

***EXTRACTS OF FULL MOON ASSEMBLY ALLOCUTIONS  
2005-2013***

## ***Table of Contents***

1.	<i>Working Together</i>	3
2.	<i>Inner and Outer Openness</i>	5
3.	<i>Consolidating Ourselves as a Mystical Body</i>	9
4.	<i>The Inner Biosphere</i>	12
5.	<i>Sharing the Divine Mother's Treasures</i>	15
6.	<i>To Fulfill in Ourselves What We Want for the World</i>	18
7.	<i>To Evaluate What We Do in Order to Promote Our Unfolding</i>	22
8.	<i>Strengthening Our Foundations</i>	24
9.	<i>The Footprints we Leave</i>	26
10.	<i>To Reserve Our Energy</i>	29
11.	<i>To Revitalize Our Inner Values</i>	32
12.	<i>To Live Without Inwardly Depending on Circumstances</i>	35
13.	<i>The Categories</i>	39
14.	<i>Inner Centeredness, Participation and Reversibility</i>	42
15.	<i>Abnegation and Trust</i>	45
16.	<i>Consistency with Our Yearning to Unfold</i>	49

***Working Together***  
***First Teaching***

***Extract of Closing Address 2005***

The stage we are living in the world today makes this moment particularly transcendent for Cafh. The deep transformations in diverse spheres in society and the speed with which they are occurring carry implications which are, in most cases, very difficult to imagine. We see how these complex changes we are living through generate in us an atmosphere of instability and uncertainty. These are other times, with other needs. It is in this new world that we have to continue the work of Cafh. I say we have to, because today, more than ever, the idea of the reunion of souls acquires relevance. We are a group of human beings who, together, have taken up the challenge to unfold, to expand our consciousness and to make real in our lives what we yearn for in the world. Together, in participation, we are called upon to continue this admirable spiritual work.

I am convinced that we possess sufficient maturity as a group to take up the task of deepening our mysticism, of delving profoundly into the implication of renouncement in our lives, and of sharing more openly and fearlessly the richness of our message with society. In order to fulfill these goals, we need to reinforce and systematize a task we must share among all of us. The GMK II has already opened up for us the road to these objectives and this way of working.

A joint task requires a high level of commitment to our path, to our ideas, to our reason for being. It is our responsibility to preserve and unfold the legacy we have received.

A joint task implies acceptance of diversity. In the reunion of souls of Cafh we find not only very diverse cultures, but also different ages, interests and ways of thinking. This condition, which from a certain perspective may seem a disadvantage, constitutes for us a great richness, since it obliges us to respond in a way suitable to each one. Let us learn to listen to everyone's voice, to everyone's concerns, to everyone's perspectives. Thus we'll be able to enrich ourselves even more, unfolding our potential and that of our companions on the road.

A joint task requires the active and concerted collaboration of all the Sons and Daughters of Cafh. Interdependence and fluid communication make the efforts we carry out solid and effective, and we all need to be involved in striving to attain our purpose and not lose sight of the final objective, which is our reason for being. Let us pay special attention so that while we are busy doing things, we don't lose contact with our reason for being.

On the other hand, I believe this is a propitious moment for stimulating the diffusion of our ideas in the world. For this, we need to count on a recognized backing in society. We need to be perceived as a solid, visible organization. It is here where I deem it indispensable to form work and consultative teams to collaborate in implementation. I count on your counsel and help in forming these groups, since this task presupposes a process of development demanding effective teamwork.

Beyond all the plans we may consider for our way of working, there is a topic that for some might seem very human, yet for me it is profoundly spiritual. I would like to share this with you, since I believe it's what gives quality to our group work: I am referring to friendship.

Let us meditate on the significance of being friends. Being friends presupposes our being united by a bond linking us forever. As friends, we unfold a pure and selfless affection wherein mutual respect prevails. Our love does not depend on circumstances, since we learn to love one another for what each one of us is, unconditionally. Even more, our friendship is enriched by sharing an intense spiritual

life, sustained by the vocation of unfolding we have in common.

Why do I refer to this subject? Because I wish this to be the feeling that will always prevail in our relationship as companions on the road. I wish friendship would never suffer, no matter what circumstances we may have to live. A great task, fundamental for Cafh's growth, is awaiting us. Therefore, I believe that friendship, the force of this disinterested love that gives our encounters such importance and awakens the joy of living and enthusiasm for what we do, must accompany us always. Our sense of plenitude generates peace and harmony around us, since friendship joins us together and unites us with all beings.

## *Inner and Outer Openness*

### *Second Teaching*

Let us stop to reflect together on the deep meaning of our vocations and on the transcendent nature that our commitment to unfold integrally and harmoniously has, not only for us, Sons and Daughters, but also for all human beings.

Let us make good use of this space that we are sharing to exchange experiences, to talk about the good things and the not-so-good things, the difficulties, the right decisions, the mistakes—in short, about everything we have experienced in the areas of unfolding, relationships, the new values and criteria we have been able to discover as a result of our inner work.

Whenever we meet we have a good opportunity to share information, to broaden our vision so that we can take what we have learned and enrich the Tables we belong to. I invite all of you to reinforce our bonds of friendship in an environment of harmony, leaving aside our ideas about how things ought to be only from our point of view. May we clear the horizon of value judgments that can separate us, and stop dwelling on who is right or who has been right most often. Instead, let us use this time profitably in order to contribute to the Work of Cafh. If we were to spend this time focused on aspects that separate us, we would waste the opportunity within our reach to achieve something of benefit, good and useful for everyone.

Let us dialogue among ourselves to find ways to create an environment which will allow us to work and develop our creativity. Whenever we meet, the opportunity to share meaning and achieve common ground in order to work for Cafh presents itself. I am sure that, together, we will be able to see, imagine, attempt, and attain more than we have been able to achieve up to now, and beyond what each of us has attained on his or her own.

We can ask ourselves where we are going as Sons and Daughters of Cafh.

Perhaps, because we all know it is so, it would seem simplistic to respond to that question by saying that our objective is to unfold the Mysticism of the Heart and, by doing this, to unfold as individuals. I understand that, although this is the answer we all need, and that we must deepen into the Mysticism of the Heart so as to clarify for ourselves our objective as Sons and Daughters and as a path, the intention of the question is more directed to how we are going to do this, that is, how we propose to promote spiritual unfolding in ourselves and in human beings.

I consider it of the utmost importance to consolidate ourselves in the basic principles of our doctrine, to tighten our bonds of friendship, strengthening that which unites us, and to work to be inwardly open.

Let us begin opening the road to trust in our possibilities for transforming ourselves, for growing in love by learning to listen, making room for others in our minds and hearts. We achieve this by practicing self-forgetfulness, by placing ourselves at the service of souls. The idea is not only to give more; rather it is to give what is necessary for the good of souls, beyond what pleases us. We only discover this when we become sensitive to others, understand their characteristics, and give credibility to what we teach with our example and the principles we live by.

It depends on us to make our reunions, festivities and different activities extraordinary. To give meaning to everything we do, we need to continuously rediscover our vocation of spiritual unfolding. Let us make of our vocational commitment our main focus of interest. Let each one of us develop our mystical process within ourselves. Our attitude must demonstrate that choosing only once to begin walking on the road is not enough. Even though we have begun a life-long process, we need to be faithful to that

election. Each day, and at every turn in the path, we have to be attentive to keep the same course, the same objective. As often as necessary, we need to patiently surmount the obstacles we find on the way and which weaken our enthusiasm to offer ourselves and diminish our creativity to daily renew ourselves. We must learn to explore our inner selves to find new ways of working and developing ourselves. We must not allow the passage of time to weaken our vocation since it is our vocation that gives meaning to our lives.

Even though our word, substantiating what we say with facts or sharing what we learn with the teachings or in spiritual orientation can kindle the Sons' and Daughters' hearts, it is our consistent and continued behavior that transmits the strength that transforms the Work.

### ***Extracts from the Opening Address 2007***

I have been able to observe that most Sons and Daughters feel the need to have a more evident presence in the world; they think that our path, with its own identity, should reveal itself more explicitly; that we need to open up to offer the treasures of our teaching, meditation, and method of life. I see this as a very positive sign, since these needs are indicators of greater clarity and confidence in our own selves and in our capacity to transmit our ideas. However, some Sons and Daughters do not completely share this point of view. I have not underestimated the concerns coming from those who believe that opening Cafh to society is not advisable. On the contrary, their comments have helped me in my efforts to carefully consider the pros and cons of this idea.

I consider, nevertheless, that the historical circumstances we are living in do not allow us to remain a closed group that does not share information about its activities naturally and openly. Society, at this stage, demands openness in all its processes. Let us respond freely to this call for openness. Let us not allow the idea we project about Cafh come from assumptions made by others; it should rather come from information directly provided by us. I understand this openness as another way of giving continuity to a process started by Don Santiago. He created the categories, founded communities, established institutions, built retreat houses, and promoted works sponsored by Cafh, all of which made the existence of Cafh evident. This process was continued by the GMK II. He responded to Don Santiago's call who, in his last Message, exhorted us: *Sons and Daughters of the Mother, help Cafh expand over the whole earth!*

The work the GMK II carried out opened the way for groups of Cafh to be established in 20 countries. In his Message of 1960, Don Santiago left us his vision of the expansion of Cafh in the world. He said: *"From their Radius they will teach by writing in the world press, reflect their concepts on all film screens, and likewise multiply as Messengers of the Teaching on all televisions."* I think that the door we have to open now is this: in every way that we consider appropriate, we need to make known the Idea of Renouncement that sustains Cafh. This is why I'm asking all of us, beyond our personal convictions, to focus our attention and our intention on sharing our patrimony, which is the Message of Renouncement, to offer all souls its resources.

The search for aspirants, one of the duties we assume with our Vows, needs to be permeated by an attitude of participation, of giving: to make known what we have to offer. Our purpose in looking for aspirants is not to convince by proselytizing merely to win adepts, but rather to share our spiritual wealth. Sons and Daughters need to be part of Cafh because the flame of spiritual vocation has awakened in them, not because we have convinced them that they should belong to Cafh. To foster the expansion of Cafh and to make the Message of Renouncement accessible to every soul, we need committed souls willing to give themselves entirely to support this work of love; we need souls moved by the inner vocational fire which transcends by far the need for personal realization. Some souls will discover Cafh through activities we are already sponsoring or will sponsor in the near future. These souls will simply

establish contact with our ideas. They will understand that there are human beings who make their lives meaningful by unfolding their potential and collaborating with the expansion of human consciousness. Others, though, will feel—just as we do—the longing to start working upon themselves. These souls will take the standard of the Message of Renouncement and will make it their own; they will enter Cafh. Let us work for both groups.

In order to foster the idea of openness, it is very important for us to include plans to strengthen the presence of Cafh in society when we organize our yearly activities. Let us implement proposals that lead us toward this end. Let us establish headquarters which represent us in each country, in each city (according to the number of members of Cafh in each place). When we have the appropriate physical space, we can hold regular and periodic activities similar to our reunions but open to the general public. We can make known the method of Cafh for inner unfolding; we can teach the exercise of meditation; we can give courses of our teachings and we can even provide spiritual support to persons who request it. Perhaps some of you are thinking this is just a dream, utopia. Yes, it is a dream, but I don't consider it a utopia. It's the dream of seeing the path founded by Don Santiago —our path— grow, so that we can share the Message of Renouncement with all souls.

Let us all help to make this dream come true. I am certain that, fertilized with our devotion, watered with our perseverance, and blessed by the Divine Mother, we will transform this aspiration into a true and palpable reality. In some countries Sons and Daughters are already considering the possibility of acquiring or renting buildings to give the Work of Cafh a greater impetus.

I think it is appropriate to mention here that in recent years the number of Ordained Sons and Daughters has greatly increased. This means we can count on willing and committed souls to work for the expansion of Cafh and its opening to society, souls who support the work that is already in progress of accompanying the Sponsored and Solitary members and who work on the new projects as well. This is another way of being at the service of souls and of the Work of Cafh.

Both assisting the Sons and Daughters and working for the expansion and opening of Cafh to society require a true and systematic commitment. We should not get a project started just to abandon it because of lack of continuity in our effort. This is similar to parenting. We assume a responsibility when we bring a child into this world, and it is also our responsibility to accompany that child until he or she can develop wings to fly with autonomy and strength. We cannot even conceive the idea that we could abandon him or her midway just because we lost enthusiasm. Likewise, we need to consider our relationship with the work we do as the offspring of our commitment of love.

In recent encounters with Sons and Daughters I have repeatedly been asked about the significance of Cafh opening up to society. I am going to answer that question by quoting a Message: *"I give you, my Sons, my Daughters, the treasures of my heart: distribute them."* When we present Sons and Daughters with the idea of openness, let us also present them with the idea that we are actually sharing the treasures with which the Divine Mother has showered our lives; that is, we are opening ourselves so we can give ourselves. This opening is the courageous and sustained effort to give ourselves by sharing the fruits of the teaching of Cafh; it is giving our inner resources enriched by the continued exercise of spiritual life. It is also working unselfishly for the unfolding of human beings, and to do so in every possible way we can imagine, from our perspective, from our mission as Sons and Daughters of Cafh. In order for us to accomplish this work we need to become aware of the inner strength we possess and to rely on it because it undoubtedly takes a lot of daring to assume this responsibility. There are too many cases in this world which show that good intentions are reduced to the mere expression of wishes when they are not accompanied by courage and perseverance.

It is very important to point out here that when we talk about openness we are not only talking about opening outwardly but also inwardly. It has been wonderful for me to observe and participate in the smooth flow of interchange of ideas and experiences from country to country, in groups of Sons and Daughters who belong to the different working committees. In many cases, these Sons and Daughters don't know each other personally; nevertheless, by working together they are enriching each other and enriching Cafh. I have seen the joy of many Sons and Daughters who have attended retreats in countries other than their own. Just by sharing, they have been able to mutually expand their points of view; they have been able to make room in their own experiences to include the experiences of others; they have been able to look for agreement and to accept the challenge that differences bring. It is in this kind of relationship that the power of friendship and companionship develops. The Mystical Body of Cafh stops being just a figure of our imagination and becomes a tangible and manifest reality. This is why it is important for us to stimulate interchange and to break the prejudice that impels us to see a threat in everything that is different.

Every minute is filled with learning opportunities for each one of us and for those around us. Interaction with others enriches us. Let us take advantage of the opportunity to exchange ideas, plans, and concerns with Sons and Daughters who are usually out of our personal reach. Let us then make full use of each encounter because it is vital to maintain the vocational yeast that gives Cafh life. Let us unite our individual paths to build a road so broad that it may be walked not only by Sons and Daughters, but by all human beings.

## ***Consolidating Ourselves as a Mystical Body***

### ***Third Teaching***

In the Opening Address, we said that we may ignite the hearts of the Sons and Daughters and of other souls by our words, by backing up what we say with our actions, by experiences shared during the teaching, or in spiritual direction. However, it is our consistent behavior, sustained over time, which transmits the strength that transforms all this into the Work. Without doubt, our work is to give ourselves. We need to put our shoulder to this task.

What do we mean by giving ourselves?

As a Mystical Body, Cafh is a field of possibilities that is enriched and transformed to the extent that we share its potential in a conscious and committed way. We share the Mystical Body, its abundance of goods, its gifts and possibilities, in accordance with our offering. We increase the wealth of the Mystical Body individually, as Sons and Daughters, and as a group, by our own spiritual unfolding. Its growth depends on the renouncement and determination of our unconditional offering.

I give great importance to consolidating ourselves as a Mystical Body, making that a central point of our attention. Let us focus all our efforts in that direction. To concretize this purpose in actions, it is fundamental that we develop the conviction that we can, in fact, do it. Without the strength of conviction, we will be able to do or transmit very little; all we undertake needs to start from this point. The next step, not chronologically but as an objective, is to turn that certainty into concrete work.

