

THE GOOD ROAD

Translation of Original Text of Santiago Bovisio

Copyright © 2016 CAFH

ALL RIGHTS RESERVED

THE GOOD ROAD

1. The Integral Human Being	3
2. Inner Life.....	4
3. Correct Discernment.....	5
4. Mental Work.....	6
5. The Future Human Being	8
6. Liberation.....	9
7. Free Will.....	10
8. Spiritual Life.....	11
9. Act of Presence	13
10. Faith and Beliefs.....	14
11. Physical Health.....	16
12. The Way to Pray.....	17
13. Affirmative Negation.....	19
14. The Soul's Attitude	21
15. Egoence.....	22
16. Vocational Concept	24

1st Teaching

The Integral Human Being

Human beings are not automatons directed solely by the chemical actions and reactions of their physical state. Human beings possess apparent and visible forms; they possess cells and tissue. However, they also possess magnetism, emotions, ideas and —especially— a true and spiritual being.

Human beings are made up of a physical body, a soul-body, and Spirit. The soul-body, with its aspects of emotion and intellect, is only a vehicle for the Spirit. Human beings will not be able to reach true happiness until they fully verify this reality.

The moving force that sustains life is an immense field which is still undiscovered. Science has already attempted laboriously to penetrate that field, with some results. Hypnotism, the power of suggestion, psychoanalysis and psychosomatic medicine are some of the results of scientists' efforts at attempting to know the integral human being.

The spiritual part of the being is most eagerly sought when the wisest and most practical souls show that human beings continue to suffer despite the advances in biological and microbial investigations, medical and surgical techniques, and new medications and psychological treatments.

Human beings are spiritual beings destined to immortality by their essential nature. However, human beings have use of a free will, which determines them. This is because spiritual beings act on different planes of manifestation, both spiritual and physical. Human beings may do good or evil; they may work or stagnate, as they wish. In other words, they decide how they will use their free will. These active intrinsic qualities, corroborated by the spiritual being, characterize the soul. This is revealed through the appearance and work of each human being.

Like a dewdrop reflecting the sun, there lies deposited in each human being a spark of the Divinity, which is the Spirit.

Human beings were destined to be perfect images of the Divinity. Yet contradictory feelings, which are the soul's instruments for unfolding, continuously alter them and cause them to lose their harmoniousness.

The soul's means to unfold are willpower and the gift of Divine Grace.

By willpower the soul thinks and feels, clarifies her thoughts and purifies emotions. By the gift of Divine Grace and higher aid, she knows the light of the Spirit, the good of past experiences and receives direction from souls who have already walked the Good Road of spiritual unfolding.

2nd Teaching

Inner Life

For human beings to bring the life of the Spirit to realization, it is indispensable for them to examine themselves profoundly and intimately.

The Bishop Silesius says: “Though Christ be born in Bethlehem a thousand times, your soul will be thrown off course if He is not born within you. You seek the cross of Golgotha in vain. You will not find it if it does not arise within you.”

The being contains the seed of eternity within. The more the soul separates herself from exterior bustle, the more her thoughts and feelings will be clarified.

The world runs giddily to the summit of intellectuality, but what will it find on that mountaintop when it already possesses everything and cannot hold more? Today's human beings, thinking machines, will not be able to continue without the light of spiritual life. It is indispensable that a few beings not allow themselves to be dragged along by the grandiose whirlwind of progress; that they remain recollected in their interior, unfolding their spiritual life.

Although there are many spiritual movements in the world, there are very few people who follow them faithfully. Lectures, practices and books are vain and tiring if the soul herself does not practice spiritual life. This is possible when the being is recollected and experiences in his/her own life the teachings s/he receives.

The human being encounters him/herself through inner recollectedness. S/he again thinks, intuits, loves and seeks only God. Moreover, s/he finds out that God undiscovered, so sought-after and so little understood —so much a living being and at the same time so abstract— dwells in the secrecy of his/her soul. He is there, and only there will the being find the bond which communicates his/her humanity with the Divinity.

Although these concepts are very simple, they are generally very difficult to understand, because the present generation is trained for external action, for continuous movement, for practical and immediate results. But there are a few souls who escape that current and discover the value of pausing to observe themselves inwardly, and search there for God.

To discover oneself is to have found the Good Road of inner life.

