

SPIRIT OF CAFH

TABLE OF CONTENTS

1.	THE MESSAGE OF RENOUNCEMENT	3
2.	THIS IS THE RULE OF CAFH	5
3.	REUNION OF SOULS.....	7
4.	THE MYSTICAL BODY	9
5.	THE VOWS	12
6.	OBEDIENCE TO THE LAW.....	14
7.	THE SON'S AND DAUGHTER'S POSITION TOWARD RELIGIONS	16
8.	FAITH	18
9.	COMMUNICATION BETWEEN THE SON OR DAUGHTER & THE DELEGATE.	20
10.	THE DELEGATE AS THE SOUL'S GUIDE	22
11.	THE DELEGATE AS SPIRITUAL DIRECTOR.....	25
12.	THE WORK OF THE ORATOR.....	29
13.	GIVING THE TEACHING	31
14.	INTRINSIC GOODS	33
15.	DIMENSIONAL TIME AND EXPANSIVE TIME	36
16.	TRANSMITTING THE MESSAGE OF RENOUNCEMENT	38

THE MESSAGE OF RENOUNCEMENT

First Teaching

Cafh advances the idea that renouncement is the road which leads humankind to fulfill its destiny. Such a statement identifies renouncement as a universal, essential and contingent law of the universe and, consequently, of humankind.

The Sons and Daughters of Cafh transmit the Message of Renouncement to souls by being the living expression of that Message. Souls don't want sermons about renouncement, they want clear ideas and living examples of it.

It is important for Sons and Daughters to learn about the Message of Renouncement as soon as they enter Cafh. Many souls leave the Road because they are not placed in immediate contact with the truth they seek and are called to serve. To start out with spurious doctrines which attract souls with their easy answers, or doctrines which imply a smooth transition toward renouncement would be to negate the Message and frustrate the Sons and Daughters.

The Sponsored receive the Message of Renouncement and meditate on it from the moment they enter Cafh. They study the doctrine and learn the ascetic practices. Their task is to distinguish renouncement's implications for the person who would like to practice it. Their point of concentration is to define their vocation: to find out how they may respond concretely to their spiritual ideal.

Solitary Sons and Daughters internalize the Message of Renouncement, becoming deeply familiar with it, establishing it securely in their hearts and practicing the Asceticism of Renouncement. Their point of concentration is to integrate and achieve consistency in the way they think, feel and act, dispelling ideas and feelings contrary to their vocation. It is important for this process to take place within the context of their expansion of consciousness rather than as something imposed on them by their instructors. It is contrary to the Teaching of Cafh to impose ideas or exhibit authoritarian discrimination towards those who differ from one's own points of view. Dogmatic suppression of ideas and feelings tends to strengthen them and hurts not only the one who tries to force someone to overcome them but also the one who feels repressed. Sooner or later that restrained energy turns against them both.

When the idea of renouncement is adopted as a mental and emotional power, it turns the soul's thinking into a pure process of discernment. It turns her feelings into a movement of participation and her actions into an increasingly effective way to carry out providential economy in providing help for the needy, assistance for the sick and direction for souls.

In our present state of human development, no willpower is needed to carry out the automatic functions of the body. Similarly, when souls have internalized the Message of Renouncement, their way of thinking, feeling and acting will reflect that message spontaneously.

Ordained Son/Daughter lives the Message of Renouncement.

The Ordained live and work in the permanent task of assisting humankind. Their offering carries the Message of Renouncement to souls to help them expand their consciousness and discover their divine destiny. This is the glory and the sorrow of the Ordained.

It is their glory, for their sacrifice unites them with all souls.

It is their sorrow, for they understand through personal experience how simple the road is and how difficult it is for human beings to distinguish and follow that road. They know that freedom from suffering is achieved step by step, and that the plenitude of divine union is not possible until all souls attain spiritual liberation.

Sons and Daughters know, practice and live the Message of Renouncement contingently through the fulfillment of their vows and unitively through their offering and participation.

THIS IS THE RULE OF CAFH

Second Teaching

The first article of the Rule states, “This is the Rule of Cafh”. Why does the Rule contain such an article? It is obvious from the title that the text which follows is the Rule. Why does it say nothing more, for example, that the Rule is the set of articles and norms which follow? It is as if there were a wish to condense the whole Rule into one article.

“This is the Rule of Cafh” establishes that the Rule is a unity, placing it in the present tense and proffering it as an expression of the life of the Sons and Daughters. It shows the spiritual nature of the Rule.

Since the Rule is a unity, each of its articles, or group of articles, is meant to be interpreted in context. Explaining the dispositions of the Rule outside the context of the Rule would deprive them of the spirit in which they were written; they would be corrupted by arbitrary interpretations which could be oriented any which way.

The third chapter of the Rule establishes that the Grand Master Knight/Grand Master Dame determines the scope of the Rule and resolves situations not foreseen in it. This allows the Rule to be expressed in the present tense. It also recognizes the aim of the Rule, which is to give the Sons and Daughters the best means to fulfill their vocation and mission. In determining the scope of the Rule, the Grand Master Knight/Grand Master Dame responds to the needs of the Sons and Daughters in general and to the needs of each Son and Daughter in particular, as well as to the evolution of the Tables and of society. By expressing itself in the present tense, the spirit of the Rule is kept, and the Sons and Daughters are led to transmute tradition into a contemporary teaching.

When they study the Rule of Cafh, the Sons and Daughters remember that the only aim of the text is to offer them the best means, at each moment and in each circumstance, to fulfill their spiritual vocation and the Great Work in the world. This will help them to be conscious that there is only one Rule but it is a Rule which expresses itself dynamically in their lives.

No matter how wise the norms in the Rule are, their written form is only one expression of the spiritual life of Cafh. The Sons and Daughters are the ones who express Cafh by fulfilling the spirit and letter of the Rule through lives which are consistent with their vocation and vows. If the norms of the Rule were fulfilled as a ritual or a formality, they could not stimulate or even sustain the Sons' and Daughters' spiritual life. Strict and thorough observance of the Rule produces unfolding when it is grounded in the soul's response to her vocation of renouncement and in the sacred commitment of her vows.

That is why it cannot be said that someone fulfills the Rule because he follows this or that norm, or many of them, or almost all of them. A soul fulfills the Rule when, in addition to fulfilling its norms, she totally integrates it into her life and embodies its spirit through her renouncement.

The Sons and Daughters internalize the norms of the Rule by making them second nature, living them spontaneously and including them in all their decision-making. When a disposition becomes

hard to fulfill, they strengthen their willpower by viewing that difficulty as an ascetic discipline which helps them achieve their anticipated goal. The Sons and Daughters know that in order to live the spirit of the Rule, they cannot give in to weakness when faced with the sacrifices that go together with fulfilling the letter of the Rule.

Fidelity to the vocation of renouncement engraves the spirit of the Rule in one's heart

The first article is fundamental, for it condenses the spirit of the Rule of Cafh into one assertion: unity, currentness and permanence. The Rule is a means of realization for the Sons and Daughters in the measure in which they incarnate its spirit.

REUNION OF SOULS

Third Teaching

The Rule defines Cafh as a “...reunion of souls who seek their inner liberation...” In establishing the connection between souls by setting aside the concept of “persons,” the Rule indicates that the relationship is spiritual in nature and that its basis is love for inner freedom.

Human ties are created through a common history and a series of shared habits. Blood ties, communal relationships, a stable place of residence, and adaptation to the environment are both the origin and the result of the history and habits which connect human beings. Through this interaction, human beings develop a sense of shared responsibility. This is to their benefit, since it gives them the opportunity to relate with and learn from the experience of others.

However, these ties are temporary, subject to change, arbitrary choices, separations and sorrow.