In order not to detract from the divine nature of the Mystical Body, which is nourished by the effective renouncement of all the Sons and Daughters of Cafh, let us become conscious of our responsibility as individuals and as a group. When we strengthen the effective offering of our lives, the reunion of souls establishes our identity wherever we are in the world. Our effort to unfold and to make renouncement the mainstay of our lives is always intertwined with that of all the Sons and Daughters. This sense of participation and union will impart the necessary energy to maintain the revitalizing process that promotes the development of Cafh.

Let us work so that, in all the groups, as Sons and Daughters, we may feel united and included in one and the same Mystical Body, involved in being part of and carrying out our mission. This is how we will carry out a work that transcends the personal and places itself within the sphere of humanity.

Let us remember that our commitment of offering needs to be expressed in an attitude of service to all souls. This is our way of promoting the Work of Cafh within the Mystical Body and in society. Let us extend the range of possibilities by a synergistic action that multiplies the result of our offering and unfolds the potential of our group.

In order for our being at the service of the Work to be effective, let us learn from ourselves, from our weaknesses and strengths, so that we can understand the weaknesses and strengths of those we need to counsel spiritually, or of our spiritual friends and companions who accompany us in the task we have undertaken. Understanding makes us compassionate and opens the gates leading us to love. When we know and recognize ourselves in what we are and do, it is easier to stretch out a helping hand when we are tired and encourage each other when the going gets rough. This is valuable friendship, the friendship that strengthens us and encourages the development of points of contact uniting us.

Seeing ourselves as a living organism will give us many advantages in the realm of doing, and it will train us in the realm of being. If we close ourselves off as persons, as a group, as a Table, we will create our own world—flourishing perhaps, but separate and limited. Let us open windows to be enriched by

discovering new horizons. Let us cross the threshold of our house, going forth to meet companions on the road who think differently, have different tendencies, and have had different experiences. In this way we will strengthen the group, the Table, the stability radius, the Mystical Body of Cafh and, through this Mystical Body, that of humankind.

Let us give special attention this year to the following aspects of what we are doing: Visits, retreats, and reunions.

About the Visits: I think that the Visits are an excellent means which allows other Delegates to sense the life of the group or the Table, as well as allowing Sons and Daughters to relate with other Delegates who are not those who direct that Table.

Let us explore new possibilities in the way the Visits are carried out. Let us apply our creativity to revitalize this activity that allows us direct contact with the Sons and Daughters, perhaps not so much its form but mainly its content, so that it becomes a dynamic process of interchange of spiritual experiences.

When we experience the moment of the Visit with solemnity, we transmit the importance of the ceremonial that reminds us of our mission and of our yearning to unfold. Let us make the most of this treasure that Don Santiago bequeathed us, opening ourselves to the effect this emblem brings to our souls. Let us feel the power of the words when we recite the corresponding Hymns, prayers and Oms. Our inner plenitude is the main teaching that must shine through our presence. Our love for the method, the teachings, the joy of expanding our understanding of renouncement—this needs to be like a gift we present to those we are visiting.

Let us provide the space the Sons and Daughters need to talk about their experiences, clarify points of view, and give and receive in a dynamic process of interchange.

Let us go as what we are: companions on the road who share the same vocation. Let us carefully gather the result of the inner work of the Tables, groups, and every individual Son or Daughter, as inestimable values that have been enriched as they passed from individual experience to the experience of the group, to the experience of the Table, so as to then increase the potential of the Mystical Body of Cafh as a whole. Let us be careful not to filter what we receive through our value judgments. Let us be just as dedicated and attentive to receive what is pleasant as what at first sight doesn't seem so pleasant. Both aspects are part of reality and we need to accept them as such.

Let us carry out the Visits with openness to the need of the moment. Not all Tables are living the same moment, not all the Sons and Daughters are going through the same experiences, not all countries have the same needs, nor do all cultures share the same values. We have the same vocation that is expressed with different nuances. Let us remember that this is our true wealth, what makes the unceasing growth of the Mystical Body possible.

Let us be attentive so that the frame of reference identifying us as Cafh is respected, without limiting the creativity that will make our path dynamic. Our observations, points of view, suggestions and counsel need to be contributions that enrich the Sons and Daughters, not a limit that restricts them. Let us learn to build together.

Let us now consider retreats. The Rule paints in broad strokes the way we may organize our spiritual retreats. Let us breathe its fragrance, its essence, and expand the field of possibilities. We are all aware that, in the groups and in the Tables, there is a varied population in terms of age, characteristics and tendencies; that life today follows a rhythm that we can't always regulate; that there are those of us who

prefer retreats where space is given for us to have quietude, silence, manual work to help us concentrate, to center us; that there are others of us, by contrast, who prefer to work in groups and take advantage of the strength that is generated to develop a project such as studying courses for orators, writing teachings, sharing playful moments that strengthen the bonds of friendship. These and many other things express our diversity. This is what we need to learn to recognize and accept so as to discover options allowing us to find our place and contribute from there with our inner plenitude, the result of our effective unfolding.

What is important is to ask ourselves, once the retreat is over, whether we have benefitted spiritually, whether we have been able to detach ourselves from our daily lives and allowed ourselves to be imbued with the spirit of the retreat, whether we were able, among all of us, to create an environment favorable for stopping, reflecting, meditating, and leaving enriched; not because we did more, but because we understood and, in consequence, committed ourselves to reinforce our inner work.

About reunions: We can't close our eyes to the reality that most human beings, including ourselves, experience a scarcity of available time that we need to distribute among our multiple obligations and commitments.

Let us experience the reunions by respecting the framework that the Rule indicates, as spaces making possible a gathering of friends who share the same vocation, so that we may breathe fresh air, learning from everyone, feeling the support of our companions, living and sharing in the Mystical Body of Cafh.

Let us experience reunions as a participatory act that takes the strength of each individual renouncement and places it in a common fund, from which we all, Sons and Daughters, are nourished.

In our reunions let us receive the gift of the Teaching with gratitude. Let us treasure in our minds what we learn, and let us carry its essence in our hearts, so that it illuminates our discernment.

Let us attend reunions with the conviction that we will open the book of inner knowledge and will be able to make direct contact with the unknown in the company of those we love and respect.

Let us celebrate reunions as a life-giving, restorative act, so that when our meeting ends and the door is opened to reincorporate us into our daily routine, the ceaseless current of our daily life may be pervaded with our inner peace.

The last point I would like to mention is an aspect we should always keep in mind. Today, more than ever, we find ourselves full of information showing us countless possibilities. This is both a great opportunity and a great threat: on one hand, we feel that practically everything is possible, and we are roused to face challenges; on the other hand, we feel there are no limits, which can make us lose all frames of reference. It is as if, contemplating the vastness of the sky, we were to lose sight of the fact that every celestial body is part of a system that contains it within its laws. It is as if we needed to rediscover the beauty of the harmony that is only attained by integrating with a greater whole, through interdependence.

Let us all help each other to make our frame of reference the Mystical Body of Cafh. To this end, let us communicate and work interdependently, with no one trying to prevail and where the paramount thing is to carry forward the work we have to do. Let us update our sense of responsibility and act, aware of belonging to a greater whole. Let us share our projects, style of doing things, and tendencies. Let us work in concert, valuing friendship and knowing we are part of a Mystical Body that brings our efforts together.

## ***The Inner Biosphere***

### ***Fourth Teaching***

Over the last few years we have become aware of the problems that affect our planet and about how our actions affect the biosphere. This is why for most of us ecology and environment have become common words in our everyday language. We could say that in just two generations we have created the global awareness that taking care of Planet Earth, our home—the home we share—is our responsibility. Warnings about global warming, the ozone layer, air and river pollution, are being issued more and more regularly, calling us to take better care of resources such as air, water, trees, soil, and animal species. We have to pay attention to all of these elements of our outer environment to alleviate the negative effects we are producing. No matter how immense and complex the ensemble of difficulties we have to face in this field may appear, interest and commitment grow daily to find feasible, reachable, simple and effective solutions. However, as members of Cafh, we understand that there is a lot more for us to address. We do not think our work is over just because we assume the responsibility of working to diminish the impact that we, as human beings, are having on our environment. Let us also be sure to look within. In order for us to be able to make the change we are longing for, we need to start by transforming our inner environment, our own world. The harmonious environment we will thus build will turn us into integral human beings.

Right there, in that inner environment, is where our work should be started.

A well-known phrase tells us that each person is a world. It is true. Each one of us is a world with our own way of living that derives from our human condition and the kind of environment we live in. Our human condition forms the context in which we unfold; the environment we inhabit is the variable which we can influence, both interiorly and exteriorly, to shape the spiritual biosphere where we want to be.

As we become aware of the fact that wherever we go we take with us an inner environment that influences others, we also become aware that we have to take good care of it and look after its balance. We are aware of the close relationship between our organism, the inner environment we generate, and the outer environment we inhabit. Understanding—comprehending and acting accordingly—takes us to commit ourselves to caring for this spiritual biosphere that is vulnerable and subtle, and yet fundamental for unfolding as integral human beings.

Because we have freedom and the ability to choose we have the capability of transforming a desert into a fertile valley, and a fertile valley into a desert; of purifying the air by planting trees or of making it unbreathable by deforesting; of keeping waters clear and crystal like, or changing them into foul smelling mud. That's exactly what we can do in our inner world.

We are trustees of immense treasures that we have to take care of, foster and distribute. Let us ask ourselves which goods we want to leave as a heritage for humankind. Let us especially remember that some goods are nonrenewable and we are accountable for their use. The use of time, vital energies, affective and mental potential, is in our hands, under our care to utilize and dispose of. Let us consider the ecosystem that our thoughts constitute. Let us protect this source of life that our mind is. Let us apply our intelligence to service for the common good, since together we all constitute the body of humankind. Let us ponder the ecosystem constituted by our feelings and longings. Let us protect our inner environment so that it can house feelings of love, compassion, understanding and friendship.

The study of ecology teaches us to look at the systemic relationships between individuals and the environment, and thus wisely teaches us that interdependence is indispensable for maintaining balance. Each part occupies its corresponding place and develops a determined function, thus the equilibrium of the whole is achieved. We need to make room for this attitude so that consciously united we can fulfill

our mission in the Great Work.

Through a process of unfolding our consciousness we discover the close relationship among everything that exists. Why do we, then, in practice act independently? On one hand it might be because we are afraid of the coercive power of those who want to impose themselves or dominate us. On the other hand, it might be because we are afraid that living in accordance with the whole might make us lose our individuality. We have to understand that we cannot avoid belonging to the whole, because we are an integral part of it. Individualism segregates because it is contrary to the law of life, which leads towards integration, towards union. In our ignorance what we do is negate our belonging to the whole. There is no imposition in interdependence and nobody stops being what he or she is: a unique, unrepeatable individual. When the reality of our egoence unveils itself before our eyes, we set aside our fears and doubts. Our individual efforts are reinforced and, when multiplied, become a source of good and advancement for humankind. Plenitude and harmony among human beings are the result of a process of spiritual maturity that manifests itself as discernment, participation, and daring to embrace the necessary action.

When we discover the bonds that link us with our fellow human beings, with nature, with our environment, and with the entire universe, we cannot avoid living with a sense of reverence that permeates all our lives. We naturally learn to respect the individuality of others because we respect our own individuality. The resources that we can count on are gifts that we have received to fulfill the ultimate aim of life: union with the Divine Mother. The wise and prudent use of those resources generates harmony and peace in our inner environment and, consequently, in our surroundings. The acceptance of interdependence as an essential attitude in order to live is no longer an imposition, but the result of a process of expansion of consciousness.

We possess the wonderful ability of being conscious of our existence and of what we can do with it and make of it. Let us take the step consistent with this ability, to develop consciousness not only of ourselves for ourselves, but also of ourselves for the whole that surrounds us: humanity within its cosmic magnitude. This requires responses to life that do not depend as much on circumstances as they do on the choices each one of us is willing to make. By placing the interest of the whole before our personal interest, we will discover the way to expand our love.

To become effective, our acts need to be carried out with interdependence. This attitude not only integrates the work of the parts, but it also creates values as it generates unifying, harmonizing, and orienting guidelines. When we work in an individualistic way or in a group that acts independently from the whole, we are undoing the path of integration. Instead, when we accept to work interdependently, we spontaneously offer our achievements, even spiritual ones. Prominence, competition, and separativity fade away because we acknowledge ourselves as parts of a larger universe.

Renouncement helps us to renew our inner world and build this inner temple, this environment filled with peace and harmony that is so much needed for all human beings. We need the strong, firm and lasting stay of Renouncement to assume our true roles as Sons and Daughters of Cafh so that, from within our inner temple, we may radiate Renouncement. We know that roots are essential to a plant's life. Without its roots the plant loses hold of the soil; it has no way of absorbing nutrients; it has no way of growing and developing. Likewise, we have to acknowledge that only an attitude of Renouncement provides us with a firm foundation. It makes our existence meaningful by placing us in consonance with the law of life. Only when the idea and the loving need of giving ourselves take root in our minds and in our hearts and that force nourishes all our actions, can we unfold, live with plenitude, and grow integrally.

Let us give Renouncement the preferential place that it should have in our lives. When we prioritize we define the entity that rules our actions. We are no longer carried adrift by tides or winds. We take hold of the rudder and decide the course we want to follow. When we have clear what we want, we free ourselves from inner conflicts. When our turn to decide comes, we know which way to look because we count on a light that orients us.

Let us smooth the road to Renouncement by making our inner habitat one of balance and peace. Let us build firm foundations that allow us to create with confidence the future we long for the world. Let us renew our offering, our love for the path that gives meaning to our lives. Let us make known without delay the Message of Renouncement to the Sons and Daughters from the very first day, because Cafh is for souls who have a vocation of Renouncement. This is so for all of us: Sponsored, Solitary, and Ordained Members, because all of us are called to offer ourselves. This offering is for life; that means that as Sons and Daughters we always work for the common good. It is true that we adapt our giving to what our age, body, and energy allow us to give. And it is also true that we do not perpetuate ourselves in a given function; we make room for others by preparing them to eventually replace us. But we do not give up, justifying ourselves thinking that we have already done enough, neither do we say: *“I have given my part; I have already given a lot.”*

Renouncement implies giving of our time, our vitality and our possibilities: we offer our collaboration through what we know, through our presence in events, our proactive attitude regarding tasks, and our deep and committed inner work.

Let us put our lives at the disposal of the Masters by responding to their call: *“Sons and Daughters of Cafh, the Path to Renouncement is your Path; it is the Path you must show to all souls.”* To do this work we do not have too much time. Let us remember the character of our brief passage through the world. Let us reflect upon the quality of the mark that we will each leave behind.

Let us build the inner temple we long for. Let us humbly search for our path towards the Divine Mother, that trail that passes through the heart of all souls.

*Sharing the Divine Mother's Treasures*  
*Fifth Teaching*

The opening of Cafh to society has helped us to deepen the way we live our vocation. It has led us to give new value to the commitment we have assumed, showing us that it is the strength and the bond that integrates us to the Mystical Body and that makes the realization of the Work of Cafh possible. Commitment is our way of telling other human beings that they can count on us because we have decided to live beyond self-interest. We should not take lightly everything that is implied in the opening of Cafh. Nor should we be moved by momentary enthusiasm or carried away by the euphoria of expansion. Opening is a responsible answer to the needs of souls and to the development of the Work of Cafh. It is founded upon the dedicated work of renouncement of all the Sons and Daughters.

We have observed, as a positive aspect in our reunions open to the public, that along with the disposition to help those who want to deepen into the ideas of Cafh and into the spirit behind them, we are using the same resources that we use in regular reunions and retreats: meditation, the teaching, dialogues. This helps us generate the appropriate environment with activities that gradually become familiar to those souls who later on may wish to assume the commitment of a vow.

I consider it important to clarify that holding reunions open to the public, where we make our path available to all those who want to know about it, does not mean that we are setting aside the search for and the identification of souls who could potentially integrate the Mystical Body of Cafh. One activity reinforces the other.