3rd Teaching

Correct Discernment

If it is said that one must separate oneself from the world in order to begin living spiritual life, it seems as though there is a barrier between two ways of life. However there really isn't any such thing. To separate oneself from the world, to change one's way of life, to retire to solitude, are expressions which indicate changing one's mental attitude, focusing one's life from a higher point of view. If it is interpreted otherwise, new barriers are built up instead of old ones being broken down.

One may be in a desert and have no inner peace; one may be in a bustling city in perfect contemplation.

The secret of this new life consists in thinking and directing one's attention in a spiritual way. For example, one can walk in front of countless lighted signs and yet not pay them any attention, not being interested in them. In this manner one separates oneself from the world —by not distracting one's mind with the unimportant.

To classify human beings into different types in relationship to spiritual life is also purely didactical. The human being should be harmonious in feeling, analysis and upright action. But those who have not yet reached that harmony tend to involve themselves more in one aspect of life than another.

Each being has to develop his/her particular characteristic without neglecting his/her other qualities. In this way the situation which almost always occurs in groups can be avoided —for it is evident that when all members of a group adapt to the temperament of the one who is leading it or to the one who stands out, this is detrimental to the harmonious development of the group as a whole.

Each soul has her characteristic framework. Only within that framework can she realize God. One's spiritual task consists in polishing that framework, not changing it.

There are persons who cannot meditate or concentrate on anything in particular; these then need to rest their mind, to empty it of the distractions that make it restless. This mental rest is their meditation. Other persons cannot rest their mind in this way; they need it to be occupied with something concrete. Such thoughts, if they are well directed, are their meditation.

The practice of spiritual life beautifies life, teaches one to give value to one's inner realizations, strengthens one's good tendencies and guides the energies often misspent on inconsequential objectives toward the Good Road.

4th Teaching

Mental Work

It is good for human beings to conceive thoughts of love, so that their road may be luminous.

The secret of triumph or failure in the works one does lies in the type of thought which moves those works.

From the first moment in which a work is begun, one should have thoughts of selfless love, of universal brotherhood and of personal renouncement. When one does this, no matter how many obstacles arise against that work, no matter how full of defects the actions taken, the work will triumph and give abundant fruit.

A thought that seems beautiful generates bitterness and suffering if it has a selfish goal.

Thought is always the director and the task is the objective. The well-aimed arrow will undoubtedly hit the mark. Who can stop an arrow once it has been shot?

The soul's spiritual unfolding, like the fruit of her works, also depends on the quality of her thoughts.

The first step in a person's reform is not the confession of his/her past faults nor an ostentations change to a devout life; it is not to jump from one extreme to another. A person's reform begins when s/he sends forth a thought of love, and after this another and another, until s/he creates the habit of thinking well. Limpid waves of thoughts, nobly directed, gradually erase the magnetic waves of thoughts emitted with a bad intention. This is the only reform that counts. It could be called living in heaven.

The person who thinks in an upright way acquires a magnetic force which is so strong that s/he overcomes all obstacles and triumphs in his/her objectives.

A person's star of destiny does not change, but its brightness depends on how one thinks.

Wrong actions carry their own punishment, and s/he who does wrong pays for his/her fault.

Really evil persons are those who think evilly. Those who do not have courage to do evil and, disguised beneath an appearance of honor and kindness, constantly think and desire evil, are the truly evil ones. They carry a special, characteristic seal on their foreheads which differentiates them from everyone else. How many times does one hear it said, "I don't know why, but I don't like that person."

The persons whose thoughts are moved by a bad intention bind themselves ever more closely to a destiny of darkness and ignorance, while those who think in an upright way, with the force of their thought and with the good use of their free will, conquer the right to human happiness.

Those who think ill are moved by the desire for possession. They thus enclose themselves in a circle of narrow and petty ideas that imprison them as if in a jail. Without realizing it, they lose the totality of what they could attain to possess an infinitesimal part of what they desire.

As soon as one thinks well one discovers the secret of true possession, for the one who offers has all: friends, bread and the necessary means.

Good thoughts are converted into a habit which gives power. This is the basis for an effective and stable happiness.

To think well is to be on the Good Road.

5th Teaching

The Future Human Being

In the era of specialization, each aspect of the human being is studied separately and in depth. Yet we still do not have an integral view of the human being, for s/he is not yet conceived of as a unity.

The body and mind do not constitute the totality of the human being; body and mind are given life by the Spirit.

