



MARCELLO DI MUZIO

FROM THE UNIVERSE TO THE SOUL

High spiritual teachings
for a new consciousness

Copyright © 2021 by Marcello Di Muzio

First edition January 2021

Originally published in Italy as

Dall'Universo all'anima © by I LIBRI DEL CASATO, Rome, in 2019

E-mail: marcellodimuzio2@gmail.com

ISBN 979-85-986-77-3-77

Cover: Rinaldo Maria Chiesa

Translation by: Susan Scott

Contents

Introduction	5
--------------	---

PART ONE MAN

<i>Prologue to Part One</i>	9
The path of evolution	10
Evolution of the conscience	12
Know thyself	16
The spiritual snares of the ego	21
The birth of the ego	25
The ego is not the conscience	27
Human freedom	31
Will	43
Happiness	45
Karma	48
Pain	56
Reincarnation	61
Passing on	67
Life in the afterworld	80
The fable of Abdus	85
The Absolute	88

PART TWO THE COSMOS

<i>Prologue to Part Two</i>	92
The planes of existence	93
The physical plane	95
The etheric plane	97
The astral plane	103

The mental plane	106
The akashic plane (the conscience)	108
Critique of classical evolutionism	110
The expanding Earth	113
The Sun	119
Life on other planets and extraterrestrials	121
Matter and vibration	129
The creation of matter and cymatics	134
Gravity	139
Electricity and magnetism	145
Conclusion	149
<i>Acknowledgements</i>	152
<i>Bibliography and photo credits</i>	153

Introduction

This book is about human beings. It speaks of what is around them, what moves them. Whoever is familiar with the writings of the *Florence Circle 77* and the *Ifior Circle* knows what I am talking about. But even more, the book is a distillation of a great many other sources and in-depth studies that aim to open the minds of those who seek logical, consistent, and comprehensible answers.

The book is not a summary of topics already known, but a progressive presentation of considerations, reflections, and expansions on a theme, often offered for the first time, in a reasoned exposition that may intrigue readers who are new to the subject as well as those already well-versed in it. My intention here is to take readers by the hand and accompany them in the discovery of reality as a mirror of ourselves, to examine the world and our inner being with new eyes.

Those familiar with the topics will find here excellent starting points for going more deeply into them and numerous new and innovative observations. Those who are new to this have nothing to worry about: the topics are always developed with the clearest, most practical simplicity. My constant aim is to explain, using simple words, something that is a new point of view outside the human dimension, discussing scientific, philosophical, and moral subjects with the modesty of practicality.

The effect of this approach is a pleasant, fluid reading experience, devoid of formulas and panegyrics, in which the simple – but always logical – exposition of the meaning renders understanding of it easy and accessible.

Let me make one thing clear: the book's purpose is not to convince anyone or lead them to "believe". I think information should only convey logic and cohesion and should be able to fit into a larger discourse, to establish a connection with empirical evidence when possible, and never to come into contradiction with itself.

It is absurd to think that the reader can believe a report which, no matter how logical, has to be convincing. Believing is always

wrong. Life itself does not demand to believe, but to experience. And I am not writing at all to convince, but to stimulate a search.

So let us not think we can convince anyone other than ourselves.

Freedom of thought is the essence of being human; believing is our own error, trying to convince is error on the part of others. Believing is a conviction that paralyzes freedom and makes one rigid and dogmatic.

This book has the sole intent of stimulating the search for the self, in the attempt to shake us out of the cultural crystallization that enwraps people today.

Because, while it is legitimate to seek, before accepting a new concept we are duty-bound to ask ourselves if everything fits into a discourse that is logical, coherent, consistent, lasting, and devoid of contradictions. “To doubt everything, or to believe everything: here are two equally convenient solutions, since both of them dispense us from reflecting”, the mathematician and physicist Henri Poincaré suggests. To reflect is the only thing that life asks us to do.

The topics treated here take their cue in part – but only in part – from the invaluable work done by the Guides of the Florence Circle 77 in Florence and the Ifior Circle in Genoa. They are the most innovative, logical and consistent available today among the spiritual messages that have reached us.

I decided to include some original narrative passages – printed in italics – for the purpose of enabling readers to get an idea of the illuminating caliber of the source.

Each topic discussed always includes the sources from which it draws origin and inspiration.

The first part of the book focuses on the individual, on its inner world and its journey in relation to the material and spiritual world. In a crescendo of pragmatic revelations, we discuss moral, philosophical, and spiritual concepts; we evaluate the relation between our own ego and the conscience and examine freedom and happiness, previous lives, and what awaits us in the practical life of the next world.

The second part discusses new frontiers of understanding the dynamics that move the universe and offers a clear and revolutionary, because innovative, vision of the physical reality that surrounds us.

We shall travel through matter, to then, bit by bit, lift the veil on

the dimension of the afterworld. We discover that the matter of the astral plane has a characteristic that intrigues even the most superficial reader: it can be molded by the simple impulse of will and desire.