Cafh, rather than convincing or trying to mold souls, endeavors to give them strength, inspiration and the means that will enable them to work on themselves for everyone's good. The idea is to give them the opportunity of knowing how one can work unselfishly for the good of society by working on oneself. It is a way of saying: "Here is a source of spiritual nourishment. It is here for anyone who wishes to work on him or herself." We are simply sowers who go about the world sowing ideas. Let us sow the seeds we wish to see growing. If we water them, fertilize them, and create the appropriate conditions for them to sprout and grow, those souls who identify themselves with our ideas will be able to grow and unfold in the environment of Cafh.

Many souls attending reunions open to the public not only identify themselves with Cafh, but they also feel they "belong" to Cafh. We are before a challenge to which we must respond. How do we consider these people? What place do we give them? In order to give them something which may help them unfold, without establishing it as a condition that they emit a Vow, we would have to provide not only a certain regularity to their courses and activities, but also an organized structure to contain them. How can we implement this? We use the facilities of Cafh, and the Sons and Daughters invest their energy, time, and goodwill, but we do not have a formal system which will allow us to assign responsibility for each link of the chain in this web of activities. How can we implement this?

Last year I quoted Don Santiago's words in the Message of 1953, saying "I give you, my Sons, my Daughters, the treasures of my heart: give them out." I then mentioned that I felt this is an eloquent calling to share the wealth of our Teaching and our Method. We have a beautiful message to convey, but it is our responsibility to make it reach souls. As I understand it, when we say that the Teaching of Cafh is for all humankind we mean that we have to transmit it with generosity to those who are willing to receive it, even if they are not ready to emit a Vow. As Sons and Daughters of Cafh we are obliged to respond to the hopes of souls who need to take a step forward in their unfolding and who, at the same time, want to feel they belong to a spiritual path. If we put love and dedication in the careful and responsible attention of these groups, as we do with our Tables, this will undoubtedly move these persons

to give priority to spiritual values and will awaken in them the need for a greater commitment, which will be taken care of in due time.

We are at present around six hundred and eighty Ordained Sons and Daughters. This may seem too high a number in proportion to the total number of members of Cafh. However, rather than seeing this as a weakness, I see it as a strength, as long as we maximize in the same measure our participation and collaboration with Cafh. As a Mystical Body we need everyone's collaboration, be it big or small, since there is a place and a share of the work for each one of us. Let us make ourselves available to those who organize the work, to collaborate in those activities that require more support.

Our Vows mean that we have the commitment of living based on our vocation of unfolding, because we live our vocation through our commitment. Without a commitment there is no systematic process of unfolding. There may be sporadic efforts, resulting from enthusiasm or from impulse; however, these are temporary forces at any moment lose momentum and lack the capacity of maintaining us firmly on the road until the end. That is why the vocation of offering ourselves is so important. We often think that our commitment is with others, but it is important for us to realize that, basically, the commitment of offering is with ourselves. It means discovering our reason for being, our identity beyond the frames of reference given to us by society. The offering of oneself is much more than being big-hearted or generous. It is having a life which gives fulfillment because it is wholly oriented toward the expansion of love.

In order to legitimize the commitment of offering and to become a living testimony of Renouncement, we need to be consistent. A principled and clear attitude in all circumstances of life cannot be maintained without embracing our vocation with our whole being. This nobleness of heart, this willingness to respond to the calling of offering, is to be our strength. Let us live, then, the offering of life based upon our Vows of Silence, Fidelity, Obedience, and Renunciation, each one of us according to the level of commitment we have assumed.

Renewed, inspired, strengthened, and united in the wonderful work we have before us, we can live the commitment of becoming messengers of the idea of Renouncement.

### ***Extracts from the Opening Address 2012***

Our mission is to foster a deep spiritual life in all the Sons and Daughters. It is essential that we each perform a methodical and loving inner work so as to attain the spiritual strength necessary to transmit to the people who attend these activities the fruit of the inner spiritual work based on the Method of Cafh.

The teaching notes are a valuable teaching aid, as they give us a framework. But let's not forget that the true Teaching is oral, the result of our experience of these teachings. The spiritual strength that we develop through the practice of the Method of Cafh is what gives life to ideas; it is what attracts souls. In short, it is what makes the difference between any idea and an idea which contains a potential for unfolding.

There are many spiritual paths, many beautiful and valuable ideas. Ours is the Idea of Renouncement, and this is what we have to offer. Let us offer our Teaching with the confidence that it will resonate in souls with a vocation of renouncement. Let us offer our Teaching with the certainty of having tested its effectiveness in our lives and that we know what we are talking about.

If we were to attend a Buddhist retreat or conference, led by members of a monastic community, we would expect to hear the Buddha's teaching, to learn Buddhist spiritual exercises, and that they would teach us Buddhist meditation. We would expect to meet monks or nuns with shaved heads and dressed

in ochre robes. We would know that at such a retreat we sit on the floor, on mats. We would be prepared to listen to Buddhist chants and willing to respect them and learn from them.

If we were to attend a retreat or a conference by members of a Trappist community, we would expect to hear the wonderful voices of Gregorian chant, to see and learn about devotion to Christ and the Virgin Mary. We know that we would attend a mass; we would understand the need to respect the silence so dear to these souls of offering. That is, we would learn what these monks and nuns have to teach us.

We could give many examples of different groups, and show that each one would teach what they know and practice.

Similarly, those who attend Cafh Extension Activities such as dialogues, conferences, or retreats, hope to find what characterizes us: our method, our teachings, our meditation, our ceremonial. If we do not offer this, we are neither responding to the expectations of those who want to learn what Cafh teaches, nor are we fulfilling an obligation we have as Sons and Daughters: to promote the Work of Cafh. It is our responsibility, then, to make Cafh's ideas clear and not to forget that Renouncement is the foundation of the Work of Cafh.

For example, it is of great importance that souls know from the outset that Cafh provides a teaching, a method and a ceremonial to those who seek inner freedom and that Cafh offers everyone the possibility to unfold by themselves through these means. Cafh is a path of spiritual unfolding and as such has a framework that determines what Cafh is. This framework is its doctrine. This means that we base our work on principles, on our own guiding ideas, which reflect the spiritual ideals of our Road. We must be very careful that, in the name of attracting souls, we do not distort the thought or the Method of Cafh. It is not up to us, independently and unilaterally, to change the method nor vary the doctrine, nor modify the ceremonial. The first obligation that the Rule of Cafh establishes for the Sons and Daughters is *“to observe this Rule faithfully in its three components: Rule, Method and Ceremonial.”* Let us respond to this commitment we have made.

## ***To Fulfill in Ourselves What We Want for the World Sixth Teaching***

In today's world, it is remarkable that a large group like ours has been able to coexist and deal with subjects of such relevance for our lives and for the attainment of our ideals, in an environment where concord and acceptance of diversity have prevailed. It is good to keep this fact in mind, since this should be our way of responding to the challenge of bringing to life our dreams: to fulfill in ourselves what we want to see happening in society.

The work of expanding consciousness and love that is being carried out by individuals and groups all over the world grows and multiplies like a web of hope. This is why I consider that the historical moment we are presently going through, both in humanity as well as in Cafh, requires that we make explicit, with greater precision and through our lives, the mission which as Sons and Daughters we have assumed.

What Don Santiago visualized around 1940 is remarkable. At the beginning of the teaching *Hydrochosa* he wrote: "*New ideas and works are being prepared for the world.*" Among other extraordinary events which have facilitated a profound process of change in the world, I point out one that fostered a decisive change in the consciousness of humankind. In 1961, for the first time a human being orbited the Earth, and only eight years later men walked on the moon. We were able to observe, from our homes, this event while at the same time these astronauts observed us while standing on the moon. This transcendent fact produced an irreversible leap in our comprehension of the world; it led us to conceive the earth as home, beyond any boundaries or divisions that we may establish.

It is as if we had a large telescope focused on Earth, allowing us to observe what's happening in every corner of the planet with striking clarity and immediacy. On the one hand, we see amazing scientific and technological progress while, on the other hand, we observe that suffering and pain continue to open deep wounds in humanity. We thoroughly examine both extremes and all of the in-between shades, in detail. We observe how unconsciousness and selfishness foster an inequality without bounds, making differences even deeper; how millions of people live in absolute poverty and slavery; how war continues widening the distance between human beings and impoverishing the world even more; how we consume without control the resources of our planet, showing our limited understanding of what it means to have, at least for now, only one home in the universe.

At the same time and with the same meticulousness, we are able to know of all the efforts that individuals and groups are bravely and decisively making, in their own work areas, to find and promote solutions for the world's sufferings. In the face of this reality, our conscience impels us to alleviate this pain. As Sons and Daughters of Cafh, as a Mystical Body, we do this through our mission, through experiencing our teaching and by contributing the transformation of our lives.

Let us offer our strivings, our commitment, to live up to the understanding we have achieved. This offering is like a grain of sand that adds to the joint effort to expand the power of love and participation through the expansion of our own consciousness. There will be plenitude and justice in the world when we become fully conscious of our own selves and of our unity with the whole of existence, when this egoent reality dwells in the heart of every human being.

Let us work on practicing the giving and offering of ourselves in everyday life, taking advantage of the here and now, this present moment with which we all can count. It is with this intention that I propose that we effectively and concretely deepen into the work we are doing with renewed commitment. Let us work to offer a good that is not only an idea, but an effective solution for the evils of the world. Our contribution will be more than an idea as long as we have lived it, practiced it and experienced it. To contribute consciousness and power of realization is, beyond all doubt, opening a shortcut that leads us

more quickly to a solution for the evils of the world, since we are offering the actual experience of our proposal. This is the task we must undertake without delay.

Installing a space station orbiting Earth has brought great benefits to scientific investigation. Similarly, we need to establish a kind of space station within ourselves to be able to set up an experimentation lab which will give method and continuity to what we do. This way, the objective exploration of the deep space in our inner universe becomes easier, without the veils which take away perspective regarding our experiences. We are all aware of the effort and sacrifice that it means for an astronaut to live outside our planet; however, this effort is greatly compensated by the knowledge that we are creating new roads for humankind. Let us make an analogy with our work: let us navigate our inner space by analyzing and unraveling it, not only to make discoveries, but also to put into practice in daily life the understandings we achieve.

Let us work on ourselves, but not only for ourselves. If we keep clear in our minds that our mission does not consist of a search for personal salvation, we will gradually discover the way to develop egoent and concrete actions in our lives which will benefit our environment. Strengthening the foundation of renouncement, our launching pad, will provide direction and meaning to our efforts to unfold, since our inner work must result in a measurable benefit for our environment. It is because our work is so transcendent, we should not be satisfied with only making sporadic work, mere touchups in the process of our unfolding. Let us become aware that if we do not deepen into our inner world with all the tools our Method provides us with, we run the risk of falling into tedious repetitions which gradually detract strength and meaning from the path we have chosen.

*Let us undertake the task of deepening into the knowledge of ourselves and of our environment by making use of our capability for acknowledgement, for openness to feedback, and for the methodical practice of spiritual disappearance.*

*By acknowledgement* we mean the ability to quickly place ourselves in a new situation. If circumstances, criteria, or whatever we may have understood at a certain moment lead us to a certain point, and consequent facts or other people show us we were wrong, the sooner we acknowledge our mistake, the less damage, pain, and loss of energy and time will be caused. Adjusting our direction and correcting our course whenever necessary, gives continuity to the achievement of our objectives, and enormously facilitates our learning process. This is why, together with the capability of discerning which is the most convenient step to choose at any moment, the quick acknowledgement of mistakes as well as of wise choices is a good example of a person's mental flexibility and of his or her possibilities for unfolding.

*We all know what we mean by feedback*, which is first of all the useful mechanism developed by our own organism. It allows us to self-regulate and adapt to countless situations that require change, so that our body succeeds in maintaining homeostasis<sup>1</sup> and stability in order to survive. We know perfectly well that this mechanism generates defined responses to certain signals. For instance, in the presence of stressful situations, due to the evolutionary process experienced by both species and individuals, a varied number of substances flow into the blood stream, creating a state of alertness that facilitates a faster response to any situation. This is why cardiac rhythm and respiratory frequency get accelerated. In this case, all this occurs due to automatic responses which free us from maintaining a conscious control over body responses. Making an analogy, in the presence of the different stimuli around us, it is up to our inner work to create innovating mechanisms that may develop participatory and inclusive responses sharing the same precision as any automatic reaction of the organism.

Let us explore a practical and effective way of refining our inner sensors so that, without the filters that diminish receptivity to feedback, information may arrive intact and thus be useful for us to learn and

unfold. Let us self-evaluate our responses and what remains in our heart as a result of the interaction between what we receive and what we give. Let us also self-evaluate the responses we give in return to life, in general, and to those who share our existence, in particular. When we transform within ourselves the sometimes painful responses we receive from outside into fair, wise, and constructive responses that may protect us, all souls and the environment, we are truly performing an effective work of unfolding.

*With regards to spiritual disappearance*, this practice leads us to gradually recognize our reality with simplicity because we are present at every moment, with our whole being, always ready to give of ourselves and to give whatever is necessary. By disattaching ourselves from seeking recognition, without making a display of our talents, our knowledge, our belongings or our opinions, we gradually enter the path of love and union. It is no easy task to stop competing, to restrain the impulse to prevail over others in order to be a soul among souls, occupying one place and not two. This is a true message for the world, our message; let us live it fully, each one of us within his or her commitment, within his or her election. When assuming this commitment, we know we are not doing so to call anybody's attention, nor to gain anything, nor to feel that we are doing something extraordinary, nor because we are special just because we have assumed a commitment, not even because what we are doing is special. We simply feel that our choice to live spiritual disappearance responds to what we have to do.

We have made reference to the work into which we must deepen on an individual level. Now let us approach the work that needs to be carried out by the groups of Cafh. We may or we may not have difficulties in our group; however, we always need to grow, to develop, to advance. Let us not stop our process of unfolding, since stopping would not only mean to stop advancing, but would also mean to go backwards regarding the fulfillment of our objectives. If we wish to represent the process of inner unfolding with an image, we could think of an ascending spiral. When we unfold we go through similar experiences in each stage, but in each stage we relate to those experiences in a different way, with a broader level of understanding, commitment, generosity and freedom. Let us study, for example, the quality of relationship that we have established with our group in order to work in transcending the present stage and placing ourselves on a level of greater harmony built through our joint effort. Let us use the tools Cafh has given us such as meditation, the retrospective exam, the contrary act, exercises of awareness, the practice of the ten words of unfolding, the annual mission, dialogue and prayer. Let us carry out this work with a scientific attitude, without imposing our point of view or our way of working. Let us offer our ideas and projects, avoiding attitudes that lead to confrontation. In this way we will be able to have a diverse array of perspectives to face and solve whatever difficulties may arise, or to move on to the next level of the group's spiral. Let us refrain from demanding a determined response or disposition from others. Enclosing ourselves in points of view that do not open fields of possibilities or favor good relationships will never render positive results for anyone involved. Let us carry on this task in our group, keeping in mind the responsibility that generating a change implies. Therefore, let us bring frequently to our hearts the awareness of the transcendental character of our mission and of the commitment we have assumed.

This commitment, when fully assumed, irradiates from within to our immediate surroundings: our family, our community, our work places, until it reaches the whole world, as a true and concrete message of the capacity for unfolding of human beings. When we choose what we want to do with our lives, with no external pressures, we are free to assume our commitment according to what our discernment tells us. Vocational consciousness demands from each one of us what we each offered in total freedom when we took our vows. With inner peace and with conviction we can be consistent with the fulfillment of our mission and, undoubtedly, through our actions we will open new possibilities of hope and realization for humanity.

Let us continue making sure, every day, that the consciousness of our vocation of offering, the

commitment that the vocation implies and the consistency it demands from us, rule our lives.

Let us unite our intention with our commitment, forming a chain of love, consciousness, and responsibility with humanity.