Future men and women will be harmonious, with healthy bodies, active minds and an egoent spirit. They will have true individuality. The type of sport now aimed at developing skeleton and muscle will be supplanted by another, to be directed by a sustaining mental concentration. Human beings will thus free the energy of the organism, which is presently being wasted by unthinking materialism.

The new morals will be based on a spiritual joy of life. It will grant human beings the right to a wholesome pleasure that differs from the pleasure which satisfies the instincts by generating energy instead of spending it. If the human being is an image of the Divine —the fullness of happiness— s/he has the right and the duty to attain that happiness.

Souls will transcend selfishness; they will learn that true wealth is giving without expecting recompense and they will get used to being the builders of their own happiness. They will thus develop the meaning of ego-being.

It is necessary to get the mind used to reflecting by its own means, instead of exploiting what has been thought and said by others. We are presently using only a fraction of the thousands of millions of neurons in the brain. In the future new pathways will be created in the cerebral cortex. Memory will become clearer and, especially, the faculty of intuition will be gained. This development will cause human beings to be self-possessed and sure of their capacity to reach realization. It will allow them to reach the beatitude knowledge brings.

Human beings must stop being like the beggar who knocks on all doors to implore food. They must convert themselves into bread of life, into keepers of the Good Road.

6th Teaching

Liberation

When a false prophet appears, speaking of liberation and teaching that it is necessary to break with ancient rites, traditions and customs, some souls are enchanted. How delightful those words sound!

Some persons begin what they call a new life in response to that call; but how deceptive that vision is. If they have any common sense, these souls quickly come to understand that they have merely replaced the ancient rites with others. They are like the lady who stopped wearing a cross, saying that to do so was a mark of superstition, and shortly afterward was seen showing off a golden amulet against bad luck.

In many cases, old traditions are exchanged for customs that consume the physical and mental energy of persons without giving any fruit, or which even lead them to the slavery of vice and addiction. Ancient customs are supplanted by others which are not better, even if they may be new.

These souls leave one jail to imprison themselves in another. They do no more than leap from one of the pairs of opposites of passions to the other.

It is edifying to speak of liberation as the end of the spiritual road; but it is not with poses or words that the soul is liberated. It must be understood that freedom is reached by mastering self-control, not by giving free reign to the instincts.

In order to reach freedom one must know how to dominate one's body, thoughts and feelings. The soul unfolds through a methodical effort to control desires and cultivate impartial love.

Inner ties are what bind human beings —not their exterior way of life. Either consciously or unconsciously the soul chooses her way of life, and this choice reflects to what degree she is moved by her instincts and to what extent she works to reach her inner liberation.

What benefit have too-liberal customs and hedonism brought humankind? Have they eliminated pain, misery, war?

The free soul who soars the broad spiritual heavens without obstacles or barriers observes, exteriorly, a disciplined, orderly life of sacrifice.

“Seek ye first the kingdom of God and everything else will be added unto you,” said Jesus. Instead of seeking liberation in exterior abandon, one must realize inner liberation. When thoughts, feelings and impulses are regulated with continuous self-control, the spirit may express itself in the soul in a broad, superior and free way. In this manner a better way of life will be “added unto one.”

7th Teaching

Free Will

The actions of human beings are always the result of past feelings, thoughts and actions. The very universe is the result of the interplay of cause and effect. God projects the universe, which unfolds according to His divine ideation. From this viewpoint, it would seem that the human being is subject to an absolute destiny over which s/he has no control whatsoever —within this scheme, everything seems to be predetermined by the law of cause and effect. However, there are localized causes which maintain the integrity of their origin. These act freely in the conditions which prevail at their particular spot in the universe. The determining cosmic Idea unfolds according to free will within its magnetic field of action.

The same thing happens with human beings. They are divinely determined — they are human. They are additionally subject to a determinism in connection with causes and effects defined by inheritance and by their own past actions. It is within the human magnetic field that they have freedom of action. Human beings, by their inner characteristics —with the capacity to think and feel independently— are free; they determine their actions and thus establish their future destiny.

Consciousness and will give form to human destiny.

Consciousness is the reflection of the human being's divine, eternal and immutable destiny. Will is the reflection of his/her freedom and possibility to win this destiny.

Human beings must not abandon themselves to fatalism. On the contrary, they must follow the Good Road of spiritual unfolding, with the constant effort they are able to exercise thanks to their free will.

