack of application, stagnate in their unfolding. They do not continue advancing after reaching a certain point. Yet these souls are not wasting their time; they are preparing themselves to complete their unfolding at a future time.

The categories are in turn divided into groups of men and women.

All the evil in the world springs from the clash between antagonistic ideas and emotions. The difference of sex sharpens that struggle, since sex is determined by contradictory vibrations that generate confused ideas, variable and sometimes violent feelings. The effects of these mingled ideas that continuously create and destroy, and of these emotions of attraction and repulsion, become evident in tragedies recorded throughout the history of humankind.

Cafh divides souls into groups of men and women in order to educate their wills and conduct them toward the Spiritual Ideal. When all the souls of Cafh respond integrally to their spiritual ideal, divisions will not be necessary. The Sons will have harmonious and similar reactions; they will not seek out the opposite sex moved by unconscious impulses of attraction and rejection, but as a harmonious complement that is only slightly differentiated. Even so, the beings of the future will not be hermaphrodites.

At the present time, the will of the human being is oriented in accordance with the force that preponderates in him. It is commonly said that either mind or heart prevails in a person. In such a case there is no harmony, and this dichotomy brings with it great suffering and confusion.

Only the realization of the Spiritual Idea, which harmonizes the mind and heart of the human being, can bring peace to the world. The Spiritual Idea results from clear ideas and genuine feelings and gives rise to the simultaneous idea- emotion. The Spiritual Idea is integral; it is perfect.

Many Sons, especially beginners, bemoan the fact that in Cafh they have no evident apostolate or direct work to carry out.

Cafh has neither an apostolate nor direct work to carry out.

The Sons' apostolate is born in their interior, arising from their soul and moving to the exterior at the appropriate moment. It is something inherent to oneself, not something one does.

Healing of the sick, providence for the needy, direction for souls, is a totally interior action. When the soul's inner goblet is full, it runs over naturally, by itself. If the process of unfolding is carried out in a harmonious and suitable way, the work is fulfilled at the appropriate moment.

THE MOTHER IDEA

Seventh Teaching

The human beings who develop a Mother Idea throughout a particular cycle comprise what is called a Race. A Race includes all human beings alive on earth during that period. Hence, each Race has a Mother Idea which directs all the thoughts and acts in that cycle.

The Mother Idea represents the wealth of possibilities that a particular Race is to develop during the course of its unfolding. This Mother Idea is given to human beings by the Great Solar Initiates of the First Category at the beginning of each Race. It can rightly be said that the Race is born at that moment.

The Atlantean Race had a great capacity for intuition. Atlanteans lived in two completely different worlds simultaneously: the physical world, where their destiny was determined by their natural instinctive will; and the spiritual world, where their supernatural possibilities were extended by the participation of their consciousness in the cosmic consciousness.

The Mother Idea of the present-day Aryan Race is the homogeneous structuring of human and divine values. In order to attain that end the Aryan Race has to develop fully the faculty of reason and the individual will; that is, it has to rely on its own means of subsistence with respect to the cosmos and the Divine. It is thus that the human being of this Race will be able to unfold integrally, humanly and divinely.

The Aryan Race, which followed the Atlantean Race, had to lose the latter's lofty creative consciousness and powerful natural will in order to develop the individual will. The Aryan human being needed to feel isolated and alone before the universe, and to blaze his trail by himself in a world he did not master or understand.

The attainment of the individual will is both the great conquest of the Aryan Race and its great tragedy, for it means that human beings have to resolve the problems of existence with their own effort.

Reason establishes a bridge between earth and heaven, but the one crossing that bridge cannot perceive either the earth or heaven. In other words, human beings are not conscious of their participation in the cosmic consciousness during the time they are developing the means that allow them to attain that cosmic consciousness.

The Mother Idea of the Aryan Race is especially affirmed in the human being's struggle between his free will and his destiny. The intellectual faculties of reflecting, discerning, and remembering motivate him constantly to be the arbiter of his destiny. His power can grow to make him believe satanically that he is an entity separate from and similar to the cosmos. But destiny envelops him time and time again, returning him to the awareness of his smallness and limitation.

Human beings cannot reach a final solution to the antinomy of destiny-free will because their reasoning capacity does not allow them to obtain existential answers. Still, the effort to impose their will on the limitations of destiny impels them to carry out the Mother Idea; that is,

to transform themselves into divine beings through their own means.

Human beings are meant to develop the whole potential of their faculty of reason, to recognize its limits and transcend them. The soul attains spiritual realization when she solves the opposition between destiny and free will from a higher state of consciousness, suspending her reason, understanding by analogy only. The determining will unites with the cosmic consciousness through mystical abandon.

The Great Solar Initiates of the Second Category guide humankind to the fulfillment of the Mother Idea.

God's existence is not apparent to the human being. This forces the human being to face himself and solve his problems by his own efforts. But God does not abandon him and promises him a future alliance.

Even though the divine spark lies within him, the human being does not detect it and believes himself to be only human, separate from the Divine. This duality leads him to a personal unfolding based on separativity. Thus human beings continuously divide and separate in such a way that eventually they do not recognize themselves in each other and have different and exclusive mental and racial characteristics.

Division permits the analysis and knowledge of parts, but at the cost of a vision of the whole. The human being sees his works, but he does not see God.

The pairs of opposites of life and death, individualism and collectivity make a martyr of humankind, yet they also stimulate its progress. The Mother Idea blossoms in the soul, motivating her ceaseless yearning to begin again after each apparent failure in her task of unfolding.

The Great Solar Initiates of the Third Category keep the Mother Idea alive by permanently motivating the progress of humankind.

Separativity and the struggle for predominance give the human being unlimited means that both make him like a god on earth and lead him to pain and despair. Michael and Satan will continue to combat until the end of the Race.

Scientific and technological advances on one side and devastating wars on the other give the impression that the present era is the highest exponent of the disparate results of human separativity.

The fulfillment of the Mother Idea leads the soul from one extreme to another of her pairs of opposites, inducing her to harmonize the extraordinary results of her power with the laws of the universe.

The Great Solar Initiates of the Fourth Category come to live among human beings during the critical moments of human unfolding, to help them fulfill their destiny.

Yet this aid is not enough. In order for the Mother Idea of the Race—the attainment of the Human-Divine Being—to be established, a substantial union of the human with the divine is indispensable. That is, the Divine has to live in the human being, be grafted in him, become his

very life.

This hour, "1945," is the time of this divine illumination.

Cafh participates in a remarkable way in the final fulfillment of the Mother Idea, and it has a preponderant role within the totality of the higher and human forces that work for the human being to attain egoence. Cafh contributes with the Mysticism of the Heart.

Egoence means perfect individuality identified with the cosmic consciousness through redeemed souls who are similarly egocentric. This implies that union with the Divine is attained through integral spiritual participation.

The Son develops inner mysticism through the effort to remain spiritually immobile, without allowing emotions and thoughts to alter his consciousness of being. His mysticism is said to be inner because he rejects any exteriorization of his inner work. In that way he becomes what may be called a nothingness, so that his being may reflect the Divine. By declining to seek psychic experiences or mental or material conquests and by remaining detached from the fruits of his effort, he could give the impression of having undergone an inner annihilation. Yet this "being nothing" allows him to attain the harmony of egoence.

The Son's great work, his great apostolate, is this: to live in himself what he desires to carry out exteriorly. Everything else is in vain.

Exterior work is attained only through the authentic expression of the integral being. One cannot do anything transcendent if one does not possess interiorly what one wishes to accomplish exteriorly.