Our task is great:

- Let us respond to the lack of love we see in the world from our vocation of union with all souls.
- Let us respond to violence with our commitment to generate good thoughts and feelings that may overcome the hatred we see in society.
- Let us respond to lack of understanding with the effort to experience sincere acceptance of diversity in our surroundings.
- Let us respond to the world's pain with the commitment of expanding our consciousness until all of our actions reflect the understanding of being a soul among souls.

## ***To Evaluate What We Do In Order To Promote Our Unfolding Seventh Teaching***

Cafh grows with the unfolding of each one of us. The reason why Cafh endures is because we are faithful to the principles and ideals upon which this spiritual Work is founded, and because we are capable of developing them and making them grow according to the real needs of humanity. It is these principles and ideals that we need to nourish constantly, since only that which we nourish can grow.

Undoubtedly, present-day circumstances—those of life in general and of our lives in particular—present us with great challenges which call us to respond with the offering of our lives and personal sacrifice. We integrate the Mystical Body of Cafh and we give shape to this Body with our work of unfolding. What we will be able to fulfill regarding this task will depend upon our concrete response to our vocational calling. This is why, conscious of the power we exercise through what we do, we need to work upon the intention which moves our actions. Rather than nourishing personal achievements, let us unselfishly offer our time in order to give expression to the Work of Cafh in the world.

Let us trust in ourselves, in our capacity to love and to overcome our selfishness with responsibility and courage. It is with responsibility, because we do not wait for others to move us or to take the initiative. As soon as we perceive a need, we take the steps necessary to respond, in a concerted and interdependent manner. It is with courage, because we do not give in to the impulse to hide our weaknesses, but rather take upon ourselves the task of overcoming them. When we commit ourselves we generate the vital energy which encourages and inspires us not to give in to pessimism and despair. Our commitment has already been embraced; let us now fulfill an effective work of transformation in our own lives.

For several years we have been working on the implementation of an evaluation system which encourages, among other things, the analysis and improvement of our systems of relationship, the deepening of prayer and the strengthening of fellowship (or group work). The evaluation exercise has generated different responses, since each group explored their own system of evaluation and selected the subjects which they considered suitable to get the process started.

Some groups which began this practice in 2005 stated that several stages could be identified along the way: the first stage was characterized by a certain resistance to being evaluated; the second stage consisted in learning how to manage the basic purpose of the evaluation system to prevent it from becoming a means to vent emotions; the third stage was to identify the most effective frequency for this practice and when to make a change in the points to be evaluated; in the fourth stage a total acceptance of the exercise and of the need to practice it with regularity was reached. This occurred as the consequence of recognizing the favorable effect of the exercise on the unfolding of each Son or Daughter and of the group. When analyzing the results of the evaluation exercise, it became evident that the aspects which were not satisfactory were not due to the exercise itself, but to inadequate ways of implementing it, such as making value judgments or interpreting the intentions of others. It must be clear that evaluations must be made with the honest intention of helping rather than demanding or requiring certain attitudes from others.

Evaluation as an exercise has been internalized in groups and, generally speaking, its importance when used as a tool for spiritual unfolding has been understood. When we learn to become aware of our intention, of what moves our thoughts and feelings, we discover its power. Our intention works as a powerful engine for inner unfolding because it is the source from which our being is nourished.

When we become aware of our intention and we work upon ourselves in order to give our life the direction and meaning we have chosen, we feel a profound sense of inner fulfillment. This is what ultimately allows us to make a substantial change in our lives and paves the way to an inner and active

participation with all souls. After I mentioned this subject to some groups of Sons and Daughters, several Tables began the practice of evaluation. They commented that the outcome was highly favorable both in their reunions and in the different activities they held.

### ***Extracts from the Closing Address 2006***

Evaluations are very valuable and useful, whether in one's own life, in evaluating a function, or evaluating the organization as a whole. I think this is a good moment to work to elaborate on the concept of what an evaluation consists of. Equating evaluation with *examination* would make it a limiting factor, and wouldn't help us benefit from the knowledge we gain through analysis and study of the situations that we are living through or the experiences we have. Moreover, we who are evaluating would risk becoming judges that determine what is good and bad. This is neither our aim, nor what we need in order to promote our unfolding.

Let us think of evaluation as analysis, reflection, and observation. What is important is to have a suitable instrument that allows us to consider the results of what we are doing, so that we will know if we need to change course or to keep on in the direction we have chosen.

It is enriching to reflect together, evaluating what we do. Let us move forward a step toward individual reflection and reflection as a group:

- Let us dispassionately observe the effects of our inner work on our life and on the lives of those who accompany us
- Let us reflect on our behavior and observe its consequences
- Let us use what we have learned from our meditation technique to stop, observe and reflect
- Let us seek the turning point where what we observe and the purpose to which we direct our inner power, become transformed into a creative act

Our mission as Sons and Daughters requires of us our commitment and effective work on ourselves. Self-evaluations as well as evaluations of the Group we form part of are useful and needed exercises for our spiritual unfolding.

Research informs us that the cells of our body are intelligent and that this intelligence allows them to fulfill their specific work. The same thing happens with the Sons and Daughters who form part of the Mystical Body of Cafh. Their fidelity and offering give them the intelligence to act as needed and be wherever they are needed.

It is no accident that a human group can carry out a disinterested work. This work, which is born out of the conviction that nothing can have a separate life, is the result of the profound introspection carried out by the whole group. Thus, participation is not only a gesture of solidarity but a deeper commitment which is more inclusive. It is born of the certainty that we are interdependent and of the understanding that life is a whole. May the Divine Mother teach us to love in such a way that we may become egoent souls and enter into communion with the whole.

## ***Strengthening Our Foundations***

### ***Eighth Teaching***

Extension Activities will be useful to the Great Work and bear fruits that will nourish souls if they are carried out interdependently, creatively and in participatory ways.

It is a work of interdependence since it must be a task of coordination carried out by Delegates of Countries for Tables, Delegates of Countries for Extension Activities, and Directors of Institutions—the need for which had not occurred previously. Even though Sons and Daughters have responded to the request that they work together, there remains a great opportunity for growth in maximizing the possibilities of joining forces. Interdependent work requires respect, acceptance, a sense of friendship, knowing the place due each one, humbleness, and much love from all involved. This is not an easy task, but in the measure in which we are able to carry it out, we will treasure the force of an idea which has been put into practice.

It must be a task of creativity because we encounter a vast diversity of characteristics among those attending the Extension Activities, from those who participate only once to those who, from the very beginning, wish to commit their lives, as they perceive the possibilities that the Path of Cafh offers them. It takes ingenuity, understanding, and firmness to guide toward a transcendent goal the many different concerns, yearnings and visions expressed by those interested in our activities.

And last but not least, it has been a task of participation. There is no doubt that this work cannot be carried out by a single person, but rather, it requires the force and commitment of all those involved. The work of the Country Delegate for Extension Activities is essential since, by applying his or her energy, dynamism and vision, he or she gives direction to the group's potential and impulse to the Sons' and Daughters' creativity. In turn, the Sons and Daughters contribute with their effort and earnest dedication to make of this work a reality.

### ***Extracts from the Opening Address 2009***

I believe that the Extension Activities will strengthen the Mystical Body by expressing the Idea of Renouncement in a dynamic way in society. This signifies our commitment to give souls the greatest treasure of Cafh: the Message of Renouncement embodied in the life of each Son or Daughter, according to his or her measure. Let us bear in mind that the message of Cafh is understood by analogy and through integration to Cafh in a simple and gradual manner. Let us pray that this step we are taking by creating the Extension Activities as activities under the Rule of Cafh may strengthen our task of expanding the Work, of carrying the Teaching beyond the limits of our path, of making known the Idea of Renouncement. As Don Santiago said to us in his final Message: "*Sons and Daughters of the Mother: Expand Cafh over the whole earth....*"

### ***Extracts from the Opening Address 2010***

If we want Extension Activities to faithfully transmit the Idea of Renouncement, which is the foundation of our teaching, we need to pay special attention to three important aspects to consolidate the meaning of our vocation. We need to do this in our personal lives as well as in the Table. These three aspects are the Ceremonial, the Teaching and prayer. As Don Santiago said, "*The human being's mind runs after the vein of gold that someone claims to have discovered; it spends its vital reserves in the eager search; it falls heedlessly into illusory traps and obstinately refuses to dig in its own garden.*" We are called upon to reverse this tendency and to fulfill our task with love and decision, strengthening our vocation of offering.

Let us give value to our Ceremonial by remembering that it is the visible and invisible emblem of the

Sons and Daughters. It is the visible emblem because through the Ceremonial Sons and Daughters share a symbolic language that unites and identifies us. It is with ceremony that we greet one another and invest each moment in our reunions with a transcendent meaning. It is with ceremony that we bring relevance to certain moments of our lives so that they may remain imprinted in our minds and hearts.

We value the Ceremonial when we live each moment of the day with reverence and profound gratitude: waking up, praying, eating, leaving our home, greeting our companions, working, studying, and many more acts become transcendent. Let us not take for granted that we will always be able to rely on having these moments. Let us acknowledge the privilege of being able to live them. Being conscious of this privilege expands our feelings so we will give strength to our best responses, so that every moment lived may contribute to our own unfolding and to the unfolding of our surroundings. Let us consciously remember our versicles, those wonderful opportunities for stopping, in order to raise our eyes to the divine, and let us use them to accompany every moment of our day.

Let us value our Teachings by devoting some time every day to their study, with our hearts open to the significance of their words. Let us look for ways of implementing these Teachings in our daily tasks to enrich them with our own experience. The struggle to prevail, so widespread in present day society, obscures, to a great extent, our capacity to unveil the creative power present in every human being. In order to unveil this potential we rely on the teaching which stimulates the surfacing of our innermost feelings. This, along with the continuous practice of the ascetic-mystical exercises, enables us to put into practice what we understand, and to make it a reality in our daily lives.

Let us value the practice of prayer which leads us to silence our inner world. This practice helps us to find our place, develop humbleness, tighten bonds, and enlarge our heart so that it may contain all souls. To seek this intimate contact with the divine helps us to make good use of a clear discernment. The practice of meditation leads us to a profound introspection and reflection which allow us to know ourselves in a greater depth than that of reason and of fear of the unknown in our own being. The practice of prayer will gradually broaden our perspective of life, of our relationship with it and with the responsibility we have assumed. It is good to have this beautiful yearning. However, if we wish to unfold, let us keep in mind that only what we nourish grows.

The practice of an intelligent asceticism, consequence of the deep conviction that we rely on this life as our only experience in the present moment, allows us to chisel freely and lovingly every detail of our most important work: ourselves. No doubt what ultimately gives this work a transcendent meaning is to undertake it out of love for all souls.

## ***The Footprint We Leave*** ***Ninth Teaching***

When we talk about opening, this does not mean that boundaries are blurred, that we can alter the principles of Cafh or make unilateral changes in its method, its ceremonial or its organization. The exterior opening must be the consequence of an inner opening within each one of us. Inner opening is to work towards reaching a deeper and more honest knowledge of oneself, to discover the real root of our thoughts and feelings and to develop an egoent individuality. Self-knowledge gives us confidence, serenity and maturity, all of which results in the absence of fear. This is opening, for the absence of fear is what allows us to make the Teaching of Cafh known with conviction, with the strength of an idea made real by living it.

We need to open the doors of our inner world until we know what moves us when we give or deny someone a place in our heart. This also signifies opening because it means we will give the opportunity of knowing the ideas of Cafh to those who are interested in them, without segregating, judging or rejecting anyone. As Sons and Daughters of Cafh, instead of telling others what they should do and how they should live, we feel the responsibility of unfolding an egoent individuality which will lead us to convey peace, harmony and consciousness wherever we go. This also signifies opening because that peace, harmony and consciousness reflect the results of a life committed to working for the good of all.

Moreover, on some occasions we, as Sons and Daughters, are asked on what we base our principles of life. In this case “opening” would be to mention the source from which we are nourished. Hence, the importance of living this moment of life with commitment, since it will depend on us whether the message of Cafh reaches others as it really is, without losing anything. That is, we need to be faithful transmitters of the Teaching and true examples of it. This is what we have to give: to show through our own lives what the method of Cafh produces in the soul.

As far as the exterior opening is concerned, we refer to an open attitude which, from Cafh and as members of Cafh, will allow us to share with society the treasures of our Teachings which so greatly contribute to the expansion of individual consciousness. I believe we have all been able to perceive the yearning of souls to give meaning to their lives. Cafh, as a reunion of souls, has opened the possibility to anyone interested in the path of having access to its ideas, its Teachings and its method of unfolding, through activities and courses offered on a regular basis. When we organize extension activities, let us make known the source from which the ideas, points of view, and experiences of the speakers arise. We have been nourished by the teachings of Cafh; we carry their spirit within our hearts and the essence of their method in our lives. I believe this is what souls are seeking: that the ideas conveyed to them are actually lived by the person transmitting them; that they may be more than mere words. Moreover, by mentioning that we belong to a path which has a trajectory, which offers a method that can be applied in our lives, we give greater credibility to what we say.

Continuing with this idea of the opening of Cafh, I would like to share with you some reflections which will help us to be aware of the contribution we offer humanity as a path of unfolding.

I find a remarkable resonance between some of the Teachings of Cafh and certain ideas which, at present, have acquired great relevance in our society. Besides, we have observed that science has been corroborating what we have been able to discover in our lives by conscientiously applying the method of Cafh. Neuroscience, for example, tells us that as human beings we are programmed not to be programmed; that no human being is identical to another and that, consequently, we are unrepeatable. The Teaching mentions the unique, unrepeatable character of our individuality. In our daily work on ourselves, we focus our attention on discovering who we are beyond what we believe we are. New

advances in neuroscience also tell us that neuronal connections rebuild themselves continuously due to the plastic property of the brain which allows them to be modified structurally by experiences and external stimuli, as well as by perceptions and internal conditions. We have experienced in our lives how we can change the result of experiences we go through by taking a distance from them, by ceasing to identify ourselves with them and by understanding that we are neither the experience nor its result. To a smaller or greater degree we have been able to verify this inner plasticity of the brain which enables it “to open new mental channels,” as Don Santiago used to say. When we offer our mental power for the Great Work, we discover that we count on the capacity to make mind out of matter and matter out of mind. The theory of the critical mass or critical number tells us that when a determined critical number achieves consciousness of something specific, this consciousness can be communicated from one mind to another. The Teaching leads us to work within ourselves on that which we yearn to realize for souls. This work, carried out in an environment of offering, transcends us. When we unite our individual effort to that of other Sons and Daughters we increase the spiritual force that has been generated and that force overflows, stimulating the spiritual unfolding of all human beings. The new hypothesis of the morphogenetic fields explains that, when a member of a species learns a new behavior it is, at first, almost imperceptible. However, if repeated during a certain period, its “morphic resonance” affects the entire species. We are able to verify every day that, as human beings, we have the capacity to change our lives and the environment we live in. We work from within ourselves in order to respond to the outer world. Sustained by the spiritual force which is generated by inner centeredness, we are able to transform ourselves into factors of positive change.

Definitely our path—the Path of Renouncement—is as new as is the capacity we have to renew our own selves. By other means science is arriving at the same discoveries that mystical paths have made through the expansion of consciousness.

I would like to highlight one of the ideas which recently has had a great impact on society: *the concept of the footprint we leave*. For several years now, we have become gradually more and more familiar with the concept of the “carbon footprint” and “ecological footprint.” In a simplified manner, we could say that through this concept we become conscious of the footprint or mark which, as human beings, we make in the course of our daily activities. In the case of the “carbon footprint,” it is mainly determined by the amount of greenhouse gases produced and quantified in units of carbon dioxide. In the case of the “ecological footprint,” it is determined by the impact we produce as human communities—country, region or city—upon the environment in which we live.

Our method of life leads us to work on the expansion of consciousness in such a way that, through our love, we may become more and more inclusive. We seek to become conscious of actions, processes, intentions, tendencies. We make of the reserve of energy a way of life. In other words, out of love for life we endeavor to become conscious of the footprint we leave in order to diminish the unfavorable impact we produce in our environment.