As a “reunion of souls,” Cafh places the relationship of its members on the level of shared spiritual aspirations. This generates an expansive spiritual union the results of which are permanent, producing what is called a similarity of souls. Since their union is established on the basis of similar vocation and expansive love, their souls gradually become alike. The energy that is thereby generated among the Sons and Daughters of Cafh is exclusively spiritual. Events and changes do not alter it; it endures in time and space. It has the gift of being everlasting.

The Sons of Cafh are physically, mentally and spiritually united when their spiritual reunion is affirmed and consecrated by their vows. The connection made by the vows is indestructible.

When Sons and Daughters are not together physically, their spiritual link keeps them united no matter how far apart they may be, for the path of the Sons and Daughters of Cafh is one and only one. Even without seeing or knowing each other, their voices unite and transmit the Teaching supernaturally.

By participating in the Great Work with no exterior support, the Sons and Daughters direct their energy through the Power of the Great Current.

Sons and Daughters of Cafh recognize each other through the delicate bond of friendship. Friendship is the exterior reflection of the close union of souls. Friendship unites souls simply through love.

Friendship among the Sons and Daughters means they share virtues in common. It is an expression of similar moral gifts, a loving and reciprocal sharing of the Teaching. Through the bond of friendship, the Sons and Daughters motivate each other to expand their capacity for love and participation.

The friendship the Sons and Daughters have for each other makes them living channels which shed abundant love and power of realization over humankind.

Sons and Daughters of Cafh who have passed away enter the Astral Tables and remain among the Sons and Daughters through their spiritual energy.

The reunion of souls of Cafh proclaims the spiritual union of souls, thus showing the world that it is possible to transcend the barriers of separativity which make groups antagonize one another.

THE MYSTICAL BODY

Fourth Teaching

The Mystical Body of Cafh is made up of a magnetic body, a mental body and a spiritual body.

The inner strength of the souls who belong to Cafh defines its magnetic body.

The expression of the idea of Cafh in its Sons and Daughters forms its mental body.

The reunion of the souls of Cafh defines its spiritual body.

The Sons' and Daughters' work in the world is their total integration—the offering of their being, effort and possibilities to the Great Work. Everything else they subsequently do will be an expression of their offering.

Cafh's potential is projected dynamically over the world in a succession of ideas which are born, concretized and die to give birth to other ideas. Sons and Daughters receive the Teaching, apply it and live it. They enrich it with their experience and expand it.

This is how the Teaching is updated. To claim that derived ideas have a meaning which will never change would be to dogmatize.

Cafh expands through participation. The strength of the realization of the Sons and Daughters attracts similar souls and radiates the idea of Cafh.

Cafh multiplies itself through reversibility. The life of the Sons and Daughters is the testimony of the idea of Cafh. The Sons and Daughters take the idea of Cafh and practice it in their inner work of renouncement. Their resulting spiritual realization spurs all souls toward divine union.

Cafh is embodied through presence. In the Sons and Daughters, the Teaching becomes consciousness, is enriched by their experience and spreads as a force of realization.

Realization of the Idea of Cafh—Renouncement—is spiritual illumination in that it implies total integration and consistency of values. Inconsistency and incongruity disappear in that which is simple.

It is not easy to understand the state of renouncement: it is mistaken for the sporadic acts of renouncement which one might perform to create an exterior image of perfection. To live a state of renouncement does not mean sometimes renouncing and sometimes not, or adopting the idea of renouncement as an ideological framework divorced from daily practice. The state of renouncement is a state of inner permanence, that is, a permanent *attitude* of renouncement. This attitude does not presuppose a state of perfection in which a soul never makes a mistake. What remains in a state of renouncement is an attitude of offering, though in her actions a soul is subject to the limitations of her knowledge and intellectual capacity. Being a Son or Daughter does not imply that everything the

soul does is perfect or supernatural. Only in the measure that she renounces does she become apt to express the Idea of Cafh in the world.

Even the yearning to offer oneself can separate the Son or Daughter from the Idea of Cafh if that yearning is not governed by an attitude of renouncement. When a desire to help comes from the helper's personal need, paternalism results: one hinders the spiritual development of those whom one tries to help by taking away their dignity and their opportunity of learning and doing. In contrast, the Work of Cafh expands as the Sons and Daughters share the Teaching and put Providential Economy into action.

One does the Great Work by participating. An independent, separate attitude is an implacable obstacle to the Great Work. Eventually it is even excluded from it.

If Sons and Daughters do not develop an attitude of renouncement they can harm other Sons and Daughters and the work of Cafh. Furthermore, if they are not open to the renewed expression of the idea of Cafh, they can distort the Teaching. If Sons or Daughters support themselves in Cafh on something other than renouncement, they participate in Cafh only exteriorly; their spiritual life is only a yearning without being grounded in the reality of their experience.

As the strength of Cafh becomes a work it creates multiplicity. The Sons and Daughters need to remain inwardly centered on the Idea of Cafh as they work, so that the work will remain pure. This means that every action originates in the attitude of renouncement and that substantial union with the Divine Mother is the action's only aim.

Inner silence, the routine of the method, and patience which lead step by step toward the simplification of the soul's compounds, contain the secret of concretizing actions into work without losing the purity of the Idea.

The Mystical Body of Cafh is Ired: divine grace which incarnates in souls and returns to the divine through the spiritual realization of those souls. That is why souls are the aim and the means of the work of Cafh.

All souls participate potentially in the divine ideation. But each soul has to make her own effort to expand her consciousness if she wishes to participate actively in the Great Work.

What determines the soul's capacity for renouncement? Is her realization the fruit of her will or of her attitude of renouncement?

Will and an attitude of renouncement must combine for the soul to achieve a state of renouncement.

It is the great human tragedy to think of liberation as the indiscriminate use of a will that is blinded by ignorance. Will without expansive consciousness leads to the repetition of fruitless experiences.

When one's will is governed by reason, it is apt to master the field of work determined for the soul by the law of consequences. To transcend that particular field and access new possibilities, one

needs a will that is ruled not only by reason but also by renouncement. This is the essence of true freedom because it grants mastery over one's own destiny.

Freedom means harmony between will and consciousness. This process of permanent renouncement marks the road of liberation for the Sons and Daughters of Cafh.

A state of renouncement does not rest on linear logic. Nevertheless, the Sons' and Daughters' work in the world is made evident through their lives as they practice and fulfill the Teaching.

THE VOWS

Fifth Teaching

The moment a soul enters Cafh is the foundation for all her later commitments. She makes a retrospective examination at that time so that she may understand the spiritual dimension of her first vow. She will then understand how her destiny guided her to the spiritual road, even though she herself may have been blind.

The clearer a vocation is, the deeper the soul's attitude of offering and service in the first vow.

Sons and Daughters are filled with previously unknown feelings when they place themselves in contact with Cafh. They have a particularly great feeling of responsibility, both toward their personal life and toward their relationship with society and the world. This awakening of consciousness gives rise to a love for participation, and they confirm their love through their vows.

The vows link the Sons and Daughters to the destiny of humankind, for those vows commit their lives to their spiritual unfolding and to the unfolding of all souls. By placing herself in contact with the Great Current and sharing the energy of the Mystical Body of Cafh, the soul spontaneously expands her consciousness. She finds her home and her spiritual family in humankind. She intuitively understands her task as a collaborator in the fulfillment of the human destiny. She loves her mission and believes in the divine assistance which will help her fulfill it.

No human strength alone can keep the soul centered in her vocation. The vows are the soul's strength because they are the nexus between her offering and the divine grace which helps her make her efforts bear fruits of understanding, love and participation.

The vow of silence is the soul's expression of love for the Divine Mother, with whom she unites in a bond of intimacy and silence.

Sons and Daughters practice silence and begin to deepen into prayer, which is the treasure of the vow of silence.

The vow of silence is both an ascetic and a mystical need of the soul. Sons and Daughters do not live it as an imposition but as a result of their spiritual commitment. Silence gives them the capacity to listen to, understand and know themselves. Above all, it enables them to hear the voice of their spiritual vocation and to receive the teaching of their own lives.