8th Teaching

Spiritual Life

The expression “spiritual life” is much used today by persons interested in transcendental subjects. Yet this expression can be interpreted in different ways and leave room for conjectures.

For this reason, when currently used phrases are heard, such as, “I’m looking for a spiritual life,” or, “I live a spiritual life,” the question surfaces: What is spiritual life really?

It could be thought that spiritual life is comparable to physical and material life. Many persons make an effort, albeit sometimes intermittently, in order not to become limited by natural reactions, and to raise themselves above the demands of the senses and the vulgarities of ordinary life. This effort could be called spiritual, but in no way is it spiritual life.

Nor is it uncommon to say that persons who have a certain cultural refinement are spiritual —those who love and are moved by art, those who study the sciences and investigate the unknown aspects of the universe, those who practice religion and try to place themselves in contact with the supernatural. But this is not to live spiritual life either. The idea of spiritual life is too elevated to use it in such a partial way.

The concept of spiritual life can be applied only to the persons who make it the most important end of their aspirations. To live spiritual life is to experience and live known truths in a methodical, continuous, speculative and mystical way.

The only person who lives spiritually is the one who knows spiritual life because s/he practices it. Spiritual life is a privilege of those who follow the Good Road.

9th Teaching

Act of Presence

When beginning the spiritual road, many souls have great aspirations and yearnings. They would like to change the face of the earth, go out and preach in the streets, do something useful for humankind. But what can a person give who has not yet won inner wealth?

A person who does not have happiness cannot give it, nor can someone be a tool if s/he has no materials with which to build. The first task of the Sons and Daughters, especially at the beginning of the spiritual path, consists in stabilizing themselves in the path with their presence. In this way they are able to develop the spiritual strength which will serve for their own life and for helping others.

Presence is practiced initially by remembering that one lives in the divine presence. This exercise produces the progressive reduction of inner movements, until the soul remains still in her heart. In order to remain in a state of presence it is necessary to keep alert and take a step back from mental and emotional movements. In this way, in each moment of the day, in all circumstances, the soul irradiates the divine presence all around her, and transmits that beneficial force spontaneously and simply, without fuss or demonstrations. The soul's life is transformed completely, for in the silence of her heart a permanent union is established between herself and the Divine. In addition, mental serenity and clarity are translated into a methodical, efficient and unselfish activity.

This highest of missions, entrusted to the Sons and Daughters from the beginning of their spiritual life, irradiates interiorly and assists their unfolding; and it expands beneficially to the exterior.

From the beginning the soul is to work interiorly for the good of all souls. "I am here," the soul thinks, "in this school, in this office, in which everyone is occupied with their material concerns, with their progress. I love these souls, I wish them every good, inner light and happiness; therefore I exert myself to express spiritual life in the way I behave and relate. And at the same time I transmit the presence of the Divine Mother, whom I keep in my heart. I do the same tasks and, in addition, invite the Divine Mother to illumine these souls." By her attitude of inner presence, the soul irradiates a beneficial strength over other souls.

At home, in the street, even in the hours of sleep, the soul is present spiritually, trying to illumine all beings and things with the divine presence she keeps alive in her interior. She always tries to direct her thinking, feeling and acting toward the good of all.

10th Teaching

Faith and Beliefs

It is impossible to live without faith. The soul cannot have the entire body of universal knowledge at her disposal. Even if she did, it would be impossible for her to utilize it totally. Thus she must accept on faith what others have learned and transmitted to her. Faith is indispensable to the maintaining of human relations. Each person needs to trust others, otherwise s/he could not live. Moreover, each person has faith in his/her beliefs, religious or otherwise.

All religions have their beliefs, and some affirm what others deny. Religious beliefs recognize and proclaim unknown supernatural facts; they proclaim doctrines and dogmas to their members, who accept them on faith, on belief in the religion. This helps members to orient themselves toward a higher spiritual field. Souls are used to considering faith a virtue, and they try to keep it by making an effort to avoid doubt in their beliefs.

To believe in one interpretation of the supernatural and unknown or another is always good, because it predisposes one to faith; but it is not what is essential to faith. Those who cannot believe in this or that religious doctrine should not think that for this reason they do not have a spiritual vocation. To have faith is not a matter of adhering to particular beliefs. To limit faith in this way would be to denature it.

In its spiritual aspect, faith expresses a soul's state of amplitude.