With the unfolding of egoence as our goal—being conscious of ourselves and of our unity with the whole—and having committed ourselves to respond to that consciousness in a consistent manner, let us observe the footprint we leave. Let us take the appropriate actions in order that our footprint may always reflect the commitment we have embraced.

*Let us make good use of opportunities. Let us walk consciously.* Let us be attentive to what we create in our home, at work, when we drive a vehicle, when we are tense, when things have not turned out well. If these situations lead us to nourish negative thoughts and feelings, let us learn “to recycle” them in order to generate new ways of relating with circumstances harmoniously. Let us leave this footprint of responsibility as we walk through life.

*Let us make good use of our time. Let us walk in peace.* Let us stop the restlessness produced by having our attention permanently centered on ourselves, by learning to discern between what we really need and what we believe we need. When we renounce centering our life on satisfying our likes and preferences, on prejudices and mental changes, we learn to free ourselves from the tyranny of selfishness; time extends itself, it is multiplied, enabling us to fulfill what is needed. To make good use of time means to direct our choices towards the realization of our vocation of offering. Let us leave this footprint of self-forgetfulness.

*Let us make good use of the resources life offers us. Let us practice Providential Economy.* We widen our sense of social responsibility when we change the relationship we have with our needs and with our possessions, which are the fruit of our work. Let us bear in mind that our happiness is incomplete without the happiness of all. Each one of us has within ourselves a permanent source of goods of all kinds. Let us be sure not to nullify this gift of life by using our will only for satisfying our personal desires without taking into account the needs of others. Let us leave this footprint of social responsibility as a gift for humankind.

*Let us make good use of the potential of spiritual strength. Let us attain a state of simplicity and unity, practicing prayer and meditation.* Prayer helps to expand our horizons, unites us with souls, encourages us not to remain enclosed within our own interests, and awakens us to participation.

Meditation helps us to know ourselves, to delve into and illuminate the depths of our being in order to understand, accept and commit ourselves and, at the same time, to understand and accept others. Let us leave this footprint of love in the hearts of all souls.

*Let us make good use of our creativity. Let us move towards the heart of the Divine Mother.* When we center our attention on the divine, our forces are multiplied; the personal energy we have reserved grows. May our true wealth reside in our inner centeredness on the Divine Mother. From there may we find the strength to create the intellectual and material goods which we and all humankind need. Let us leave this footprint of spiritual energy wherever we are.

We all leave a footprint. May our footprint always be constructive and leave in its wake the perfume of egoence and spirituality.

***To Reserve Our Energy***  
***Tenth Teaching***

***Closing Address 2010***

From time to time, it is good and useful to raise our eyes to look at the vastness of space. We do this not because we want to escape from reality, which we sometimes find hard to face, but to help us gain a wider perspective of life and our own destiny. We are part of the universe; we are made of the same matter and we share the same wealth of energy.

The cosmic rays that reach our planet from outer space are highly energized particles. Within every atom of matter, extremely powerful nuclear forces hold together subatomic particles. Every day the sun releases huge quantities of energy produced by the fusion of the hydrogen atoms inside it, and this reaches us in the form of light and heat.

Energy is life. When directed with intelligence, energy has countless beneficial uses for human beings. When wisely reserved, it is the source from which we can consciously nourish ourselves to develop a harmonic and balanced life.

Each one of us is a depository of a wealth of physical, intellectual and moral energy. Because we are human, we can decide how we use that energy, how we direct it and how we reserve it. Energy in itself is neither good nor bad; it is the use we make of it that determines its destination. No one but ourselves can give destination to that energy and it is our duty to use it constructively and prudently.

Each of us can release our energy or absorb that of others. To fulfill our mission as Sons and Daughters of Cafh, it is of utmost importance to know how to reserve and direct the energy in our own life. When we learn to carry out, through renouncement, the intriguing inner alchemy of influencing our spiritual nucleus through a conscientious work on the expansion of consciousness, we liberate huge amounts of that wonderful power we call love.

Our mission is to give and its objective transcends us. To have vocational clarity, strength of purpose and awareness of the transcendence of our mission leads us to commit ourselves to focus our attention and interest on the fulfillment of a specific task without straying from our goal. It commits us to carry out the fundamental social work that all human beings will have to carry out sooner or later: spiritual unfolding. That means expanding our consciousness and, along with it, our compassion and our sense of individual and social responsibility. This social work goes far beyond acknowledging the need to mitigate the suffering of human beings. It aims at transforming our inner nature in such a way that each of us occupies one place and not two, so that we can all exercise our freedom and the right to a full and productive life. This social work goes far beyond accompanying those who suffer. It aims at transforming our hearts so that we can make room for all souls, without distinctions.

Our mission should transform our life in such a way that we always keep in mind that in any circumstance there are two paths open to us: the path leading to personal advantage and well-being, and the one in which our personal growth is committed to, and part and parcel of the development of the context in which we live. The latter is our path. It is the path we have chosen and it is our way of doing social work.

As our consciousness and our feelings expand, we understand more clearly where human pain and suffering lie. That is why we would like to help all those in need, to comfort those who suffer, to feed all the hungry. But reality shows us that it is impossible for us to satisfy everyone's needs materially. However, there is an effective way to reach souls: it is through our committed effort to unfold. If everything we do springs from the consciousness we have achieved, our contribution, whatever it is,

will be effective and transcendent. Our participation does not end where our action ends; it goes far beyond, as far as our love can reach. When we focus our spiritual force, we stimulate the creation of new possibilities in the minds and hearts of human beings. We learn to participate in life in an intelligent and positive way, using the power of love to carry out the best of all human works: our inner transformation.

As we expand our consciousness and become more and more sensitive to the world's needs, it is not unusual to feel an urge to engage in social work. There are so many areas of work, so much need and so much pain, that the beautiful feeling of giving our time and energy to help others grows in our hearts. It is good to participate in works that mitigate human suffering. However, let us be careful not to abandon the treasure of living fully committed to our mission. The source of our strength and the compassion that awakens in our heart are the fruits of the ascetic-mystical practices of the path of renouncement. These practices, which may often seem an arid routine, are truly the inner reactor that gives sense and direction to our intention and increases our willpower.

The reserve of energies allows us to generate new fields of possibilities for human beings. To work on our thoughts, feelings and actions in a consistent and effective way is to unveil the potential of our being. To have control over our thoughts allows us to have energy at our disposal; to use that power to direct our thoughts and to build an inner space of peace and quiet is an effective contribution we can make at any time. To discover within ourselves how to harness the force of emotions is another specific field in which we have to carry out a detailed and loving work.

To offer love, friendship and understanding, resulting from the transmutation of our energies, is a way of showing that everyone has the possibility of building their life in a harmonious way, interweaving it with the life of others. When, out of our sense of participation with the world, we carry out social work of this nature, it is long-lasting and it always produces a positive effect, resulting in the well-being of souls. Let us therefore save our energy, because the power of the spiritual force available to us depends on this reserve. Our help becomes concrete and effective, because, rather than asking from others in order to give, we make of our love the moving force of our actions.

Fulfilling our vocation undoubtedly generates faith in the possibilities of the human being, because well-used energy allows us to gradually carry out our ideal. Ideals cease being dreams or illusions and gradually become a reality. We see a path traversed, not only in our own life but also in the Mystical Body of which we are a part. To fulfill our vocation produces results that, in one way or another, become evident.

Let us learn to acknowledge and value the results we produce with our faithful and persevering work.

Let us give strength to values by living them. To give testimony through our conduct, as individuals and as a group, of the fact that values such as honesty, generosity, inclusion and participation are still valid is a force that keeps faith alive in humankind.

We create new environments of trust and friendship when we harmonize our inner forces, when we take into account the result we produce with our decisions and when we work for the common good. Trust results from a stable relationship, which does not vary with sudden impulses or selfish interests. This relationship generates ties of respect and affection, linking souls with true and long-lasting bonds of friendship.

We give true hope because we have a back-up: energy wisely reserved protects us from the disappointment of unfulfilled promises. Even perseverance in our inner work would not be possible without the reserve of energies that enables us to overcome the difficulties we encounter in life.

We make of responsibility a way of life. We are free to choose, but we are not free from the consequences we generate with our choices. The more we live our offering and renouncement to ourselves, the more we feel attracted to following only one course, responding always with the whole in mind. Our energy is at the service of what is needed, without distinctions. One transforms oneself and by doing so one produces a transforming effect at the same time. This is a message Don Santiago gave us and it is an essential part of the message we want to transmit: to live the path of Cafh is to live with total commitment to life itself, to everything.

Let us ask ourselves: “Does what I do strengthen the Message of Cafh, the Message of Renouncement?” The idea of commitment ceases being a burden when it is the consequence of love, when we choose the effect we want to create in life, the universe, the environment, other people, and all living creatures.

It is possible to bring to life our most cherished dream of union with the Divine Mother, with souls. Let us make this yearning for participation come true by using the potential energy in our being. Let us open our hands to give that spiritual force held in reserve, which should not be understood as a personal resource but as a resource of the universe itself. Let us carry out this most important of all social works: a mission assumed out of love. Let us walk in that direction step by step; let us build thoughts of union one by one; let us liberate feelings of love one after the other. It is an invitation to never cease in our wonderful task of transmuting mind into matter and matter into mind. And this we do through the fulfillment of our mission of offering ourselves.

## ***To Revitalize Our Inner Values***

### ***Eleventh Teaching***

#### ***Extracts from the Opening Address 2011***

The outstanding events that took place this year in the world have made me reflect deeply on the important value that the inner work of unfolding of the Sons and Daughters of Cafh has for humanity.

We have all been touched by the tragedies which have taken place recently due to natural phenomena such as earthquakes, tsunamis, tornadoes and floods, and the appalling consequences these events produce, often for years. In addition to the suffering, these catastrophes have taught us a valuable lesson since they have shown us, with their crude reality, the fragility of human beings, of our works and of all the material goods we depend on. We suddenly become more conscious of our smallness and fragility, as well as that of our home, the Earth.

On the other hand the pain, violence and suffering produced by the collapsing systems of power show us how much human beings still lack in order to live in harmony, to acknowledge and to respect each other and to occupy one place and not two.

In our daily work, we rely heavily on the notion that we are individuals separate from others, with our personal interests, often opposed to those of others. Although it may sound repetitive, this is the reality we need to continue working on. We are not always aware that we are part of humanity; nor are we able to take this into account in all our choices and decisions. It is not easy to incorporate into our daily lives the evidence that we are part of a world we all share. It is often the great tragedies that happen in the world which cause us to reflect upon the frailness of our supports. They place our personal situation and that of our group in a context which is greater than the one we are used to. This leads us to recognize that inner values are the only sure thing we can count on.

I once again see the value of the useful work of unfolding that we are carrying out every day of our lives. When we work on our unfolding, our understanding is the result of the expansion of our consciousness, of our love and our sense of participation and responsibility and not reactions to the tragedies which shake our daily reality. Unfolding implies commitment and effective and relentless work. We must carry out this work individually and in our group. We can keep in mind the following aspects when we interchange ideas, information and experiences with the group we are part of, so that our relationships may be fruitful and useful.

#### ***Let us dialogue***

Because when we dialogue we do not waste our energy in confrontations, it becomes a fruitful generator of ideas, projects, possibilities, openness and learning. Each person can express what created difficulties, helped or stimulated the work of unfolding. We must analyze the results of this work and, based on this information, generate new insights. This way we will be able to improve the way in which we convey our message and solve problematic situations without being lax or permissive. Rather than being concerned with changes or difficult circumstances, we must be concerned with complacency, carelessness or indifference. What is important is to find ways of solving difficulties without straying from our principles. We could make an analogy with what is done in an engineering project to improve a road. Dangerous curves are eliminated, steep slopes reduced, the paving improved, sharp cliffs reinforced to avoid landslides and tunnels and bridges built to shorten distances, but the course of the road is not altered. The destination is not changed.

Let us not forget during the dialogues that all our work is centered on deepening into our inner life. It is

here where we must seek our source of inspiration, strength and the drive for our search for inner freedom. If we are looking at a building from the outside and someone tells us to climb to the second story, we might think it is impossible because we only see a vertical wall in front of us. However, if we open the door and see the staircase, we know that in a few minutes we can be on the second floor. And if our legs do not respond but we see an elevator, we know that by simply opening the door, getting in and pressing a button we can go up. Something similar happens in spiritual life. We can sometimes stop because we think we cannot go any further. We might even look for a place to lean on and wait until someone comes to assist us and move us on. We don't realize that all we need to do is to look within ourselves to discover that, as true seekers, all the possibilities are within our reach.

***Let us work as a team, without losing sight of the fact that we are a Mystical Body***

Let us seek the synergic result which surpasses the simple sum of individuals who make up a group. Let us do this, particularly in our case, since we are together working as a team for a cause which transcends us.

Teamwork stimulates us, completes us, teaches us to harmonize with others and to think of others. It encourages us, among other things, to share and stop taking the leading role in order to be one more member of the group. It gives us the opportunity to make room for others, develop patience when others move at a different pace and learn to make room for others instead of only being led by what we like or think is best. When we consolidate as a team, we develop a spirit of solidarity and companionship. Thus, we learn to assume responsibility for the group instead of blaming others when something does not turn out right.

Teamwork strengthens our bonds of friendship and teaches us that everyone is useful but no one is indispensable. However, as teams are usually formed for a specific purpose, once this purpose is fulfilled, team members often lose touch with one another. This is not so in our case. We participate fully in Cafh. This is the reason why we not only feel we are part of a team, but know we function as a Mystical Body. Because we are aware that we are a Mystical Body and work in accordance with this, we remain united permanently. This consciousness of being one body moves us to consult with one another, to communicate and keep everyone informed. We do this not because it is an obligation, but because we need to complement each other with the contribution to the body with which we identify and integrate. On the other hand, what sustain the union of a Mystical Body are not temporary objectives but rather an objective which encompasses an entire lifetime. This is why, when we identify with the principles which sustain the Mystical Body, we become points of reference and represent it.

***Let us put our creative capacity to work***

Besides our training, age or physical condition, we have a creative capacity which we can activate. We must not think we can only contribute if we are able to express important ideas. No matter how humble an idea, experience, or understanding may seem to us, it enriches the group and contributes to what we are doing. Some people know how to help others to communicate, while others have the ability to organize ideas, have skills to summarize or synthesize thoughts, or have the capacity to find points in common. Still, others can add a humorous tone or encourage others. When we participate without excluding ourselves or others, we are able to contribute to the Mystical Body in order to carry out the Work of Cafh.

We need to rely on Sons and Daughters who embody Cafh. Their active presence is important. We have to make souls fall in love with the principles of Cafh by being the living evidence of how those principles have transformed us. Our attitude of service to souls must be evident and our enthusiasm, contagious. The spirit of offering does not allow us to stop. We walk in peace, with a serene heart yet without ceasing

to see, even for an instant, how we can make our participation in our family, our Community, our Table, our workplace and our social environment more effective, as part of an evolving humanity.

***Let us remember that the Rule of Cafh defines us as souls who seek their inner liberation***

It is pertinent, then, to ask ourselves if we are fully conscious of being seekers. What does it mean to be a seeker? How do we stimulate this spirit in ourselves? Seekers are after something they strongly wish to find. Without stopping their search, seekers ask themselves what lies ahead because they are ready and determined to go beyond their own limits. We visualize seekers as people who are very active, who are not satisfied and do not surrender until they find what they are looking for. Faith, hope and commitment support them and perseverance keeps them on their course. They have clear objectives which guide them in permanent rather than circumstantial ways. They use and develop all the means within their reach to accomplish their goals and do not spare any efforts. They are always alert and attentive because inwardly they follow the guiding principle which shows them where their objective is. In this way, they can align their intention and their will in order to achieve that goal. They are neither distracted nor do they waver from their objective because they do not heed any other call. They learn to detect early signs which allow them to avoid unnecessary detours. Seekers are not dependent on what others may think of them because they are centered on what they wish to do with their life.