We shall engage in a dialogue – with disarming simplicity – on topics like matter, aura and prana, gravity, and electromagnetism. We discover unexpected curious facts about Earth and the Sun and give merited attention to the dynamics of UFOs and the inhabitants of other planets.

The topics unfold, always vividly capturing the reader's curiosity.

In closing, let me leave you with the words of the Guides of the Ifior Circle:

In the midst of the proliferation of spiritual associations – each one with its own fund of promises to attract other people – we do not promise you anything, because we do not have anything concrete to offer you: if you seek power over other creatures, do not listen to our words because you will not receive from them any power, any authority, any elevation; if you seek proof of the existence of a God, whoever He might be, you would be better off observing what surrounds you, because you will much more easily feel the certainty of His presence in a blade of grass than in a still, small voice; if you seek to feel proud, advanced, farther along in the journey, then move away from us, because we speak for everybody and not only for a few, not only for those who, it is thought, might understand better what we say.

In this perspective, read – O sons and daughters – what is written and do not mistake, as often, too often, one does, the messenger for the message. No matter how different the course of a river might look compared to others, it always ends up merging into the same ocean.¹

Happy reading!

Marcello Di Muzio

¹ Ifior Circle, *Sussurri nel vento*, Genoa, Ins-Edit, 1991, pp. 13-14.

PART ONE

MAN

Prologue to Part One

The first part of this book lays out fundamental truths. It observes the human person in his own reflection.

The goal is to lead readers into an attentive inner journey, with the intent of revealing how conscience comes to be and what dynamics move the ego.

We shall find that the famous phrase “*know thyself*” is not only an exhortation for personal development, but above all the practical instrument available to us for moving forward in life and in evolution – to which each person is called – with the least possible suffering.

We shall explore the afterworld in minute detail and describe the mechanism that governs the cycles of reincarnation; we give freedom and will their proper role in the choices we make every day and redefine the purpose and meaning of existence.

The exposition of this multitude of new and innovative concepts finds its ultimate aim in the yearning to stimulate the search for our inner being *since – and we shall never tire of repeating this – the first step towards understanding the All proceeds from an understanding of ourselves.*²

So let's take things in order, above all slowly and patiently.

² Ifior Circle, *Dall'Uno all'Uno*, Genoa, Ins-Edit, 2011, vol. III, part I, p. 29.

The path of evolution

The first truth that every spiritual teaching aims to emphasize as it unfolds is that we should not identify ourselves only as our physical body. This material body is merely the dwelling place for a spiritual being. Beyond the physical plane, reality unfolds on other, more rarefied planes of existence that are not tangible to human beings as long as we remain immersed in material reality.

Just as on the physical plane individuals live through their physical body, for every other plane of existence they have an analogous vehicle. Thus it is not the brain that is the site of thought, but the individual's mental body. The origin of emotions is not chemical reactions, but the astral body.

Life, in order to manifest itself, needs to use various bodies, each one residing in a different dimension from the others. The human being is in reality a multidimensional being.

Each time a person lives, he possesses and manages various bodies, each one residing in a different dimensional plane:

- the *physical body* which permits us to live in matter;
- the *etheric body* the seat of energy to enable the physical body to live and to stay healthy;
- the *astral body* which makes us feel emotions and desires;
- the *mental body* the place where thoughts, reasoning, and memory reside.

These four bodies are already present at the moment of birth and are recreated each time a human being is reincarnated on Earth.

They are, ultimately, the bases – like containers – that predispose an individual to create his or her character, personality, physicality, and way of thinking, acting, and reacting to life.

All together, they constitute what we call the person's I, or ego. Above and beyond these four planes of existence is an individual's conscience. A person's conscience – that part which pushes him or

her to make altruistic choices – is formed and increases every time an individual lives and assimilates new experiences on Earth. Sometimes the experiences are pleasant, other times painful; thus, each time, experience by experience, lifetime by lifetime, the conscience grows, evolves, is refined and enriched more and more. The person's understanding and sensitivity to other people increase, and he becomes more aware of the reality around him.

The purpose of life is the *evolution of the conscience*. Reincarnation is the means; that is to say, the individual, through multiple successive incarnations, by becoming saturated with the numerous and various experiences he has during his lifetime, ends up creating and expanding his conscience.

Conscience is truly defined as the sum of experiences. We can define life as the school of the conscience, where bit by bit the true maturity of evolved human beings is constructed.

The physical body thus acquires its new guise of a *vehicle of learning*, a garment that is worn for a certain period and then set aside. One enters this body in order to learn the most important of all lessons: *to know oneself*.

On the basis of what we said at the beginning, that a person is not identified solely by their physical body, it is easy to understand that when the physical body dies, a person in reality does not perish but, no longer having the physical vehicle that permits him to live on the physical plane, he transfers his awareness of living onto the astral plane – the one immediately after – where he experiences a new phase of existence. This is the Beyond that awaits us after we pass on.

This brief but necessary summary prepares us for reading the next chapters.

