

## Humble Daring, Universal Love and Knowledge

Though we must “Dare” in order to reintegrate ourselves with the Divine, our consciousness must achieve that Humility which is the Self. We can meditate Saint John’s words, “Do not dare to negotiate with God alone,” in this light.

How do we reconcile Audacity and Humility?

To Dare is an “act<sup>1</sup>,” Humility is a “trait” of the being in manifestation; the trait of the *guṇa* in perfect balance, “*condicio sine qua non*” by means of which we free ourselves from the world of the names and forms; *will* of the *Buddhi* rather than the *manas*.

The humble Soul recognizes himself and the disharmonies that afflict him. Once purified through this process, he can turn the divine power that resides in him upward (*Śakti*), extolling it. Without this conscious experience, his daring would merely be isolated and afflicted movement.

How do we reconcile the inner search of the Divine and the equally important participation to the community of beings? The Inner and Outer listening?

If we let emotions and feelings overwhelm us, we can only provide responses that are circumscribed within feverish and aimless space-time moments. Emotions block the mind and feelings disorient the heart. “Feelings belong to the *kāmā-mānas*; to the illusory personage we have built with much love, with the *guṇa*, *rajas* and *tamas*...”<sup>2</sup> They are our thought taking the wrong direction in space-time; a missed opportunity to purify and reconvert our *guṇa*. Feelings are - as Chuang-tze teaches us - “the source of erring. Emotions, conversely, are a mistake”.

Emotions are intense and agitated inner *reactions*; an acute form of affectivity; a subjective, mental state, determined by desires independent of rationality, and subject to that law of attraction-repulsion which is electromagnetism. Insofar as Consciousness lets this law penetrate it, it generates *vāsanā-samskāra* which prevail on the *logos*.

If we succeed in harmonizing the *guṇa*, emotions and feelings can be experienced freely and without attachment. This is why Humility and Action mark the alchemic *Opus*. The constant work of purification, *solve*, and reorientation toward the Being, *coagula*, is the appropriate means. It is *viveka-vairāgya*; discernment between the *ātman* and the *non-ātman*; detachment from the world of opinions.

The search for the Self in ourselves and in others are two inseparable processes. We are One. On the plane of the sensible, there cannot be sharing without Comprehension; thus, without the two together, nothing is really possible. For us to “turn” toward the Universal planes, where the symbols and archetypes of knowledge dwell, these “characters” must prevail and imprint themselves. Comprehension-sharing are

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<sup>1</sup> Daring, as act devoid of attitudes, is the true courage of the hero.

<sup>2</sup> “Fragment” from a letter by Raphael to an aspiring disciple.

expressions-principles of the Soul, spirit, consciousness etc. They are *sādhana* as much as *tapas*; asceticism as much as mysticism; *solve et coagula*. We all carry them inside ourselves as gifts. They are our pledge to Unity. They remind us that we shouldn't use them for egoic-egotistic purposes.

Comprehension-sharing is the Soul's profound embrace of the threefold world. Nothing is left outside of this embrace. It is Unity. There are no parts or shares. Reality is One, devoid of oppositions because it is devoid of contradictions as Śaṅkara says. It is an embrace at the center of the Heart, where all projections about ourselves disappear.

“...Do not dare to negotiate with God alone” means having the Divine Humility, the pure Divine Will which guides and leads to that sacred “Escape” in ourselves, in the Being and for the Being... “Escape from Alone to One.” To Dare outside of this Will is to become subject to the tumult of our *guṇa*; it is to become disoriented; to fall in the *historical nemesis* which is the law of cause and effect; the aimless wandering in the land of *saṃsāra*.

Neither there is, nor there can be discontinuity among the beings. Our search must be taken to the heart of all; where the *ab aeterno* answer lies. The *Alchemic Wedding* is the *Alchemic Incest*; the *return* to the Divine. It is not me, you, or us. It is the Ineffable Being, devoid of parts. «...It is the only *pratayasāra*, essence of self-knowledge, without trace of manifestation, fullness of Peace and Bliss without duality...»<sup>3</sup>

To welcome ourselves is not egoic hope or desire, but sharing of divine gifts, quashing of concepts such as mine-yours, inside-outside, and so on. It is Peace and Liberation.

To comprehend is not moving toward something or someone. It is stopping and “filling the space” with silence. To return “is neither easy, nor difficult”. It is being *satisfied* with that *Humble place* which has been given to us and which is truthfully ours, one for all; the cavity of the Heart where the sacred Fire can be placed and nurtured. Therefore, «You must *comprehend* all: the steady heart of the well-rounded Truth and the appearances of mortals in which there is no true certainty. Nevertheless this also you must learn: how things that *appear* must in a correct way be evaluated»<sup>4</sup>

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<sup>3</sup> *Māṇḍūkya-kārikā, sūtra VII*. Aurea Vidyā, New York, 2002

<sup>4</sup> Parmenides, *On the Order of Nature*, Proem, Fragment I, 29-30. Aurea Vidyā, New York, 2009. [The Italics is ours]