I invite you to venture forward and look inwardly. Let us seek in the depth of our hearts and find out what limits our love. Let us also seek there for the strength to free ourselves from those limitations. There is no doubt that it is we ourselves who determine the measure of our union with the divine through the consummation of our offering.

## ***To Live without Inwardly Depending on Circumstances***

### ***Twelfth Teaching***

#### ***Extracts from the Closing Address 2011***

As human beings we yearn for happiness, and to love others, to live in a world of peace, free from hunger, pain, war, segregation and lack of understanding. We also yearn for inner stability, so that nothing will worry or distress us. We wish for a clean, green, unpolluted planet so we may all enjoy it. We yearn to be free.

We have the certainty that, as human beings, we have countless possibilities. This gives us the faith to make our dreams a reality. Love for inner freedom set us on the road.

We feel it is the strength of our vocation which drives us to seek that state of inner freedom that opens the door to a full life, beyond what is circumstantial and temporary. However, even though we have committed our lives to this ideal, we are not always able to see clearly how to make this freedom real. Perhaps it is because we look only at the outer surface of our being, rather than going deep into the inner abode of our hearts where this process begins and unfolds.

Let us make good use of the means Cafh gives us to go deep into our hearts, to attain inner permanence. Let us make good use of prayer, which nourishes in us the yearning to offer ourselves; of the meditation exercise, which teaches us to go toward the encounter with ourselves; of the Method, which helps us to put order in our lives and to give priority to spiritual life.

Let us start by making a clear difference between desiring something and wanting something. To simply desire liberation is to stay in the world of dreams and aspirations. To want liberation, on the other hand, is to resolutely decide to attain it. When human beings really want something, they get up, they move forward, to go for what they want, leaving behind questions and doubts. Throughout the ages we dreamed of flying; today we see that we have not only fulfilled that dream, but have even ventured into outer space. This was possible thanks to all those who wanted to make these dreams a reality, and who did something about it.

It's great to have the courage to nurture dreams of doing good, but if we want to make those dreams real, we have to start from a sure foundation. Life does not always meet our expectations, so we need to develop the *mental flexibility* that allows us to be creative and generate appropriate responses to the demands of an ever new reality. A flexible mind allows us *to accept reality*—both our own and that of the world around us—and from there to cultivate a responsible attitude that allows us to direct our will to our chosen end. This requires *honesty*. We need to have the strength not to deceive ourselves, no matter how painful the reality we meet with may be.

#### ***Let us learn to free ourselves inwardly, making of our mental flexibility a reflection of our renouncement***

The men and women who pioneered out into space showed us how to overcome boundaries. Not only did they have to adapt their bodies to extreme conditions, but they also had to do something even more complex. They had to acquire the mental capacity to resist being enclosed within a space ship which would travel for days in space, in the midst of great uncertainty. They knew they were going to venture into a reality never before experienced, and they also had to be ready for unforeseen changes that could alter at any time the conditions which had been so carefully prepared. At any moment, something might endanger the ship and with it, their lives and the whole project. Critical moments require mental flexibility; instead of becoming paralyzed by panic, it immediately allows us to place ourselves in another reality that requires new responses. For a while we are on a road familiar to us, until some

unexpected change occurs. If we are prepared to open our minds to something different, namely, that reality does not always meet our expectations, if we have flexibility of mind, that change will simply be a new challenge and we will not stray from our course.

Mental flexibility allows us to be present at every place and moment while, at the same time, we remain in the divine presence; it allows us to fully unfold our individuality while remaining conscious that we are part of a greater whole. It helps us develop the capacity of taking and leaving, of adapting ourselves to changes without losing the vision of who we are or where we are going. It also gives us the capacity to reinterpret negative experiences and turn them into positive teachings. We know clearly that developing mental flexibility will not lead us to be carried about from one place to another, like leaves in the wind, without destination. On the contrary, it frees us from the tyranny of attachment to ideas or points of view. This enables us to understand different ways of seeing the world and life, without losing our path or confusing our ideas.

A flexible mind does not generate indifference or lack of commitment, nor the half-heartedness of those who follow others to avoid assuming responsibility for their own lives. Rather, mental flexibility allows us to be clear about our principles, true to our vocation, totally committed to the work of Cafh and, at the same time, to be open to other ideas and ways of thinking, without conflict.

Mental flexibility, the result of a constant and methodical work on ourselves, makes us free to walk hand in hand with life. In-depth knowledge of ourselves in response to the yearning for inner freedom also requires daring, determination, courage and self-confidence. This way we make our way into our unknown inner world. It would be unfortunate if, because of our rigid attitudes, life had to drag us to move forward. The logical thing is to walk at its pace. If we don't, we will see life as a constant threat, a sweeping force that gives us neither rest nor peace.

When we live with mental flexibility, we learn to be agile, to be alert to what is happening at every moment within and around us, and to respond with equanimity to the messages that life is giving us. That is why we need to be free from the shackles of the past, because they force us to walk again and again over the same old tracks. Preconceptions about people or things, nostalgia for moments lived, psychological complexes we have acquired and resentments because of what we have suffered, are all obstacles to living with freshness and openness to what the present offers us. Let us see our past as our wealth, because what we experienced and understood now provides us with elements to discern and choose wisely in the present. Let us support ourselves on our divine objective, giving shape to our aspirations in the present, so that our yearnings and what we live, our ideals and our reality, are not far and distant poles. When we live with mental flexibility there are no longer any contradictions: we do not lose the awareness of our individuality, nor do we forget we are part of a greater whole. Our life choices are made having our unfolding in mind while at the same time having the common good in mind. Mental flexibility allows us to see what is happening or what is happening to us and at the same time to see we essentially remain the same.

***Let us learn to free ourselves inwardly, accepting reality as it is, without fear***

A radical change has occurred in recent years in our experience of living time and space which have been compressed in an accelerated way. This requires of us a rapid and permanent internal and external adaptation. If this is something we cannot handle, we feel pushed to live in a continuous tension that finally overwhelms and suffocates us. However, if we remain firmly within our inner core of stability, we can learn to accept reality as it is and adapt to change without becoming destabilized. The attitude of acceptance enables us to quickly recognize and accommodate to a reality that is in constant flux. Above all, it teaches us to maintain our mental and emotional peace, and besides, to attain inner plenitude

because we do not identify with the unpredictable vicissitudes of life.

Here we refer to an acceptance that, instead of leaving us disheartened because we see no way out, actually fosters creativity, as it prevents the loss of mental and emotional energy. Acceptance as a full recognition of reality does not generate resistance or resentment; on the contrary, it gives us the ability to look forward without fear to discern clearly the steps we need to take within the events that are happening around us.

Acceptance allows us to reserve the energy spent in despondency and fruitless lamentations, and use it to generate useful solutions, both for our own development and for the welfare of society. The speed with which we accept reality reflects our degree of renouncement. If we look at our approach when recognizing our mistakes, for example, we can see how much time and energy we spend to defend, to justify and to look for ways to mitigate our mistakes, and how much we would gain by simply admitting the facts as they are. Acceptance of reality allows us to assume responsibility for our actions and to move on.

Incorporating acceptance as a way of life allows us to unfold continuously, without being anchored to the past. On the other hand, we must be very clear that this does not mean cultivating an irresponsible attitude, leading us to insensitivity or indifference, carrying on as if nothing had happened. It means assuming fully all circumstances, transforming them into a challenge, a learning experience and an enriching work. Cultivated in this way, acceptance— instead of leading to inaction or incapacity—leads us to make an analysis of each situation, to see how to proceed, with a healthy attitude and for the good of everyone. From this perspective, the attitude of acceptance of the events of life integrates all our experiences and transforms them into an opportunity for unfolding.

Acceptance allows us to face with fortitude and derive benefit from the circumstances which we live. This means that we do not nourish the mental and emotional changes that may occur in us as a consequence of what happens to us or affects us. To stop depending on what causes us pleasure or pain, what causes us anxiety or awakens expectations in us, teaches us to live fully every moment of our existence. Naturally this does not mean we will become cold or indifferent but quite the opposite; as we grow spiritually, our consciousness develops and, with it, our sensitivity.

Living without depending on circumstances teaches us that any condition, however extreme, can be a precursor to a transforming experience. It would show little wisdom to blindly follow the paths of bitterness, resentment or frustration. Having the peace of mind that enables us not to depend on circumstances, we learn to adapt to life in every situation and to discover its potential for unfolding.

***Let us learn to free ourselves inwardly, being honest with ourselves***

As we seek to free ourselves from our limitations to be able to fulfill our yearning for freedom, it could occur that we find it hard to accept the reality that we gradually start discovering about ourselves, and that we look for ways to ignore it or conceal it. But we must remember that without honesty there can be no transformation. If we work on faulty ground, what results can we expect? Sooner or later the earth will sink and the building, collapse. Let's take astronauts, human beings like us, as an example. We see the hard training they undertake, and we realize that they, too, had their limitations, fears, doubts and all manner of trifling things to overcome. If they had not recognized their weaknesses honestly and had not been trained to overcome them, they would have jeopardized a project that took countless efforts on the part of so many people.

Much has been said and written about knowing yourself. However, only those who take upon themselves the commitment to work without procrastination or delay on the knowledge of themselves can overcome their limitations. Knowing ourselves, from our perspective, involves not only being conscious, but rather

assuming the commitment to take the necessary actions to unfold. In the process of recognizing what we are discovering, we may be inhibited by the expectations that others have of us or maybe even more

by the expectations we have created for ourselves. That is why the first action needed to achieve a successful result is to develop honesty. If the intention that moves us is to find inner freedom, little by little we will be able to address that reality, beyond the feeling of unrest that may arise in us through an encounter with a part of ourselves we do not know or do not want to know.

Sometimes we find ourselves in situations where our attitude and the decisions we make contradict the ideal to which we have devoted our lives. To reflect on the real motivations that drive us to do or stop doing something, to perform or fail to perform something, can help us find out what is "behind an action." This alone, however, does not give us the assurance that we will not continue acting the same way. Reflection and analysis are not by themselves transforming agents; they are a help, a means, nothing more. We might actually use them to develop a kind of logical reasoning that allows us to hold onto the desires, actions and feelings that we would not be able to justify if we had an honest attitude. Honesty means that there are no discrepancies between thoughts, words and actions in a person. To achieve this integrity—so that what happens on the outside is the same as what happens inside us—we must be honest with our true selves. This requires that we examine the degree of our inner honesty and accept what we see. If we do this, we acquire strength and develop wisdom and stability. We make ourselves able to convey a message of life; a person who is honest inspires faith and wins the trust of others. Likewise, honesty is as easily visible as a clear sky; it is visible in all our actions, giving us an inner peace that reaches others.

One of the factors which prevents us from being honest with ourselves is attachment. Attachment creates barriers to the recognition of reality and does not allow us to be objective. When our predominant interest is to protect, defend, and promote the object of our attachment, we cannot be fair nor act for the common good. Moreover, an honest person, inwardly free of limitations, recognizes the value of interdependence, which leads her not to squander, abuse or waste the resources intended for the welfare of humankind. Not only that, but she does not presume to have the right to dispose of her own resources, such as her mind, body, wealth, time, talent or knowledge. She knows that, even though she has struggled to maintain or develop them, the benefits she has received are also largely the result of the efforts and sacrifice of many other human beings.

Let us remain centered in our inner temple; let us not lose sight of our transcendent destiny. This will enable us to make our will respond to our consciousness. The fruit of this centering is an expanding and transforming inner freedom.

I invite you to accept the challenge of renewing every day the enthusiasm for making our heart a temple, a spiritual center that not only radiates peace and plenitude, but also conveys the feeling of a life dedicated to the search for inner liberation, so that this feeling may nourish all souls.

## *The Categories*

### *Thirteenth Teaching*

#### *Extracts from the Opening Address 2012*

In recent years, some Sons and Daughters have asked if we could organize retreats where members of any group or category could attend. They have also asked why we have different groups and categories and why we have separate meetings. Another question is why the Solitary Knights and Dames cannot attend the Full Moon Assembly. Some Sons and Daughters feel that the categories or groups create a separation between members of Cafh. For this reason I believe we should stop and think, so we may clarify the concept of categories in Cafh, so that it is clear why they exist.

When Cafh was founded in 1937, different groups were formed according to the commitment assumed by their members through their vows. The Rule of 1949 formally established the categories we know today.

The categories respect our freedom to choose the commitment we make, the place we occupy in the Work of Cafh and the strength that we want to give to our offering of life. The categories in Cafh are not about being more or being less, or about having attained more or less unfolding. But they are related to how each one decides to live his or her vocation, as it is up to each soul to decide how to respond to the call to unfold. This decision is made through the vow one chooses to take. Cafh offers different options according to the intensity and willingness with which we live our vocation. We choose to live the road of Renouncement through the renouncement of tastes, as Sponsored; of material goods, as Solitaries, and of life, as Ordained.

In the category of Sponsored we come into contact with the teaching and the method of Cafh; we apply that knowledge in our everyday lives, according to our criteria. We learn, among other things, the value of ceremony, the importance of the respectful relationship between group members and the meaning of reverence that we practice at the weekly meeting. Our regulatory obligations are minimal, and it is recommended that we know them. The teaching we receive is intended to nourish our yearning for inner freedom, to learn to know the tools Cafh offers and apply them in our lives to the extent that each one decides. Living this commitment, which we summarize as renouncement of tastes, is expressed in our daily lives by achieving efficiency in the work we do, because we learn to avoid distraction and wasting emotional energy; by developing the habit of listening more than speaking, because we prefer to be known for who we are rather than for what we say; by learning to make room for others and to limit our own needs; by making a habit of generating good thoughts and cultivating discretion. In this way we learn to maintain awareness of our vocation of unfolding, to be mindful of what we do or fail to do, and to gradually discover the meaning we give to our life. But above all, we become aware of the effects of our decisions.

Our vow of silence allows us to gradually calm the inner voices that confuse us and to penetrate deeply into ourselves to know ourselves and thus become masters of ourselves. We understand that in order to give something, we have to know what we have that we could give. We cannot give what we do not have. Silencing little by little all that which confuses our minds and hearts unveils the wonders of a new world, the inner world. We discover that we have wings to fly, but at the same time we learn to see the tangled threads that keep those wings from moving freely. These understandings give rise to the inevitable need to free ourselves from what holds us back, limits us, and stops us. We understand that to give a message, we have to be that message. The need to unfold becomes increasingly clear to us. The inner strength that pushes us decisively towards the pursuit of our unfolding is the only thing we own and that we can count on in order to offer ourselves to all souls. That is why we take the Vow of

Fidelity, in a solemn or perpetual commitment to Cafh according to our wish and our readiness to promote the Work of Cafh. This is the area of unfolding of the Sponsored.

We can choose to unfold in this area of inner work or we can feel the need to commit our time and energies even more, because we understand that the results of the road of Renouncement are a real solution to the problems of the world. Not only do we realize all the benefits we receive and the privilege it is to belong to a reunion of souls who seek their inner liberation, but there also awakens in us the need to commit ourselves more to fulfill what Cafh proposes. In doing so, we express our faith that this is our Road, the path that will allow us to unfold fully. Accordingly, we commit to adhere to its principles and to fulfill them. That is why in the category of Solitaries, in addition to the intense inner work to fulfill our vows of Silence and Fidelity, we strengthen our offering through a Vow of Obedience to the Grand Master Knight or Grand Master Dame of Cafh. We understand that we need concerted efforts to expand the Work of Cafh. Through spiritual direction we learn to let go of the will to prevail; this enables us to begin the road towards the exercise of a wise discernment that moves us to use our will to do whatever may be just and necessary. Some of the fruits of practicing Obedience are, as stated in the Rule: *“discretion, patience, companionship, and the capacity to have a vision of the whole, as well as the ability to listen, to achieve self-mastery, to carry out one’s intentions, and to understand the human soul.”* Through renouncement of material goods, we learn to stop living defined by possessions, whether they be material, mental or spiritual, seeing them instead as means to gradually lead a life of offering in the service of souls, in active participation in the Work of Cafh. This is the area of unfolding of the Solitaries.