The Son of Cafh participates in the fulfillment of the Mother Idea through the plenitude of his consciousness fixed on an ideal inner point. He is conscious of the Divine within himself; his consciousness envelops all human beings and expands to the infinite, producing effective results in the world.

Cafh's spiritual position is in harmony with the metaphysical values that will be developed in the new Race.

The mission of Cafh is interior and is based on the negative virtues that deny importance to one's own problems in order to give value only to the world's problems and the problems of others. This position gives Cafh unsuspected possibilities and allows it to respond to the needs of the future universal religion.

Although the idea of Cafh is spiritual only, it becomes evident through some fundamental religious laws:

- Inner realization is the most important good; the person who enjoys that good is able to solve any problem, and he multiplies his resilience and capacity for work.
- The human being's willpower should always be analogous, egoent; that is, it should be in harmony with the Mother Idea.

- The hierarchy of human beings is solely of a spiritual nature.
- Union of beings is not achieved through racial and collectivistic concepts, but only through inner unfolding, which produces physical similarity and spiritual analogy.

The new ideas:

- Will give positive results through the negation of systematic values.
- Will give the human being a new dynamic strength with alternately potential and expansive characteristics. This means that, instead of putting out energy in a sort of permanent activity, one obeys the pulse of life: contraction and expansion; fixation and expression, through action, of the consciousness that has been attained.
- Will develop new centers of transmission and reception in the brain that will place human beings in contact not only with humankind's field of thought, as occurs at present, but also with the mental waves of the cosmos.

With these principles, Cafh grants the possibility of a spiritual and inner unfolding that expands in the world:

- As a new physical force that will give human beings Bodies of Fire.
- As a new ethical force that will give human beings dynamic capacity and the power of understanding.
- As a new religion that participates in the Universal Religion and which gives human beings the possibility of their own spiritual realization.

CAFH AND RELIGIONS

Eighth Teaching

Cafh has its own conception of the being and of the being's relationship with the world and with God. This conception does not deny or exclude other conceptions; it only represents the point of support the Son needs to be able to work on his spiritual unfolding.

Cafh fosters in the Son not only the study of the ideas of Cafh but the study of other positions as well. The more deeply the Son knows other conceptions, the better he discerns and strengthens the conception of Cafh.

The Great Revelations, the Traditions, the Word of the Divine Incarnations always have a universal character: their beneficent influence encompasses all humankind. But as soon as that divine force begins to be channeled through customs, dogma and the priesthood, the means of transmitting revelation become more important than the revelation itself, and so non-universal religions come into being. Such religions are therefore not in a position to give a definitive solution to the problems of the human being regarding life and God.

Differing religious conceptions about the world and life have created systems of ideas based on monotheism and polytheism. These systems come from the Universal Revelations and Traditions but do not leave room for renewing prophetic ideas.

Polytheism is the result of a grandiose vision of unceasing, variable becoming; with deductive precision it places each aspect of life in its logical place and develops commendable fundamental concepts. But by including the human being within great cosmic boundaries and cyclic periods of return, it does not solve the problems of the world.

Polytheistic philosophical and theological thoughts are fascinating and irrefutable, but as religious systems they do not have a remedy for human ills. These doctrines hold that life and the desire for life are illusions that trap the human being and submit him to successive and interminable miseries; that only by rejecting life and the desire to live can the being liberate himself from evil. Yet although these truths are indisputable, the human being continues to live, suffer and seek new solutions.

Polytheism as a religion does not have much to offer the human being. It is the equivalent of someone telling a sick person, "Die and you will stop suffering," instead of assisting him.

When polytheistic religions wish to effect practical results, they have to avail themselves of principles that are contrary to their basic claims, taking refuge in the way other systems focus their ideas.

By contrast, monotheism suffers from a great poverty of thought; its speculations are rationally inexplicable and lead to materialistic results. Such religious systems do not present a universal idea of the Divine. In spite of their efforts to deny it, they adore a planetary, psychic, partial God, and their horizons are limited and of narrow scope.

Yet monotheistic religions develop deep feelings of love and compassion and demonstrate a tireless eagerness to solve the ills of the world. Nevertheless, after every war the believers of these religions ask themselves, "Are these the results of the religion of love?" Since monotheism does not provide a real answer to the question of life and God, it builds utopian kingdoms of hope to gain time until the solution turns up. It copies and adapts itself to other philosophical systems and incorporates into its doctrine speculations that are contrary to its principles, alienating itself from its faith, which is totally supernatural.

Religions have built themselves on temporal powers, maintaining prerogatives of race, economy and privilege. They defend themselves from the attacks of their adversaries with their exclusive priestly organizations and by pointing to the historical continuity of their Church. Instead of defending the value of that which is spiritual in itself, they defend their psychic, ethical and liturgical values.

The great religions contain the seeds of the Eternal Truths; they are exponents of the Mother Idea of the Race and represent powerful psychic forces put into action in order to lead human beings to spiritual life. But because their conceptions are not universal, they are not accepted by all human beings; therefore the different religions struggle obstinately with each other to gain predominance and win the adherence of the faithful. This leads them to subordinate spiritual life to their own arbitrary goal and to impose confessional sanctions on souls which limit their spiritual life.

Only a few souls escape the bonds of religious systems through mysticism. But this leads them to suffer hard trials and contrarities imposed by the clergy and official adepts, even though they may observe the dogmatic and moral laws of their Church.

Religion is valuable when it is presented to the soul as a means to elevate herself to the pure spiritual life, and it is counteractive when it reduces spiritual life to magical and sacramental acts.

Only a single, universal religion will be able to give humankind definitive solutions and lead souls not to salvation according to a creed but to deifying illumination.

Cafh waits and works for this great universal religion to arise in the world, where spiritual value in itself will be superior to dogmatic, traditional and eschatological values. Meanwhile, Cafh recognizes the value of the different religions and duly respects them.

Many persons would like to liberate themselves from the yoke of their religion; but a change of religion does not solve the evil.

Experience teaches that no evil is remedied by destroying and fighting. Human beings have to liberate themselves from the psychic currents of religious dogmas through their own spiritual unfolding and through knowledge of themselves and the cosmos.

Cafh has a Teaching, a Protection and an Organization that lead souls to the desired end; but it recognizes that any religion can possess these prerogatives. For this reason it considers only a religion's regulatory aspects which are contradictory to those of Cafh to be incompatible with the spiritual life of the Sons. If the means are to be effective, they have to be concordant.

Cafh has its own means for the Sons to attain to their Spiritual Liberation. The effectiveness of these means is corroborated by the souls who have attained, through Cafh, the purest spiritual results. Nevertheless, Cafh does not claim to have the definitive solution.

According to the point of view of Cafh, only mysticism can open horizons and give the necessary spiritual definitions.

Cafh presents the following conclusions:

"If life is an evil, and only by abandoning the desire to live can one eliminate this evil, I renounce to the world and to life. I renounce as a personality; but my renouncement would be in vain if it did not result in a solution to the problems of the human beings who do not renounce. There has to be a remedy for the evil of the world when God Himself descends to the human being. When God really lives in the soul there cannot be evil or pain. The solution is to divinize the world, not to abandon it.

"My renouncement redeems life, it does not deny it. To deny life because there are no solutions to its evils is a very poor remedy, but to renounce life having transformed it is to have attained the end."

With these simple postulates Cafh rises to meet the great religions with understanding and respect; but it remains firm in its position and opinion while awaiting the advent of the Divine Incarnation and the establishment of the Universal Religion.

THE GIFTS OF CAFH

Ninth Teaching

The Son belongs to the reunion of souls of Cafh and partakes of its Supernatural Gifts.

