

- WINTER SOLSTICE AND THE RETURN OF THE DIVINE WITHIN US -
(The Human, Animal, Vegetal and Mineral Sacrifice)

«It is not easy for all living creatures to have a human birth, in particular to obtain a male temperament, it is more difficult to pursue the path of vedic devotion, more difficult still to acquire perfect knowledge of the Sacred scriptures. Likewise it is rare to discern between Self and non-Self (*ātmanātmavivecanam*) and to realize the identity of the Self with Brahman (*svanubhavo brahmānatmanā*). This type of perfect liberation is the result of merits accumulated in the course of innumerable lives»¹.

The manifestation of a being is a sacrifice, a Solstice, a spiritual ascension within us. In this sense, realizing the Divine as our true nature is the Solstice par excellence.

This truth is protected in the secret name of Jesus, EMMANUEL: “The manifestation of the Divine within us”. The sacred *chrism* “χριστος (Christos)” expresses the coming or return of a *spiritual Influx*. The apocalyptic meaning of Christ returning is no other but our conscious return to Divinity, which, after being lost, is found again. The apparent movement of going and returning is just an image of the soul roaming in time and space. Only after purifying (Christening), transfiguring and lifting our body in front of the Lord (Crucifixion), we will be able to see “the return of the Christ”; clearly, not with human eyes, but with spiritual eyes; not with our gaze, but with our “vision” which is essentially “Emptiness of Forms”.

The *chrism* as universal symbol is indeed an *initiation* that is entering inside the Vision, being Vision, as said by Plotinus, to be able to “contemplate the Vision”. It is necessary to be born and to die; the death of the ego precedes the rebirth of “I”: this is the return of Christ. Through this “initiativ death”, that is not the death of the body, the Soul re-opens itself to the Truth. Thus, rather than theorizing the coming of the Divine as the sometimes punitive event that the future saves for us, we must live and experience the real presence of the Divinity within us as Bliss (*ānanda*) devoid of any possessive desires. This simply means to *purify* oneself. This is why Jesus as others Initiated (see the Dionysian myth and Orpheus) descend into the netherworld.

«Orpheus... dies, comes back to life and holds the power of liberation-redemption [as Christ]... The symbolism [of descent] attributed to Orpheus is of a strictly initiatory, practical order. The “descent into the netherworld” corresponds to the *nigredo* of Alchemy² ...[In a certain sense] all those who seek Realization must accomplish this journey. Only in this way can the solar Fire shine in our purified, rectified and reconciled consciousness»³.

Christ prods us: «Not everyone who says to me, ‘Lord, Lord’, will enter the kingdom of heaven, but only he who does the Will of the Father who is in heaven»⁴. Plato tells us

¹ Śaṅkara, *Vivekacūḍāmaṇi. sūtra* 2. Aurea Vidyā, New York 2004 (Coming in January).

² Cp. also ch., “Rectification of the common Fires (*nigredo*)” in, Raphael, *The Threefold Pathway of Fire*. Aurea Vidyā, New York 2000.

³ Raphael, *Orphism and the Initiatory Tradition*. Ch., I. Aurea Vidyā, New York 2003.

⁴ Sant Matthew’s *Gospel*, ch., 7, 21

that consciousness is not the result of erudition and mental debate, but as indicated in Raphael's teachings, of "direct noetic (νόησις) learning".

"Regnum Dei intra vos est" is one of Christ's most esoteric messages.

To accomplish the Alchemic marriage with the One Life, to let the Glorious Son of the Heavens and the Earth be born, we must deeply commit to *Life*: «Seek first God kingdom and his righteousness, and all these things will be given to you as well»⁵. We must seek free from external impositions, prejudices, and fears.

«The rarest premises [for liberation] are three and they are due to the influence of the great Lord (mahāpuruṣa): birth in a human body, the ardent will for liberation (mumukṣutvaṁ) and the protection of an already realized Sage»⁶.

Having born to human existence, we should closely meditate this *sūtra* to avoid the error of believing that a human existence accessorized with wealth, fame, etc. means having achieved all we needed to. If we have been given the rare and gracious gift of human life, it is for one simple reason: seeking Freedom from *māyā-avidyā*, emancipating ourselves from the mental notion of birth-death.

For this purpose, it is important to encounter the help of a Sage: the more our intentions are simple and directed to the Divine, the more this is likely to happen. We may obtain guidance from a Sage inasmuch as we are first able to light the sacred Fire within us, and only after seeking and finding dignity in our existence: «...until she (the soul) exits of oblivion and does not pronounce a word, remembering the pure symbol of the Father»⁷.

«For the purpose of trade and money, we cross the vast oceans and explore that air, but for the purpose of Truth we make no effort. We want the teachers to come to our door and solve our doubts for us. We have no time or desire to learn and practise our *dharma*»⁸.

«One who has risen as far as possessing a human condition, with a male temperament, who has complete knowledge of the śruti (śrutipāradarśanam) and that nevertheless neglects his emancipation (yastvātmamuktyai) by adhering to illusory things, without a doubt commits suicide»⁹.

Getting lost in the jungle of desires and possessions is ignorance of oneself as universal soul: to wait for somebody else to come "to take the thorn out of our side" is to live in misery; it means to accept the weakness of human history rather than the certainty of the "Present" as "Divine Inner Presence-Experience", as unity of the inner and outer life.

⁵ Sant Matthew's *Gospel*, ch., 6, 33

⁶ Śaṅkara, *Vivekacūḍāmaṇi. sūtra* 3. Aurea Vidyā, New York 2004 (Coming in January).

⁷ Chaldean Oracles, fragment 109. Coliseum Edition SRL 1990, Curated by Angelo Tonelli [Italian Edition, English translation are ours].

⁸ H.H. Jagadguru Śrī Chandrasekhara Bharati Mahaswamigal, *Golden Word*. Sri Sharada Peetham, Sringeri 577 139, India.

⁹ Śaṅkara, *Vivekacūḍāmaṇi. sūtra* 4. Aurea Vidyā, New York 2004 (Coming in January).

The birth or manifestation of a being is a sacrifice that takes place in the threefold world: equilibrium on a certain existential level may cause disequilibrium on another level. Thus, the imbalance caused by manifestation must be re-established on the plane where the manifesting being manifests. This is a movement that is both real and non-real (*māyā mithyā*), which requires compensation by reciprocal acts. This is what the Tradition refers to as “THE MYSTERY OF THE PACTS, OF THE ALLIANCES, AND OF THE BLESSINGS” and that reflects, as stated by Guénon, “THE REPARTITION OF SPIRITUAL INFLUENCES INTO ACTIONS IN OUR WORLD [too]”.

The two Solstices represent an entering and an exiting, that is a possibility for the being, soul, *jīva* or consciousness, to “begin” to walk along a Way consistent with its *dharma* so as to re-establish equilibrium within Unity which is never touched by disequilibrium. The true Philosophy is *Practice* of that Eternal Law that is the *Sanātana Dharma*.

«Liberty is liberty not only from masters, conditioned by a thirst for power, but also from those who are slaves, conditioned by mortifying weakness»¹⁰.

«... And you will know the Truth, and the Truth will free you»¹¹, says Christ through Saint John.

Om tat sat Om

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¹⁰ Raphael, *At the Source of Life*, ch., “Freedom and Slavery”, *sūtra* 72. Aurea Vidyā, New York 2001.

¹¹ Sant John’s *Gospel*, ch., 8, 32.