In order to begin the Good Road, the kind of faith necessary is that which produces in the soul an opening to the unknown, and which predisposes her to accept as possible what she has not been able to prove with the means at her disposal. Without that, any attempt of a supernatural kind is impossible.

The student of spiritual life is to work in an effective way on faith, broadening his/her horizon and deepening the meaning of faith.

True faith is not faith in a belief but faith that something which seems impossible could be possible. Faith can be seen as a flight above reason which alights on intuition--that divine gift of the mind which places it in direct contact with the Spirit and which opens a field of infinite possibilities to it.

True faith gives such certainty that it allows the soul to exclaim when faced with the most stupendous revelations: "I do not need to see what I already know on faith."

Faith allows the soul to confess her limitations, to find herself with the unknown and to accept it. To have faith is to intuit the truth of what one does not know, but which is in the soul; which manifests itself without being known.

Only those who believe without needing to see, according to the words of Jesus, possess true faith, because they are sure beforehand of recognizing the truth that is revealed when the soul opens herself to the unknown.

In synthesis, faith is having the certainty that truth is potentially in the soul.

11th Teaching

Physical Health

The illnesses and mental afflictions human beings suffer throughout their lives consume their energies and are a source of tension, anguish and perturbation.

It is still not possible to prevent all ailments, but there is much one can do to avoid a good deal of them. Physical health is achieved with a wholesome, harmonious life and especially by maintaining the health of the soul.

The soul's purity and uprightness are a source of physical and mental well-being. The functions of the organism are harmed when there is no purity in the soul. The soul is to continuously exert herself to attain inner purity, which is the source of true well-being. In order to attain it, one must conserve the energy that is lost in the indiscriminate satisfaction of desires and the uncontrolled gratification of the senses.

It is not enough to control only what is harmful from the moral or social point of view. The student of spiritual life has the responsibility to use his/her energy wisely. What is acceptable for those who do not have a spiritual aspiration can be very negative for those who yearn to follow the road of self-knowledge.

The soul is to learn to channel her energy toward noble objectives and, fundamentally, toward the realization of the spiritual ideal.

It is indispensable to maintain a harmonious life, in which physical, mental and spiritual activities are in balance, with no one of them prevailing excessively over the others.

Physical activity, scientific study and prayer help the student to stay healthy, conserve his/her energy and develop his/her mind. Sports, when practiced in a measured way, and especially manual work, give health to the body and are excellent mental hygiene, since they help control instinct and desires. Methodical scientific study keeps the mind agile and puts order in the nerve centers. Prayer that is correctly directed harmonizes the exterior and interior aspects of the student's life.

It is indispensable to keep body and soul healthy in order to follow the Good Road.

12th Teaching

The Way to Pray

The soul who is accustomed to the uncontrolled noise of the mind has supreme difficulty in acquiring the habit of praying. For this reason, she sometimes believes that praying is incompatible with her abilities and that she will never be able to do it properly. Not being able to do the exercise of prayer makes her feel deceived and let down, even to the point where she may think she is unworthy of the spiritual road. This is a mistaken judgment; difficulty in controlling the mind and praying is not an impassable obstacle which impedes inner unfolding.

Although there is something in the soul's nature which causes her to elevate herself, to spiritualize herself, not all souls do this in the same way. Prayer is a point of support and also a remarkable means for inner unfolding. It is necessary for each soul to find her spontaneous way of prayer.

The soul should not do violence to herself in order to pray in a way that is difficult for her. If she cannot concentrate, she must become accustomed to directing her thought to the theme of the prayer as many times as possible. In order to help herself, she can create images related to the theme of prayer. If, for her, to pray is to think about the Divine through images, she can imagine the infinite light that emanates from the Divine Mother and envelops the world and all beings; or else she can imagine the immensity of the sky or of snow-capped mountains, relating these images to her idea of the Divinity. She can also feel herself enveloped in the Divine Mother's love and unite herself in Her through this love.

If she cannot concentrate on this type of image, she can imagine something more concrete and defined. She may think of the Divine Mother as a real, loving woman who is by her side. She may adorn this image with all the beauty and perfection she would wish her most loved one to have. Or else she may imagine Jesus in the figure of the Messiah, who comes to liberate souls spiritually. She may think of His physical beauty, His moral endowments, His spiritual strength. She may also fabricate all kinds of fantasies around these images, not only during the hours fixed for the exercise of meditation but during other moments of the day.