The Son receives these Gifts by his ancestral predestination, his participation in the Integrity of the Great Work and his attitude of renouncement.

The Supernatural Gifts of Cafh are incalculable; their results are visible and natural. The main ones are enumerated in the Rule of Cafh.

By belonging to the Mystical Body of Cafh, the Son acquires the **Supernatural Gift of Love**.

Until the human being actualizes true love he jumps from reason to emotionality and drifts between the impulses of susceptibility and tenderness.

The Son's pure love of surrender and renouncement purify him of the loves of the senses and confers on him the possibility of an immaculate union with the Great Work.

No matter how much effort the Son makes, by himself he would never be able to attain this love that invades his being at the moment the Divine Mother determines. This love is then communicated in a natural way to all beings and to the world as a promise of salvation and happiness.

The Supernatural Gift of Love manifests itself through the soul's spontaneous offering; the Son who possesses it discovers the secret of Real Love.

By receiving the Power of the Great Current, proportionately and according to his category, the Son acquires the **Supernatural Gift of Strength**.

The human being has countless possibilities, but most people never come to fulfill them. This is due to a lack of willpower and of self-recognition. Their psychological activities are ruled by some prevalent characteristics developed in childhood which smother any other tendency that tries to germinate in the soul.

By coming into contact with the Great Current, the Son acquires the Gift of recognizing himself; then he generates the strength necessary to unfold his possibilities. This strength allows him to discover his base tendencies and easily eradicate them. At the same time, his good tendencies are accentuated, gather power and can be made use of as soon as they appear. The Supernatural Gift of Strength allows the Son to multiply his activities, interior as well as exterior, and also to develop his capacity to carry them out well.

By receiving part of the Teaching, the Son acquires the **Gift of Wisdom**.

Cafh vitalizes the Son's mental and emotional powers, enabling him to learn rapidly and effectively. The facility the Sons develop for grasping the teachings is remarkable.

Human beings acquire knowledge very painfully after years of study and experiences. Except for the few geniuses there are in the world, knowledge is attained when the years of youth and work are past. Seldom are these souls prepared to disattach from knowledge that has been

acquired so laboriously but which may be outdated.

By the Gift of Wisdom, the Son receives the enduring knowledge that the Sons of other times have conquered. He receives this knowledge through teachings that are clear, concise and simple, which are rapidly engraved in memory and which are permanently updated through the Oral Teaching. This knowledge, understood and felt by the Sons, is transformed into wisdom. Any teaching is in vain if it does not come both to the mind and heart, and if it does not grant the soul such a love of knowledge that it keeps her mind open to new horizons.

By having the opportunity to ask advice of the Delegates the Son acquires the **Supernatural Gift of Counsel.**

Due to the similarity of their Bodies of Fire, the Son shares the experience of all the Sons who live on earth and on other planes. This wealth of supernatural experience opens the way for the development of the ability to grasp knowledge and advice. Furthermore, the Son has the benefit of seeing the counsel he perceives within himself confirmed by the words of the Delegates.

The support of counsel grants the Son the power to fulfill his purpose. The power of the Gift of Counsel goes beyond the Son: it expands to other beings, transforming itself into an opinion that is useful for all. The Son imparts good and opportune advice spontaneously, sometimes against his own will.

By having the opportunity to communicate without intermediaries with the Grand Master Knight, the Son acquires the **Supernatural Gift of Wealth.**

By his inner offering, the Son disattaches himself from worries about his future. If this act of offering is pure, if the Son renounces totally and definitively, he transfers all his burdens to Cafh. He has given everything out of love for the Divine Mother and She takes charge of his needs.

This is truly a Gift of wealth and grants the Sons the necessary supernatural help to be able to develop in life.

By renouncing, the Sons are unknowingly depositing a treasure in a bank that never breaks. This is something that neither aspirants nor the Sons who have been in Cafh a short time should know about, for then there will be no risk of stimulating selfish speculations that will have disastrous results for them. Poor soul who expects material rewards on the path!

The Supernatural Gift of Wealth is actualized daily through the blessings the Grand Master Knight imparts to the Tables and that the Delegates impart to the Sons. The Sons can make those blessings effective only by participating in the Power of the Great Current.

The Sons receive spiritual and material bread through the blessings. They can even solicit more protection and assistance when they need it, for they all have the possibility of a free and direct contact with the Grand Master Knight.

By being aided in case of grave need, the Son acquires the **Supernatural Gift of Assistance.**

The Sons receive aid day and night from the Masters and Protectors of Cafh. These Beings

accompany the Sons, giving them the supernatural assistance they need to traverse their path and attain spiritual realization.

This aid becomes even more effective in the hours of sleep. The Son is instructed and guided in the astral world so that he may participate in the work Cafh carries out for the good of humankind.

This assistance also becomes visible during the Son's waking hours. Sometimes the Son receives it in unexpected and providential ways. This Gift is even more evident when there is a great need: In such instances it seems as if the Sons have received a command from above to rush to the aid of a companion in trouble.

By having the opportunity to be assisted in his illnesses, the Son acquires the **Supernatural Gift of Health**.

Illnesses are a great weight on humanity and bring untimely destruction to the human being's mind and body. But if one turns illnesses into a means of purification, they become an incalculable spiritual good. Although the Son is not exempt from illnesses, when he does have to suffer them he has a higher incentive to transform them into a means for spiritual progress.

The Son accepts his ailments as a sacrifice that strengthens his soul, cures humankind and also liberates him from the limitations resulting from the Law of Consequences. With the Gift of Health the Son gains a certain protection even from extreme illnesses; he heals more easily, keeps his vitality longer, and does not age before his time.

When a Son gets sick, besides receiving the adequate treatments and cures, he is cared for and strengthened by the spiritual force of the Sons who assist him.

By having the opportunity to be assisted at the hour of death, the Son acquires the **Supernatural Gift of Life**.

If the Son is entrusted with a special mission, this Gift grants him the extension of life necessary to carry it out to the end, independent of the time he would have lived according to the Law of Consequences. This is possible thanks to the assistance of the Masters and the spontaneous offering another Son makes of his own time and life.

This Gift also gives the Son the possibility of dying ecstatically, which is not really to die but to live.

Furthermore, the presence of the Son's companions at the moment of death influences his astral body so that, instead of leaving through the splenic center, it is liberated through the cerebral walls.

By having the boon of being accompanied by the Knights Protector of Cafh after death, the Son acquires the **Supernatural Gift of Eternity**.

When the moment of death arrives, the soul makes the retrospective examination of her life. As she abandons the physical body, her experiences appear as images that can be as harrowing as they can be seductive.

By the Gift of Eternity, the Sons of Cafh are accompanied in this stage by Protectors who

help them drive away the shades and figures projected by the mind. The Sons can then attain their spiritual recognition rapidly, without deviating through the lower planes of the astral world.

The Son enjoys the Gift of Eternity even in life, since his renouncement allows him to understand the emptiness of human illusions and the value of life as a field of experience and realization on the path toward spiritual liberation. This Gift also gives him the certainty of being predestined to fulfill the high destinies of Cafh.

The Gift of Eternity confers peace at the hour of death. It also allows the Son to experience the inmost feeling of liberation even before having abandoned the physical body.

PROVIDENTIAL ECONOMY

Tenth Teaching

The Son of Cafh practices Providential Economy.

The Son considers that his material goods and the earnings these goods represent do not belong entirely to him, but that they are to be used with discretion and distributed proportionately.