Evolution of the conscience

What is the conscience? Today, even science attempts to give us an answer. There is the profound conviction that the conscience is not created by the brain, that it is not simply the result of chemical processes in the brain. Physics even tries to identify conscience as the “unified field.”³ Historically, too, all the functions that are prerogatives of the mind or conscience have been considered as expressions of the word “soul”. Conscience, Darwin wrote, is one of the “forces originally breathed by the Creator.”⁴

A person’s conscience corresponds to what psychoanalysis calls the super-ego.⁵ In other words, it corresponds to the complex of moral rules that the individual has achieved in his various incarnations. It is an inner richness that will never be lost, given that evolution can never turn back, and the conscience, once acquired, constitutes the base for a new, higher level.

By evolution of the conscience we mean the individual’s passage in time from a state of no conscience to a state of conscience, in other words from a state of the absence of a conscience to a state of a broader and broader conscience.

As humans evolve, they form their conscience, in other words

³ A term coined by quantum physics to describe a theory that would unify all the fundamental interactions of nature.

⁴ While in the original edition of 1859 Darwin did not mention the Creator, in later editions he added in the next-to-last sentence of *The Origin of Species*: “Therefore I should infer that probably all the organic beings which have ever lived on this earth have descended from some one primordial form, into which life was first breathed by the Creator” (Bert Thompson, Ph.D., *The Origin Of Species and Darwin’s Reference to “the Creator,”* Montgomery, Apologetics Press, 2003).

⁵ According to Freudian theory, the term super-ego indicates the ensemble of behavioral models, prohibitions, and orders and represents a hypothetical ideal towards which the person aims with his conduct. The super-ego is the representative of the highest ethical and moral ideals held by human beings. “It is a sort of censor who judges man’s acts and desires” (Sergio Moravia, *Filosofia*, Florence, Le Monnier, 1999).

they gradually acquire the inner maturity that, once achieved, makes them persons for whom morality is no longer an attitude imposed on them by external factors.

As we shall see in detail, the course of human evolution goes from the birth of self-awareness – the awareness that we exist – with the consequent rise of egoism, to the constitution of the individual conscience, that is to say, the overcoming of this egoism. The formation of this conscience is thus the purpose and goal of our continuing reincarnated rebirths.

In this sense, spiritual evolution can be expressed as the *sum of experiences* acquired over time, in our current incarnation and in the preceding ones. *Man embraces ideals and devotes himself to this. It does not matter whether they are right and just or not or if they correspond to the shared ethic; they are his ideals and in varying measure he lives for these. From this, he has different experiences, on the basis of which he adjusts his ideals and his life.*⁶

So, for human beings, evolving spiritually means that the conscience moves from minimum to maximum; it means that our moral ideal changes as the emergence of new experiences makes us understand the limits of an earlier way of thinking and acting. And in this way, as soon as a moral ideal is reached, slowly a new moral goal proposes itself to us, a new level of conscience, on which every individual sooner or later is called to reflect, through others' experiences or directly through their own.

Let us suppose, for example, that an individual spends his whole life as a miser. In a later incarnation, as a reaction he will in all probability be reborn as the victim of a person who makes him experience the same miserliness that characterized him in his earlier life. After an entire life spent experiencing the same conditions that he had imposed on others, he will have learned not to be stingy any more, but he will not have overcome the more subtle desires that lurked behind his miserliness. The miserliness, then, did not arise only from wanting to keep everything for himself, but also from wanting to appear to be greater than other people.

To satisfy this strong desire, the individual will live another life in which he will be a rich and famous personage, one who is so prodigal with his wealth as to show off to his audience. As a

⁶ Florence Circle 77, *Oltre l'illusione*, Rome, Mediterranee, 1978, p. 253.

This book is about human beings.
It speaks of what is around them, what moves them.

Now for the first time, this book lays out fundamental truths about the invaluable work done by the *Florence Circle 77* and the *Ifior Circle* from Italy. They are the most innovative, logical and consistent available today among the spiritual messages that have reached us. But even more, the book is a distillation of a great many other sources and in-depth studies that aim to open the minds of those who seek logical, consistent, and comprehensible answers.

With engaging simplicity, the author takes us on an inner journey that reveals how the conscience is born, what dynamics drive the ego, how to evaluate “know thyself”, happiness, earlier lives, what happens after death; he then goes on to explore the dynamics that move the universe, applying a clear, revolutionary, and innovative vision of the Reality that surrounds us.

The exposition of this multitude of new and innovative concepts is offered here to help raise awareness of spiritual knowledge and gain a better understanding of life beyond the veil.

This book is an unprecedented, extraordinary opportunity to learn about the most magnificent spiritual teachings ever received before.



Marcello Di Muzio is a researcher who has, for more than thirty years now, studied and explained ancient and traditional introspective and spiritual disciplines, always maintaining a presentation approach that is logical, understandable, and coherent.

Spurred from early adolescence to seek answers about the questions of existence, he has constantly nourished thoughts and insights from a new perspective on unusual dynamics about the universe and man. The concepts and conclusions that have come to him over these years were not found in the some 3,000 texts he consulted in the in the course of his research until, to his amazement, they were confirmed by messages received by the most important psychic circles in Italy: *Florence Circle 77* in Florence and *Ifior Circle* in Genoa.