When the soul becomes accustomed to thinking about the Divine Mother, there is born in her a strong desire to think about what she loves; she wants to speak with the image she has invented, ask its help, confide her secrets to it, listen to its answer.

If the soul is not able to concentrate, even sporadically, on this type of image, she is not therefore to become discouraged and believe that she does not know how to pray. Any thought that appears to her imagination, even the most varied and

material, acquires the character of prayer if the soul observes it, analyzes it and gives it the real meaning it has.

Prayer is, from this point of view, to think and work with the imagination in an orderly way and with a proper direction. The soul is free to think of the Divine in the way that is most spontaneous for her.

And if she can't do this either, she should not believe that she does not pray. Right intention and inner fidelity are also prayer, and keep the soul on the Good Road.

Whether it is through formal prayer, a well-directed imagination or right intention and fidelity, the soul is not to tire of appealing to the Divine Mother, for She will respond to the soul's prayers and spiritual yearnings.

13th Teaching

Affirmative Negation

To begin the Good Road, the soul must look at her attitude toward knowledge, at her relationship with other human beings, and at her faith.

Dogmatic persons are used to expressing predetermined ideas and they become conceited with the superiority of their knowledge. They affirm themselves within the magnetic field of what they think they know, while systematically denying all that is outside of that. Regarding metaphysical concepts, they take the postulates of their creed on faith and call that truth. Thus, they deny beforehand the postulates of other creeds, without bothering to consider the possibility of studying them with an open and objective attitude.

When one faith dogmatically denies another, it is actually preaching ignorance and intolerance. Only right intention, which accepts differing points of view, leads to knowledge of truth.

To penetrate the secret of that which it does not know, the mind must adopt an attitude of affirmative negation.

Human knowledge is partial and imperfect. The way to perfect it is to add new discoveries to one's store of knowledge. These discoveries are also partial and limited but, by correcting or adding to what one already knows, they enrich the knowledge possessed by humankind.

The person who does not deny the possibility of knowing what s/he presently does not know is already potentially affirming that knowledge and is attuning his/her mind to existing possibilities in order to grasp and have it.

The person who takes differing beliefs, theories and scientific experiments as part of the great puzzle of human knowledge neither affirms nor denies anything absolutely.

This attitude, open to what one does not know and what one thinks one knows, is directly reflected in one's relationship with other human beings. One understands that each point of view reflects a way of perceiving and interpreting reality, and that, so far, no one has been able to state that s/he knows the absolute truth. This way of thinking and feeling allows one to overcome the division between beliefs and ways of defining problems and their solutions. By adopting a superior viewpoint, which is not based on exclusive dogmatic postures, a more harmonious and constructive relationship among human beings can be reached.

The mind's attitude of affirmative negation is a state of expectation, of a healthy desire to know what one does not know, without saying beforehand what that knowledge consists of.

Affirmative negation contains within itself the secret of potential knowledge of the universe.

14th Teaching

The Soul's Attitude

Many noble souls work in the world for the good of humankind. They are the Divine Mother's envoys who do not rest or become discouraged in the exterior task of the Great Work. They assist the needy; they expose the powerful, fatuous and haughty; they improve society's standard of living; they bring about scientific inventions and prepare eras of progress.

Other souls, also noble, assist humankind by participating in its sufferings and work in silence. Their renouncement, their inner sacrifice and their participation are a spiritual force that supports humankind, moves it to unfold and illumines it.

The Sons and Daughters are to have this attitude of the soul and participate in human sufferings and problems with the purest spirit of companionship and fraternal union. They are not supposed to be on the exterior front lines of assistance. Their special task is to extirpate indifference from themselves, which is the greatest of faults, and closely feel the weight of the world's suffering.

Noble souls, who presently understand the scope of participation and inner work, prefer to participate in the problems, sufferings, needs and possibilities of all human beings rather than write books, preach doctrines or found societies. They do not avoid difficulties or flee pain. On the contrary, they confront these things in order to find consistently better ways of overcoming them. They even live with the poor, work side by side with the humble, mix with despised races and unite with all human beings through their participation and effective work.

The Sons and Daughters who cannot participate directly in this task must participate in the meantime through feeling and thought.