The concept of possession has to be abolished in order to eliminate the miseries and calamities that afflict the world. However, in order to make the Teaching of Cafh clear on the subject of Providential Economy, it is necessary to distinguish it from the ideal of evangelical poverty.

Christ is quite categorical when he refers to the possession of goods: "Give us each day our daily bread." And he tells his apostles, "Lay not up for yourselves treasures upon earth," "Provide neither gold, nor silver, nor brass in your purses."

The first Christians, headed by Peter, led a life in common. It is reported in the Acts of the Apostles that "all that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all men, as every man had need."

Nevertheless, only some of the most fervent Christians were able to fulfill the ideal of evangelical poverty that Christ hoped would be a basis for the happiness of all. St. Francis of Assisi is one of the worthiest examples.

The ideal of Franciscan poverty is admirable. The human being attains liberation through the practice of the evangelical mandate of a systematic relinquishment of all possessions. Human nature is redeemed by the blood of Christ and is divinized by the imitation of his total dispossession.

But this path is not for everyone. Very few people are able to realize God through total poverty. Francis was able to maintain this state of life only as long as his disciples were few. He later exhorted his friars not to abandon their life of poverty but without success. Impotent, he was forced to recognize that his friars needed clothes to wear, houses to live in, books to study.

Franciscans remained ideally faithful to poverty but were never able to practice it as Francis and his first companions did. All those who later struggled to live in total poverty were systematically repressed for the sake of the needs and the good of the Community.

The evangelical ideal of poverty, above all as it is presently practiced in the Christian world, is a path of mystical realization rather than a solution for the problems created by the human being's unbridled desire for possession.

The basic difference between evangelical poverty and the Providential Economy of Cafh is the fact that *Providential Economy is not only an aspect of the path of individual realization; it is also a solution to the evil produced in society by humankind's eagerness and selfishness to possess.*

Above all, the Providential Economy of Cafh changes the relationship the Son establishes with his needs and with the goods he produces; it also perfects his sense of social responsibility.

The Son's happiness is incomplete without the happiness of all. His motto is summarized in the words: to give is to receive.

The human being's zeal for possession makes him poor and unhappy. To accumulate material goods is to deprive others of what naturally belongs to them. Mother Earth provides the necessary nourishment for all her children, and no more. Unrestrained hoarding—for purposes of speculation and not for the achievement of an equitable distribution—denies someone of what he needs and burdens the possessor with the distress of many people. This causes the possessor and the possession to be two distinct, antagonistic forces that mutually clash and destroy each other. An overloaded ship is headed for disaster.

Providential Economy teaches that in the human being there is a permanent source of goods of all kinds, material goods among them. This potential is continuously nullified by the effort to satisfy needs that are a direct result of the zeal for possession, of the fear of not having enough, of the desire to have limitless goods at one's disposal. To be free of the worry that centers one's attention on oneself and to learn to distinguish between real needs and those created by selfishness opens up an unanticipated field of possibilities.

To give most of what one has is the only way to destroy the complicated financial system of speculation, which exists solely for its own advantage.

Providential Economy does not mean giving away everything, becoming a professional beggar, scorning the comforts and goods that are inherent to human life. *Providential Economy is knowing how to occupy one's own place in the world and not two places.* For this reason, the Providential Economy of Cafh in its interior aspect is non-possession, while exteriorly it is the equitable sharing of the goods of the world.

Providential Economy must be practiced socially.

The human being depends as much on material bread as on spiritual nourishment in order to unfold. Therefore, if one is to give him a spiritual teaching one must also contemplate his economic situation.

Just as any human being needs a certain amount of air to breathe, so also does he need an environment in which to unfold, always according to his special needs. For, although all human beings are similar, none is equal to another.

According to his activity and capacity, the human being needs his own house, the tools of his trade, his domestic animals, his books for study, his vital nourishment. The technician needs his laboratory and the organizer, his factory; the priest needs his church; the tailor, his sewing machine; the sailor needs his ship. For this it is necessary for each human being to contribute to a common social fund, to the great "Storehouse of the Incas."

A selfish feeling of possession moves the human being to define his personal value through ownership of material goods. Yet real possession is a good of the soul and never material. What gives the human being real power is the wealth of technical and applicable experience and the

inner and communicative joy of his feeling of self-worth; it is, above all, the deep certainty that he has a right to share in the goods of life.

Providential Economy must be practiced with one's family.

One's obligations toward one's dependents have to be fulfilled spontaneously. The motto of parents, children, siblings, relatives, has to be: to give, always to give the most.

It is usually considered more important to accumulate material goods that one will leave as an inheritance than to provide family members with what they need while one is alive. However, large or untimely inheritances are humankind's worst evil. Everything one gives one's family members to satisfy the needs of their unfolding is constructive and bestows happiness; but the Sons are to consider negatively any inheritance that does not respond to real needs.

Providential Economy must be practiced as a discipline by saving.

Foresightful saving is a basis for civil happiness.

One has to provide for needs that may appear in the future, such as those brought up by illness, old age and unemployment. If one is not to become a burden on society, it is necessary to practice saving when one is healthy, young and employed. However, one must not confuse saving with financial speculation, which robs society of goods necessary for the productive effort.

Providential Economy must be practiced by the Son as a possibility for offering.

The Son's production is always greater than his real needs. Therefore he considers that he has the obligation to offer the fruit of his discretion and frugality to others. Of course, any material offering implies an imperfection, since in a good world no one would need anything from others. This offering is an effort that is still necessary to reach a state of economic perfection.

The Son does not practice charity. His sense of commitment causes him to feel spontaneously the sacred and solemn obligation to give a part of what he has and produces to those who do not have what is necessary—either spiritually or materially. The Son does not consider that he gives away but that he obeys a human duty and a divine command. Part of the product of his material and spiritual work has to go systematically and methodically to expand the Work of Cafh.

Providential Economy has to be practiced by the Son as part of his spiritual unfolding.

The idea of non-possession becomes effective through the Son's systematic offering of goods and of his certainty that he possesses his riches within himself.

The human being's spiritual needs cannot be satisfied if his economic difficulties are not resolved. At the same time, the economic problem can only be solved if it is incorporated into the process of the soul's spiritual unfolding. Material bread and spiritual bread are not two needs but one. It is just as important to eat as to know.

Spiritual and material needs are satisfied with productive and unselfish work, with inner and exterior participation in the life of all humankind. The Son is not a burden for society but a factor which nourishes and stimulates its unfolding.

The Son resolves the apparent interior-exterior, spiritual-material dichotomy and the concrete problems of life by making his spiritual life effective through his attitude of non-possession, through his concrete offering to humankind, through the development of his human potential.

The Son offers material and spiritual goods to assist the Works of Cafh and thus to work in the expansion of the Great Work, in the dissemination of the Message of Renouncement.

The offering of material and spiritual goods implies contributions, time, ideas and every kind of effort which will promote the Work of Cafh.

THE BODY OF FIRE

Eleventh Teaching

Ired, the Divine Mother's Message, is transmitted through Foa, the Force of Love. This force descends until reaching its destination, a material point on earth, there manifesting itself as the Power of the Great Current. Then, transformed, different in density but similar in measure, it soars again to the Eternal.

The Divine Mother's Message has only points of discharge to earth; it does not itself materialize in tangible form.

The discharge of Foa to earth takes place in three ways: upon an earthly point, a physical body, or a detritus.

The earthly point and the Son's physical body inevitably dissolve once they have served for the discharge. This happens, for example, when a specific place is no longer appropriate for the mission to be fulfilled. Christ says to his disciples: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city."