The fruit of the vow of silence is the gift of winning souls. Since no one knows who is predestined for Cafh, the Son's and Daughter's love leads them to call all souls to the spiritual path; they search for souls continuously. Their only guide is the love which is born of their silence and transmitted to all souls. They would like to see everyone on the path to the Divine Mother.

Faithful love is forever and, when she understands this, the soul takes her vow of fidelity. Love for the Divine Mother makes the soul faithful to the end.

Faithful love is integral, total, without reservations. It makes the soul observant, conscientious, attentive, careful with her thoughts and feelings.

Faithful love makes Sons and Daughters participants in the doctrine of Cafh. How could a Son or Daughter be faithful to Cafh if they did not participate in its Teaching?

Fidelity makes the soul want to identify herself with the Divine Plan. This yearning leads her to take the vow of obedience. This vow is an act of love and union.

The soul has the means of her effort and will. Yet she also needs to abandon herself in the Divine Mother. Her effort and will allow her to walk; abandoning herself in the Divine Mother shows her the path to traverse. When the soul gives herself to the Divine Mother, she always finds the guidance necessary to persevere.

Imposed obedience is captivity. But the obedience which comes from the consciousness of being united with the universe is love, the source of understanding and happiness. Imposed obedience is slow, heavy, difficult. Obedience which comes from fidelity and understanding is prompt, sincere, without reservations.

The vow of renouncement confirms the offering the Son or Daughter was living from the beginning of the Path. After knowing the treasures of love, the soul tries to discard everything that distracts her from it. She does not want anything or anyone to separate her from what she knows is good for her.

Renouncement encompasses one's life totally. By stages, Sons and Daughters learn not to distinguish between what they like and do not like; to share what they have; to love everyone the same; to love their family and friends with ties of spiritual friendship and to place their lives at the service of the Great Work.

The vows accompany, guide and sustain the soul on the road from beginning to end.

OBEDIENCE TO THE LAW

Sixth Teaching

The Sons and Daughters of Cafh comply with the laws and norms of the country in which they live permanently or reside temporarily.

Some people think that one should obey what seems right and respect just laws, and disregard those which are not. But applying this criterion produces violence and chaos, since it means acting according to one's own judgment. The rights of others become secondary, which in turn brings violence upon oneself.

Obedience to laws is the basis of every organized society.

Without law there is no organization; without organization there is no society. And without obedience to the law there is neither peace nor stability.

The great Masters of humankind imparted laws which represented an immense advancement in the social and moral level of peoples, and they opened new fields of possibilities for the spiritual advancement of groups and individuals. Manu expounded these laws in the earliest known legal code. Buddha indicated them in the Eightfold Path; Moses wrote them down in the Commandments; Jesus preached the "The Golden Rule": "Do unto others as you would have others do unto you."

There is an implicit law that governs human life and which becomes evident in the relationship between actions and their consequences. It could be said that the effects of actions are their echoes: love multiplies love, violence multiplies violence. This sequence is not always clear if one considers only the immediate results of some actions. It always becomes evident when one observes the long-term consequences.

Both actions and omissions have correlative effects. The evil that people do turns against them sooner or later. Those who treat others badly lose their friends and have no one to turn to. When one does not respond lovingly to the needs of one's family, one is left homeless. People who mistreat their children make adversaries of them. Those who further the misery of others soon have misery knocking at their own door. Those who incite violence end up living in chaos. Opportunists who break all rules to gain immediate benefits are heading toward their own misfortune. Irresponsible leaders cause decadence for themselves and for their citizens. To sow ignorance is to reap the ruins of a culture. By a different token, love offered returns as well-being and tranquility. Those who help others in difficult times will receive a hand when they need it. Those who bring up their children with love and stability gain companions on the road. When knowledge is promoted, possibilities flourish, freedom increases and civilization advances. When one offers one's life for the good of all, the way is lighted for souls to reach their inner liberation.

When civil laws are perfected over time to respond to changing social and individual needs, they are trying, more or less faithfully, to express this law of life.

Society has achieved a level of development such that it can perfect itself through its own laws and institutions. Democratic societies have been able to perfect the law while acting within the law.

Fast communication, widespread education and the advancement of knowledge are developing a sense of social responsibility and an awareness of each person's influence on governmental decisions. People no longer expect solutions to social problems from illumined civic leaders; they know that individuals have enough power to improve their social system if they assume responsibility, make good use of their discernment and properly exercise their rights.

Individual conduct can produce important social changes, whether for good or for bad.

The soul's way of acting is her explicit teaching. A Son's or Daughter's life, like that of any person, is a model. A Daughter's or Son's good example spreads over his or her environment and expands throughout society.

What a person does is his or her message of what needs to be done. When one does not do what one should—with regard to the law, one's responsibility at work, the way one acts on the street and on the highway, one's behavior in various situations—one is teaching that it is all right to go against the law or the prevailing social norms. Such an example lowers the social order and contributes to chaos and anarchy.

If people remain silent or look the other way when someone violates the law, they are saying that they agree with that behavior. This does not mean that responsible persons force others to behave in a certain way, or criticize or argue with them. It means that with calmness and clarity they make known their own standpoint to the appropriate persons at the appropriate moment.

The fact that one person or many people do not follow a law is no excuse for a Son or Daughter not to do so. On the contrary, even if a Son were the only one to respect it, he would always proceed in accordance with the law and the norms, and not according to convenience. Sons and Daughters always do what they know they have to do, even when they are alone and no one can verify their behavior.

Above all, the Sons and Daughters never go against the law to obtain benefits.

When it is evident that a law is unjust, the way to change it is by cultivating people's consciousness through education, solidarity and one's own example. In a situation of extreme injustice, one would do well to apply the example of Gandhi by performing a nonviolent action which might demand one's own sacrifice but never that of another.

THE SON'S AND DAUGHTER'S POSITION TOWARD RELIGIONS

Seventh Teaching

Cafh leads the Sons and Daughters to participate with all human beings by means of the Road of Renouncement. The method of Cafh reflects this Teaching. Consequently, the attitudes that divide human beings and cause conflict among them —attitudes such as criticism, discrimination or religious persecution— are alien to Cafh.

For this reason, the Rule establishes that the Sons and Daughters respect the religion or religions professed in the country in which they reside.

In this spirit, the Sons and Daughters respect not only the official religion of the country but all religions. At the same time, they understand clearly the difference between respecting a religion and belonging to a religious organization; that is why they respect all, but they do not affiliate with any.

By respecting all religions, Sons and Daughters respect the feeling and thinking of all beings who orient their life according to their convictions. By so doing, they also validate their own right to live according to their way of thinking and feeling. If they did not respect the beliefs of others, they could not demand respect for their right to universality.

The revelations that gave rise to the great religions all agree in that they encourage human beings to establish a relationship with the divine. They also promote human unfolding and social development through ethical principles based on love, fellowship and the observance of norms. In one way or another, they also teach disattachment and abnegation as a road to divine union.

Instead, the interpretations of these revelations which were made later, the dogmas which were added to them and the organizations of power which were created generated division, hostility and struggle among groups. How many human beings have killed and been killed in the name of their Gods!

If Sons or Daughters were to feel the need to profess the dogmas of their religious tradition, adopt other traditions or belong to sectarian organizations, it would mean that they did not understand the Teaching of Cafh and that they were looking for something other than openness to a universal religion, which is what Cafh can offer them.

The Son's and Daughter's relationship with the divine is direct and free of dogmatic systems. When a soul takes her first vow in Cafh, she adopts a road of unfolding which does not demand adherence to a dogma. Sons and Daughters unite with the divine through the deepening of their state of consciousness, a process which is completely alien to dogmatic exclusiveness.

As the Sons and Daughters unfold, they understand the foundations of universality and the relative value of their religious tradition. They dedicate themselves to the realization of the underlying ideal in all religious thought: union with the divine.