We can choose to unfold in this area of intense inner work and active participation in the Work of Cafh or we can commit our entire life to this purpose. We feel sure that through our own unfolding, by expanding our consciousness, we are developing a real social work which brings lasting results to society. It is then that we decide to enter another realm of possibilities: the category of Ordained.

The category of Ordained means renouncement of life. This choice can be made participating in Tables of Ordained living in their private residences or participating in Tables of celibate Sons and Daughters who live in Community. The vow is the same; the way of living it is what changes.

For those of us who decided to become ordained, to offer our lives to the Work of Cafh, we know that this means putting time, energy, experience, knowledge and possibilities in the hands of the Divine Mother. This should not be interpreted as the desire or the yearning to do so. It is our duty to respond to the commitment we have made, making real our offering in everyday life. And this duty does not depend on having a function or not; that is not why we became ordained. We renewed our vows of silence, fidelity and obedience and we took the Vow of Renouncement to ourselves because we wanted to make a commitment to ourselves for life and to the Work of Cafh.

Let us remember what the Rule of Cafh says about this category. Let us meditate on its meaning and offer ourselves with all our being to fulfill the commitment we have made with complete freedom and out of love of souls.

The Rule says: *“The Ordained who live in their private residences express their offering and renunciation to themselves by consecrating their lives to promote the Work of Cafh in society, accompanying souls in the process of their spiritual unfolding, creating centers of expansion of the Teaching through their lives of service to the social community where they live, and by attending to the needs of the members of the Tables, if they have been designated to fulfill that function.”*

For the Ordained who live in Community, the Rule states: *“Ordination means a life of offering and complete renunciation to oneself. The effective, immediate, and definitive renouncement of the Ordained*

*in Community to material objects, affections, and family life generates a spiritual strength which invigorates the spiritual life of all the members of Cafh and consolidates the Work of Cafh in the world. For this reason, the Communities of Ordained are a vital and indispensable part of the Mystical Body of Cafh. They keep the Message of Renouncement ever present in their minds and express the possibilities inherent in its realization.”*

As you can see, the obligations established by the Rule that each Son or Daughter assumes are different, according to the Category and the Group to which they have chosen to belong. This is reflected in the formation of the Sons and Daughters. For example, the guidance given to the Sponsored members through the teaching stimulates love for unfolding. In the case of Solitary members, it is directed toward strengthening their ascetic mystical work. The teaching that the Ordained receive is intended to strengthen their offering of life and to maintain a continuous awareness of the commitment they have taken, because the actual offering of life depends on this consciousness.

Each Son or Daughter can fully unfold their spiritual life in the category they have chosen. To be in one place and wish to live in another consumes the energy we have committed to inner unfolding. We attain plentitude when we learn to make our decisions, especially those which are transcendent because of their direct impact on our lives, after having thought deeply about the implications of the step we are going to take. Once we have taken it, nothing remains for us but to fulfill our commitment. This is all the more so when we have taken the commitment out of love, in complete freedom and making full use of our discernment.

Let us remember that each and every one of us makes up the Mystical Body of Cafh and that it is from the strength of our offering that it is nourished. Let us go, then, together, united by an objective of good, towards the consolidation of our Road.

## *Inner Centeredness, Participation and Reversibility*

### *Fourteenth Teaching*

#### *Closing Address 2012*

It is a privilege to participate in a reunion of souls of Sons and Daughters who have dedicated their lives to follow a process of unfolding and who have so generously offered themselves to selflessly support and accompany the unfolding of other souls. Let us be aware of the importance of this contribution for the world and highly value being able to be part of this group of souls who, day after day, patiently make the effort to fulfill a method, deepen into their inner life and expand their love.

Enough time has passed for us to see the effect the process of unfolding has had in our lives and in the lives of those who have shared these years with us. Just as we try to perform any daily task efficiently, we have to learn to do our inner work efficiently and to do it with the plenitude that will allow us to continuously replenish our strength. This renewal is the consequence of the simple fact of knowing we are offering ourselves without wanting anything in return. Those around us are also renewed because, rather than words, they receive the teaching that is evident in the way we live.

The fact that we have 75 years behind us as a Path gives us a strong foundation upon which to continue building. It is now our responsibility to give the process of unfolding the strength, translucence and brilliance of a diamond. The Divine Mother is inviting us to leave aside our self-imposed limitations and leap to another level in the expansion of our consciousness. It is up to each one of us to transform this possibility into a reality.

The possibilities of unfolding are not something to be fulfilled in the future. On the contrary, these possibilities are with us and in us every moment of our lives. We might not always give importance to our small choices because we think that it does not make much difference whether we do one thing or another. But this is not so. Let's suppose I'm in a train station and I have the possibility of choosing to board any train. All of them are ready to take me, but each one is going to a different destination. The same thing happens in my life. At any moment I have many options. The multiple realities coexisting are open possibilities for me, but I'm the only one who can choose which one to follow. Let's take another example: I'm riding a bus. I can stand up and give the seat to someone else or I can remain seated. I can talk to the person sitting next to me or I can remain silent. I can open a textbook and study or I can keep it closed. I can call someone on my cell phone or I can turn it off. From the moment I choose, I open a different path for myself, for others and for the world.

It's also important to pay attention to what we choose to say. Once we say something, it cannot be unsaid. In this regard, a spiritual master used to say: "If I hurt somebody, I lose a potential friend." Each act unleashes a series of events that wouldn't have happened if I had chosen differently. It's important to bear this in mind, especially in difficult moments, when something overwhelms us and absorbs our energy. In these moments, we need to turn to the Divine Mother, remembering that our life is in our hands and that we are responsible for our choices.

It's good to become aware that every moment counts and that in each instant there is an opportunity to reaffirm our offering. What prevents me from being at peace? What am I giving into? What am I really seeking? Do I take into account the good of all? My answers determine the path I follow. We need to prepare ourselves to be strong and to nourish the thoughts and feelings we want to have so that our choices may respond to our chosen objective and reinforce our vocation. Without a doubt what we nourish grows. At any given moment we can take a different path. We can't blame others for our destiny. Let's choose to be builders of our future instead of being victims of our past. With this awareness and determination in mind, we become responsible for our lives. This is why we prepare ourselves to be

firmly rooted in our doctrine of Renouncement, expressed as Presence, Participation and Reversibility.

Don Santiago said in a Message that “in the simple lies the Single Idea.” The Single Idea is manifested in each human being as the vocation of unfolding. Don Santiago encouraged us to keep a spirit of simplicity and to strengthen vocation by remaining true to our objective. It does not really matter if we have walked for a long time on the road or if we have taken just a few steps; this recommendation remains true and valid for all of us. We could easily think that in today’s world to live a spirit of simplicity is utopian; however, this isn’t so. Remaining centered is the key to spiritual liberation. If we learn to see life with new eyes and look at daily events from a different angle, we discover beauty in the simplicity which leaves room in our lives for what is essential.

When we deepen into our doctrine, we develop the capacity to remain centered. This leads to Presence. Let us seek the Golden Temple, the inner point where we remain centered, where the divine spark dwells in each one of us. It’s necessary to come back to it again and again until it becomes our inner dwelling. Rather than a mere symbol, recognizing the divine presence is a real possibility within our reach at any moment. Remaining centered helps us to be consistent since we have only one point of reference which lights our way. This practice helps us not to identify with our moods or with fluctuating thoughts and feelings. At the same time, we strengthen our true individuality. We can show who we really are and we can do what we need to do. The more we support ourselves on our inner wealth, the more we free ourselves from forces which pull us in many directions such as the desire to possess, the eagerness to prevail and the need to be center stage. Remaining centered sets us free. It allows us to accept differences. Instead of our usual reactions of anger, hatred or separativity when we meet others who think or feel differently from ourselves, we respond with understanding, acceptance and harmony.

As we deepen into our doctrine and make evident the expansion of our consciousness with generous and loving acts, we open a path within ourselves leading towards the state of Participation. This is why it is so important to work on our intention and inner attitude. As we no longer allow ourselves to be indifferent to the things that happen, everything demands from us a committed response. The deeper our expansion of consciousness is, the more we are affected by what happens around us. We can’t avoid the suffering of the world; but we can transform within us the forces that cause that suffering. We can choose to channel those forces as would someone who channels a river to irrigate the plants he wishes to grow.

One of the ways leading us to Participation is the contrary act. We have a natural tendency to defend ourselves, to avoid assuming responsibility and to deny our faults. Let’s become participants, taking responsibility and bearing the weight instead of burdening others. Let’s discover within ourselves the good and the evil we see outside. Let’s study this and bring solutions to problems and difficulties. Let’s practice the contrary act and stop blaming, criticizing and accusing others. Let’s contribute with a new and liberating force, a force with creative ideas, which offers solutions and improvement.

As we deepen into our doctrine and strive to be more inclusive, we discover the unity in the pairs of opposites. Reversibility gives us the flexibility that allows us to break the mental structures that define reality within only two possibilities, black and white, without taking into account the infinite range of colors in the spectrum. The practice of Reversibility prepares us to have our own ideas and feelings. At the same time, it allows us to validate that we, as well as others, can have countless thoughts and feelings about the same thing. We know that our life would be meaningless if we lived in isolation. Nevertheless, we often live as if we could live a life separate from the whole. We often forget that we need the earth on which to place our feet, we need humanity to transmit its knowledge, and we need nature in order to survive. The search for personal happiness is an illusion since reality is a totality, an inseparable whole. Reversibility allows us to offer ourselves now without forgetting that at each moment we are affecting the whole because we are part of the whole.

When we reach a spiritual understanding we want to put it into practice. The difficulty we encounter when we try to do this is that life isn't always a smooth road; it is full of ups and downs. An idea that seemed clear and luminous at one point, leading us ahead, later can become vague, confusing and no longer resonate with us. The attitude of remaining centered helps us to overcome this difficulty by allowing us to recognize in our moods the changes inherent in life. We learn not to be carried away by our moods, to recognize them and to let them go. Love, a powerful force that develops our sense of responsibility, doesn't allow us to give in to our moods, to that current that wants to drag us along, because we know we would be wasting our life force and affecting others unfavorably. Our moods gradually lose momentum and our emotions stabilize. This doesn't mean we are indifferent to what happens; rather, it means we reserve our sensibility and energy to look for useful and creative solutions and new possibilities. We become peaceful and reliable. In this way, the inner work of Presence leads the Sons and Daughters to become safe havens in storms and a support in times of upheaval.

Another obstacle we may encounter on our road actually starts out as a noble impulse to offer ourselves, to serve, to share our knowledge, but at a certain moment, it becomes a means to assert oneself. If we are not very attentive, the yearning to participate can lead us, little by little, to become attached to our work. If this were to happen to us, we wouldn't be able to overcome the trial of leaving our work when asked to. We might even respond with indignation or by becoming demanding. We could end up discouraged if we think that we are not recognized or appreciated. This will not happen if we maintain an attitude of Participation. No change can alter our attitude since the only thing we want is to offer ourselves and nothing can put a limit on what we are willing to give. The object of our concern is circumstantial. Nothing can stop us from continuing to offer our love. There is an opportunity to offer ourselves every minute and everywhere. We don't make distinctions regarding our offering: a newborn, a prisoner or a sick person all benefit from a loving thought.

Another obstacle we can encounter is our own mind. It is our instrument to discern and to choose prudently and wisely, but it can turn into our prison and limit us. Only when our minds become flexible can we understand through Reversibility, transcending the limitations imposed by the pairs of opposites. We will then be able to integrate opposites instead of keeping them separate. We will be able to understand different points of view and contradictory positions because the attitude of Reversibility leads us to embrace the whole and include different parts. We will not enter into arguments. Instead, we will try to enrich an idea with the contribution of those who have different ideas. In addition, mental flexibility helps us to stop the habit of criticizing and judging others because it leads us to an attitude of integration. Reversibility allows us to recognize differences while at the same time to love without making differences.

Wanting to unfold more is not about winning a race or getting another trophy. It is a response to the need to alleviate the pain in the world. We believe that love relieves suffering, and that is why we feel the need to expand love. To do so we need to constantly direct our intention, our attention and our will towards our ultimate objective. Let us remember that the golden key to all our efforts to unfold is perseverance. Let us pray that this force may accompany us to the end.

## *Abnegation and Trust*

### *Fifteenth Teaching*

#### *Extracts from the Opening Address 2013*

Let us reflect on two concepts that I consider fundamental for the work to be done: abnegation and trust. While we could say that it is unusual to use the word abnegation nowadays, for us it has great significance and timeliness: abnegation, that is, forgetting oneself for a transcendent cause, is fundamental in order to fulfill the commitment we have freely made. This attitude reflects our love for souls, for the Work of Cafh, for humanity. Let us remember that this is the first of the three words we heard in our consecration, as Ordained, when the cape was given to us: "This is a symbol of abnegation, sacrifice and renunciation." Abnegation implies not only a feeling but an action, especially the action of someone who does not measure his offering, who does not ask for himself because he finds plenitude in his offering, and who is not discouraged by setbacks because he does not depend on what is circumstantial. Let us consider for a moment the history of humankind. All great beings who marked milestones in its development reflect this attitude. Without abnegation, very little can be done for the good of souls.

Another element of great importance for the subjects we will deliberate about is the ability to generate trust. In order to generate trust in others, we have to generate that trust in ourselves and in the mission that we have to fulfill. And this is something we can build and strengthen together. The dictionary has several meanings of the word trust. I would like us to build on the definition, "the disposition, decision or courage to act" or "confidence in oneself, in one's own qualities," rather than the meaning which defines it as familiarity in how we treat one another. For me trust is much more than familiarity. It is the capacity we develop individually or as a group, or in our case, as a Mystical Body, to create an atmosphere of respect and freedom that leads to the individuality of each of us. This allows everyone to express themselves freely without fear of being pointed out or labeled as rebellious, of weak character, or fearful. The views expressed by each Son or Daughter are priceless, no matter how different from those of others. Trust helps us not to waste the energy that the Divine Mother has placed in our hands to accomplish the Mission that, as a Mystical Body, we have to fulfill. Let us strengthen the bond that unites us through trust in our fellow companions on the road and in our potential to offer ourselves, so that we may direct our steps without delay towards the fulfillment of our commitment of love.

The second topic that I would like to talk about is Extension Activities. I have taken the liberty—at the risk of sounding repetitive—to insist on this topic that I brought up last year. Even though we have given shape to Extension Activities and refined their meaning, we need to define their function more specifically. Without a doubt, we have come a great distance and gathered a great wealth of experience about them. This has been very useful to all of us, since we have had to learn to synthesize the main ideas, master fully the meditation technique and develop more creativity in explaining the teachings. In other words, we have had to delve more deeply into our doctrine to be able to present the ideas of Cafh to people who are not on our Road. This has left us a great teaching which, due to its simplicity, we could easily overlook: In order to transmit our inner values to others, we first need to nourish them in ourselves. It's also very important to highlight the fact that these activities have been carried out by Sons and Daughters from all three categories and even with the enthusiastic support and participation of those who have not taken a vow. Even though it's difficult to know and appreciate every individual effort, we cannot deny the fact that we, as a group, have taken a great leap. We are no longer afraid to show ourselves for what we are, and we are opening ourselves freely to society. Above all, I believe that we have learned to value the uniqueness of our path.

It's important to continue working to clarify even more the meaning and mission of Extension Activities. Let us remember that these activities are carried out through the contributions of Sons and Daughters who give their time, availability and financial resources. The Centers—buildings where these activities take place—belong to the institutions that give Cafh a legal framework. It is essential to use our inner values as well as our material goods responsibly and with a clear objective: to expand the Message of Cafh and to recognize, among all the souls who approach us, those destined for Cafh.