The parcel of land that served for the discharge of the Great Current must be transformed into a decomposed mass and rapidly rejoin the great cosmic depository. That is why it is inundated by waters, covered by sands, destroyed by fire, or opened up by an earthquake. When a Son dies, his physical body likewise disintegrates rapidly so as not to provide food for astral and etheric forms.

The body is like a lighted match: the flame may go out before consuming it entirely, leaving a useless stub. Thus it is that the Son who offers his body as a point of discharge of Foa has to be flammable to the end; if not, he becomes detritus before his time.

The detritus that are not consumed rapidly and totally are an independent, contrary, and harmful manifestation of Cafh. They are independent, because they were expelled from the Great Current without being consumed. They are contrary, because that which does not remain in unity is a deformed image of the real. They are harmful, because power separated from its source of renewal is venomously intensified.

To renounce because one loves freedom is to be born again: the soul leaves her dense body and takes a new one. By giving his body as a point of discharge of Foa to earth, and by voluntarily and continuously offering himself, the Son consumes his densest and grossest parts, transmutes the subtlest, and constructs a new body: the Body of Fire. The words of Paul, "Put off the old man to put on the new," are both figurative and real.

The Body of Fire is different from the physical and etheric bodies. It is subtler, actually encasing the Son in a veil-like light superimposed on his physical body.

The Body of Fire is the beginning of what will be the luminous, transparent, glimmering bodies of the men and women of the future.

Just as the force of Cafh is both ideal and real, so is the Son's Body of Fire real and visible.

The transmutation of corporal elements begins as soon as the Aspirant comes into contact with the Great Current. Through the words of offering, the Son mingles his human blood mystically with the spiritual energy of Cafh and is transformed. "Igne Natura Renovatur Integra."

The transmutation of the physical body into a Body of Fire takes place by stages and is confirmed through the temporary, solemn, perpetual, and eternal Vows. However, the birth of fire occurs at the moment one enters Cafh. The depth of the Son's understanding of that transcendental act, and of the transformation that has taken place in him, determines his place and progress on the Spiritual Path. The successive offerings, the Vows, the responsibilities and duties, will be confirmations of an already established conquest. The Son will unfold gradually, but the structure he formed at the moment he took the Spiritual Path will be preserved.

That deep understanding manifests itself in the Son from the first moment through his trust and dependence. Trust in the Divine and dependence on the human are the strengths that develop the Body of Fire.

No one can fly freely through the sky without having gained wings. No one can traverse the Path without a Master to guide him.

The dependence the Son continuously exercises because of the obligations he has contracted eliminates his gross aspects. The spirit of dependence purifies blood ties, allows the Son to conquer an ancestral attachment to instinctive nature and the anxious preoccupation with self-preservation.

Imposed human dependence brutalizes the soul, while spiritual dependence, assumed voluntarily, elevates her and transforms her.

The Sons who show that they do not have a spirit of dependence will not be able to transform themselves or be fit to guide others. In order to elevate oneself one must descend, and in order to command one must know how to obey.

Trust in the chosen Path, expressed from the first moment, is a sure sign of perseverance and realization. To begin well is already to have accomplished half the work.

The Son who abandons himself trustingly to the Divine Mother's arms and feels from the beginning, even obscurely, that Cafh is his Path and that there will be no other path for him, is confirmed by the Masters and will surely fulfill his vocation.

This feeling of trust in Cafh has nothing to do with the temptations, doubts and rebelliousness that trouble the Sons and which are natural in the work of spiritual unfolding. The Son's exterior and passionate asperities are ground down gently or vigorously through the hand of the expert Delegate; but the fire already shines in his interior and the new body has already been born.

Enthusiasm cannot keep vocation alive, since there is nothing that always interests the soul in the same way. Spiritual vocation is sustained and confirmed by inner trust and exterior dependence.

Similarity between the Bodies of Fire is produced by the Sons' common inner effort to attain a single end. This similarity increases with the spiritual advancement of the Sons and is much more remarkable than family likeness.

The description of a vision a Son had can give an idea of this similarity:

"I saw a group of men and women perfectly transmateralized on a plane of bright light. The doors, openings and furniture were formed of the lines the shadows made on the intense light. The men were dressed in simple formal wear, with black capes lined in white satin. The women were elegant in black. What was remarkable about them was the red-gold gloss of their hair, and the luminosity, uniformity and similarity of their facial expressions. Peace and self-assuredness had removed all harshness and characteristic lines from their faces, although they all retained a look of middle age. The work they carried out in the world kept them attached to the duration of their appearances.

"This group disappeared and a group of young people appeared. They were exactly like the first. Their youthfulness was distinguishable only by a greater facial firmness.

"Then the group of the eldest appeared. They all had red-gold hair, which shone with great light and strength."

The Bodies of Fire form a Mystical Chain that unites the Sons indissolubly by a bond of fraternity and similarity. This chain is the light and life of the Mystical Body of the Great Work of Cafh.

The spiritual bond is good, real and true, and is free of the instinctive preoccupation that obscures even the purest affections. It is based on a healthy lack of self-interest which causes one to seek first the reign of God, knowing that all else will be added unto one. When one loves one's fellow human beings through the Divine, the fruits of the spiritual bond are of peace and serenity.

Where there exist no created interests, expectations of rewards or worries about inheritances, there is understanding, incentive, advice, and an imperturbable fondness. Only the person who experiences this knows how much sweetness and affection spiritual love can hold and how it is accentuated at moments of sorrow, illness and trial. Moreover, the spiritual bond of the Bodies of Fire is a supernatural force that helps the Son to bear the trials he encounters on the Spiritual Path.

The Mother Idea, which the Son receives through the teachings and fulfills in his life, needs a suitable channel for transmission. This channel is the Son's mind, energy and Body of Fire.

Sometimes it is necessary for the Masters to intervene directly to transmit certain basic teachings. The Sons' Bodies of Fire acquire extraordinary strength when the Masters manifest themselves through them, whether transitorily or permanently. The Master's vibration comes into closer and closer contact with the Son's Body of Fire. The latter becomes a vessel of the Master's teaching, energy and expression. The Masters can even pass from the Body of Fire of a Son who dies to the Body of Fire of another Son, if this be necessary for finalizing a particular mission.

The transmission of the Masters is sometimes so intense that the Son's looks, attitudes,

manner and voice change when the Masters are expressing themselves through him.

The Body of Fire is the exterior and evident confirmation of the force of Cafh and of the soul's realization. The Body of Fire is a permanent witness, upon earth, of a spiritual conquest.

THE HEAVENLY STARS

Twelfth Teaching

The secret of the human being's deification is revealed when the individual will is identified with the cosmic consciousness. The solution to the divine mystery is unexpectedly simple: Thou and He; He and thou. Easy to understand; difficult to accomplish.

The soul is ruled by eternal laws she cannot escape. Realization is attained by stages, and the reason for the stages is a mystery the mind has never been able to explain.

The stages of unfolding are both general and individual. Although they are the same for all souls, they are determined in accordance with each person's characteristics.

In the firmament of Cafh the Heavenly Stars of liberated souls mark the stages of realization.

The reunion of souls of Cafh unfolds by specific stages, which are useful for the Sons' unfolding and for the fulfillment of the Great Work.

The mystical names of these ascending stages are:

1. EHS: Mother Idea
2. IRED: Divine Voice
3. FOA: Power of Love
4. IHS: Hypostatic Redemption
5. CAFH: Mystical Body
6. AEIA: Spiritual Illumination; and the soul with her
7. PROPER NAME: Deifying Union

1. The first star, EHS, guides the soul all along the path.

Only the Divine Mother knows the name and number of the beings predestined for Cafh.