By giving religion its spiritual meaning, the Sons and Daughters understand the role of Cafh in the advent of the universal religion.

Universal religion arises spontaneously when human beings recognize what was always within reach: finding their place in a universe that exceeds their capacity of perceiving and understanding; recognizing themselves as points of convergence of lines of energy in the mystery of life. This mystery cannot be reduced to a series of statements about the nature, behavior and intentions of God. For while such statements are alleged to be immutable according to some arbitrary dogma, they are subject to becoming and necessarily subject to change. The soul's relationship with the divine is direct and takes place in continuous becoming. Any attempt to crystalize ideas distorts this relationship. Nothing can come between the soul and the divine.

Through the Sons' and Daughters' unfolding, Cafh generates a state of universality that is transmitted to all human beings, thus making the universal religion a reality in the world.

FAITH

Eighth Teaching

The Sons and Daughters establish themselves on a foundation of faith in order to achieve their spiritual realization.

Predestination places a real ideal before the soul, an ideal as yet unknown to her. The soul blindly embraces it and adheres to it through faith.

Supported by faith, the Sons and Daughters enter their interior to build their secret tabernacle, nourished by love and effort. The results of that effort increasingly confirm them in their ideal; what they find through faith strengthens their faith. However, this is only one part of their spiritual work. If they are to persevere, Sons and Daughters need a pure and simple faith which is nourished by the offering of themselves and is not dependent on results.

Sons and Daughters who are committed to their spiritual vocation do not stop at the ideal of faith. They need to possess faith itself, and that is why they go through experiences that test their faith.

It seems contradictory that a soul who bases herself on faith experiences scruples and doubts about faith; but it is part of the spiritual work of the soul who offers herself to pass from a state of ideal knowledge of faith to a real state of pure faith. The ideal becomes a reality in the soul only through the most absolute aridity.

Many souls are harsh in judging those who have fallen and those who have forsaken the path. Yet they need to remember that the trial of faith is so great that only those who are strong, well grounded in virtue, and receive good spiritual direction can bear it.

In the beginning the soul feels calm and protected working in her interior to fulfill her ideal; but when perplexity and doubt dethrone the beliefs on which her security rested, what is she left with?

Spiritual crises are usually unleashed by exterior events or inner problems which, though not related to pure faith, reveal the weak foundations on which souls sometimes place their spiritual life at the beginning of their unfolding. A soul might be disillusioned by the behavior of someone she has idealized and then, generalizing, loses her faith in humankind. The desire to satisfy impulses which conflict with the claims of one's vocation can be disguised as a loss of faith in the spiritual ideal. Faith in the power of institutions or in human beings who proclaim they are illumined tends to lead to skepticism. Embracing the dogma of a church as the truth can lead to the pain of separativity. Blindly believing in an interpretation of life and the world that leaves no room for analysis or renewal can lead to isolation and obsession. How can souls continue having faith when their beliefs are shown to them for what they are: insubstantial promoters of sorrow and ignorance? Faith is short-lived when it is placed not in God but in temporal values. Sooner or later, it leaves the soul exposed and forsaken. The soul is then said to have "lost" her faith.

Faith in revealed truths and their derived ideas is a support for inner work, but it is not real faith.

The soul achieves pure faith in intimacy, when she renounces the objects of faith and offers herself to the Divine Mother unconditionally. Pure faith appears when the inner temple is empty and everything that could attract the soul and give her strength seems to have disappeared. The Sons and Daughters know that what fails under trial is not faith but their interpretation of faith. They know that that is the moment to place and keep one's eyes on the Divine Mother. They ground themselves on the steadfast support of their love for renouncement. They seek pure faith; they become strong and learn to know themselves. This is their certainty.

Faith is present in the soul, even when everything changes and passes, because the power of the divinity remains pure through her renouncement. Faith becomes steadfast: intuition of the unknown, affirmation of negative values, renouncement made life.

The soul does not confuse her power to act in the world —which she knows and seeks to master— with the pure faith which connects her to the unknown and opens the doors of eternity for her. She does not cover her vulnerability to the unfathomable divine with her relative capacity to know and do things.

Who or what could alter the faith of a soul if she renounces? Even if all creeds disappeared, all schools closed, all masters died, her faith would remain steadfast.

Through renouncement Sons and Daughters possess faith itself: the power of the divine in their souls. This faith is the strength of the consecrated soul.

COMMUNICATION BETWEEN THE SON OR DAUGHTER AND THE DELEGATE

Ninth Teaching

In order to help the Sons and Daughters do truly spiritual work, the Delegate has to know the soul and evaluate her aspirations. The Delegate is extremely careful not to force the soul to open herself. He or she comes close to the Sons and Daughters by becoming a spiritual companion who unobtrusively guides and supports. When the soul perceives her Delegate in this manner, she opens spontaneously to spiritual direction.

The Delegate begins to know the soul's inner state by knowing about her life. The soul's conversation needs to be spontaneous and free; then she will open little by little.

Formation in one's family is extremely important in the development of personal characteristics. The social environment, the relationship between parents and children in the home are patterns which help the Delegate understand and guide the Sons and Daughters.

There are extremes, which do not represent the most common situations. However, it is good to keep them in mind because they help in analyzing the different family dynamics.

The Delegate encounters different cases; for example, the child who is the center of attention or the one who is rejected. Parental attitudes such as these cause complex responses in children which tend to worsen over time and can sometimes produce alarming consequences.

Overprotection and a too-easy life usually lead children to experience a pseudo-security which breeds vanity, pride and, eventually, passivity due to the fear of failure. On the other hand, children who are rejected and misunderstood tend to develop feelings of inferiority and incompetence which make them timid, shy, mistrustful and even unable to give or receive affection.

A greater tendency to develop harmonious personalities is observed in those who in their childhood were neither overprotected nor afflicted by destiny. Love and firm, consistent guidance in childhood produces persons with fortitude, endurance and discernment.

The Sons' and Daughters' behavioral pattern at school is also exceedingly important. The competitive environment of many families and schools, together with a lack of discernment in knowing how to help form a child's character, leads to the stereotypes of "outstanding student" and "the student who does not learn."

The first stereotype encourages the idea in the child that he or she is superior to others and stimulates a desire for good grades. This approach can make the child unable to forego continuous triumph. Thus, when many of these children reach adolescence and go into higher education, they feel inhibited and crumble emotionally at the least disappointment. They are lacking the necessary strength to overcome adverse situations or face challenges.

In the second stereotype, children having difficulties with their studies tend to develop inferiority complexes because of the ill-advised judgment of their parents or teachers who compare them

unfavorably with other children, or because parents or teachers blame them for not having good grades instead of helping them to learn. Children in this situation develop a feeling of incompetence which keeps them from being able to develop their faculties. Such a child loses confidence in herself and her apathy closes a vicious circle in which cause and effect mutually reinforce and become the explanation for each other.

Due to adults' lack of judgment and ignorance about education, these experiences leave marks on both the high-achieving child and the special-needs child for the rest of their lives.

The Delegate also finds out about the Sons' and Daughters' social and moral formation. When a soul has been in a violent, dishonest or crudely materialistic situation, the Delegate helps her bring out her noblest ideal from within. Also, some souls' upbringing has been influenced by the exaggerated importance given to hedonism in these times, and the early sexual activity which is sought only for the sensations it can give. The Delegate then has the difficult task of imbuing the soul with integral human values: love, the wise use of energy, respect for the health of one's body and soul.

All these situations and experiences shape the personality with which the soul enters Cafh. The Delegate gently eases her task of bringing her inner reality to the surface and identifying it until, with the energy generated by her unfolding, she can understand, accept and transcend states that keep her imprisoned by her past.

The Delegate teaches souls the retrospective examination as soon as they enter Cafh. This habit of recognizing oneself in one's acts, thoughts and feelings, without condemnation or vanity, is a great help in knowing one's particular characteristics and discovering the origin of many problems. One's own conduct is the key to release the seemingly overwhelming blockage of frustrations and conflicts.