The Sons and Daughters are not to be satisfied with theories. Without the practical, any theory is easily turned into dogmatism or cynicism. May they begin by practicing tolerance and compassion in the environment in which they live. May they relate lovingly and patiently with those with whom they live. May they eliminate from their lives all that is superfluous. May they live as simply as possible, so as to approach, by similitude, the poorest and most needy. May they reserve their energy to have something to offer souls.

May the Sons and Daughters make the doctrine live. May they participate in the task of assistance practically within their environment, and from their souls by enveloping humankind with their love, understanding and compassion.

15th Teaching

Egoence

Human beings move toward the Divinity in a struggle between exact intellectual possibilities and the free flow of intuition; between the limitations of their biological factors and heredity and the possibilities they yearn to fulfill, always oscillating between pairs of opposites such as can/cannot, evolution/stagnation, being/not being.

It is indispensable for the soul to know herself if she is to rise above the struggle between the pairs of opposites. When she places herself in contact with her true personality, the way she sees reality changes. The superficial aspects of her life lose the great importance she tended to give them and only fundamental problems acquire value. The soul becomes egoent —she begins to value her spiritual individuality, her real being.

The soul discovers that what she believed herself to be is no more than an exterior personality formed by the combination of a series of habits of thinking, feeling, expressing herself and interpreting life, sometimes acquired consciously and sometimes unconsciously, automatically. She clearly understands that her exterior personality does not constitute her true being. Thus the fundamental problems of life come to her in all their magnitude. She resolves them in her own life through the reserve and transmutation of energy, of the purity of feelings and of the clarity of ideas.

Thus the egoent soul learns to confront problems that afflict all human beings, always attending to the fundamental issues. When she concentrates her attention on selfish matters of relative importance, she wastes energy and increases the confusion of ideas and feelings. But when she concentrates her attention on the fundamental aspects of life, the causes of the world's problems can be found, and one may collaborate in their solution with effective participation, expansive love and selfless work.

When the soul knows herself and fixes herself spiritually in her interior, she discovers the possibilities of egoence. This discovery is manifested as an inner expansion and spiritual irradiation, and is what distinguishes spiritual realization from mystical deviances. Mystical deviances induce the soul to become enclosed within a selfish enjoyment which does not allow her to do anything effective to help others. This shows that the soul is not traveling the Good Road.

Inner happiness gives spiritual life an effective value because it inspires and moves the soul to noble and selfless action.

By coming to know her real being and by her continuous inner expansion, the soul multiplies her strength and opens her consciousness to the universe. She no longer perceives the greatness of eternity and the smallness of the human being as opposites; in her interior, those apparent extremes unite in a simple state of being. Predestination and free will merge in the fulfillment of the soul's spiritual vocation.

When the soul discovers herself she becomes egocentric, and all disparity disappears. All contradiction has relative value because she remains in the Divine, as an integral part of Eternity.

16th Teaching

Vocational Concept

All human beings have a spiritual vocation, since their destiny is union with the Divine. Nevertheless, up until now few souls fulfill it directly and effectively.

Many people confuse vocation with their dreams for realization. Others call vocation the stimulation they feel after coming into contact with certain revelations or when they meet with examples of edifying lives. How many times does the soul become inflamed by reading biographies of persons who reached perfection and sanctity through great sacrifices, and is yet incapable of imitating them practically in the least way.

Spiritual vocation is neither idealism nor sentimentalism; these are emotions which alternately come and go.

Spiritual vocation is the soul's strength —intimate and deep— which makes her sure of her destiny and shows her the responsibility she has to fulfill it.

Spiritual vocation is an intimate certainty which does not support itself on anything or anyone but itself.

Spiritual vocation has the strength of inner truth; the truth which deepens the more one fulfills one's vocation; the truth which remains through changes of doctrine, circumstances and persons.

Those who talk much about spiritual vocation do not have a true vocation. A spiritual vocation is possessed by the one who fulfills it without ostentation or support whatsoever.

The soul's spiritual vocation becomes strong when it is put to the test. Until the hurricane of the moment of trial arrives, the soul does not know whether or not she can transcend her limitations and live only for the fulfillment of her vocation.

If the soul wants to know if she is really called to the spiritual path, she must trust in Divine assistance. She must walk solidly along the chosen path without paying attention either to the first enthusiasms or to sudden emotions, paying attention only to her purest aspirations.

The sincere, simple and humble soul who walks slowly but firmly on the spiritual path will not be defrauded. Divine assistance will take her by the hand until, sure of her vocation, she is able to reach the goal.