Inescapably, in one way or another, the soul will be led to her glorious destiny. This predestination seems like a blind destiny which chooses some and rejects others. However, if reason is elevated from the consideration of time to the idea of permanent duration, one understands that this is not so.

Predestination is valid only within the limits of a particular time span, since new souls are constantly preparing themselves for predestination and others are on the way to being ready.

Although the souls of Cafh are predestined, this destiny remains hidden from the human mind. For this reason, as far as the Sons are concerned, all souls who approach the Great Current are possible aspirants to Cafh.

2. The second Heavenly Star, the Divine Voice, is the guiding star, necessary for the soul to embark on her ascending road.

From the Higher Worlds, the Masters transmit the Ired to souls. They take the Mother Idea and give it life, making it Ired, the Word, the Mother's Message, the Divine Voice.

The number of Masters who act in the Higher Worlds is unknown.

The groups of Masters who act in the Astral World are those which have most direct contact with the Sons. They are divided into numbers of one and 42. The number one is an Initiate of Fire or a Lunar Initiate.

These Masters assimilate the Mother Idea through an intense concentration and a great love. The Mother Idea takes on its own life and becomes Ired, Divine Voice.

The Masters of Cafh guide souls through the Delegates, Spiritual Directors and Orators.

The Mother Idea that Cafh transmits to souls may be synthesized in the following points:

- The soul attains realization through her continuous effort to become similar to the Divinity.
- Evil is the personal, the compound that wishes to dissociate itself from the simple and have its own life. This illusion, impossible to fulfill, alienates one from what is real and creates infinite phantasmagorias.
- In order to return to her original state of simplicity and unity, the soul has to become egoent, continuously exalting inner life. This implies living without supports, attaining realization through one's own effort and remaining spiritually fixed in one's inner center, in participation with all souls.

Egoence has nothing to do with the development of a superpersonality. On the contrary, to be egoent is to transform oneself into a pure nothingness in order to identify with the universal consciousness, with the Divine Mother.

3. The third Heavenly Star is the Force of Love of Foa.

Fixation, rhythm and measure mark the process of transformation of the Son of Cafh.

The Mother's Message, the Divine Voice of Ired, incarnates in the Son by the Force of Love of Foa, and allows the descent of the Divine Mother to the Son's heart.

The Son's Heart is the Divine Mother's dwelling place in a material as well as a spiritual sense. The Divine Presence in the soul is the point of spiritual fixation and the origin of all the Son's activity.

Spiritual fixation takes the Son out of the habitual rhythm of imitation, dissolution and multiplicity, and fixes the Mother Idea in his soul through the simple rhythm of Ired, which ceaselessly transforms matter into mind and mind into matter.

The Divine Mother is the human being's measure. The Son disappears as a composite and lives in the divine and eternal measure; in Her he is everything.

4. The fourth Heavenly Star is IHS.

The Power of Love of Foa, the grace of the incarnation of the Mother Idea in the Son, is the bridge built between heaven and earth, between the soul and God.

Too many burdens weigh on the soul; her aspirations would never be more than good desires if she were not redeemed by the humanized divinity.

The divinity limits itself so that the soul may liberate herself. The Son surrenders to the Divine Mother little by little, without reservations, until nothing remains of his humanity. It is not he who lives, but the Divine Mother who lives in him.

The Divine Voice incarnates in the Son and he, in his turn, nourishes it from within, transforming it and transforming himself in it. This mystery of love makes redemption possible and allows for the birth of IHS, the divinity in the soul.

The Son's redemption makes him Co-Redeemer of the human race. His whole being is immolated by his renouncement for the sake of the liberation of all souls. Through redemption, the Son transforms himself into a human-divine being.

5. The fifth Heavenly Star is CAFH.

The Son lives his daily life through Cafh. His concerns, tasks, and whole way of acting takes on value when they lead him to identify with Cafh since, from the Son's point of view, Cafh is the expression of the Divine Mother in the world. What is exterior, multiple, changing is insignificant; but seen through Cafh as a result of the divine manifestation, it takes on extraordinary and vital importance.

God Himself is deep, inscrutable silence, but He manifests Himself as uninterrupted action. The Son's spiritual disappearance, the inner rhythm that makes matter out of mind and mind out of matter, gives him an extraordinary strength that expresses itself in activity harmonious with the Divine Plan. The Son's task is to work indefatigably on the exterior level for the good of all humankind, without slackening even an instant in his effort of offering, while keeping his inner peace and silence immutable.

6. The sixth Heavenly Star is AEIA, Spiritual Illumination.

Redemption, as it expands for the good of other souls, leads the Son to Spiritual Illumination. The soul encounters the Divine Mother in all souls. EHS and AEIA are one.

7. The seventh Heavenly Star is Deifying Union.

The Son has reached the final stage of spiritual realization. He now knows who he is and can identify himself by his Proper Name.

The soul can transform herself into a Heavenly Star. About the liberated soul the Egyptian Book of the Dead says, "She cannot die again. A celestial body in heaven will be granted her and she will be as stable as the hours of eternity."

The soul will not go back to being composite, nor to being subject to the combinations of life and death. She will simply be deified in her union with the divine consciousness.

THE STRONG LIBERATOR

Thirteenth Teaching

Cafh awaits the next appearance of the Divine Incarnation upon earth.

The Strong Liberator, the Maitreya, Christ Glorious is the image of the awaited Divine Being.

Many people claim that the Divine Incarnation does not actually incarnate in a human being but only gives life to a form or impulse to a chosen being. These doctrines maintain that the nature of the God-Human Being is only divine, that his humanity is only a reflection, an illusion.

Others maintain that the Divine Incarnation is a symbol, an image of the descent of the spirit to matter and of its elevation to its original state. Within this conception, the expression "Divine Incarnation" indicates the birth of a spiritual force in the soul, a transcendent manifestation of God in the being, and implies that the soul has to save herself by herself.

Still others believe that the Divine Incarnation is real and essentially incarnated in the Human Being-God and that his nature is human and divine.

Orientalists assert that the Divine Incarnation is really human and divine, and that he comes periodically to earth to save humankind.

Christians maintain that the Divine Incarnation, really human and divine, incarnates in the God-Human Being upon Earth in order to redeem humankind, and that this divine act, being integral and satisfactory, cannot be repeated; it is unique.

Cafh expounds its doctrinal position in the following paragraphs. However, the Son must gradually clarify his understanding of this idea as his mind and heart become purified.

The human being needs both his own willpower and the participation of the Divine Incarnation in order to attain his spiritual liberation.

The soul's destiny is her participation in the cosmic consciousness. In order to fulfill this destiny it is necessary for the soul to purify her will, since human will loses all power of determination when it separates from the single common good. In other words, although the liberation of the human being is preestablished by a pure act of divine consciousness, the human being attains it by his will to participate and expand his state of consciousness.

The Divine Incarnation participates in the salvation of each human being in particular, of humankind as a whole and of all the living forces of the earth. This divine-human process for the sake of the redemption of all beings can be observed in the course of unfolding of the Aryan Race, such as Revelation and Tradition describe.

At the beginnings of the Race, contact between the human being and God was expressed only through reverence and submission. The human being looked skyward in search of protection and knew God only through the great manifestations of nature.

As human beings develop their capacity for discerning and analyzing their environment, they gradually define a separation between transcendent God and the creature, creating two different

realities that no allegorical image or philosophical system can unite. So when the soul attempts to unite with God, she cannot help encountering a great void. Only God can fill that void.