Through spiritual direction, the Delegate helps the soul to understand that her vocation leads her to self-knowledge and to the discovery of the Divine Mother's love. Nothing can hurt, criticize, or disparage her. On the contrary, by accepting herself as she is, by not being afraid to see herself as the Divine Mother sees her, she accepts her vulnerability and breaks the circle of her past because she understands and thus transforms the past into Teaching.

Past, present and future come together in the present moment when the soul surrenders herself to the Divine Mother and acknowledges her true identity.

THE DELEGATE AS THE SOUL'S GUIDE

Tenth Teaching

The souls who enter Cafh, especially those who are young and have not yet defined their lives, do not always understand their vocation in all its depth and greatness.

The Delegate's great responsibility is to observe the souls who begin the spiritual path in order to assist them in discerning their vocation.

Young people feel called to change the world. These states, often very rebellious in nature, are part of the process of adolescent maturation. In extremely permissive or repressive environments, rebelliousness can become transgression. In most cases this attitude is diluted with time and the rebel usually becomes a conformist. The sad thing is that behind the rebellion and transgression is idealism, the noble feelings and creativity of the new generation, which are distorted by not being well directed. That is why it is so important not to react negatively against adolescents. It is necessary to listen to them, value their ideas and points of view and guide them to the fulfillment of their ideals.

Spiritual vocation appears within the whirlwind of the young person's life. A discerning Delegate will identify and uncover this vocation so that the soul can nourish and live it in all its fullness.

Only in some extraordinary cases does a vocation reveals itself suddenly. The vocational call usually manifests itself gradually and silently; it can be described as the birth of the consciousness of being. For didactic purposes, it can be divided into three calls.

The first call is the recognition of one's individuality.

Young people know their name, the place where they live, and the world through study, general information and travel. However, it begins to dawn on their intelligence that they do not really know what the world is or who they themselves are.

These questions express the soul's compelling need to know her identity and to deepen into the meaning of life.

When this need intensifies or becomes a crisis, it causes adolescents to clash with their family, with the patterns of conduct imposed on them, with the society to which they belong. It is a force which springs up in them and moves them to rebel as a means of gaining independence.

Incomprehensible to adults, this rebelliousness, this struggle of youthful energy against the hardened attitudes of grownups, is often the guise vocation will take. Sometimes it emerges in a youngster's rebellious adherence to a new idea or trend which conservative adults object to. Other times this youthful vocation is not an ideal but a simple zest for spending energy. Dancing,

amusements, excursions, sports and even games express young people's need to feel alive, to feel who they are.

Vocational rebelliousness in young people identifies them with what they believe is their ideal. The adult who acts intelligently does not try to radically modify this state of the soul but listens to the soul, validates her ideas and emotions and orients her gradually to silence and attention. Above all, the adults guide adolescents by mirroring in their own souls what all human beings are searching for: peace, the happiness of being who one is.

Later, through dialogue, reflection, and the sharing of concerns, the adult tries to orient the soul inwardly so that her expansion may take place in her own center, the focus of her self-conquest, and not as a follower of others.

It is at this point that the second vocational call appears, the call to silence and happiness.

Free of the fetters of her confused and adolescent personality, the soul learns to know herself and feels born into a new life. She has the fullness of life in her hands, her mind is tranquil and her heart calm. She senses what she is, knows what she seeks to become and feels that she can.

It is an innermost call to being, a desire for creation: to create an environment and achieve an inner experience in order to reach happiness.

The Delegate guides these Sons and Daughters with a strong and loving hand so that they know how to distinguish between fantasies and the reality of their ideal of integral realization.

The soul may later experience triumphs and failures, but this vocational call will always be a standard for her. Even if she appears to reap more failures than triumphs, she will make use of these failures to stand up again and continue on the road which seeks the truth.

When Sons and Daughters know what they want and what their lives are worth, the third vocational call reaches their hearts, the call to freedom.

The Delegate waits attentively for the moment in which the soul comes face to face with her truth. To rush this state or delay it would be equally harmful.

The third vocational call manifests itself when the soul recognizes herself and evaluates her possibilities. She discerns the transitory from the permanent, renounces living for herself and applies herself to fulfill and transmit the Message of Renouncement. Her life is service, participation and renouncement; it is freedom.

The inner necessity of making of one's life something true which may nourish and expand not only one's own life but also that of everyone and everything else, is the first and highest need which both the Delegate and the Sons and Daughters work to satisfy. May the Divine Mother assist them in this work so that the most sublime aspiration possible to a human being will not be lost in a dream of unreality but be spiritual nourishment for the world.

The Delegates watch over this interior state in the Sons and Daughters and in their own souls. May they always be aware of their vow of Renouncement, because their fidelity is what ensures that they will be able to inspire souls to always be aware of their own vocation of renouncement.

THE DELEGATE AS SPIRITUAL DIRECTOR

Eleventh Teaching

When Sons and Daughters begin the spiritual path, they take their Delegate as Spiritual Director, unless they are assigned another Spiritual Director.

The extraordinary mission of the Delegates is to lead the Sons and Daughters to attain the fulfillment of their vocation of renouncement, in spite of the difficulties each one may have in their lives.

From the beginning the Delegate teaches Sons and Daughters to understand the scope of the Rule in their lives. Spiritual direction reveals the spirit of the Rule step by step, for it connects the letter of the Rule with the daily circumstances of the Sons' and Daughters' lives and with their personal characteristics. When the Sons and Daughters internalize the spirit of the Rule, they live in the Divine Mother's presence not in an ideal sense but really and concretely. This is evidenced in their sharp discernment, upright actions and the love with which they accept all the vicissitudes of life.

The Delegate guides Sons and Daughters to lay the foundation of their ideals for a better future in the present, since the future is determined by the way one lives the present.

The Teaching of Cafh is life and therefore can only be lived. The Delegate teaches that when ideals, altruistic concepts, reflections and advice are projected into the future when it is actually possible to live them, they do not become reality. It is indispensable to accept today, just as one is today, the commitment of living what one knows and understands today. This is how to build a better future for oneself and the world.

On the other hand, Delegates know that their spiritual direction bears good fruits when they are flexible and willing to learn from the Sons and Daughters. For this, they also need to commit themselves to applying the Rule, Method and Teaching in their own lives. Toward this end, Delegates look for spiritual direction from their Delegate and make their relationship with the Grand Master Knight a union of intention and love.

Delegates are attentive observers. They listen to Sons and Daughters with openness and allow them to express themselves freely. Through the Sons' and Daughters' own words they find the counsel to give them. Offering them the opportunity to speak eases their difficulties and preoccupations.

Delegates observe the health of the Sons and Daughters entrusted to them and encourage souls to harmonize physical life with intellectual and spiritual life. If a soul speaks about her family and about the illnesses of family members, the Delegate can have an idea of the hereditary illnesses she could develop and thus help her prevent them.

For the soul to unite with the Divine Mother, the body —temple of the spirit— also needs to be transformed. The body is not the enemy of the spirit; on the contrary, when it is well-directed it helps and stimulates spiritual transmutation. Nevertheless, nowadays less importance is given to health than to satisfying the senses and beautifying the body. Muscle-building, for example, is often detrimental to the body's well-being.

The defects some souls claim to have, their inability to practice asceticism, may be due to a lack of knowledge about how to manage their physical health.

The Delegate is attentive to those with chronic illnesses and helps Sons and Daughters suffering them to bear them with patience and inner peace. When these illnesses are borne with love, they stimulate the soul's unfolding and foster virtue. If an illness is not serious, it is not an obstacle to perseverance on the spiritual road.

Disabilities and very serious illnesses are considered and analyzed very carefully. If someone suffered from a contagious disease, the Delegate would take the necessary precautions both to help that Son or Daughter recover and also to protect the health of the other Sons and Daughters. If it were advisable, he would seek a dispensation from the obligations of the Rule for the sick Son or Daughter.