Let us remember that when two or three Sons or Daughters meet in a specific place, a magnetic point of the Work of Cafh is established: a stability radius that expands with the souls who come into contact with it. If we keep this in mind, we will never see the centers as mere material possessions which we can use to carry out just any activity. Instead, we'll see them as places where the Great Current is established to radiate outwards. They are radiuses of stability where Cafh can carry out its spiritual Work and they also participate in the inner life of the Sons and Daughters who organize Extension Activities because they reflect their work of spiritual unfolding. Thus, it's very important to make the effort to ensure that the Cafh centers become magnetic centers that reflect the spiritual strength emanating from the Sons and Daughters who gather there. Cafh centers radiate energy when we focus on the single idea, that is, to fulfill the Mother Idea of humanity that calls us to harmonize personal advancement with universal values, thus leading us to realize divine union.

When we circumscribe Extension Activities to those that express the ideas of Cafh, presenting the Idea of Renouncement, explaining the method and teaching the ascetic-mystical exercises and their use in daily life, we make the best use of our energy and love to serve the purpose of those activities. Let us insist on the commitment we have made to put all our energy toward fulfilling our noblest intention, that of working for the expansion of the Work of Cafh. Undoubtedly, the results derived from these activities will be both for our own good and the good and advancement of humanity.

Each person has characteristics that are common to all human beings, but we each also have our own individual characteristics. We can say the same about Cafh. Cafh has universal characteristics common to other paths; but within the universe of all paths, Cafh has its specific mission to fulfill, which belongs to no other path.

It is necessary to discover and continually be aware of one's mission in order to fulfill it. Our mission as Sons and Daughters is to carry out the Work of Cafh in the world, i.e. to develop the Mysticism of the Heart with all the means that the Method offers. Our mission leads us to egoence. Egoence means becoming conscious of ourselves and of our unity with all, and taking responsibility for what this unity implies. This is our specific mission, and our commitment is to fulfill it. The fact that we work to fulfill the specific mission of our path in no way denies our openness, inclusion and participation. What would happen if, for example, one of our organs questions why it has to fulfill its specific function? What if it refused to carry out its work fully because it wanted to be more universal and not different from the other organs? There is no doubt that Cafh belongs to a greater whole. Cafh doesn't expect to fulfill all the functions of the body of humanity. What we need to do is to make the mission of Cafh, its principles and fundamentals known, so that people who resonate with these ideas may enter our Path—clearly the right path for them. Each Son and Daughter must be a reference point for the Path of Cafh and make it known through the way they are. For this to happen there has to be identification, fidelity and interdependence. Otherwise, we display our individualism, which would ultimately lead us to live in the illusion that we can unfold as separate and isolated beings.

The third topic I would like to mention is our need to intensify our efforts to search for aspirants. For this to happen we must strengthen our inner life, the magnet that attracts souls. We can't transmit what we don't understand and live, nor can others choose what they don't know exists. Love, the strength

that moves us to unfold, shows us the steps we need to take so that the potential we visualize may become an effective work.

The strength generated by our unfolding invigorates our path. The Mystical Body of Cafh is renewed constantly. A great part of this renewal originates in the renouncement that each one of us experiences in our daily lives. When we are accustomed to attending to the Sons and Daughters of the Tables we are in charge of, it's easy to forget that we, as Ordained, also have to continue carrying out our own spiritual work. We cannot forget that the privilege of assisting souls is a gift we need to be worthy of. Otherwise, in our eagerness to counsel others, we might even forget to ask for the counsel we need in order to help us discern better how to keep alive the flame of our vocation and not cease in the effort of our own unfolding.

Spiritual unfolding doesn't produce an end product. It is a lifelong process. It might even involve other lives too. Who knows? We cannot forget that the light to help others comes from the strength of this inner work on ourselves. Spiritual unfolding implies the expansion of our consciousness, our love and our responsibility, and this creates a field of possibilities that attracts souls. When we renounce without thinking of it as a sacrifice, we learn to deeply enjoy the effects it produces in our own being. We become broadminded, our interests and objectives expand, and this allows us to live the wonderful experience of living without boundaries which limit us. It is this joyous inner expansion that souls fall in love with. We need to generate this force to be able to work for the Work of Cafh in the world, so that its ideas may reach all souls.

As we already mentioned, the Mystical Body of Cafh, like any other body, has to be permanently renewed in order to continue living. When we say that a body is renewed, we mean that some cells die and others are born; the new cells replace the dead cells in their functions to keep the human being alive. The Mystical Body of Cafh also depends on this renewal process. Thus it's important to remember our commitment not to "spare any efforts" in the search for souls destined for Cafh, and to encourage the members of our Tables in this search.

Our teaching says that all human beings are possible aspirants for the spiritual life of Cafh. However, most of us search for aspirants in darkness, and without signs or premonitions. Let us come closer to souls and share the wealth of our road of renouncement without the prejudices that limit us. The teaching also makes it clear that Sons and Daughters must give this search a supernatural touch through fervent prayer. Let us use this marvelous power to ignite the flame of vocation in souls.

Cafh is a reunion of souls. Let us then search for the souls predestined for Cafh by expanding the message of Cafh in society and multiplying our individual efforts to connect with them. Let us be worthy representatives of what the Method of Cafh brings out in souls.

The Rule recommends that we lovingly cultivate the capacity to communicate with souls. We have heard some Sons and Daughters say that they don't have the aptitude for finding aspirants. Even though some of us can express ourselves with more ease than others, many of our limitations are self-imposed. Perhaps part of the difficulty lies in the way we communicate our ideas about spiritual unfolding. Why don't we talk about spiritual unfolding in the same way we would talk about a book we really enjoyed or a movie we found inspiring? If we did so, it would be much easier to share something so integrally good as is our experience of a path that guides and inspires our whole life and gives coherence and meaning to all our efforts and experiences.

When anticipating the birth of a child, the whole family prepares for the event. Likewise, with the same love and longing, we can prepare for the arrival of new members of the Mystical Body of Cafh. As a mother tenderly prepares herself so that she can carry, nourish and support the development of the new

being, in like manner let us prepare to welcome the new souls who enter our Path. Let us intensify our prayers so that we may create an atmosphere of love, peace and harmony which souls will find when entering the group.

The search for souls in Cafh does not imply winning converts. Instead, it is to recognize, from among all the souls who seek their inner liberation, those who identify with the doctrine of Cafh, with its method and its ceremonial and who have the inner disposition to commit themselves to the process of unfolding with a Vow. Let us awaken in them their potential for offering.

I trust that our work will shed light on how to strengthen the work that we have already undertaken.

*Consistency with Our Yearning to Unfold*  
*Sixteenth Teaching*

*Closing Address 2013*

Recent research has led to the discovery of a gene that is credited with the power to foster in human beings the need to strive to always go beyond what has already been achieved, discovered or understood. It is the driving force that impels a Marco Polo to go to the East, the Buddha to seek to know the ultimate cause of suffering, athletes to set new world records, scientists to investigate matter, astronomers and astronauts to venture beyond Earth. What makes us willing to risk, sometimes even life itself, to overcome limits again and again? Why don't we stay where we are, in a comfortable, safer and known world?

According to the teaching of Cafh, the Mother Idea that guides our destiny as humanity imprints on us a force that drives us to exceed our limits. We acknowledge that force as the one that emerged in our soul, leading us to commit ourselves to give a transcendent meaning to our lives. It is no coincidence that all the Sons and Daughters of Cafh take a vow and that many of us take the step of committing ourselves perpetually. How can we more actively collaborate, then, with this wonderful human capacity that the Mother Idea imprinted in our being, to go further in the exploration of our inner world? How can we stop repeating the same old reactions and responses?

The desire to go beyond the known to discover the meaning of our life became so strong that it led us to seek a path and commit ourselves to make an effort to try to clarify that meaning. If we think that to unfold spiritually, to expand our love, is something worth devoting our lives to, we cannot let that thought be only a possibility; we have to find a way to make it a reality. And to do that, we sealed our commitment interiorly by giving our word. The ceremonies in Cafh are very simple; nevertheless I do not exaggerate in saying that in all of them, words take on a striking significance. From the beginning, the value of the word and what it implicitly requires of us was impressed on our soul: consistency.

The need to remain aware of the Vocation of Renouncement—the offering of ourselves—led us to adopt a method that helps us to be consistent in how we live. This method is not a set of imposed rules but the way we have chosen to work on ourselves in an orderly and systematic fashion. When we identify with the Method, this leads us to eliminate inconsistencies in our usual way of living. For example, we say we should be transparent, but we don't accept when others point out our shortcomings and we hide behind an unreal image of ourselves; or we talk of our spiritual ideal of love and service, but we live enclosed in our own personal interests.

We might believe that we are aware of these contradictions, but in reality often we are not. We are used to giving ourselves reasons to continue acting the way we have been until now, thus concealing from ourselves our lack of consistency. In everyday language, when we say someone speaks inconsistently, we understand that they are talking about things that have no relation to each other, making it impossible to follow the thread in the conversation of that person. Something similar happens with our actions when we are not consistent. There is no guiding thread; no one knows where we're going because we have no clear course of action. Frequently we think or do something positive, and then later we cancel it out with an opposite action. This occurs, for example, when we want to help someone in an altruistic way and then later we complain because they don't help us or don't thank us. Another example is when we think it is important to meditate every day, but then we are not regular in our practice; or when, after we accept someone's apology for having been rude, every time we see that person we remind him of what he said and how much it bothered us.

A person is consistent when her behavior reflects what she feels and thinks. Here we will describe

some of the principles that Cafh gives us to build a life that is consistent with our Vocation of Renouncement. We will see now what attitudes we sometimes respond with and what we need to do to avoid them or overcome them to attain the unfolding we yearn for.

### **Let us consider how consistent our words are with our Vocation of Renouncement**

*One of our principles is nondiscrimination. This needs to be reflected in our treatment of others; it means speaking to everyone with the same kindness and respect.* Yet we all know that many times, with the people we know best or with whom we have the most contact, we allow ourselves to raise our voice, respond abruptly, interrupt and not listen with enough attention, give orders rather than ask, show impatience or grumpiness.

What moves us to overcome the discrimination that keeps us separated? Isn't it the yearning to love without limits? In the first stage of our development, in our childhood, we needed to separate and differentiate ourselves to be able to recognize ourselves as individuals. But when we fail to understand that this is only one stage of our unfolding and that it needs to be transcended, we fall into individualism. It is now that we need to overcome these limits and attain egoence, the perfect individuality that allows us to understand ourselves as separate entities without forgetting that we belong to a greater whole. We have glimpses of this awareness of being, but this is truly a great field of work which we need to continue working on.

*To unfold implies working on the knowledge of ourselves and valuing the perspectives of others to complete this self-knowledge with an impartial and objective appraisal.* Yet whenever someone calls something to our attention or points out a mistake, we find it hard not to justify ourselves. We defend ourselves with explanations instead of considering what they told us and trying to see how to avoid that mistake. We justify ourselves instead of doing what is necessary to stop repeating the undesirable action.

It requires humility and gratitude to value the perspectives of others as the way to complete our self-knowledge. The perspective of another person is much more than something that might be interesting. To develop a permanently expanding awareness of being, it is indispensable to have an outside perspective; it makes us sensitive to the effect that we produce in others; it reinforces our values and encourages us to work on our weaknesses.

*Another principle is forgetting ourselves; this leads us to develop gratitude for all that life gives us and to believe that we have much more than we deserve.* Yet we sometimes find ourselves complaining, using words that demand from others attention, care, benefits or privileges. We also tend to insist that others change or adapt to our preferences or interests.

Gratitude reconciles us to life. It is based on humility and on the recognition of what transcends us.

### **Let us consider how consistent the example we give with our behavior is with our Vocation of Renouncement.**

*We learn that the one who truly loves does not discriminate: he or she gives everyone what they need so that they may unfold their possibilities.* Yet we tend to favor the people with whom we feel more affinity, or those who like us best or praise us. We tend to avoid some people's company and treat people differently, justifying this behavior for various reasons.

*Another principle is to realize in ourselves what we want for the world.* Nevertheless, although we do work on ourselves, we spend a lot of our energy demanding changes in other people, or changes in the

conditions life has placed us in, or in what we believe we are owed by institutions. We often set ourselves up as critics or judges of others without noticing that we possess the very shortcomings we point out in others, or other shortcomings we need to be working on.

Work on ourselves shows us that it's impossible to escape from a circle if we don't introduce something different. We will remain within the sphere of action-reaction unless we transmute the energy we receive and direct it in a more effective way. This is a work of awareness, love, and sacrifice that doesn't just happen all by itself. We have to choose to do it.

*A very healthy recommendation from the Method tells us to seek out the company of the person we find hardest to accept. This is beneficial for us since that relationship highlights the characteristics we need to work on.* Yet we tend to seek out the company of those with whom we get along well and with whom we have a mutual understanding; in other words, we seek out what doesn't require any effort on our part. We don't consider, for example, that if we had an infected hand, we would never think of rejecting it; we would try to create the conditions that would restore its good functioning as part of our body.

We see that no one is accepted by everybody, and that often someone loves a person who is rejected by most other people. Let us think that all of us need to feel that we have a place in the Divine Mother's heart and, likewise, in the heart of some human being as Her expression upon the Earth.

**Let us consider how consistent our yearning to offer our lives is with the way in which we fulfill this yearning**

*We learn that the offering of life implies living in the present and we consider the past as a source of wealth and learning and never as a burden.* Yet there are times when we turn the past into a source of laments and bitterness for what we had to go through, or for what never was, or for what we weren't able to do. Our imaginary lost opportunities make us resentful toward life, our parents and siblings, our country, or the historical times in which we are unfolding. Instead of getting the most out of each moment by living it fully, we think our life would have been much better if only conditions had been different.

To dive into the deep waters of the present is to face the real possibility of offering oneself. Only we are responsible for the choices we make and which we are freely able to choose. No one else is responsible for what we think and feel because we are, essentially, free.

*Our road—of renouncement to ourselves—leads us to want to give more than to receive. It makes us aware that if we need something, we can get it or ask for it, but we don't demand it as a right. Our mysticism of participation does not allow us to think we have a right to something that many do not have.* Yet we all too frequently forget that most things that we have and enjoy are far from accessible to all human beings and that we are privileged because we have even more than we need.

Participation is real and unites us to all souls when we don't take more than is necessary for us to fulfill our mission completely.

*We learn not to stand out, be prominent, or be the center of attention. We also learn that when we believe we give something, in reality we are only giving back a tiny portion of what we have received.* Yet we tend to feel sad if others don't remember us, if we don't get the recognition we were hoping for, if no one mentions the work we accomplished, or acknowledges us as the source of a successful idea. *Another very rich teaching for our lives is that of being satisfied with what we have; this allows*

*us to unfold by our own means.* Yet we might find ourselves comparing ourselves with others or wanting what they have or receive.

*Another aspect that is worth acknowledging is that no accomplishment is ours alone, since many others have contributed to make it possible. It is good to think that when things turn out well it's because we have allowed the Divine Mother to work through us.* Yet we sometimes forget about the help we've received and take full credit for the achievement.

*We are encouraged to put all our interest and vitality into whatever job we're doing, and to put what is necessary before our own likes or preferences.* Yet we are not always graciously willing to do a necessary job and expect someone else to do it. We don't always keep in mind that, if we don't do it, the burden will fall on someone else.

You might think that everything we've just said is a way of managing behavior in order to avoid conflicts and promote harmonious coexistence. I haven't the slightest doubt that the practice of the above-mentioned attitudes, consistent with a Vocation of Renouncement that we have mentioned above, will allow us to avoid many conflicts and will lead us to coexist harmoniously. However, these are not our objectives, just some of the results. Our objective is to free ourselves spiritually, to attain Union with the Divine Mother. The attitudes we have described, examples of being consistent with our vocation, are some of the results of the continuous practice of the Asceticism of Renouncement and the Mysticism of the Heart, which is our path to that union. They are an expression of the Asceticism of Renouncement because they reflect the effort to deepen our self-knowledge so that we can unfold and be useful to the Great Work. And they are the expression of the Mysticism of the Heart because they reflect the love and responsible commitment that motivate us to make that effort.

Let us give an ever more expansive and inclusive meaning to our existence as we persevere in this generous offering of life.