The Divine Incarnation is God Himself, who takes human form in order to fill the void that exists between the Divine and the human being. However, for the divine descent to humankind to be such, it has to be a real, effective, corporal, racial, and cosmic act. If not, it would not fulfill its aim.

The Messianic Idea makes itself felt simultaneously over the whole earth, permeating everything.

The universality of the messianic idea can be historically proven. The existence of a humanized God is not mentioned in any ancient tradition, nor even in the Vedic or Egyptian traditions. In that stage of human unfolding Revelation only established relationships of the human being with the cosmic God.

However, a few centuries before the advent of Christ, the Messianic Idea appeared simultaneously in the religions of all peoples.

The idea of a Redeemer Messiah was shaped in the human mind. In Egypt, Osiris, protector God of the dead, was transformed into the Redeemer: dead, torn asunder, and come back to life for the good of all human beings. In India, the Divine Redeemer Krishna, who is not mentioned in any Indian text before the messianic period, incarnated on earth, became like a human being, and shared in their lives and ills in order to save them. Christ—even the names are similar at root—was the God-Man who lived and died to redeem humankind.

The Divine Incarnation of the Solar Initiate of the Fourth Category is a divine and human, ideal and material, cosmic and individual fact. The act of redemption, being a real act, a divine, full act, cannot be repeated: it is unique. The effective redemption is consummated only once. Nevertheless, the Divinity incarnates periodically upon earth in order to permeate everything with its presence, illumine the minds of human beings, and predispose them to redemption.

With his participation in the pains and sorrows of humankind, Christ redeems human beings fully, even physically. But this redemption is potential; it has to be actualized in each being.

Each human being must transform himself into another Christ in order to effect the Divine Redemption in himself. Each soul has to repeat in herself, through her willpower and effort, that which was done and which encompassed the whole consciousness of humankind.

The next descent of the Divine Incarnation to earth must fully achieve this end.

In order for the soul to attain a divine transcendence, the Strong Liberator has to cross the barrier that separates the soul from the Divine.

Cafh awaits this divine, real, initiatic advent.

THE INTEGRITY OF THE GREAT WORK

Fourteenth Teaching

The Divine Plan unfolds upon earth through the material, intellectual and spiritual works of human beings. These human works make up the Mystical Body of the Great Work. The divine ideas carried out by human beings in the world result in the Integrity of the Great Work.

When human works produce clashes between the Law of Consecutive Predestination and the Arbitral Law of Possibilities, the Divine Plan is fulfilled very slowly and with great suffering. But when human works are channeled into a harmonious plan of analogy with the Mother Idea, they have the power to accelerate and facilitate fulfillment: Thus the fulfillment of the Divine Plan is a source of happiness.

Cafh is not alone in preparing the spiritual movement of the future. There are in the world other groups, not very numerous, dedicated to carrying out this special end. Each group of human beings works on one aspect of the Great Work, thus collaborating in the fulfillment of the Mother Idea. It is as if different pieces of the Work were gradually being fashioned and joined together in time and space.

The Spiritual Mother Idea of the future will consist of an Organization, a Knowledge and a Mysticism.

The Great Work of Cafh is to gather the souls destined for Cafh in order to prepare part of the mysticism of the future through the sublimation of souls' inner life.

Cafh does its Work by giving souls the necessary assistance and means to unfold their inner life through the Asceticism of Renouncement and the Mysticism of the Heart, in three stages and according to their categories.

Not all souls who belong to the reunion of souls of Cafh live on earth. There are souls who participate in the Work of Cafh who dwell in the astral world.

The reunion of souls of Cafh forms the Mystical Body of Cafh.

The Great Temple of Cafh is constituted by the interior and exterior work the Sons carry out in society.

Cafh demonstrates that the creative force out of which come progress and realization resides in the qualities that are intrinsic to the human being and not in the accumulation² of material goods. For this reason Cafh teaches that true wealth resides in the soul's search for the divine within herself, since the soul who has access to the spiritual good has the capacity to generate the necessary intellectual and material good at each moment of her life.

Cafh does not possess extrinsic goods; it has no temples or any other kind of material goods. The Great Work of Cafh is manifested in the world exclusively through its Mystical Body; that is, through its own Sons: through their bodies, souls, possibilities, capabilities, goods and sanctity.

The Sons participate physically, for they give their bodies and their magnetism for the fulfillment of the Great Work of Cafh upon earth.

The Sons participate intellectually, for they give all their mental energy so that the Idea may remain integral, without becoming materialized or idealized. The Sons' motto is, "To make mind out of matter and matter out of mind."

The Sons participate spiritually for they do not speculate about the Essence or Non-essence of God, but rather offer all their love unconditionally.

By the practice of the Mysticism of the Heart and the continuous exercise of the Asceticism of Renouncement, the Sons save a vast amount of energy that is immediately transformed into aid for humankind.

The result of this inner potential placed in movement is a magnetic irradiation that is continuously materialized into concrete acts: providence for the needy, health for the sick and direction for souls.

The practice of Providential Economy enables the Sons to assist the needy in a material way. The human being has a daily need for material and spiritual bread. Material assistance awakens good will in human beings and, by alleviating their exterior worries, moves them toward spiritual life.

Reserve of energy increases the wealth of magnetic energy that the Sons transmit as health and well-being to those who are sick. A strong, healthy human being is a good omen for the future and a firm basis for the attainment of the universal religion.

The Son's union with the Divine Mother grants him the gift of counseling and directing souls. To reveal the possibilities for spiritual unfolding is to open the eyes of the soul to her inner heaven.

If there are human beings who are physically healthy, emotionally strong, intellectually creative, and spiritually egoent to fulfill the works needed for the unfolding of humankind, everything else will be given unto them.

Everything is systematically placed within reach of the human being who seeks in himself the solution to the problems of the being and of life. The Great Work of the Sons of Cafh is to effect this miracle for the world. With the Asceticism of Renouncement and the Mysticism of the Heart, the Sons work for the salvation of humankind, thus sharing in the mission of the Divine Incarnation to come.

What is contrary to the fundamental principles expounded in this Teaching does not participate in the spiritual life of Cafh; it clouds and delays its fulfillment and is at last rejected by the Great Current.

THE POWER OF THE GREAT CURRENT

Fifteenth Teaching

Cafh is a Divine Work born of the thought of the Masters and is the efficient result of the fulfillment of a part of the Divine Plan.

The Masters who had the task of ideating Cafh reflected it on earth in the Sons who were to give it life and organize it. These currents of divine thought and human response generated a force that gradually invaded the magnetic field of the ideation of Cafh and formed its energetic body.

Power of the Great Current is the name given to the continuous movement that maintains, increases and distributes the energies of the energetic body of Cafh.

The Power of the Great Current is the force of Cafh: past, present and future; divine, mental and material.

The Power of the Great Current is the force of the past because, due to their contact with the Great Current, all the thoughts and feelings the Sons have about Cafh, and even their understanding and effort, expand, become potentialized, and are transformed into permanent realities.

The Power of the Great Current is the force of the present because of the offering of life the Son makes through his vows. By uniting to Cafh with a vow, the Son unites with the energetic body of Cafh. By the vow, even the Son's most insignificant acts acquire extraordinary value and cause him to participate in the Great Work of Cafh.

The Power of the Great Current is the force of the future because the Son's renouncement transforms his limited realizations into a force that will surely be concretized in the works that are necessary for the unfolding of humankind. Renouncing the fruits of his work beforehand, the Son liberates it from the factors that make it perishable.