The Spiritual Director knows not only about the physical problems of the Sons and Daughters but also about any mental problems. Just as Delegates assist Sons and Daughters in curing or treating organic illnesses, they also teach souls how to prevent or cure the mental illnesses which are so common nowadays.

Prevention is the most powerful tool we have for staying healthy.

There is a great deal of ignorance about the requirements for mental health. A large proportion of problems begin with an ignorance of the need to be responsible in marriage and procreation.

When a couple decides to have children, they are not always conscious of the immense responsibility that this implies. The newborn child needs a favorable environment for the health of body and soul. Smoking, abuse of alcoholic drinks and food, undernourishment, the indiscriminate use of psychological drugs, irregular schedules and promiscuous sexual conduct are some of the great problems that affect the physical and mental health not only of children before birth but also of all human beings. This is without mentioning the great social problems of hunger and the lack of drinking water, medical attention and education which are so related to greed, selfishness and ignorance.

If the institution of matrimony is to fulfill its mission, it needs to be based on mutual respect and the value given to the spiritual unfolding of each partner. When the sexuality of marriage is not harmonized within a context of companionship, friendship and mutual assistance, it becomes centered in the pairs of opposites of attraction and rejection and is a source of discord and antagonism.

The institution of marriage has three aims: one related to the individual, one related to the couple and the third related to society. These three aims can be harmonious with each other or be in serious conflict. It all depends on the partners' focus and the extent of their renouncement.

The individual aim is for each partner to develop completely and reach full maturity.

The aim for the couple is their physical and spiritual union in a relationship of love and respect.

The social aim is for the couple to create a home which is a center of moral and spiritual values, of attraction and protection for their immediate family and for others, whether they have their own children or direct their capacity for love and labor into good works. This will enable the ideal of a better world to become a reality.

Any partialization or misinterpretation of these three functions creates problems at the level of the individual, the couple and society. It generates pain and illness.

If marriage rouses sexual passions instead of deepening individual peace and mutual respect, it is unlikely that the low passions generated in this manner will produce a harmonious home for the wellbeing of the future children.

Sexual passions are transmitted unconsciously to children and their influence remains, decanting internally during adolescence. This may bring about future personality-related complexes and problems.

Those who are always melancholy and live centered in themselves need an emotional outlet, leaving them little energy to fulfill their vocation. Delegates must be patient with these Sons or Daughters while at the same time being careful not to foster weakness.

Delegates are careful not to echo the fixed and persistent ideas of some Sons or Daughters. When the latter say repeatedly that they cannot work, study or do certain things, the Delegates listen to them sparingly, guiding them so that they can overcome this attitude. Of course, the Delegate does not complete this process of observation in one day. Knowledge of a Son or Daughter is the fruit of years of analysis carried out with objectivity and love.

Spiritual life is based on mental health, which is itself based on physical health. The Delegate sees to the harmonious development of the Son's or Daughter's body and soul so that vocation may flourish in all its fullness. With the Delegate's analysis and loving guidance any soul can become fit for spiritual life.

When the Sons' or Daughters' Spiritual Director is not the Delegate of the Table, the Spiritual Director keeps the Delegate informed of everything that the latter needs know to be able to guide those souls towards their spiritual realization.

Before making oneself responsible for a vocation of renouncement, it is best to have a medical diagnosis for those Sons or Daughters who have had mental illnesses or who may one day suffer from them due to heredity.

THE WORK OF THE ORATOR

Twelfth Teaching

The Orator's work is very important in the formation of the Sons and Daughters. That is why Orators study the doctrine of Cafh and ground their knowledge on a life dedicated to spiritual unfolding.

One of the fruits of spiritual unfolding is to bring the soul into a state of participation with all that exists; it is then said that the soul disappears as a separate, conflicting personality. This ideal of union moves the Orator to disappear spiritually and thus be able to reflect the Teaching of Cafh.

Orators transmit the Teaching of Cafh to the Sons and Daughters. They are very careful not to spread concepts which confuse the Teaching with other conceptions that might have some similar aspects but which are not the Teaching of Cafh.

Orators respect the Sons' and Daughters' beliefs, recognizing in those beliefs —and their own, as well— the result of social and cultural upbringing. However, they give the Teaching in all of its breadth and universality, making it a point not to limit souls in dogmatic conceptions. When the Sons and Daughters understand the Teaching of Cafh, they gradually stop supporting themselves on static and rigid interpretations and begin to discover inner freedom.

Their own spiritual unfolding gives Orators a sensitivity which helps them to know souls by similitude without needing to resort to confidences or to personal or private conversations. However, they never switch the regularly established subject of the Teaching to what they think is the need of the moment for a particular Son, Daughter or group. They work closely with the Delegate and inform him or her about attitudes, extreme character traits, difficulties in relationships and any personal tendencies they perceive in the reunions. Only the Delegate gives spiritual direction to the Sons and Daughters. The Orator reports facts to the Delegate and does not make unfounded assessments of the Sons or Daughters.

Orators remember that their word is like the voice of the Masters which guides without calling attention to itself. Therefore they make an effort to be only a channel through which the Teaching flows, in order to stimulate the Sons' and Daughters' knowledge and their integral unfolding.

The Orators faithfully express the doctrine of Cafh. To do so, they study, meditate and conscientiously prepare the Teaching, which is explained in the half hour of exposition. Their presentations are logically articulated; the examples are clear and increase the Sons' and Daughters' knowledge. During the time of the Teaching and also throughout the whole reunion, they avoid polemical situations, ideological postures and personal opinions.

When Orators explain a concept of the Teaching, they base it on clear foundations. If they expound an idea which is not supported on evidence, they explain it as Cafh's point of view.

Should a Son or Daughter express disagreement with the Teaching (the Orator being sure that the concept in question is from the Teaching and not something he or she said as an opinion), the Orator reminds the soul that the Rule does not require belief in the Teaching but the study of it. Arguments and criticism are no more than a waste of time.

Orators are firm and clear about the concepts of the Teachings and do not accommodate them to the desires and opinions of their listeners. They use their authority for the Teaching to prevail but never, ever to make others agree with their particular opinion or point of view. This is a basic aspect in the formation of an Orator.

If a Son or Daughter does not agree with an Orator's position or opinion on something, the Orator proceeds with equanimity and accepts the opinions of others. By not arguing to make their point of view prevail, Orators give the teaching of Cafh in all its purity.

Orators never talk about themselves or put themselves as an example. They show their understanding, discretion and the effects of their spiritual work in the close contact they maintain with the Sons or Daughters. The message which they transmit with their life shows the Sons and Daughters the scope that the fulfillment of renouncement can have in their lives; that message is enough of an example and it prevents the Orator from falling into vanity, self-praise or self-criticism.

With their eloquence, Orators nourish the Sons' and Daughters' vocation. They transform themselves into the spark that keeps alive the purest of human ideals.

The Orators offer themselves without expecting anything in return. They expound the Teaching without speculating what will happen to each soul in the end. They put into each word the infinite wealth of love with which the Divine Mother nourishes their hearts.

The Orator remembers that “Words move, examples guide, but only giving of oneself transforms.”

GIVING THE TEACHING

Thirteenth Teaching

The Orators have the mission of transmitting the Teaching in all its purity and fidelity so that the Sons and Daughters may develop their moral and conceptual strength. Orators do not underestimate the influence of the Teaching in the lives of the Sons and Daughters and their responsibility in the work of transmitting it.

Orators encourage Sons and Daughters to be faithful to the fundamental concepts of Cafh and they transmit those concepts meticulously. The Teaching of Cafh is the point of support for the Sons and Daughters to unfold spiritually.

The Orator is a thinker, a mystic and an ascetic. That is, Orators study, live the Teaching and practice the method. The most important aspect of their formation is living the Road of Renouncement.