The Power of the Great Current is a divine force because it is the Mother Idea expressed by the Masters of Cafh. This divine force protects Cafh and increases its power with the knowledge and love that the Masters' presence irradiates.

The Power of the Great Current is a mental force because it is the channel of communication between the Masters and the Sons. The Mother Idea is transmitted through Revelation, and revelation becomes life through the Oral Teaching, the divine word humanized. The Word flows from the Masters' consciousness to the Sons' expectant attentiveness and from the Sons' will to understand to the Masters' condescension. Through this channel between the Masters and the Sons the mental forces flow into the energetic body of Cafh.

The Power of the Great Current is a material force because the Son contributes his strength, possibilities and even his life to the Great Current.

The Son gives his strength through the reserve of his energy and through his work of physical and astral assistance; he gives his possibilities through the offering of his time; and he gives his

life by renouncing part of his intrinsic and extrinsic goods.

Through the continuous flow of the Power of the Great Current, the energetic body of Cafh comes into contact with the energetic body of the universe, exchanging forces with all the centers similar to it which contribute their energies to the formation of the Spiritual Mother Idea of the future.

Cafh's activity of reception, accumulation, and expansion increases and renews its power.

The Power of the Great Current nourishes the Mystical Body of Cafh. This power is regulated through the divine and human hierarchies and categories of Cafh and through the offering of the Sons.

The Sons participate in the Power of the Great Current progressively and according to their categories.

Participation in the Power of the Great Current demands the Son's voluntary and continuous offering and the Masters' freely-given, amiable response. This participation is either by reflection, is intermittent, or is permanent.

The Sons who offer their attention and good work to the Great Work participate in the Great Current by reflection: it is as if they were bathed in divine light.

The Sons who offer a substantial part of themselves penetrate the Great Current and are illuminated by it during some moments of inner elevation. Their participation is intermittent.

The Sons who unreservedly offer their whole life to the Great Work are invaded by the divine light of the Great Current and come to identify with it. Their participation is permanent.

This participation in the Power of the Great Current is always gradual, since no one could receive it in its totality without dying. The Son identifies with it little by little.

The Sons' participation in the Great Current is corroborated daily through the blessings. The Masters act as divine channels and transmit the blessing to Cafh, to the Delegate and to the Delegates. These in their turn act as human channels and transmit the blessing to all the Sons.

The Delegates wisely distribute the Power of the Great Current to the Sons. Through the blessing they grant the Power of the Great Current according to the Son's effort and possibilities.

When the Delegates hinder the Power of the Great Current from reaching the Son freely, a painful process ensues. This should not be interpreted as a punishment but as an answer to the Son's need, a call to him to respond worthily to his divine vocation.

The unfaithful Son who does not contribute with continuous effort to the support of the Great Work and the Power of the Great Current becomes a parasite or a vampire and is expelled from the Great Current sooner or later.

Not to respond to the divine grace out of laziness, showing a lack of responsibility in the fulfillment of one's duties, is to be a parasite who lives at the expense of the Great Current.

Not to respond to the Divine Work, out of selfishness and stubbornness, is to be a vampire.

The sad consequence of these evils is that unfaithful Sons are sooner or later expelled from the Great Current.

The Great Current acts continuously and beneficially on all the aspects of the Son's life; but it can be squandered through selfish activities, negative desires or psychic activities. When this happens, the Great Current is not only being misspent; it is hindered from circulating freely in the Son's soul.

Esteemed is the Son who strives to be deserving of the benefit of the Great Current!

Fortunate is the Son who makes a habit of his effort to live in the Great Current!

Blessed is the Son who with his effort identifies with the Power of the Great Current!

SUBSTANTIAL UNION WITH THE DIVINE MOTHER

Sixteenth Teaching

The soul yearns constantly for Divine Union, but this yearning is not enough to attain it. The soul needs some means which will allow her to reach spiritual liberation and thus fulfill that aspiration.

Cafh is a means through which predestined souls attain Substantial Union with the Divine Mother. This Union is integral: union of body, soul and spirit.

This great end is a summit to be scaled but symbolically. When the Master says that the soul will attain Divine Union only at the end of the Path, he is merely indicating the stages to be traversed for Union to be permanent; this is not to deny immediate Union.

Union begins to be evident in the soul when her desire for liberation leads her to the Spiritual Path. The Divine dwells in the soul in essence, but it is expressed expansively and visibly when the Son comes into contact with Cafh.

From the moment he responds to his vocation and enters Cafh, the Son experiences the certainty of the Divine Mother's presence in his soul.

The soul's contact with the Divine Mother through her participation in Cafh grants **Sensible Union**, which purifies and transmutes the Son's body and magnetism and gives him a feeling of liberation.

Freedom is a good inherent to the spirit. For this reason when human beings seek freedom exteriorly it is as if they pursued a shadow that always stayed behind their back.

The Son places himself in direct contact with the Divine when he renounces something in himself and affirms himself in terms of an inner value. Even if he does not understand the nature of that contact, he experiences it through a state of inner expansion. Although this experience is only a foretaste of his permanent spiritual liberation, it purifies his feelings and magnetic forces.

This contact with the Divine produces the total transmutation of the Son's body and magnetism. In not more than seven years the Son changes his body and also takes on a Body of Fire. The Sensible Union is no longer a possibility; it is a fact.

Notwithstanding the possibilities Cafh offers the Sons, many do not go beyond Sensible Union. The offering was made, the contact consummated and the Gifts of Cafh entrusted to the Son. But the soul, because of her previous habit of conditioning her efforts to the result she obtains, is prone to convert all spiritual good into a personal gain; she is always limiting her possibilities to what she can conceive.

When the Son exerts himself and works for aims that are separate from the only end, the spiritual results are poor and deficient. Although he offers himself, his effort is transformed into goods he spends exteriorly. He thus loses the power that was granted him by transforming it into a selfish act. In spite of attaining exterior results, he creates new ties and conflicts.

Sharing in the Gifts of Cafh and practicing the Asceticism of Renouncement grants the Son **Spiritual Union**. The soul moves from a compound state, made up of contradictory feelings and thoughts, to a simple and harmonious state.

The continuous practice of Renouncement produces a state of renouncement in the soul. The Son systematically rejects all that is personal. He renounces the desire to live by consecrating his life to the fulfillment of the Great Work; he renounces the recreation of his imagination through the control of his mind; he renounces the personal use of his intellect and becomes able to carry out the necessary action. This systematic renouncement helps him to overcome the unconscious habit of identifying with his qualities. These qualities stop being a personal possession and become transformed into a universal good.

The habit of renouncement and of reserving the energy accumulated by renouncement simplifies one's inner movements and harmonizes the Son's feelings, thoughts and acts. This is a sure pledge of Spiritual Union with the Divine Mother.

The Mysticism of the Heart grants **Permanent Union** and fixes the soul in her inner spiritual center, which is the seat of the Divine. This Union is expressed in a simple state of consciousness.

From a practical point of view, the Son attains Union through the offering of all his efforts to Cafh.

His only image is Cafh through the Integrity of the Great Work.

His only knowledge is the Teaching transmitted by the Masters, permeated with the Power of the Great Current.

His only desire is to remain united with the Divine Mother continuously and substantially.

Only the soul who is free of compounds maintains a consciousness that reflects the Simple Essence of the Divine Mother. Of course, there cannot be an explanation of the spiritual character of Substantial Union, since the purely spiritual good is obscure to the human mind. Any spiritual state ceases to be simple when it is expressed.

Nevertheless, the Son who remains in Substantial Union with the Divine Mother has a state and an appearance that allow his simple and loving consciousness to shine through.