The Orators have knowledge of the postulates of Cafh, for these postulates help them understand the magnitude of the spiritual path. They have knowledge of the principles of Cafh, since the Sons and Daughters base their lives on them to achieve a harmonious unfolding. They have knowledge of the method, for it gives the means to expand their consciousness. They have knowledge of the doctrine and do not confuse it with the concepts of other religions or philosophies; they transmit clear ideas when expounding the Teaching to the Sons and Daughters.

The Orator has knowledge of the vocabulary of the Teaching and understands the meaning Cafh gives to such terms as God, Mother Idea, Renouncement, Grace, Free Will, Freedom, Providential Economy, Reversibility, Responsibility, Presence, Participation, the Great Current, Ired, Becoming.

Orators repeatedly define the concepts of the teaching of Cafh, so that they may remain imprinted in the Son's or Daughter's memory. They know how to identify the fundamental ideas in the Teachings; they show their importance and highlight them so that the Sons and Daughters may also identify them.

Orators always have graphic examples at hand to illustrate the Teaching as well as solid information to support the concepts they expound. They use renewed methods and appropriate techniques to make the exposition of the Teaching a moment the Sons and Daughters look forward to. The Orator transmits the supplementary and derived ideas by using techniques and resources adapted to their needs and interests, revising these elements in accordance with progress made in knowledge.

Orators do not repeat themselves. The way they give the Teaching responds to the time and circumstances. They are especially careful to use language appropriate for their listeners. They avoid sophisticated terminology and vocabulary so specialized that only those who have studied certain disciplines understand it. Orators expound simply and clearly.

Orators come to the Teaching having conscientiously studied it and knowing exactly what they are going to say and how they are going to say it. They do not allow themselves to be led by their facility for improvising or by sudden inspiration. Orators do not imagine that the Masters inspire them precisely and only in the moment they are transmitting the Teaching; that kind of thinking would induce them to transform the moment of the Teaching into a magical rite instead of an occasion for transmitting knowledge. The Masters illumine and guide the Orator who studies and reasons, reads and remembers, understands and practices the Teaching. The Orator needs to be cautious and not be tempted by magic, or improvisation sparked by emotion or superficial wordiness. The Teaching of Cafh does not rouse emotions. It appeals, rather, to the mind and to a sentiment of offering and impartial love. Orators are especially careful not to restrict themselves to a set of ideas and opinions that crystalize the Teaching.

Orators know that the richness of their own experience gives strength and conviction to the way they expound the Teaching. The notes are a point of support; what stimulates souls and awakens in them the need to expand their consciousness is the Orator's living word, since it flows from their unfolding, their adherence to the idea of Renouncement, their fidelity to the Great Work.

The Orator is enthusiastic, flexible, direct and humble. A clear, organized and dynamic exposition of the Teaching, given with one's heart at the feet of the Holy Masters, moves Sons and Daughters to make it effective in their lives, to practice it and thus unfold.

The Orators are the pillars of the Work of Cafh in the world. For this reason their work is embraced with love, responsibility and a sense of participation.

The Sons need the Teaching to nourish their spiritual work, strengthen themselves interiorly and permeate themselves with spiritual concepts. Delegates need to be careful not to confer this apostolate as a reward to a Son or Daughter who wants to be promoted or as a stimulus to those who seem weak.

INTRINSIC GOODS

Fourteenth Teaching

The goods of Cafh are intrinsic. They belong to the realm of inner human unfolding.

Cafh does not have extrinsic possessions. By renouncing extrinsic goods for intrinsic goods, Cafh puts an incalculable fortune of goods in the Sons' and Daughters' hands which the latter offer to humankind.

Renouncing extrinsic goods for intrinsic goods shifts immediate and static values into a dynamic field. Even in business one knows that winning a customer is more of a true gain for a company than earning it money.

The extrinsic goods Cafh has for its development and for its works are used and cared for by the Sons and Daughters but do not belong to them.

The extrinsic goods which the Works of Cafh use in order to function are regulated by the property laws of each place. Doctrinally, the Sons and Daughters administer those goods with the sole thought of making good use of them, as far as they serve the relationship between Cafh and souls. Once these goods fulfill their function, the Work of Cafh may have no further use for them and give them up under the conditions established by the hierarchy of Cafh and the civil law.

If a Son or Daughter were not to act consistently with this idea and used the goods of the works of Cafh in a personal and possessive way, his or her attitude would reflect upon the work of Cafh. The Mystical Body of Cafh vitalizes the Sons and Daughters and the works but it does not give realization to a soul or success to the works. Souls reach realization through their own effort. The success of the works depends on the dedication, intelligence and attitude of renouncement with which they are directed by the Sons and Daughters responsible for them.

Results show whether or not a work is fulfilling its purpose. Souls who maintain a pure sense of non-possession in the use of goods have a beneficial and expansive effect on the environment. Works which are directed in a personal and possessive way have restrictive, bureaucratic and even selfish results.

By teaching Providential Economy, Cafh emphasizes the need to ground one's efforts in intrinsic values. The result of this attitude is a life oriented toward the attainment of the common good, harmony with one's environment and the development of responsibility.

To live Providential Economy in a social sense is to occupy one and only one place in the world and the use of its wealth. It is to transform one's energy into mental energy for the world. It is to generate from what is useful, as well as from what is unnecessary and what is left over from necessary goods, a source of future wealth for oneself and for everyone.

The cause of the world's misery is not the system of ownership but the sense of selfish possession. Possessing goods for the purpose of increasing production and distributing it in an appropriate and timely manner is a source of wealth for human beings. Goods one accumulates out of greed, speculation and excessive profit are a cause of misery for the world. Providential Economy suggests to the world a solution for economic and social problems, for the elimination of poverty, infamy and mendicancy. However, this doctrine is not just for explaining but for living, since this solution is viable when the idea of Renouncement is what motivates individual actions.

When people hurry so anxiously to have more and more possessions, they lose sight of their true inner wealth and their final end: union with the Divine Mother. On the other hand, when they center their attention on intrinsic, essential values, they understand that any extrinsic possession is circumstantial and temporary. No one is certain of being able to keep their possessions for their whole life. Furthermore, they know that death will take charge of stripping them of their most precious goods. Intrinsic goods, fruit of the work one has fulfilled within oneself, enrich life in an imperishable way.

The awakening of consciousness expands a soul's self-awareness as well as an awareness of her relationship with her surroundings. The result of this process of self-awareness is to understand that material resources are humankind's legacy and to know how to discern between real needs and created needs. To satisfy only real needs is, as was already said, to occupy one place in the world and not more.

The intrinsic values which Cafh teaches the Sons and Daughters how to generate through their unfolding are inexhaustible because they belong to the essence of the being. These inherent values are magnetic, mental, psychological and spiritual and they expand to all humankind.

They are magnetic values because the practice of renouncement potentializes the Sons' and Daughters' energy. The Sons and Daughters become centers which radiate spiritual energy. This energy is a source of well-being for humankind.

They are mental values because the Sons and Daughters practice exercises of meditation and concentration through which they gain mastery over their minds, stimulate their creativity and potentialize their thoughts.

They are psychological values because the Sons and Daughters are strengthened through the practice of the Asceticism of Renouncement and the Mysticism of the Heart. They stop depending on the fluctuations of their moods. Instead of needing support from others, they themselves become a solid and dependable base with enough interior strength to help others.

They are spiritual values because one has within oneself all the resources needed to achieve unfolding.

With these values the Sons and Daughters can help humankind effectively. By grounding themselves on their intrinsic values, they become a nexus which radiates peace, harmony, well-being and happiness to those around them and to all humanity.

The attributes the Sons and Daughters use express the intrinsic value of the fulfillment of the vows. If a soul leaves Cafh or does not fulfill her vows, she returns the attributes and all objects or writings which pertain to Cafh, as is indicated in the Rule.

DIMENSIONAL TIME AND EXPANSIVE TIME

Fifteenth Teaching

Harassed by time, human beings do not attain inner plenitude. They are overwhelmed by the very idea of the passage of time. Even if a soul does not allow herself to be overcome by the daily pressure of not having enough time, she fears her old age and eventual death. With the clock as the symbol of its inexorability, dimensional time rushes ahead without ever stopping.

When one lives only the dimensional side of time, life means beginning and ending and death is a perpetual threat. Even if one has achieved happiness, well-being, health and beauty, one lives in pursuit of an unattainable chimera, wishing the circumstances of success to be transformed into an eternal moment. One thing is certain: everything that begins has an end; today's possessions will have to be abandoned.

How can one conquer time? This question, posed in infinite ways throughout history, still has no answer.

The experience of dimensional time depends on how much one has expanded one's consciousness and on how susceptible one is to changes in one's mood. Tedium and boredom cause one's subjective experience of time to stretch while anxiety and eagerness shorten one's perception of time.

The relationship one establishes with one's experiences also determines how one experiences time. Time is a tyrant when one fears it will take away what one possesses, or when one ignores it, pretending it does not exist. Time liberates when one uses it as one's sphere of unfolding. Time, space and the circumstances of life are the elements with which we produce our unfolding.

By renouncing, Sons and Daughters deliberately limit themselves within time. They accept time.

The soul begins the Road of Renouncement with her vows, the Teaching and the fulfillment of the norms of the Rule. The soul's first renouncement as a Son or Daughter is the vow which limits her within the Stability Radius of her Table and, above all, within her soul. The first Teaching she receives is to remain silent, expectant and attentive so as to perceive the message life offers her and the Masters inspire in her. The first norm Sons and Daughters adopt is the method of life which ties them to time. This simple act of binding oneself deliberately to time contains the secret of renouncement and opens the door to eternity.

Renouncement frees the Sons and Daughters intellectually from dimensional time. By understanding the illusoriness of separativity, they do not identify with their desires, illusions and passions, which are like rails on which anxiety, loathing and fear—the great distorters of time—run.

Renouncement frees the Son and Daughter emotionally from dimensional time. When a soul renounces centering her life in satisfying her likes and preferences, prejudices and mental fluctuations, her feelings and thoughts are freed from the tyranny of selfishness. She then finds time

for everything she has to do. She is not subject to the tyranny of her personal needs nor does she distort reality in her eagerness to satisfy them. Thus the vegetative, emotional and rational aspects of her mind operate automatically without interfering with her discernment, will and decisions. The soul is able to reach a point in which emotional and rational movements no longer interfere with her self-awareness and awareness of her individuality, much in the same way as the functions of her physical body work by themselves without requiring major attention.

Renouncement frees the soul spiritually from dimensional time. She no longer races after time but accepts it and uses it thoroughly, without wasting a single second. Although she realizes that life begins and ends, as do states of mind, she knows that does not signify a loss. She does not identify with the life-death continuum because she is neither clinging to what she has nor fearful of what will come. For her death is the birth of a new possibility. She places her personal experience as one more element within a much greater reality.

Apparently nothing changes in the soul's life; she has twenty-four hours in a day as if she had not renounced. Nevertheless, her awareness of the passing of an hour, a minute and even a second expands to such an extent that she multiplies what she is able to do in that time.

Why do human beings like Gandhi, Schweitzer —and so many unknown or admired benefactors of humankind— find time to accomplish great works? One of the secrets is renouncement to a personal life.

By being alertly and serenely attentive at each second, the Sons and Daughters live the eternal present. This is not a theoretical concept to them but a reality that is concretized in works of good and peace for the world.

When the Sons and Daughters accept time and deliberately limit themselves within it, the intensity with which they live each second of their lives transmutes every fleeting instant into the eternal hour. Dimensional time, limited to a contingent experience, becomes the expansive, incommensurable time of the egoent individuality.

TRANSMITTING THE MESSAGE OF RENOUNCEMENT

Sixteenth Teaching

The Sons and Daughters spread the ideas of Cafh through their word, but they know very well that their message would be futile without the testimony of their own renouncement.

The Message of Renouncement is transmitted through the Son's and Daughter's silence, fidelity, obedience and renouncement, which are the essence of their unfolding.

It is transmitted through silence, for stilling oneself and listening allows the soul to know herself, to learn to perceive the needs of others and to respond with the necessary action.

Children learn because they do not have preconceived ideas about what they see, experience and learn. As the years pass and one begins to use the knowledge which one has accumulated to develop one's self-image, one begins to crystalize an attitude. By the time one reaches adulthood, the ideas one was forming have become so fixed that it becomes difficult, if not impossible, to expand one's point of view. Any new idea is seen as a threat to the status quo; the need to be right replaces the desire to know.

In order to maintain that inflexible position one ties oneself to the past and repeats in one's mind one's static vision of life, while the world continues changing and transforming itself. That is why not all individuals who are chronological contemporaries live in the same world.

The practice of silence allows one to face each situation with a receptive attitude. Life builds on itself. Just as in the construction of a wall each brick is unique and must be added to those already laid, each experience is built on all those that went before; they can be neither replaced nor repeated. One can discover the message of each moment only by silencing the past which comes to mind and covers what one is living now. Silence transforms the apparent routine of living into a renewed experience, into a continuous apprenticeship.

The same happens in our relationship with souls. The way to perceive the soul next to us is to silence ourselves. Just as we would like others to see us as we are today, each soul has the right—and the need—to be seen as she is in the present, without preconceptions interfering in the relationship. It is well known how much damage is done to human relationships by the stereotypes and prejudices of race, belief, social condition, education and personal characteristics.

Silence overcomes prejudice and selfishness; it allows one to know each person's need and the need of society in general. It thus gives a real basis to respond with the necessary action in each circumstance.

The Message of Renouncement is transmitted through fidelity because it causes the Son and Daughter to place their vocation of total offering and service above all things.

Service to souls requires perseverance until the end.

The essence of perseverance is fidelity, because by being faithful one follows what one has chosen. It is fundamental to understand this concept since it is sometimes easy to confuse perseverance with maintaining an exterior facade of adherence with no inner commitment.

For example, one might think one perseveres in a job because one goes to work every day. But if one is repeating routines without using one's capacity in what one does, thinking that this is working, one is not really persevering in the job but fulfilling a ritual of attendance. Another example is in marriage, where perseverance means commitment at all levels: physical, emotional and spiritual. If that commitment were not there, marriage would be a formality or a union of convenience, and that soon disintegrates. Fidelity to the marriage vow is what gives life to the couple and the family.

Perseverance on the Road of Renouncement is expressed by inner and exterior fidelity to the vocation and to the commitment of life which carrying it out implies.

The Message of Renouncement is transmitted through obedience because it puts the Sons and Daughters in harmony with the Divine Plan, adds their energy to the Power of the Great Current and causes them to participate in the work of assistance to humankind.

Everything in the universe is interdependent, and human beings are subject to the same law. The secret of happiness is to harmonize individual will with the universal law. When the Sons and Daughters practice obedience deliberately —thereby gaining knowledge of themselves and subsequently becoming free of their ignorance and selfishness— they teach that human beings achieve happiness and freedom through interdependence and union.

The Message of Renouncement is transmitted through renouncement, because one can only transmit what one is. The Sons and Daughters are examples of life.

Ideas become real once they are applied. Until then they are only a possibility. The Message of Renouncement has to be lived before it can be concretized in the world. Otherwise it would be just one more of the many unrealized dreams which dishearten souls.

The Sons' and Daughters' work is to live what they yearn to teach; the force of their teaching comes from their experience; their realization is the testimony that renouncement is a promise of peace and plenitude for oneself and for all.

The Sons and Daughters transmit what they know, what they have experienced. They learn about renouncement through the fulfillment of their vocation of renouncement: self-forgetfulness, offering, dedication to the good of all souls. Their lives are their message.

© *Cafh* 2011
All Rights Reserved